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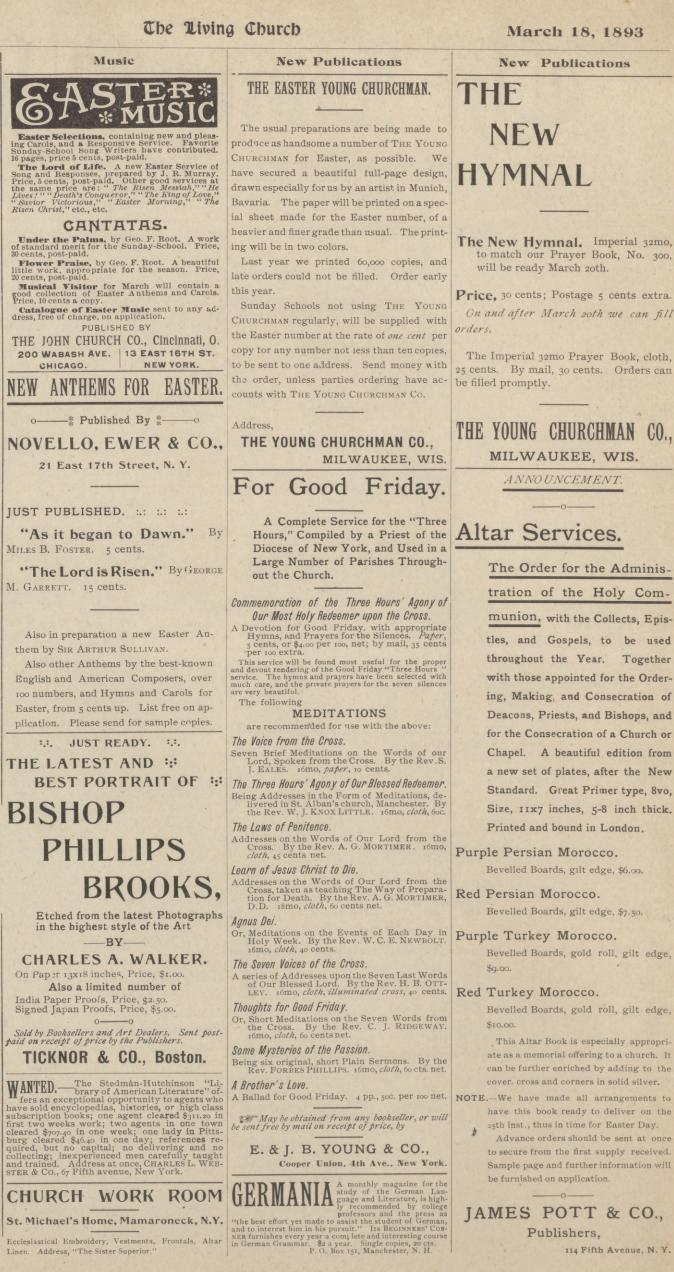
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The Diving Church

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C. W. LEFFINGWELL, Editor and Proprietor. Publication Office, 162 Washington st., Chicago.

News and Notes

A CORRESPONDENT writes "In 'Why I am a Churchman,' by the late Bishop Randall, we read that at that time, *to writ*: in 1858, about two-thirds of our clergy came from other folds; that out of 285 ordained by Bishop Griswold, 207 were converts. Can any other bishop produce the same record?"

IN NEW YORK City there are more than a thousand millionaires; adding the number outside the city there are more than fifteen hundred in the State. Some of them are doing great good with their wealth, but how many? The great majority of them are doing scarcely anything for the benefit of the public. What is the public to them? Very much. Without the public they would be as poor as Robinson Crusoe. Their money has for the most part been made out of the public, by franchises, unearned increment, patronage, trade, speculation. Why not do something substantial for the good of that public? Why not practice reciprocity?

THE ANNUAL MEETING of the stockholders of the World's Columbian Exposition will be held on the first Saturday in April, for the purpose of electing a B oard of Direct ors. The best interests, if not the success, of the enterprise demand that no great changes be made in the management at this crisis. All stockholders who cannot attend in person would do well to forward proxies to the secretary of the World's Columbian Exposition, Rand-McNally Building, Chicago, executed in favor of H. N. Higinbotham and Lyman J. Gage, or either of them. Blanks will be furnished on application to the secretary.

THE FOLLOWING is a translation of the invitation to attend the recent opening of the railroad between Beirut and Damascus.

DEAR SIR.—By the aid of God Almighty and His fostering care, and by the overshadowing protection of His Imperial Majesty the Sultan, may God help him by His victorious power, the work on the railway from Beirut to Damascus will be completed by a public celebration on Thursday, the 19th of Jema-da-el-Ula, 1310, corresponding to the 8th of Decem-

Saturday, March 18, 1893

ber, 1892, at 6½ o'clock, Arabic time, in the garden near the Lebanon guard-house on the Damascus road. The honor of your attendance is requested, that you may aid us by your prayers for the success of this undertaking. May God Almighty preserve you.

(Signed) President of the Company and the Owner of the Concession.

A FRIEND sends us the following extract from a recent letter of Dr. E. B. Ledis, medical missionary in Corea:

The Church has occupied four centres of work. Seoul (the capital) has two churches, one for Europeans and one for native work, with a staff of two priests, one deacon, six Sisters of St. Peter, one doctor, one lady doctor, one nurse, and one layman. There are two Chinese and one Japanese catechumens. Tang Mak, six miles from Seoul, has been occupied for three months by one priest. Chemulpo is occupied by the Bishop, one layman, and myself. We have here a church, a hospital, a school for Japanese catechumen, one Chinese and one Corean orphan. There are now 15 pupils in the Japanese school, which is under the charge of Mr. Smart, a layman. The hospital and dispensary, of which I have charge, is flourishing. Last year 3.500 were attended at the dispensary, while in the hospital there were 52 patients.

IF THE daily papers had not given such notoriety to a recent case of hazing in Trinity College, perhaps it would not be best to refer to it here. As it has been published to the world, doubtless greatly exaggerated, causing regret to all who have the good of the institution at heart, we desire to say that the faculty are taking decided measures to punish the offenders and to prevent the occurrence of such outrages. The present freshman class, it is hoped, will take a stand against this custom from which Trinity, like most other colleges, has suffered in the past, and, as sophomores, will more honor it in the breach than in the observance. We are confident that public opinion will sustain the authorities in their effort to stamp it out. Churchmen should have the assurance that their sons will associate with gentlemen, in a Church college. Prompt and energetic discipline, at this crisis, will strengthen the confidence of patrons and be heartily endorsed by the public.

WE have received numerous and frequent complaints from subscribers in and about Philadelphia, that their papers did not reach them till Monday, and sometimes later. We print below a letter from the Philadelphia post-office, which explains the trouble that exists not only in that city, but in many other localities.

FEBRUARY 28th, 1893.

THE LIVING CHURCH, 162 Washington st., Chicago. DEAR SIR:—In reply to your communication of the 15th inst., I beg to inform you that the clerical force at this office is inadequate to promptly handle the large increase of mail matter received here, and as the earliest attention is always given to first-class matter, there has been some delay in hand-

Ling newspaper matter. Application has been made for additional clerks but owing to the lack of appropriation at Washington, the same has not yet been granted. Yours respectfully,

Yours respectfully, B. F. HUGHES,

Assistant Postmaster.

THE COLLEGE SETTLEMENT ASSOCIATION, in its third annual report, shows that eleven colleges for women are now officially connected with it, and others will doubtless soon unite with them. Three settlements are now in active operation, one each in Boston, New York, and Philadelphia. Hull House, Chicago, is more correctly described as a Social Settlement, although working on similar lines. The University Settlements in New York, and the Andover House in Boston, with other kindred organizations, have practically the same aims in view. As one of the practical methods toward a solution of the vexed social problems of the day, these settlements appear to have a definite mission. They have certainly done good in bringing men and women of culture face to face with the every-day life and needs of the great working classes, thereby creating a common basis of sympathy and good feeling on which future action towards the setting right of the deeper and more difficult questions may the more wisely proceed.

BISHOP HORNBY, the first Bishop of Nyassaland, has proved his fitness for his high position by the record of his faithful work in humbler stations. After serving his first curacy at St. Margaret's, Liverpool, he joined the Oxford Mission at Calcutta, spending four or five years there. Returning home he accepted the charge of St. Columba's, Sutherland, and found the mission quartered in a hired room over a pawn-shop. He has left a beautiful church, which cost over £6,000, a clergy house on the south side costing over \pounds 1,500, and day schools are now in the course of erection on the north side, which are to cost over £4,000. This is a splendid record of material progress in eight years; but the still better one is that he has built up a large congregation of laboring people in Catholic faith and practice. During the short time this parish has been in existence, it has given to the mission field five priests and one layman, and now a bishop. Several working men and women belonging to the congregation went specially up to London to be present at his consecration on St. Thomas' Day, a strong testimony to the Bishop's personal influence with his parishioners. "That man's life is a sermon," was the remark of the vicar of another church in his own town. One of the farewell gifts presented to Bishop Hornby was an altar book from the communicants, with a Latin inscription, which, being translated, reads: "Though waves roll between us we are all one in the Body of Christ." It contains the names and birthdays of all who cared to sign, and the Bishop promised to offer a prayer for each in turn.

Brief Mention

Great Britain is said to be amongst the lowest of civilized countries in regard to the tender age at which it allows child-labor in factories. Seventy-six thousand children of ten years of age are now at work .--A merchant at Frankfort has been fined 100 marks for using a Bible quotation to head his advertisement. It might be advisable for similar action to be taken by our own courts. To some people there is nothing sacred or worthy of reverence.----Pope Leo XIII celebrated, Feb. 19th, his golden episcopal jubilee, the fiftieth anniversary of his entrance upon the episcopate. Recent events would seem to give point to a remark recently credited to him, viz.: "Mr. Gladstone and I are the oldest men in active public life, but we seem to be the ones who have the most new ideas."----There are some things in which the less civilized nations are an example to those more highly favored. The generosity of converts from heathenism to Christianity in sending the Gospel to others, is often mentioned, as witness the \$80,000 given last year by Christian Japanese whose wages average about twenty-five cents a day .correspondent informs us of a recent accession to his parish, of a dealer in horses and cattle. He had been a member of one of the denominations having its origin in the sixteenth century, and reading somewhere about "A Church without a Pedigree," determined to look into the matter. "Pedigree" he had learned to appreciate in his business, and he naturally concluded it must be of value in ecclesiastical relations. His investigations resulted in his being confirmed in the Church of which his good wife was a communicant. -Dear Father Himes says: "I congratulate you on your management of THE LIVING CHURCH. God bless and prosper you. I keep well and do my work at 88 with the vigor of other years. Laus Deo!"-A good friend writes: "It always is a wonder to me that you take such pains to hide the address of THE LIVING CHURCH. Why don't you print it in the most conspicuous place on the first page?" We do. The address is "Chicago." A letter sent from Japan to "THE LIVING CHURCH, Chicago," would reach us in due time. Everybody in the world knowns where Chicago is, and the Postmaster of Chicago knows where THE LIVING CHURCH is. ——We are always glad to hear from our One writes: "It contains a wonderful readers. amount of interesting matter for all classes of people, but no part deserves more commendation than that which gives an account of what the Church in the many dioceses is doing."

Canad-

Much regret is felt among Church members at the announcement of the death, at his post in the far North, Moose Fort, of the Rt. Rev. John Horden, Bishop of Moosonee. He had been at work in that distant field for over forty years, having come out under the auspices of the Church Missionary Soci ety from England in 1851. His kindly nature and great ability were thoroughly appreciated by those with whom he labored. He translated a great part of the Scriptures into the Cree language, publishing them for use in his diocese, and would have completed the whole Bible had he survived a short time longer. He mastered every dialect of the neighboring Indian tribes, was skilful as an artisan, and made many a garment and moccasin for his proteges. The scene when the funeral took place from the Hudson Bay House, near Moose Fort, is said to have been most affecting, he was so much beloved. The Bishop was in his sixty-fifth year, and was about to resign his bishopric and join his wife and family who have been living in England for some time. He was consecrated first bishop of Moosonee during a visit to England in 1872, and the Archbishop of Canterbury conferred the degree of D.D. upon him in the same year. He was born at Exeter in England.

A conference of the clergy and laity of the deanery was held at Fort Erie, diocese of Niagara, lately, at the request of the Bishop, to decide upon the best means of meeting the needs of the scattered families belonging to the Anglican Church throughout the township of Bertie. The committee are to report to the Bishop, who has been ill but is better. There are now over three hundred members of the Church of England Temperance Society in connection with St. Thomas' church at St. Catherine's.

A Mission of ten days' duration, conducted by the rector of St.John's church, Port Hope, was lately concluded at Creemore, diocese of Toronto, in which much interest was aroused. The missioner, the Rev. E. Daniel, seems to be proving very efficient in this kind of work. At least \$30,000 was given in the diocese of Toronto during the past year to mission work. The two churches whose offerings were largest are St. Peter's church and St. James' cathedral, Toronto.

A generous gift was recently made to the parish of St. George's, London, diocese of Huron. A parsonage was greatly needed, but no funds were forthcoming, as the parishioners had expended their energies in building the new church just completed. A member of the congregation, however, has, with his two nephews, made a donation of $\$_{1,500}$ so that the difficulty has been overcome, and building will be commenced very soon, it is expected. The Bishop of Huron's and Mrs. Baldwin's safe arrival at Gibraltar was chronicled some time ago.

The Bishop of Newfoundland has authorized, it is said, the roofing of the choir and transepts of the cathedral at St. John's which was destroyed by the disastrous fire last summer. The cost of this work of restoration will be about $$_{50,-000}$.

A Mission was lately closed in St. Matthew's church, Quebec, conducted by the well-known English missioner, the Rev. Canon Bullock, vicar of Leeds, who had previously been holding Missions in Toronto and Hamilton. All unoccupied seats in the cathedral, Quebec, are labelled, so that strangers can take them freely.

There was a good attendance of the clergy at the annual meeting, in February, of the deanery of Kingston, at Hamilton, diocese of Fredericton. The Choral Union for the deanery is to meet on the 12th of April at Rothsay. The question of amalgamating the parish of St. Jude's with that of St. George's, Carleton, has been given serious consideration.

Encouraging reports from most of the parishes were read at the annual meeting of the Diocesan Church Society, at

harlottetown, diocese of Nova Scotia, on the 15th. The new church at Long Creek is almost finished. A commodious guild hall in connection with St. Mary's, Summerside, is completed. Steady progress was reported in every branch of Church work at Milton. The Guild of St. John organized there, last October, has already doubled its numbers. Improvements have been made in St. Mark's church, Kensington. The land has been purchased for a new church at Biddeford, and part of the building material taken there. A new church was opened in June at Alberton and consecrated by the Bishop in October; among the gifts to it was a beautiful memorial window. St. Paul's, Charlottetown, has had a prosperous year. The Mission held during Lent seems to have borne fruit.

Bishop Sillitoe of New Westminster, B. C., has been visiting Montreal. He was there for the second week in March, and has been making a tour in Canada, having come east at the request of the Provincial Synod to give information to the Church as to the outlook on the Pacific coast. He preached on the morning of the 3rd Sunday in Lent at Christ church cathedral, Montreal, and in the evening at St. John the Evangelist's church. A very largely attended meeting was held in Synod Hall on Monday evening in aid of Domestic Missions, at which the Bishop of Montreal presided, and Bishop Sillitoe was the principal speaker. The lecturer was assisted by views cast by the calcium light, and the extent of the diocese of New Westminster and its organization

were pointed out on a large map. The diocese extends about o miles east and west by 400 miles north and south. The adjoining diocese of Caledonia comprises the northern section of British Columbia and there the work is principally among the Indians. Outside the towns of Vancouver and New Westminster, Bishop Sillitoe's work lies amongst a largely scattered population of ranchers, miners, and prospectors. For some time to come the only valuable help to be provided would be to enable a few itinerating clergy to travel from house to house and camp to camp. When the Bishop went to British Columbia in 1879 there were only four clergy; now there are twenty, besides organizations of lay helpers. The Cottage Hospital at the Indian colony at Yale only needs a little more money for its completion. A mis-sionary steamer for coast work is much needed. Ladies have already volunteered for the Indian Cottage Hospital as, nurses. The Bishop and Mrs. Sillitoe had a very warm reception in Montreal, and much interest was taken in their

The home carried on by the Sisters of St. Margaret, Montreal, is in a prosperous condition, judging from the annual report just issued. The Hon. G. Drummond has purchased a property in the city for the purpose of building a permanent home for incurables of which the Sisters will take charge. Over $3_{3,000}$ was raised by a fancy fair held for the purpose on the 4th and 5th. A refuge for those afflicted with incurable diseases is much needed in the city.

The Montreal diocesan branch of the Woman's Auxiliary held the seventh annual meeting in February. A service with Holy Communion was held on the morning of the first day. The Bishop gave a short address, and also presided at the open business meeting. The reports of the secretaries and treasurer showed that a vigorous interest had been taken in Church work at home and abroad. A well-attended missionary meeting was held in the evening under the auspices of the woman's Auxiliary at which the Auxiliary's lady teacher, Mrs. Archie Wilson, of the Washakada Home for Indian children, Elkhorn, gave an account of her work. A large number of delegates from country parishes attended the meetings of the Woman's Auxiliary.

New York City

The Sons of St. Athanasius, of the church of the Holy Nativity, have recently become a chapter of the Brotherhood of St. Andrew; the chapter number is 944, and bids fair to do good work under the able direction of its president, the Rev. Edward Kenney.

At the church of the Intercession, the Rev. E. Spruille Burford, rector, a course of Lenten lectures on "The Gospel according to Moses," is illustrated with large pictures, and has created much interest. Bishop Potter administers Confirmation on Ascension Day.

A handsome chalice and paten have recently been presented as a memorial gift to All Angels' church by Mr. and Mrs. David Bryan Ingersoll. Both vessels are set with jewels, and ornamented with scenes in the life of Christ, executed in the finest foreign enamel work.

At St. George's church, the Rev. Dr. W. S. Rainsford, rector, a musical service was held on the evening of the 2nd Sunday in Lent, on which occasion two compositions of Mendelssohn were the chief features. The church was crowded to its utmost capacity. On Passion Sunday, Stainer's "Crucifixion" will be rendered.

A meeting of the Joint Committee on the Revision of the Constitution and Canons of the American Church, was held at the diocesan house on Friday, March 3rd, at call of the Presiding Bishop Williams. Bishop Potter presided at a meeting of a sub-committee appointed to consider and report upon the expediency of introducing certain new matter.

The members of the Church Parochial Missions Society attended a celebration of the Holy Eucharist in the new oratory in the diocesan house, on Tuesday, March 7th. Bishop Potter acted as celebrant of the Sacrament, and delivered an address. He afterwards took part in the monthly meeting of the society.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, a special service for the Niobrara League was held on the evening of Sunday, March 5th. The church was crowded, and the utmost interest was manifested. Dr. Huntington conducted the services. Addresses were made by Bishop Hare, Mr. Herbert Welsh, Bishop Johnston, and the Rev. Dr. Wm. S. Langford.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the children of the Sunday school with their parents and teachers held a missionary service on the afternoon of Saturday, March 11th. Bishop Talbot of Wyoming, delivered a missionary address. It is hoped that such services will be frequently held in future for the children, with the object of interesting and educating them in the Church's missions.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, the 11th musical festival was held on the evening of Feb. 28th, with the rendition of Williams' oratorio, "Gethsemane," for the first time in the United States. The choir sang with beautiful effect, especially in chorus passages where it was unaccompanied by the organ. The composition though somewhat difficult, is a work of great merit.

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At All Angels' church, the Rev. Chas. F. Hoffman, D. D., rector, temporary provision has existed for some time for the church guilds and clubs, but has proved entirely inadequate. Dr. Hoffman, who has already generously benefitted the parish, has offered a lot of ground and the means to erect a permanent and substantial edifice for use as a parish building on condition that the congregation raise \$50,000, which is estimated to be a small proportion of the contemplated cost. The parish has begun an endowment fund.

The regular monthly meeting of the managers of St. Luke's Hospital was held at that institution on the evening of Monday, Feb. 29th. Mr. Geo. Macculloch Miller presided. The chief topic discussed was the new hospital building. The building committee reported that the contract for excavation had been let, and that the work was now fairly be-The ground in some places is 10 or 12 feet higher than gun. the street grade. The total depth of the foundation at these points will be, therefore, about 24 feet. The work will not be completed in all probability before July 1st. meantime, plans, specifications, and details for the building will be completed, and the granite for the base will be cut and dressed ready for use. The laying of the corner-stone will probably take place before the excavation is entirely finished.

On the evening of March 1st, the Christian Social Union, a branch of the organization of similar name in England, held a reception in the diocesan house, to which the House of Bishops was invited. Eight of the bishops were present, and a number of clergy and laity gathered. Mr. Everett P. Wheeler, chairman of the executive committee, read a statement of the objects of the new organization to be: To claim for the Christian law the ultimate authority to rule social practice. 2. To study in common law to apply the moral truths and principles of Chr.stianity to the social and economic difficulties of the present time. 3. To present Christ in practical life as the Living Master and King, the enemy of wrong and selfishness, the power of righteousness and love. He described the workings of the society. Bishop Huntington, the president of the Union, delivered an address, as did also the Bishop of Louisiana. Other bishops present were, the Bishops of Maine, New Hampshire, Pittsburgh, New York, Wyoming, and Georgia.

At the church of the Holy Apostles, the Rev. Brady E. Backus, D. D., rector, has had for many years in connection with the Sunday school, a recorded list of scholars who attended the services of the church regularly, and who were known as the Church Attendance Society. Cards of membership and badges were distributed at Easter to scholars attending church at least once a Sunday during the winter. The society has done much good in encouraging the children to attend church, not by any prize, but by simply taking note of their attendance. There has, however, been no definite organization beyond grades of merit indicated. It has recently been determined to organize, and the rector is president, and Mr. David Brown secretary. All children in the Sunday school are members, and the association meets in the church for service every Sunday morning.

The new United Charities Building, opposite the site of the new Church Missions House, was recently opened. It is the noble gift of Mr. John Stewart Kennedy to the four leading charitable organizations of the city, reference to which has already appeared in these columns. Admission for inspection of the building 'was by card only, and 5,000 invitations had been issued. A constant stream of visitors passed in and out all the afternoon. At night, Mr. Kennedy made formal presentation of the 'property, and opening exercises were held in the assembly hall, a handsome room capable of seating 300 people. Around Mr. Kennedy on the platform were seated Bishop Potter, Dr. Huntington, President Seth Low, Ex-Mayor Hewitt, and other distinguished men. Mr. Kennedy's speech of presentation was responded to by the Rev. Dr. Wm. R. Huntington. Addresses were also made by Messrs. John A. Kernan, Rabbi Gottheil, Col. McClennan, and Ex-Mayor Hewitt.

Philadelphia

The resignation of Mr. M. J. Sebastian Matthews, organist and choirmaster of the church of St. Martin-in-the-field, will take effect after Easter Day.

On the evening of the 9th inst., Bishop Whitaker made a supplementary visitation to St. Simeon's memorial church, the Rev. Edgar Cope, rector, where he confirmed 30 persons, mostly adults. This gives a total of 119 confirmed in this parish during the present Lenten season.

The Advent Sunday school offering of the diocese amounted to \$960.94, which at the meeting of the executive committee of the Sunday School Association was increased, so as to reach the sum of \$1,000. This has been sent to the Board of Missions to be applied to Bishop Talbot's work in Wyoming and Idaho.

An interesting service was held on the evening of the 7th inst at the church of the Messiah, the Rev. F. H. Bushnell, rector, in aid of the organ fund. The music selected was Mendelssohn's cantata of the 42nd Psalm, "As the hart pants," interspersed with a few well-known solos by friends

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of the choir, under the direction of Mr. Wm. St. Clair Palmer, organist and choirmaster, with the assistance of Mr. T. Carl Whitman, organist of St. James' church, Kingsessing The Rev. Edmund Roberts, rector's assistant at the G. W.

South memorial church of the Advocate, entered into life ernal suddenly on the morning of the 10th inst. He was born Dec. 14, 1824, at New Castle, Del.; and received Holy Orders at the hands of Bishop De Lancey in 1848. For some years he was rector of Trinity church, Newcastle, Pa., now in the diocese of Pittsburgh. Later on, he became assistant at the church of the Nativity, in this city, whence he went to fill a similar position at the Advocate. He leaves a widow and three daughters.

Commencing at 7:45 P. M., on Mid-Lent Sunday, a Mission is announced to be held in the church of the Beloved Disciple, the Rev. George R. Savage, rector, which will continue until 8 A. M., on Passion Sunday. On each week-day inter-vening, there will be four services: Holy Communion at 7 A. M.; Morning Prayer and Meditation at 10:30 A. M.; Evening Prayer and address at 4:30 P. M.; night service and preaching at 8 P. M. The missioner is the Rev. Samuel P. Kelly, rector of St. John's free church, who will be assisted by the rector of the parish.

The Rev. John A. Goodfellow, rector of the church of the Good Shepherd, Kensington, preached his 21st anniversery sermon on Sunday night, 5th inst., taking his text from I Cor. x: 31. When Mr. Goodfellow took charge of the congregation 21 years ago, the services were held in a hall and there were 36 communicants. During his rectorship a lot, now valued at \$10,000, has been purchased, and a frame chapel, now used as a parish house, and a stone church have been erected. The property, on which there is no debt, is worth \$40,000. The church is and always has been free, the rector being the general secretary of the Free and Open Church Mr. Goodfellow has baptized 1,200 persons, pre-Association. sented 380 for Confirmation, and officiated at 900 burials; the communicant list now numbers 230. In the Sunday school there are in the infant class 100, intermediate department, 171, and in the two adult Bible classes, 43; officers and teachers, 24. The rectory fund now amounts to \$918, collected during the year. The total receipts for the year, including the above, were \$3,537.95. The parish agencies are a month ly paper, which has entered its 10th volume, a church guild, a decoration guild, a choir guild, a vestment guild, a choral society, a literary society, and an athletic association, which has a gymnasium.

A meeting of the Woman's Auxiliary of the Board of Missions was held on the afternoon of the oth inst. in Holy Trinity church. Bishop Whitaker presided and conducted the devotional service. The first speaker was the Rt. Rev. Dr. Brooke, Missionary Bishop of Oklahoma, who in describing his jurisdiction said that none of the inhabitants were born there except very young children. Many of the settlers had left their churches behind them, and were now wandering in indifference and sin. The Church is not to the front as it should be, either there or in the Indian Territory. Four years ago there was not a white inhabitant; now there is a population of at least $_{150,000}$, and he has but two missionaries in that large field. There are hundreds of people there who that large field. are not touched by other religious bodies. The Rev. J. Thompson Cole, of the Japan Mission, said there is to-day a Woman's Auxiliary in the city of Tokyo working in the same way as that in Philadelphia. The sale of woman in Japan has been prohibited by law, though still carried on. The Rt. Rev. Dr. Hare told of his Indian work, giving an account of his early efforts when he commenced his labors 20 years ago. There are now 12 mission congregations. An address was also made on the work in the South among the colored people, by the Rev. Henry L. Phillips.

The will of Wm.V.Lippincott, for many years a prominent member and vestryman of St. Matthias' church, was probated on the 6th inst. One of the executors estimates the value of the estate at \$262,000, but it is thought the valuation will far exceed these figures. After the death of his sister-in-law, who is to receive the maximum sum of \$4,000 yearly during her life, all the personal property is to be converted into money, of which \$30,000 is to be paid to relatives, and the balance to charity. To the church of St. Matthias he gives \$30,000 to extend the tower and place therein chimes of 12 or 15 bells; and \$1,000 for a tablet to bear a suitable inscription in memory of his departed wife. He also gives the same church $3_{3,500}$ in trust, the income to be paid as the yearly rental of his pew, No. 100, in said church. To the Rev. Dr. R. A. Edwards, rector, he gives \$2,500. To the Episcopal Hospital is given \$15,000 to endow three beds in memory of decedent, his wife, and his sister-in-law, and for certain tablets stating that fact. To the House of Rest for the Aged, to St. Timothy's Hospital and House of Mercy, to the Sheltering Arms, to the Home of the Merciful Saviour for crippled children, and to St. Christopher's Hospital for Children, each \$5,000 to endow a bed, all in memory of his wife. To the P. E. City Mission for the Home for Consumptives, and also to the City Mission absolutely, \$5,000 each, in memory of the testator. To the Church Home for Children is given two memorial foundations, \$6,000 in all, in memory of himself and wife. To various unsectarian charities is given \$55,000; and the entire residuary estate, which will probably exceed \$80,000, is to go to the Episcopal Hospital.

The Living Church

Diocesan News

Maryland

William Paret, D. D., LL, D., Bishop THE BISHOP'S APPOIN'TMENTS

MARCH Baltimore: A. M., St. Paul's; P. M., Atonement; evening,

- Christ church. Washington, St. Andrew's, evening.
- Baltimore, Ascension, evening. "Emmanuel, evening. Washington, St. Luke's, evening.
- A. M., Epiphany; P. M., St. Mark's; evening, Navy
- Baltimore, Holy Innocents', evening.
- Baltimore, Holy Inflocents, Crossing,
 P. M., Grace.
 Washington: P. M., House of Mercy; evening, Incarnation.
 Baltimore, St. Luke's, evening.
- APRIL
- APRIL Baltimore, St. Peter's, evening. Baltimore, St. James First African, evening. "Waverly, evening. "Epiphany, P. G. Co. "St. Andrew's, evening.

- b. Georgetown: A. M., Christ church; P. M., St. John's; Calvary, Washington, evening. Committee of Missions, Baltimore: St. John's, Washington,
 - evening.
- Reistertown and Harrisonville. 12.
- Mt. Washington, evening. A. M., Queen Anne, P. G. Co.; evening, Upper Marlboro. 16. 19.
- St. Mary's, St. Mary's Co. William and Mary parish, St. Mary's Co. 20.
- 23. Cumberland.
- St. Bartholomew's, Montgomery Co. Rockville, evening.
- 28.
- Westminster, evening. A M., Catonsville; evening, Sparrow's Point.

BALTIMORE.-Mr. W. H. Mills has resigned as organist of the church of St. Michael and All Angels. He is a native of Cardiff, South Wales, and was formerly organist of St. David's church and Landaff cathedral, at Cardiff.

The Bishop preached and administered the rite of Confirmation in three churches, on Sunday, March 5th. At 11 A. M. he confirmed a class of 28 persons at St. Mark's church; at 4 P. M. he confirmed 35 persons at Mt. Calvary, and a class of 43 persons at the church of the Messiah, at 8 P. M.

The Rev. J. W. Larmour, of Baltimore county, has returned home much benefitted by his Southern trip.

WASHINGTON.-The will of Sally C. Beirne, of Baltimore, made in this city on Feb. 20th, was filed in the Wills office on March 1st. She gives to her brother, the Rev. D. F. Sprigg, of Richmond, Va., editor of *The Southern Churchman*, the sum of \$15,000, or, if he prefers, so much property as shall equal that sum.

Olympia

John Adams Paddock, D. D., Bishop

The Bishop who has been seriously ill since his return from the East is, we are glad to say, somewhat better.

The Rev. L. W. Applegate, lately rector of Fairhaven, has been appointed one of the Bishop's chaplains and secretary, and has at the request of the vestry of St. Luke's, Tacom assumed temporary charge of the affairs of that parish until a permanent rector is called.

The Rev. M. D. Wilson who has resigned his living at Vancouver, is in temporary charge of Trinity church in the same city, awaiting the arrival of the Rev. Dr. Babbitt of the diocese of Michigan, who has accepted the parish

We believe that the Rev. Dr. Spalding of San Francisco, has accepted the rectorship of St. Luke's.

The Rev. Dr. Jefferis of Philadelphia, who recently left his thriving parish in that city to come to the parish of the Holy Communion and who arrived about eighteen weeks since with three assistants, has revolutionized this erstwhile dead and forsaken work which has been without a clergyman for several years. He has obtained new lots, built a temporary church to seat several hundred people, collected a congregation of about 800, established a large Sunday school, said to be the largest in the jurisdiction, has Communion at 7:30 A. M., and Evensong every day. He with his assistants takes charge of the young men's college and looks after the interests of the deanery of Pierce and Hitcap counties. Dr. Jefferis intends to erect a stone church over the temporary wooden shell which he has put up for present use.

These three parishes with St. Peter's in North Tacoma, and St. Andrew's chapel, have arranged combined services dur-ing Lent, with noon-day meetings for business men in the centre of the city.

In Seattle, the new brick church of old Trinity parish has been enriched by an altar and reredos, the gift of a wealthy and faithful parishioner. The gift was dedicated on Quin-quagesima Sunday. The Rev. Dr. Watson, the rector of this parish ever since Seattle could be dignified with the name of a city, and the contemporary of Dr. Wells, now Bishop of Spokane, has carried the parish successfully through the difficulties arising from the great fire, and now rejoices in a beautiful and ornate brick and stone church, and a substantial rectory which are an ornament to the city, situate as they are on an eminence which overlooks all the business portion of the town.

The Rev. E. C. Garrett's popular and successful work at St. Mark's is leading towards a new church for that parish. Mr. Garrett is at the head of the city charities and a man of untiring energy.

St. Clement's parish is vacant by the resignation of the Rev. Mr. Von Herlich.

Two missions in the north of Seattle, one in a log-house, St. Mark's mission, and the other in a beautiful little chapel in the middle of Woodland Park, are carried on respectively by the two parishes of St. Mark's and Trinity.

The living at Olympia, the capital of the State, is still vacant, as is St. James' parish, Fairhaven. St. Paul's parish, New Whatcom, is steadily growing under the guiding influ-ence of the Rev. D. L. V. Moffatt.

St. John's, Centralia, and Epiphany, Chehalis, together with Blaine, Anacortes, and Claquato, are all still vacant.

In the new city of Everett, Trinity parish promises to become a strong and permanent work.

Several clergymen are wanted in the jurisdiction, as be sides the above vacancies, Puyallup, Roslyn, Sedro, and South Bend are also vacant.

The Rev. J. H. Forrest Bell, mission rector of St. Andrew's, Aberdeen, has charge also of Elma, Hoquiam, and Ocosta, where he is building up a successful and permanent work. He has almost enough money to commence building his church at Aberdeen, services meanwhile are being held in the Church House.

All the parishes feel more or less seriously the depression which has been prevailing during the last year over the western continent, but notwithstanding this and the many vacancies, there are several parishes and missions which have not been mentioned which are thriving under the earnest work of the clergy.

New Hampshire

Wm. Woodruff Niles, D.D., Bishop

PORTSMOUTH .- The 2nd Sunday in Lent was duly kept at St. John's church, in commemoration of the 10th anniversary of the rectorship of the Rev. Henry Emerson Hovey. The rector preached from the same text as the one he used ten years before: "Peace be within thy walls and plenteousness within thy palaces." He said that during the past ten years, there had been absolute peace in the parish, and a sufficient plenteousness, not enough to allow a syllable of self-praise, but amply sufficient to call for devout thankfulness to God. The statistics of work accomplished, as shown by the annual reports, were somewhat larger than those during any previous period of the same length in the history of the parish, and the money raised had been more than twice that of any previous ten years, all of which was just as it ought naturally to be by the law of growth. There was especial joy in the fact that the endowment fund had been largely increased by the legacies of those who had loved the venerable parish long and well, and also that so much had been done for the Children's Home and the Cottage Hospital. Old St. John's has sat on the crest of Church hill for 150 years, and been a lov-ing and benignant mother to multitudes. No less than five generations have consecrated the spot by the worship and the sacraments of the altar. The outlook for the future seemed to be on such solid foundations that down the vista the coming centuries, St. John's would still continue to influence and bless generations yet unborn as it had the generations in the past.

The day was also the 10th anniversary of the opening of Christ church. In the evening at that church, the rector traced the history and the growth of the parish from the beginning, especially congratulating it on the good work done in the last two years by the assistant, the Rev. Charles A. Morrill. During the ten years of his rectorship of both parishes, the Rev. Mr. Hovey has been devoted to the cause in which he is engaged and which he evidently ardently loves. Under his ministration and guidance, the parish work has been systematically and faithfully carried on, and the results in every direction have been marked.

Fond du Lac

Chas. C. Grafton, S.T.D., Bishop

WAUSAU .- Lent was never observed in St. John's parish as it is being kept this year. The present rector, the Rev. A. Geo. E. Jenner, had resigned the parish, intending to go East to work, but the pressure brought to bear upon him to stay in Wausau was so strong that he could not well refuse to comply. The parish is singularly united. A class is to be presented for Confirmation on the 15th of March, consisting of 12 or 14 persons. An effort is to be made at Easter to pay off the whole of the large debt contracted for a much-needed rectory. The parish is a very poor one, and the luxury of giving is not yet appreciated as it should be.

Ohio

Wm. Andrew Leonard, B. D., Bishop

LIMA.-The vestry of Christ church, the Rev. C. B. Crawford, rector, has voted to purchase a new pipe organ from Messrs. Hook & Hastings, Boston, and hope to have it ready for use on Ascension day. The congregation expects to have the choir of men and boys surpliced by Easter Sunday, and the young ladies shortly atter.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop On St. Matthias' Day, Feb. 25th, services were held at St. Colomb's chapel, being the 10th anniversary of Bishop 1 hompson's consecration. Morning Prayer was said by the Rev. Dr. Karcher, of Philadelphia, assisted by the Rev. Wm. T. Howe. Holy Communion was celebrated by the Bishop, assisted by the Rev. Dr. Harris, of Annandale. The sermon was preached by the Bishop, the subject being the Apostolic Order. Music was rendered by the "Household Choir," as-sisted by St. Andrew's choir. The chapel was beautifully decorated with flowers, which were afterwards taken to the cemetery and placed upon the grave of Bishop Green. Many of the clergy of the diocese were present, and several telegrams and letters were received from such as could not be present.

The beautiful little St. Paul's church, which was built in Johnsonville about 15 years ago, has been moved to Baird and placed on a lot given by Mrs. Torry, of Oxford. The church was moved on rollers about a mile, and occuried about two weeks in moving; at one point a bridge had to be built over a bayou.

Bishop Thompson visited St. Clement's church, Vaden, Feb. 15, preached twice, administered the Holy Communion, and confirmed eight. On Feb. 19th, he visited Trinity church, Natchez, confirming 14.

A guild recently organized by the ladies of Grace church, Carrollton, and called the Emily Somerville Memorial Guild, has arranged for a service once a month, and will pay the amount required for that purpose in addition to that given by the parishioners.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S VISITATIONS

MARCH

- 21. Good Shepherd, Oak Ridge. 22.
- 24.
- Holy Communion, Lawsonham. St. Barnabas' Guild for Nurses. Pittsburgh: Good Shepherd, St. Mark's.
- 27.
- Trinity, New Castle. Trinity, Rochester 28. Christ, New Brighton.
 30. St. Paul's, Pittsburgh. 29.
- Johnstown: St. Mark's, All Saints'. 31.
- APRIL
- Trinity, Pittsburgh; Atonement, Mansfield; Nativity, Craf-0.
- ton. Bishop Bowman Institute. 10-14.
- Ex. Com. Board of Missions. St. Barnabas' Guild for Nurses
- т6.

- 25.
- St. Barnabas Guild for Nurses.
 Trinity, Freeport; St. Barnabas', Tarentum.
 20. Central Pennsylvania.
 Erie: St. John's church, Cross and Crown.
 Trinity, Conneautville; Grace, Miles Grove.
 St. Peter's, Waterford; St. Matthew's, Union City.
 Christ, Oil City; St. James', Titusville.
- Calvary, Townville. Trinity, Warren; St. Saviour's, Youngsville; Christ, Tidioute.

MAY

- St. Luke's, Kinzua 9. Johnsonburg.
- Ascension, Bradford.
- Mission at Mt. Jewett. Missions near Warren. 12.
- 14.
- St. John's, Franklin; Our Father, Foxburg. St. Barnabas' Guild. 19. Central Pennsylvania. 16
- 22.
- 23. 24.
- -ro. Central Pennsylvania.
 Christ, Meadville; Emmanuel, Corry.
 St. Mary's, Red Bank.
 St. Thomas', Verona, Convocation.
 Southern Convocation, Verona. St. Michael's, Wayne Township; St. Thomas, Smicksburg.
- Pittsburgh: Ordination, Ascension.
 - JUNE
- St. Paul's, Monongahela_City; Mission, Charleroi.
- St. Luke's, Georgetown. St. Paul's, Fairview; St. Mary's, Beaver Falls. St. Barnabas' Guild, anniversary festival.
- II.
- 12. Annual Convention, Ascension church, Pittsburgh.

Colorado

John Franklin Spalding, D.D., Bishop

COLORADO SPRINGS .- After luncheon at the rectory, March 2nd, an informal meeting of convocation was held. The Rev. E. J. Harper was chosen secretary in the room of the Rev. J. C. S. Weills, lately removed to the diocese of Albany. Mission reports were made, notable among which was the record of work and the report of prospects at Cripple Creek. The Rev. Amos Watkins of Pueblo, made the first visit of the winter, finding good congregations in the usual "hall over a saloon," the first domicile of the Church on the frontier. A. R. Kieffer and the Rev. W. L. Bull together visited the camp, and had congregations of 45 and of 80 persons present. The latter will minister to the flock on Easter Day. There is need for a church building at this point, and the Bishop is purposing to send in one of his best men to take permanent charge of the work.

CRIPPLE CREEK.—A correspondent writes: "We have or-ganized a mission of the Church in this new gold field of the far West (St. Andrew's mission). Our first regular service

was held on Christmas Day with 13 persons present. We worship in a small hall over a 'beer saloon'. We are deeply anxious to improve our 'environments'. We are all poor; our expenses are about \$25 a month for hall rent, etc. Our attendance is steadily improving, has run as high as 60; aver-age 40 in this short space of time. We want to build a chap-el where we may meet to worship God undisturbed by hostile demonstrations. We respectfully and earnestly ask for aid in this work. This camp will contain over 10,000 souls within the year of our Lord 1893, hence our desire for a 'house of prayer'. Remittances can be made to the Rt. Rev. John Spalding, D. D., Bishop of Colorado, Denver, Colo. We have had visits from the Rev. Amos Watkins, of Pueblo, Colo., and the Rev. Wm. L. Bull, of Pennsylvania. The Bishop of Colorado heartily endorses our appeal, and the women of the Guild of St. Andrew add their earnest solicitation."

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

Bishop Randolph visited Roanoke parish, Halifax, Feb. 18th, and St.Luke's church, Clover. The following morning he preached and confirmed eight persons. He confirmed two at Christ church, Mt. Laurel, the same evening, and on Monday, Feb. 20th, at Drake's Branch, one; at Keysville the following morning, nine. These four churches are now in charge of the Rev. J. P. Lawrence, who has been pushing his work very vigorously at Clover. It is expected a new church will soon be erected, for which purpose a considerable sum has already been raised.

Feb. 25th the Bishop confirmed six persons in Grace church, Lynchburg. On the morning of the 26th he preached and confirmed 24 at St. Paul's; in the afternoon, five at Epiphany, in all 38 persons in Lynchburg. At Madison he confirmed one in Emmanuel church.

Louisiana Davis Sessums, D. D., Bishop

Feb. 19th, Bishop Sessums visited Mt. Olivet church, New Orleans, the Rev. A. H. Noll rector, preaching and confirming 8 candidates, all adults; the following morning he bap-tised the infant son of the rector. The Bishop has recently organized an "Institution of Christian Knowledge." It consists of a series of Saturday afternoon lectures in the lecture hall of the diocesan house. Lectures have been delivered by the Bishop, the Rev. Dr. Gailor, the Rev. H. H. Waters, and the Rev. J. W. Moore.

The Bishop visited Grace church, St. Francesville, Feb. 12, which brought together a large congregation, many of whom came from some distance in the country. The Bishop preached an eloquent sermon on "Consider the Lilies." The The Bishop rite of Confirmation was administered to several candidates.

The Rev. K. S. Guthrie, who was recently ordained deacon, will have charge of the general missionary work of the diocese of Louisiana, with head-quarters at New Orleans.

New York

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

PORTCHESTER.—Since the completion of St. Peter's church, there has been a debt upon it of \$20,000. A parishioner offered recently to give \$5,000 toward wiping out this debt, if the congregation would raise a like sum. This has now been done, and the indebtedness reduced to \$10,000.

WHITE PLAINS.—At Grace church, Bishop Potter made his annual visitation on the evening of Tuesday, March 7th, and administered the rite of Confirmation to a class presented by the rector, the Ven. Archdeacon Van Kleeck, D. D.

Massachusetts

Boston.—The City Board of Missions need at once \$15,000 to meet their current expenses. St. Paul's church have given \$1,000 as their offering to this work.

The deaf-mutes are making an effort to provide a suitable memorial of Bishop Brooks, which will take the shape of a baptismal bowl, costing about \$60; nearly all of the sum has been raised.

Bishop Courtney confirmed in the church of the Carpenter, two leaders in the Labor Movement, well known throughout New England, on Feb. 27th.

St. Augustine's church will soon have a set of Harrington tube chimes, eight in number, giving the full octave of notes and permitting the chiming of 50 hymns, tunes, and harmonies. They will ring for the first time on Easter Day, and are the gift of Mrs. J. Montgomery Sears as a memorial of Bishop Brooks. A day of devotion was recently observed in this church, Holy Communion was celebrated at 9.30 A. M., Litany and address at 11; meditation at 12; with services of various kinds up to 6:30 P. M.

LANESBOROUGH.—The sermon which the Rev. C. J. Palmer preached at the 125th anniversary of the organization of St. Luke's church, has been published, and is full of very interesting historical matter.

AUBURNDALE.—The new church of the Messiah was formally opened on Sunday, March 5th. The sermon was preached by the Rev. W. N. Ackley of Rhode Island. Besides the rector of the parish, the Rev. Dr. Shinn, and the Rev. H. Usher

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Monro, took part in the service. The architecture is Gothic and the inside dimensions are 100 x 44. The finish 18 in hard wood, and the entire building cost \$15,000. Mr. E. K. Wilson of West Newton gave a window in memory of his daughter, Mrs. G. S. Lincoln; St. Agnes' Guild presented the pulpit; the chancel rail is from the King's Daughters; a brass book rest is in memory of John D. Washburn, and is the gift of his daughter. The Masonic lodge have given a window in mem-ory of S. K. Harwood. The Rev. Justin Field, one of the oldest clergymen in the

diocese and for 23 years rector of Trinity church, Lenox, died March 6th, and was buried from the church of the Messiah March 8th.

Minnesota Henry B. Whipple, D. D., LL. D., Bishop Mahlon N. Gilbert, D. D., Ass't. Bishop

FARIBAULT.-Bishop Whipple celebrated his 71st birthday Shrove Tuesday, at his winter home in Maitland, Florida. His daughter gave a reception; about 100 guests were present. The Bishop was the recipient of many presents, in-cluding a birthday cake, an elaborate affair from Mrs. Wood-

ward, of New York, who has a winter home in Maitland. The Rev. A. H. Cotton, of St. Peter's, Minn., is delivering the lectures in the department of Ethics and Apologetics at Seabury.

The clergy throughout the diocese are requested to take up an offering on Good Friday for Seabury Divinity School. NORTHFIELD .- At All Saints church, Friday evening, while the Rev. Wm. B. Tenbroeck was in the midst of his sermon, the boiler at the electrical works burst and left the church and city in total darkness. The sermon was completed in the darkness. Candles in primitive times were more reliable.

MOOREHEAD.-St. John's church mourns the loss of its junior warden, W. P. Turner, who died recently in California. MINNEAPOLIS .- The Rev. M. J. Bywater, of Albert Lea,

Minn., has been elected rector of St. Luke's church. The noon meetings during Lent in the Bijou Theatre are being well attended.

St. John's church has opened up a new mission near Victoria st. and Laurel ave., to be known as Emmanuel. The Rev. Y. P. Morgan, the rector of St. John's, prefers to begin the work with a church, if the lot and money can be secured.

At Good Shepherd church, Feb. 6th, Bishop Gilbert ad-ministered the sacrament of Confirmation to the Rev. Ludwig Weideman, Swedish Presbyterian minister of Minneap-

Sunday, Feb. 12th, was an historical day in St. Paul's church. On it were unveiled the rood screen erected to the memory of the late Hon. Henry H. Sıbley, LL. D., and the mural tablet to the memory of the late Geo. A. Hamilton, a former junior warden ot the parish. The memorial sermon was by Bishop Thomas of Kansas, the former rector. the memorials in the church were beautifully decorated with floral designs. The musical part of the service was admirably rendered and in every respect the service was a hearty one. The offering for the endowment fund amounted to \$400. The rood screen is of iron and brass, in Gothic de-sign, with central gates. The six supporting pillars, the cross, the gates, and the mountings are of brass; the frame-work of iron. The gates bear the following description: 'To the glory of God and in loving memory of the Hon. H. H. Sibley, LL. D., for 29 years a vestryman of this parish. Born Feb. 20, 1811. Died Feb. 18, 1891.

West Virginia

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

A new church has recently been erected at Leroy, and the Rev. Mr. Campbell will hold one service a month at this point, and one also at Spencer. Bishop Peterkin visited the latter place Feb. 20 for the first time.

It is proposed to make some additions as well as repairs to the rectory at Ravenswood, which, it is thought, can be ac-complished at an expense of about \$1,000, of which \$700 is in hand

For the first time in its history a Confirmation service has been held in Keyser, Bishop Peterkin having recently visited that place, confirming two persons.

Grace mission, Kenova, which is in charge of the Rev. J S. Gibson, of Huntington, has succeeded in securing the hall of the "Land Company" in which to hold services. been attended by a very considerable increase in the number of worshippers.

Easton

Bey, Wm. Forbes Adams, D. C. L. Bishop

At a recent meeting of the Standing Committee of the diocese, the Rev. Oliver H. Murphy was chosen to fill the vacancy in said committee, occasioned by death of the Rev. Theo. P. Barker, D.D., the Rev. Jas. A. Mitchell being cho president to fill the place of the deceased, and the Rev. William Schouler, secretary.

Miss Alice Baldwin, aged 28 years, daughter and only child of the Rev. Leonidas Baldwin, rector of St. Peter's parish, Easton, died on Sunday, March 5th, at St. Peter's rectory, of pulmonary consumption. Mr. Baldwin came to Easton

last November, from Keene, N. H., a principal reason for accepting the call being to bring his invalid daughter to a milder winter climate. The remains were taken to New Haven, Conn., for interment.

CENTREVILLE .- A number of young ladies of St. Paul's church have organized a charitable society to be known as St. Hilda's Guild. Miss Alice Turpin was elected president, Miss Lizzie Keating, treasurer, and Miss Sidney Goldsborough, secretary, for the ensuing year.

GOLDSBORO.-Bishop Adams visited the church of the Holy Trinity, preached and confirmed a class of six person His text was, "Keep me from presumptuous sins, lest they get dominion over me."

Virginia

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

In accordance with the announcement recently made by the Bishop, that he would, so far as his strength permitted, resume his episcopal duties, he visited Christ church, Richmond, on the morning of Feb. 26th, confirming 14 persons, and the Monumental church in the afternoon, where he con-firmed six. The Bishop was not able to preach or make any address to the candidates, nor could he remain standing during the service except for short periods. The Bishop is still suffering somewhat from eczema and troubled by partial oss of sight. He was not able to attend the meeting of the House of Bishops in New York.

It will be interesting to know that the runs of the old colonial church at Jamestown, the first church building erected in this country, together with the tomb-stones scattered about it, will probably be for the future preserved from the vandalism of relic nunters. Jamestown Island was recently purchased by Mr. E. E. Barney of New York, and now that part of the island occupied by the old church ruins and graveyard has been given to the Association for the Preservation of Virginia Antiquities.

On Sunday, March 5th, Bishop Whittle visited St. Paul's church, Richmond, the Rev. Hartley Carmichael, rector; 26 candidates were confirmed.

Long Island.

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

BROOKLYN.—At the church of the Atonement, the Rev. E. H. Wellman, rector, the Bishop of North Carolina, who is acting for the bishop of this diocese during his absence in the West Indies, confirmed, on Tuesday evening, March 2, a class of sixty persons. On the Sunday following the rector delivered a sermon on John Calvin, being one in his Lenten course on "The Great Leaders of the Reformation." On this occasion the choir of the church of the Atonement, 25 in number, was reinforced by 10 or more of the cathedral choir, and rendered a very effective musical service.

Dr. Van de Water has received an election to the rectorship of Trinity church, New Orleans, made vacant by the resignation of the Rev. Dr. William A. Sniveley, formerly of Brooklyn.

It is understood that the Rev. James B. Nies, Ph. D., who will begin his services at St. Chrysostora's on Easterday, will relinquish his salary for a year in order to further the finances of the parish, which is embarrassed. Dr. Nies is a son-in-law of Mr. Alexander E. Orr, President of the N. Y. Produce Exchange, and a leading citizen of the city. St. Matthew's church, of which the Rev. A. A. Morrison,

Ph. D., Archdeacon of North Brooklyn, is rector, contemplates removal to a new site, and erection of a new church building adequate for its growing wants. A fund of \$10,000 is already in hand towards this object, and this sum, it is ex-pected, will be rapidly increased. The proposed site is a very advantageous one on the corner of Summer and Lafayette avenues.

R. M. Crowe, Mus. Doc. Cantab, who has been organist for several years at St. Ann's, has resigned. Under his lead the music has been of a superior order. Mr. Walter H. Hall is his successor. He is at present organist at the church of the Heavenly Rest, New York, and will continue in the same position, fulfilling the duties of the office in both parishes, there being competent assistants. St. Ann's will be espec-tally favored in having his services in training the choir.

On Sunday morning, March 5th, the rite of Confirmation was administered in St. Peter's church, the Rev. Lindsay Parker, rector. In the absence of the Bishop of Long Island the Rt. Rev. Theodore B. Lyman, of North Carolina, officiated, and gave an earnest and tender address to the candidates Among other things he said:

"God's great gifts are dependent upon conditions, upon faithful endeavors to do His will. Confirmation is closely as-sociated with Holy Baptism, of which it is the complement. There are special blessings to be derived from it. We read that when the Apostles laid their hands upon baptized converts, there was a special gift of which they needed to be made partakers. That gift of the Divine Spirit was intended for all Christians till the end of the world, for none can do without it, and through Confirmation it may still be re-In this world we are tempted to lose sight of eternal realities; therefore we need a living power to make us careful of the duties we owe to God. The young Christian

of the Gospel of Jesus Christ." This service was made more impressive by the fact that those who had been confirmed in St. Peter's during the present rectorship sat together just behind this year's candidates. The class has been under weekly training for four months, and for a few days before Confirmation some of its members received daily instruction. The number in the class was 61; two on account of sickness were confirmed pri-vately, and one is yet to receive the rite. The composition is as follows: Male 27, temale 34, average age, 21, and one-third; from Sunday school 29; 17 and over, 15 men, 21 women; between 25 and 50, 5 men, 8 women; ages range from 14 to 48.

WINDSOR TERRACE .- The Rev. William A. Wasson, who for a year past has been in charge of the church of the Holy Apostles, has accepted the rectorship of a parish at Norwich, Conn. The church of the Holy Apostles is a mission of the parish of St. Paul's, Flatbush, the Rev. T. G. Jackson, rector.

NORTHPORT .- The. Rev. William Holden, rector of Trinity church, has started two missions, one at Eaton's Neck, and the other at Centerport, holding services at each on alternate Sundays. The congregations, which are very encouraging, assemble in district school buildings. In this way a large territory is supplied with Churchly worship. At Trinity a new pipe organ, made by Raynor, of Port Jefferson, will be set up so as to be first used on Easter Day. Its cost is \$1,000. Since Mr. Holden began his rectorship two years ago a rectory costing \$3,500 has been erected by the parish.

Kansas

Elisha S. Thomas, D.D., Bishop

BISHOP'S APPOINTMENTS

APRIL Cathedral, Topeka Evening, St. John's, Leavenworth "Olathe. 5. 5. Evening, Parsons 7. " " Chetopa. .M., Fort Scott; P.M., Galena. Coffeyville. Evening, Baxter Springs. 11. Evening, Pittsburgh. Girard. 13. Ottawa Leavenworth: A.M., St. Paul's; P.M., Post chapel. Evening, Theological School, Topeka. A.M. and P.M., Wichita. 24. Evening, Freeport. Evening, Anthony. 26. "Kiowa. "Medicine Lodge, 28. "Harper. Kingman. A.M., Kingman; P.M., Hutchinson

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

The third of a series of lectures under the auspices of the Church Club will be delivered in St. James' church, corner Huron and Cass sts., Chicago, on Sunday evening, March 19th, at 7:30, by the Rt. Rev. Geo. F. Seymour, S. T. D., LL. D.; theme: "The Undisputed Councils." One object of this course of lectures is to bring the Church Club more prominently before the Churchmen of the diocese, and to inrease the general interest in its work. The offering will be for the benefit of the Chicago Prayer Book Society

AUSTIN.-For about a year and a half, the Rev. Luther Pardee has been rector of the church of St. Paul the Apostle, and the progress of the parish has been most encouraging. At the weekly Celebration, a number of communicants always receive, and the list of communicants is rapidly growing. The financial interests of the parish are also improving. The mission of a year ago is now a self-supporting parish, and a parish with courage to undertake the building of a substantial church to seat 500 people. Of the pledges that were made to the Building Fund, amounting to nearly $\$_{5,000}$, a part has been paid, and has been used in the construction of the first part of the new church, the choir-room, the connecting link between the old and the new, which has been completed and in use for some time past, to the great comfort of the choir. At the same time, the interior of the present structure was remodeled to give additional pew room. This also has been a great improvement and comfort. Within the last month, the indebtedness remaining upon the Church property, amounting to \$2,000, has been paid in full. The church holds a clear title to a corner, 150x125. Great praise must be given to the Ladies' Guild, through whose efforts the weekly payments to the Building and Loan Association have been made. As, thine judgment of architects and builders, there will be a decided lull in building operations after the opening of the World's Fair, the officers of the church

have determined to take advantage of this coming depression in building to defer operations until labor and estimates are cheaper.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo BISHOP'S APPOINTMENTS

MARCH

Chicago: 10:30 A. M., St. Peter's church; 7:30 P. M., St. James' church, lecture before the Church Club of Chicago.

- and 22. Chicago, Western Theological Seminary, three lectures each day.
 Bloomington: St. Matthew's church, all day.
- Lincoln: Trinity church, 7:30 P. M., Confirmation. Lincoln, same church 12 M. to 3 P. M., Three Hours' Medita-

APRIL

- Springfield: A. M., pro-cathedral; 7:30 P. M., Christ church. Jacksonville, Trinity church, all day.
- Decatur, all day

Petersburg all day.

MAY

- Cairo, adjourned meeting of the Board of Diocesan Mis-
- Bufalo, N. Y., St. Paul's church. Lecture in the course ar-ranged by the Bishop of Western New York.

APRIL

APPOINTMENTS OF THE BISHOP OF CAIRO

MARCH

- Church of the Redeemer, Cairo. Cairo.

Belleville.

- A. M., Belleville; P. M., East St. Louis Hecker, Lebanon, and Nashville
- 8 and 9. A 11. Carlyle. Fairfield. Albion.
- Olney. nd 13. Belleville, ruri-decanal meeting. 12 and 13.
- McLeansboro.
 A. M., McLeansboro; P. M., Mt. Vernon 16.
- Grayville. 22 and 23. Mt. Carmel. 24 and 25. Carmi.

The Rev. Ambrose Baxter Russell who died March 5th, at Clarksville, Tenn., was buried in the cemetery near Pekin, on the following Tuesday. He was born March 18th, 1815, graduated at Geneva (now Hobart) College, 1843, spent two years at the General Theological Seminary, and was ordained deacon in 1848, and priest in 1849. His life was spent chiefly in active labors in Church and educational work in Maryland, Tennessee, Louisiana, and Illinois.

Southern Ohio Boyd Vincent, D.D., Bishop

By leaving their homes early in the day, the scattered deafmutes of Warren county were able to cover the long dis-tances and assemble at St. Mary's church, Waynesville, in time for morning service, Monday, March 6th. At this service an entire family was received into the Church by Bap-tism. Evening found the Rev. Mr. Mann officiating in Trinity parish, Columbus, within whose limits is the State school for deaf children. On invitation of the principal, he addressed them the following morning.

At Columbus on Feb. 26th, Bishop Vincent conducted, at Trinity church, the Ordination service recorded elsewhere in our columns. In the afternoon at 4 o'clock he visited St.Andrew's chapel at 492 North Twentieth st., a mission organized and supported by St. Andrew's Brotherhood, and in charge of the Rev. E. V. Shayler. A sermon was delivered by the Bishop, preached on "the evil of knowing evil." Seven candidates were presented for Confirmation by the Rev. E. V. Shayler, and the rite of laying on of hands was performed by Bishop, who also gave a delightful and instructive lecture the to the class. The Confirmation service was repeated at St. Paul's church at 8 P.M., when a large class was presented and the rite duly administered. A very appropriate and eloquent sermon was also delivered.

Western New York Arthur Cleveland Coxe, D.D., L.L. D., Bishop

BUFFALO.—On Sunday, March 5th, the rector of St. An-drew's church, the Rev. H. E. S. Somerville, opened a new mission, at the corner of Jefferson and Northampton sts., which has been named the mission church of St. Barnabas. Services are to be held at present in a hall in the second story of a business block, as follows: Matins at 10:30 A. M.; Evensong, 4 P. M., and Sunday school at 3:30 P. M. Lay readers from the Laymen's Missionary League will conduct the services in the morning, and the rector of St. Andrew's, in the afternoon. A very good altar, pulpit lectern, and ves-per lights, formerly used at St. Andrew's, make a very churchly room of the hall; and a vested choir sang the services on Sunday very acceptably, under the leadership of Mr. Alfred E. Carter, formerly of St. James' Cathedral, Toronto, Ont. A very handsome brass processional cross, given by subscriptions, and furnished by R.Geissler, was then used for the first time. St. Barnabas will occupy a very promising field,

The Living Church

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until now given over to the Roman Church and various Protestant bodies, and with the nearest church of our communion a mile distant. The outlook for the new work seems very bright.

BATH .- Entered into the rest of Paradise, Thursday, March 2nd, the Rev. O. R. Howard, S. T. D., one of the oldest priests of the diocese. The funeral services were held in St. Thomas' church, the Rev. B. S. Sanderson, rector of the parish, assisted by the Rev. G. H. McKnight, of Trinity church, Elmira, officiating. Oran Reed Howard, S. T. D., was born in Franklin, Del. Co., N. Y., May 24, 1810. He graduated from Yale in 1835, was educated for the Metho-dist ministry, and for several years occupied important and responsible positions in that religious body. He was received into the Church and ordered deacon by Bishop Delancey, in Grace church, Lyons, May, 1849. The year following he was priested in Geneva. From 1849 to 1857 he was rector of St. Peter's, Dansville. In 1857, he became rector of St. Thomas' church, Bath, which position he occupied until 1882, when, upon his retiring from the active rectorship, he was made rector emeritus. During this quarter of a century the parish prospered continuously. A monument of his rectorship is the beautiful and costly stone edifice of St. Thomas', which was consecrated by Bishop Coxe, April 13, 1871. Dr. Howard received the degree of S. T. D. in 1868, from Hobart College. After his resignation in 1882,he acted as chaplain of the Church Home, Buffalo. Since 1887 he made his home in Bath, assi ting the rector of the parish, as his strength permitted, an endearing himself to all classes in the community. Suitable resolutions expressive of the worth and fidelity of Dr. Howard, were passed by the vestry of the parish he had served so long and faithfully.

The Little City and its Deliverer

BY MARY ANN THOMPSON

There was a little city and few men within it; and there came a great king gainst it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.-Ecclesiastes xi: 14, 15.

- A story Solomon once told,
- I fain, to-day, would tell anews A little city stood, of old, Wherein the men were few.

Against it came a mighty king,

- Whose host encamped, its walls about, While none drew near relief to bring, And none his force could rout;
- The city was in peril sore, O'ershadowed by impending woes; Great bulwarks stood its walls before, Built by besieging foes
- When lo! within the city's bound, Where few or none had heard his name, One poor, wise man, at last was found, Who, bringing succor, came.
- He, by his wisdom, overthrew The might of that proud king and host, Who sword and bow against it drew, With bold and wanton boast.
- But though the city he alone From grasp of ruthless foemen freed, Yet none remembered him, to own The greatness of his deed.
- Is not the little city, earth, Whereon our lot awhile is cast, o small in space, though not in worth, 'Mid stars and systems vast?
- Are we not few who dwell thereon Compared to all in worlds beyond, On whom far distant suns h ave shone, Linked in creation's bond?
- How great the peril none can say Save He who sees and cares for all, In which our little city lay, Through Adam's primal fall.
- For earth was yielded to the chief
- Who sought to work its deadly ill; And none was found to bring relief, Or thwart the captor's will;
- Till One, though rich beyond compare, To rescue it from ruin dread, Became so poor He had not where To lay His sacred head:
- And by His wisdom, that excelled The wisdom of the sons of men,
- Through griefs He bore, by love impelled, Surpassing finite ken,
- To save the city He prevailed, The Prince of Darkness overcame, And strengthened men by hell assailed, To conquer in His Name:
- For Christ, of Whom the prophets spake,
- This tale of Sclomon portrays; Let grateful memory awake, His deed of love to praise !

The Living Church

Opinions of the Press

The Chicago Journal

PRIZE-FIGHTING .- There is no denying that prize-fighting as an institution is in the ascendency. Men pay large sums to see such fights. No newspaper can afford to ignore this part of the sporting news. Even the little children on the streets talk knowingly of Corbett and Sullivan. The American champion prize-fighter, like the boss bull-fighter in Mexico, is worshiped by the masses and is almost a greater man than the President. This is one of the most discouraging aspects of our civilization. It takes colossal optimism even to mention the millennium in the same breath. It makes one feel like learning by heart Lincoln's favorite poem, "Oh, why should the spirit of mortal be proud?" It keeps us constantly reminded of our origin from the prehistoric beasts that tore each other to pieces for pastime through the chaotic ages before the dawn of reason. The very preval-ence of the institution and the murderous brutality at present exhibited in the prize-ring give hope that this disgusting craze is passing the zenith of its power. Fatal results are becoming so frequent that it seems the time can not be far distant when the prize-fight must go like the duel.

The Churchman

A SECULARIZED EPISCOPATE.-A new evil now appears, the horizon in the form of an attempt to control or influence Episcopal elections through the secular press, by the asser tion that public sentiment demands the election of a certain candidate to a particular episcopate. In so far as such expressions of opinion are spontaneous on the part of the secular public, they may be endured as evidences that at least the conduct of the Church is not altogether an indifferent matter to the public, although such opinions, being probably based upon ignorance of the Church, her system, her methods, and her needs, are essentially of little value. But when such expressions show marks of an intelligent design to manufacture public sentiment outside of the Church in order to "bring pressure" to bear upon the councils of the Church in the administration of her own affairs, it is evident that some Churchman is inspiring the oracle of the secular press, in an almost blasphemous attempt to substitute the "breath of the multitude" for the afflatus of the Holy Spirit in the direction of the acts of the Church. The sooner such practices can be stamped out, the better for the Church and for her members. And we venture to say that the day is close at hand when any such attempts will not only insure their own defeat at the bar of an enlightened Church conscience, but will be denounced as unholy and profane, and no better than simoniacal practices

The Standard (Baptist).

CAHENSLYISM IN THE PUBLIC SCHOOLS .- A question much in agitation in Chicago, for some time past, concerns what are called "fads" in the public schools—things not essential in the kind of education such schools are expected to give, particularly in the primary and grammar grades. One of these is the study of German. It seems that a certain portion of the German population in Chicago,-not all of them by any means,—insist that provision shall be made for the teaching of German children in the German language. 'To this demand concession has been made so far as that, according to a statement made at a recent meeting of the Board of Education by Mr. Rosenthal, himself a German, 207 rooms in the Chicago school buildings are used for teaching German in the lower grades of the schools, "and this at a time when children are excluded from the schools on account of a lack of accommodation;" while also in 299 classes in the schools only a half-day's teaching is given, for the same reason. It is granted, without objection so far as we know, that in the high schools German may well be taught. American public schools, however, are not intended for the instruction of chil-dren in the languages of foreign countries, and should no more be devoted to such a purpose in behalf of the Germans, than for Swedes, Norwegians, French, or Italians. Intelli-gent and right-minded people among the Germans recognize the justice of this, and refuse to join in the demand that, regardless of all other claims, buildings erected for the proper purposes of the public schools shall be appropriated to uses of the kind in question, while inadequate to accommodate pupils in the kind of instruction proper to the American school.

Irish Ecclesiastical Gazette.

UNITY IN DIVERSITY .- We cannot help thinking that there are growing evidences here as well as in England of the coming together of the "High" and the "Low." We think that the general tendency, for example, of the Lambeth judgment, supported as it has been by that of the Privy Council, is in this direction. One thing, at any rate, is plain as it is hopeful: both parties find themselves within the bosom of one Church; they may be like brothers who have disthe agreed among themselves in a family, but nevertheless they are of the family; and there is every probability that the brothers may draw closer to one another again in the bonds of fraternal love. Neither party, thank God, is a sect, and therefore there is not with them the hopelessness of sectarian bitterness. However High Church and Low Church

differ in some things, on fundamentals they must after all be agreed, as is evident from the fact that they abide together in the one body; and in this respect they differ *toto cælo* from the sects outside of the Church. In the aspect of the times, too, we think we see much that tends towards a drawing closer together of these two parties. The progress of the "Higher Criticism" must have this effect, as a counterbalance to the disintegrating effects of such criticism on what has been regarded hitherto as the homogeneous character of Holy Scripture; the growing interchange of opinion in our synods, congresses, and clerical meetings must have a like influence; nor will the increase of foreign travel fail to be a factor in the same direction. Above everything, the consciousness of the sincerity and zeal more than ever conspicuous on the part of High and Low alike, their readiness to spend and be spent in the interests of a common Master, must lead to increased mutual respect and toleration, and so far to a drawing closer together.

Prayers for the Dead

FROM The Church Standard

In our last number an esteemed correspondent took us decidedly, though not unkindly, to task for using the phrase "privilege of prayers for the dead," in a no tice of a book of devotion, in which the author asserted and claimed that privilege. Our correspondent asked us, "Where and how we find such privilege?" and venemently denied "that a true Church standard shows it." He admitted, indeed, the propriety of "memorial prayers," which he distinguished from "intercessory prayers for the individual dead," and which he unequivocally condemned. It will be seen that there is very wide difference of opinion between our correspondent and one of the Bishops of the Church, who is reported to have said in a public deliverance not long ago that "he thanked God for the prayers for the dead which are to be found in the Prayer Book," and declared that 'without prayers for the dead it would not be a true Prayer Book." The difference of opinion between these two gentlemen we shall not undertake to reconcile; but it may be worth while briefly to show why they ought cheerfully to agree to disagree. The historical method is always the best. Therefore, we shall confine ourselves here to a tew plain tacts of history, from which our readers can draw their own conclusions.

Long before the time of Christ prayers for the dead were practised by the Jews; and the Christian advocates of such prayers draw a direct inference from the fact that our blessed Lord did not condemn them. They adduce certain passages in His teaching which they consider to be consistent with them, and even suggestive of their propriety: but the strongest Scriptural argument in favor of them is that, according to St, Peter, our Lord Himself, while His body lay in the grave, went in the spirit and preached the Gospel to the spirits in prison, which had been disobedient in the days of Noah. It is argued, not without force, that spirits which were not beyond the province of preaching, could not be beyond the charity of prayer. Other passages of the New Testament, of more or less questionable application, are cited in favor of the same practice.

In various passages Tertullian speaks of prayers for the dead as long established in the religious usage of his time. St. Augustine and St. Chrysostom wrote, at a later time, in the same manner. The memorial of departed saints in connection with the Eucharist was certainly a very early practice in the Church; and prayers for the departed are to be found in all the earlier liturgies. There is not one exception.

In the liturgy of St. Mark we find this language: "Give rest to the souls of our fathers and brethren that have here-

tofore slept in the faith of Christ, O Lord, our God." In the liturgy of St. James: "In peace let us make our supplication to the Lord for the repose of our fathers and brethren that are departed."

In the liturgy of St. Clement, the deacon says in his biding prayer: "Let us pray for all those who are fallen asleep in the faith."

In the liturgy of St. Chrysostom: "We offer to Thee this reasonable service on behalf of those who have departed in the faith, our ancestors, fathers, etc., and every just spirit made perfect in the faith. . Remember all those that are departed in the hope of the Resurrection to eternal lite, and give them rest where the light of Thy countenance shines upon them.

In the liturgy of St. Basil: "Remember all who have fallen asleep in the hope of the Resurrection unto life eternal, for repose and remission of the soul of Thy servant, N., in a place of light, where sorrow and sighing are put away. Give him rest, O Lord, our God, and give them rest where the light of Thy countenance looketh upon them."

In the liturgy of Malabar, the deacon says in his Bidding Prayer: "Let us pray, bearing in memory . . . all the faithful who have departed from the living and are dead in the true faith; let us pray, I say, that in the resurrection from the dead they may be rewarded by God with a crown, with a good hope of the inheritance of the life of the Kingdom of Heaven."

In the unquestionably ancient office of the *Prothesis*, which is mentioned by St. Cyril, we find this language: "For the memory and forgiveness of the sins of the blessed founders of this holy habitation and of all our orthodox fathers and brethren who have departed in the hope of the resurrection, etc.—let us make our supplication unto the Lord."

To these might be added citations from Armenian, Coptic, Jacobite, and Nestorian liturgies; but it would be useless, since it would only emphasize the acknowledged fact that there is no ancient liturgy, Catholic or heretic, which does not contain prayers for the departed.

Entirely different from these Catholic memorialsthough they contained much more than a mere general commemoration-was the later mediæval practice of masses for the dead, by means of which it was supposed that the torments of purgatory might be assuaged, or the duration of its punishments might be abridged; and without condemning every doctrine of the state of the departed, the Church of England, at its Reformation, denied "the Romish doctrine of Purgatory," condemned the offering of masses for the dead, and expunged from her book of worship all intercessory prayers for the dead, retaining, in the celebration of the Holy Eucharist, only a general commemoration of the faithful departed. But it is to be observed that she did not otherwise condemn prayers for the dead. Though she made no provision for them in her public worship, she did not forbid their use in private, nor declare them to be superstitious. She did not condemn even intercessory prayer for the dead as "a gross error," and still less did she call them a "blasphemous audacity," as Mr. Whittingham feels free to do.

That is the whole story, from a historical point of view. One can hardly join with Bishop Nicholson in his laudation of the Prayer Book on account of its prayers for the dead, which are conspicuous in the Prayer Book only by their absence; and still less can one join in the cruel denunciation which Mr. Whittingham hurls at those of his fellow Christians who feel free in conscience, and whom the Church leaves free in their private devotions, to commend those whom they have loved on earth to the kind care and loving providence of Him to whom no human soul is dead, since all live unto him.

For our own part, we are perfectly free to say that the boundary-line between this world and the other seems but a line, after all, which separates, but does not divide, the seen from the unseen; and of these two, the unseen is incomparably the more real. On both sides of that line one and the same Father of all souls rules. "If I ascend up into Heaven, Thou art there; if I go down into hades, lo, Thou art there also." Our very best prayers here can only be that He will do what He sees best and most gracious for our loved ones; and we see no ground of reason, nor is there any prohibition either of the Church or of Holy Scripture, to restrain any Christian man or woman from praying that prayer for a loved one who has passed beyond the veil. Even could we be sure-and who can ever be sure?-that a departed spirit had gone into outer darkness, knowing, as we do, that "His lovingkindness is over all His works," we must frankly deny that it would be a "blasphemous audacity" to pray, even for such a soul, that God, of His great mercy, might be pleased to do for it whatever He, in His great wisdom, may still know to be possible. If such a prayer were breathed, it would imply no denial of any article of faith, and it would be a transgression of no law of the Church. It might be called, perhaps, an excessive act of charity, but excessive charity is not one of those things from which we are taught to pray the good Lord to deliver us.

That is the personal opinion of the present writer. He asserts it to be an opinion which he has a right to hold—as his personal opinion—in the Protestant Episcopal Church, and which it is his "privilege" to put into practice, in his private devotions, without offense to any man, and without rebuke from any.

In public worship it is the duty of every man to follow and obey the order of the Church. In private worship, where the Church has chosen to be silent, no man has a right to judge his brother's prayers.

The Living Church

The "Bacon" Memorial Mosaic

HOLY TRINITY CHURCH, MADISON AVE., AND 42ND ST., NEW YORK CITY.

We take pleasure in publishing a half-tone illustration for the revised chancel in Holy Trinity church, of New York City, which, as many of our readers will remember, was entirely reconstructed during the past year, the windows being very much enlarged, and an important new reredos filling the blank wall at the back of the old chancel. This reredos is unique in its treatment, and unquestionably frames one of the most artistic, as well as the largest, mosaic ever placed in the United States. This is the gift of Mrs. Clara Bacon, a member of the congregation, in memory of her father. The reredos is Gothic in character, and the large central cusped panel, 14 feet high, has been filled with rich colored enamelled mosaic, the subject represented being the figure of our Blessed Lord in the centre, surrounded by the four archangels, St. Gabriel, St. Uriel, St. Raphael, and St. Michael.

In position, this mosaic painting is the focal point of the chancel, and by the design, which is monumental in character, the eye is naturally led from the figure of the two archangels in the foreground past the other two

"The Church Periodical Club"

The object of "The Church Periodical Club" is to distribute systematically all first-class papers and books among our missionaries. The secretary obtains from the bishops the addresses of all their clergy in need of such literature; she writes to each of these and sends a list of periodicals the "Club" is able to send out, and each clergyman is allowed to select three from the list for his own use. If he has a free reading room he can have as many as he wishes for it; if he visits prisons or jails he can have as many as he wishes for that work. He is also requested to give the names of two of his parishioners who cannot afford to take *Spirit of Missions* but would enjoy it, also the addresses of five more, to each of whom one Church paper will be sent. He is also asked to name a few books he needs and the "Club" will try to furnish them. By this method each missionary receives the paper or magazine he wishes. This work originated in the church of the Holy Communion,

This work originated in the church of the Holy Communion, N. Y., and from that church the first periodical was sent out Jan. 10, 1888. The Club is now sending regularly 5,970 periodicals and 1,223 S. S. papers, and has distributed over 212,-443 numbers of periodicals. It has given away 17,501 books, which include 4,422 S. S. books, 404 Bibles, 167 Testaments, 666 Prayer Books, and 949 Hymnals. It has also distributed over 21,376 Christmas and Easter cards, and 1,128 Catechisms.

A correspondent is desired in every diocese, whose duty it will be to interest the parishes to join the Club. Forty-three



archangels, to the central figure of our Blessed Lord, who is seated on a throne which is mounted at the top of a long flight of steps. In color, the treatment is especially artistic, the whole field being one gloria in which the light emanates from the central figure and radiates throughout the entire work. The archangels, in the foreground, being in deep rich color, aid in centralizing the effect upon the figure of our Blessed Lord, which is treated in a scheme of cream, white, and gold, producing the most brilliant and artistic effect.

This work was executed by Messrs. J. & R. Lamb, of New York City, and undoubtedly marks a decided step in advance in the religious art work of this country. For unquestionably, as stained glass has, in the American school, distanced its foreign competitors, so mosaic will, undoubtedly in the hands of the intelligent designer, do so also. Below the mosaic, in oxidized silver, is placed the memorial inscription which reads as follows: "To the glory of God and in memory of William Bryan Casey, M. D. A. D. 1892.

dioceses are now working with the Club. A librarian in every parish is also de sired, whose duty it will be to ascertain what periodicals she can obtain in her parish. She receives her addresses from the correspondent of her diocese. The books are obtained from the ladiesthose they have on their book-shelves and are willing to part with, or new ones, when one is willing to purchase a book. The person furnishing periodical or book always sends it to the address furnish ed her. When books are offered, send the title and author's name to the cor-respondent. She will then send a clergyman's address, or if more suitable for a free reading room. Sunday school, or school, will give that address.

It is requested that those kindly donating papers, periodicals, or books, will forward them to the addresses furnished them by the librarian of their parish, prepaying express or postage.

Figs and Thistles

From The Ram's Horn, Chicago.

Ornamental characters are full of weak spots.

A man with a bad liver very often has a good heart.

If the tongue could kill

not many would live to old age. The man who picks his own cross never gets the right one.

Every man in a brass band thinks his horn makes the best music.

The easiest thing for a loafer to do is to find fault with busy people.

The diamond has the most sparkle, but window glass does the most good.

They know in heaven how much religion the rich have, by the way they treat poor folks.

Do good as often as you have opportunity, and it will not be your fault if you are not kept busy.

The religion that is noisy in church is sometimes very quiet in other places where it is more needed.

The recording angel never strikes a balance on his books by what is said of a man on his grave stone.

There are men who would be willing to go on a mission to China who let their wives carry in all the stove-wood.

When all people are willing to become as good as they think their neighbors ought to be, the millenium will come.

The Living Church

Chicago, March 18, 1893

Rev. C. W. Leffingwell, Editor

COLLEGE HAZING, in its lighter moods, is not so very harmful as to call for the severest discipline, and college authorities generally let it go on without exerting themselves to suppress it. The boys who are hazed in a jocular way sometimes have as much fun as the hazers. But at the best, it is coarse and unmanly sport, the inflicting of personal indignity upon the victims, who enjoy it in proportion to their lack of refinement and self-respect. The practice grows by what it feeds on, until sport degenerates to crime. Obsta principiis is the only safe ground for college authorities to take with reference to this relic of mediæval brutality.

The Daily Picayune says that Church papers generally have neither news nor opinions worthy of attention, and kindly volunteers advice as to how such papers should be conducted. The writer in the New Orleans paper refers to a recent paragraph in this journal deprecating the lack of interest shown by our people towards the Church press, as indicated by the frequent failures of such papers, and says "Make a live paper, LIVING CHURCH, and you will find that people will have enough interest in Church matters to buy and read it."

THE LIVING CHURCH was not speaking for itself in the paragraph referred to. Many thousands of Church people do buy and read it; but our Church press, as a whole, is not nearly so well sustained as that of several denominations, the papers of which are quite as "stupid and narrow" as ours. Some of the "livest" papers we have ever had have failed for lack of support. There were the old Gospel Messenger, The American Churchman, The Church Journal, without naming magazines that deserved a better fate. There are a great many people besides the junior editor of The Picayune who think they could make a much better paper than THE LIVING CHURCH. Perhaps they could.

A PRESBYTERIAN MINISTER, preaching recently upon the excited condition of affairs in that denomination, took for his text, "And Micah said, ye have taken away my gods and what have I more!" His argument was that the alarm over the loss of nonessentials is foolish. The sweeping away of "theological cobwebs" he regarded as fortunate. "What have we left? Everything essential and vital.' That is a begging of the question, mere assumption. Are these age-long principles and universal beliefs "theological cobwebs" or are they truth?

THE PREACHER referred to above emphasized the folly of "paraphernalia," "teraphim and ephod," in the worship of God, ignoring the fact that the minutest details of ritual for the worship of "the chosen people" were prescribed by divine authority. "The cut of a priest's robe, for example, the mode of administering a sacrament, the style of a church's architecture, and the external form and drapery of a church's creed-these are things which are often made paramount in religion." The Presbyterian ministry is credited with being the best educated body of clerics in America, yet here is one of them in a city pulpit making this silly charge that the cut of a priest's robe is often made paramount in religion. The cut of a priest's robe ought to be of as much importance as the cut of a priest's overcoat. Possibly we should be even more particular about proprieties in the sanctuary of the Lord's house than we are in the parlor of our own house. Does a Presbyterian gentleman who takes off his hat on has been connected with two other colleges and entering a church, mean to make the act "paramount" in his religion?

claims of Christianity in the first age of the Church which effectually prevented it from being let alone, uses the following language: "This sense of the awful importance of Christianity as the Way, made the Christians enthusiastic and determined in their efforts to spread their religion. . A system so broad as to view all religions as equally important, would never have force enough to lead a man to become a missionary, and most certainly never would have produced a martyr. Christianity really understood, is a very broad religion; its essential dogmas are very few, but there is a kind of breadth in religion now fashionable, which the early Christians never understood or they would not have acted as they did." Here is a criterion which may be applied with very convincing force. We have heard a great deal of the study of "Comparative Religion," which is supposed to show that there are several other Masters almost, if not quite, equal to Christ, and several systems which compare well with Christianity and of which it may even be a question whether they are not better adapted to certain races. It has even been urged that the chief merit of Christianity lies in the fact that it is a selection of the best of the religious principles which had already been developed in the various systems already existing. Thus it would be better to make use of the race religions by endeavoring to supplement them with elements which they lack and by pruning their extravagances, than by endeavoring to overthrow them and substitute an entirely new system. It requires no great amount of reflection to see that this was not the position of the founders of Christianity. It would have relegated Christianity to the position of a crowning philosophy-like Neo-Platonism-and would have rendered martyrdom absurd. The early Christian knew no compromise. To him the world religions were as a whole merely human or diabolic. The religion of Christ alone was from God.

IT IS no wonder that the officers of the Society for the Suppression of Vice sometimes feel depressed and discouraged. The business itself is enough to make a man heart-sick all the time, and the general lack of interest and support, in the community at large, makes the work apparently thankless and almost hopeless. Worse than this, perhaps, is the apathy of the courts. Chicago is said to be now the publishing centre in this country, of pamphlets, books, and pictures that encourage and stimulate the most debasing vices; but when offenders are convicted after great expenditure of time and money, trifling penalties are usually imposed. Worst of all, many of our best and influential citizens seem to ignore all the facts and records, and refuse to believe that any harm can come to respectable families and schools from the evil agencies referred to. On the principle of "sweets to the sweet," they believe that the vile must be for the vile, and that there is no danger of contamination to the innocent, the educated, the well-bred. President Harper, of our grand university, is reported as saying that "the liberal education of young men and women, is their greatest safeguard against this trash." We do not believe that "liberal" education in itself, is any safe-guard against temptation except that which on the face of it is repulsive to the æsthetic nature. Great musicians, poets, scholars, statesmen, have been corrupt, "as foul as Vulcan's stithy;" and we need not go to very ancient records to find illustrations. Such a statement from such a source is startling; but it is nothing less than amazing to read that the Chicago University could take no action, "even if evidence were obtained that the students actually possessed such books. One of the professors in the same institution, who with the public schools of a large city, says: 6 6T

A RECENT WRITER, in speaking of the exclusive among students. I don't think a student in the university would read anything of the kind if it were sent him." Such sweet simplicity would be amusing, were it not enthroned and chartered for the protection of our youth.

> THE ELECTION by the House of Bishops of Messrs. Graves and McKim as bishops, respectively, of China and Japan, will doubtless be acceptable to the Church at large. Both these gentlemen are wellknown for the faithfulness and success of their labors as missionaries in the fields over which they are now called to preside. Mr. Graves is, perhaps, next to Bishop Schereschewsky, the best Chinese scholar we have had. He has translated several standard works on theology into the Chinese language for the use of the students and candidates for Orders in the school at Wuchang. Unfortunately,we are unable to speak from personal knowledge of the literary merits of these productions, but we are assured by those whom we have reason to believe competent judges, that they are expressed in the best classical style. Some of our doctrinaires have disparaged the utility of such work, under the notion that it ought to be left to the new converts from paganism to develop some kind of theology of their own; but an ounce of experience gained in missionary labor on the ground is worth pounds of theory evolved by one who looks on from a distance of several thousand miles. In point of learning, sound judgment, balance of character, and enthusiastic devotion to his work, Mr. Graves will prove a worthy successor of the earnest and devoted men who have held the Chinese bishopric before him. Mr. McKim is also well and favorably known to the Church for his work at Osaka, Japan, where he has under his charge seventeen stations, including a large number of communicants. He is a graduate of Nashotah, a son-in-law of the late Dr. Cole. The fact that both these appointments are made from among the missionaries already in the field, has been alluded to as though it were a new departure. It is, in fact, strictly according to precedent so far as precedents can be said to be established in those regions. Both Bishop Schereschewsky and the younger Bishop Boone were missionaries in China for many years before they were appointed to the bishopric. In Japan we have had but one bishop up to the present time, the venerable Williams, who still remains in the field to do such work as his advanced age will permit. If it be true that an increasing number of men of intellectual promise are presenting themselves for work in those countries, there will be no difficulty in following this most desirable rule in time to come.

Mission to Roman Catholic Countries

Some of our correspondents, we see, are in favor of sending missionaries to Roman Catholic countries. Aside from any question of our right to do so, it seems to us that there is a practical question to be considered, viz., whether we can afford to do so. Have we got so much missionary money and so many missionary men and women, that we can reach every heathen tribe and have some to spare for Mexico and Brazil? Granted that the Roman Catholics ought to be converted from their errors, do we need to go to Cuba and Spain to find them? They outnumber us, five to one, here at home, where we have the best opportunity in the world to convert them! At the present rate of progress, how long will it be before we have them all converted and get them all into the Protestant Episcopal Church?

But it is argued, the Roman Catholics of Mexico and Spain are different from those of our country, they are very superstitious and degraded. That may be true, and if so, it becomes their own brethhave yet to know of the presence of such stuff ren of more advanced races to labor for their enlightenment. Surely, we have enough to do with- ary work for us to do, from Alaska to Cape Horn, out becoming responsible for them. There are mil- without entering u on fields already occupied by lions of human beings who never heard the name. ot our Lord Jesus Christ, who are given over to devil worship, whose condition both physical and spiritual is indescribably pitiful. We have undertaken some missions among these forlorn and degraded people for whom Christ died; and we have not shown very great zeal about it, either. We have scarcely made an impression on the great mass of darkest heathenism in three continents, and now we are urged to undertake the conversion of Roman Catholics in North and South America, in Europe, and in the islands of the sea! We are to leave our few weak little missions in Africa and China and among our own colored people, to linger along at the poor dying rate that has heretofore, for the most part, characterized them, and get up a grand enthusiasm about evangelizing Roman Catholic Brazil! The Church of England, as if she had not enough to do in discharging her responsibility to the heathenism over which in every clime floats the flag of the Britism Empire, is called upon to set up a new church in Spain. Such misdirected zeal and mismanagement would ruin any enterprise, secular or religious.

We cannot affirm, from personal knowledge or from reliable statistics, to what extent the allegations of immorality in Roman Catholic countries, is true. Perhaps if the matter were looked into, the report might be found to be exaggerated. We have before us statistics as to the ratio of illegitimate births in Ireland, in the Roman Catholic and the Protestant sections. The percentage of the former is much below that of the latter. We do not believe that the difference is largely due to religious influence or lack of influence. We think it would be unfair to Protestantism to make it answerable for the bad showing which Ulster makes in this comparison. May it not be also that the low tone of civilization in South America, for example, is due to something besides errors in religion? Many of the priests, it is said, are immoral. If so, it is deplorable; but have we not known of such a state of things existing in other ages and countries, and of reformation without interference of foreign influence?

Surely, there are some true and devoted men in these countries, who, with all their errors, are doing good to the bodies and souls of these inferior races. Not long ago the writer of this met one whom he believed to be such. He was a venerable priest of nearly seventy years, from the jurisdiction of Buenos Ayres, for forty years a missionary in Patagonia. He was a lovely old man, one whom you would turn to look at as he passed along the street. Nearly every one of his fellow passengers on the Pullman car chatted with him and carried away golden opinions of him.

"You will of course retire from that hard field after so long a period of service," said one.

"Oh, no!" he replied; "I am going back to die with my children. And it will not be long.'

On being asked about the wild people to whom he had ministered, he replied that they were much misrepresented. "They are the best race of Indians in the world. Those who belong to the mission, live good, pure lives. Many of the men are splundid fellows, seven feet in stature. They are giants, but with me they are as docile and affectionate as little children.'

In the entire company, except the old priest, there was not a Roman Catholic, but if a collection had been taken up to send a Protestant missionary to Patagonia, we doubt if any one would have responded with a dime.

It is true that "one swallow does not make a spring;" but such cases should make us less confident in our condemnation of everything and everybody that is "Roman." There is no end of mission-

Roman Catholics.

Sermon Notes

EROM A SERMON BY THE REV. HENRY F. ALLEN, RECTOR OF THE CHURCH OF THE MESSIAH, BOSTON

Blessed are the pure in heart, for they shall see God .- Matt. v: 8

We may always know what sins are hidden in the world, by simply noting what the world's suspicions Would you find how fair men's hearts are, insinare. uate before them the charge of immorality against a neighbor. For one who doubts it, a dozen will believe it. The one doubts because he is pure; the dozen believe because they are impure. Suspicion glides like moisture off a mirror from a clean soul. It sticks like slime to an unclean one. "Unto the pure, all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled.'

There are several ways in which men are guilty of the impurity that blinds to God. One such way is that of action. One of the saddest chapters in the neverending tale of human sorrow is that of the miseries that spring from just this cause. There are a thousand unhappy homes where the skeleton beneath the floor, is the skeleton of lust. There are a thousand broken reputations, infirmities, insanities, sicknesses, suicides, deaths, whose causes no one knows but they who are the victims. We pass these miseries and troubles by with specious names, we lay them at the door of polite causes, but the truth about them is something the world does not suspect, or if it does, forbids the mention of.

Then come sins of thought. The low novels people gloat upon the scandals and lewd trials our newspapers report, and that the world crowds to buy, such things people the hidden places of the heart where the sweetsinging-birds of pure thoughts were meant to build their nests, with obscure imaginings that fly to feed on the garbage of the streets. A debased fancy honeycombs the strength of moral character like water trickling through a wall.

And then just catch sometimes the echoes of the speech of men. There are those to whom the salt and spice of conversation lies in what they can bring in from outside the lines of decency. They wait for the fellowship of the impure, and then the coarse allusions, the grimy jests, the bestial anecdotes that have been hiding in their minds, come out in that congenial presence.

* * In this life we shall always be exposed to temadations like these. So long as the distinction of sex exists, there will be those who will degrade it, as they do the rest of God's appointings. * * If there are features of the soul, as of the face, if our hearts could be pictured as our countenances, how would that spirit look whose lines impurity has been chiselling through life. A spirit meant to gaze upon the glory of the Lord, and so to be transformed as from glory to glory into His image, has been gazing into the face of lust. Impurity is marked on every line and curve; from that soul God will turn. I suppose the judgment of a soul resembles that. It is putting that soul beside the countenance of Christ, and letting it see how sin has degraded it from His likeness. *

Only the pure in heart shall see God, for only they are like Him. It is by being like Him that we shall one day see Him. Even among men there is no barrier so insurmountable to fellowship as difference in the moral sympathies. The man of high, and the man of low affections repel each other by a law as absolute as the re-bound of opposing forces. * * But when we ascend to the infinite purity of God, then how deep our need of kindred purity. For purity is the attribute of the divine attributes. It is, as it were, the shining mantle that enfolds God. It is that quality of His most different from earthliness, the one that by power of contrast will strike in most vividly upon our consciousness when we come into His presence. It is the one that even here on earth, we plainest see our need of when we feel clearest what God is. * * That power to feel is our assurance of a power to possess. The purity of God, dazzling as it is, is something even we may own. "He that hath this hope in him purifieth himself, even as He is pure." His soul must be filled with God's purity, just as the little cleft far down in the mountain's breast may be filled full of sunlight; the light within it, while not indeed of the same intense splendor as that of the full sun above, yet partaking with it of the same pure a few faithful men and women to perform.

essence. * * The pure in heart shall find and see Him, because he has that which makes his soul a shrine of God. His is the manly purity of Christ. With how many men, would all that, if they but dared to say so, be ridiculed as childish, as worthy only of a child. sound the depths of evil, to see life, to know vileness in its every form, this is their ideal of manliness, and they emerge from that discipline of brutishness with souls dulled forever to the sight of what is pure.

To see God-the full meaning of those great words, we cannot tell now. What the rapture of that reward may be, it passes us to realize in this life. Be pure, and we shall know one day. Those only shall, those only can, gaze at last upon the beatific vision of the Face of God, whose eyes are pure enough to bear its light. Take the lamp into your own hands, and search the corners of your lives; not your neighbors but your own. And I charge you to look thoroughly and well. The temple of God is holy, which temple ye are. You are of a Church whose mark is that she hath no spot, nor wrinkle, nor any such thing. And if there be such spots within you, they will most surely bar you out from God. He will not dwell in a polluted temple. * * In that life we all hope for, into that city through whose gates we all, I trust, shall pass, there shall in no wise enter in anything that defileth, neither whatsoever worketh abomination, or maketh a lie.

The Sunday School at the World's Fair

BY THE REV. JOHN W. SYKES

A representative, national Sunday school Convention must commend itself to the judgment of all who are interested in the work among the children and youth of the Church. Helpful, indeed, must be the words of wisdom which we shall hear from the advanced workers and thinkers who will be drawn together by a national gathering.

It would seem that such a convention will not be difficult to assemble this year, in Chicago, when thousands from all parts of the land are looking in that direction. Thus it has occurred to the writer that the time has come when the Church with little effort and expense may draw together representatives from every diocese and missionary jurisdiction in the United States to discuss the important questions pertaining to Sunday school work, which confront officers and teachers everywhere. In many dioceses there are Sunday School institutes, and through these delegates can be easily appointed, with reference to their special qualification, for the work to be performed. Where institutes do not ex-1st, the bishops would find it neither difficult nor burdensome to secure suitable persons to represent their dioceses in the convention.

Five delegates from each diocese (more if necessary) would give a total of about three hundred, to which add many already in Chicago, and the holy enthusiasm from such an assemblage would make itself felt throughout this great land. These delegates, coming from all quarters, would not only be blessed and benefitted, but would carry back to their respective Sunday schools and districts many of the impressions and methods gathered from the convention. Those of us who have attended large gatherings of God's people can well remember how we returned to our homes with renewed resolutions, clearer knowledge, deeper faith, and quickened zeal, how we took up our tasks with a larger hope, and wrought for God with increasing strength.

To be representative, the delegates should be clergymen, laymen, and women, selected from many parts of the dioceses, and above all, familiar with the work of the Sunday school in all its phases. I do not believe we can afford to let this opportunity go by unimproved. We must not miss the blessing to ourselves as individuals, and to the Church at large, that will surely follow such a convention.

I plead earnestly for the convention because I feel deeply its need; and I feel deeply its need because I realize how great has been, shall I say, our neglect of this important branch of Church work. The feeling among many is that the Sunday school is almost, if not altogether, a useless appendage to the Church, increasing the already over-many duties of the clergy, and discouraging the important duty of home training.

Thus, in many instances, the most vital work, the most glorious work, which the Master has given us to do, is relegated to the non-essential matters, or left with The Living Church

whole Church, from her lethargy, put new life in our dead resolutions, and send us home with the abiding conviction that the Sunday school of to-day is the Church of to-morrow.

It is the earnest prayer of the writer that this subject will so commend itself to the leaders in the Church that others may take it up, and with firmer purpose and clearer brain push it on to completion.

The Trend of Dissent

From The Guardian (London)

English Dissenters, with a few Presbyterians over the border, are falling into line with Church worship and Church work in a most wonderful manner. This movement is almost entirely unconscious, and it is, therefore, so much the more remarkable. It is no sudden spasm or effort; it is the growth of years, and its evolution still continues. Could some of the Dissenters of the last century look in upon their children to-day, they would be more astounded than pleased. The old square chapel, with high pulpit, big galleries, and dwelling-house windows, with large family pews down stairs, and the "table-pew" for the singers, have all gone into the limbo of forgetfulness; and to-day the Gothic church, with high-pitched roof, stained glass windows, arches, and columns, with no galleries, and with organ champer, choir stalls, font, and, in some instances, altartable, have taken their place. The old order has indeed changed, and the change has been a revolution, and is not yet ended.

A similar drift towards Church methods of worship has set in. Organs have ousted the "table pew choir." No deacon now "lines" out the hymn. Chanting has been introduced, with introits, anthems, psalms, and amens. The "worship" has grown until it occupies nearly two-thirds of the morning service, and the sermon has declined in length, though not in culture, taste, or literary finish. But a much more serious drift is seen in regard to the sacraments in the modern Dissenting chapel. Up in Scotland, some noted Presbyterians have begun to set the Eucharist in its rightful place in worship. Nearer home, the Methodist Conference re-affirmed the solemn duty of Baptism as the one entrance into the Church. Congregationalists have not yet followed on that line; but the present dissatisfaction with the position of Baptism, in their communion, points to the beginning of a movement for which Mr. Dale's suppressed chapter upon Baptism, in the Congregational Church Annual, prepared the way, That chapter, if it had any meaning-and all that Dr. Dale writes is full of meaning-was, as the late Dr. Allon said, sacramental. The same is true of Dr. Dale's chapter in the same book upon the Eucharist. Strong language was used therein-too strong for that time, but most significant as to the trend of the deepest and most scholarly thought in the Congregational body. Dr. Dale wrote as only a man who believes that the Eucharist is more than a "memorial" could write. And what Dr. Dale thinks today, his younger brethren, apt learners at his feet, will think to-morrow. It is not too much to say that amongst Dissenters worship is growing in reverence, devotion, and beauty, and in that worship the great Sacrament is slowly taking its rightful place.

Further, the drift into line with the Church is evident in other directions. On all hands the parochial system, peculiar in England to the Church, is winning the sympathy of Dissenters, and stimulating them to practical imitation. At the "Free Church Congress" at Manchester, this was clearly in evidence. The advocates of the parochial system may not just now realize what it means for Congregationalism; they will see that soon enough. But, in yet another direction we see how wonderfully the Dissenters are falling unconsciously into line with the Church. They think and speak of episcopacy in a way enough to make their fathers shiver in their coffins. Episcopacy, they admit, was first, is primitive, and, in a modified sense, historic. Years ago the bishop seemed like some monstrous mountain of difficulty forever blocking the way of return to the Church. To-day, the dissenting leaders are disposed to accept the episcopate as primitive and Scriptural. The stone is, indeed, rolled out of the way. Writing about the Congress of the seven denominations at Manchester, a well-known dissenting journal says: "The great feat-. was the affirmation of the visure in the session . . ible unity of the Church of Christ!" To some members of the Congress this was a surprise; but it came with

A national convention will rouse the Church, the dominant impressiveness. And so, deepening, broadening, yet drifting in one direction, and one direction only, the tendency of dissent is towards Church lines in worship, in work, in a better conception of the Church and the sacraments, while the old prejudice against the "parish" and the bishop is dying a natural death.

Are there not some pregnant lessons for Churchmen in these facts? One certainty is self-evident. There must be no lowering of the Church standards, no failing in the fullest teaching of her truths. The Church has leavened Dissent not by compromise, nor by feeble utterances and stammering declarations. Clear, concise, and bold setting forth of the Church, with her episcopate, her parish, her liturgies, her sacraments, and her visible unity, must be the order of the day. The deepest, most scholarly, and most spiritual thought of Dissent is falling into line with the Church. Is this a time for the Church to waver, to speak indistinctly, and to indulge in vague words as to "unity" on other lines than those of her own historic life? If ever Churchmen were called to be such it is now. If they are sometimes inclined to be self-critical, and to think that all things are better in Dissent, let them look upon that profoundly interesting and wistful face that is turned with such unmistakable signs of self-weariness towards the Church.

But is there not another lesson? Let all be granted that may be said as to the attitude of a certain phase of Dissent; surely, so grave and grand a Church as ours can afford to be generous in thought and conduct. Nothing that is dear to the Church need be sacrificed by any act of Christian courtesy. To recognize the deep and beautiful Christianhood of thousands of individual Dissenters is only to recognize undoubted facts. And therein lies a pleasant duty, not only of the Church's leaders-a duty they well discharge-but a duty belonging to all her priests in their several parishes. There the task may be more difficult; yet it will bring a larger reward. There are many social amenities and Christian courtesies which find a fine field for use and operation in every parish, in times of sickness and bereavement, and amongst the children of Dissenters. Let these opportunities be seized, and many a parish priest will then discover how much there is amongst individual Dissenters, and especially amongst the more cultured of them, that falls into line with Church t.uth and teaching. The opposite line of conduct will often repel a sensitive soul that has already turned its face towards the Church and touched the wide threshold of her doors.

Does this "drift" mean that the dissenting denominations are coming back into the Church and seeking organic union with her? No. It means nothing of that sort for the present generation. But who can tell what it may mean for the individual Dissenters born in Dissent, but already filled with the new spirit, and already longing for that which only the Church can give. The future of Dissent in England, as a religious life, worship, and work, depends far more upon the Church than many Churchmen may suppose. By an unfortunate policy thousands of individual Methodists have been driven away from the Church. By a similar policy thousands of Dissenters with their faces Churchward may be driven away forever. The Church, to say the least, ought to be too proud to insult, annoy, or coldly treat a single soul without. Her work is to win, teach, guide, and bring home those who are almost waiting to be led into all the truth. Anyway, let Churchmen watch with careful and tender sympathy this remarkable falling into line with Catholic and Church truth of thousands of English Dissenters.

Letters to the Editor

THE GREEK EUCHOLOGION

To the Editor of The Living Church

In the year 1884, the Rev. Nicholas Bjening (with some slight assistance from myself), edited and published the first complete English translation of the sacramental "Offices of Oriental Church," (A. D. F. Randolph & Co., New York). This was kindly noticed and commonded at the time by THE LIVING CHURCH. I write now to say that a much better and fuller work, with both Greek and English in parallel columns, is about to appear in London, at the small price of 10 shillings. I enclose a prospectus of the work, trusting that you will bring it to the notice of all who love "Jerusalem, the mother of us all."

J. ANKETELL.

"FURTHER EXPOSURE OF VILATTE." To the Editor of The Living Church:

As a subscriber of THE LIVING CHURCH and a priest, I ask permission to criticise your judgment in admitting to your columns such an article as that in your last issue under the above caption, by Edward R. Knowles.

Who, pray, is Edward R. Knowles that he should be allowed to impeach the character of a loyal priest of this Church in the columns of a paper that professes to be an organ of the Church?

Base insinuations are therein made against the Rev. Karl E. G. Oppen, which, if they go uncorrected, will make him an object of suspicion every where. Now I know something about this business, and I know Mr. Oppen to be a true and loyal priest of the Church. He is, also, it is true, a triend of Mr. Vilatte, but when Vilatte offered to make him an Old Catholic bishop he promptly—immediately `without considering the matter for a single moment—declined. And he has placed it on record that he "prefers the Anglican stole to the mitre of Bishop Herzog, to say nothing of that of Vilatte."

Things, Mr. Editor, have come to a pretty pass if this Mr. Knowles, a self-professed renegade, who has out-vilatted Vilatte, is to be allowed to cast aspersions at random upon priests of this Church through the medium of a Church paper, and I tor one protest against it.

One word more. Who is this bombastic "Archbishop of America" that THE LIVING CHURCH should pass so far out of its way to advertise him? It seems to me, Sir, that you are forgetting your dignity, and the dignity of the Church, when you bring yourself down to the level of Vilatte and his little sect. A king, you know, cannot fight with a peasant.

I sincerely hope we have heard the last of Mr. Knowles. I hope THE LIVING CHURCH will not further demean itself by discussing this poor little fanciful Frenchman's plaything in Duvall, Wisconsin, PRIEST.

EASTERN COLLEGES FOR WOMEN. To the Editor of The Living Church

Two communications have recently appeared in your paper in reference to the case of a Church girl in an eastern college, who was compelled, it is said, to receive the Communion as administered by the minister of some other religious body. The name of the college was not given further than the vague statement that it was a Congregational college, and in the East. I know of but one strictly Congregationalist college for women in the East, and that is Mount Holyoke, recently incorporated as a college, but long before known as the famous school of Miss Mary Lyon. I know nothing of the arrangements of that new college for religious services and instruction. I simply refer to it to correct the erroneous impression that all the colleges for women in New England are Congregational. Smith and Wellesley are not Congregational colleges, although the predominating influence now is that of members of that faith.

Having been a member of the Board of Visitors at Wellesley college for more than twelve years, it may not be inappropriate that I should state the provisions made there for members of our Church who become its students:

First of all, each girl upon entering is asked to state her denominational connection, or her preference.

2. Then, at the opening of the college year, notice is given that any student who does not wish to attend the regular Sunday morning service in the college chapel may decide where she will attend within walking distance of the college. Over sixty of the students this year have been attending St. Andrew's church in the village of Wellesley, and in that parish there have been full and regular ministrations.

3. Still further, on the first Sunday of each month, the communicants of any religious body have permission to drive any distance to any place of worship of their choice to receive the communion. For years past different parties of the college students have driven occasionally to Grace church, Newton, seven miles from the college; and others have gone to Natick, or to Boston, to attend celebrations of the Holy Communion.

4. Attendance at college prayers is required five times a week, but at one of these five occasions the devotions are taken entirely from the Prayer Book, each student being supplied with a copy. Mr. Durant, the founder of the college, once told me that, although he was a Congregationalist, he wanted every girl who came to Wellesley to know something of the treasures of devotion contained in the Prayer Book

Every Lenten season the Church students have special 5. services. Some years one of their own number has read portions of the Evening Prayer or Litany, but usually the neighboring clergymen have been ready to officiate.

6. In addition to all this, when I was made a member of the Board of Visitors it was expressly stated that the trustees desired me to serve as a pastor of the members of our Church in the college. Accordingly I have officiated from time to time, and nearly every year, for 12 years past, have prepared candidates for Baptism and Confirmation. I have been within reach, whenever apart from the duties of a large parish here, I could be of any help to the college students. Since the

organization of the new parish in the village of Wellesley

my responsibility has, of course, been lessened.7. One more fact must be mentioned, and that is the employment of clergymen of our Church as preachers on Sunday mornings. There is a regular appointment each year for the Bishop of the diocese, and in some years five or six other occasions are filled by clergymen of this Church.

With this statement of what is done for Church girls coming to this eastern college for women, Wellesley cannot be accused of illiberality, nor is it probable that any attempt at compelling a girl to receive the Communion would be made here. Whenever the Communion is administered, opportunity is given all who wish to withdraw to do so.

This college is far from interfering with the religious lief of members of our Church. It is highly probable that some of our girls will learn more of the Church after they come here than they did before,-that is, they will come into a religious atmosphere where they will find earnest Churchwomen as teachers and officials of the college, and zealous classmates from various parishes knit together now in closer bonds because of a common love for the dear old Church.

Pardon the length of this letter of explanation in the case of Wellesley, but I cannot help thinking it important that prejudices should not be excited against all eastern colleges for women by such letters as those which have suggested this communication. It would be a pity if any Church girl who sought the educational advantages of this noble institution dreaded to come lest her religious faith would be interfered with, or if she did come would deem it necessary to put herself upon the defensive. She will meet no interference. She can be just as decided a Churchwoman here as at home. Her Churchly principles will need no defending here. All that will be asked of her is that she allows others to enjoy what she claims for herself, and that she treat with becoming courtesy and consideration people who differ from her in religious affiliations and preferences

G. W. SHINN. Newton, Mass.

Personal Mention

The Rev. Geo. L. Neide has taken charge of the church of the Nativity, Greenwood, Miss.

The Rev. O. C. Parry, of Washburn, Wis., has accepted a call to the rectorship of Christ church, Patterson, N. Y. Address accordingly.

The Rev. Wm. T. Howe will serve St. Paul's, Woodville, Miss. during his diaconate.

The Rev. A. T. De Learsy has accepted a call to the church of the Holy Innocents, Como, Miss.

The Rev. W. Montgomery Downey has resigned the position of assistant minister at Holy Trinity church, Harlem, N. Y., to take effect after Easter.

The address of the Rev. Charles Ferguson has been changed to 98 Chestnut st., Boston, Mass.

The Rev. J. H. Parsons has accepted a call to St. John's church, Toledo, O. Address 19 Eleventh st.

The Rev. John F. Potter, M. D., has accepted the rectorship of Thrist church, Pompton, N. J.

The Rev. William Henry Bown, rector of Grace church, Albany N. Y., has accepted a unanimous call to the rectorship of Grace church. Watertown, N. Y., to take effect April 4th, 1893.

The Rev. Charles A. Maison, D.D., is to take charge of Calvary church, Rockdale, Pa. until a rector is elected to succeed the late Rev. James Walker.

The address of the Rev. John G. Bawn is now 248 West Logan Square, Philadelphia, Pa.

The Rev. Alexander Hamilton, rector of Emmanuel parish, Ly ons' Plains, Fairfield County, Ct., has been elected chaplain of New York Society of Colonial Wars. Office (secretary Howland Pell,) Room 6, No. 4 and 6 Warren st., New York City

The Rev. Homer White has resigned the rectorship of St. Mary's church, Northfield, Vt., and accepted a call to his former parishes, Grace church, Randolph, and St. John's church, West Randolph. He will enter on his new duties the 1st Sunday after Easter. His address will be West Randolph, Vt.

To Correspondents

"POOR PRIEST."-Please send your address. We have only your name, and it is not on the clergy fist of our Church annuals.

B. C. A.—You are right; teachers and writers should quote the Catechism correctly: "The child of God." The error escaped the Editor's eye. It was in the copy.

C. J.-r. It is "liturgically correct" to say the *Benedictus qui* venit before the Prayer of Consecration, and the Agnus Dei after the Prayer. 2. Saying the Confession (in Morning and Evening Prayer) after the minister, sentence by sentence, is an old custom and doubtless is rubrical, but it is very seldom so recited here or in England. The same is true of the Lord's Prayer in the post-Com-munion. 3. "Common consent" cannot "do away" with a rubric. "After" may fairly be construed as following closely. But the disuse of the longer Exhortation in the Communion office, altogether, is clearly a violation of the rubric. It must be said on one Lord's Day in each month.

Ordinations

At Triuity church, Columbus, Ohio, Feb. 26th, Mr. E.V. Shayler was ordained to the diaconate by Bishop Vincent, who also preached the sermon. The candidate was presented by the rec-tor, the Rev. Robert E. Jones. The Holy Eucharist was celebrat-ed at the close of the Ordination service.

The Living Church

Richards, deacon, was advanced to the priesthood by the Rt. Rev. Dr. T. U. Dudley, Bishop of Kentucky. The Rev. G. G. Field, of Coatesville, Pa., presented Mr.Richards. Bishop Dudley preached an able sermon from Eph. iv: 12. In the chancel were the Rev. Dr.Satterlee, the Rev. Messrs. Cook and Cameron, the Bishops of Western Texas and Cairo. Mr. Richards is at present ministerin-charge at Duxbury, Mass.

CAUTION

A man calling himself William Barry presents a letter to the clergy from the Rev. F. W. Brathwaite, Stamford, Conn. Mr. Brathwaite telegraphs that no letter has been given to such a person. WILLIAM C. POPE.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

GASSNER.-Fell asleep in Christ, early in the morning of March 1893, Emma L. C. Gassner, wife of the Rev. Geo. S. Gassner, ean of St.George's pro-cathedral, Kansas City, Mo., and daughter of the late Rev. Richard Palmer Samborne, vicar of Ashreigney, diocese of Exeter.

NORTHROP.—Died in New Hartford, N. Y., Feb. 27th, 1893, Car-oline L. Northrop, daughter of the late Rev. Beardsley Northrop, of Utica, N. Y.

GARRETT.-Entered into rest at her home in Burlington, Iowa, on the evening of Tuesday, Feb. 28th, 1893, Martha Rorer, wife of William Garrett, and mother of the Rev. D. C. Garrett, of Seattle, Washington.

Grant her, O Lord, eternal rest, And may light perpetual shine upon her.

Appeals

THE undersigned, laboring among the widely scattered deafmutes of fifteen dioceses, needs money to meet increasing expen-ses. Rev. A. W. MANN, General Missionary, 89 Arlington street, Cleveland, Ohio.

A PRIEST, temporarily incapacitated through sickness and mis-fortune, asks tor aid from the Church. Immediate need prompts this appeal. Address G., care of Rev. C. W. Leffingwell, LIVING CHURCH, Chicago.

ANY ONE having books, magazines, and papers to give away can send them to MISS DRAPER, Supt. of Nurses, Cook Co. Hos-pital, (Ills.) where such literature is much needed for the patients. Second-hand clothing will also be acceptable for convalescents.

THE Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions, earnestly appeals for oherings and donations on Palm Sunday, Good Friday, or Easter. Please send remittance to Wm. G. Danes, Treasurer, 68 E.7th st., New York. WM. A. MATSON, Sec'y.

OLD postage stamps and envelopes are worth money-some little. some much—in the hands of those who know their value and how to dispose of them, and we need money in this wide missionary field of the West. The date of the most valuable stamps is between 1845 and 1870. Registered letter, special delivery, and old revenue of the West. stamps are acceptable. Please send by mail to SISTER HANNAH, 847 Broadway, Denver, Colorado.

A POOR MISSION, surrounded by all kinds of perverted Christian teaching all having good places of worship, has not even a manger where it can ask our Blessed Lord to come and bless us in His holy Sacrament. By the greatest effort all but two hundred dollars has been raised. Won't you who know the blessedness of His presence lay a small offering on our altar, and give the Catholic faith to these people ?

G. BERNARD CLARKE, Minister in charge

De Witt, Neb.

THE HOUSE OF THE HOLY COMFORTER.

Free Church Home for Incurables, 149 Second ave., in charge of the Sisters of the Annunciation of the B. V. M., receives and sup-ports, without charge, incurable women and girls who have no other means of support. Being unendowed, it appeals to the ben-evolent for a regular supply of the means for carrying on its in-cessant work. The treasurer, BEVERLY CHEW, Esq., 39 Wall st., will gratefully receive contributions, the need of which is always pressing.

GENERAL CLERGY RELIEF

(Legal Title_Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States. This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

APPEAL FOR ALL SAINTS', SAGINAW, MICH.

About two years ago, All Saints' church, Saginaw, was sold under the sheriff's hammer to liquidate a large indebtedness. The ves-try applied to the Rev. Dr. Dean R. Babbitt, rector of St. John's church, Saginaw, to save their church. With consent of the Bish-

op, Dr. Babbitt superinten ded the raising of $$_{2,000}$; the church was bought in, and a mortgage of $$_{4,000}$ placed upon it. That mortgage which is now due, is in the hands of a Jewish banker. mortgage which is now due, is in the hands of a Jewish banker. If the mortgage is not immediately raised, the parish will be ex-tinguished. The building seats 500, is advantageously situated among 30,000 people on its side of the city, with only one other parish there, distant a mile and a half. It has ninety-one com-municants, but they are poor and able to pay only current ex-penses. The parish is an important point for the Church to hold. Urgent appeal is made for immediate contributions,small or large. They may be sent to the Rew Dr. Dean Richmond Babbitt motor They may be sent to the Rev. Dr. Dean Richmond Babbitt, rector of St. John's church, Saginaw, or to Robert Hall, treasurer, First National Bank, Saginaw (E. S.) Mich.

The Rev. DEAN RICHMOND BABBITT Saginaw, Mich.

BISHOP'S INDORSEMENT

Diocese of MICHIGAN, DETROIT. I earnestly recommend to the liberality of Church people the appeal of the Rev. Dr. Babbitt for help toward extinguishing the remaining indebtedness of All Saints' church, Saginaw.

THOS. F. DAVIES, Bishop of Michigan. Jan. 7th, 1893.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

reign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides upport of schools, hospitals, and orphanages, require many gifts, large and small.

Sunday School Lenten Offering. The Sunday schools did nobly last Lent. If all move together this year from Ash Wednesday to Easter they can gather \$100,000. Every child should have a box or pyramid. They will be supplied on application to No. 22 Bible House, New York.

Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the Rev. WM. S LANGFORD, D.D., General Secretary.

Church and Parish

A PRIEST, married, middle-aged, desires new parish after Eas-Address CLERICUS, care THE LIVING CHURCH. ter.

WANTED .- Priest to assist Easter service in Chicago Parish Address D., care of THE LIVING CHURCH.

A DEACON desires to visit World's Fair during August, and yould like to take clergyman's work for one or two weeks. Address DEACON, care LIVING CHURCH.

YOUNG PRIEST OR DEACON, unmarried, wanted as chaplain and master (not headmaster), in a school for boys, beginning next September. Address "RECTOR", this office.

I WANT to get a small Communion service set for a Western missionary, who needs it in his journeyings from one station to another. \$8 or \$10 will be sufficient. Will any one feel like helping me do this by Easter? SISTER HANNAH, 847 Broadway, Den

A CLERGYMAN of experience, good reader and preacher, with ample testimonials as to character and ability desires work in a populous neighborhood. Address SIGMA TAU, care LIVING CHURCH.

ORGANIST AND CHOIRMASTER, recently come to America, for-mer services at two large English cathedrals, has best of refer-ences from bishops and clergy, Anglican communicant. Address DIRECTOR, care of THE LIVING CHURCH, 38 Park Row, New York.

WANTED.-At Holy Trinity church, Pueblo, Colo., a choirmaster and organist for vested choir. Salary \$500. Good field for music teaching.

THE BISHOP of Western Colorado needs an energetic priest at nce. Farming community, good salary, splendid field. Address with references, Grand Junction.

ORGANIST and choirmaster, Churchman, communicant, of great experience in choir work, and thoroughly good church and con-cert organist, desires re-engagement. Five years in present and same in last position. Reference to present Church authorities. ORGANIST, 5423 Monroe ave., Chicago, Ill.

WANTED.—A position as housekeeper by a lady who is an earn-est Churchwoman. Address "C", HOUSEKEEPER, office of this paper.

For Sale

TRIVITY SCHOOL. Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and heathfully situated for a summer boarding house. Apply to the rector, the Rev. JAMES STARR CLARK, D. D.

Does It Pay

to advertise in THE LIVING CHURCH? Read this message and judge for yourself:

GRAND JUNCTION, March 6, 1893. Only insert that "ad" for the Bishop of Western Colorado

twice, not three times. I am having too many answers.

WILLIAM M., BARKER.

Choir and Study

A leading-perhaps the leading-New York daily says:

It is a pity that "Lent" could not be expunged from the social calendar. The word carries with it a certain religious signifi-cance, and to many true and earnest people it really is a season of penitence and devotion, and therefore it should not be spoken of lightly or contemptuously. To others again, equally right-minded and right thinking, it means simply a halt in the whirl of gayety and a time for rest, change, and recuperation. To them, an æscetic observance of the season by forced retirement from all social pleasures is impossible, and it is hard to say why they should be stigmatized as worldlings by the ultra-religious faction, or sneered at as Pharisees and formalists by those who have no religious sentiment whatever, merely because they combine at-tendance upon church services with their other duties and occupations.

So much for oblique influences and sinister currents that are steadily and rapidly wearing away the practical religiousness and churchly devotion of unsuspecting and lukewarm Church people. The same journal gave half a column's mention to the meeting organized chiefly among our denominational friends in memorial of the lately-deceased Bishop Brooks, in which many eloquent and learned ministers and laymen took part, some of them eminent and celebrated in the New York pulpit and "bar," as Dr. Lyman Abbott, the Rev. Father Ducey, a brilliant and popular Roman priest, and Rabbi Gottheil, whose panegyric, strangely enough, was most eloquent of all. This journal pronounced it one of the most remarkable and interesting gatherings ever held in New York. But on the next page it devoted two and a half columns to the arrival of a notorious professional pugilist, just released from a London prison, accompanied by a noticeable portrait. So much for the moral perspective and the higher, journalistic education of the people. This is the same journa! that has assailed both The Churchman and THE LIVING CHURCH because of their protest against the editorial aggressions of The Boston Herald in the grave matter of canonical elections to the episcopate.

College extravagance and a rapidly-increasing class of luxurious "high-living" students, who find tacit, if not open, favor, with college faculties, especially in a few of the older and richer institutions, challenge comment. It is a perplexing and problematical fact that with all the millions lavished upon Harvard and Yale by benefactors within the last twenty years, the cost of subsistence and tuition has steadily increased for the undergraduate. It works in this wise: a grateful millionaire, or public-spirited, or one disposed to memorialize a deceased son, after a munificent fashion, builds a very costly and sumptuous dormitory with all modern appliances for health and comfort. The new apartments thus put at the disposition of the faculty are held at a considerably increased tariff over the old edifices; one or more of which have, as in several instances, been removed to give place for the memorial. In effect, this so-called benevolence reacts to the prejudice and injury of a majority of the undergraduates, who necessarily pursue their studies under the constraint of limited means. A privileged class of students is thus fostered; and it comes that rich men's sons are thus enabled and permitted to live a sybarite life among their fellows, wasting not infrequently many thousands a year, in idle and perilous indulgences, while a snare and stumbling block to the very class of men who alone are likely to reflect credit in the future upon Alma Mater.

Such memorials, therefore, are not, practically, benevolences, but hindrances to the higher and legitimate work of college life. Mr. William H. Vanderbilt has recently arranged for the construction of a memorial dormitory at Yale, where his eldest son contracted a fatal typhus fever a year ago. It is to cost \$500,000. This not only displaces one of the old-time brick edifices where students have been housed at a minimum expenditure, but its erection will thrust the former class of occupants out into the city for cheaper rooms, as they are unable to afford, for the most part, the greatly increased charges for rooms in this costly Vanderbilt memorial "beneficence". This has been an old and painful story. The donor, however, in such instances might have coupled his "memorial" with such stipulations as should open its privileges under the old prevailing rates. It is shabby business when college faculties are tempted into the position and practices of speculative lodginghouse keepers; and beyond question the sacred name and office of benevolence suffers a grievous humiliation the brief selection from Dr. Gaul for treble and contral-

and outrage. Why an enormous increase of endowments should raise the cost of a collegiate education 15 or 20 per cent, no ordinary intelligence can make out.

An important musical service was held in St. Thomas' church, Fifth ave., New York, on the evening of March 6th. It was arranged under the co-operation of the rector, the Rev. Dr. J. W. Brown, and Mr. George F. Le Jeune, organist and choirmaster of St. John's chapel. Some eight years ago, the celebrity of this choir of St. John's had far outstripped metropolitan bounds and commanded the recognition of cultivated professionals and amateurs, both at home and abroad. For four years or more, the annual series of monthly musical festivals literally crowded that almost-inaccessible church, far "down town," so that hundreds were unable to gain entrance or standing room. It was neither a craze nor fad, but an involuntary and spontaneous recognition of an august musical revival, unprecedented for the wealth and splendor of its repertory no less than the artistic beauty and religiousness of expression. Dr. Sullivan H. Weston was the clerical support of the movement which so long enthused and literally edified the everwidening clientele of musical Church people, and with his decease, the "movement" expired, an event deplored ever since among those who had derived comfort and liturgic instruction from its memorable gatherings. Nothing since has replaced them. The many meritorious festival services, of which the St. John's work was indisputably the pioneer, have not altogether realized that far-reaching artistic and educational influence which the habitues of St. John's still love to cherish. There was, it may be said, a rare conjunction of admirable soloists who represented the best culture of the English Oratorio school, as William Courtney and Whitney Mockridge, the tenors, and Messrs. Connell and Cholmondley Jones, the basses. Then the cnoir boys were steadily developing an astonishing proportion of fine soloists.

It is not strange then that the announcement of a festival or musical service by Mr. Le Jeune and his choir. in perhaps the most beautiful church in the city should have elicited general and critical interest. The rector was the precentor and gave a spirited and well-considered address. A vested choir had not been seen or heard before in the church, so long associated with the exquisite singing of the highly trained adult chorus and double quartets, under the administration of that admirable choralist, Dr. George W. Warren. A full choral service of ancient Plain-song had perhaps never before been heard therein. Besides, there was a generous series of anthem selections to follow the address. The interior of St. Thomas' has a strongly predominating Florentine aspect. Had there been a Gothic choir and chancel in that cradle of ecclesiastical art it would doubtless have grandly prefigured the art and feeling of our Fifth Avenue sanctuary. There is nothing like it or even analogous in any American or Anglican church that we can recall. The entire spirit is Continental. There is a glowing impression of harmonious color in the great sanctuary arches and walls, in the floating figures of Fra Angelico's angels with instruments of music, and the great sanctuary pictures, all by John S. Lafarge, while Lucca della Robbia certainly inspired the great cross and its throng of adoring cherubs and angels, wrought in bronze after the designs of St. Gaudens.

Strangely enough the picturesque ensemble was completed as the long procession of white-robed choristers took their places, singing, "Hark, hark, my soul," for a processional, and singing it very beautifully too. The preces and responses were sung to Mr. Le Jeune's setting, which is thoroughly churchly. In the Psalter, antiphonal choirs of men and boys took up the Psalms, Te decet hymnus, to a double chant, full of Plain-song feeling, and Jubilate Deo, to a double Anglican, arranged for the same antiphonal effect, a very reverent and exceptionally beautiful delivery, at once deliberate and in perfect English. The Magnificat and Nunc Dimittis were sung to anthem settings by Gounod; and here the Continental ensemble begins, for by a singular coincidence, the chief musical selections were Continental, with but a faintly distinguishable flavor of Anglicanism; thus the choral work was pitched on a harmonious and sympathetic key with the art and architecture. For the compositions were chiefly by Rossini, an Italian, with Molique and Mendelssohn, Germans; while

tcs, "List! the cherubic host," and the lovely soprano solo by Sullivan, "O that thou hadst hearkened," were less Anglican than Continental in form and feeling. Much the best of these selections was the ever beautiful quartet and chorus from "Christus", "When they thirsted, rocks were riven."

A vested choir is a very delicate and sensitive growth for transplantation. It is very easily thrown out of relation in a strange place and under strange conditions. Even an adult chorus suffers something under an unfamiliar acoustic and environment. Besides, the principal boy soloist was disabled by a sudden and obstinate cold, which temporarily obscured a beautiful voice and compelled a redistribution of all the treble solos in the choir early in the service, so that they were actually sung, and for the most part well sung, by lads who had never studied them and had only heard them practiced at rehearsals. Such an achievement can hardly be paralelled among adult soloists of the higher class, and illustrates the admirable training and exceptional efficiency of Mr. LeJeune's little choristers. There was the old, familiar liquidity and tender beauty of the boys voices of which Mr. LeJeune was the first expositor and continues the master. In passages the tonality was astonishingly pure, sympathetic, and artistic. The magnificent basses and tenors of the earlier "festival" days were sadly missed, but the general artistic intelligence, the old tonal delight, the easy management of great difficulties, were all familiarly recognized. The rapturous delivery of "Abide with me", in the old St. John's manner of choir and congregation, brought back welcome memories of the earlier days, and St. Thomas' never reverberated so melodiously and grandly before. Could Mr. LeJeune have placed his choir, with ample rehearsals in the new church, the results would certainly have greatly benefitted. Besides, the selections, especially the first Rossini and the Molique music, were hard of delivery and burdensome for any choir. There was an uncomfortable presence of vibrato among the men's voices, which is always to be deprecated. But as an exemplification of a largely-modeled musical service, at once thoroughly artistic and religious, Mr. LeJeune and his choir earned a grateful recognition.

Yet another bulletin from the Music Bureau of the Columbian Exposition brings additional intelligence of general interest. The following musical organizations have concluded arrangements with the Bureau to appear at the Exposition: The New York Symphony Society, Walter Damrosch, conductor, gives two concerts in May; Sousa's Military Band, during the month of June; the Cincinnati Military Band, conductor, Michael Brand, during the entire period of the Exposition; the Chicago Military Band, conductor, Adolph Liesegang, during the entire Exposition. Among the compositions arranged for are Bach's Passion Music, "St. Matthew," June 16 and 20, Handel's "Messiah" June 14 and 28, and Beethoven's Ninth Symphony. The following works by American composers will be given: By Professor John K. Paine, " Œdipus Tyrrannus," "Tempest "An Island Fantasy," and Symphony No. 1, Music. Spring"; by Jerry W. Chadwick, Symphony No. 2, in B. flat, overture, "Melpomene," and Cantata, "Phœnix Expirans"; by Arthur Foote, overture, "Francesca da Rimini," Serenade for String Orchestra, and Quartette for Pianoforte and Strings; by George F. Bristow, oratorio, "The Great Republic," overture, "Jibbewainske"; by Arthur Bird, Suite for Orchestra; by Harry Rowe Shelley, Suite for Orchestra; by A. M. Foester, Festival March for Orchestra. Compositions by F. A. MacDowell, Templeton Strong, and Frank Van de Stucken will also be given.

Magazines and Reviews

The North American, in the large range of its topics, in its almost dramatic boldness of contrasts thereby presented, as well as in the world-wide reputation of contributors who appear in almost every number, easily takes and holds its place among the great reviews at home and abroad. Indeed it unquestionably leads our periodical literature in its masterly discussion of political and sociologic questions. We have only to regret that it is rather a "debating club" than a review, that it is without policy o: principles, that it makes for no finali-ties in creed and philosophy, and that it is much like the London Times, a weather-vane, breasting, rather thun creating public opinion. One day the agnostic or infidel has the floor, the next, the Ultramontanist and Theosophist. All this, however, comports with the latter-day theory of journalism, and we are only left to determine the ability or

March 18, 1893

soundness of its motley group of doctrinaires. It discusses public questions very often under the form of a syndicate, in which acknowledged representatives of contending theories are introduced, leaving the public to reach a verdict. The present number perfectly illustrates this generalization of its method and spirit. Thus the Sandwich Islands, their acquisition and the constitutionality of such a measure, are learnedly presented by Lorrin A. Thurston and George Ticknor Curtis. Dr. Cyrus Edson, sanitary superintendent of the New York Health Department, writes amiably, but not very protoundly of "Fads o. Medical Men,"in the course of which he gives expression to this decidedly uncomfortable conclusion: "The practice of medicine might be defined, not unfairly, as a succession of conundrums presented for solution, with death to the patient as the penalty for failure. Accepting this cynical empiricism, one may well exclaim: "Throw physic to the dogs." We wonder what the learned "professors" and "specialists" will have to say to all this. Archdeacon Farrar lights up the number with a brief, but exceptionally brilliant, paper on "Conceptions of a Future Life," in which we are quite as deeply impressed with the ex raordinary reading and learning, as by the depth and subtlety of the argument.

The Atlantic Monthly has a very strong table of contents, quite as entertaining and brilliant as we are accustomed to The fiction of The Atlantic has flavor and qualities altogether sui generis, so that it sometimes seems that all the story-writers really worth having anything to do with are pretty sure to find place, first or last, in its pages. Especially true is this of that rare strain of gossipping, soliloquizing essayists, rich in thought and culture, and picturesque reminiscence. Here is the charming dialect story, "Mom Cely's Wonderful Luck," by Elizabeth W. Beilamy; "Persian Poetry," by Sir Edward Strachey, who uses the Socratic form; Lafcadio Hearn's idyllic Japanese picture-story "Of a Dancing-Girl." Then follows a trio of delightful, winsome old gentlemen", youthful as ever in the ease, vigor, and charm of their lucubrations—"Random Reminiscences of Emerson," by William Henry Furness; "On Growing Old," by H.C.Merwin, and "My College Days," by Edward E.Haleall much in the same key, at once refined and elegant, with the privileged garrulity of "the elders". Where else shall we find such picturesque grouping? Miss Agnes Repplier brings her "Words" into excellent company, although we teel, here and there, the lack of a thread of congruity or "binder" in defining the relation of her paragraphs. Especially valuable is her fearless analysis of the Whitman monstrosities that have led such multitudes of undisciplined readers astray. The review articles are very valuable and trustworthy, and no reader of The Atlantic will overlook "The Contributors' Club."

Harper's Monthly Magazine. The interest culminates in Theodore Child's paper on "The Escurial," both because of the inexhaustible and romantic nature of the subject and the writer's monographic art in presenting his work in such completeness and grace of arrangement as to suggest a finality. And yet Mr. Child is far from covering the ground, for which the most generous volume, with a whole gallery of illustrations, would be hardly sufficient. The type of popular sketch-papers dominates the number, which opens with "Our Own Riviera," by Julian Ralph, the most inveterate gossip of literary tourists, who weaves all kinds of trifles of "flotsam and jetsam" into his interminable narrative-amusing for the most part, but with profitless and sterile inter-After "The Escurial" in value, we have Henry M. Stanley's "Slavery and the Slave Trade in Africa," a sorrowul, truthful story. This is supplemented by Richard Hard-ing Davis' paper, "An American in Africa," based upon the adventures of young William Astor Chandler.

Scribner's Magazine is an exceptionally strong number and carries the tokens of a vigilant and sagacious editorial management. The opening paper would secure the success of any number—"Audubon's Story of His Youth; Introduction, Maria Audubon;" "Myself," J. J. Audubon. The fine portrait, atter Cruikshank, gives us a type of beauty which would answer for an ideal St. John or St. George. The narrative is fascinating after its kind. *The Scribner* seems to have been wonderfully fortunate in its discovery of such memorial papers, possessing a distinct and rare value. Strangest of all strange events, even in this day of successive wonders, is the opening of the new railroad between Jaffa and Jerusalem, here graphically described by Selah Merrill. That this Holy of Holies should be captured by the materialistic adventure of the nineteenth century gives us pause. Mrs. Burnett continues her remarkable story and study of a "A Saharan Carachild's mind in her own inimitable way. van," by A. F. Jaccoi, with spirited illustrations, and "The Work of the Andover House in Boston," by William Jewett Tucker, strongly illustrated, will be widely read, especially the latter. "The Point of View" should not be overlooked.

Hiram Golf's Religion; or, "The Shoemaker by the Grace of God." New York: E. P. Dutton & Go. Price, 75 cents.

Though we cannot always agree with the theology of this little book, we cannot but admire the practical application direction lay But this knowledge is hidden from mortals, of the principles of religion to every-day life. Hiram Golf though it is possessed by angels. Assuming then that there

was one of those sensible Christians who, full of faith in God's promises, finds every reason for thankfulness, gratitude, and cheerfulness in this life. It is a good book for dyspeptic Christians.

Miscellanies, Religious and Personal, and Sermons. By Rev. George W. Nichols, D. D. Bridgeport, Conn.: The Marigold Printing Co.

A volume of brief papers and sermons of more particular interest to the friends of the writer than others. Pleasantly written, the miscellanies will serve to while away many an evening hour, while the sermons are thoughtful and helpful.

Victory through Surrender, A Message concerning Consecrated Liv-ing. By the Rev. B. Fay Mills. Chicago and New York: Fleming H. Re-vell Company. Price 50 cts.

Lacking in the strong vigorous Church teaching which insists on the conquest of self, and the substitution of the will and life of Christ for our own wilfulness, this little book may yet be useful to the sick who linger on, as complaining invalids, without the recognition of God's hand in their pain and weariness. The book is a beautiful specimen of the art of printing and binding.

A Day-Book for Lent, being Scripture, Thought, Prayer, and Promise, from Ash Wednesday to Easter. A Daily Help for Busy People. By Canon Knowles. New York: James Pott & Co. Cloth, pp. 52.

Constructed on the simplest plan, and pertinent and direct in its carrying out, this little book is worthy of more than ordinary praise. They who are chilled by the requirements of the larger manuals, both in time and in expected but unreal moods of feeling, will find Canon Knowles an excellent spiritual guide through the forty days of abstinence. Such a manual must prove suggestive also, for those who have to prepare a daily meditation for the public services of the Church. We commend it heartily.

Sketches of Life and Character in Hungary. By Margaret Fletcher. New York:Macmillan & Co

"Hungary is as yet not the least like any other country. So says the author; but she tells us on the same page that Hungary has been put into "a chain armour of railroad;" and that everybody knows has a tendency to make "every place like every other place." She gives us, however, little of railroads and much of Magyar and Tzigane; of Hungarian hospitality and Hungarian family life; of delightful excursiors, some of them by railroad, it must be confessed, but each with a peculiar charm, a flavor of adventure, which the reader is glad to share, especially as he is permitted many a peep into the portfolios of the artist travellers.

The World of the Unseen; an Essay on the Relation of Higher Space to Things Eternal. By Arthur Willink. New York: Macmillan & Co. 1893.

This is a small book and may be read through in a few hours, but the subject is a vast one and the book contains enough matter for thought to occupy one for a life time. The author claims that the subject is not new, but very old, yet his manner of putting it, and especially his way of working out theological sequence of his idea is absolutely new, and among those who are interested in the unseen world and the future state, this book is bound to create a profound impression. The author is a Churchman; that is shown in many ways, by the turn of a phrase, by the style and matter his illustrations, by his exceeding reverence when alluding to our Lord; his theory is a bold and original one, which at first glance seems to be not only impossible, but unthinkable, and yet as it is unfolded, worked out, and followed to its logical conclusion, the difficulties involved seem to vanish and the first impression after finishing the reading is, that here we have a solution of many deep problems that have long puzzled Churcamen and philosophers. In order to make himself clearly understood, the author begins with the known and proceeds to the unknown, applying the same principle. The reviewer is forced to take the same method. Beginning, then, with the lowest Space, that of one dimension, or direction, as the author always calls it; here motion. or life, is possible only in a straight line, forward or back. But this cirection is infini e. Next comes the Space of Two Directions. This is represented by a plane surface, in which motion is possible laterally as well as forward and back. This plane, too, is infinite, but it is important to remember that its infinity includes the infinity of the space of one direction, and touches the latter at every point, so that there is no point at which the dweller in the lower space could not at once proceed into the next higher space. $N\,.\,xt$ comes the Space of Three Directions,represented by a cube. Here motion is possible up and down, in addition to the other motions, and the infinity of this third space includes the infin-ity of the first and second spaces, and a dwelle. in either of the lower spaces, could pass at once without any intervention, into the Space of Three Directions. So much is cle r and easily comprehended. Now comes the author's amplification, in a Space of Four Directions. He does not describe it, and frankly confesses that he cannot conceive of it, but applying to it the principles of analogy and continuity, he erts of it, that it is infinite, its infinity including the infinity of the three lower spaces, touching them at every point, so that a dweller in any one of them could pass at once into the Fourth Direction, did he but know in which way that

s such a Space of Four Directions, the author analyze several facts which . re presented to us in Scripture, which are apparently inexplicable, and also apparently contradictory, and shows that with this solution the contradictions and mysteries vanish. After dwelling on this part of his argument, the author proceeds farther in his flight. If we can, he argues, accept a Space of Four Directions, we can accept still higher spaces with direction extending to infinity. In each higher space the limitations of the lower spaces vanish, until in the highest space of all, the simighty God him-self dwells in limitless perfection. We are accustomed to regard the unseen world as very distant from this one, and to think that when the soul leaves the body it takes a long journey, no matter how quickly that journey be made. The idea of higher spaces destroys this notion, for each of these higher spaces, though infinite, includes the infinity of the lower spaces, and touches each of them at every point, just as the third space touches the second, and the second the first. Once get over the difficulty of accepting the Space of Four Directions, and the rest becomes easy. The author quotes many Scriptural texts which seem to lend themselves to this interpretation, and asserts that he has not found one which can be made to oppose his idea. And he also argues in favor of spiritual progress in the other life, in the sense that the souls progress successively through the higher spaces, and that they rest in the scale of space as they rest on the scale of grace. In favor of this he quotes the expression of "going from strength to strength," "receiving grace for grace," and "being changed from glory to glory." Thus, says he: "Step by step, freedom becomes greater and greater still, till in the end, when the consummation of all things has issued in the final rehabilitation of our nature, when we have been made like unto the Lord in His Resurrection Body, our body having received that redemption for which w groan, having, that is, been set free from the limitations and trammels of the lower space, the greater .r edom becomes perfect and indefectible, and we, reconstituted in the image of God as at the first, shall have received the crown of our then glorified human nature, in the presence of our Father.' It is an audacious conception, but worked out with careful logic and unfailing reverence. It controverts no doctrine of the Faith, nor any accepted interpretation of the Bible. It offers a solution of many a hard problem, and makes clear what has long been dark. It stands in curious relation with the doctrines of the circles of the Spiritists, the seven planes of existence of the Theosophists, the æons of the Gnostics, the Moslem belief in the plurality of heavens, the Indian be-hef in the many orders of 1 eavens and hells, is supported by the language of St. Paul who was caught up into the third heaven, and explains much of the mystery surrounding the Revelation of St. Jo. n. Can it be accepted? A fourth dimension is unknown to science, but our science is finite, and this is a matter of infinity. In infinity there is room for many dimensions and directions which finite minds cannot conceive of. At all events, the book is one which presents a great thought and is worthy of careful consideration.

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Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

CHARLES SCRIBNER'S SONS

Tropical America. By Isaac N. Ford. \$2.00. Art for Art's Sake. By John C. Van Dyke, L. H. D. \$1.50. The Germ-Plasm. By August Weismann. \$2.50.

LONGMANS, GREEN & Co.

The Sacramental System. By Morgan Dix, S. T. D., D. C. L.

E. P. DUTTON & CO. Holy Writ and Modern Thought. By A. Cleveland Coxe. \$1,00 The Gentle Heritage. By Frances E. Crompton. 75 cts.

THE AMERICAN BOOK CO. Marmion. By Sir Walter Scott, Bart. 18 cts.

Robinson's New Primary Arithmetic. 20 C Robinson's New Rudiments of Arithmetic. 20 cts

30 cts. Robinson's New Practical Arithmetic. 55 cts.

THE CENTURY CO.

A Handbook of Invalid Cooking. By Mary A. Boland. \$2.00.

JAMES POTT & CO. Records of the Past. A. H. Sayce, editor. \$1.50. Devotions. By Rev. C. C. Edmunds, Jr.

CRITIC Co., 52 Lafayette Place, New York Deck the Altar with Blossoms Fair. By Rachel A. La Fontaine. Sold for the benefit of the Working Girls' Vacation Society.

A subscriber sending one new prepaid subscription can receive any book advertised in THE LIVING CHURCH, not exceeding \$1.00 in Price.

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 XI.

"Very few people—cats or otherwise—are con-sulted about their own names. If they were, they would perhaps be, as a rule, more appropriate."

"Oh, how do you do? We are very glad to see you. 'That's sister, she's a year and a half younger than I am. So you see she's very small, and I have to take care of her. Boys ought always to take care of girls, so Nanon says. Nanon's our nurse; she's got married now. Mamma says we're such big children, she thinks it's silly of us to have a nurse, and so we're to have a governess, and that's you, isn't it?"

This was Mysie's greeting, as Mrs. Johnston opened the nursery door. Her future charges were sitting on the windowsill looking out. The boy at once sprang lightly down and greeted her with these words

"Robin, Robin, be quiet! Your governess will certainly think she has her hands full with such a little up-start as you," Mrs. Johnston said to the boy, half laughing.

He did not seem to be abashed but continued: "I did not want you to come, but now I see you, I like you. My name is Roger, but I am called Robin, because mamma hopes, if I am called after a bird, I may some day sing beautifully, though when I try now she most generally asks me to keep still. That is Blanche, my sister. We call her that because she came to us when the world was all white with snow."

Mrs. Johnston remarked that Robin could do the honors of the house quite as well as she could, and departed. And Mysie sat down and drew the two children to her, as Robin asked: "Please, what is your name? I hope you have a pretty name, 'cause I don't like people who have ugly names

"I hope you'll like my name; it is Mary O'Donagh. I do not know just what you ought to call me."

"Oh, haven't you got anything more than that? It isn't any of it half as pretty as you are.'

"The Siste.'s always called me Mary, but when I was a little girl and lived at home I was called Mysie.'

"Oh, I like that very much. May we call you Miss Mysie always?"

In the same frank, fearless way Mysie's little charges introduced her to all their favorite haunts. They were bright children, and Mysie's gentle, patient ways made her a very successful teacher. It was marvelous the rapidity with which the children, Robin especially, gained knowledge. Robin's book soon became one of his dearest treasures. His writing lessons were a pride and pleasure, both to teacher and pupil. The arithmetic was the sorest trial that came to their quiet, monotonous lives.

One day his teacher was almost driven to distraction. She said in despair:"Robin, what do you suppose numbers are?'

The child looked up quickly and replied "Oh, Miss Mysie, they are just horrid, ugly things, screwed up into any shape, to make us feel bad all over and have the headache."

"There now, Robin, you shan't think about it any more. We'll go out and get other, was prejudiced with regard to Mrs. daisies and buttercups, and maybe they'll show you what I'm trying to teach you."

Under the apple tree, in the pretty, shady lane, arithmetic was much more endurable. The summer breezes were so fascinating that Mysie was not sorry when she could conscientiously send the daisy-petals flying in the wind and declare the lesson was over.

The Living Church

She was twining a daisy wreath and watching the children at play on the bank below, when she heard a most extraordinary voice which evidently belonged to a man and yet was pitched so high that it would have strained the vocal chords of a woman, enquiring: "Ain't ye 'fraid of ketchin' the rheumatiz sittin' right deown on the greown'?'

Mysie beheld a creature which might have frightened a more courageous person than she was: An exceedingly short figure, thin and gaunt, with dark eyes sunk deep in his head, and hair so lank and straight that it resembled seaweed. The figure was clad in a remarkable suit, the pieces of which seemed to have no connection with each other, being of various sizes and colors, and having no regard for size and fit. His feet, which were remarkable for their abnormal proportions, were differently covered, one wearing a shoe and the other a slipper. Mysie was much relieved when the children, seeing the curious what-is-it, and seeming to recognize it as a friend, ran up the bank, crying: "Oh, Follet, Follet, we're glad you've come."

"Yebe, beye? Wall, folks most gin'rally is.

Then he seated himself on the bank, too close to Mysie to be pleasant, and asked: 'Was you really one of them orphans left by the sojer boys?"

After a moment's careful thought of what the man could mean, Mysie said: "My father was a soldier and was killed in the war.'

"Yes, yes? Wal now, ye know, that's jes' what I thought. I jes' s'pected that thing. I s'pose ye get yer money.' "What money, Follet?"

"Wal, the penny the government gives ye to pay fer the folks they killed deown ter the war. Why, I got wounded an' they're agoin' ter give me four dollars a month. An' I should s'pose they'd pay yer more fer a par than they would fer a wound. Didn't yer never try it?'

Follet was an original character, certainly, but he and Mysie became fast friends.

"Wal," he said one day, "ye're agoin" ter hev a kin' of a circus deown ter your place. I hears as Mrs. Tucker's acomin' an' that little child she's a fetchin' up in the way she should go. Ay, ay," and Follet chuckled.

"Why, I know Mrs. Johnston's sister is coming for a few weeks, and the little girl is to take lessons with the children; but I didn't know there was anything wrong with them," Mysie replied.

"Wal, jes' ye wait an' ye won't wonder why Tommy Tucker sang fer his supper if his wife was like this Mrs. Tucker, 'cause she'd a had ter spend so much time a bein' pios an' fittin' the young un thet there wouldn't er been no time left ter git supper in.

When they returned from the walk, on which they had met Follet, Mrs. Tucker had arrived.

Mysie was truly disappointed when at dinner she beheld only a very meek old lady and a very delicate-looking child of about six, with a sad, old-fashioned face. And, as nothing unusual happened, Mysie concluded that Follet, for some reason or Tucker, and that neither she nor the child, whom she always called Darling, were equal to a fight of any kind.

The very next day after this arrival, My-



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sie was called into Mrs. Johnston's room. She went, terrified lest she had failed to please and was now to be told so, and was greatly surprised when Mrs. Johnston said 'We teel it is only just to you to tell you of the position that has just been offered to you, though for our own sakes we dread the idea of a change. The children are happy and doing well, and I will plainly tell you, you have pleased us in every way. Mr. Gould, the foreman of the factories over at Percosset, came to Mr. Johnston and offered you the position of teacher in his district. He heard that we were satisfied, and the teacher they had engaged is so ill, she had to give it up. School begins on Monday, and they have no teacher in prospect unless you accept the offer and go.'

"Where is Percosset, Mrs. Johnston," Mysie asked.

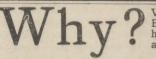
"About four miles and a half south of Madison. You would have in your school the children of the people employed in the tin and box factories, mostly f reigners, I hear, and you will receive twenty-five dollars a month during the school term. The vacations are long and you could easily procure some other employment during them, I fancy.

Mysie looked very pretty as she stood by the window looking thoughtfully out at the clouds, while the wind tossed about the dark curl s that had freed themselves from the neat coil, where Mysie tried vainly to keep them.

"You are very young, Mysie, to be knocking about the world alone; and the shelter of home, as you have it here, should be counted for something."

After a few moments of careful thought, Mysie said: "I think I do appreciate this home, Mrs Johnston, and I am very grateful to you. But if you think that Sister Aime would like the idea of my trying another work, and that I could do it, I would like very much to try it."

"Mr. Johnston was in town yesterday. He went to see the Sisters about it. They



with your artificial limb, as most people are with their own." "Then, Mrs. Johnston, please, I should like to try it." "Very well, then, to-morrow you must see Mr. Gould. I fancy you will have to

left it to us, and your own judgment; and

I do not see any reason why you should

not succeed. You are almost as active

go this week." Was there any such thing in this world as settling down and not having to move on to some place else? Mysie wondered, as she packed her trunk Friday afternoon, with Blanche and Robin's help. They were heart-broken at the idea of losing her, and talked steadily about the number of times they were going to walk to Percosset. Blanche wished she were a factory child. The dreaded hour came at last. The odd-looking conveyance, drawn by an indescribable beast, which was driven by Mr. Braynard, the committeeman who had the entire charge of the school in his district, drew up at the door. The last good-byes were said, and Mysie amid the children's kisses and Mrs. Johnston's kind wishes, stepped out into the porte-cochere, and was greeted with: "How-de-do! Jes' chuck yer things in here, an' then jump yerself in arter 'em. The hoss won't start, don't be skeered.'

The wonder was, that the old beast had the power of going at all. Mysie put in her small hand-satchel and the bunch of flowers Robin picked for her, as she enquired: "But my trunk! where can it go?" "Oh! we'll fetch over the riggin' an'

git the trunk, soon's the hayin's done.' Mr. Blanchard tried hard to talk and be entertaining to his companion. In this last he certainly succeeded, for Mysie gained all his history and that of his family; and thought that she never had seen such a funny man in her life. He informed her she could do things "jes' abeout as that she liked; 'caus, as he couldn't neither read nor write, he did'nt believe in interferin' with those es knowed more abeout

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March 18, 1893

it 'n he did; 'nd he'd been made commit- ren and inspire them with high ideals. He tee-man 'caus never havin' had no eddication himself, he knowed jes' heow much the young uns needed it. He would see that things was done up jes' right; that he wouldn't have no half-way work in his deestrict. He knowed leetle enough 'bout spellin'-book, but there warn't a man in the hull country, much less in his deesstrict, knowed better heow ter pay a bill; an' that, tew, when there warn't no money in the treasurory. Warn't no money nowhere, 'cept in Horace Braynard's pocket. While the money's thar, the deestrict shan't never suffer." Then he added: 'So ye needn' be skeered 'beout yer pay.'

(To be continued)

The Monastery and School of Bec

XI. --- EARLY CHURCH HISTORY

BY K. F. J.

His mother Heloise shared her son's teelings, and giving up her lands tollowed him to his life of privation, and became a lay sister as it were to the house, doing their work, even washing for them. The monastery was soon burned down, and Herlwin who was absent, heard a false report that she had perished in the flames. Weeping, he raised his eyes to heaven and thanked God that He had taken His servant from earth in the midst of her ministry to Him in His poor. But she lived to serve the brotherhood longer.

When they re-built they moved to a wood near the castle of Briowne, where there was plenty of water, and the site was a better one in every way. The new monastery took its name from the little stream or beck which flowed close by. To quote again from Freeman: "The hills are still thickly wooded, the beck still flows through rich meadows and under trees planted by the water side, by the walls of what once was the renowned monastery to which it gave its name. But of the days of Herlwin no trace remains besides those imperishable works of nature. * The truest memorial of that illustrious abbey is now to be found in the parish church of the neighboring village. In that lowly shelter is still preserved the effigy with which after times had marked the resting place of the founder."

He was not without discouragement for the old chronicle tells us how the wooden cloister was destroyed in a great storm. It says: "The devil deeply grudged these beginnings of good things; he rose with great violence on the roof of the dormitory; thence gathering himself for his utmost effort he leaped down on the new covering of the new-built walls and overthrew all in ruins to the ground." But admirably fitted for managing the busi-Herlwin encouraged the hearts of the brethren, and they speedily re-built the cloister in stone.

of wisdom and shrewdness, and capable in the management of affairs, but he was no He had learned to read, and asscholar. tonished the learned Lanfranc by the depth of his understanding and explanation of the Scriptures. "I know not what to say," exclaimed the scholar, "but that the Spirit breatheth where it will," and he was not ashamed to sit at the feet of the ignorant but holy man, and learn of him the deep things of God. But Herlwin felt more and more deeply the benefit, nay, the necessity of learning, if he would not have his monastery degenerate into a shelter for narrow souls, of no ambition and no aspirations.

He therefore looked about him for some scholar to guide the studies of the breth-

considered that Lanfranc was sent him by God in his great need. We learn that Lanfranc came in sight of the little settlement, a peaceful hidden nook such as the man of the world wearied with the unsatisfying adulation of the crowd, sought for quiet and meditation. He saw the gardens and fields carefully kept, and as he drew near, found himself in the presence of a man in old worn garments, working with others in building an oven. But his humble garb could not detract from the noble beauty of his face, or conceal the bearing and carriage which told of ancient race. "God save you," said Lanfranc. "God bless you", was the abbot's reply. "You are a Lombard?" "I am." "What do you "To be a monk." The abbott want?" sent brother Roger for the book of the rules of the abbey, and bade Lanfranc read them through, but he was not deterred by their severity, and said that God helping him he would keep them. The abbot gladly promised to receive him, and Lanfranc falling on his knees, kissed Herlwin's feet.

Lanfranc's arrival at Bec marked a fresh start in its onward course, but we must pause a moment to note the union in one life and work of two such remarkable men. Herlwin represents well the best type of Norman, brave, honest, determined, steadfast in pursuit of his lofty aims; Lanfranc, the Italian, learned, courtly, quick in reading men and times, and wise in guiding, not forcing, events. On both, so different, yet so choice, the divine Spirit of God has worked. We admire and wonder at the humility of the saint and founder, losing himself in the desire of leading his children to greater learning than he can compass; content to sit in the shadow of the great name which was to shed such lustre upon the monastery of Bec; the equal humility of the intellectual man who turned from the honors and glories of the world of letters, refusing to taste the full cup offered to him, that he might sit at the feet of the saint, and hide himself in the least known and lowliest house of God.

The perfect understanding which existed between these two good men was never disturbed during the twenty years or more which they spent together at Bec. This was a most important time in the life of Lanfranc, and his years of seclusion, study, ard teaching in the monastery prepared him for the wider life of usefulness in England. After three years he was made prior of Bec. The office of prior was next in importance to that of abbot. The latter was held in great honor, and was the ultimate authority in the brotherhood. but the interior management and discipline rested with the prior. Herlwin was ness affairs of the house, and especially those which brought him in contact with the Norman law courts, for he had a prac-We have seen that the abbot was a man tical knowledge of local laws and customs. Lanfranc, on the other hand, was prepared by his early life, to direct the studies and maintain the discipline of the various orders of men and boys sheltered within the convent walls. Bec, hitherto almost unknown to the world, suddenly rose into eminence as a school of learning, and to it flocked scholars from far and near. Norman learning was at a low ebb, but the desire for better things was at work, and Bec became as the city set on a hill, that cannot be hid. New dwellings of the

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simplest character sprung up around the old monastery to shelter the crowding students, until at last Herlwin, shrinking from the notoriety forced upon him and his brethren, but recognizing the advantages and the future of usefulness new opening out before him, consented to the re-building of his beloved house, and thus this celebrated Norman monastery was re-built in a style worthy of its great mission. Money and lands were given by its friends among the generous lords and knights, until the saying became a proverb:

Let the wind blow from where the wind will, From the lands of Bec it bloweth still.

All this came from the fame of Lanfrance as a teacher, but as Dean Church truly re marks, "the greatest glory of Lanfranc and the school of Bec was to have trained the Italian Anselm to quicken the thoughts and win the love of Normans and Englishmen.'

(To be continued)

It Pays to be Pleasant

It seems even monkeys differ in dispo sition, and in this respect are like children. It is told of a small monkey in the zoological gardens at Marseilles that every one who visited the place noticed him be cause he was always friendly and apparently happy, sitting in the front of his cage, bowing to every one who passed. He never joined in the frequent quarrels that went on between the other monkeys in the cage, and never was cross or snappish over any real or fancied "teasing" of which the boys were guilty. The result was he had many more dainties given him than the others received, and was remembered by all visitors because of his sunny disposition, when none of the others were thought of twice.

Cross boys and girls lose many nice things they might have.

Cultivate the habit of being pleasant. It pays.

A young minister, unexpectedly called upon to address a Sunday school, asked, to gain time: "Children, what shall I speak about?" A little girl on the front seat, who had herself committed to memory several declamations, held up her hand, and in a shrill voice inquired 'What do you know?'

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Two Stepping Stones to consumption are ailments we

often deem trivial-a cold and a cough. Consumption thus acquired is rightly termed "Consumption from neglect.'

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not only stops a cold but it is remarkably successful where the cough has become deep seated.

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In the moon's fair light she looked."

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Reading Matter Notices

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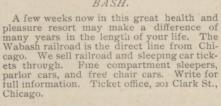
A NEW ETCHING.

Mr. Charles A. Walker has etched a portratt of Bishop Phillips Brooks from a late photo-graph. The etching is done with all of Mr. Walker's well-known skill, and will, we think, acquire immediate popularity, representing as it does Bishop Brooks as he appeared in his later years. These etchings are announced for immediate publication by Messrs. TICKNOR & Co., at prices from \$1.00 to \$5.00.

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In this latitude we frequently get the forr seasons in one week. The genial climate of Hot Springs is well known. Better spend a few weeks there. Take the Wabash, the di-rect line from Chicago. We sell railroad and sleeping-car tickets through. Compartment sleepers, parlor cars, and free chair cars. Write for full information. Ticket office, 201 Clark St., Chicago.

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SPRAYING VINES

SPRAYING VINES In the general practice of spraying lies, more than anything else, the prosperity of the horticulturists of this country. Every worthy consideration appeals for the increase of the production of fruits; the public health and happiness would be promoted, and pros-perity and good citizenship would be increas-ed, by such an advance in fruit growing as spraying may secure, by such an abundant fruittulness of our orchards and vineyards as would follow the destruction of insect pests and fungus diseases. It has been fully demon-strated without any reasonable doubt that spraying is the only satisfactory remedy to pre-vent the depredations of insect pests, and that the spraying outfit has now become as neces-sary an implement on a fruit farm or vegeta-ble garden as a cultivator or plow. Spraying fruit trees is a necessity, in order to get large crops of perfect fruit. For full information, address William Stahl, manufacturer of Ex-celsion Spraying Outfits, Quincy, Ill., who will send, free, a complete treatise on this sub-ject.

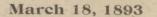
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THE LIVING CHURCH, 162 Washington St., Chicago.



THE LIVING CHURCH, 162 Washington St., Chicago, Ill.



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 particu-

Financial News

The deduction gathered from the leading financial operations and conditions of the past few months is a melancholy one. Yet it is more or less entertaining to those who were fortunate enough not to be buried in the ruins of several lofty financial air castles, which have recently caved in, smothering a number of victims. Such has been the plight of the unwary victims to the Reading fiasco, which road is in the receiver's hands again for the third time within fifteen years. A month ago people were eager for Reading Common at 50, while now it can be had at 25. Then, with the Reading's 7 per cent. guar-antee on Lehigh Valley Common being reduced to 5 per cent., there is no inducement for this company to maintain its lease, as it can easily earn 5 per cent. independently. Should the Lehigh withdraw, it will have the good effect of dissolving the obnoxious coal combination. We will then hear no more of Reading. It is a significant fact that the securities of the various corporations concerned in this imbroglio have suffered a shrinkage in value of over \$20,000,000, within thirty days. Northern Pacific has also commanded a great deal of attention lately, and the remarkably plain charges of the committee appointed to investigate the condition of this prop-erty have brought to light a new case of the old features of railroad mismanagement. The open accusation of plunder, extravagance, and total disregard of stockholders' rights and interests has forced the officials to take up the gauntlet, and they are out with an excessively long statement in rebuttal, using over four columns of paid space in all the leading eastern daily newspapers and financial publications to properly reach the con-fiding stockholders. The statement denies all the allegations of the wicked committee and discloses many virtues of the management hitherto withheld from the public. vertising on this scale costs money, and the stockholders will have at least \$15,000 deducted from the company's earnings to pay for this report, which is an expensive way of learning that their property 15 being honestly managed, and also indicates that at least the committee's charge of extravagance is well sustained.

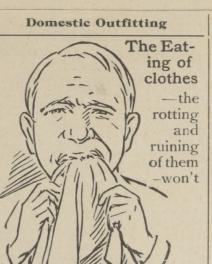
The American Sugar Refining Co. has declared an extra dividend of 10 per cent. on its common stock in addition to the regular three per cent. The market did not respond to this suspicious generosity of the directors and the stock dropped to 120 in the face of it. Industrials in general and sugar in particular is regarded with distrust. There is a feeling that the insiders wish to unload at a high figure and get out before legislation at Washington hostile to tariffs and trusts makes it impossible.

There has been a wild flurry in the money market the last ten days, the rate fluctuating between three per cent. and seventy-five per cent. for call loans. This has been caused partly by the disturbing elements already referred to, and to the heavy withdrawal of western deposits in New York. The interior country banks have the gold scare and want their money safely housed at home. There is some reason for this, as the government's free gold is down to about \$3,000,000, and within sixty days the new administration will be called upon to either sell bonds to buy gold, encroach on the \$100,000,000 reserve, or have the yellow metal go to a premium. It is most probable that \$50.000,000 four per cent. bonds will be issued to replenish our stock.

Notwithstanding the unsettled condition of affairs, good bonds have not depreciated in value, and are in demand, which indicates that wise investors are apprehending trouble and preparing for it. We must soon have a change, one way or the other, and it remains to be seen whether it is for better or worse.

You can't make a new arm with Salvation Oil, but you can cure the bruises with it. 25c.

Any subscriber sending a new prepaid subscription can receive six months credit on his own subscription. For one new prepaid subscription, with \$1.00 extra, he can renew?'his own subscription for one year.



show right away. Your new washing powder may be dangerous, but you'll have to wait a little for its results. But it is doing its work. After a while, your clothes go to pieces, all at once. Now isn't it better not to run any risk? Isn't it better to trust to an article like Pearline, which has been tried, tested, proved?

Send grocers will tell you "this is as good as" or "the same as Pearl-it Back Pearline is never peddled, and if your grocer sends your something in place of Pearline, be honest-send it back. "AMES PVLE, N. Y.





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It is a most delicious and exhilarating beverage, and being heavily charged with Natural Gas taken from the "Manitou" spring it sparkles for hours after being uncorked. For family use it has no equal, and is unexcelled for admixture with wines and liquors. Once tried, always used.

Unexcelled for Family, Club, and Restaurant use. Address for literature,

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You would like the lampchimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"---they don't break from heat, not one in a hun-dred; a chimney lasts for years sometimes. Pittsburgh. GEO. A. MACBETH CO.

UT In the sun and dust and rain, your leather wants Vacuum Leather Oil; 25c, and your money back if you want it.

Patent lambskin-with-wool-on swob and book-How to Take Care of Leather-both free at the store. Vacuum Oil Company, Rochester, N. Y.

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Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: JAMES EPPS & CO., Homœopathic Chemists, LONDON, ENGLAND.



Nervous Women and Headaches

BY LAURY MACHENRY, M.D., IN Ladies' Home

BY LAURY MACHENRY, M.D., IN Ladies' Home Journal. The remedy is difficult because it depends so much upon the will and determination of the woman herself, but it is easy and sure when we can bring the patient to an under-standing of her case. Briefly: Take things easier. Do not fret. Do what you can, and no not worry about the work left undone. Control your temper and your tongue. Avoid worrying, and fault-finding. Sleep more than you do. Take your sleep the first part of the night. Of course you will say: "Where is the use in retiring early when I just lie there awake." Simply another matter of habit, and one easily overcome. Get your druggist to put up for you seven capsules of eight-grain anti-febrin each, and take one each night as you retire at nine o'clock. In a week you will have a new and good habit formed, and the old one broken up. In the matter of eating and nourishment, do In the matter of eating and nourishment, do not stint yourself in any way. Eat what you like, whatever agrees with you, but east slow-ly, masticate your food thoroughly, and de-pend enterely upon nature to furnish all the fluid that is necessary for mastication.

fluid that is necessary for mastication. As for medicine, in all probability you need a tonic. A one-grain quinine capsule three times each day, if you are not in the habit of taking this drug; or tincture of iron, five drops in a wineglassful of water three times each day, for three days; then omit it for three days. It is a bad plan to take any prepara-tion of iron steadily.

Always alternate say three days of medicine with three days of no medicine. Your sys-tem may not take kindly to iron; once in a while we meet with a person who cannot take it in any form. You can readily tell, however, by a dull pain which comes just over the eyes. The pain comes when one continues the use of iron too long, or takes it in too large doses, and readily disappears on reducing the dose, or perhaps stopping its use entirely. An in-fusion tea of wild cherry bark in water is an old-fashioned, but valuable and safe tonic. Make it strong, until it is bitter and "puck-ery." Take a wineglassful twice a day. Every morning on rising bathe the throat,

ery." Take a wineglassful twice a day. Every morning on rising bathe the throat, chest, shoulders and arms. Commense with tepid water and each morning use it a little cooler until in a month you can use cold water on the coldest morning in winter. Put a tea-spoonful of alcohol or cologne in the water, and after the bathing rub yourself with a coarse towel until you are nearly out of breath with the exercise. with the exercise.

Now to sum up: Ine radical, permanent cure for sick headache in weak, nervous women must combine the following:

A general toning up of the system Regularity of habits.

Plenty of sleep at the right time.

A powerful exercise of the will to keep up a cheerful, quiet, easy frame of mind.

As to immediate relief there is nothing bet-er than menthol. ter

Get your druggist to make for you a strong solution thus:

Menthol, half ounce. Alcohol, one fluid ounce. Mix.

For external application, use this tincture full strength. Paint it right over the pain. Then take half a glass of hot water and add from three to ten drops of the tincture, inhale the fumes until it cools off, so that you can drink it, and remember that it should be taken as hot as possible.

There is another headache which comes from unusual exhaustion, and is terribly acute. It is the headache of the brain worker.

It can always be stopped, however, by tak-ing a fair dose, say ten grains, of quinine at bed time and a good night's sleep.

Then, too, we have the traveler's headache; even this may be avoided.

First, do not work yourself up into a nerv-ous frenzy of hurry by trying to do a thou-sand and one things, and then rush to catch a train

Do not worry all the way to the station about things you have left undone.

Do not go too long without eating; when your regular lunch time or dinner time or tea time comes, eat something, if it be only a cracker.

An excellent plan is to take a few raisins in your pocket and eat them when you feel tired or relaxed. Raisins are peculiar, and while I would not advise you to eat many on ordinary occasions—they are indigestible—still they will give an empty stomach plenty of work, and their stimulant effect upon a tired, ex-haused person is quick, effective and pro-nounced.

CAREFUL PREPARATION is essential to purity of foods. It is wisdom and economy to select those that are pure. The Gail Borden Lagle Brand Condensed Milk is prepared with the greatest care, and infants are assured the best. Grocers and Druggists.

