

# The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 47

Chicago, Saturday, February 18, 1893

Whole No. 746



## Calendar

February

2. PURIFICATION B. V. M.	White
5. SEXAGESIMA	Violet
12. QUINQUAGESIMA	Violet
15. ASH WEDNESDAY	Violet
19. 1st Sunday in Lent	Violet
22. EMBER DAY	Violet
24. ST. MATTHIAS, EMBER DAY	Red
25. EMBER DAY	Violet
26. 2nd Sunday in Lent	Violet

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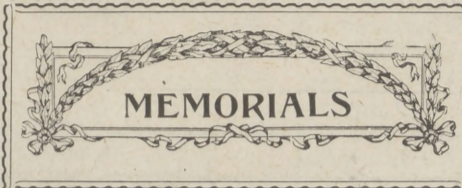
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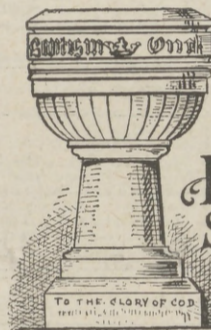
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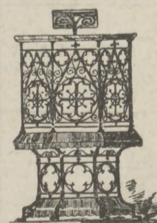
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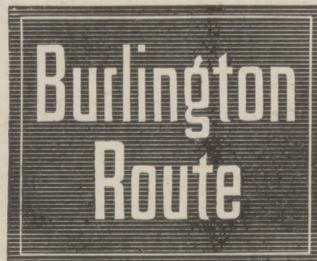
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# The Living Church

Saturday, February 18, 1893

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C. W. LEFFINGWELL, Editor and Proprietor.

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## News and Notes

THE ENGLISH CHURCH UNION is now officially stated to consist of 33,838 enrolled communicants, of whom 4,136 are clergymen, twenty-eight being bishops. During the past year there has been a net gain of 942 members and associates.

A VAST HINDOO Conference was recently held at Benares, India, and a day was set apart for special prayer to the Hindoo gods for the preservation of their religion. This is probably the first time that such a thing has been done in any pagan land, and it is a great concession to the growing power of Christianity.

A CORRESPONDENT desires us to correct the report now going the rounds of the press to the effect that the late Phillips Brooks was possessed of an estate worth \$750,000. Although the Bishop inherited a patrimony, our informant has personal knowledge that it was far from a large one. It is universal testimony that no man was more generous in his gifts "for sweet charity's sake."

THE COLLECT for St. Stephen's Day, the Rev. Dr. Gibson, editor of *The Church Eclectic*, writes us, dates from 1552. In 1662, the words: "New Year's Day," were changed to "New Year's Eve" in the rubric after the Collect. Dr. Gibson states also that in the new Standard, the misprint of "until," from 1793, was corrected to "unto" by the committee. It was "unto" in 1790 and in 1791.

THE EVER-INCREASING tide of benevolence is one of the most cheering signs of the progress of the Christian religion and spirit in the world. No less than \$29,061.927 was given last year in the United States for purposes of education, charity, and popular entertainments in various forms. Of this amount the citizens of Chicago contributed \$4,146,000. It should be noted that these figures include only gifts of \$10,000 and over.

AMID all the business competition and "push and drive" of this restless, money-getting age, with its spirit of save-who-can, it is refreshing to find such an instance of generous consideration as that of the Western Leath-

er Mfg Co., who have notified their employees that on one Saturday of each month during the World's Fair, they will be given a holiday with full pay in order that they may have time and means to attend the Fair—which amounts therefore to a whole week for each employee.

SINCE OUR WARWICK of Boston has announced that he is about to elect another bishop for Massachusetts, by the aid of the secular press, "before the convention meets to vote," it might be well for some standing committees to re-consider the position to which they recently committed themselves, and note why the Church has provided that they shall share in the responsibility of a diocese, and not act merely as registers of the election. It is quite possible for a diocese, even a large one, much more a small one, to be entirely influenced by popular clamor. There may be some man or some clique, in the Church or out of it, working systematically for months to elect some favorite.

*The Christian Union* says that the Episcopal Church is distancing all others in New York City. Various reasons are given for this growth. By some it is ascribed to the wisdom and foresight of Bishop Potter and Archdeacon Mackay-Smith; others say it is because of the free-seat system; others, again, because of the number of active clergy attached to each of the great churches. The two churches singled out for remark in this regard are Trinity and St. George's. One reason given for the great success of the work of these two churches is that they seem in a pre-eminently practical way to discover how they can best bring themselves into harmony with the needs and the very environment of the masses by which they are surrounded. The church which does that is bound to succeed.

IN ENGLAND, as in America, Church journalism receives inadequate support. After an honorable and useful career of thirty-eight years, *The Literary Churchman* ended its life with the year. This fact, taken in connection with a recent appeal of *The Church Quarterly Review*, (London), for 200 more subscribers to cover its bare expenses, indicates a grave lack of interest in Church matters on the part of English Churchmen. And the same thing may justly be said also of Church people in this country. In these days of wide and general reading, how else can we account for the scant attention paid to Church papers? Out of a total number of communicants of 532,054 in the United States less than 50,000 take a Church journal giving general news of the Church's thought and work.

### Brief Mention

A sensation has been caused in Jerusalem by the introduction of the electric light into a new and flourishing flour mill lately started there. The building in which the light has been introduced is near to the supposed site of Calvary, and close to the Damascus Gate.—One of the latest benefactions of Mr. Cornelius Vanderbilt is that of a new college hall for Yale University. The new building is a memorial of his son, Wm. Henry Vanderbilt, at the time of his death a member of the senior class. The new structure will be designed by the New York church architect, Mr. C. C. Haight, and will be of stone, fire-proof, and finished and furnished in the most sumptuous manner as a dormitory for students, with boarding facilities on the principle of a club house. The estimated cost will probably reach half a million dollars.—An interesting fact, touching the lack of longevity amongst English statesmen, is noted by *The Pall Mall Gazette*. Speaking of Mr. Gladstone's having recently attained the age of eighty-three, but being still vigorous in mind and body, it says that Mr. Gladstone is older than the greatest age at which any man hitherto has taken part in the government of that country. Lord Palmerston died in harness, but he died on the eve of his eighty-second birthday. Chatham died at seventy, Fox at fifty-seven, Pitt at forty-seven, Channing at fifty-eight, and when Sir Robert Peel met with his fatal accident he was seventy-four. Lord

Beaconsfield died at seventy-seven.—The Rev. Howard McQueary, whose suspension and subsequent deposition from the Church's ministry caused so much comment, is now a candidate for a vacant pulpit in the Universalist church at Dubuque, Ia.—Professor Virchow, one of the most eminent German biologists, has affirmed lately, in *La Revue Scientifique*, that, in spite of statements to the contrary, no trace of the "missing link" between man and the lower animals has been discovered, either in the most ancient of human skulls or in the physical organization of modern savages.—James Whitcomb Riley derives his largest profits from England. The publishers there have brought out eight editions of his poems and pay him by mere courtesy a larger royalty than he gets at home, where he is protected by copyright.—Direct railroad and steamboat communication has been established between England and Gibraltar. The new road opens up a part of Spain unknown to travellers and said to be beautiful; the road, it is also said, is a marvel of engineering skill.—A bill is to be presented by a Representative from Ohio, which it is expected will be vigorously pressed at this session of Congress, for the exchange of soiled paper money as rapidly as it becomes soiled, with a view to the prevention of the spread of disease.—Educate the children and you save the nation. In 1870 the whole United States had but five free kindergartens. There are now over 3,000, one-sixth of which are connected with the public schools.—There are said to be three countries in Africa in which the liquor traffic has been practically annihilated. These are the Orange Free State, the British Territory in Bassuto Land, under the government of Sir Marshall Clarke, and North Bechuanaland, under Khama, the native Christian king.—There are about twenty large public libraries in Asia. The Royal Asiatic Society Library in Bombay has 80,000 volumes, besides a large collection of Sanscrit and Persian MSS. The Tiflis Library contains 35,000 volumes and annually receives 12,000 rubles from the Russian government for the purchase of books in Asia Minor, Persia, etc.

## The Church of England

FROM OUR CORRESPONDENT

LONDON, Jan. 24.

Parliament meets next week, and prognostications of the speech from the throne at the opening, point to some measure in which the disestablishment of the Church in Wales will be at least contemplated. That such a measure may be drafted is quite possible, but that it will ever come up for serious debate in the present Parliament seems very unlikely. A very pretty comment on any such measure is published this week in a Parliamentary Blue-book, giving the voluntary contributions to the Church of England during the last twenty years. The total amounts to the very tidy sum of over twenty million pounds sterling, and adding this to the previous twenty years' offerings, there is a grand total of about forty-five millions, or multiplying the sum by five, for the benefit of your readers, it shows the total to be approximately equivalent to \$225,000,000. This sum is for building and restoration purposes only, and, moreover, does not include any work that did not exceed £500 in its outlay. Were these smaller undertakings to be included, it is ascertained that another sum of fifteen million pounds might reasonably be added to the total.

The Archbishop of York in a recent pastoral letter to his diocese discouraged the practice of evening Communion, whereat the Bishop of Exeter (Dr. Bickersteth of hymn book fame) wrote to *The Times* a letter deprecatory of the Archbishop's remarks. For many days the controversy has raged in the columns of the leading journal, not without benefit. It has been abundantly made manifest (I only deal here with the chief argument of expediency) that the practice is unnecessary, that there is no class which is debarred from partaking of the Blessed Sacrament in the early morning if only sufficient opportunities are given. In the East-end of London, amongst the working men of a large Welsh town and in a scattered rural parish, it has been shown by different writers that the parishioners fail not to attend the early

services when they are to be had. And no one can doubt that the early morning is far more conducive to a fitting state of mind to receive than in the evening, at the close of the day, probably spent in much feasting. The question has unfortunately become a party one, but to my mind our Low Church friends are putting a stone round their own necks in countenancing a practice unknown in the Church until fifty years ago, which must strike at their strict views of Sunday observance. If they teach and encourage their flocks to begin their observance on the Lord's Day at 7 o'clock in the evening, relegating the highest act of worship to the last thing at night, then who can wonder at the growing neglect of the day itself?

Islington, the Mecca of Evangelicals, has been entertaining as usual the assembly of clergy which meets annually for mutual counsel, and a livelier meeting than usual has been held. The Evangelicals, abundantly zealous as they are in the foreign mission field, all credit to them, are awakening to the fact that while they have been spending their energies in ascertaining the law on trivialities of ritual, and harassing clergy and congregations by petty persecutions, their High Church friends have gone on ahead in their work at home in spite of all obstacles. So a new policy is to be inaugurated, a vigorous campaign is to be begun in combating the dangers (so-called) of sacerdotalism and ritualism by their own weapons, that is, by a spirited and more earnest work in England. No one desires to hinder them, least of all a Catholic-minded Churchman, and there is no reason why the two cannot work side by side and—who knows?—help each other in the common cause of the furtherance of Christ's kingdom on earth. On one subject, I may incidentally mention, all parties in the Church are agreed, and that is in the preservation and maintenance of the elementary schools in the land. Just now the struggle for existence is very keenly felt, for the State, controlled as it is now by the party who are the enemies of all religious education in the schools, are making things as hard and difficult for the managers as possible. But this policy is a foolish one, and will, I doubt not, rebound on the heads of those who inaugurated it. The English Church Union, no longer hindered by the defence of priests, harassed by anti-ritualists, are taking up the question with some spirit, and if only the general body of the laity respond to the call made upon them, the present crisis should be satisfactorily overcome.

Unfortunately, however, the demands upon Churchmen are of the heaviest just now. The poverty of the clergy is most painfully brought home to us at this time. What with the agricultural depression, unlet glebes, depreciation by about 25 per cent. in the values of tithe rent-charge, and the decrease of the rural population, the position of the country clergyman is hard indeed. It is not by any means an uncommon thing to hear of a clergyman going without the bare necessities of life, and yet striving to show a brave face to the world. Talk of disendowment, indeed! there will be precious little to disendow if the present state of things continues in the country districts. *The Guardian* with its ever-ready sympathy for the woes of the clergy, has taken up the question in no half-hearted manner. Convocation meets shortly and we shall probably then hear of some scheme to meet the prevailing distress. Whatever the scheme may be, one thing is quite evident that Churchmen will have to put their hands pretty deep down into their pockets to meet the situation.

### Canada

The meeting for the election of the Metropolitan of the ecclesiastical province of Canada took place on Jan. 25th, and resulted practically in the choice of Dr. Lewis, Bishop of Ontario, although through an omission in one of the voting papers, the election cannot be perfected until that omission has been remedied. The House of Bishops met in Montreal, only one of the nine constituting it being absent, the Bishop of Algoma, who is at present in Europe for his health. Four votes were cast for the Bishop of Montreal, and four for the Bishop of Ontario. The voting paper of the Bishop of Algoma was also in favor of the Bishop of Ontario, but as this paper had not the episcopal seal affixed, as required by the canon governing the election, it was not counted. It was resolved to return the paper to the Bishop of Algoma for the remedy of this defect, and when that is done, the election of Dr. Lewis will be decided. The Rt. Rev. John Travers Lewis was born in Ireland in 1825. He graduated at Trinity College, Dublin; was ordained a priest in 1849 by the Bishop of Down, and came to Canada in the same year, where he began his first mission work under the Bishop of Toronto. In 1861, when the division of the diocese of Toronto was effected, he was elected first Bishop of the new diocese of Ontario, and was consecrated in St. George's Cathedral, Kingston, in 1862, being then only in his 37th year.

Bishop Courtney of Nova Scotia, delivered the annual charge to the convention of St. Andrew's Brotherhood, taking place on Feb. 3rd, 4th, and 5th, in Kingston. Dr. W. C. Sturges, of New Haven, Conn., conducted the convention Bible class on Sunday afternoon, the 4th, and Canon Dumoulin of St. James' Cathedral, Toronto, preached the closing sermon on Sunday night in St. George's Cathedral. All the city churches had services in the afternoon, but closed

early enough to give the members the opportunity of attending St. George's in the evening.

The rector of Coniston, Darlington, England, the Rev. W. T. Burns, has been appointed Bishop of Qu'Appelle to succeed Bishop Anson, who lately resigned the office.

The St. John's Home for Indian boys and girls, on the Blackfoot Reserve, in the diocese of Calgary, was formally opened by Bishop Pinkham lately. The building will at present accommodate 25 boys and 10 girls. The Bishop held an ordination on St. Thomas' Day in the cathedral church of the Redeemer, Calgary, when one candidate was admitted to the diaconate and one to the priesthood.

A conference relating to Church Union took place in Toronto, on Jan. 24th, between a committee representing the Anglican Ministerial Association and the Ministerial Association representing Presbyterians, Methodists, Baptists, and Congregationalists. The first address was given from the Baptist standpoint, the next by the Rev. Provost Body, of Trinity College, from the Anglican, followed by Dr. Caven, Presbyterian. The Rev. Dr. Langtry, late prolocutor of the Anglican Provincial Synod, showed how that body had made the first advances towards interdenominational union in 1888, when he had moved a resolution embodying this question. The conference adjourned to a date to be chosen later.

The church of the Hosannas, Hyde Park, diocese of Huron, is to be dedicated on Palm Sunday, the debt on the building having been almost removed by the offertory on New Year's Day. The new rectory of St. Thomas' church, Walkerton, was finished lately.

The report read at the seventh annual meeting of the Ministering Children's League, of Toronto diocese, shows that the work has been well kept up. The children's contributions continue to support cots in the Sick Children's Hospital, the Lakeside Home, and St. John's Hospital. Considerable sums of money have also been given to mission work. There was a good attendance at the annual meeting, the Bishop of Toronto was in the chair.

The dedication services of the new church of St. Thomas, Toronto, took place on Jan. 17th, and were very impressive. A banner with an embroidered cross, presented by the scholars of the Sunday school, was borne at the head of the procession of choristers and clergy, which proceeded down the aisle to receive the Bishop, and returned chanting the Litany. The dedication service, as authorized for this occasion by the Bishop of the diocese, was that composed by the Bishop of Salisbury, and is used for all similar high functions in England.

The 34th annual session of the Synod of the diocese of Montreal was opened on Jan. 17th by a celebration of the Holy Communion in Christ Church Cathedral at 10:30 A. M. The attendance of delegates, both clerical and lay, was better than for some years past. This is the second mid-winter reception; formerly the meetings were held in June. The Bishop in his charge mentioned that three city and two country churches had been built during the year, besides two parsonages built and placed free of debt, and others in course of building. The \$10,000 bequeathed by the Phillips estate had been paid, and the mortgage on Dunham school paid off. The only diocesan charity, the Ladies' Church Home, is doing well, but the house and grounds are heavily mortgaged at present. The Bishop alluded to the deaths of three bishops belonging to the Church in Canada since last Synod, Bishops Medley, (Metropolitan,) Oxenden, and Williams. The Synod, which opened on Tuesday morning, held its closing meeting on the following Friday. Amongst matters given a full discussion were: immigration work in relation to the Church, the Sabrevois mission work amongst the French Canadians, and the question of Church consolidation. The question whether women should be allowed to vote at vestry meetings was postponed to next session, as many of the delegates had left before it was brought on. It was in consequence placed first on the order sheet for next year. A motion to establish as soon as possible at the port of Montreal a Church of England Home to meet the needs of immigrants who were members of the Church, was carried. The Rev. Dr. Magill, Dean of Newport, R. I., was invited to a seat on the platform at the Synod. He preached at the church of St. James the Apostle on the evening of the 29th.

### New York City

Bishop Potter made a visitation of All Souls' church, on the morning of Septuagesima Sunday, and confirmed three candidates.

In St. Peter's church, the Rev. Olin Roche, rector, the 17th anniversary of the Workingmen's Association was held on the evening of Thursday, Feb. 9th.

A meeting of women from the various branches of the Woman's Auxiliary of the diocese was held at the See House, on Wednesday, Feb. 1st, the Bishop presiding.

The Parochial Missions Society held a meeting at the Diocesan House, Tuesday, Feb. 7th. The Bishop celebrated the Holy Eucharist, and delivered an address.

The church of St. Ignatius, the Rev. Father Ritchie, rector, has recently received the gift of a handsome painting, copied

from Kaulbach's cartoon in Munich, on the "Destruction of Jerusalem."

Under the auspices of the Society for the Home Study of the Holy Scriptures, a course of Bible instructions on the Pentateuch and Joshua will be given by Miss Smiley on Thursdays during Lent, at the society's house.

At St. Luke's Hospital, Bishop Potter confirmed a class of 14 on the afternoon of Sexagesima Sunday. A service was held in the chapel, at which the Bishop preached. He afterwards made a tour of the wards.

At St. James' church, the Rev. Cornelius B. Smith, D. D., rector, a musical festival was held on the evening of Quinquagesima Sunday, on which occasion was rendered the oratorio of "Eli," by Sir Michael Costa.

At the church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, a special course of Mission sermons will be preached during Lent, by the Rev. J. P. Cushing, formerly connected with the English Parochial Missions Society.

At the church of the Reconciliation, the Rev. Newton Perkins, minister in charge, the choir has been vested, and shows a new enthusiasm and increased efficiency in the services. Bishop Potter will make his annual visitation for Confirmation on Sunday evening, March 5th.

The Ministering Children's League of the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, is making very gratifying growth this season. Mrs. Wheeler, the new superintendent, is aided by Miss I. Halett as vice-superintendent. The children are working hard to raise \$3,000 with which to endow a bed in the Baby's Hospital.

The importance of providing a separate building for a preservation class for young girls, has long been recognized by the trustees and representatives of the House of Mercy, and the St. Agnes' Guild, organized on Feb. 18, 1891, is desirous to collect an amount sufficient for the erection of such a building. To this end, a St. Valentine's Market was held on Tuesday, Feb. 14th.

The Rev. Dr. J. Winthrop Hegeman, who resigned the assistant pastorate of the Madison ave. Presbyterian church shortly since to enter the Church, was ordained by Bishop Potter, Thursday, Feb. 8th. He was formerly pastor of the Franklin ave. Presbyterian church, Brooklyn, one of the leading congregations of the denomination in that city. The ordination took place in Grace church, the Rev. Dr. Wm. R. Huntington, rector.

Bishop Potter made a visitation of the Avenue A. mission of St. George's church, on the evening of Sexagesima Sunday, and preached. He visited the Italian mission church of San Salvatore, and St. Barnabas' chapel, of the City Mission Society, on Quinquagesima Sunday. On Monday morning, Feb. 13th, he was present at a service for St. Barnabas' Guild, at the church of the Holy Communion, the Rev. Henry Mottett, rector. On Feb. 27th, he will be at Dwight Hall, Yale University.

At the church of the Beloved Disciple, the Rev. S. Gregory Lines, rector, is being held a series of Pre-Lenten services, during February and March. The Sunday night sermons will be preached by the rector, those on Wednesday nights by the Rev. J. P. Cushing, late staff missionary of the Church of England Parochial Mission Society; and on Friday nights by the Ven. Archdeacon Kirkby, D. D., subject: "Hear what the Spirit saith unto the churches. The idea of beginning these special services before Lent seems commendable as a means of preparation for the Lenten season.

The Mission at St. John's chapel, the first ever held in Trinity parish, was a marked success. Faithful and efficient preparation was made through the untiring efforts of the Sisters, clergy, and guild workers, and the result was apparent at the outset in the enthusiastic interest manifested. In spite of unusually inclement weather, the church has been filled for service after service with reverent and devout congregations. The order for the day began with two celebrations of the Holy Communion, one at six, and one at nine. At noon there was a "twenty-minute talk to business men." At 3:30 P. M. came children from the public school with books still under their arms. The Mission service at night was the most largely attended, and the interest shown in the sermons was extraordinary. The Rev. Geo. M. Christian, of Newark, was the missionary, assisted by the Rev. Frederick Mortimer, of Jersey City, and the Rev. Henry Meissner, who had special services in German. Much good may be expected from their indefatigable labors.

As already announced in these columns, an effort is making to erect a new edifice for St. Paul's church, the Rev. Thomas R. Harris, D. D., rector. Plans have been drawn by Mr. Wm. Halsey Wood, and adopted. The new church will seat 400, and will be 90 by 40 feet, with provision for an eventual chancel, increasing the seating capacity 50 per cent. The material used in construction will be trap rock, with trimmings of dark brick work. In the interior, there will be a substantial finish of brick and tiling. The style of architecture will be Gothic. Adjoining the church, will be a parish house, and between the two, a handsome tower of large proportions, also containing rooms for parish use. Among the features contemplated will be a morning chapel in the tower. The architect has studied economy, and the cost of this really fine pile of buildings will be about \$35,000. A

cloister connects the buildings in the front, and will eventually extend to the rectory, which is yet to be built. The design is strikingly artistic in its unity and outlines.

The annual dinner of the Alumni Association of Trinity College, took place at the Hotel de Logerot, on the evening of Tuesday, Feb. 7th. Mr. John Sabine Smith, president of the association, presided. On either side of him were seated: the Rev. Dr. George Williamson Smith, president of Trinity College; the Rev. Dr. Eliphalet Nott Potter, president of Hobart College; Bishop Potter; the Rev. Dr. Chas. H. Hall, of Brooklyn; the Rev. Drs. D. Parker Morgan and Thomas Gallaudet, of New York; and Mr. Wm. B. Hornblower, president of the Princeton Alumni Association. The Rev. Dr. Smith made an address, referring to the progress of the college, and some of its present needs. He dwelt upon the fact of the near completion of ten years of his presidency, the largest term of service, save one, of any previous president. He announced his intention of bringing before the alumni, at the next Commencement, a matter of interest in the further development of the institution. Bishop Potter was next introduced, and paid a tribute to those fountains of learning which tend to the formation of character as well as intellect. He said the relation of the Church to educational institutions ought always to be paternal rather than disciplinary. He referred feelingly to the death of Bishop Brooks. The Rev. Dr. Hall spoke next, for Yale University, and was followed by Mr. Austin G. Fox and Mr. Hornblower, who spoke for Harvard and Princeton. Dr. W. N. M. Wainwright responded to the toast, "The city of Hartford, home of Trinity College." The Rev. Dr. E. N. Potter spoke for Hobart College. Brief addresses were made by the Rev. D. Parker Morgan, D. D., and the Rev. Thomas Gallaudet, D. D.

The last step in the consolidation of the church of the Epiphany with the church of St. John the Baptist has been taken and the united parishes will hereafter be known as the church of the Epiphany. The first service of the new parish took place on Sexagesima Sunday in the building of the old church of the Epiphany. Beginning with Quinquagesima Sunday all services will be held in the old church of St. John the Baptist. The Rev. Cornelius R. Duffie, the founder of the latter church, will be the first rector. In parochial work he will be aided by an associate rector, who is yet to be chosen. The church will be renovated, and in its rear will be erected a parish house with accommodations for the Sunday school. These improvements will be made during the coming summer. The vestry of the new church is selected from the two former vestries. The church of the Epiphany was a free church and that of St. John the Baptist had rented sittings; a combination of both plans will be used in the new congregation. Old Epiphany was admitted to the convention of New York as long ago as 1845, and had a previous existence as a mission. It first occupied a building in Stanton st., and afterward removed up town to East 50th st. In 1887 it purchased the church previously occupied by St. Alban's parish. St. John the Baptist's dates from 1848. The services were held for a few years in a little chapel in 35th st., and in 1856 the present handsome structure in Lexington ave. was completed. Dr. Duffie is a son of the late Rev. C. R. Duffie, D. D., who was the founder of St. Thomas' church.

### Philadelphia

By the will of Sarah A. Whitaker, probated 7th inst., her residuary estate is to be divided equally between the Episcopal and Pennsylvania Hospitals.

The Sunday school of St. Thomas' church, the Rev. O. M. Waller, rector, held a "book reception" on the evening of the 7th inst. Over 300 volumes were added to the library.

Mr. J. Benton Tipton, formerly at St. Clement's church, has just been elected to the position of organist and choir-master of All Saints' Cathedral, Albany, N. Y.

A musical tea was given by the Daughters of the King, of St. Stephen's church, the Rev. Dr. S. D. McConnell, rector, on the evening of the 7th inst., in the parish building; the proceeds are to be devoted to the Lenten charitable work. The vested choir of the church was in attendance and effectively rendered appropriate music, under the direction of Prof. D. D. Wood.

Confirmations are reported from several parishes: At St. Andrew's, West Philadelphia, 46; St. Paul's mission, 9; Christ church mission, 6; Redeemer (Seamen's Mission, including one from the Crucifixion), 34; St. Martin-in-the-fields, 25; Calvary, Germantown (including one from the Seamen's Mission), 25.

On the morning of Septuagesima Sunday, Bishop Whitaker made his annual visitation to St. David's church, Manayunk, where he administered Confirmation to a class of 31, and afterwards preached an appropriate sermon. In the evening, Bishop Morris, of Oregon, preached on missionary work.

At Evensong on the Feast of the Purification, Bishop Whitaker received two probationers for the order of deaconesses, at the Church Training and Deaconess House. They were presented by the warden, the Rev. Dr. T. S. Rumney, and the Bishop made an address. There was a large number of persons present at this interesting service.

Plans have been adopted by the managers of St. Timothy's

Hospital, Roxborough, for an additional building 31 by 88 feet, three stories high, to afford room for 24 additional beds. The height of the ceilings will be 14 and 12 feet respectively. The addition will be of brick and located a short distance east and south of the present building, and will be connected with the main structure by a covered hall-way. It will cost \$20,000, and will be completed as soon as the weather will permit.

The congregation of St. Thomas' church gave a reception to their new rector, the Rev. Owen Meredith Waller, in the lecture room of the church, on the evening of the 2nd inst. The room was tastefully decorated with flowers, and there was a large attendance. Mr. Waller was advanced to the priesthood Jan. 14th, in St. John's church, Washington, D. C., by Bishop Potter. St. Thomas' is the oldest congregation of colored people in the United States, being founded in 1794, though not admitted into union with the convention until 1864.

The South-east Convocation met on the 26th ult., in the parish building of St. Andrew's church, the Rev. Dr. W. F. Paddock, rector, the Rev. L. Bradley, dean, presiding. Encouraging reports of the condition and progress of their work were made by the Rev. M. Zara, of the Italian mission church of L'Emmanuel; the Rev. H. L. Phillips, of the church of the Crucifixion, and the Rev. S. H. Boyer, in charge of the mission church of the Holy Spirit. The special committee on the proposed mission at Otsego and Dudley sts., made a report; but the prevailing opinion seemed to be in favor of building up the Snyder ave. mission (Holy Spirit), and making it a strong church.

The 2nd annual convention of the associated guilds of working women was held on Thursday evening, 2nd inst., in the Academy of Music, and the attendance was very large. The total membership of the guilds is about 3,800. After music by the Germania orchestra, Mrs. J. P. Mumford, who presided, made a few remarks, and then read the address of Mrs. E. S. Turner, president of the association. To this succeeded the reading of reports from the various societies. Miss Edith M. Howes, president of the Massachusetts Association of Working Girls' Clubs, made an address. After a club song was rendered, the convention adjourned to the foyer, where a reception was held.

So very successful have been the special evangelistic services on Sunday evenings at St. Andrew's church, the Rev. W. F. Paddock, rector, that it has been decided to continue them until Easter. In order to reach the largest number of non-church-goers in the vicinity, every effort has been made to render these services especially attractive. It is announced that those who are expected to sing in the near future are Signor Del Puente, Mr. Wm. Dennison, the famous tenor from New York, and Lillian Blauvelt, the soloist of Damrosch's Orchestra. On the evening of Quinquagesima Sunday Bishop Peterkin, of West Virginia, was the preacher, and at the close of the service the choir, assisted by the 200 voices of St. Andrew's Choral Society, rendered Gounod's great Festival *Te Deum* in C.

Bishop Whitaker visited the church of St. John the Evangelist, the Rev. John Moncure, rector, on the 3rd inst., when he made an address to the Girls' Friendly Society, and subsequently met the parish chapter of the Brotherhood of St. Andrew and also addressed them. On Sexagesima Sunday, the 39th anniversary of the parish was observed. In the evening a service, prepared for the occasion, was impressively rendered by the very large congregation. Reports of the different church organizations were made, which showed a healthy growth during the past year in every department of church work. The rector made an address in which he expressed gratification at the progress made and urged renewed earnestness in the work of the present year.

The annual meeting of the contributors to the Church Home for children, Angora, was held on the 7th inst. in the parish house of Holy Trinity church, Bishop Whitaker presiding. The report of the Board of Managers showed that at the beginning of the past year there were 110 children in the house. In January, 1892, an epidemic of scarlet fever began, which continued until the close of May; 46 children were ill, 17 of whom had diphtheria after recovering from the fever. There were no deaths. An infirmary, complete in all its details and supplied with all modern scientific appliances, is being erected on the grounds as a memorial of the late Dr. Casper Morris. There are now about 100 children in the house and their health during the present winter is excellent. There has been no death in the home during the past 10 years. The treasurer reported receipts, \$18,888.19; expenditures, \$16,692.79. The treasurer of the Board of Council reported investments, \$160,950.33; income therefrom, \$7,311.34. An election for managers and for Board of Council was held, after which Bishop Whitaker made an address.

The 21st annual meeting of the Educational Home was held on the 2nd inst., at the Lincoln Institution, the Rev. Henry J. Rowland, rector of the Home, presiding. The report showed that in the Home since its organization, 464 white boys, mostly sons of soldiers, and 277 Indian boys, have been educated, clothed, and trained, and many have become useful members of society. Of the Indian boys, 163 returned home, 8 died, 35 are farmers, 20 are on cattle ranches, 11 in the army, 10 in lumber camps, 6 storekeepers, 4 clerks, 4

harness makers, while the balance are otherwise usefully employed. Of the white boys, 7 died of hereditary consumption, and also 7 of the Indian boys from the same disease. The aim of the institution has been to teach its pupils trades or such business as would provide those who are Indians with means of securing a livelihood in the East, for it has been found that though they return to the West with an honest determination to gain a living on their reservations by these means, they are almost always sure to fail because of the conditions prevailing there. During the year, 33 boys were received; 28 returned to their homes or friends; and 113 are now on the roll. Of these six are in scholarships; 100 Indian pupils are under contract, while 6 are not. The treasurer's report showed receipts, including balance from last year, \$27,427.20; present balance, \$199.92. After the election of the various officers of the Board of Council and the director, Mr. James W. Hazellhurst made an interesting address, and the Rev. Robert Blight, superintendent and resident chaplain of the Home, related some of his experiences there, and pointed to evidences of the boys' advancement.

The church of the Holy Apostles, the Rev. Dr. Charles D. Cooper, rector, celebrated its silver anniversary on Sunday, Jan. 29th. Twenty-five years ago the Rev. Dr. (now Bishop) Howe, then rector of St. Luke's, the late Bishop Brooks, at that time rector of Holy Trinity, and the rector of the church of the Mediator, were in consultation respecting a new mission which was needed in the southwestern part of the city, and they selected the present site whereon stand the church, parish building, and adjoining edifice for the Sunday schools. Since the organization of the parish in 1868, the summary is as follows: Baptisms, 1,398; confirmed, 1,028; marriages, 298; burials, 820; services held, about 4,200; present number of communicants, 700. There has been given to the endowment fund of the chapel by two members of the parish, \$6,000 Lehigh Valley R. R. 5 per cent. bonds, now worth \$6,600. The endowment fund of the church, commenced in 1888, now amounts to \$8,217.89; and there is a balance in hand of the parish improvement fund of \$536.38. There is no debt whatever on any of the church or chapel buildings, which are valued at \$175,000. Average attendance at Sunday schools for past year, officers and teachers, 70; scholars, 855. The Brotherhood of St. Andrew in addition to their general work, have established an orchestra; the Young Women's Guild numbers 307 members. The Sisterhood of St. Mary (of Bethany), has succeeded the Daughters of the King, and has 54 members enrolled; and the beneficial association, organized Feb. 9th, 1892, has 65 names. The total receipts of the Parish Association from all sources were, \$33,873.17; balance on hand, \$4,749.06. The 6th annual report of the chapel of the Holy Communion, read by the Rev. W. F. Ayer, minister in charge, stated that during the past year an additional piece of ground has been acquired on the east end of the lot, which latter now measures 180 feet on Wharton st., and 100 feet on 27th st. The chapel treasurer reported receipts, \$1,207.50; present balance, \$173. On the rolls of the Bible classes and Sunday school are 473 scholars; officers and teachers, 34. The offerings on this 25th anniversary from the church, the chapel, and the Sunday schools amounted to \$1,145.45, all of which was given to the endowment fund of the church of the Crucifixion.

### Chicago

Special appeals were made at Riverside for the Board of Missions on Sunday, Feb. 5th, by the city missionary and Mr. E. P. Bailey, with a pledge of \$80 as the result. This makes the year's offering from this parish \$150.

A movement is on foot for obtaining a lot at Wilmette. There are a number of Church families here, with 30 communicants. At an afternoon service recently held by the city missionary there was a congregation of 50, a good nucleus for a growing mission.

A lot for a church and a rectory have been generously given at Morton Park, with the addition of \$500 by one man. The way is thus paved for Church services in this interesting and growing suburb. Berwyn near by has also obtained a lot. It is expected in the near future to form these two into a mission which can easily be supplied by one clergyman.

The new church of St. Bartholomew was formally opened for service on Sunday, Feb. 12th, the Bishop preaching in the morning, and Archdeacon Bishop in the evening. On the Sunday previous, the Rev. T. N. Morrison and Messrs. W. R. Stirling and Arthur Ryerson, made a special appeal for pledges. The result was a united offering of \$3,000 in pledges and money. This is a noble gift when one remembers how much has been done in the past three years in this parish.

The choir of St. Peter's, assisted by some of the members of St. James' choir, gave Newell's oratorio, "The Christian Pilgrim," on Wednesday evening, Feb. 8th. The quartette consisted of Master George Bennett, soprano; Master Elias Bredin, alto; Mr. William T. Brown, tenor; and Mr. Walker Rein, bass. Mr. Ellis E. Chase, of All Saints', was organist, and Miss Anderson, organist of the church of the Redeemer, acted as accompanist. The music was rendered very well, and the soloists and quartette deserve special praise. The proceeds will be applied to the choir encampment fund.

A large gathering of the local assembly of the Brotherhood of St. Andrew took place at Grace church on Thursday even-

ing Feb. 9th. There was a good attendance of Brotherhood men from parishes outside the city, who were entertained at dinner in Grace House by the Grace church chapter. A good deal of enthusiasm was stirred up by the earnest addresses made and specially by that of Mr. McBee who stopped over on his western tour as one of the brotherhood agents.

The quarterly meeting of the North-eastern Deanery was held in the church of the Redeemer, on Tuesday and Wednesday, Feb. 7th and 8th. At the service on Tuesday evening, stirring addresses were made by the Rev. Messrs. W. White Wilson, rector of St. Mark's, J. H. Lynch, assistant of Trinity, and E. H. Clark, assistant of St. Bartholomew's. There was a good attendance of the members of the congregation, notwithstanding the bitterness of the weather and the slippery condition of the streets. On Wednesday morning Holy Communion was celebrated by the Dean, the Rev. Dr. Locke, followed by an interesting paper on "The Knowledge of Christ," by the Rev. F. H. Hall of the Western Theological Seminary. Afterwards the ladies of the parish entertained the clergy at lunch in the guild rooms. The next meeting of the deanery will be held at Edgewater, May 16th and 17th.

The upper floor of St. Mary's Mission House has been partitioned off into a number of sleeping rooms which will enable the Sisters to enlarge the field of their usefulness and noble work. The rooms include a Christmas tree room where toys given through the year are stored for the following Christmas gifts to the poor children of the neighborhood, and a room for the systematic arrangement of clothes sent to the Sisters to be distributed. This latter good work is already done on a large scale, and will be much more efficiently done by means of this room. Women's and children's clothes are in great demand, the supply by no means exceeds the need. The work of finishing this story was planned and superintended, and in fact a good deal of the mechanical labor done, by the Rev. G. W. Wright, the dean of the cathedral. During the last few weeks the Sisters have opened a soup kitchen at the Mission House, which has proved a great blessing to the hungry in the neighborhood. Donations for this good charity will be gladly received.

## Diocesan News

### Indiana

David E. Knickerbacker, D. D., Bishop

On Epiphany, the trustees of the diocese completed the purchase of a site for the Church Home and Orphanage adjoining St. Mary's Hall on the same square as the cathedral. The lot is 100 by 200 feet and cost \$7,500 cash. It is their intention to erect a home for the aged and the orphan at a cost of \$10,000. Of this sum \$3,000 is in sight. The Bishop has commissioned Mrs. Josephine R. Nichols to canvass the diocese for the remaining \$7,000. Plans are being made and it is hoped that the corner-stone may be laid in the spring.

The discovery of natural gas and its use as a cheap fuel have given a great impetus to manufacturing of all kinds in that portion of the State supplied with it, increasing its population greatly. The towns of Marion, Muncie, Kokomo, and Anderson, that were county towns of 3,000 and 4,000 people, have increased four-fold. In each of these, churches have been erected. These towns are called the "Big Four." Several other towns have sprung up that promise to rival them in importance and population. The Bishop has visited three of these lately and held services; they are Elwood, Alexandria, and Gas City. In each of them he was able to secure from the proprietors well-located lots for church and rectory. Already there is a population of 7,000 at Elwood, 4,500 at Alexandria, and 2,000 in Gas City. Manufactories are to open in the spring that will double the population of the last two places next summer. Services have been arranged for in all of them, Elwood being cared for from Kokomo, Alexandria from Anderson, and Gas City from Marion. As the population to whom the Church will minister will be largely English working men, the Bishop will need \$500 for each place to aid in building churches.

A mission has recently been organized at Washington, the county seat of Daviess Co., by the Rev. C. Graham Adams, D. D., that promises well. The population here is 8,000, with only twelve communicants. They have purchased a lot for \$500, and have it paid for. A church will cost \$2,000. They will probably be able to raise only half of this at home, and must look to the Bishop and Diocesan Building Fund for the balance. Dr. Adams gives two week-day services a month at Washington. It is a mission deserving generous aid. It has already developed a postulant for Holy Orders.

Mrs. Frances M. Howe, of Lima, has recently deeded to the trustees of the diocese, a house and three acres of land that will add to the value of the estate of the Howe Grammar School and greatly enlarge the domain of its athletic park.

The Rev. Chas. Morris, rector of St. Paul's church, Evansville, was prostrated for several months with typhoid fever. He has recovered and resumed his parish duties after a visit of several weeks in the South.

Vested choirs are on the increase in Indiana. St. Paul's, Richmond, and Trinity, Fort Wayne, have recently intro-

duced them, to the great satisfaction of their congregations. Gethsemane, Marion, and St. Paul's, Indianapolis, have them in training to be introduced at Easter. The Rev. G. E. Swan, rector of St. Mary's Hall, Indianapolis, has become assistant minister in St. Paul's, the Rev. G. A. Carstensen, rector, to have charge of the music and training of the vested choir. St. Paul's, under the ministrations of Mr. Carstensen, is developing new life and growth, and promises to take the lead in every good work in the diocese.

The Diocesan Missionary Board is making arrangements to secure an archdeacon or general missionary to aid the Bishop in looking after the vacant parishes and developing new points for occupancy by the Church. A Century Club of 100 subscribers at \$10 each annually for this special purpose has been secured and an experienced presbyter of the diocese has been selected for the office. It is not intended to put him in the field before September next.

The Indianapolis Clericus has been considering the question of a parochial Mission for all the parishes in the city at some time in the future. Mr. Carstensen, experienced as a missionary of the Church Missions Society, is being utilized in the preparations. It is probable it will be held early in 1894.

At a meeting of the Central Convocation in session at the time the news of Bishop Brooks' death was received, a telegram of sympathy and condolence was sent to the president of the Standing Committee of the bereaved diocese, by order of the convocation.

### Milwaukee

Isaac L. Nicholson, D. D., Bishop

CITY.—The new vested choir of St. Stephen's church, the Rev. Warren Hastings, rector, at the west end of the city, sang its first service on Sexagesima Sunday. This church was erected only about two years ago, but is already well filled with a large congregation. The new choir has been in training for some weeks, under the direction of Mr. S. G. Ox-borrow, and the results were manifest in the first service, which was very creditably rendered. A handsome processional cross, of brass, is the gift of a friend of the parish. In his sermon, the rector reviewed the work of the parish since its foundation, and outlined the necessities for the present and future.

Another move has been made toward Church Extension in the city by the organization of St. Mark's Guild in the northern portion of the East side, where it is intended to effect a parochial organization in the near future. That portion of the city known as Mitchell Heights and adjacent sections are now thickly populated, and are sadly deficient in Church privileges. For the present, afternoon services will be held in a Methodist house of worship on East North ave. by the rector of St. Paul's church.

A Quiet Day for women of the diocese is arranged to be held at the cathedral on the day following Ash Wednesday, to be conducted by the Rev. T. M. Riley, S. T. D., of Nashotah.

### Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

MOLINE.—The annual meeting of Christ church was held on Jan. 17th. The parish was well represented. The finances of the church were discussed, and pledges given for the ensuing year. Everything looks hopeful for a prosperous future. One of the favored sites for the new church seems to be the lot on the northwest corner of Fifth ave. and 18th st. The Rev. Laurence Sinclair has announced that only free-will offerings will be expected and the seats will be free to all.

### Chicago

Wm. E. McLaren, D. D., D. C. L., Bishop

#### EPISCOPAL APPOINTMENTS

##### APRIL

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|--|---------------------------------|
| 2. Cathedral.  | 4. Board of Managers, New York. |
| 5. 10 A.M., General Theological Seminary, New York.      |                                 |
| 16. A.M., Emmanuel, Rockford; P.M., Zion, Freeport.      |                                 |
| 17. P.M., Grace, Galena.                                 | 18. " St. Luke's, Dixon.        |
| 19. 4 P.M., Waterman Hall; 7:30 " St. Peter's, Sycamore. |                                 |
| 23. A.M., St. Mark's, Evanston;                          | " Christ, Waukegan.             |
| 30. A.M., St. Alban's, Chicago;                          | " Grace, Oak Park.              |

##### MAY

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| 7. Chicago: A.M., St. Philip's; P.M., Christ.                |
| 14. A.M., St. Bartholomew's, Chicago.                        |
| 21. A.M., St. Paul, Kankakee; P.M., St. Paul, Chicago.       |
| 28. A.M., Cathedral (supplementary); P.M., Calvary, Chicago. |
| 30. Fifty-sixth Annual Convention.                           |

The Bishop will be at the Church Club, 10:30 to 4, Tuesday, Feb. 7th and 14th, and Wednesday, Feb. 22nd.

By the kindness of the Bishop of Springfield, the following Confirmations will be taken by him in March; his residence will be at the Seminary, and the clergy are desired to communicate with him there:

##### MARCH

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| 12. Chicago: A.M., St. Andrew; P.M., Epiphany. |
| 14. P.M., Our Saviour, Chicago.                |
| 15. " Transfiguration, Chicago.                |
| 16. " St. Luke, South Evanston.                |
| 19. A.M., St. Peter, Chicago.                  |

On the evening of this day the Bishop of Springfield will lecture before the Church Club in one of the churches.

### New York

Henry C. Potter, D. D., LL. D., Bishop

WEST NEW BRIGHTON.—At the church of the Ascension, Bishop Potter made his annual visitation on Sunday morning, Feb. 5th, and confirmed a class presented by the rector.

RIFTON.—The mission here, is on the point of erecting a small frame church, which will meet its present needs.

LEWISBORO.—The Bishop confirmed a class of 11 on the evening of Tuesday, Jan. 31st, at St. John's church.

ELLENVILLE.—On the evening of Thursday, Feb. 2nd, Bishop Potter, at St. John's church, administered Confirmation to a class of 16, presented by the rector, the Rev. O. Applegate, Jr.

MILTON.—The Archdeaconry of Orange held its last meeting in All Saints' church. There was a considerable attendance of clergy and lay delegates. The Rev. Octavius Applegate, D. D., of Newburgh, preached the sermon at the opening service. Reports from mission stations were received and discussed, and proved to be encouraging, indicating substantial progress. The finances of the archdeaconry showed that all stipends had been paid to January 1st.

GREENWOOD LAKE.—Several valuable memorial gifts have lately been presented to the mission, the Rev. Percy T. Fenn, missionary priest, by interested persons living in New York City. A handsome brass altar cross, in loving memory of Mr. Edward L. Brandon, and a solid silver Communion service, in memory of Mrs. Isabella Rose Brandon, late of New York City, were presented by Mrs. Jane Wilson, of New York City. Her son, Mr. John C. Wilson, is devotedly attached to the work of the mission. Mr. Waterstone, of the Waterstone College, has presented a solid oak prayer desk, a hymn-board, and a chancel Prayer Book. He is also personally making some improvements on the interior of the building. God is blessing this field with much increase.

### The Platte

Anson R. Graves, D. D., LL. D., Bishop

The third annual convocation was held in North Platte, Jan. 25 and 26. All the clergy, except one, were present, some of them coming several hundred miles. There are now 13 clergy, 3 women workers, 4 candidates, and 14 lay readers. Lay delegates were present from 3 parishes and 6 missions. The convocation serves as a joyful social reunion for the clergy, some of whom are so isolated in their wide mission fields as not to see the face of a clergyman from one year to another.

The Convocation opened with Morning Prayer and Holy Communion, followed by the Bishop's address. During the year one clergyman has been lost by removal, and five gained. The Bishop has visited every parish and mission at least twice, with one or two exceptions; has held his first service in 16 new stations. In 8 of these there are now regular services, and in one a church built. Two new churches have been built, and three are in process of erection. Only two church properties are now held by local vestries; all the rest have been conveyed to the Bishop.

We hope the time is not far distant when a far better plan than the vestry system will be devised for the management of parish affairs. . . . Nearly all the losses of church property, most of the irritation in parishes, many of the short and unprofitable rectorships, and nearly all the long vacancies can be traced directly to the vestry system. All matters seriously affecting church property and rectorships should be settled by the whole congregation meeting with and under the Bishop. Such important matters should not be left to a few individuals of the congregation, who may become so indifferent that it is difficult to get them together for the transaction of important business.

The Bishop during the year took part in 232 public services, delivered 285 sermons or addresses, administered Holy Communion 66 times, baptized 19, confirmed 153, consecrated one church, licensed 22 lay readers, admitted two candidates for Holy Orders, ordained one to the diaconate. Of 381 confirmed in 3 years, 47 were brought up under Methodist influences, 27 Presbyterian, 27 Baptist, 23 Lutheran, 13 Congregationalist, 10 Campbellite, 6 Romanist, 1 Hebrew, and 1 Mormon. Debts on church properties amounting to over \$14,000 three years ago have been reduced to \$954, and this amount is soon likely to be fully paid, and the district entirely free from debt. Donations were received from various sources by the Bishop for missionary work, building churches, etc., of \$3,442.68. The Bishop has expended a total of \$3,509.63. The Episcopate fund amounts to \$149; the Aged and Infirm Clergy fund, \$55.57.

The Platte Institute has become an assured fact. Three large buildings and a steam boiler house have been erected and furnished at a cost of over \$22,000, besides 25 acres of land. There are accommodations for 150 pupils and 10 teachers; and there is a balance of \$500 on hand. Five scholarships are endowed. There are 8 teachers and 100 pupils.

The proceedings of the Convocation extended through two entire days. The Rev. W. S. Sayres was appointed secretary, and the Rev. L. P. McDonald, assistant. The following Standing Committee was appointed: Rev. Dr. Oliver, Rev. Wm. Lucas, and Messrs. W. C. Tillson and H. M. Oliver. The committee on the division of funds held by the diocese of Nebraska, reported that that diocese had denied the right of The Platte to any part of said funds. The busi-

ness manager of *The Platte Missionary* reported that the paper would pay expenses the first year. The Rev. Wm. Lucas was then reappointed business manager, and the Rev. W. S. Sayres managing editor for the ensuing year. The Rev. J. M. Bates presented an interesting report for the committee on Christian education. Delegates to the Missionary Council were appointed as follows: Rev. J. M. Bates and Mr. C. W. Thomas. The Bishop appointed the following to be official correspondents of *The Platte*, and to furnish news regularly to Church newspapers: The Rev. Wm. Lucas for *The Churchman*; the Rev. A. J. Pinkham for *The Church Standard*; and the Rev. W. S. Sayres for *THE LIVING CHURCH*. The Bishop appointed the officers of the General Guild: Mrs. A. L. Barron, of Grand Island, president; Miss Anna C. Kraumph, North Platte, secretary. Half of one day was devoted to woman's work, hearing reports from 25 guilds and several other societies, and two chapters of Daughters of the King. Sister Hannah, Miss Wood, and Miss Brooks read reports of their year's work. Sister Hannah obtained a bell for The Platte Institute by securing 100 new subscribers for *THE LIVING CHURCH* in a parish in Denver. The new bell went to the Denver church, and their old one to the Platte Institute.

On Wednesday evening a missionary meeting was held and addresses made by the Rev. Messrs. Sayres, Bates, Potter, Beecher, Gill, and Prof. Murch, principal of The Platte Institute. On Thursday evening a reception was given at the rectory. The convocation will meet next year in Kearney, Jan. 17 and 18.

**Colorado**

John Franklin Spalding, D.D., Bishop

APRIL.

- 1. Evening, the Cathedral.
- 2. A. M., St. Peter's; evening, Trinity memorial.
- 3. Evening, Christ church, Denver.
- 4-6. Diocesan Theological School.
- 7. Manitou Springs, institution of rector.
- 8. Evening, St. Andrew's church.
- 9. A. M. and P. M., Colorado Springs; evening, Colorado City.
- 14. Evening, St. Paul's, Central City.
- 16. A. M., Montclair; evening, Longmont.
- 19. St. Paul's, Littleton.
- 23. Trinidad.
- 30. Leadville.
- 31. Buena Vista.

MAY

- 3. Denver.
- 5. La Jara.
- 7. A. M., Monte Vista; evening, Alamosa.
- 8. Creede.
- 9. Villa Grove.
- 10. Cotton Creek.
- 11. Moffet.
- 12. Saguache.
- 14. Cripple Creek, Fremont.
- 15. Florissant.
- 19. La Junta.
- 21. Las Animas.
- 28. West Plum; P. M., Sedalia.

JUNE

- 4. Denver, cathedral.
- 6. Cathedral, diocesan Woman's Auxiliary.
- 7-8. Annual council at St. John's cathedral, Denver.
- 8. Bishop's annual reception at St. Matthew's Hall.
- 11. Evening, cathedral, Baccalaureate sermon.
- 12-13. Commencement of Wolfe Hall.
- 14. Jarvis Hall Commencement.

The offerings are for diocesan missions or for the Bishop's special needs.

**Ohio**

Wm. Andrew Leonard, D. D., Bishop

Sexagesima Sunday was a memorable day in Harcourt parish, Gambier. In the morning, in the church of the Holy Spirit, a college professor was ordained to the diaconate, and in the afternoon at Bedell chapel, memorial windows were unveiled, and a service in memory of Bishop Bedell and his sister, Mrs. Benjamin, was held. At three o'clock in the afternoon, a large congregation that overtaxed the seating capacity of Bedell chapel was gathered from all directions in the beautiful little country church. The pleasant tones of the chapel bell ringing out over the adjacent hills and valleys called to mind the godly life of one of Bishop Bedell's warm friends and earnest co-workers in the Church, the late Samuel L. Mather, in whose memory it was given. Bishop Leonard was assisted in the service by the Rev. Prof. Streibert, and by Mr. Atwater, lay reader in charge of the mission. The singing and responses were hearty, as they always are in this mission. The impressiveness of the Bishop's words in receiving the windows, the three at the end of the chancel in memory of Bishop Bedell, and the one at the side in memory of Mrs. Benjamin, was heightened when the curtain was drawn, by the impressiveness of the windows themselves. In the central window is the picture of Christ, with outstretched hands, and underneath, the inscription, "Come unto Me and I will give you rest." In the smaller window to the right are the words, "Why sleep ye? rise and pray." "If ye love Me, ye will keep my words." "Lovest thou Me," and in the one to the left, "Lord, thou canst make me clean," "I will, be thou clean," "Peace be unto you." And, underneath all, "In loving memory of Gregory Thurston Bedell, third Bishop of Ohio." For chasteness of beauty in the figure, and perfection in the coloring, these windows are notable. The window in memory of Mrs. Elizabeth Bedell Benjamin is another gem. Golden lilies are the subject, with golden wheat and a cluster of grapes. Prof. Streibert paid a loving tribute to Bishop Bedell, speaking of him chiefly in

his relations to the people of this community. Bishop Leonard spoke of him as related rather to the diocese and the Church at large, giving some detail of his services in foreign lands. He read also a statement of the beautiful character of Mrs. Benjamin, in whose memory the chapel itself had been erected by Bishop and Mrs. Bedell two years ago. Conspicuous near the font, in a frame of oak, were portraits of Bishop and Mrs. Bedell and Mrs. Benjamin together with the following inscription:

Bedell Chapel

This chapel was erected A. D. 1891, by the Right Rev. Gregory Thurston Bedell, D.D., third Bishop of Ohio, and Julia Bedell, his wife, as a memorial of the Bishop's only sister, Mrs. E. Bedell Benjamin, whose dearest aim in life was to glorify her Lord by striving to win souls to Christ. God grant that this chapel may carry on this most blessed work from generation to generation.

Mrs. Benjamin's maiden name was so peculiarly dear to her, that she used as her signature E. Bedell Benjamin; therefore the building was given by the donors the name of "Bedell chapel." When the service was concluded, Bishop Leonard, before leaving the chancel, greatly gratified the congregation, most of whom felt themselves to be the personal friends of Mrs. Bedell, by affectionate words of sympathy and regard for her.

**East Carolina**

Alfred A. Watson, D. D., Bishop.

The Convocation of Edenton met in Grace church, Plymouth, Jan. 27th. An interesting essay on the life and labors of St. Paul the Apostle, was read by the Rev. R. B. Drane. A discussion of the essay followed by Mr. M. W. Butt. The Rev. Messrs. N. Harding, R. B. Drand, and L. L. Williams, delivered sermons.

St. Thomas' church, Craven county, has been greatly improved by a new weather boarding, ceiling, windows, and pews, and has been presented also with an altar and lectern, the gifts of friends, and specially of Mr. G. H. Roberts, of New Berne, who gives his services every 4th Sunday to this little mission church. An occasional service is also held by the Rev. T. M. N. George, rector of Christ church, New Berne. The Sunday school is kept alive solely by the untiring energy of Mrs. Dawson.

Bishop Watson who had made episcopal appointments for Hyde County, was unable to fill them owing to the severe weather, and has postponed them until after the diocesan council adjourns.

**Newark**

Thomas Alfred Starkey, D. D., Bishop

SHORT HILLS.—Christ church has been recently beautified by sundry improvements in the interior. The roof and timbers have been painted, and the walls calcimined in terra cotta. Two rose windows in the east and west gables of the nave, have been opened, filled with glass in fine work, with appropriate symbols, the west one having an ornate Greek cross, and the east one having the *Chi Rho*, with *Alpha* and *Omega*, referring to the title of the Church; these are the gift of Mr. Jas. R. Pitcher. A rich Brussels carpet, of ecclesiastical design, procured by the efforts of Miss Jennie Bayard, has been laid in the chancel and aisle of the nave; the altar steps are covered with a rich Persian rug leading from the sanctuary gate to the altar. The church is now lighted with gas in four brackets in fine brass of three lights each, symbolizing the twelve apostles. Suspended from the roof, in the centre of the chancel, is a richly ornamented corona of eleven burners, symbolic of "the seven Spirits before the throne," each burner having three jets. All the chancel lights are the gift of Mr. John Farr. The pulpit lamp of fine brass, richly ornamented, bell-shaped, is suspended by a brass tube from the roof, over the pulpit; it has four burners concealed from the congregation; this is the gift of the pupils of the Baquet Institute, a Church school for girls at this place. The color decorating of the church was done under the superintendence of Mr. H. M. Lawrence, of Short Hills. The gas fixtures are the work of Cox and Sons & Buckley, of New York. Besides these recent improvements, the chancel is adorned with memorial gifts. Among these is the beautiful altar, of good size and elevation, an exquisite piece of work, in quartered English oak, embossed by hand, the three panels separated by pillars in a rare dark wood, (keak) from Palestine, hand-carved at Damascus; the end panels, filled with wheat and grapes, and I. H. S. in monogram, in the centre space, in brass; the retable has a brass ornamental cross and vases; the retables is a rare and curious work in copper. These are the gift of Mr. DeLancey Cleveland. The chancel rail of polished brass is from Mr. John H. Bradbury. The lectern, a fine piece of workmanship in brass, with bases of lions *couchant*, is a thank offering from Mrs. Wm. M. Deen. Two chancel windows, rich in color, with figures emblematical of the Church Militant and the Church Triumphant, are a memorial of the late Rev. Dr. Rose, from the family. The oak pulpit is the gift of the Rev. Dr. Humphrey, the first rector of the parish. The stalls of carved oak are from Mr. Wm. M. Deen. A handsome bishop's chair completes the furniture. The chancel walls now await some decoration in color to make the interior of this little rustic edifice as beautiful as the exterior is picturesque, in the midst of the lovely park in which it is situated.

RUTHERFORD.—A triple anniversary was celebrated in Grace church, with special service and music, on Sexagesima Sunday. The occasion was the 8th anniversary of the rectorship of the Rev. Francis J. Clayton, and the second anniversary of the establishment of the vested choir and the opening of the enlarged church.

**Minnesota**

Henry B. Whipple, D. D., LL. D., Bishop

Mahlon N. Gilbert, D. D., Ass't. Bishop

BISHOP GILBERT'S VISITATIONS

MAY

- 5. 7:30 P.M., Tower.
- 7. Minneapolis: A. M., St. Mark's; 4 P. M., All Saints'; 7:30 P. M., St. Paul's.
- 8. 4 P.M. Oak Valley.
- 9. 7:30 P.M., Wadena.
- 10. 7:30 P.M., Eagle Bend.
- 11. " " Fergus Falls.
- 14. A.M., Sauk Centre; 3 P.M., Ashley; 7:30 P.M., Melrose.
- 16. 7:30 P.M., Willmar.
- 17. 7:30 P.M., Atwater.
- 18. " " Litchfield.
- 19. " " St. Matthew's, Minneapolis.
- 21. A.M., St. John's, St. Paul; Minneapolis: 4 P.M., St. Johannes; 7:30 P.M., St. Ansgarius.
- 22. 7:30 P.M., Marshall.
- 23. " " Tracy.
- 24. " " Beaver Falls.
- 25. 3:30 " Birch Cooley; 7:30 P.M., Redwood Falls.
- 26. 7:30 " Slayton.
- 28. 10:30 A.M., Pipestone; 8 P.M., Lake Benton.
- 29. 7:30 P.M., Sleepy Eye.

JUNE

- 4. A.M., Rochester; 4 P.M., Mantorville; 8 P.M., Kasson.
- 5. 8 P.M., Belle Creek.
- 6. Faribault: Commencement Seabury Divinity School.
- 7-8. Faribault: Diocesan Council.

Bishop Whipple hopes to be able to take, during the month of May, some of the visitations in the above list.

MINNEAPOLIS.—Historic Holy Trinity, the oldest church in the city, after standing for 40 years as the veteran of missionary work on the western frontier, has succumbed to the flames. Mrs. A. J. Graham, wife of the rector of the church, visiting the frame vestry room in the rear of the stone structure, found that the curtain and choir robes had been ignited by the heat from the stove and were burning briskly. An alarm was soon given, but the interior of the church was a total ruin before the flames could be quenched. The pipe organ, situated near the starting point of the fire, is a total loss. It is doubtful if anything more than the walls will be saved. There is only \$7,000 insurance.

The burned church, while not so large as some of its newer contemporaries, was one of the finest in its appointments in the city. The old stone building was three years ago enlarged and furnished throughout in the finest style. The pews and woodwork were in black walnut and cost about \$3,000, the organ cost \$2,000 more, and the building itself \$10,000, making a total cost of about \$15,000.

Holy Trinity church was built in 1850, the corner-stone being laid on Oct. 30th of that year by the Rev. James Lloyd Breck. It was the outgrowth of a mission started at Fort Snelling a few months before. Dr. Knickerbacker, now Bishop of Indiana, was rector from 1852 to 1857, and again in 1862. It was consecrated by Bishop Whipple on May 30, 1878. Some of the church relics are historic: the font was carved from a stone that fell from St. Anthony Falls in 1856 and the altar is the original one at which Dr. Breck and his successors officiated in the fifties.

**Southern Florida**

Wm. Crane Gray, D.D., Bishop

KEY WEST.—The Rt. Rev. Wm. C. Gray recently held his official visitation at St. Peter's church. Evening Prayer was said by the Rev. S. Kerr. The Bishop preached an impressive sermon to a large and interested congregation. The rector presented a class of about 25 persons to receive the laying on of hands.

**Pennsylvania**

Ozi W. Whitaker, D.D., Bishop

EDDINGTON.—At Christ church, the Rev. Henry B. Bryan, rector, beginning on Jan. 2nd, the Holy Eucharist is celebrated daily at 7:30 A. M. On the 1st Sunday of the month it is offered at 10:30 A. M., as an early Celebration on that day is made at Ascension chapel, Newportville.

RADNOR.—Alterations are contemplated at old St. David's, near Wayne, in Delaware County. The church edifice, which is 179 years old, was renovated 25 or 30 years ago. It is now proposed to change it to its original condition, or as nearly so as is possible. The plans, as prepared by architect T. M. Rogers, of Philadelphia, contemplate the restoration of the old sounding-board pulpit, colonial altar, wooden font, gallery, wainscotting, etc.

CHESTER.—On the evening of Sexagesima Sunday, Bishop Whitaker made his annual visitation to St. Luke's church, the Rev. George C. Moore, rector, where he administered Confirmation to a class of 12 persons, and preached.

CLIFTON HEIGHTS.—A fire broke out in the rectory of St. Stephen's church on Sunday night, 5th inst., but was speedily extinguished.

RADNOR.—The church of the Good Shepherd, the Rev. A. B. Conger, rector, was erected a number of years ago as a memorial of Bishops Kemper and Bowman, and Mrs. Lyons'

gift of one half the land on which it stands was always regarded by her, as a memorial of her husband, the late Rev. Dr. Lyons, whose property it once was. The parish was admitted into union with the convention in 1871, and the value of the church property, including the rectory, is placed at \$52,000. Some months ago, Mr. H. B. French, of Rosemont, offered the vestry of the Good Shepherd \$25,000 for the erection of a memorial church to his wife. The gift was accepted by the vestry, and it is said that ground was purchased in the centre of Rosemont, some distance from the present church building and rectory, and plans were prepared for the new edifice. It is hoped that both churches will be retained under one government, and the new edifice be regarded as a memorial chapel of ease to the old church.

### Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

#### BISHOP'S APPOINTMENTS.

##### FEBRUARY.

- |   |                            |
|---|----------------------------|
| 19. Natchez: A. M., Trinity; P. M., chapel. | 24. Jackson, St. Columb's. |
| 20. Church Hill.                            | 25. Magnolia.              |
| 26. Grenada.                                |                            |

##### MARCH.

- |                |                |
|----------------|----------------|
| 1. Osyka.      | 2. McComb.     |
| 5. Aberdeen.   | 6. West Point. |
| 7. Starkville. |                |

##### APRIL.

- |  |                           |
|--|---------------------------|
| 2. Vicksburg.  | 3. Bovina.                |
| 4. Bolton.   | 5. Clinton.               |
| 6. Raymond.  | 9. St. Andrew's, Jackson. |
| 10. Brandon, evening.                                  | 16. Meridian.             |
| 18. Council meets in church of the Mediator, Meridian. |                           |

St. Colomb's chapel, Jackson, has recently received some beautiful memorials of the late Bishop Green: A Communion serviceconsisting of chalice, paten, spoon, ciborium, and cruets given by the Woman's Auxiliary of St. John's church, St. Louis, and made by the Gorham Mfg. Co., of New York. Each piece is marked with a cross and an engraved *fac simile* of the diocesan seal used by Bishop Green, the motto on which is "*Salus Croce.*" The Rev. Geo. C. Harris, S.T.D., has given a magnificent font of Caen stone, and the Altar Society an altar cloth, and a complete set of very beautifully embroidered colored stoles. An altar, reredos, chancel rail, and organ are still needed.

### Olympia

John Adams Paddock, D. D., Bishop

TACOMA.—Members of St. Luke's parish have procured for the altar of the church an exquisite Communion service as a thank-offering for the rectorship of the Rev. John Dows Hills. The pieces are chalice, paten, and spoon of silver, and cruets of cut glass. The silver bears the following:

"To the glory of God, and in loving remembrance of John Dows Hills, Priest, Rector of St. Luke's Parish, Tacoma, Dec. 1, 1889—Dec. 1, 1892."

### Western Michigan

Geo. D. Gillespie, D.D., Bishop

PETOSKEY.—By request of the Rev. C. T. Stout, and through the kindness of the New York Parochial Mission Society, a Mission was held in this parish from January 19 to 26 by the Rev. Campbell Fair, D.D., rector of St. Mark's church, Grand Rapids. The daily services were the Holy Communion, Litany, and Bible instruction, the children's service, and Evening Prayer and sermon, with after meeting when requests for prayer were read and petitions offered up by the missionary. All the services were well attended, and interest was sustained throughout. Those who were present have one and all acknowledged the power of the able discourses on Biblical interpretation, the persuasive appeals to the unconverted, the wise and helpful counsel to the communicants. It is the first effort of this nature that has ever been made by the Church in this section of Northern Michigan, and it awakened great curiosity and interest. The results have all been good and wholesome.

### Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—At St. John's church, the Rev. Geo. F. Breed, rector, it has become necessary to organize two boys' clubs on account of the large number of applications for membership. The senior of these clubs has already 34 members.

St. Clement's church, the Rev. R. E. Pendleton, rector, has recently raised \$600 by special efforts. An important improvement is going on in the enlargement of the organ chamber and putting in of a fine organ, recently purchased from Grace church. It is proposed, if means can be secured, to erect a chapter room, which can be utilized for meetings of the church organizations and small social gatherings.

By his will, Mr. A. A. Low, father of President Low, of Columbia College, left \$5,000 to a benevolent institution in New Hampshire, \$20,000 to the Packer Collegiate Institute, of Brooklyn, \$5,000 to the Female Employment Society of Brooklyn, \$10,000 to the Brooklyn Hospital, and \$10,000 for endowment of St. Phebe's Mission House, of the diocese, which he erected some years ago at a cost of about \$50,000, in memory of his daughter. There were other public bequests. The bulk of the property, estimated at \$8,000,000, was divided among the members of his family.

W. H. Woodcock, Mus. Doc., has tendered his resignation as organist and choirmaster of St. Luke's, which has been accepted, and his place filled by Prof. J. E. Van Olinda, who comes from St. George's church.

At the church of the Reformation, the Rev. John G. Bacchus, D. D., rector, the musical cantata, "Rebekah," was rendered at a musical festival held on the evening of Sexagesima Sunday.

At St. Luke's church, the ninth monthly musical festival was held on the evening of Quinquagesima Sunday, on which occasion was rendered Gounod's "De Profundis."

The rector of the church of the Holy Comforter, the Rev. Wm. T. Tierkel, has resigned after a rectorship of a few months. He will take temporary charge of the churches at Copenhagen and Champion, in the diocese of Central New York.

The Young Men's Christian Association held a service on the evening of Septuagesima Sunday, at the church of the Holy Trinity, the Rev. Dr. Chas. H. Hall, rector. The preacher for the occasion was the Bishop of New York.

At St. Paul's church, the Rev. John D. Skene, rector, the annual choral festival was held on the evening of St. Paul's Day, the name day of the parish. The Rev. Chauncey B. Brewster was special preacher. The vested choir, one of the oldest in the diocese, rendered Simper's *Magnificat* and *Nunc Dimittis*; Mendelssohn's "Love Divine;" Gadsby's anthem, "O Lord our Governor;" Mendelssohn's "O Jerusalem," and "How lovely are the messengers," and his offertory anthem, "Rest in the Lord,"

Another handsome memorial has just been added to those which have already been placed in the new St. Luke's church, the Rev. Henry C. Swentzel, rector. It is a window representing Christ at Bethany, from the original of Hoffman. The altar committee has lately added a handsomely embroidered chasuble to the already fine collection of Eucharistic vestments. The exquisite work upon it was done by a member of the committee. Owing to the daily services, new members have been added to this committee who are to receive a thorough training for their work. A boys' guild has been started with every prospect of success. It will be managed by the boys themselves under the rector's direction. A gymnasium is part of the plan, and a military department. A literary night marks each month. At the last one, the subject of discussion, which greatly interested the boys, was "The Rights and Wrongs of Foot-ball." An industrial school has just begun its work, at present open for girls, but if necessity compels, it will be restricted to all girls who have few home advantages. An expert will be employed to instruct the teachers in the art of instructing. A kindergarten will be added for the benefit of the younger children. Music and calisthenics will be features.

At St. Mary's church, the Rev. W. W. Bellinger, rector, the 13th annual choir festival was held on the evening of the Feast of the Purification, B.V.M. The processional hymn was Le Jeune's setting of "Love Divine." Dudley Buck's *Magnificat* and *Nunc Dimittis* were sung, and the following anthems: "Blessed are the merciful," by Henry Hiles; *Ave Maria*, by E. Pizzi; "The Lord is my Shepherd," by Henry G. Eskuhe, organist of the church, and "O give thanks," by Dr. W. H. Woodcock, organist of the cathedral. The vested choir of men and boys was under the direction of Mr. Eskuhe.

The series of services held at St. Luke's church, under the auspices of the Men's Guild of the parish, during the Advent season, for men exclusively, proved successful enough to encourage a repetition of them during Lent. Arrangements have been made with well-known speakers to address the meetings on Thursday evenings. During the Advent season about 400 men were reached through the influence of the services, and it is expected that a much larger number will profit by them during the coming series. This parish is emphasizing in this way its desire to reach the men of the city through evangelistic services and stirring appeal.

### South Carolina

Wm. B. W. Howe, S.T.D., Bishop

On St. Thomas' Day, after a celebration of the Holy Communion in the Sunday school building, the corner stone of St. Thomas' church, Eastover, was laid. This building is to be a memorial of its founder, the Rev. Thos. B. Clarkson, and will be erected on the site of the old church, which was destroyed recently by fire. The corner stone, a beautiful block of marble, is the gift of Mr. F. H. Hyatt, of Columbia.

### Arkansas

Henry Niles Pierce, D. D. LL. D., Bishop

St. John's church, Camden, has been greatly improved by the addition of oak pews made by a Chicago firm. They are very neat in design and quite comfortable, kneeling benches are included, the whole being in pleasing harmony with the chancel furniture. This parish has been extremely fortunate in securing the services of the Rev. D. B. Ramsey who has been in charge since Easter.

### Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

#### EPISCOPAL APPOINTMENTS

##### FEBRUARY

- |   |                         |
|---|-------------------------|
| 17. P. M., Oswego: Christ church; evening, Evangelists. |                         |
| 19. Cortland and Homer.                                 | 21. Evening, Watertown. |
| 22. P. M., 2 o'clock, Sackett's Harbor.                 |                         |
| 24 etc. Out of the diocese.                             |                         |

##### MARCH

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|--|--------------------|
| 7. Waterloo and Seneca Falls.  | 8. P. M., Moravia. |
| 12. A. M., Manlius; P. M., Jamesville.   |                    |
| 15. Evening, Mexico.   |                    |
| 19. A. M., Westmoreland, or Clark's Mills; P.M., 4 o'clock, Utica, Calvary.        |                    |
| 26. A. M., St. John's School.  |                    |
| 29. P. M., 5 o'clock, St. Peter's, Auburn.   |                    |
| Holy Week and Easter—Syracuse: St. John's, St. Paul's, Grace, Calvary, St. Luke's. |                    |

##### APRIL

- |   |  |
|---|--|
| 4. P. M., 5 o'clock, Utica, Grace; evening, 7 o'clock, Clayville, (Paris Hill.)                               |  |
| 9. A. M., Earlville; evening, Hamilton.   |  |
| 14. Evening, Carthage.  |  |
| 15. A. M., Champion; P. M., Copenhagen.   |  |
| 16. A. M., Lowville; Evening, Port Leyden, (Constableville.)  |  |
| 19. P. M., Rome, Zion church; evening, Rome, St. Joseph's.  |  |
| 23. A. M., Big Flats, (Horseheads); P.M., 5 o'clock, Elmira, for 3 parishes and Wellsburgh, service at Grace. |  |
| 24. A. M., Millport; P. M., Waverly.  |  |

##### MAY

- |  |                      |
|--|----------------------|
| 6. P. M., Norwich.   |                      |
| 7. A. M., Greene; Evening, Oxford, (McDonough.)                                    |                      |
| 8. P. M., New Berlin; A. M., Windsor.  |                      |
| 9. Evening, Bainbridge, (Afton).   | 10. A. M., Guilford. |
| 11. P. M., Slaterville, (Speedsville.)   |                      |
| 14. Waterville, (Oriskany Falls) and Augusta.                                      |                      |
| 16. P. M., Lafargeville, (Clayton.)  |                      |
| 17. P. M., Cape Vincent; evening, Grace, Watertown.                                |                      |
| 28. A. M., Willowdale; P.M., Dey's Landing, (Romulus); evening, Hayt's, (Willard.) |                      |
| 29. P. M., 2 o'clock, Van Etten; evening, Trumansburgh.                            |                      |

### Southern Virginia

Alfred Magill Randolph, D.D., LL. D., Bishop

The first colored convocation met in St. Stephen's church, Petersburg, on Tuesday, Jan. 31. One clergyman and one lay delegate from each mission was present by request of Bishop Randolph.

A parish has been organized recently at Irongate by the earnest efforts of the Rev. H. J. Wood, rector of the Clifton Forge parish. Bishop Randolph will probably erect a new church for this parish very shortly, at a cost of \$1,200.

The congregation of Trinity church, Portsmouth, have raised over \$2,000 in pledges, for the purpose of enlarging the present building, which is too small in its seating capacity. This church is one of the oldest in Virginia, having been built in 1762. It was rebuilt and enlarged in 1829, and now the growth of the congregation calls for still further additions and improvements.

### Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

The Rev. J. B. Newton, M. D., rector of the Monumental church, Richmond, will conduct a Mission in St. Peter's church, Norfolk, early in February.

The young men of the Brotherhood of St. Andrew in connection with Monumental church, Richmond, have started a mission school in the west end of the city.

Bishop Whittle's health has so greatly improved, he has commenced making his appointments for the year. His first visitations will be to Christ and Monumental churches, Richmond, on Sunday, Feb. 26th, and to St. John's church, Richmond, on Sunday, March 5th.

Mr. Woodward of Baltimore, who recently gave a considerable sum of money towards rebuilding Calvary church, Front Royal, the Rev. J. R. Jones, rector, which was destroyed by fire a few years ago, has just presented the church with a fine bell.

### Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

Bishop Perry opened the new church at Creston, erected at a cost of \$4,500 exclusive of the land, on Septuagesima. The Rev. Rural Dean Paget, of Muscatine, and the priest in charge, the Rev. F. K. Howard, took part in the services. On Thursday of the same week the Bishop opened the new church at What Cheer, of which the Rev. Fred Gilderdale Parkinson, ordained to the diaconate Jan. 22d, is in charge. Two were confirmed at Creston and five at What Cheer on the following day, one at special visitation of the cathedral, Davenport.

The missionary work of the Church in Southern Iowa is "looking up" in many ways; but there are a number of places where for lack of a few dollars, and because the Board of Missions cannot help them, the Church proper can have no services, or services only at long intervals of time.



## California

Wm. Ingraham Kip, D. D., LL. D., Bishop  
William F. Nichols, D. D., Asst. Bishop

The new church of the Advent, San Francisco, was formally opened at the mid-day service on Sexagesima Sunday. The service was choral, rendered by 80 men and boys, accompanied by the organ and an orchestra. The officiating clergymen were the rector, the Rev. John Grey, the Rev. Messrs. H. B. Monges and W. J. O'Brien. The sermon was preached by the rector, from the words, "The Church of the Living God." At the Celebration, the rector wore a chasuble of white brocaded silk, made for the occasion by the Sisters of St. Margaret, Boston.

The building, designed by Coxhead & Coxhead, San Francisco, is of the Norman-Greek style of architecture, and built of brick, stone, and terra cotta. The basement has large Sunday school room, choir, vestry, etc., whence the procession enters the church by a stairway built back of the chancel. In the west end of the nave, between the entrance doors, is a beautiful font, presented by Mrs. J. G. Eastland as a memorial of her child. It was made in Florence, Italy, of pure white marble, and is in the form of a kneeling angel, life size, holding a shell. The pulpit is made of wrought and hammered iron, brass, bronze, and oak. The lectern is a fine brass eagle. The rood-screen encloses three sides of the chancel, and is of wrought iron, except the rail at the top, which is cast iron. The upper part symbolizes the Lamb of God, the Evangelists, and the angel choir. The center piece is a laurel wreath encircling the *Agnus Dei*. Back of this is a Greek cross, and above the wreath, the rood. The symbols of the four Evangelists are on either side, encircled by a wreath surmounted by a crown, with globe and cross, at one end, *Alpha*, at the other, *Omega*. Between the panels are 14 bronze figures of angels rising above the screen to about the height of the rood. In front of each angel pedestal is a candle picket. Cast in the top rail are the words, "To Thee all angels cry aloud, the heavens and all the powers therein. To Thee, cherubim and seraphim continually do cry, Holy, Holy, Holy." The choir stalls are of carved oak in 15th century Gothic. The chancel rail is of bronze and iron, having on it the sentence: "O Lamb of God, have mercy upon us." The altar is of carved oak. The reredos is carved from red sandstone; above it are three windows, with the inscription above them, "Church Expectant," "Church Militant," "Church Triumphant." These are to be filled with figures symbolizing these three states of the Church. Above these, is a rose window, and a corresponding one in the west end. It is intended that the chancel window shall some day contain a representation of the First Coming, and the west window, a representation of the Second Coming, to emphasize the name, "Church of the Advent." The pulpit, lectern, rood screen, and choir stalls, are given as memorials, by Mrs. Henry S. Austin. They cost \$6,000. The altar is a memorial given by Mrs. Livingston Gilson. The brass candelabra are a gift from Mrs. Lent. The building will seat between 700 and 800 people. It cost about \$50,000. The parish is now well equipped to carry on the aggressive work in which the rector always leads.

The Convocation of Southern California, met in St. John's church, Los Angeles, on Jan. 25th, 26th, and 27th. St. John's church is a very enterprising and aggressive parish in the western part of the city, destined in a few years to be the centre of Los Angeles. It was the most successful and best attended convocation held in Southern California, about 25 clergymen being in attendance. Bishop Nichols presided at all the meetings, and the lay element was not only well represented but took prominent part in all of its proceedings. On the evening of the first day, choral Evensong was sung by the rector of the parish, the Rev. B. W. R. Tayler, immediately after which an "open conference" took place. Mr. John Sherman, an active layman of St. Paul's parish, San Diego, read an excellent paper on "The layman and the Kingdom of God." It was full of thoughts and suggestions whereby the active and earnest layman could help in the work of the Church. Judge Anderson, an active layman of Christ church parish, emphasized the necessity of supporting the clergy better, and raising them above the cares and worries which accompany a small stipend and meagre resources. The rector of St. John's, the Rev. B. W. R. Tayler, introduced a resolution, which was unanimously adopted, and which he backed up by an enthusiastic speech. It read:

WHEREAS, The agency of the newspaper is now generally recognized as of the greatest benefit in disseminating news, views, theories, and ideas, and that every fashion, fad, and fancy has only to invoke the aid of printer's ink to gain a respectful hearing. And whereas in the line of Christian work and thought, the other bodies of Christians apparently recognize this more than the Church does, and by the aid of newspapers, pamphlets, tracts, etc., make known their principles to the reading public, to the manifest advantage and gain of such Christian bodies.

Therefore be it Resolved, as the sense of this convocation, that the clergy and laity of the Church should endeavor to familiarize themselves with the best tracts, pamphlets, booklets, etc., and utilize them as missionary agents of the Church.

And further Resolved, That the clergy of the convocation shall endeavor to induce every Church family in their several cures to subscribe for and read some reliable Church newspaper.

Several of the clergy spoke earnestly on the lack of knowledge which the average parishioner showed about Church questions generally, and an active effort is to be made in

outhern California to disseminate sound Church literature.

The next morning Bishop Nichols celebrated the Holy Eucharist, with the Very Rev. Dean Restarlar as gospeller, and the Rev. B. W. R. Tayler, as epistoler. The Rev. Wyllys Hall, D. D., preached an excellent sermon on the text, "I am the Light of the World." A resolution was introduced by the Rev. J. D. H. Browne, relative to the sudden death of Bishop Brooks, which was adopted unanimously by a rising vote. The general work of the convocation as reported by the various missionaries, and as evidenced in the parishes, is most satisfactory, encouraging, and hopeful. At every point, the Church is either holding her own, or else making very rapid headway. The city parishes are all alive and vigorous, and with their various energies under the control of active rectors, are gaining ground. The same is true of the country parishes, and when the diocese of California is divided, the new portion will be well equipped for a new diocese. A few years ago business affairs were a little unsettled by the bursting of the boom, but the rapidity with which Southern California has recovered herself is a marvel even to the most sanguine. New and magnificent business blocks, costing hundreds of thousands of dollars are going up, and the next ten years will show Los Angeles, a city of about 200,000 people. The encouraging feature of it all is that the Church is laying lines and foundations for future use and growth.

After convocation, Bishop Nichols conducted a three days' retreat in Garvanza, a quiet village about ten miles from Los Angeles, situated in the picturesque foot-hills of Southern California. The retreat was a great success, and will doubtless be a great help to the various clergymen who attended and also to their parishes. The Rev. J. R. de Wolfe Cowie who had charge of the arrangements for the retreat was presented by his brethren of the clergy with a very handsome gold cross, suitably inscribed.

A new church has recently been built at Redondo Beach at a cost of \$1,000, mainly owing to the exertion of Mr. S. P. Rees of that place.

LOS ANGELES.—On the 2nd Sunday after Epiphany the Bishop confirmed 23 persons in St. Paul's church, the mother parish of the city, and 23 in St. John's church. Two of the latter were converts from the Church of Rome. On the Sunday previous the Bishop confirmed nine in Christ church parish, which is now under the active rectorship of the Rev. A. S. Clark.

## Alabama

Richard H. Wilmer, D. D., LL. D., Bishop  
Henry Melville Jackson, D. D., Asst. Bishop

The Rev. W. E. Evans, D. D., who was recently ordained, has accepted the call to the church of St. Michael's and All Angels, Anniston.

Seven deaconesses were ordained by Bishop Wilmer at St. John's church, Mobile, on Thursday, Feb. 2nd. Their work will be among the orphans in the Church Home.

The total sum for diocesan missions for December amounted to \$1,332.52; eight churches alone contributing to this fund throughout the entire diocese. The treasurer of the diocesan missionary society reports having received during the past 8 months \$1,239.29, which would give about \$1,850 for the entire year. This is about half the amount that is required for the mission work of the diocese.

## Michigan

Thomas F. Davies, D. D., LL. D., Bishop

The Standing Committee have elected Mr. Hervey C. Parke of St. John's church, Detroit, to fill the vacancy in their body caused by the death of the Hon. H. P. Baldwin.

The Rev. E. M. Jefferys has resigned his position as assistant at St. John's church, Detroit, and it is understood he will spend some time in foreign travel.

The 5th monthly meeting of the Detroit Chapters of the Brotherhood of St. Andrew was held Thursday evening, Feb. 9th, in St. Joseph's memorial chapel. There was an attendance of 60. A paper was read by Mr. Sidney T. Miller, of Christ church. A general discussion followed on the question, "How to get at him?" "What constitutes the 'earnest effort' of Article I, a. effort by Prayer; b. effort by Personal Plea; c. effort by Patience; d. effort by Persistency." The March meeting is to be held with the newly-formed chapter of Emmanuel church.

The annual session of the Detroit Sunday School Institute was held in St. John's church, on Sexagesima Sunday, Feb. 5th, and on the two days next following. The Bishop presided throughout, and much the same order was followed as in former years. The committee on a course of home reading and examinations for teachers, reported the books recommended. Instruction had also been provided by a course of lectures delivered on six evenings, with an average attendance of 51. Examinations for the certificate of the Institute had been held, but six papers only had been passed on by the committee. Extracts read from some of these papers showed that creditable work had been done by some teachers in certain departments. The committee was continued for the coming year in the hope that this work can be further developed. The Bishop of the diocese is *ex officio* the president of the Institute. The other officers chosen

are: 1st vice-president, the Rev. Louis A. Arthur; 2nd vice-president, Mr. Geo. H. Minchener; secretary, the Rev. Paul Ziegler; treasurer, Mr. D. W. Smith.

A Quiet Day for the clergy was held by the Saginaw Valley Convocation at Trinity church, Bay City, commencing Feb. 8th. The Rev. J. H. Johnson, of Christ church, Detroit, was the spiritual director.

SAGINAW.—A strong effort is being made by the Rev. Dr. Babbitt of St. John's church, to clear All Saints' church from the remaining indebtedness of \$4,351 which rests upon it. The property cost about \$9,000, six or seven years ago, and the Church has so good a start, and is so advantageously placed, that it is of great importance to the Church in Michigan that it be held. All Saints' can pay its current expenses, and do good work. It has a handsome building and a fine site. The parish is in peculiar straits now as the Rev. Dr. Babbitt who has stood by it for the past two years and scaled down its indebtedness to present proportions, has accepted the rectorship of Trinity church, Tacoma, and leaves within 30 days. One gentleman has agreed to give \$500, if the remaining \$3800 be raised.

## Massachusetts

BOSTON.—The meeting of the Woman's Aid to the Church Temperance Society is always an interesting occasion. The organizing secretary, the Rev. S. H. Hilliard, at their last gathering, gave the requirements of the work among women and urged the suppression of social drinking and the use of intoxicants among the better class. Miss McGhee spoke in reference to the House of Mercy, of which she is matron, and lamented the over-crowded condition of the house. A few days before he died the Bishop sent in a contribution of \$100 for the new house which is so much needed to develop this charitable work. The coffee room enterprises were discussed, and the women will henceforth devote their entire interests to certain localities where these rooms are, and endeavor to get the sympathy and co-operation of additional helpers from the various parishes.

The sum of \$23,000 has been raised for the Phillips Brooks Monument.

The Woman's Auxiliary in the church of the Advent are very busy. They are making sheets and pillow cases, besides bandages, for a Church hospital in Washington. Two barrels of clothing, valued at \$200, have been sent to the diocese of Fond du Lac. The Embroidery Guild, working every Thursday afternoon at the rectory, have made valuable vestments for the altar service. The Guild of St. Agnes was recently favored with an excellent talk on "Wagner and his Works," by Miss Helen Brooks. The Men's Club were addressed by Mr. Robert Codman on the obligations of missionary work.

LOWELL.—St. Anne's church is in a thriving condition and is spreading a marked Christian influence through the city. Bishop Courtney confirmed on Sunday, Feb. 5th, 60 candidates, together with five from Chelmsford.

SOMERVILLE.—The last meeting of the Eastern Convocation was held in St. Thomas' church. About 60 clergymen and four laymen were present. The sermon was delivered by the Rev. Dr. Albert Danker, followed by a celebration of the Holy Communion. Several necessary changes in the constitution and by-laws were adopted, which do away with the former restrictions about the appointment of a convocational preacher. A standing committee of five, which shall arrange the places of quarterly meetings, and select and assign the subjects for consideration, will now be appointed at the annual meeting. A standing committee of five on missions, taken from the old committee on the missionary pastorate, was elected. Suitable resolutions concerning the death of the Bishop were presented and adopted by a rising vote. The exegesis, on St. John xvii: 21, was given by the Rev. George S. Pine. An essay on "Christian Unity and Church Unity" was read by the Rev. Edward Abbott, D. D. It was a lengthy paper, giving in detail the unity upon essentials, upon what was desirable, and upon what was immaterial. An excellent liturgical paper, well-planned and clearly logical, upon the topic, "Is Church Unity furthered by administering Holy Communion to unconfirmed persons," was given by the Rev. I. W. Hyde. The evening addresses were given by the Rev. Dean Lawrence and the Rev. I. W. Suter upon the practical subjects: 1, "The duty of meeting obligations and keeping promises;" 2, "Of being courteous." The delegates were all entertained at the residence of the rector, the Rev. George W. Durrell.

## West Virginia

Geo. Wm. Peterkin, D. D., LL. D., Bishop

The Rev. D. F. Forest, rector of Christ church, Clarksburg, has just concluded a most successful Mission at St. Paul's church, Weston. The interest shown was very great. On Sunday afternoon, Jan. 15, a special service was held for men.

St. Luke's parish, Wheeling, is one of the most prosperous in the diocese. A new chapel and parish house is greatly needed, and a sum of over \$4,000 has already been procured toward this purpose.

## The Living Church

Chicago, February 18, 1893

Rev. C. W. Leffingwell, Editor

OF SUCH an old institution as Lent there is nothing new to be said, but it is well that some things be said over and over again. Let not the children of the Church, then, be impatient if the pastor tells them what they have heard before. They need to be reminded. Who does not? Sin and sorrow, suffering and self-denial, are the prelude to the old, old story of the Cross, of which the world will never tire. It is a selfish and self-indulgent soul that turns with impatience from the contemplation of the truth, and like the pursued ostrich hides its head as if thereby it might escape. It is the brave and trustful soul that faces the truth and by the truth is made free. Lent brings to us most forcibly that truth which we least wish to know and most need to know, and in the knowing of which a right we cease to fear to know—the truth about sin and sacrifice.

### The Benedicite in Lent

The First Prayer Book of Edward VI. had a rubric directing the use of this Canticle in place of the *Te Deum* during Lent. This was in 1549. In 1552, three years later, this rubric was omitted. Since that time it has been left to the choice of the minister to use this or *Te Deum* in all parts of the Church Year. The *Benedicite* was not, for the first time, in the services of the Church at the Reformation. It was in "the Salisbury use" with the same direction, that it be said or sung in Lent.

How shall the minister determine which of these hymns to use after the first lesson in mornings of Lent? Appropriateness and fitness are good guides. All the lessons, the Psalter, at times selected, and the hymns bear upon thoughts natural to this fasting season, and bring out prominently the teaching the Church would enforce. Shall the minister neglect the hymn *Te Deum*, which utters "the truth as it is in Jesus," "the doctrine of God our Saviour," and rehearse a canticle which holds not a word of redemption or of the Redeemer? Is the inference wholly without weight that the lack was noted by the bishops and others high in the Church of England, and hence, after three years' trial, the rubric was withdrawn in 1552?

Let us hold, with some, if we will, that "the song of the three children in the fiery furnace" is part of the third chapter of Daniel, and that the Church has erred in banishing it to the Apocrypha; let us recognize its place in the Jewish service and in that of the Church before the writing of the *Te Deum*; let us confess its fitness for Christian lips; the part of the year for its use is not thereby settled.

The *Benedicite* in all but seven of thirty-two verses, is a call on the inanimate and animate, but unintelligent, creation of God to magnify their Maker. It will serve the Deist well. In no word does it name the Lord Jesus or His doings in the redemption of sinful humanity. The three in the fire sing no praise for salvation and spirit life, though there walk with them in the flame One whom the heathen king thus describes: "The form of the fourth is like the Son of God."

The *Te Deum* is a hymn of three long stanzas. The first, in about ten verses, gathers into the praise of the Church the hosts of heaven and of Paradise, worshipping God the Lord. Remembering St. John's declaration that Isaiah saw the Lord, afterwards Jesus, with the seraphim crying before Him, "Holy, Holy, Holy is the Lord of hosts, the whole earth is full of His glory," it is not an error to think the entire hymn addressed to the same Lord Jesus, named indeed in the second verse, as by the prophet, 'the Everlasting Father.' The second stan-

za, containing ten verses, is a rehearsal of the truth of the Trinity, and more in detail of the acts of our Saviour in redemption, the very fulness of Lent, particularly of Passion Week. The third stanza is a prayer and cry from the penitent and anxious heart. A verse must be read to give its sense: "Govern them and lift them up forever," since "Day by day we magnify Thee." What better fitted for Lent?"

As unmixed praise, the *Benedicite* leads the *Te Deum*. As a canticle for Advent and Lent, a full fourth of the year, it is far behind. The reservation of the *Te Deum* for Easter, that it may then come with freshness, offers too little gain for its loss in those weeks in which the penitent, looking with longing gaze towards "the cross of our Lord Jesus Christ," is starving for a hopeful and grateful lifting of the voice, not to the Creator especially, but rather to Him who, "after He had overcome the sharpness of death, opened the Kingdom of Heaven to all believers."

### The Statistics of Religion

The census of 1890, according to the statistician of the religions of the country, shows that there exist in the United States one hundred and forty-three different organizations of people calling themselves Christians. There are seventeen varieties of Methodists, sixteen of Lutherans, thirteen of Baptists, twelve of Presbyterians, twelve of Mennonites, and six of Adventists. There are also one hundred and fifty independent semi-religious organizations. Of the 143 denominations and churches, seventy-five have less than 10,000 members each, while thirty-two of these seventy-five have less than 1,000 each. Forty of the 143 embrace more than 96 per cent. of the whole number of members, which is 20,488,797, or nearly one-third of the entire population of the country. Of this number, 6,228,354 are adherents of the Roman Catholic Church. If adherents and not communicants were reckoned by all the bodies in their membership, the grand total would be much larger. It is safe to say that more than one-half of the souls living in this country are connected with some form of Christianity; that this total would be largely greater but for the absurd and criminal separatism that furnishes us with 143 "denominations." It is a sad spectacle, the more so as many of these divisions have no doctrinal reason for existing. It is said that the seventeen Methodist bodies could be reduced to two without a single change of doctrine or polity. The Presbyterians could without any change reduce themselves from twelve to three, and the Mennonites to two.

It is evident that division among Protestants is a very easy way of avoiding the exercise of charity. Better make another sect than try to live in communion with those whom we cannot agree with in some little matter, or whom we cannot force to think as we think about it!

What a waste of time, money, and men! Between one-third and one-fourth (40 out of 143) of the denominations have an average membership of but a few more than two thousand each.

Among the larger Protestant bodies, the youngest is the largest. It has barely completed its first century, and yet leads all the rest in the number of its divisions; for the census informs us of seventeen kinds of Methodists!

In spite of the evils of division, however, there is growth, remarkable growth; and one's heart leaps to think what it might be if all were one. From 1880 to 1890, the population of the country increased twenty-five per cent., but the six largest bodies (not including the Roman Catholic) increased 3,014,000, or forty-two per cent. The increase of our own Communion was forty-eight per cent. Our present number of communicants is 556,140 according to "The Living Church Quarterly," but 532,054 according to the census, the former being more likely to be correct. The census is not infallible; it an-

nounces that "the doctrinal symbol of the Protestant Episcopal Church is the Thirty-Nine Articles of the Church of England slightly altered." (!)

The absurdity of reporting our strength by "communicants" comes out distinctly when we find that Roman Catholics, Unitarians, Friends, and Jews, report all members or adherents. Our proper membership (by Baptism) is more than two million.

### Electioneering Methods

The religious editor of *The Boston Herald* comes to the front to promulgate a plan of campaign for the coming episcopal election in Massachusetts. In fact it is more than a plan, it is rather of the nature of a decree from one who feels that he has the key to the situation in his hands. He has power and he proposes to exercise it. The clergy and laity of the diocese and the people who have votes in the diocesan convention are called upon to take notice and govern themselves accordingly. In an editorial of January 30th, *The Herald* lays down the law on this subject as follows:

It must be distinctly understood that in selecting a new bishop at this crisis in its religious life, *the people at large have something to say, and have a right to say it*, as well as those who have votes in the diocesan convention. Unless the Episcopal Church is to be kept conveniently small, it must be administered in this large way.

Again:

Great constraint may well be exercised by Churchmen of different views upon whom the duty will be laid of choosing the next bishop. *He will be named and elected by the press and the people* before he is chosen and elected by the clergy and laity of the Episcopal Church in Massachusetts. *The course followed in the election of Bishop Brooks is likely to be repeated*, and if wise counsels prevail, and the Episcopal clergy and laity rise to the points of higher spiritual agreement, *a leader will be given to them* whom they will be glad to support with the unanimity which they have shown toward Bishop Brooks, and the Episcopal Church may yet reach that point in the growth of religious life in Massachusetts where there shall practically be one fold and one shepherd.

We have italicized some passages in this remarkable deliverance, to which we wish to call special attention. The clergy and laity of the diocese and the members of the diocesan convention are warned to put constraint upon themselves and possess their souls in patience. They are not to suppose that they have the initiative in this matter. That is a delusion. The "people at large" are the real factors in episcopal elections in future. "He will be named and elected by the press and the people before he is chosen and elected by the clergy and laity of the Church." The course which this same religious editor followed before, and to which he probably attaches great weight, will, he warns us, be followed again. All that Churchmen have to do is to sit still and "a leader will be given to them."

Evidently a new era has opened in the history of the Episcopal Church. Henceforth it is not Churchmen who are to choose who shall rule over them, but the press and the people at large, or, as in such matters "the people at large" are generally influenced by the press, we may as well say that the election is to be in the hands of the newspapers. And since one who has influence enough in the offices of several newspapers has it in his power to make them all speak the same language, it may turn out that "the press" is a euphemism for a single personality. No doubt our religious editor is quite ready to undertake the business of "tuning" the press. This is what we should understand by "following the same course as before."

We are far from desiring to meddle in the affairs of Massachusetts. But the principle thus enunciated is of universal application. There is no reason why what is good for one diocese should not be good for another. It is for this reason we have thought it important to draw attention to the policy so frankly announced in *The Boston Herald*. It is a strange reversal of the accustomed ideas of quiet Churchmen to be told that they must allow their apostles to be chosen for them by the secular

press and the populace, and that it is their business meekly to submit to a leader thus given them. On the whole we are inclined to think most people would prefer to put up with the appointments of a prime minister.

## Arbitration instead of War

BY THE REV. J. W. GILMAN

It is of interest to note, at this time when the General Convention of the Church has sent a memorial to the different nations of the globe in favor of abolishing standing armies and instituting international arbitration in the place of war, how very ancient this humane plan is. About 670 years before Christ, Hostilius was made king at Rome by the popular vote. Numa had been dead some time and the government had well-nigh gone to pieces. The people were tired of the interregnum and were willing to have almost any kind of a king. The one they chose was young, very unlike Numa and more cruel and harsh than Romulus himself had been. He was very strong in body and very conceited indeed about his ancestors. Peace seemed to him nothing better than stagnation and ruin; so he sought in every way to rekindle the fires of war. He did not have to look far. Roman peasants were plundering Albanian lands and Albanians were retaliating by foraging in Roman territory. The Alban King was then Gaius Cluilius. Both kings sent embassies at about the same time to complain of injuries and to secure a recovery of plunder. If they did not succeed, both delegations were empowered to declare war to begin within thirty days. Hostilius knew that the Roman embassy had already been sent back, when he said to the Albanians: "Tell your king that the King of the Romans calls the gods to witness which people, the Albanians or the Romans, first spurned the messengers sent to them seeking redress of wrongs. Let that people atone for their fault by suffering all the horrors of war." These words were reported at Alba and war was begun on both sides. It was a war of the worst kind, a war in which children fought against parents and parents against children. It was a civil war, a family quarrel allowed to go on so far that it ends in bloodshed.

The Albanians marched first and, getting within five miles of Rome, they pitched their tents and dug a ditch around their camp. This ditch lasted hundreds of years and was called after their king, "Cluilian." In this entrenchment Cluilius died and Mettius Fufetius was elected in his place.

Meanwhile, the warlike Hostilius advanced by night, making a wide circuit around the enemy's camp, and led his hostile army into Albania. He was the one who had started the war, but now he kept saying: "The gods have caused the death of the Alban king to show their displeasure at the impious way in which they have begun this war."

Mettius had to bestir himself and go and meet the invader. He sent a message to Hostilius that before they came to blows, it would be well to have an interview. "If we can have a talk together," he said, "be well assured that only such matters will be discussed as are quite as important for Rome as they are for Alba." Hostilius granted an interview. "If you talk of foolish matters, I will force a pitched battle at once."

The Romans and Albanians marched out and faced each other. Drawn up in battle array they stood ready for fighting, while their commanders accompanied by a few of their captains, stepped forward into the space between the two armies.

The Alban chieftain began: "If the truth be spoken this war was begun by the late king Cluilius, because he wished to rule over two prosperous nations who are neighbors and akin to each other. I don't pretend to say that this motive was a good or a bad one. Now the Albanians have made me their general to carry on this war; but, sir king, I would like to warn you of one thing. You know how great is the state of Etruria which lies close to both of us, and especially near to you, and for that reason you know the Etruscans better than we do. They have a large extent of territory in which they thrive; and on sea, they are very strong. Remember this, then, that the very moment you commence fighting, both of our armies will be rightful game for them; so they will pitch into us when we are both tired out and one side or the other beaten. They will attack both conqueror and conquered at the same time. For the love of the gods, then, let us pursue a different course.

They cannot be pleased now to see us discontented with the independence they have given us and beginning to fight against each other for wider dominion. I have a plan to suggest by which each of us will get what he wants without much shedding of blood on either side."

Hostilius could not help assenting to this clever proposal, although his naturally fiery disposition was more ablaze than ever with the prospect of speedy victory. They then agreed to have three soldiers who had been born of the same mother at the same time that were in one army fight against a triplet of the same kind that fortunately was found in the other army. Horatius of the Roman army gained the victory, thereby giving Rome the dominion over Alba.

We pride ourselves a great deal on some modern instances of arbitration. We have avoided war with England more than once; but it is only a short step from the arbitration effected by Mettius in which only five men were lost, to that in which none are directly slain. That is little enough to have accomplished in twenty-five hundred years. But we have not accomplished it yet, or the Church Convention at Baltimore would not have felt it necessary to send a memorial to different kings and emperors asking them to lay aside their arms.

Would to God some Mettius might induce the divisions of the Christian Church to choose arbitration instead of war. One army of Christians is strong numerically. Another is young. Another is conceited about ancestry. These same faults were in Hostilius yet they were overcome. If we would only arbitrate instead of fight each other, then that great people which dwells close to us and thrives on land and sea, the nation of Jews, Turks, infidels, and heretics, might tremble at us instead of we at them.

## Exclusiveness of the Church

[The following, clipped from *The Northwestern Church* newspaper in 1864, was written by the late Bishop Cummings, founder of the Reformed Episcopal Church.—ED. L. C.]

The charge of exclusiveness is a common charge against the Church. It is also considered one of the most damaging. According to popular opinion it is a very naughty thing to be exclusive; at least, it is a very naughty thing in a Church. When our neighbors talk about "the exclusiveness of the Episcopal Church" therefore, they mean to say that "the Episcopal Church" is a very naughty Church indeed.

We have looked over the Ten Commandments carefully, and we do not find "Thou shalt not be exclusive" in any extant version. There is that much to comfort us. Exclusiveness is not a breach of the Decalogue. It may be very bad, but at all events it leaves the Commandments safe.

Neither are we aware of any precept of the Old or New Testament by which exclusiveness is condemned as a mortal sin. Indeed, there are several texts in the New Testament, and the Old is full of them, which seem decidedly to encourage it, and in some sense to make it a duty. Christians are called "a peculiar people." They are declared to be separate from the world. They are taught, in certain cases, to "shake off the dust of their feet" in separation. They are instructed to "have no fellowship" with certain kinds of persons.

It is hardly necessary to refer to the Old Testament for special Bible warrants for exclusiveness. The Law and the Prophets are full of warning in its favor, full of enactments to preserve it in its utmost rigor. God's people were neither to marry, nor live, nor eat, nor drink, with certain other people. Under no circumstances were they to allow those people to enter into the congregation of the Lord. They were to shun them as men shun a pestilence.

It is clear, then, that as far as the Bible is concerned, exclusiveness is not *per se* a deadly sin. It is very possible there may be two or three other things as bad. Indeed, it is very possible, as far as the Bible reveals, that it may be a positive righteousness. Our sensitive Church people should take matters easy. Even if the charge of exclusiveness be true, let them be thankful it is no worse. It was one of the most common charges against the early Church.

Truth is always exclusive. It always shuts out error. When you prove two and two to be four, you are exclusive; you exclude two and three, two and five, in short, every number *plus* two, save two itself *ad infinitum*. Establish any truth whatever, and you thereupon bar out all that contradicts it.

It is not the exclusion, but the character of the thing excluded, which seems to be the important matter. It is undoubtedly a good thing to exclude error. We can scarcely do a better job than to shut out wrong. This sort of exclusiveness is a thing to be earnestly desired. The exclusiveness of the Church, if our neighbors look a little closer, may be its very highest commendation.

But why comes it that, to the popular feeling, exclusiveness is so ungracious? Because there are two kinds, we may answer, and they are confounded. The one, which is right, and proper, and necessary, comes in to share the odium of the other, which is mean, conceited, and self-willed.

The exclusiveness which is the effect of truth against error, is that of the Church. It is defensible, necessary, desirable. It never needs an apology. It is never ashamed of itself. It founds itself on clear distinctions, on eternal verities. It exists in the nature of things.

There is another exclusiveness, which is that of sectarianism. It exists outside the Church, and in a degree, in one small party, inside. It is the exclusiveness of Phariseism, of conceit, of smallness, of ignorance, of vanity. It is hateful and contemptible.

Now, as a fact, we know that this last is utterly anti-Church. The Faith of a Catholic Church is a broad, clear, simple Faith. It is the announcement of certain changeless verities, certain everlasting facts, realities. It is short, decisive, certain. All contradictory things, of course, are excluded. But they are excluded by a logical necessity. There is no choice on the subject. A Catholic Christian believes in "God, the Father, Almighty." As long as he has reason he cannot accept the man who denies God, or the Fatherhood of God, as being of the same faith as himself.

As far as the Church excludes, then, she excludes whether she will or no. She cannot help herself, while she remains sane. She is not exclusive because she loves to be. It is no choice of hers that she is so. It is the omnipotent necessity of truth. This exclusiveness is unselfish, is noble. It exists with the most glowing charity, with the most ardent affection, with the largest heartedness.

But a sect excludes by another law. The sect chooses its faith. It makes its own doctrines, its own tests. It confesses these doctrines and tests are not absolute or essential. These are merely its *notions*. Yet it excludes for them. It cuts itself off for them. It builds little walls and hedges for the sake of its small notions, of its Pharisaic holiness.

For instance: The Church excludes no man who professes repentance and sincerity, and confesses his faith in the words of the common Creed of Christendom. She is exclusive of Jews, Mohammedans, Deists, and Pagans, of course; but only then from logical necessity. She did not make her creed, as sects do. It was given her. She must live up to it.

On the other hand, the Presbyterian Church excludes a vast variety of good Christian people, because they do not accept certain peculiar views over and above. That is to say, the Presbyterian accepts Christianity *plus* Presbyterianism, and excludes me because I insist on accepting Christianity *minus* that addition. That body has accumulated a quantity of doctrines, notions, opinions, etc., which it holds above and beyond Christianity. Those doctrines, notions, and so on, are Presbyterianism. They are not the Christian Faith, but a pile of opinions about Election, Reprobation, Forensic Justification, Effectual Calling, and things of that sort, which are the pet views of the denomination. On their account the denomination is exclusive.

Just so the Baptist is exclusive; not on account of Christianity, but on account of Immersionism. He insists on my being a Christian *plus* Baptist notions. I am excluded, though I be tenfold a Christian, unless I accept the Baptist *ism*.

The Methodist, in the same way, excludes for the sake of his Methodist views. I am shut out, not because I will not accept Christianity, but because I will not accept it *plus* Methodism. He, too, is exclusive, for the sake of notions.

That is to say, all these bodies, and a dozen like them, exist as separate bodies, not for the sake of their Christianity, but for the sake of those peculiar notions, doctrines, and fancies, which make the sect what it is. And, for a long time now, they have all declared that these notions, doctrines, and fancies are of no earthly consequence. The Presbyterian confesses I can be a good Christian, and utterly repudiate Presbyterianism; the Baptist, that I am not a whit the worse for refusing



## Choir and Study

## "Love Divine!"

BY MARTHA A. KIDDER.

O Love Divine! O love most sweet  
I look up toward Thy mercy seat  
With streaming eyes and bleeding heart.  
But Thou shalt give me holy rest  
And calm the conflict in my breast  
Since of my life Thou form'st a part.

O Love Divine! though far from home  
My careless feet were wont to roam,  
I heard the music of Thy voice!  
It soothed my restless spirit's pain  
And brought me back to life again  
In holy freedom to rejoice.

O Love Divine! so far above  
The purest, truest earthly love,  
Protect and save us in the strife!  
Till Jordan's narrow stream is passed,  
And sin and death o'ercome at last,  
We rise into the noblest life!

Our consciousness of ecclesiastical fitness is developing, even if it comes slowly. It is become a nine days' wonder among the secular journalists that certain loyal and devout Churchmen have presented the Bishop of New York with a reverently-appointed oratory or private chapel in the diocesan house in Lafayette Place; as if it were something strange and out of the usual course of things that a Christian, Catholic, or "Protestant Episcopal" Bishop, as the newsmen put it, should have, or need, or find edifying use for an "oratory," while we who are Church people can only wonder that any bishop can content himself without the solace and refuge of a sanctuary duly set apart and appointed for the sacramental and devotional privileges that especially belong to the chief shepherd of the faithful. Although late in inception and preparation, the oratory is at last an accomplished fact, and our readers will read with no ordinary satisfaction this appended description which may serve the purpose of helpful suggestion elsewhere. Certainly in every official episcopal residence, some such "Salem," with its precious and sacred accessories, should have its place.

The room devoted to the chapel is lofty, long, and narrow. Its walls are frescoed in soft red tints. From a match-board of grained oak rises the dado in dark plain color, above which is an ornamented border picked out in red, white, and blue. Beyond is a field of light red in which Christian symbols in darker shades are painted, while in the frieze running around the four walls is inscribed in Latin, in decorative letters, the 134th Psalm. There is but one window in the room, which has been filled with white ornamental opalescent glass, from the midst of which a golden jeweled cross is seen. Beneath the window is an altar of quartered oak standing upon a base, which is partly covered by a carpet of a church pattern. In its design the altar is rich, but not ornate. Grooved columns at the corners, terminating in carved capitals, support the upper portion or frieze upon which the mensa rests. On the face of the altar is an oblong sunken panel surrounded by carved mouldings. From a carved IHS in the centre of the panel spring rays which are picked out in gold. In the middle of the wooden mensa, the super-altar is inserted, a marble slab, incised with five crosses. Running the whole length of the altar is the re-table, with the Latin inscription in relief: *Verbum Caro Factum Est*. The altar ornaments consist of the cross of Calvary mounted on three steps, symbolizing Faith, Hope, and Charity; two vesper lights with five flames and two Eucharistic lights. On the right, or epistle, side of the chapel, is fixed the credence bracket, upon which stand all the sacramental vessels of silver. For the use of the Celebrant two sets of vestments have been provided, in order that the requirements of all may be met; one set comprises a chasuble with alb, girdle, and amice; the other is a full, flowing surplice of the familiar Anglican pattern, with stoles and maniples for both sets, besides a cassock for the Celebrant and cotta for his assistant or server. The chasuble is of rich white silk and of the old English shape, with gold and white borders. The colors of the stoles and maniples are of red and white. The dosel, which hangs from a brass pole and terminals, as well as the other hangings of the chapel, are of rich old gold stuff.

There must be a new sense of that spiritual fellowship that holds between the bishop, his priests, and his people, when it is felt that the daily sacrifice of praise and thanksgiving, under the hands of the chief shepherd, or his chaplain, is lifted up for an offering before God and for the welfare and guidance of a great diocese in all ghostly and spiritual things. Thus officialism itself becomes consecrated and invested with supernatural considerations, while the Communion of Saints enters into the daily thought and life of the episcopal household.

The religious public are frequently indebted to the frank and sincere utterances of the New York *Tribune*

in matters of musical art and liturgics; although it by no means follows that those utterances always have obvious and direct practical value. In a recent number, its music editor, whose general qualifications for his duties are exceptionally solid and trustworthy, reviews certain movements now going forward in Grace church parish, looking towards a re-organization of its choral arrangements, and the substitution of a vested choir of men and boys in place of the chorus and quartette of mixed voices which has for so many years been employed under the direction of Mr. Samuel P. Warren, who is possibly the most brilliant solo prayer among the New York organists. In this same connection, *The Tribune* recurs to the musical history of Calvary church, and the analogous experience of a mixed choir of chorus and quartet that gained long and great celebrity, under the administration of Mr. Joseph Mosenthal. *The Tribune* sets both these cases down as a positive violence to the cause of the higher musical art, suggesting that there is great contingent injustice and wrong sustained by two musicians of exceptional proficiency. It of course assumes, in this connection, that the old type of choir is alone capable of producing artistic music of an exalted character, while the vested choir is a modern fad, pretty and picturesque enough, perhaps, but altogether unfitted for the legitimate and nobler offices of religious art.

These points, thus far, are frankly and clearly laid, and challenge respectful consideration. We respond by the suggestion that our churches are not seeking artistic music so much as purely devotional and worshipful music. They find after a long and sterile experience of liturgic weariness, that purely artistic choral music is not exactly the thing most to be desired in the House of God, by worshipping Christians. Such music is indispensable to the recreations of the concert hall and opera house, but even these, when transplanted to the church and confronted with the ineffable solemnities of divine worship, without the glamour and stimulating applause of secular occasions, fall flat, stale, and profitless withal; becoming as sadly out of place and impertinent, even as would the garish, flaunting customs and festive manners of pleasure-seekers, breaking impudently and discordantly upon the solemn quiet and reverent sobriety of a church congregation.

The Church has awakened to a consciousness of sacred, worshipful music, as indispensable for the interpretation of the liturgies and ritual, and has reached the conclusion that the conventional, old-time "artistic" choir cannot provide this. The professional celebrity or virtuosity of organists has nothing whatever to do with the situation. Mr. Joseph Mosenthal was and is an accomplished violinist, and may yet be heard in his place in the old Philharmonic Orchestra, as he has been for forty years or so. This was his profession. As a church organist and director, he was simply bettering his income, without feeding and nurturing the religiousness and worshipful offices of the Church's public ministrations. The music in Calvary church on Sundays for a long and tedious series of years was little more or better than a conventionally artistic, well-ordered, religious recitation by artists, well selected and well trained, but altogether out of relation with the worshipper and the solemnities of the sanctuary. It could never have been fairly considered as exclusively a religious function, or as explicitly sacred music; our churches are not organized and sustained for such purposes, nor are their services ordered for the delectation of merely artistic and critical audiences. This disheartening discrepancy between conventionally artistic music and the manifest needs and requirements of sacred worship, compelled the substitution of a choir better suited to the solemnities and sanctities of divine worship. This is the whole substance of the situation, which *The Tribune* deploras. If the critic and artist are unedified and disturbed under the change, the people who worship there are helped and quickened in their devotions.

Who then, is to challenge this administration? Assuredly not those who regard Church music as purely an aesthetic and artistic result. Once become personal worshippers, no question of fitness would remain. The Church is not ready to sacrifice its supreme interest and privileges to amuse and divert the dilettanti, or pleasure-seekers. If it be indeed truth that the new

choral service is religious and spiritually edifying, as our clergy and congregations are pretty much agreed, and at the same time "inartistic," let us console ourselves with the conclusion that even "inartistic" choral service, if it be religious and worshipful, is inexpressibly better than "artistic" music which is irreligious.

*The Tribune* enters into an economic discussion of the choir question, and correctly alleges that, while the worst possible choir (artistically) is a bad, vested (boy) choir, the good and acceptable vested choir is a much costlier organization than the chorus choir, while vastly more difficult to maintain in a condition of efficiency. This assertion is altogether unsustainable by facts and proof. The costliest choirs in New York have been chorus-quartet choirs, and they are known to everybody. Among these are: Church choirs—St. Bartholomew's, St. Thomas, and the present Grace church choir, the whilom old Christ church choir under the celebrated \$10,000 regime of Mr. Rufus Hatch; among the denominational churches, the choir of Dr. Paxton's Presbyterian church with its \$4500 operatic soprano, and several others. The best vested choir of men and boys in New York to-day, where the highest standards of solo cultivation prevail, are less expensive. And even a musical critic, provided he is at the same time a sincere religious worshipper, will confess that the choirs of Trinity, St. James', St. Agnes, and Calvary churches, with not a few others that might be particularized, as especially the Roman Catholic choir of St. Frances Xavier produce the best compositions of the acknowledged classic and masterly composers, not only most devoutly and impressively, but most artistically. Taken, all in all, this is a question of religious feeling and sufficiency and not of aesthetic or artistic conclusions.

The first festival of the new Brooklyn Church Choral Society was held at St. Bartholomew's church, on the eve of the feast of the Purification B.V.M. The society has been organized by Mr. Chas. S. Yerbury, organist and choirmaster of St. Bartholomew's, with the idea of developing a body of singers, trained in sacred music too difficult and elaborate for the usual church services, and if it is sustained Mr. Yerbury proposes to give two festivals of such music yearly. The society has the boy choir of this parish for the nucleus of its vocal forces, and has the interest of a large part of the congregation, so that it starts under good auspices. It needs a large chorus, which is yet to be organized. On the occasion of this first festival the church was crowded to its utmost capacity. The choir was aided by an orchestra of twelve pieces. The rector, the Rev. Turner B. Oliver, read Evening prayer, and the following music was rendered: Prelude, Coronation March, *Le Prophete*, Meyerbeer; processional hymn, "The Son of God goes forth to war," by S. B. Whitney; Barnby's *Magnificat* in E flat; Schubert's anthem, "The Lord is my Shepherd"; the Bach-Gounod *Ave Maria*, as the offertory; Mozart's *Gloria* from the 12th Mass at the presentation; Stainer's cantata, "The Daughter of Jairus"; Yerbury's setting of the hymn, "God my King, Thy might confessing," as the recessional; and Gounod's march from the "Queen of Sheba," as postlude. Before the offertory, the president of the society, Mr. Henry M. Calvert, made a brief address, speaking of the success of the music, and of the plans and needs of the new organization.

## Magazines and Reviews

FOR JANUARY

From the Leonard Scott Publication Co., New York: *The Westminster Review* contains a brief article on "John Greenleaf Whittier," by Mary Negreonte, which illustrates at a glance the infirmities and shortcomings of not a little of the English criticism of American writers encountered from time to time. There is candor full often enough, but it becomes offensive and untruthful where there is no commensurate breadth or intelligence. This estimate of our great lyric poet seems out of harmony with the general spirit of *The Westminster*, which should have given warmer greeting to an unconventional "reformer" like Whittier, identified from the beginning of his career with all organized efforts for the relief of the oppressed, and the correction or extirpation of social vices especially associated with poverty. The writer recognizes here and there the master touch of lyric genius, as in "Ireson the Skipper" and "Barbara Fritchie," but fails to perceive the wide and comprehensive range of Whittier's most melodious and yet adventurous genius. There is an amusing and most misleading use of the word "intellectuality," as in this singularly stupid sentence: "We must not

claim for Whittier even the slightest measure of intellectuality which constitutes the baggage of most poets of his eminence; he was unintellectual in his spontaneity, unintellectual in his mode of looking at life and its appanage of triumphs and pain, unintellectual even in his literary style [what will the Boston people say of all this], which rarely presents any technical subtleties." Yet he is set down as far inferior to Burns, of whom much of this posthumous dictum might be predicated. The spiritual enthusiasm of Whittier and the exceptional purity and intensity of his improvisation have never occurred to this critic who evidently sees through a glass very darkly.

*Musical Notes* (35 Broadway, New York) is a monthly musical journal devoted to all matter relating to music and musical instruments, and numbers among its contributors most of the names prominent in the musical world. Each number contains several pages of music. This issue also contains a most handsome full-page reproduction of the organ in the church of St. Bartholomew, Armley, Eng. The publishers offer a prize of \$100 for the best choral setting of the "Song of the Wind," full particulars of which are given in the last number.

*The Nineteenth Century* opens with a spasmodic rhapsody on Alfred, Lord Tennyson, by Swinburne, which he entitles a "Threnody"—mostly "words, words, words," musical enough, buoyant, and empty as bubbles. The second paper, "Signs of the Times," is a triad of incisive papers: (1) "False Democracy," by W. S. Lilly, who uncovers the fundamental fallacies of popular socialism; (2) "Sham Education," in which Prof. Mahaffy, who speaks with authority, deals severely with the pretensions of the modern University Extension development, pointing out its superficial character and the types of uneasy, restless, morbidly ambitious fledglings it develops, who illustrate the adage, "A little knowledge is a dangerous thing," too often and full well at a time when thoroughness and mastery are more imperatively demanded than ever before; and (3) "Trained Workers for the Poor," by Miss Octavia Hill, who is profoundly versed in the subject; a group of papers, in brief, that bear a significant relation to social conditions pretty much everywhere. "Aspects of Tennyson," II, being mostly personal reminiscences of the poet by the editor, James Knowles, has a special value, especially as we have Tennyson's explanations of himself and his lines, with examples of his strong and unique prose. His own comment of many stanzas of "In Memoriam" and upon the general purpose of the whole, will be pondered deeply and earnestly.

*Blackwood's Magazine* exhibits the fresh fascination of perennial youth, and generally sustains the prestige and brilliancy of earlier generations. Even the great Christopher himself would smile approvingly upon the present number. In the elegance and academic dignity of its literary art, it distinctly surpasses its great contemporaries south of the Border. There are two capital stories, as serials, begun with fine promise: "Earls court, a Novel of Provincial Life," and "Summers and Winters at Balmawhapple." John Stuart Blackie's paper on "Christian Greece—Bikelas and the Marquess of Bute," is exceptionally entertaining. "Ornament," by Sir Herbert Maxwell, M. P., is the most suggestive and instructive presentation of a difficult subject, in a limited space, we have ever seen. The entire number will command a thoughtful reading.

*The English Illustrated Magazine*, Macmillan & Co., is exceptionally interesting, excelling especially in the elegance and artistic sufficiency of its engravings. The articles are delightfully varied, and constitute a most entertaining miscellany. There is a brief, but interesting, sketch of Burne-Jones and his later productions; a paper on the new Cardinal Archbishop of Westminster, with a speaking portrait (frontispiece) and an appreciative study of "The Buildings of the Chicago Exhibition," in which the writer, Sir Henry Trueman Wood, generously recognizes the supreme architectural splendor of the *ensemble*, as viewed and approached from the lake, by the lagoon.

*Macmillan's Magazine*, Macmillan & Co., New York, has an entertaining miscellany of ten articles. The first is a story, "My Lord the Elephant," by Rudyard Kipling, with all the coarse crudities that characterize his widely popular tales; and this is, as most of them are, a dramatic episode of Oriental life. There is a charming study of "Burns at Kirkoswald," by J. W. Oliver, plentifully garnished with apt citations from the poet, whose youthful verses did not always give promise of his future renown. "On the Old Knightsbridge Road," gives us pause as an illustration of the astonishing growth of London westward, from Mayfair and Westminster. Since the opening of the present century, a line extending from the eastern boundary of Hyde Park to the Thames, was at that time the virtual westward limit of the great city. The Edgware Road, extending northerly into the country from the north-east corner of Hyde Park, or the "Marble Arch," completed this geographical boundary. The London of thrift, cultivation, and social consequence now extends many miles to the west, after having overrun and assimilated dozens of ancient villages and lesser towns, like Kensington, Brompton, Fulham, Chelsea, Greenwich, Kilburn, and others, leaving Hyde Park and Kensing-

ton Gardens nearer the centre of well-to-do London, north of the Thames.

One of the best numbers of *Biblia Magazine* is the January issue, with a frontispiece portrait of Amelia B. Edwards, whose "fixed eyes, rapt expression, serene brow, would indicate," says the Rev. Dr. Winslow, who writes of her "intellectuality," that "the soul within was meditating upon the possibilities of discovery in Egypt, or how it were best to tell the story of the last Egyptian mound opened by the spades of a Naville or a Petrie." Charles H. S. Davis, Ph.D., has an elaborate article, illustrated, on "The Book of the Dead," and other papers make up an admirable budget of biblical and archaeological explorations and studies. [Published at Meriden, Conn.]

FOR FEBRUARY

*The Century Illustrated Monthly* is a "mid-winter number," making the Cæsural pause of the year, with an access of exceptional brilliancy, both in literary contents and contingent illustrations. In the latter, there seems, if it were possible, an advance in refinement and mastery qualities over the highest achievement hitherto scored in *The Century*. The miscellany is exceptionally interesting without an undue preponderance of fiction. It extends over a wide range of expression from the Doric mode of "Stray Leaves from a Whaleman's Log," to "The Voices of Tennyson," by Dr. Van Dyke, and "Franz Listz," by Wolcott Balestier. Of this didactic distillation of a metaphysical or a religio-philosophic cult from the lines of the dead laureate, we must record a respectful dissent, as the lines tell their own story better than can any prosaic transposition, even by skilled hands. These Tennyson-verses should have a rest awhile, until meditative souls can contemplate them dispassionately. William Thorne's lovely idealization of Purity, although not altogether removed from the conventionalities of the Parisian art schools, is a hopeful indication of healthier tastes in art. The illustrations of "An Art Impetus in Turkey," and especially "Life in Malay Peninsula," command warmest admiration.

*Scribner's Magazine* presents a rare series of important and entertaining papers, opening with Dr. Van Dyke's interesting travel-study, "From Venice to the Gross-Venediger," with spirited drawings by Harry Fenn, W. L. Metcalf, and V. Perard, admirably engraved. Dr. Van Dyke is a charming *raconteur*, with a gift for the practical and the picturesque in healthy proportions, and a tenacious eye and memory for those essential details of landscape and personalities that give *vrai-semblance* to his narrative. The Marquis de Chambrun contributes his "Personal Recollections of Charles Sumner." The high culture of the writer and his thorough familiarity with courts and statesmen elsewhere, impart a distinct value to his characterizations, which are for the most part, keenly discriminating and of solid biographic value. In "The Florentine Artist," by E. K. and E. M. Blashfield, the writer far excels the artist in her method and spirit of narrative, for the artist labors and struggles with motives and situations that, while they are evidently congenial, are far beyond the scope and power of his art. Mr. Blashfield is a poor draughtsman and works under the spur of an undisciplined and incompetent enthusiasm, and of all regions and subjects, the Florentine demands unexceptionable art. We note another spirited study of travel by Alfred Jerome Weston, "From Spanish Light to Moorish Shadow," completing a triad of delightful papers rarely found in conjunction.

*The North American Review* touches upon a wide range of economic and political questions, without sacrificing the popular attractiveness of the number. For Churchmen, the Dean of St. Paul's Cathedral contributes a brief sketch of the "Changes in the Church of England," that will prove encouraging and instructive. The retrospect is about as sorrowful as the outlook is reassuring. Erastus Wiman, one of the busiest men in the world of finance and enterprise, in "The Hope of a Home," demonstrates the practical value and helpfulness of the Building Loan Association movement, which lies within the means and reach of most artisans. His statistics, which are unimpeachable, assure us that there are 81,000 houses in New York, so densely inhabited as to warrant the inference that there is an average of almost four families in every house in the metropolis. This overcrowding, so deleterious to health and morals, is made yet clearer from the last census, which shows that with a population of 1,600,000, no less a number than 1,200,000 live in apartments, flats, and tenements, while it appears that in what is known as the Tenement House District, there are no fewer than 276,000 families. Any economic provision that will reduce this deadly congestion, and multiply independent houses must prove an inestimable boon.

*The Fortnightly Review* has twelve articles, greatly varying in value. Two of them appeal to a wide range of readers, "Michelangelo," by Herbert P. Horne, and "Ghosts and their Photos," by the Rev. H. R. Haweis. In the latter, the claims of modern spiritualists are substantially conceded, and an attempt is made to harmonize them with the supernaturalism of the Holy Scriptures. Mr. Haweis is only one of a great and growing number of highly-educated Englishmen who entertain these convictions. The number, as a whole, is lacking in literary interest.

## Book Notices

**The Gospel of Gladness.** By James Burrell, D. D. New York: American Tract Society.

These sermons are well-named. They are written in a bright and popular style, and sound a clear bugle note of truth in these days of unrest, which may alike interest all classes.

**Round the Round World on a Church Mission.** By the Rev. G. E. Mason. London: S. P. C. K.; New York: E. & J. B. Young. Price, \$1.50.

We can forgive the author for his crude ideas of the American Church, because he gives such an excellent account of New Zealand, its possibilities, its people, and its Church. The book contains a vast amount of information which is valuable, especially as it relates to affairs at the antipodes of which we are, perhaps, ignorant. The style is interesting, and the account of the Mission Tour sufficiently personal to be entertaining.

**From the Pulpit to the Palm Branch.** A Memorial to C. H. Spurgeon. Sequel to the sketch of his life, entitled "From the Usher's Desk to the Tabernacle Pulpit." Five memorial sermons by the Rev. A. T. Pierson, D. D., descriptive accounts of Mr. Spurgeon's long illness, his last month at Mentone, etc. New York: A. C. Armstrong & Son. Price, \$1.25.

This does not purport to be a life of Mr. Spurgeon, but a faithful record of his closing days at Mentone, the peaceful end, and all the sad events that followed—the services and testimonials, closing with the most remarkable list of deputations that attended the funeral.

**Perchance to Dream, and Other Stories.** By Margaret Sutton Briscoe. New York: Dodd, Mead, & Co. Price, \$1.25.

Short, strong stories, with an interest all their own. The author has put more vigor into these than many a novelist puts into much longer tales. They are brief views with a strong light.

**Kin-da-Shon's Wife.** An Alaskan Story. By Mrs. Eugene S. Willard. New York and Chicago: Fleming H. Revell Co. Price, \$1.50.

A good description of Alaskan life, scenery, and character. A trifle long, but not lacking in interest. Its revelations of the idolatry and customs of the aborigines of that interesting country are unique, and, therefore, specially entertaining to the student of human nature. The book is a good one to place in the hands of those who doubt the superiority of Christianity to the idolatrous systems of the heathen.

**Studies of the Model Life.** By the Rev. Burdett Hart, D. D. New York: E. B. Treat.

A series of devout essays or meditations on the life of our Lord, by an eminent Congregational minister. Various aspects of that Divine Life are considered. The thought is always deeply reverent, and sometimes striking and profound. There is little to criticize, much to admire and to commend. No one can gaze upon that Holy Face, or trace with reverence the footprints of that Holy Life, without learning lessons there which are worth repeating to his fellow men.

**Where is My Dog? Or, Is Man Alone Immortal?** By the Rev. Charles Josiah Adams. New York: Fowler & Wells Co. Cloth.

This unique presentation of the arguments for the immortality of the brute will be read with great interest. The author is a clergyman of the Church, and is well known as a lecturer. Many able divines have held essentially the ideas advanced in this book, and have claimed support for their theories in such words of Scripture as Romans viii: 19-24. It is a point on which there is no direct revelation, and there is no question that it is a legitimate subject of study and speculation. The book is well written and is well worth reading, the anecdotes being especially interesting.

**The Siege of Norwich Castle.** A Story of the Last Struggle against the Conqueror. By M. M. Blake. With Illustrations by the author. New York: Macmillan & Co. Price, \$1.50.

History has very little to tell us of this siege, only that De Guader left the castle in the hands of his countess and knights, that they were attacked by the king's forces, and that it was surrendered from lack of provisions, after a siege of three months' duration. The author has made this bare outline the skeleton of a fascinating romance, full of vigor and life. The interest is maintained to the very last. The book is beautifully bound and printed; the illustrations are not as fine as might be, but they fairly represent the period of the story.

**Mother and Child.** By Edward P. Davis, A. M., M. D., and John M. Keating, M. D., LL. D. Philadelphia: J. B. Lippincott & Co.; London: 10 Henrietta st., Covent Garden. Price, \$2.50.

Every mother should have readily accessible such a book as "Mother and Child." There are often times when a physician cannot be obtained, emergencies where something must be done at once, and where delay is dangerous. This book, which is written in a clear, concise manner, by physicians of long experience, contains information upon every subject pertaining to the health of both mother and child. All of the emergencies and ailments of childhood are fully and ably treated upon, and the advice therein contained will be found of great value upon many occasions.

**How We Got Our Bible.** An Answer to Questions Suggested by the Late Revision. By J. Paterson Smyth, LL. B. New edition. With additional Illustrations. New York: James Pott & Co. Cloth. Pp. 127.

This is a very interesting account of the Bible, especially adapted to the needs of the general reader. It traces the Bible from the early days of the Church to the present time, relating the finding of some of the most important manuscripts and versions, and abounds in illustrations, some being photographs of ancient manuscripts. The last chapter



## The Household

### Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

(Copyright, 1893)

#### CHAPTER VII.

A sunny temper gilds the edges of life's blackest cloud.—Guthrie.

"Mary, you are no longer a child now. It is quite time you began to consider what work you are best fitted to do; and to try to prepare yourself for it."

She was never called "Mysie" now; every one called her "Mary," except Sister Aime; as a rule she used the old name, "Dear child." And when, on this particular morning, Mysie heard herself called by her Christian name, and saw that it was Sister Aime who had spoken to her, she knew she was to hear something unusual; and the old hope and longing for mother and Kathie rose in her heart. Was it about them? She never had given up watching for one minute; and so the last part of the Sister's sentence fell on her ears with a great thud of disappointment. Sister Aime was surprised at the look of indifference with which Mysie replied: "I s'pose I'll have to learn to do something, if mother, and Kathie, and Tom don't come; but I'm sure they'll be here before long."

Sister Aime looked almost disgusted, as she said: "You silly child, do you still live on the hope that your people will come and find you? You were less than six years old when they went away. Even suppose your memory is correct and what you say is quite true about them—which seems to us very doubtful, as you were such a mere baby when it all happened—if they had lived to come back from the South, and cared to claim you, they could have done so long ago; and," she added, more softly, "if your life is to be a happy, useful one, you must learn to depend upon yourself, and not build up hopes which must be disappointed. Such people are always the most wretched and forlorn."

As Mysie sat quietly waiting, Sister Aime continued: "We can keep you here while you are a child—I do not mean that you will have to go away now—but by-and-by you will have to go out into the world; and while you are here, we must try to make you ready for the work you will have to do then. Think it over, and decide what kind of work you would like, and we will have you taught carefully. But do not forget to ask help, dear child."

Sister Aime was gone, and Mysie's little brain felt all in a great whirl. She knew perfectly well what she wanted to be, but she had too much humility even to dream that such a thing was possible. And yet, she was so young, she had to dream a while over her ideal before she could give it up. Oh! if she could only grow to be good or clever enough to be a Sister, what a work she would do! And she tried to see if she could step as beautifully or as gracefully as the young Sister Dorothy. The next three days the child went about the house, performing her duties with such a bright, cheerful face, that Sister Aime was certain it was owing to her talk, and the child was already dreaming of the delights of an independent life as a seamstress or milliner.

It was quite true she was dreaming and building castles in the air; so high that when she stood upon them, her head seemed to reach into the very dome of heaven.

The higher the pinnacle, the greater the fall. So when Sister Aime called Mysie into her own little private room, and asked: "Well, my child, what have you to say? Tell me all about it," the little girl had not a word to reply, but stood, looking embarrassed and uncomfortable, ashamed of even her own presumptuous thoughts. "I am certain you have been thinking of something since I spoke to you. Am I not right?" was the next question.

"Yes, Sister Aime," was Mysie's reply. "Well, then, what have you got to tell me?"

"Nothing, Sister Aime. I have nothing at all, but that I am very much obliged to you."

"Nothing at all! You certainly are an odd child. There are not many girls situated as you are, who have such an opportunity as this given to them. I see you do not half appreciate your blessings. When you have knocked about the world awhile, you will realize that such chances do not grow on bushes."

An appealing look from the great blue eyes, which Sister Aime could not at all understand, was the only reply. So she continued, after a moment: "As you do not take interest enough in your own future to make a choice, others will have to do it for you. I can only say, I am very much disappointed in you, Mary," and Sister Aime turned to her writing; and poor Mysie, flushed with disappointment and pain, stammered: "You don't understand, Sister." But, as she received no look of encouragement, she merely said: "I am very sorry," as she left the room.

To be misunderstood; to have Sister Aime, who had done so much for her, think her ungrateful, was a greater sorrow than the poor child could bear; and she buried her face in her hands, as the hot tears of indignation fell thick and fast.

She was kneeling in the chapel, that she might be alone and undisturbed, when a hand was gently laid on her shoulder, and, starting up, she found Sister Dorothy's kind face bending over her. And it was she who asked, with so much loving sympathy: "Tell me, dear Mary, what is the matter?"

There was comfort in her very presence, though Mysie would not for one moment have thought of telling her the real cause of her tears. She only said, that she had seemed ungrateful, without meaning to be, and that Sister Aime was disappointed in her, because she thought that she cared nothing about her future.

When Sister Dorothy had succeeded in drawing further details from Mysie, she said, kindly: "It is too bad, my dear, but you see, we have so little to do with children, that I suppose we do not realize that we cannot expect the same from you that we do from grown women. I can see now that you are really too young to have formed any definite idea of the future."

Mysie's truthful little nature could scarcely dare to deceive Sister Dorothy, and yet she could not bear to have her idol rebuke her for being audacious and presuming; perhaps, even be so disgusted with her, that she would never speak to her again. So she only said, very gently: "I am sure I must have done something wrong, Sister Dorothy, or Sister Aime would never have felt pained and disappointed; and I don't know what to do now."

"Well, my dear," was the very gentle reply, "there is always one thing left for us all to do, when we have given pain, even if it were ever so unintentional; and that is, to say that we are sorry. You can tell Sister Aime, that you will gladly learn whatever she thinks best; and that

# DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.  
Used in Millions of Homes—40 Years the Standard.

you are sorry for having even seemed ungrateful."

"Thank you, Sister Dorothy, I will," Mysie said, gently.

And Sister Dorothy passed away, remarking to herself: "That child has a sweet and lovely nature, but her life here is utterly unnatural."

Mysie followed Sister Dorothy's advice, and had the comfort of one of Sister Aime's rare smiles, and the assurance of her loving interest, and that she would think the matter over carefully, and let Mysie know.

And life once more began to flow on in the same channels; until one bright morning, when, as Mysie was fancying how delightful it would be to be skimming over the river—which was such a delicious deep blue, this morning—in one of those tiny, white-winged boats, she heard Sister Aime's voice calling; which sound brought her back to common-place things again. And she found that not only the Sister, but also Mrs. Jones, the woman who had charge of the sewing-room, were waiting for her. And Sister Aime said, very much as if she were offering a most delightful surprise: "Mary, Mrs. Jones is willing to teach you, and make you a good seamstress. I trust, dear child, you will give her no trouble, and will try to prove a careful, thoughtful pupil."

Mysie tried to look both pleased and grateful, as she said: "Thank you, Sister Aime, I will try."

And she did try; and being naturally bright and apt, she succeeded, and as a rule, won Mrs. Jones' approval.

All this talk about her future had opened her eyes to the fact that every one must have a future; and her active brain began to wonder if Mollie were there to prepare for her future, and all the other women and girls. What were they preparing for? Why had they come here? she wondered. She knew many of them did not want to stay. Though the Sisters had endeavored to keep her apart from the other inmates, she necessarily knew a great deal about them, and now, for the first time, the idea that there was some-

thing wrong, some dreadful reason behind, that she knew nothing of, presented itself to her. The fact that sin, yes, gross, dreadful sin of some kind, had made punishment necessary, slowly dawned on her, as she stitched up the long seam. And they were staying in this place as a punishment! The thought was horrible to the innocent child. Was she really living in a sort of prison? What if mother, or Tom, or Kathie should come back, and hear where she was? Perhaps they had, and they were so ashamed of her, that they would not come and claim her. Whatever these women were guilty of, Mysie felt her life was pure and free from stain, though she might sometimes be lacking in gratitude, or justly be reprimanded for carelessness. A certain pride and self-respect cried out at the very thought of her being cast among those miserable women. The voice was strangely decided for a child not yet twelve years old, that said: "I will have nothing to do with them. I will show every one that I have not come here to be punished. But oh! I hope they will not come back, and think I have done anything wrong."

This last terror seemed to haunt the child for days after, and the new resolution to live more to herself, was to make poor Mysie's life sadder and more lonely; and in the end, it was to bring about a great change.

(To be continued)

AN EXCHANGE recalls an old story of John Wesley, who was once walking with a brother who related to him his troubles, saying that he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking.

"Do you know," asked Wesley, "why the cow looks over the wall?"

"No," replied the one in trouble.

"I will tell you," said Wesley. "Because she cannot look through it; and that is what you must do with your troubles—look over them."

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builders use only the best materials—lumber, brick, lime, cement, sand—whatever goes into the construction of a building; they employ only the best workmen and pay the best wages; they get better prices for their work than their less careful competitors, and always get the best contracts; they paint their work with

manufactured by the "Old Dutch" process of slow corrosion, and with one of the following standard brands:

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NATIONAL LEAD CO.,

1 Broadway, New York.



**Elfric, the Grammarian**

VIII.—EARLY CHURCH HISTORY

BY M. E. J.

Of Elfric's life we know little, but his writings have given him a prominent place in English ecclesiastical history. The chroniclers tell us nothing of his childhood, even the date of his birth is uncertain. He was of noble birth, being the son of Eardwulf, Earl of Kent, but he evidently evinced an early preference for a life of study rather than for a more stirring one in court or battle-field. His tutor was a secular priest whose attainments were of such a low order, that his pupil soon conceived a contempt, not only for him, but for his whole order, and this feeling largely influenced his future life. Elfric soon broke away from this inefficient teacher, and found a more congenial spirit in Ethelwold, a pupil of Dunstan's, and afterwards Bishop of Winchester, who had opened a school in Abingdon. Lingard says of him: "Ethelwold imbibed the sentiments of his master; and the bishop would often descend from his more important functions to the humble employment of instructing children in the first rudiments of grammar, and of interrogating them respecting their progress in the knowledge of the Latin tongue. From his school at Winchester, masters were distributed to the different monasteries, and the reputation of their disciples reflected a lustre on their talents and industry. . . and the name of Elfric, the disciple of Ethelwold, has been rendered more illustrious by the utility of his writings than by the archi-episcopal mitre with which he was honored." It is also said of Ethelwold, "that it was the delight of his life to teach young men and boys growing up to man's estate, to give them rules for grammar and metre, and by pleasant conversation to draw them on to better things."

When Ethelwold was called to the episcopate, he could not bring himself to altogether give up the work which was so dear to him, and he soon opened a school at Winchester which became celebrated for its high standard of scholarship. He brought thither Elfric who had been professed a monk at Abingdon, making him one of his principal teachers, and so great were the young man's talents that he soon outstripped his master in the art of instruction.

No sooner was Ethelwold established in his diocese than he took active measures to eradicate the order of secular clergy from his jurisdiction, in a very high-handed manner. Summoning all the canons to the cathedral choir, he displayed to them a number of cowls which he had ordered made for the occasion, and required them to decide on the spot whether they would renounce their wives and make an immediate profession of the monastic life, or leave the cathedral forever. Three of them accepted the cowls, but the others preferred to endure poverty and distress, rather than abandon their families. It was a cruel measure, cruelly enforced, and much misery was the result, but we cannot wonder when we read of it, that Elfric was largely influenced by his master's views on this subject, and that by his teachings and writings he strongly enforced them.

While at Winchester, Elfric did an immense amount of literary work, principally translations and adaptations. It is by his homilies that he is best known, and these were by no means entirely original, but very largely translations or selections from the Fathers and other Catholic writers, arranged to suit the gospels for the days, "with the benevolent intention,"

says Lingard, "of assisting those clergy-men who were too indolent or too illiterate to compose sermons for themselves." Dean Hook says of them: "They became to the Church of England in the Anglo-Saxon times, very much what the homilies published at the Reformation have continued to be at the present time. No one was pledged to adopt all the sentiments and opinions advanced or expressed, but all agreed that they contained a godly and wholesome doctrine necessary for the times." They were dedicated to Siric, Archbishop of Canterbury, a man of literary tastes and a patron of Elfric and other learned men; the Easter homily is the best known at present, and has often been quoted to prove that the doctrine of transubstantiation was not held in the English Church at that time. He says: "Great is the difference between the Body in which Christ suffered, and that which is hallowed for house \* \* \* His Ghostly Body which we call house is gathered of many corns without blood and bone, limbless and soulless; and there is therein nothing to be understood bodily, but all is to be understood spiritually."

Elfric also composed a Latin grammar, from which he won his title of Grammarian, a glossary of Latin words, a colloquium in Latin and Anglo-Saxon, a manual of astronomy, and several translations of different parts of the Bible. "As a translator," remarks Lingard, "he cannot claim the praise of fidelity. Many passages of the original he has thought proper to omit, some he has endeavored to improve by explanatory additions, and in others where he conceives the Latin text to be obscure, he has not scrupled to substitute his own interpretation for the expressions of the inspired writer. Through the whole of the work he appears to have been alarmed lest his illiterate countrymen should assume the conduct of the ancient patriarchs as a justification of their own irregularities."

After a while Elfric grew tired of translating and longed to devote himself to original composition, so when his many friends continued to urge him to translate certain works into the vernacular, he lost patience, and wrote to one of them: "I say now that I neither dare nor will translate any book after this one, out of the Latin into the English, and I pray thee dear Ealdorman that thou require it of me no more, lest I be disobedient to thee, or a liar if I obey." It is to be hoped that after this appeal he was allowed to follow the bent of his inclinations, and this seems probable as we find him writing a "body of canons" for Wulfsine, Bishop of Sherborne, to send out to his clergy as a sort of pastoral letter. This must have been congenial work to Elfric as it begins with an exhortation in pretty strong language to the secular clergy: "I tell you priests that I will not bear your neglects of your ministry. And I tell you in good sooth how the matter stands with priests. Christ established Christianity and chastity, and all who went His way forsook every worldly thing and the company of their wives, and therefore He Himself saith in His gospel: 'He that hateth not his wife is not a minister worthy of Me,'" and again: "The priests reply that Peter had a wife, they say what is very true; for so he might under the old law before he submitted to Christ; but he left his wife and every worldly thing after he had submitted to Christ."

These canons contain very minute instructions as to the conduct of the priests in and out of church and the ordering of the Mass and other services. The very necessity for some of the rules which he

insists upon, shows to what a sad condition the Church and her ministry must have been reduced at that time. "No ministrations are to be sold for money, nor must the priest remove himself for gain from one ministry to another. Priests are not to get drunk, nor to be much given to drink, nor to trade, nor to wear arms, nor plead causes, nor frequent taverns, nor swear oaths."

"Nor ought men to eat or drink intemperately in God's house, which is hallowed to this purpose, that the Body of God may be eaten there with faith. Yet men often act so absurdly as to sit up at night and drink to madness within God's house, and to defile it with scandalous games and lewd discourse."

Space will not allow of the quotation of more of this most interesting document, which gives a minute and faithful picture of the life of the priests and the ritual of the Church of the Anglo Saxons at that period. Elfric's talents were appreciated by his contemporaries, for he was made successively Abbot of St. Alban's, Bishop of Ramsbury, and Archbishop of Canterbury.

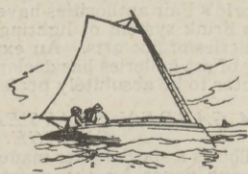
The Saxon chronicle describes his contest with the seculars at Canterbury after his appointment to the Primacy in 995. It says: "This man Elfric was a very wise man, so that there was no sager man in England," and goes on to relate how he ignored the clerks who came forward to welcome him, and called instead for the aged clergy who could remember the good old times when the canons were monks according to St. Augustine's foundation, and he found them eager to testify to the same. "Then was Archbishop Elfric very blythe that he had so many witnesses (who) stood best at that time with the king." Elfric went to the king and told him all, and how the old men begged that the old rule should be re-established. "Then was the king very glad (at these) tidings and said to the Archbishop and to the others: "It seems advisable to me that thou shouldst go first of all to Rome after thy (pall, and that) thou show to the Pope all this, and after that, act by his counsel."

When the secular clergy heard this they determined secretly to send two of their number to Rome to try to get the ear of the Pope before Elfric should arrive, and by promising him "great gifts and silver," to get from him the pall, presumably for their own candidate. But when these crafty men arrived the Pope would have nothing to do with them, because they

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In the moon's fair light she looked."

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**THE LIVING CHURCH**

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brought no letter "from the king or from the people, and commanded them to go, lo! where they would." But Elfric he received "with much worship and commanded him on the morrow to perform Mass on St. Peter's altar, and the Pope himself put on him his own pall and greatly honored him." And the Pope said: "Go now to England again with God's blessing, and St. Peter's, and mine, and as thou comest home place in thy minster men of that order which St. Gregorius commanded Augustine therein to place, by God's command, and St. Peter's, and mine." Then the Archbishop with this returned to England. "As soon as he came home, he entered his archiepiscopal seat, and after that went to the (king); and the king and all the people thanked God for his return and that he had so succeeded as was pleasing to them all. He then went away again to Canterbury and drove the clerks out of the minster, and there-within placed monks all as the Pope commanded him."

So did Rome set her foot more firmly on the neck of the English Church, and so did English kings and bishops pray for the honor of being enslaved by such a mistress.

If the secular clergy could have looked with prophetic eyes over a few centuries, they might have found some comfort in their misery in the knowledge that their enemies would not always triumph, but that not only parish priests and canons, but bishops and archbishops themselves would one day be secularized to an extent which might have astonished even the rebellious clergy of Elfric's diocese.

Little is known of Elfric's life during the eleven years of his primacy. He died in the year 1006, leaving a large property, which by his will was divided among several churches and monastic foundations.

## The Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations,  
That is known as the Children's Hour

### Little Miss Perverse

BY ELSIE WHITE GAYNOR  
When I wake up in the morning  
And my mamma brings my clothes,  
With my dress of old blue gingham,  
What I wish, do you 'spose?  
That it was a pretty white one,  
That had tucks and trimming too,  
And 'twould make me O so happy,  
I should scarce know what to do.  
But when it is after dinner  
And I'm all dressed up so sweet  
In my white, all tucks and ruffles,  
Every way so nice and neat,  
And I'd like to play at bubbles  
Or make mud pies, you know,  
Then I'm sure to be a-wishing—  
What is it then, do you 'spose?  
That I'd on my dingy gingham,  
Then I needn't be afraid  
Of the mud, or of the water,  
Or whatever muss I made.  
Mamma says that I should manage  
So that I can have my play  
In the season that's best for it  
And when dressed the proper way.  
But it always seems to happen,  
When I've on my faded gown,  
That I'm either tired or lazy  
And just like to loll around,  
Thinking it would be so lovely  
If I'd on my pretty dress,  
Sitting still on the piazza  
Holding puss or dolly Bess,  
And when I am dressed up charming  
And she says to walk or swing,  
How I long for that old gingham!  
And to play at everything.  
Why does it always happen  
That things never seem to go  
Just the way we'd like to have 'em?  
Please to tell me if you know.

Disagreeable sensations resulting from cough vanish before Dr. Bull's Cough Syrup.

## A True Story

BY RECTOR

We have had an addition to our Sunday school, a little girl only eight years old. The teacher asked the usual questions, and among them were these:

"Have you attended any Sunday school before?" "Oh, yes; I've been to the Baptist school." "Indeed; why did you leave that Sunday school and come here?"

"Oh," said the mite, "because I believe in infant baptism, and you know I couldn't believe in that and stay there."

The teacher was amused, but managed to say: "Why not?" "Because by baptism I am made a member of Christ, a child of God, and an inheritor of the kingdom of heaven, and if I stay there I couldn't be a child of God till I was grown up."

The teacher looked at the child in amazement, and then asked: "How are you made in baptism a child of God?"

"By adoption."

"And what is adoption?"

"Why, suppose my father should die, then—but that won't do, for we children would inherit all his things. But suppose he was poor, and had nothing and should die, and then somebody who had lots of things should take me in and make me like one of his own children—that is adoption."

This is the result of a little quiet Church teaching by a young girl who was stopping temporarily with a family that had, as is said, no Church relations. There are many, however, who would not have learned the lesson nearly as well, nor acted upon it as faithfully. Perhaps you understand now, why I say we have an addition to our Sunday school.

**A Suggestion.—The readers of Children's Hour can earn money to save up for Easter by securing subscribers for The Living Church. Write for particulars.**

You cannot deny facts, and it is a fact that Salvation Oil is the greatest pain-cure. 25 cts.

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This is a special offer made to the readers of our paper by the great seed house of Messrs. Peter Henderson & Co., New York. The full particulars are contained in their advertisement on the last page of this issue. This is certainly a remarkable proposition and one that has not been exceeded even in these days of great inducements.

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For the Inauguration of Cleveland and Stevenson at Washington on March 4th, excursion tickets, reading via Baltimore and Ohio Railroad, "The Picturesque Route," will be placed on sale at the ticket offices of principal railroads of the West, as well as at the ticket offices of the Baltimore and Ohio Company.

The fare from Chicago will be \$17.50 for the round trip. These tickets will be sold from February 28th to March 3rd inclusive, and will be valid for return journey until March 8 inclusive.

The Baltimore and Ohio is the shortest route to Washington from nearly all points West. Its trains are vestibuled from end to end, and carry Pullman sleeping cars.

No railroad in America is better equipped than the B. & O. to transport with dispatch, safety, and comfort the large crowd which will visit Washington to witness the inauguration ceremonies. Its long experience in transporting crowds to former inaugurations, G. A. R. Encampments, Knights Templar Conclaves, and similar gatherings, on an extensive scale, will prove most valuable in arranging for the coming inauguration.

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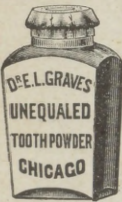
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Opinions of Press

The Family Churchman

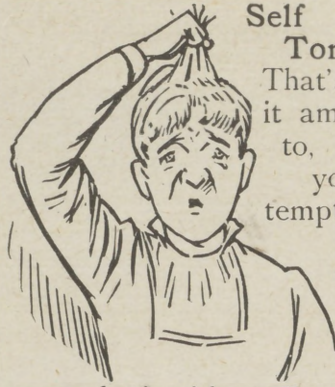
THE AGE FOR CONFIRMATION.—Confirmation is a rite for the due acceptance of which the greatest diversity of opinion exists as to the proper age of the recipient. It is a subject on which no hard and fast rule can be laid down; and the divergence of judgment on the part of those best qualified to advise—the bishops of the Church—shows to what extent adventitious circumstances have to be taken in along with mere consideration of the number of years the candidate has lived. A bright boy or girl before entering their teens may, in this respect, be better qualified than a grey-headed veteran of threescore. The Bishop of Chester, in a recent letter to his clergy, aptly commends to their consideration what George Herbert, in "The Country Parson" (c. xxii.), says about the age of admission to Holy Communion:—"The time for one's first receiving is not so much by years as by understanding; particularly, the rule may be this—When any one can distinguish the sacramental from common bread, knowing the institution and the difference, he ought to receive of what age soever; children and youths are usually deferred too long under pretence of devotion to the Sacrament; but it is for want of instruction; their understandings being ripe enough for ill things, and why not for better?" The prominence thus given to what may be called the sacramental view of the matter is exceedingly well-timed. In Baptism the child is brought to the font on the strength of its sponsors' promises. In the Holy Communion, to which Confirmation is the stepping-stone, the participant comes on his or her own responsibility; and the theory of "preventing grace" is most fitly incorporated as a factor in the problem.

The Spirit of Missions

A BOOK FOR THE PEOPLE.—The Book of Common Prayer is adapted to all times, to all people, and to all conditions. It is an inheritance from the past, a compendium of the worship of the ages, a summary of the things which a Christian ought to know, to believe, and to do for his soul's health. It carries the Gospel in due proportion in the system of the Christian Year. Its festivals and fasts present the facts and doctrines of the Divine Revelation and group the incidents and teachings of our Lord's ministry. Its creeds embody the faith of Christendom. Its anthems and canticles lift the soul in loftiest acts of worship. Its Psalter, in portions for daily use, sweeps the whole range of human experience. Its Catechism instructs childhood in the elements of religion, and its various offices, fitting into all the changes of life, carry cheer and solace to the sick, the aged, the afflicted, and sanctify the varying conditions of human existence. An eminent literary critic calls the Prayer Book "one of the few world poems—the poems universal," "the vice of human brotherhood," "the charming master-piece of faith," and adds: "Its prayers are not only for all sorts and conditions of men, but for every stress of life which mankind must feel in common—in the household, or isolated, or in a tribal and national effort, and in calamity and repentance and thanksgiving. Its wisdom is forever old and perpetually new; its calendar celebrates all seasons of the rolling year; its narrative is of the simplest, the most pathetic, the most rapturous and most ennobling Life the world has known. There is no malefactor so wretched, no just man so perfect, as not to find his hope, his consolation, his lesson, in this poem of poems. I have called it logical; it is dramatic in structure and effect; it is an epic of the age of faith; but, in fact, as a piece of inclusive literature, it has no counterpart, and can have no successor." Is any other book so worthy to become the religious book of the households of America and to be placed beside the family Bible as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living?

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**Household Hints**

SPOTS AND STAINS

**ACIDS.**—These are of two distinct varieties—those from ordinary fruits, which with the exception of lemon and other keen acids yield quite readily to treatment, and those from the chemical acids or compounds of which they form part. Acting upon the well-known chemical principle that the effects of acid are neutralized by the application of an alkali, it is easy to comprehend that acid stains will be corrected by the use of liquid ammonia. In the first place, the spot should be thoroughly dampened with pure soft water, and the ammonia diluted to a considerable degree—one part of the ordinary commercial liquid ammonia to three or four of water would in most cases be about right. The best way to apply the restorer is to spread the goods smoothly on a bare table or board, while still wet, and with a brush (a sponge or bit of rag will answer very well) cover the spots smoothly and thoroughly with the alkaline fluid. After making one application, give a minute or two for the chemical action, then go over the stain again, and so continue till the desired effect is secured. Then rinse out the whole carefully with pure water, inspect the place, to see that the work has been carefully completed, and brighten up the color by the application of chloroform, if the goods were colored; which will give a very perfect restoration of the color, in its original freshness. This use of chloroform should be more widely known. Where delicate articles, like kid gloves, are to be treated, the alkali should be very much reduced, till it can be used upon the unstained surface without producing discoloration, and then very gently and carefully applied to the acid spot till the latter disappears. On the reverse of this treatment, alkaline stains, like those from lime, and the like, may be treated with some gentle acid, such as a very dilute acetic. This would be found in about the right proportions in common vinegar. All such treatment should be preceded by a thorough sponging or dampening.

**COFFEE.**—These stains should be wet with cold, soft water before being put into the wash, and will usually be found all right when the laundering is done. A surer way is to turn boiling water through the fabric, which will carry away the stain at once. Where an especially fine damask suffers from this cause, it is recommended to apply a mixture made from the solution of yolk of egg in clear water, with a few drops of wine added. Allow the solution to penetrate the fabric thoroughly, then wash out with clear, soft water, and the stain will be gone.

**FRUIT.**—The juice of most fruit is decidedly acid, and it is from this chemical constituent that the difficulty comes in dealing with fruit stains. Those which come from berry juice will disappear if soaked in milk before wetting for the laundry. Most other fruit stains may be removed very readily by pouring boiling water through them. A simple method is to stretch the stained part over the top of a bowl or a similar receptacle, and pour the boiling water from a teakettle. Peach stains are removed by a few successive washings, with no other treatment. Bleaching upon the grass in springtime also removes stains from many kinds of fruit. Where the acid element is strong and obstinate, the alkaline treatment should be resorted to. Hot sweet milk is another approved reagent. Another method, recommended for obstinate cases, is the rubbing of the spots with yellow soap upon each side, following this with a paste made of starch and cold water; then allowing the article to bleach in the sun till the stain disappears.

**GRASS.**—Stains from grass are among the most difficult to successfully treat. The green color is very tenacious, and boiling water very generally produces no effect. A method which sometimes gives success consists in dipping the spot in molasses and letting it lie for a few minutes till the fabric is thoroughly saturated. Then rinse the molasses out with clear water, which is most effective when simply warm, and the stain will have gone with it. When this fails, a solution of chloride of tin may be employed. Making a bath of moderate strength, dip the stain therein, and immediately wash it out with plenty of clear water. Many spots which are too firmly set to be removed by any ordinary means may be taken out in this manner, especially with a warm bath of the chlorine water; but the article is not to be allowed to remain for any length of time in the solution, and is to be thoroughly washed when taken out. The hands are also to be kept out of the chlorine water as much as possible, as it may cause soreness.

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