

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 49

Chicago, Saturday, March 4, 1893

Whole No. 748



Calendar

March

5.	3rd Sunday in Lent	Violet
12.	4th Sunday (Mid-Lent) in Lent	Violet
19.	5th Sunday (Passion) in Lent	Violet
25.	ANNUNCIATION B. V. M.	White
26.	6th Sunday (Palm) in Lent	Violet
27.	MONDAY BEFORE EASTER	Violet
28.	TUESDAY BEFORE EASTER	Violet
29.	WEDNESDAY BEFORE EASTER	Violet
30.	MAUNDY THURSDAY	Violet
31.	GOOD FRIDAY	Black

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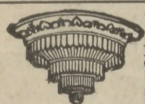
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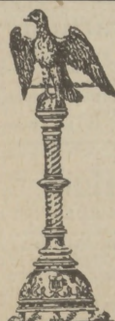


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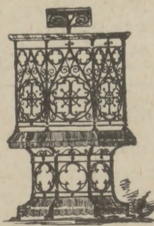
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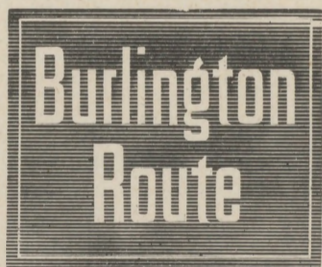
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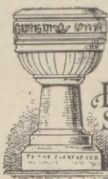


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The Living Church

Saturday, March 4, 1893

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News and Notes

THE RUMOR that Dr. Briggs and Prof. Smith will set up a new Presbyterian sect, in case they are finally condemned for heresy, seems to us very absurd. Our impression is that they are too high-minded and clear-headed to be willing to be responsible for a petty schism, even if they were sustained by the Union and the Lane Seminaries. The Presbyterian denomination will not go to pieces all at once, even if these and some other scholarly men should leave it. Bishop Cummins and Dr. Cheney left the Episcopal Church, some years ago, and they were among our most brilliant men, but the old Church is going on, more prosperous and peaceful than before.

IN A RECENT DEBATE in the French Chamber, the new Minister of Public Worship held that the Church is a mere function and subordinate of the State. On that ground, he maintained his right of suspending the stipends of those clergy who exercise their religious influence upon politics. Since 1881, there had been as many as 1,217 cases of such suspension, but there had been as many in the civil service, and he classed them all together. The Concordat, he interpreted in the sense that the Church practically submits to unlimited State control; certainly a forced interpretation as the phrase "Concordat" implies an agreement between two equal parties.

THE TRUTH in some stories is demonstrated by the ease with which they fit themselves to many and varied localities. Doubtless many of our clergy can find the "double" to the following incident: After a Mission held in a parish in some eastern city, a woman came to the rector and said that she had been greatly stirred up and revived by the Mission and that she wanted to go to work in his parish. The rector proposed first one branch and then another of parish work, but without effect. One was too hard, another too inconvenient, another not pleasant, to another she was not suited, until, by this time understanding the real character of the woman, the rector said: "My dear madam, you have made a mistake. This is not the church you want. What you are looking for is the church of the Heavenly Rest."

STRIKING STATISTICS have just been issued of the amounts expended in England and Wales between the years 1873 and 1891, in the restoration or preservation

of existing churches, and the provision of new churches. The total cost for all the dioceses of England and Wales in those eighteen years is upwards of twenty and a half millions of pounds. In London and Manchester alone a sum of more than two millions was spent in new buildings. It is a noteworthy fact that the bulk of the money was furnished by voluntary contributions, as distinguished from the grants of societies. Thus in the diocese of Canterbury purely private benevolence contributed £643,769 towards a total of £707,139. As *The Church Times* says, such statistics prove that the Church of England is growing in strength and zeal, and is not a sect but a National Church, which has an independent life of its own, and is doing its temporal work in the world to the best of its powers.

Church Bells (London) has a kindly word for the Church Congress to be held in connection with the World's Fair. It says:

American Churchmen are much interested in the Church Congress which is to be held, and are throwing themselves into the movement with great heartiness. According to the provisional programme which is now before us, its main purpose is very properly to be the strengthening of the Church's work. The date when it will commence is the 19th of September next. On the 20th there will be a series of historical and other addresses. On the 21st the general topic will be the "Relation of the Church to Human Progress." The addresses will deal with the Church and (1) the family, (2) society, (3) State, and (4) intellectual development. There will also be addresses on the Church's message to labor and capital. The entire expenses of the Church Congress will be borne by the lay Church people of Chicago, and there is apparently every prospect that the gathering will be worthy of the Church in America.

IMPORTANT ACTION was recently taken at the late conference of the Hungarian Episcopate when it was resolved that the lands of the greater ecclesiastical benefices in Hungary, with a capital of ten million gulden, should be taxed to the amount of five per cent for the relief of the poor parish priests and the better maintenance of the Roman Catholic secondary schools in Hungary. Hitherto, very many of the parish priests have suffered much from poverty, despite the reputation of the Hungarian Church as the richest in Christendom. This wealth consists in the immense landed property of the great bishoprics, and large contributions to "Peter's Pence" have been made, which will henceforth go mainly to the benefit of those who certainly have the first claim upon the money of their own Church. Recent action of the Pope showing preference to the French Republic rather than to Austria-Hungary in certain ecclesiastical affairs, and his non-approval of the Triple Alliance, have occasioned, it is said, this withdrawal of former subsidies to the Holy Father.

A RARE RECORD is that given of the work done by the Ven. Archdeacon Mason, of the Church of England, who died recently at the age of 64. Ordained in 1853, after serving various charges in his native land, he, in 1862, yielded to an urgent request to join the Hawaiian Mission. While the islands were without a bishop he carried on almost single-handed, the work till the arrival of a new bishop. After sixteen years' work he resigned, and started for England, but at San Francisco was met by a telegram asking him to give help in British Columbia, and so he joined Bishop Hills, working for eleven years in mining camps, founding and working a hospital, and bringing comfort and help to many wanderers. He was made dean and archdeacon of the diocese. His work was very heavy, often comprising, on Sundays, six services, and drives of forty-five miles from station to station, and ending by preaching at the cathedral. In 1881 he left for a year's holiday well earned, as in the twenty-one years' work he never had a single day's rest. After a year's work in England, preaching for missions and collecting £1,200, he resigned. In the living of Long Cross, Surrey, he worked for eight years, building up his people in the Catholic faith. Widely sought after, he overtaxed his strength by heavy engagements in preaching, until in Holy Week, 1891, he was disabled by a stroke of paralysis.

Brief Mention

In 1789 there were only eight light-houses in this country. In 1890, the United States had 650 light-houses and 26 lightships, maintained at an annual cost of \$3,500,000, which includes the cost of constructing new lights.—The official map of Chinatown prepared by the San Francisco board of supervisors designates two theatres, thirteen idol temples, sixteen opium dens, 110 gambling saloons, 246 manufactories, numerous restaurants and shops, and 30,360 people living within an area of twelve city blocks. This is, indeed, a city within a city.—Trinity College has lately received from Mr. H. T. Greenley, of the class of '94, a valuable manuscript of the Koran taken from a dying soldier in Arabia. It will be placed in the college library.—We begin to appreciate the stupendous distances in the celestial world when the most eminent astronomers tell us that if the good tidings of the Saviour's birth had been telegraphed to the stars, there are some orbs in furthest space that would not yet have heard of it.—There have been many legends and wonderful stories connected with the discovery of the New World, but one hardly looks for their perpetuation in this enlightened age, yet the new Columbian one-cent postage stamp shows Columbus standing in sight of land, with a clean-shaven face, and the two-cent stamp represents him landing a few hours later with a full-grown beard! We always believed America to be a wonderful country but this surpasses even our fondest imaginings.—*The Publishers' Weekly* records the titles of 4,862 new publications during the year 1892, exceeding by 86 the highest figure reached at any time prior to this year. These 4,862 titles, it must be remembered, do not stand for that number of new works by American authors, but include reprints from the English and other sources, translations, importations, and new editions, of which latter alone there were 788 works. The balance of publication, however, was in favor of our own writers, who, if they produced few great and exhaustive works, displayed more than usual activity. Again, as in past years, the novel takes the lead in numbers.—There is a project for repairing the great bell of Moscow, which fell and was broken in 1737, and is now at the foot of the tower of Ivan Veliki. It is to be placed in a sort of small Eiffel Tower, plated with aluminum, which will shine with dazzling splendor above the cupolas of the Kremlin.—In the last report of the registrar-general, it is shown that out of every 1,000 marriages, 700 were celebrated according to the rites of the Church of England, and out of every 1,000 marriages only 42 were Roman Catholic. The percentage shows that the Roman Catholic population in England and Wales is only about 1,300,000 at the most, and instead of increasing it is actually decreasing.—The statutory numbers of working-days per year in different countries are given by a Polish statistician as follows: Interior Russia, 267; Scotland, 275; England and Canada, 278; Portugal, 283; Russian Poland, 288; Spain, 290; Austria and Russian Baltic Provinces, 295; Italy, 298; Bavaria, Belgium, Brazil, and Luxemburg, 300; Saxony, France, Finland, Wurtemberg, Switzerland, Denmark, and Norway, 302; Sweden, 304; Prussia and Ireland, 305; United States, 306; Holland, 308; and Hungary, 312.—Sometimes it is not only the "dreadful reporter" who gets hopelessly entangled in ecclesiastical phrases. A rector in Norfolk, England, states that one of his churchwardens recently reported to him a visit to a London church, saying: "One of the ministers who walked in the procession was vested in a chalice and bore a lighted tonsure!"—A writer in a daily paper, referring to "an old hymn," quotes as follows: "Shutting their eyes to the things which are behind and pressing forward to those which are before."—Political speakers are not much more accurate than reporters in such matters. A congressman who had been profuse in quotations from the Bible, was challenged by one of his followers to repeat the Lord's Prayer. He began: "Now I lay me down to sleep," etc. "Well, I declare! I didn't think you knew it," said his companion.

Canada

There was a very large attendance at the missionary meeting held in Trinity University, Toronto, on the 19th, under the auspices of the College Missionary and Theological Association. The Bishop of Toronto was in the chair. Bishop Courtney, of Nova Scotia, made an eloquent address specially to the undergraduates. A series of devotional missionary meetings was commenced lately in Wycliffe College, Toronto. A special course of lectures on the Reformation was given in this college in February by the rector of St. John's church, St. John, New Brunswick, the Rev. T. de Soyres. The new parsonage at Alliston has just been completed. The congregation of St. Thomas' church, Toronto, have given the material of the old building for the purpose of re-erection in the village of Fairbank, where they have long conducted a mission. The quarterly meeting of the chapter of the rural deanery of East York took place at Uxbridge on the 10th. The principal business was to make arrangements for holding the annual missionary meetings throughout the deanery. A paper was read by one of the clergy present on "The State of the Church in this Diocese." The next meeting of the chapter will take place at Cannington in April. A ten days' Mission was held at St. George's church, Toronto, in February, conducted by the Rev. Prebendary Bullock, of Lincoln cathedral, and vicar of Holy Trinity church, Leeds, England.

The Bishop held Confirmation recently in the parish of Delaware, diocese of Huron, when 63 candidates were presented, the oldest of whom was 72 years of age. A Confirmation was also held at Christ church, Glanworth, the church and parsonage of which are now, after five years' work, entirely free from debt. This was the first parish to which the present Bishop of Huron was appointed after his ordination. The church of the Advent, Ridgetown, is to be consecrated shortly, as the debt has been entirely wiped out by subscriptions from members of the congregation. The half-yearly meeting of the deanery of Waterloo was held on the 24th, with a fair representation of clergy and lay members, at Hupeler, where a new church is to be built next summer. The Sunday school convention took place at the same time. The mortgage of \$5,200 on Trinity church school house, St. Thomas', has just been paid off by the Ladies' Aid Society of the parish. The Rev. Dean Innes will act as commissary for the diocese during the absence of the Bishop on a tour through Egypt and Palestine, undertaken for the restoration of Mrs. Baldwin's health. The Bishop and his wife sailed from New York in the end of January.

The new church of St. Clement, Grattan, diocese of Ontario, was opened on the 11th. It is a log building, beautifully finished inside with ash and basswood. So far, a large increase in the amounts contributed to the mission fund in Ontario this year over last, is reported by the conveners of deputations. A church is to be built shortly at Harrowsmith, the land has been purchased for the purpose. At the convention of St. Andrew's Brotherhood, held in Kingston in February, the mass meeting in the city hall was probably the largest religious gathering ever seen in Kingston. It is thought that the next meeting of the convention, in 1894, will be in Ottawa. The synod of Manitoba at its last meeting passed a resolution endorsing the work of the Brotherhood.

That comparatively new association, "The Church Helpers," in the diocese of Quebec, held their second annual meeting lately. The Bishop is the patron. The report shows a large amount of work done during the year. Members of this association having again undertaken the collecting for the Church Society, the result has been very encouraging, showing an increase in the two years they have done the work of over \$500. Parcels of church linen, more than one set of Communion vessels for new churches, surplices and stoles for outlying missions in the diocese, have been sent during the year, as well as packages of books and clothing for the use of the families of clergy occupying mission stations. Aid in money has also been largely given for the purchase of Bibles and hymn books, repairing church buildings and other needed improvements.

At a meeting of the Clerical Association lately in St. John, diocese of Fredericton, after hearing a paper read by the Rev. Mr. Catough, of Trinity church, on the "Church and the Press," the unanimous conclusion was that the Church of England should cultivate more friendly terms with the press and use the columns of the various newspapers more than in the past; that items of Church news should be readily given to reporters, and where possible written for them by competent persons to avoid misstatements. The Rothesay Collegiate School is flourishing, the number of boarders being almost as many as they have room for since the Lenten term opened. Through some alterations made in the holidays a large gymnasium and drill-hall have been arranged. For its buildings and surroundings the college is considered unrivalled in the Maritime Provinces.

The labors of the Rev. D. Frost among the Indians in the diocese of Algoma have been mentioned in a recent report by the Bishop. He holds four services every Sunday, two in English and two in Indian, with more than 20 miles to travel for them, besides long and often dangerous journeys during the week to visit his scattered flock on the north shore of Lake Huron. Church matters are progressing satisfactorily

in the mission of Thessalon. The Churchwoman's Committee are working hard to provide funds for a much needed parsonage.

The parish of St. Alban's, Rat Portage, diocese of Rupert's Land, is doing well. Last year it was in receipt of a grant, but this year it is not only self-supporting, but is likely to send \$250 to the mission fund. The church when finished will be a fine building. The congregation has been meeting in the basement until the church is ready. The Bishop of Rupert's Land opened the church at Rothwell in January. The interior is very prettily fitted up and many beautiful gifts have been sent for its adornment. There is a small debt still remaining on the building; the Rev. H. A. Tudor, of All Saints' church, Winnipeg, preached his farewell sermons there recently before leaving for work in the foreign mission field. At the missionary meeting in connection with the session of the synod of the diocese of Rupert's Land, which met in January in Winnipeg, the Bishop stated that of the \$6,000 required for home missions this year, \$5,560 was already raised. The question of the extreme desirability of religious instruction being given in the schools of the Province received much consideration.

Rural Dean Forneret, of All Saints', Hamilton, has been holding an eight days' Mission at St. Jude's church, Montreal. The choir attended in full number and the services were impressive and responsive throughout. Large numbers of worshippers listened with deep attention. The Montreal Diocesan Theological College holds monthly missionary meetings among the students. A legacy of \$10,000 has just been received by the college, bequeathed by the late Mrs. Phillips, Montreal.

New York City

It has transpired that the amount of the offering on the occasion of the laying of the corner-stone of the cathedral of St. John the Divine, was about \$20,000.

Under the auspices of the Church Temperance Society, Cadet Day was celebrated by the grand section of the Cadets of Temperance, at Association Hall, Tuesday evening, Feb. 21.

At Calvary church, the Rev. Henry Y. Satterlee, D.D., rector, a series of Lenten addresses is being delivered by the Rev. J. P. Cushing of the Church of England Parochial Missions Society.

The Bishop will administer a joint Confirmation for the church of the Redeemer, the church of the Beloved Disciple, and the church of the Holy Sepulchre, on the afternoon of Sunday, March 12th.

The Bishop has made further provision for services at the pro-cathedral of St. John the Divine, by appointing to take charge of them, the Rev. Edward Bradley, father of the minister in charge of St. Agnes' chapel.

In the Men's Club of St. George's church, special courses of instruction on practical themes are given from time to time. Of late, a course in constitutional law has been arranged, and one on first aid to sufferers from accidents.

The income for Calvary church for the last year, amounted to \$58,542.98. The sum of \$31,919.35 was expended in missions and charities. The church has a beginning of an endowment fund, and also of a fund for the erection of a new church edifice.

At the chapel of the Reconciliation, the Rev. Newton Perkins, minister in charge, is a vigorous company of the Knights of Temperance, a circle of Maids of Honor, and a Band of Hope. The muster roll reveals 90 per cent of distinctly foreign names. This is "East Side" work.

At St. Peter's church, the Rev. Olin S. Roche, rector, a special choir of boys has been arranged for Lenten services. The ordinary choir of the church is a mixed chorus. The Bishop will make a joint visitation of this church and the church of the Holy Apostles, on March 12th.

The newly-incorporated Sisterhood of the Annunciation of the Blessed Virgin Mary, already referred to in these columns, is making arrangements to open a home for children who are crippled or incurable. They have appealed for funds to aid them in this commendable enterprise.

The cost of the new Missions House of the Board of Missions will be \$418,612, according to the revised plans and estimates. This includes \$175,000 as the cost of the land. The building itself will reach a cost of \$243,612, which is not great, in view of the substantial and enduring nature of the structure. This leaves \$77,000 yet to be raised to meet the entire expense. It is hoped to have the money raised and the building finished by next December.

At the church of Zion and St. Timothy, the Rev. Henry Lubeck, LL. B., rector, the Knights of Temperance have just presented to Mr. J. L. Chapin, who founded and long directed the organization, a testimonial of regard. Addresses on the occasion were made by the rector and Messrs. T. J. Lacey and J. M. Page. After Easter Mr. Warren R. Hedden will be the organist of this church. He has for some time past been organist for the Ven. Archdeacon Harwood, D. D. at New Haven.

The building about to be erected for St. Luke's Hospital will face south, toward the cathedral of St. John the Divine. No action has been taken to close that part of 113th st. which

runs between the hospital and cathedral grounds, and it is not now likely that there will be. The brick to be used in construction will probably be light colored, and the basement will be built of granite. As already stated in these columns, the cost of the buildings immediately to be erected will be \$1,000,000, but the eventual cost, when all the details of the design of Mr. Ernest Flagg are carried out, will doubtless reach \$2,500,000.

Some days ago a committee of Patria Club, of which ex-Judge Noah Davis is chairman, sent out a request to ministers of all religious bodies to the effect that on the 2nd Sunday in Lent, being the Sunday next following Washington's birthday, sermons should be preached on "The Nation's debt to the mother of Washington; early training for citizenship." Among the clergy who responded to this request and preached on the topic suggested were, the Rev. Drs. Wm. S. Dunnell, G. R. Van Dewater, and Benjamin T. DeCosta, and the Rev. Messrs. Thomas Henry Sill, Edward H. Cleveland, and John F. Steen.

At the church of St. Mary the Virgin, the Rev. T. McKee Brown, rector, there are two celebrations of the Holy Eucharist every week-day and three every Sunday; Matins and Vespers are said daily. The Bishop has appointed the afternoon of the 3rd Sunday after Easter, April 23rd, for Confirmation. The choirs will give their annual recitation of music suitable to the Lenten season on the evening of Passion Sunday, March 19th. The conferences of the Sons of St. Sebastian are proving interesting and instructive. One was given on the evening of Feb. 21st by the Rev. Father Meissner, of the church of the Holy Cross, on "Church Work among the Germans in America."

At St. James' church, the Rev. Cornelius B. Smith, D.D., rector, the Bishop made his annual visitation on the morning of the 2nd Sunday in Lent. He administered Confirmation on the afternoon of the same day at a joint service for St. Paul's church and Trinity church, Morrisania, in accordance with an arrangement which has been found necessary in consequence of the growth of the diocese, and by which he will from time to time join several adjacent parishes in a single Confirmation service instead of visiting them separately—a usage long familiar in the larger dioceses of the Church of England.

At St. Michael's church, the Ven. Archdeacon Peters, D.D., rector, a branch has lately been formed of the Church Association for the Advancement of the Interests of Labor. At its first meeting in the guild room of the church, Miss Keyser gave a review of the origin and growth of the general society, and Mr. W. H. Van Allen made an earnest explication of the principles of the association. About 30 names were added to the list of members, and a committee was appointed to prepare a constitution. A service was held in the church immediately following this meeting, with a sermon by the Rev. Henry C. Swentzel, of Brooklyn. The Young Ladies' Parish Aid and Missionary Society has recently presented cushions for the pews of the new church. The Bishop will make his annual visitation on the 2nd Sunday after Easter, April 16th, for Confirmation. A large class is being carefully prepared by the archdeacon and his four assistant clergy.

A feature of Lent at Calvary church is a library, which is open daily after the services, in the vestry room of the church. A subscription fee of 10 cents for the Lenten season is charged, and entitles the subscriber to one book a week. The cost of the library is met by subscriptions and donations. In order that each Lent may bring to the parishioners the newest religious thought of the day, nearly all the books are sold after Easter, to subscribers, at two-thirds of their cost. The free reading room of this parish shows a monthly attendance of several thousand readers. An attractive room is offered, supplied with papers, magazines, and books, where men can smoke and enjoy themselves in reading, and thereby find that there is some place other than the saloon for them to visit. The room is open every night in the year, and all day on Sundays and holidays. A meeting of the Missionary Literature Committee was held at the rectory on the afternoon of Friday, Feb. 17th. The subject of study was, "The Jesuit Missions in the Valley of the Mississippi." The kitchen garden connected with the parish continues its good work, and numbers about 60 scholars. In connection with it, an advanced class has been started of 12 scholars, in the parish house, at which many useful things are taught, such as sewing, cleaning, cooking, and the care of the sick.

The third annual service of the New York State Society of Sons of the Revolution was held on the afternoon of the 1st Sunday in Lent, being the Sunday nearest Washington's birthday, in old St. Paul's chapel, of Trinity parish. The members of the society marched into the chapel in a body, wearing badges of the colors of the old continental uniform, blue and buff. Festoons of these colors and of national flags decorated the walls, pulpit, and chancel, and the pews formerly occupied by President Washington and Governor Clinton. There was present a delegation from the new Society of Colonial Wars, representing the descendants of those who took part in the Seven Years' war and in other contests which occurred before the Revolution, and prepared the way for the foundation of the nation. The music at the service was rendered by the chapel choir with stirring effect. In the chancel were the Rev. Dr. Morgan Dix, rector of the par-

the Rev. Dr. James Mulchahey, in charge of the chapel; the Rev. Daniel C. Weston, D. D., chaplain general of the Sons of the Revolution in the United States; the Rev. Brockholst Morgan, chaplain of the New York Society; the Rev. Dr. M. Van Rensselaer, chaplain of the New York Society of Colonial Wars, and the Rev. Geo. S. Baker, D.D. The preacher was the Rev. Dr. James S. Stone, of Philadelphia, who gave a review of the progress of the national life.

Philadelphia

Confirmations are reported at St. Paul's, Aramingo, 13; St. Peter's, Germantown, 20; St. Timothy's, Reed st., 8.

Among the bequests contained in the will of Elizabeth W. Key, probated 18th ult., is one of \$500 to the "Home for aged and infirm clergymen of the Protestant Episcopal Church."

Over 22,000 Lenten missionary mite chests have been distributed among the Sunday schools of the diocese, an excess of 8,000 over last year, and the largest number ever given out.

Bishop Whitaker has appointed the Rev. S. F. Hotchkin, of St. Luke's, Bustleton, as the secretary of the London Church House for this diocese. He has also appointed the Rev. J. L. Heysinger as a missionary, under the direction of the Bishop.

Bishop Whitaker made his annual visitation to St. Simeon's memorial church on the evening of the 17th ult., when he administered Confirmation to 89 persons, and preached. As the night was a stormy one, and some 20 candidates were unable to be present, the Bishop has appointed a second visitation for the evening of the 9th inst.

For several years past a free kindergarten has been in successful operation at the church of the Ascension, the Rev. G. Woolsey Hodge, rector. Such an institution will be opened at an early day in the parish building of St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, under the auspices of Mrs. Henry D. Grove and the Misses Green and Champion.

A Quiet Day for women was observed on the 23rd ult., at the church of the Holy Apostles, and the services were well attended. In the morning the Holy Communion was celebrated by Bishop Whitaker, assisted by the Rev. Dr. C. D. Cooper, rector, and the Rev. Messrs. Getz and Ayer. The services of the day were conducted by the Rev. Dr. J. S. Stone. The offerings of the day are to be given to the enrollment fund.

The Rev. James Walker, rector since 1874 of Calvary church, Rockdale, besides having charge of a mission at Lenni Mills, where he resided, was instantly killed Feb. 23rd, in a terrible railroad accident in West Philadelphia. He was 55 years old, and a prominent member of the convocation of Chester. With Mrs. Walker and his son, Eckley, he was on his way to the city to attend the funeral of a relative. Mrs. Walker received two large scalp wounds, and severe contusions of the side and arm. Her condition being critical, she has not been informed of her husband's death. Mr. Eckley Walker was but slightly injured.

A conference of Churchwomen was held on St. Matthias' Day, in the new Henry J. Morton guild house of St. James' church, preceded by the Office of Holy Communion in the church. The first subject considered was "Dangers, as well as helps, that arise from the multiplication of parochial organizations," and following this, "Why is there such a dearth of Sunday school teachers, and how may their ranks be recruited?" At the afternoon session, a paper was read on "The relative importance of work among the heathen in foreign lands and our own;" and one on "The benefit to the Church of college settlements."

The church of the Atonement, under the charge of the Rev. Dr. I. N. Stanger, shows gratifying signs of life; where barely 100 persons were in attendance in October last, a congregation of over 500 now assembles every Lord's Day. The vestry have resolved, if possible, to realize a useful future for the church, situated as it is in the midst of a large population. Drawings made by Mr. Theodore P. Chandler, Jr., architect, show that for a very small sum of money, they can secure a much-needed parish house, a rebuilt organ of a fine tone, and a recessed chancel suited to the proper and edifying rendering of divine service. Strenuous efforts are now being made to raise the money needed for this purpose, not only from the present members, but also from the old friends of the parish. It is stated that no debt will be incurred in making these necessary alterations and additions.

A public missionary meeting of the South-west Convocation was held in the church of the Mediator, on the evening of the 19th ult. The sermon was preached by the Rev. E. W. Appleton, rector of St. Paul's church, Cheltenham, Pa., and a twin brother of the rector of the Mediator. The business meeting was held on the afternoon of the 20th ult., in the parish house of Holy Trinity church, the Rev. Dr. W. N. McVickar, rector and dean, presided. The treasurer reported a balance of \$29.43. The Rev. Dr. C. Miel stated that on the previous day, Bishop Whitaker had made his annual visitation to the church of St. Sauveur and confirmed a class of 8 persons, 7 of whom were foreigners; that during the past year, there were more accessions than ever before in that period of time; and that 46 persons, adherents to the Roman

obedience, had been received into "the communion of the Catholic Church." The average number of communicants during the year was 160, but the congregation is continually changing. The Rev. W. F. Ayer reported that at the memorial chapel of the Holy Communion in the early part of January, 23 were confirmed; 81 persons had been baptized during the year. A mixed choir of 27 voices had been introduced.

Diocesan News

California

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

At Christ church, Ontario, the Rev. J. Fielding Sweeny, rector, the memorial font, presented by W. M. Morley in memory of his sister, is in place and has been consecrated. The font is of black marble, a very handsome piece of work from Messrs. J. & R. Lamb, of New York.

On Tuesday, Feb. 7th, Bishop Nichols held a Quiet Day in St. Luke's church, for the clergy of the Northern Convocation. The services were well attended, and the three instructions on the prophetic, priestly, and kingly character of the priesthood, delivered by Bishop Nichols, showed great mental power and depth of spirituality. It was a day long to be remembered.

Tuesday evening the sessions of the Northern Convocation were opened in St. Luke's church by a choral service rendered by the vested choir of the parish. The Rev. E. A. Hartman, rector of St. Paul's church, San Rafael, delivered the opening sermon, on the evidences of Christ's divinity as gathered from the parables He uttered. Wednesday morning at ten o'clock the Holy Communion was celebrated by the assistant Bishop. At this service the Rev. A. P. Anderson, of Santa Clara, delivered a sermon. At the afternoon session the Rev. Geo. Wallace, rector of St. Margaret's school for girls, at San Mateo, read an essay on education. The election of officers resulted in the choice of the Rev. F. J. Mynard, dean, the Rev. F. H. Church, secretary, and the Rev. Hamilton Lee, treasurer. The Rev. Messrs. Lion and Edwards were chosen to act on executive committee. In the evening a missionary meeting was held, which was addressed by several of the clergy. The convocation adjourned to meet in Los Gatos in August next.

St. Margaret's School, San Mateo, entered upon its second half year on Jan. 11th. Since the opening in August last, 22 pupils have been in attendance. The accommodations for boarding pupils are ample and attractive. The beautiful climate of the Santa Clara valley, the pleasant natural surroundings and the nearness of San Mateo to San Francisco, together with the careful instruction and training at St. Margaret's, combine in this school to attract pupils not only from California, but from other parts of the country. With St. Matthew's Hall, Dr. Brewer's school for boys, and St. Margaret's school for girls, under the charge of the Rev. Geo. Wallace, with the Armitage Orphanage actively engaged in its work of noble charity, and the theological seminary in prospect, San Mateo promises to become a very important centre of Church education.

The Rev. J. A. DeW. Cowie, of Southern California, is expected to enter upon the rectorship of the church of St. Matthew, San Mateo, on March 3rd.

LOS ANGELES.—On Sunday, the first in Lent, all the parishes of the city united in a service in St. Paul's church in the evening. The meeting was called in the interest of the Brotherhood of St. Andrew, the society at large being represented by Mr. Silas McBee, widely known as commissioner of the University of the South, and Mr. J. W. Wood, general secretary of the Brotherhood. These devoted laymen, by special request and duly authorized, are making a tour of "the far West" in order to increase the interest of Churchmen in this work for men. Both made stirring addresses at the meeting referred to, showing the great need of doing more in this way, and the admirable adaptation of the Brotherhood for this work. The congregation was large and seemed deeply interested. The Rev. B. W. R. Tayler, rector of St. John's church, and the Rev. A. S. Clark, rector of Christ church, also made short addresses.

St. Paul's is the mother parish of Los Angeles, the church being centrally and beautifully located, facing a park. For nearly two years the Rev. Geo. F. Bugbee has been the rector. The parish sustains two mission Sunday schools, and has a small hospital which is out of debt and self-supporting. It has a surpliced choir.

St. John's parish, the Rev. B. W. R. Tayler, rector, is in a very attractive part of the city, and is growing rapidly. The church, a quaint, cozy structure, is already too small. The choir is composed of men, women, and boys, all surpliced. The ladies wear a long surplice and a college cap, one bench on each side being occupied by them. The parish would buy at once the corner lot adjoining, for a new church and parish buildings, if funds could be obtained. The present seems to be an opportune time to make investments for the Church in Los Angeles, as real estate has again begun to advance in price. St. John's has a weekly Eucharist, vestments, and altar lights, with a moderate and reverent ritual.

Christ church is situated mid-way between St. Paul's and St. John's, amid pleasant surroundings. It has recently grown from a mission into a parish and has promise of a prosperous future. Services were first held in a hall "down town" by the Rev. Dr. Haskins. The present church building was purchased from one of the denominations and serves very well for a temporary home. With the revival of business and growth of the city, Christ church will also need a new and larger building. Indeed, there is scarcely a really fine church building of any kind in the city. We hope that our Church people, in the new era of prosperity, will be moved to do something noble in this way. Now is the time to secure the site for the cathedral of the new diocese that is soon to be.

Long Island.

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

BROOKLYN.—At St. Mary's church, the Rev. W. W. Bellingher, rector, the Young Men's Guild has now a total membership of 50. A memorial service was held in the church on the anniversary of the death of the late rector, the Rev. D. V. M. Johnson, D. D.

At St. Luke's church, the Rev. Henry C. Swentzel, rector, a musical service was held on the evening of Quinquagesima Sunday, when Stainer's "Crucifixion" was rendered by the combined choirs of St. Luke's and the cathedral of the Incarnation, Garden City, under the direction of Dr. Woodcock, organist and choirmaster of the cathedral. A new rose window was placed in position recently, in memory of all the children of the parish who have died. It is from the works of Messrs. Tucker and Blowhorn, and is beautiful in design.

At St. Bartholomew's, the Rev. Turner B. Oliver, rector, the sacred cantata, "The Daughter of Jairus," was rendered on the evening of Quinquagesima Sunday by the Brooklyn Church Choral Society, assisted by the parish choir.

On the evening of Feb. 14th the parishioners of St. Augustine's colored church assembled at the house of the rector, the Rev. J. P. Williams, and presented him with a purse of money in recognition of his entering upon the second year of his rectorship. The presentation speech was made by Richard T. Smith, and the rector made a grateful reply.

At St. Chrysostom's church, the Rev. William C. Wright preached his farewell sermon as rector on the evening of Quinquagesima Sunday. Mr. Wright left for Wisconsin on the following Thursday, from which State he came to Brooklyn. The parish has a most hopeful future. Services will be held daily in Lent. On the first Sunday in Lent the Rev. C. A. Wasson took charge temporarily.

At St. John's church, the Rev. Geo. F. Breed, rector, the Lenten services began with two celebrations of the Holy Eucharist on Ash Wednesday. During Holy Week there will be a daily Eucharistic Celebration except on Good Friday. The Bishop makes his annual visitation on the night of Sunday, April 22nd. On Sunday evening, March 26th, the vested choir will render Stainer's "Crucifixion." The last musical service was held on the evening of Quinquagesima Sunday.

The archdeaconry of Southern Brooklyn held its regular meeting in St. John's church Feb. 7th, with an evening session, presided over by Archdeacon Alsop. Pledges from the parishes were made for the ensuing year. An appropriation of \$50 was made to St. John's, Parkville, an old church, and provision regulating appropriation to St. John's, Fort Hamilton, another old church. After refreshments, a night missionary service was held, which was entirely choral. Addresses were made by the Rev. W. P. Evans and the Rev. F. D. Hoskins.

At St. Clement's church, the Rev. R. E. Pendleton, rector, the trustees have unanimously decided to authorize the erection of a portion of a proposed parish building. The work will be undertaken in connection with the enlargement of the chancel for the putting in of the new organ. At present the services of the Sunday school are held in the church and the weekly meetings of the church organizations are held first in one place and then in another, with much resulting inconvenience and uncertainty. Appeal has been made for funds for building, and the work will be pressed forward as rapidly as possible. The annual visitation of the Bishop will be held on Wednesday evening, May 10th.

From the Year Book of Christ church, Clinton st., the Rev. A. B. Kinsolving, rector, we get the following details: Raised and expended for all objects \$25,379.44; resources and appropriations at the chapel which is in charge of the Rev. James B. Nies, Ph. D., \$2,139.06; communicants in the whole parish, 1,022; officers, teachers, and scholars in the two Sunday schools, 1104; taught in the industrial school, 285; other organizations, 14 in number. The Rev. L. N. Caley, lately assistant in this parish, left Jan. 15th, to take charge of the church of the Nativity, Philadelphia.

At Christ church, Bedford ave., the Rev. Dr. J. H. Darlington, rector, the new chancel already referred to in these columns, was formally dedicated on Quinquagesima Sunday. It has cost about \$10,000, extends back 28 feet, and is handsomely fitted up. Behind it is a cloister opening into a brick building containing rooms for Bible classes and guilds. The

new constructions were made possible by a purchase of additional land in the rear of adjoining residences. The chancel is brilliantly lighted with incandescent electric lights, the plant for which, together with the plant for heating, is located in the basement. The walls will shortly be decorated in blue and gold. A large new organ has been put in place, and increased sittings added to the church. At the services on Quinquagesima large congregations assembled. At the early celebration of the Holy Eucharist, the Rev. Wm. G. Webb acted as celebrant. At 10:30 A. M., the Very Rev. Samuel Cox, D. D., dean of the cathedral, was the preacher. In the afternoon there was a Sunday school festival, when Mr. H. S. Longley and other laymen made addresses. At night there was a special musical service, with sermon by Bishop Potter. At this service a new vested choir appeared for the first time.

Sister Cornelia, one of the most aged members of the Sisterhood of St. John the Evangelist, recently died, and her loss is widely felt. She was 73 years of age. As a parish worker in Emmanuel, now St. Martin's church, she labored for more than 20 years. She began by founding a parish school, and by visiting among the poor. After a time she gave up teaching and gave all of her time to church work. It was before the day of trained nurses, and she was a great deal with the sick. It was from a knowledge of her untiring ministrations that a gentleman of wealth was led to give his house and furniture for the deaconesses then just admitted by Bishop Littlejohn. Sister Cornelia was herself one of the first of this new order, believed to have been the first deaconess body in the American Church. In 1890 her strength failed, obliging her to give up her ministrations. She was received into the home community of the deaconesses, now known as the Sisterhood of St. John the Evangelist, and her sunny face was still seen among the sick and unfortunate at the Church Charity Foundation. A few months ago she began to fail rapidly, and has now passed away peacefully.

JAMAICA.—Objections were filed in court, Thursday, Feb. 16th, to the probate of the will of the late Elizabeth Bedell. Mrs. Bedell died a few months ago at the age of 85 years, leaving an estate of \$25,000. Of this nothing went to relatives, who are now trying to break the will. Among her bequests was one of \$2,000 to St. George's church, Hempstead, under certain conditions, and \$300 to the Church Charity Foundation of the diocese.

Massachusetts

EPISCOPAL VISITATIONS.

BY THE BISHOP OF SOUTHERN OHIO.

MARCH

5. a. m., Brookline, St. Paul's; evening, Waltham, Ascension.
7. Evening, Allston, St. Luke's.
8. " Cambridge, St. Bartholomew's.
9. " Boston, St. Andrew's.
10. " South Boston, Redeemer.
12. a. m., Newton, Grace; p. m., Newton Centre, Trinity; Evening, Newton Highlands, St. Paul's.
14. Evening, Boston, St. Paul's.
15. Taunton: p. m., St. John's; evening, St. Thomas's.
16. Evening, Boston, Messiah.
17. " Boston, Ascension.
19. a. m., Somerville, Emmanuel; evening, Somerville (East), St. Thomas's.

BY THE BISHOP OF NEVADA AND UTAH.

MARCH

19. Cambridge; a. m., Christ church; p. m. St. John's Memorial; evening, St. James'.

BY THE BISHOP OF SOUTHERN OHIO.

MARCH

21. p. m., Groton, St. John's.
22. " Ayer, St. Andrew's.
23. Evening, Boston, Emmanuel.
24. " Chelsea, St. Luke's.
26. a. m., Dorchester (Ashmont), All Saints'; p. m., Mattapan, Holy Spirit.
27. Evening, East Boston, St. John's.
28. " East Boston, St. Mary's.
29. " Boston, Trinity.

APRIL

1. p. m., Beverly, St. Peter's.
2. p. m., Salem, Grace; evening, St. Peter's.
3. p. m., Topsfield, Chapel of Stanwood School; Evening, Danvers, Calvary.
4. Evening, Dedham, St. Paul's.
5. " West Somerville, St. James.
6. " Ipswich, Ascension.
9. a. m., Fitchburg, Christ church.
10. Evening, Everett, Grace.
11. " Boston, St. John the Evangelist's.
12. " Boston, St. Augustine's.
13. " Lexington, Our Redeemer.
16. a. m., South Boston, St. Matthew's; evening, West Newton and Auburndale, Messiah.
19. Evening, Brockton, St. Paul's.
20. " Newburyport, St. Paul's.
21. " Boston Highlands, St. John's.
23. a. m., Longwood, Our Saviour; evening, Boston, Church of the Advent.
25. Evening, Hopkinton, St. Paul's.
26. " Clinton, Good Shepherd.
30. a. m., Newton (Lower Falls), St. Mary's; p. m., Newton (Chestnut Hill), The Redeemer.

NORTH ANDOVER.—The new parish house of St. Paul's church was formally opened on Feb. 22nd. On account of the severe storm, some necessary changes were made in the service which began with the versicles and collects by the Rev. George Walker, rector of the parish. Mr. I. D. W. French, in behalf of his sister, Miss Amelia A. French, and himself, made an address and formally presented the building as a memorial of their mother, Mrs. Hannah W. French, who died in 1878. Addresses followed by the rector and the Rev. Geo. J. Prescott, of Boston. The building is of wood and is very conveniently arranged. There is a large auditorium and opening from it are the rector's study and guild rooms. There are also apartments for the sexton. The finish throughout is in hard pine and the decoration is light green. Good provision has been made for ventilation and the sanitary and heating arrangements are well cared for. An upright piano has been given for use in the auditorium by Mr. Jonathan French, of Boston.

NEWTON.—On Sunday, Feb. 19th, services were held for the first time in Trinity church, which is one of the new churches in this city. The building measures 30 x 60 feet and with the vestibule in front; there is a wing 12½ x 16 feet near the chancel end. Mr. G. Russell Fisher of Newton Highlands, is the architect. The church is finished throughout in quartered oak. The walls are stained in light olive. The altar furniture has been given by generous friends of the church. The Communion service is in memory of Helen Rogers Hill, the wife of Mr. I. W. Hill. The altar, made of oak, is a memorial of Mrs. Charles C. Barton. The cathedral stalls are in memory of Mary Stagg Philbrick; the alms basin memorializes the late Bishop. Grace church has given a font and a complete set of altar linen, and St. Mary's church a cabinet organ. The Rev. Dr. Donald preached the sermon and the Rev. George S. Converse, D.D., president of the Standing Committee, made an address of congratulation.

LYNN.—The church of the Incarnation lately observed its seventh anniversary. The Rev. Edward Abbott, D.D., of Cambridge, preached the sermon. His subject was the nuptial relation between Christ and the Church. Addresses were made by the Rev. Messrs. James H. Van Buren and George W. Porter, D.D.

Tennessee

Chas. Todd Quintard, S. T. D., LL. D., Bishop

MEMPHIS.—In Grace church on the 1st Sunday in Lent, the new vested choir, which has been organized and carefully trained by Prof. Samuel J. Gilbert, organist and choirmaster, made its first appearance. The music was very well rendered and was appreciated by a large congregation. The rector, the Rev. Geo. Patterson, D.D., preached a very impressive and powerful sermon on the worship of Almighty God. There has recently been placed in the church a fine large two-manual organ, which adds very much to the music. Within the last few months a pulpit, a processional cross, and a font cover, all of which are of brass and quartered oak, and are also memorials, have been added to the church furniture.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

MORTON.—In the church of the Atonement, Bishop Whitaker, on the evening of the 1st Sunday in Lent, confirmed 15 persons and preached.

BRYN MAWR.—On the afternoon of Quinquagesima Sunday, Bishop Whitaker visited the church of the Redeemer, the Rev. James Houghton, rector, where he confirmed a class of 9 persons, and preached. He also visited and addressed the Sunday school.

CHESTER.—Bishop Whitaker made his annual visitation at St. Paul's church, the Rev. Henry Brown, rector *emeritus*, on the evening of Quinquagesima, where he administered Confirmation to 11 persons and preached.

HATBORO.—On the 16th ult. Bishop Whitaker gave consent to the organization of "The Advent Mission," convocation of Norristown, in accordance with the provisions of the canon, and appointed the Rev. Johnson Hub bell, missionary in charge of same.

JENKINTOWN.—On the morning of the 1st Sunday in Lent, Bishop Whitaker visited the church of Our Saviour, the Rev. Roberts Coles, rector, where he administered Confirmation to a class of 7 persons. He also preached and celebrated the Holy Communion. The Rev. A. J. P. McClure has entered upon his duties as assistant minister in this parish, and is in charge of the mission at Wyncotte.

ARDMORE.—This very active and successful suburban parish, St. Mary's, the Rev. W. W. Steel, rector, has just had a pleasant surprise in the form of a memorial gift of \$3,000 from Mr. J. M. Rhodes, its accounting warden, and Mrs. Rhodes. By the terms of this very generous offering, the debt incurred in building the choir room, and introducing the vested choir will be entirely defrayed; and by the wish of the donors and the action of the vestry, the choir room will be known and designated by a tablet, as a memorial to the five little children of Mr. and Mrs. Rhodes, now in Paradise.

NORWOOD.—In this village Bishop Whitaker organized in the summer of 1892, a mission of the Chester Convocation, called St. Stephen's, which was opened by the Rev. John

Bolton, dean of convocation on Sunday, July 24th, 1892. The attendance increased every Lord's Day thereafter, the services being in charge of a lay reader. A Sunday school was begun on the second Sunday under the superintendency of Mr. Charles A. Duhring, which is continually augmenting. A lot centrally located, 50 by 171 feet, near the railroad station, and valued at \$600, has been given by Mrs. Charles A. Duhring, and efforts are now being made to erect a neat stone church on the site. The Ladies' guild are working for a fund to furnish the Norwood Hall, where the services are now held, and a building fund has recently been started.

Nebraska

George Worthington, S. T. D., LL. D., Bishop

APRIL

2. A. M., the Cathedral, Omaha.
4. Tecumseh: A. M., Consecration of the church; evening, Confirmation.
5. Evening, Bennett.
7. Evening, Beatrice.
- 9-11. Nebraska City and missions adjacent at the archdeacon's arrangement.
16. A. M. and evening, Cedar Rapids.
17. Evening, Blair.
18. Evening, Hartington.
19. " Dakota City.
21. Omaha: A. M., St. Philip's, Consecration of church; evening, Confirmation.
- 23-24. Central City and missions adjacent at the missionary's arrangement.
25. A. M., St. Paul's, Consecration of the church, followed by Cathedral chapter meeting, Omaha; evening, Florence.
26. A. M., South Omaha, Consecration of the church; evening, Confirmation.
27. Evening, Decatur.
30. " church of the Good Shepherd, Omaha.

The Bishop visited Neligh, the Rev. Philip McKim, priest in charge, and administered Confirmation in St. Peter's church, on the evening of Feb. 13th. On the following morning, Shrove Tuesday, he celebrated the Holy Communion. He also visited Trinity mission, Norfolk, Tuesday evening, administered Confirmation that evening, and celebrated the Holy Communion on Ash Wednesday morning. Notwithstanding a fierce snow storm, fairly good congregations were present at all services. There is a very pretty church at Neligh, and the services are generally well attended. Neligh is the seat of Gates College, a Congregational institution with over 200 students, many of whom attend our services. Trinity mission, Norfolk, it will be remembered, lost its building by a cyclone the 12th of March last, since which time the people have had to climb two flights of stairs to reach the room in which they worship; though it is impossible for several weak and elderly persons to reach this place, the congregations are steadily increasing. A building fund is accumulating, but \$2,500 is needed to enable them to begin to build; several poor mechanics have volunteered from three to twelve days' labor on the new church; lumber, paint, and other material are promised in town.

FALLS CITY.—St. Thomas' church has entered with unusual interest and earnestness upon the Lenten season. The rector, the Rev. J. B. Whaling, held morning and evening service on Ash Wednesday, both of which were well attended. On every Friday afternoon during Lent, he will hold special service for the pupils of the High School, although any others are cordially welcomed. On the evening of Shrove Tuesday, a valentine sociable was held at the rectory, at which a lunch was served by St. Thomas' church guild, and the entertainment by St. Agnes' guild. The amount cleared was \$28.

Southern Florida

Wm. Crane Gray, D.D., Bishop

The first annual convocation met, pursuant to the call of the Bishop, at the church of the Holy Cross, Sanford, on Tuesday, Feb. 21, 1893, at 10 o'clock A. M. The Holy Communion was celebrated by the Missionary Bishop, assisted by the Bishop of Florida. The convocation was then called to order by the Bishop, and on roll call there were found to be present 14 clergy and 10 lay delegates. On motion of Mr. F. C. Cantine, it was resolved that the bishop be requested to declare to the convocation what Constitution and Canon he will adopt for the Jurisdiction of Southern Florida. The Bishop declared that he would adopt those of the diocese of Florida so far as applicable.

The Rev. J. H. Weddell, from a committee previously appointed by the Bishop reported a detailed list of the parishes, missions, and mission stations within the jurisdiction, showing the number to be 56.

On motion of the Rev. W. H. Bates it was resolved that the Bishop be requested to appoint a committee of three laymen, of which the treasurer of the jurisdiction shall be one, to formulate and put into operation a plan for the endowment of the episcopate.

On motion of the Rev. B. F. Brown, the Bishop was requested to render effective within the jurisdiction the canon of the diocese of Florida, providing for a fund for the aged and infirm clergy and the widows and orphans of deceased clergy.

On motion of Mr. F. C. Cantine it was resolved, the Bishop consenting, that the Bishop and the clergy canonically resi

dent therein, together with — laymen from each parish and mission be constituted a body to be called the Convocation of the Missionary Jurisdiction of Southern Florida, and that the Bishop and two other persons to be named by him, be requested to act as a committee to frame a body of rules for the government of such convocation. The convocation then adjourned to meet the following morning at 9 o'clock.

In the evening a missionary service was held, the Bishop preaching from St. Mark xvi: 15.

On re-assembling on Wednesday morning, Hon. E. K. Foster from a committee previously appointed by the Bishop to prepare a form of charter made a report which was adopted and the committee was continued to obtain the charter.

The Bishop announced the following appointments: Standing Committee, the Rev. Messrs. J. H. Weddell and C. S. Williams; Hon. E. K. Foster, and Mr. H. P. Burgwin; chancellor, Louis C. Massey, Esq.; treasurer, Mr. Frederic H. Rand; secretary, the Rev. Gilbert Higgs; registrar, the Rev. W. H. Bates; examining chaplains, the Rev. Messrs. J. J. Andrew and B. F. Brown; committee on Endowment of Episcopate, Messrs. F. H. Rand, F. C. Cantine and H. W. Greetham; Committee on Organization of Convocation, the Rev. J. J. Andrew and Mr. L. C. Massey.

After requesting the Bishop and the Committee on Organization to consider the time of holding the regular meeting, the convocation adjourned *sine die*.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop
THE BISHOP'S APPOINTMENTS

FEBRUARY.

- 17. Ravenswood.
- 19. A. M., Ripley; P. M., Ravenswood.
- 20. Spencer.
- 21. Leroy.
- 26. A. M., Parkersburg, Trinity; P. M., Parkersburg chapel.
- 28. Washington, Colored Commission.

MARCH.

- 1, 2, 3. New York, House of Bishops.
- 5. Charlestown: A. M., Zion; P. M., St. Phillip's.
- 12. A. M. and P. M., Hinton.
- 13. Keeneys Creek.
- 14. Caperton.
- 15. Nuttallburg.
- 19. Parkersburg: A. M., Trinity; P. M., Chapel.
- 21. St. Mary's.
- 22. Sistersville.
- 23. New Martinsville.
- 24. Wellsburg.
- 26. A. M., Wheeling, St. Matthews; P. M., Elm Grove; P. P. M. Wheeling, St. Luke's.
- 27. Moundsville.
- 28. Fairmount.
- 29. Grafton.
- 30. Hedgesville.
- 31. A. M., Hedgesville; P. M., Martinsburg.

The "Almanac and Kalendar for the Protestant Episcopal Church in the diocese of West Virginia, for 1893" shows a little of the progress in the past 15 years: Clergy increased from 13 to 30; churches and chapels from 20 to 64; rectories from 10 to 26; communicants from 1,477 to 3,181; Sunday school teachers and scholars from 845 to 3,142. Amounts raised annually for diocesan and missionary expenses were increased from \$1,000 to \$6,000. Services are held in 100 places now where formerly in but 30. In 1878 there were but two self-supporting parishes, with 426 communicants; in 1892, eight self-supporting parishes, with 1,686 communicants.

The manager of the Black Diamond Mines in Kanawha Co. has offered to pay \$600 a year toward the salary of a minister to give two services a month at that place, and is willing to contribute liberally towards the erection of a church. These mines are owned in England.

The Rev. R. D. Roller, rector of St. John's church, Charleston, in addition to the ever-increasing duties of St. John's, has charge of St. Luke's mission, Elk City; St. Matthew's mission, on the south side of the Kanawha, and St. Mark's mission, at Kanawha City. At Elk City a very desirable lot has been obtained, upon which it is hoped a church may soon be built. The mission has 25 communicants and the town is a growing one of 5,000 people. At Kanawha City there are also a few communicants and a lot has been promised them.

Newark

Thomas Alfred Starkey, D. D., Bishop

At St. John's church, Passaic, the Rev. Geo. H. Yarnall, rector, a vested choir of men and boys sang its first service on the 1st Sunday in Lent. The new choir has been in training for some time under the direction of Mr. Wikel, of the New York Vocal Institute, and the results were manifest in the very creditable way in which the service was rendered, both morning and evening. A very handsome processional cross has been presented as a memorial of a young lady who was eminently devoted to the interest and work of the parish. The Altar Guild has just completed a most beautiful set of purple hangings which were also used for the first time. Interest in church matters has been steadily increasing since the present rector took charge in May, so that the church has been found inadequate to its needs, and a new one is in contemplation, the plans for which are about to be submitted by Mr. Halsey Wood.

JERSEY CITY.—The Rev. Dr. Stephen H. Battin, rector *emeritus* of Christ church, died at his home Thursday, Feb. 21st. He was born in New York 75 years ago. On the establishment of Christ church he became its first rector, and re-

tained the position until a few years ago, when he became rector *emeritus*. When the congregation outgrew the first church edifice Dr. Battin built a handsome edifice largely at his own cost. It is said that he expended some \$40,000 on this building, deeding it, when completed, to the corporation. The burial services took place on Saturday evening, Feb. 25.

Mississippi

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

The Columbus Convocation met on Wednesday, Feb. 8th, at the church of the Nativity, Macon. The services opened with a celebration of the Holy Communion and sermon by the Rev. J. M. Magruder. At night there was a service and sermon by the Rev. W. R. Dye. Services were held each morning and evening during the rest of the week, and business sessions in the afternoon, with discussion of questions pertaining to the convocation.

The regular meeting of the Natchez Convocation was held Feb. 8th in St. John's church, Port Gibson, opening with a celebration of the Holy Communion and sermon.

Jan. 25th the Bishop visited Meridian, confirming four, and on the 26th Enterprise, confirming seven. The Bishop visited Christ church, Holly Springs, Jan. 15th, preaching and confirming 15. He visited St. Andrew's mission, Lamar, Jan. 16th, holding services in the "union church." It has now been arranged to hold service at this point regularly once a month, and a similar arrangement has been made for services at Michigan City. The Rev. Mr. Sears, of Holly Spring, will take charge of both missions. On Jan. 24th the Bishop visited Delta, where he baptized two adults and two children, preached twice, and confirmed 11, six of whom were men.

Western New York

Arthur Cleveland Coxe, D. D., LL. D., Bishop.

OLEAN.—The Bishop visited St. Stephen's church, Sunday, the 19th ult., and confirmed an interesting class of 36 persons, many of whom are adults and heads of families. The Holy Communion was celebrated by the rector in the morning. At the 10:30 A. M. service, the Bishop preached from the words, "Ye that love the Lord, see that ye hate the thing that is evil." The sermon contained a convincing proof of the existence of a personal Spirit of Evil, who destroys individuals and vitiates society through the subtle influence of what might be termed respectable vices. In the evening, the Bishop in his sermon dwelt eloquently upon the subject of Christian Unity, and addressed the large class just confirmed upon the true doctrine of conversion and the duty of Christian culture. He exhorted to a diligent and daily use of the Prayer Book, which he beautifully compared to the pure wheaten loaf of bread made from the ripe grain of the Bible. There are other candidates awaiting Confirmation at the hands of Bishop Walker of North Dakota, who will relieve the venerable Diocesan of these duties in this part of the diocese later on. The last journal of the diocesan council reports for St. Stephen's church a larger number of Baptisms—a large proportion of which were administered to adults—during the year ending Sept. 1, 1892, than that reported by any other church in the diocese, except one, and that a parish in the city of Buffalo which has several missions attached.

BUFFALO.—The Rev. Chas. A. Bragdon has been for some weeks unable to do duty in St. James' parish, owing to a severe attack of *la grippe*. We are, however, glad to report him as convalescent.

Old St. John's church, in the "down town" district, the Rev. G. G. Ballard, rector, has been sold for \$150,000. Thus we may soon look for the removal of another old landmark. The spiritual oversight of this whole region, including an immense boarding-house population, will now devolve upon St. Paul's, whose new rector, the Rev. J. A. Register, seems to be a man equal to the emergency. St. John's has secured a valuable site on Richmond ave. and Breckenridge st., a three-cornered lot near the south entrance to the park, on which it already has in course of construction a guild house to cost \$23,000. The guild house will contain an assembly room, to be used as a chapel pending the erection of the church, which, now that the old property has been sold, will doubtless follow in due time.

Colorado

John Franklin Spalding, D.D., Bishop

A notable event in the history of the Church in Colorado was the consecration of Emmanuel church, West Denver, at 11 o'clock on the morning of St. Matthias' Day. The Bishop was consecrator and Celebrant. The sentence of consecration was read by the Rev. H. M. Clarke, Ph. D., rector of St. Paul's church, Littleton. Morning Prayer was said by the Rev. J. C. Stephenson, rector of St. Peter's church, Denver; the lesson being read by the Very Rev. H. Martyn Hart, S. T. D., dean of St. John's Cathedral. The Rev. Thompson L. Smith, rector of Emmanuel parish, was the gospeler, and the Rev. Francis Byrne, epistoler. The Rev. John H. Houghton, rector of St. Mark's, Denver, preached the sermon, from the text 1. St. Peter ii. 5. Emmanuel church is one of the oldest churches in Denver. It is a memo of the daughter

of Mr. J. C. Elms, now a resident of Boston, a former zealous communicant of the old Emmanuel church. The consecration of the new church represents the work of the congregation almost entirely, the only outside assistance having been given by Mr. Elms, who has also presented a beautiful altar and reredos of oak. The building is of stone and brick, and has a seating capacity of 250.

Oregon

Benj. Wistar Morris, D.D., Bishop

BISHOP MORRIS' APPOINTMENTS

MARCH

- 19. Portland: A. M., St. David's church; evening, chapel of the Good Shepherd.
- 26. Eugene City.
- 29. Oregon City.
- 30-31. Salem.

APRIL

- 2. Portland: A. M., St. Stephen's chapel; evening, St. Matthew's chapel.
- 9. McMinnville.
- 16. Roseburg and Oakland.
- 18-19. Grant's Pass.
- 20. Medford.
- 21. Jacksonville.
- 22. Ashland.
- 23. Ashland and Medford.
- 30. Corvallis and Albany.

MAY

- 7. The Dalles.
- 8. Hood River.
- 9. Heppner.
- 10. Arlington.
- 11-12. Pendleton.
- 14. Cove and Union.
- 15. LaGrande.
- 16. LaGrande and Island City.
- 17-18. Baker City.
- 21. Portland: A. M., St. Mark's; evening, Trinity.
- 28. Astoria.

JUNE

- 4. Yaquina Bay.
- 11. A. M., Portland; P. M., Milwaukie.
- 15. Meeting of Diocesan Convention.

Florida

Edwin Gardner Weed, D. D., Bishop

Bishop Weed visited Holy Trinity church, Gainesville, on Septuagesima Sunday and confirmed a class of 14 persons. The Bishop has made visitations to this parish three times within the past ten months, and confirmed 43 persons. It is in a very flourishing condition, due entirely to the unceasing efforts of the rector, the Rev. A. T. Sharpe, who has recently come to the parish. The church building has been improved and enlarged during his rectorship, new windows, pews, and an organ purchased. Mr. Sharpe has opened a mission at Windsor, and the Bishop has licensed a lay reader to carry on the work there, and at Fairbanks.

To the Woman's Auxiliary for missionary work in Florida, \$164.26 have been contributed by the various parishes in the diocese of Florida, and \$45.60 from parishes in the missionary jurisdiction of Southern Florida.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

The Bishop recently visited St. Thomas' church, Thomasville, and preached three times to large congregations. On the following day a reception at the rectory was given him.

Bishop Nelson visited Brunswick Sunday, Jan. 22nd. In the morning he preached and confirmed five at St. Jude's; in the afternoon at St. Mark's, 4; and at night at St. Athanasius' 13. He preached a strong sermon on "Lay co-operation" St. Mark's.

Milwaukee

Isaac L. Nicholson, D. D., Bishop

CITY.—An old pioneer of Milwaukee has passed away, in the person of the Rev. David Keene, D.D., who died at his home on Greenbush st., on the morning of Feb. 23rd, in his 73rd year. Dr. Keene was born in Somersetshire, England, March 7, 1820, and came to America while quite young, making his home in Milwaukee in 1842. He was one of the students of Nashotah, in those early days when the devotion of Breck and Adams had only just started that work of faith afterwards so well known. Dr. Keene graduated in 1847, and was ordained to the diaconate by Bishop Kemper, on the 2nd Sunday in Lent of the same year. He returned at once to Milwaukee, and began missionary work on the South Side, which was entirely destitute of Church privileges, there being no religious organization of any kind south of the Milwaukee river. Thus St. John's parish was founded, a small shanty church, 18x40 feet, being put up, most of the labor on it performed by the missionary himself. The cost in money was \$40, the amount of missionary money which had just been paid to him, together with a small amount contributed by the Rev. Benj. Akerly. The first service at St. John's was held on Whitsun Day, 1847, the congregation consisting of a carriage load of friends from the East Side. The second Sunday was rainy, and one man made up the congregation. Dr. Keene was accustomed to add to the story, that the man never was known to appear in a church again! The parish of St. John's was organized in that same year. The cornerstone of the present church was laid in 1852, and the church was consecrated by Bishop Kemper on St. John's Day, 1853. Dr. Keene retained the rectorship of this, his first and only parish, for nearly 40 years. He was also one of the founders of St. Mark's church, Oak Creek, now South Milwaukee. He served on the Standing Committee of the diocese for

some years, and was several times a deputy to General Convention. At the time Bishop Armitage was elected Assistant-Bishop, in 1866, Dr. Keene was spoken of by some for the position. He received his degree of M. A. from Racine College in 1855, and that of D. D. from Hobart, in 1864. For some years past, Dr. Keene has lived a retired life in Milwaukee, in feeble health. One son survives him.

On Sunday nights in Lent, Bishop Nicholson is delivering another series of character sketches, in continuation of those of last year. His present topics are: John Keble, the Priest-poet; Charles Kingsley, the Broad Churchman; John Cole-ridge Patteson, the Missionary Bishop; Charles George Gordon, the Christian Warrior and Knight; Archibald Campbell Tait, the Great Archbishop; Samuel Wilberforce, the Statesman-Bishop. On Friday nights, he preaches at the cathedral on the Six Great Hymns of the Church, the Nicene Creed, *Gloria in Excelsis, Te Deum, Magnificat, Benedictus, and Nunc Dimittis*. On Wednesday nights, Canon St. George lectures on the Prayer Book. The Bishop is hoping that the mortgage debt of \$8,000 on the clergy house property, may be paid at Easter. He has pledged of \$1,000 each from two members of the congregation, and is assured of about \$2,500 from outside. The Birthday League, which has already paid \$2,000 upon that debt, hopes to raise \$600 more by Easter, and the balance of the amount the Bishop hopes to secure through the Easter offertory.

Southern Ohio

Boyd Vincent, D.D., Bishop

BISHOP'S VISITATIONS

MARCH

5. A. M., Winton Place; P. M., Avondale.
6. P. M., Executive Committee City Missions.
12. A. M., Portsmouth, All Saints'; P. M., Christ church.
13. P. M., Waverly. 14. P. M., Chillicothe.
15. " McArthur. 16. " Marietta.
17. " Pomeroy.
19. A. M., Gallipolis; P. M., Gallipolis.
21. P. M., Ironton. 23. P. M., St. Luke's, Cincinnati.
26. Dayton: A. M., St. Andrew's; P. M., Christ church.
27. P. M., Springfield, Heavenly Rest.
28. " Xenia and Yellow Springs.
29. " London.

Virginia

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

The annual meeting of the Board of Trustees of the Virginia Female Institute, the diocesan school, was held on Tuesday, Feb. 7th, presided over by Bishop Whittle. The institute was found to be in an admirable condition, and very prosperous under Mrs. Stuart's management.

Grace church, Emmanuel parish, has recently had \$1,000 spent upon it in improvements, due largely to Mr. C. J. Nourse, the senior warden. A beautiful window has been placed in the church as a memorial of the mother of Bishop Randolph. Bishop Randolph acting for Bishop Whittle, visited the parish October 2, confirming three.

A Young Men's Club was opened at the West End mission, Richmond, on Feb. 7th, by the chapters of the Brotherhood of St. Andrew, belonging to Grace, Monumental, and St. James' churches.

Several stained glass windows have recently been placed in St. Paul's church, Richmond, that in memory of the late General R. E. Lee, being singularly beautiful in design and finish. Another is now to be added in memory of Mr. Bolling Haxall, who was for many years a vestryman of this church. The subject will be "Christ among the Doctors," and the work will be done in London by Booth.

Nevada and Utah

Abiel Leonard, D.D., Bishop

WADSWORTH, (Nevada.)—The Bishop visited St. James' mission, Monday evening, Jan. 30th, and confirmed a class of 24 persons presented by the priest in charge, the Rev. Chas. L. Fitchett. The offertory for missions amounted to \$755. For the past 10 years prior to April last, this place was occupied solely by the Baptists. They abandoned the field about a year ago, and for months no religious service was held. Bishop Leonard was requested to send a minister, and the Rev. Mr. Van Deerlin (now of Whitaker Hall, Reno), came for three or four weeks; afterwards the services were kept up for three months by a lay reader, Mr. Geo. D. Cowan. Last August the Bishop sent Mr. Fitchett to take charge of the work, he has been most successful and the work has progressed steadily. This is a "railroad town" with a population of less than 600 persons. It is supported entirely by the railroad company having a round house and shops located here, and is subject to the changes and fluctuations usually incident to such communities. Services are held in the "Union" Building. The congregations have gradually increased until now the church is filled at every service. Many improvements have been made: a chancel, choir, and robing room have been erected; new carpet has been laid in the chancel and aisles, new lamps have taken the place of old ones, and other necessary things have been done, until today, a comfortable and churchly building is opened.

On Jan. the 11th, the rector was called to the "Pirate Indian Reservation", 18 miles distant to bury the teacher, who

had been in charge of the school. Picture to yourself a school room, seating over 200 persons, filled with the red men and their off-spring and you will have before you the congregation who heard for the first time the office for the burial of the dead, and saw for the first time a Christian burial. Eight Indian boys acted as pall-bearers and carried the body to its last resting place. After the committal service had been read, the Indian children sang the teacher's favorite hymn, and then formed a procession and marched around the grave, each child casting into the open grave a sprig of acacia, a beautiful emblem of immortality. It was a sad, but touching scene. A Society of Christian Endeavor for the young people has been organized here with a membership of 18 young persons. It is modelled after a similar society connected with St. Peter's parish, Baltimore, Md.

The following is a summary of work done in this mission for the past six months: 24 persons have been presented for the apostolic rite of Confirmation; the sacrament of Baptism administered to 23 candidates (12 adults); 2 marriages have been solemnized; the office for the burial of the dead read on 5 different occasions, and over 800 parochial visits paid. The rector is now instructing another class for Confirmation after Easter.

Maryland

William Paret, D. D., LL. D., Bishop

HAMPDEN.—St. Mary's church, on the northern edge of Baltimore, the Rev. Wm. C. Butler, rector, was visited by Bishop Paret, on the evening of the 19th inst. In spite of the storm, the church was filled with a deeply interested congregation, as the Bishop preached one of his helpful and forcible sermons, and laid his hands in Confirmation, after the example of the Holy Apostles. The church property (church, school room—Sunday and parochial, and rectory) form a beautiful and valuable property. To accommodate a mill and railroad population, the rector, besides other services, is giving every night during Lent, except Saturdays, an address after Evening Prayer.

Western Michigan

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

GRAND RAPIDS.—St. Matthew's mission in charge of the Rev. J. F. Vincent, is showing new church life, notwithstanding the disadvantage of its location, but that will soon be remedied by the rapid growth of the city.

St. John's mission is slowly growing under the priestly care of the Rev. J. B. Hubbs; the working guild is ever energetic and, in a short time, the building fund will be sufficient to erect a mission house.

St. Paul's, the Rev. M. Burgess, rector, is talking of improvements which are very much needed, and no doubt they will be brought about under their able and energetic rector.

Grace church, the Rev. J. B. Hubbs, rector, is anxiously looking forward to the opening of their new church on Easter Day. A boy choir is being organized and trained under the direction of Mr. Beckett, which will appear for the first time on Easter morning.

At Trinity church, the Rev. H. H. Johnston, rector, a choir festival service was given by the vested choir before the Lenten season which was highly praised by musical critics; the church was crowded to its fullest capacity. The rector has the advantage over the other city rectors in that he is able to train his own choir. The parish has grown very much under the Rev. H. H. Johnston's rectorship, and is still doing so.

St. Mark's, which is the old parish in the city, is going to make special effort during the Lenten season to pay off its indebtedness; and the rector, the Rev. Campbell Fair, who is ever active, will no doubt accomplish his object. Daily Lenten services are held in St. Mark's, which are very well attended, and in fact the Lenten services are largely attended in the other parish churches of the city.

KALAMAZOO.—St. Luke's, the Rev. R. R. Clayborne, rector, has shown better Church life the last year, owing to the untiring efforts of the rector. This parish has a boy choir, which is carefully trained by the choir-master and organist, Mr. Pyne, and the two leading vested choirs of the diocese are St. Luke's, Kalamazoo, and Trinity church, Grand Rapids.

GRAND HAVEN.—At St. John's, the Rev. W. H. Wotten, rector, the people are very much encouraged with the success that their rector is having in strengthening the parish, and the erection of the parish house.

HASTINGS.—Emmanuel parish, the Rev. W. W. Taylor, rector, is in good condition and well organized.

Louisiana

Davis Sessums, D. D., Bishop

BISHOP'S APPOINTMENTS

MARCH

12. New Orleans: A. M., St. Paul's; P. M., St. George's.
14. Covington.
19. New Orleans: A. M., St. Paul's; P. M., Trinity chapel.
26. " " Trinity; " Grace.
31. " " P. M., St. Luke's.

APRIL

2. New Orleans: A. M., Christ church; P. M., Annunciation.
9. Baton Rouge.

Southern Virginia

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

BISHOP RANDOLPH'S APPOINTMENTS

MARCH

16. St. Paul's, Suffolk, Ordination and Confirmation.
17. P. M., Benton church, Williamsburg.
18. A. M., Grace church, Yorktown; P. M., chapel, Fortress Monroe.
19. " Newport News; P. M., St. John's, Hampton.
21. P. M., Meade memorial, Manchester.
22. St. James', Pineville. 23. St. Luke's, Powhatan.
24. P. M., St. John's, Bedford City.
25. Chapel, Bufords, Bedford Co.
26. Roanoke: A. M., St. John's; P. M., Christ church.
28. Trinity, Buchanan. 29. St. Mark's, Fincastle.
30. Buena Vista. 31. Lee memorial, Lexington.

APRIL

2. Trinity, Staunton.
7. A. M., Grace church, News Ferry; P. M., South Boston.
8. St. John's, Halifax Co.
9. A. M., Epiphany, Danville; P. M., St. George's, North Danville.
10. Oak Hill, Pittsylvania Co.
11. P. M., Christ church, Martinsville.
12. Trinity, Rocky Mount.
14. St. Paul's, Prince Edward Co.
15. John's memorial, Farmville.
16. Nottoway Co.: A. M., Crewe; P. M., Blackstone.
17. Nottoway Court House, Nottoway Co.

The cantata of "The Daughter of Jairus" was given at St. Paul's church, Norfolk, on the night of Feb. 10th by the admirable choir of the church, assisted by a large chorus from the Oratorio Society. The rector, Dr. Tucker, said Evening Prayer and made a brief address. Mr. C. J. Borges presided at the great organ, and the soloists were Miss Southgate, Mrs. J. P. Kevil, and Messrs. Crowell and Rankin.

The church of the Holy Trinity, Onancock, was consecrated by Bishop Randolph Feb. 3rd, assisted by the Rev. Dr. Hubbard, of Norfolk, and the Rev. H. L. Derby, the rector. It is a beautiful church and reflects great credit on all concerned in its erection. All the windows are filled with stained glass, four being memorials—the chancel window in memory of Mrs. Elizabeth Hammersly, of New York, Onancock being her native place; another window in memory of the mother and sisters of Dr. O. B. Finny; a third in memory of Capt. Wm. A. Hopkins, an old resident, and the fourth given by the Sunday school. A font of exquisite design is the gift of Dr. and Mrs. Leatherbury, in memory of a daughter. All the chancel furniture, the bell, and the service books were gifts. The church is Gothic in design. At the night service Bishop Randolph preached and confirmed 12, all adults.

The Rev. John Ridout, who for the past 18 months has been assistant minister of Grace church, Petersburg, has been called to the rectorship to succeed the late Dr. Gibson.

Bishop Randolph, D.D., visited Boyden parish recently, preaching and confirming a class of 10 persons.

East Carolina

Alfred A. Watson, D. D., Bishop

On Sunday morning, Jan. 29th, during the session of convocation at Plymouth, the new Grace church was consecrated. The sentence of consecration was read by the rector, the Rev. Luther Eborn, and the sermon was preached by the Rev. N. Harding. The Holy Communion was celebrated by Bishop Watson. The rite of Confirmation was also administered and 33 confirmed.

North Carolina

Theodore B. Lyman, D. D., LL. D., Bishop

Some years ago, a man in payment for a board bill, left with a Mrs. Rainey, of Reidsville, a large Prayer Book. Mrs. Rainey, who was a Methodist, gave it to the only Church person at that time in the town, Mrs. Fillman, who, by the name on the title page, saw it had been the property of Bishop Ravenscroft. Mrs. Fillman has offered this relic for sale, the proceeds to be applied to the debt resting on St. Thomas' church, Reidsville, and it is hoped it will be purchased and placed in the Bishop Atkinson Library of the Ravenscroft Training School for the Ministry, Asheville. The price asked is \$10.

Services are being held every Sunday at St. Agnes' church, Franklin, and at St. John's, Nonah, on the 2nd and 4th Sundays, by the Rev. J. A. Deal and the Rev. J. W. Barker. The debt on St. Agnes' School has been entirely paid, and an additional instructor secured, and a bell purchased for St. John's, Nonah.

Northern Michigan

ONTONAGON.—The church of the Ascension, the Rev. Percy G. Robinson, rector, was built in 1856, the parish having been organized in 1853, and is the oldest Episcopal church in the Upper Peninsula. The church was consecrated by Bishop McCoskry. The names of its several rectors are as follows: Rev. Messrs. Kelly, Edward Seymour, Dr. DeLew, G. M. Skinner, Henry Safford, S. K. Miller, W. Macauley Tooke, Edward Warren, and the present rector, the Rev. P. G. Robinson. Two of these, the Rev. Messrs. Kelly and Miller, now "rest from their labors." The Ven. Archdeacon Williams, of

Marquette, Mich., the Rev. W. R. Cross, of Houghton, Mich., and Mr. H. C. Goodman, postulant, have also taken temporary duty during the summer months at different times. Bishops McCoskry, Harris, and Davies of Michigan, have performed their official duties in the church, and Bishops Whipple, of Minn.; Wells, of Milwaukee; Brown, of Fond du Lac; and Talbot, of Ind., have preached and officiated therein. With the exception of a short time, the doors of this church have never been closed, services having been kept up by its rectors or lay-readers. The lay-readers have been respectively Messrs. James Burtenshaw, now of Detroit, Gen'l Pittman (deceased), and Alfred Meads, of this village. The old church is now in much need of repairs.

New Jersey

John Scarborough, D.D., Bishop
THE BISHOP'S VISITATIONS

APRIL

- 2. A. M., Sand Hills; P. M., Kocky Hill; evening, Princeton.
- 3. Asbury Park. 4. Long Branch.
- 9. A. M., Moorestown; P. M., Maple Shade; evening, Merchantville.
- 12. Riverton.
- 16. Camden: A. M., St. Paul's; P. M., Our Saviour; evening, St. John's.
- 23. Trenton: St. Michael's; St. Michael's chapel.
- 30. A. M., Linden; P. M., Roselle; evening, Cranford.

MAY

- 7. A. M., St. John Evangelist's, New Brunswick; P. M., Piscataway; evening, Christ church, New Brunswick.
- 9. Diocesan Convention, Christ church, New Brunswick.
- 11. Church of the Holy Cross, North Plainfield.
- 12. Westfield.
- 14. Plainfield: A. M., Grace church; P. M., Evona; evening, Netherwood.
- 15. Scotch Plains.
- 21. Elizabeth: A. M., St. John's; P. M., Trinity; evening, Grace.
- 28. A. M., ordination, Trenton; evening, Bordentown.

JUNE

- 4. A. M., Christ church, South Amboy; P. M., Doane memorial, South Amboy; evening, Keyport.
- 11. A. M., Baccalaureate, St. Mary's Hall; P. M., Florence; evening, St. Barnabas', Burlington.
- 18. A. M., Woodbridge; P. M., Holy Cross, Perth Amboy; evening, St. Peter's, Perth Amboy.
- 24. St. John's in the Wilderness, Gibbsboro'.
- 25. A. M., Gibbsboro; P. M., Clementon; evening, Berlin.

CAMDEN.—The Year Book of St. Barnabas' mission chapel, the Rev. C. M. Hall, priest in charge, shows an astonishing growth, especially during the past year. Just seven years ago the chapel was opened, the Sunday school moving from an old boat house where it had met since the preceding September. The present priest was then but a layman, the Rev. J. H. Townsend, then rector of St. John's, Camden, having charge of the work. On Sept. 1, 1891, having completed his theological studies, the Rev. Mr. Hall was given formal charge of the work, and, under his direction and indefatigable personal labors, the work has grown beyond all expectation. The daily Eucharist is maintained throughout the year; the weekly choral Celebration has been a pronounced success; the Communion made since Jan. 1st, 1892, number 630. The mission has received a number of valuable gifts; viz., 12 small brass candlesticks, seven small sanctuary lamps, a memorial sanctuary lamp, a rood screen of yellow pine, a handsome altar desk, and a beautiful white silk cope, made entirely by members of the guild. The following parochial statistics speak for themselves: Celebrations, 391; Baptisms, 105; anointings, 2; marriages, 13; burials, 36; churchings, 8; other services, 607; sermons and addresses, 251; guild meetings, 124; parochial visits, 1,774; confirmed: St. Barnabas', 43, St. Augustine's, 2. Daily Matins and Evensong are said throughout the year, and all the work is performed by the priest in charge, assisted by lay workers. The Mission preached by the Rev. Fr. Betts, of Louisville, last November, has been productive of great spiritual results to the young mission. A new church building with more extensive accommodations for the working forces of the mission, is sorely needed. St. Barnabas' now fosters St. Agne's mission Sunday school, and St. Augustine's mission for the colored people, laymen conducting the special services held there, while the priest administers the Sacraments at stated times.

Ohio

Wm. Andrew Leonard, D. D., Bishop

The Bishop confirmed five members of St. Agnes' Deaf-Mute mission, at Grace church, Cleveland, on Sunday, Feb. 19th.

Indiana

David E. Knickerbacker, D. D., Bishop

Bishop Knickerbacker received the deaf-mutes of Indianapolis in the guild rooms of Christ church, on Saturday evening, Feb. 11th. He was assisted by the Rev. Messrs. Mann, Ranger, Carstensen, and Hunter. Refreshments were served by the King's Daughters of the parish. About 40 of the silent people, mostly communicants, were present. On the following day, Mr. Mann officiated thrice, once at the State School. At the third service in Christ church, he baptized five adult deaf-mutes, and Bishop Knickerbacker confirmed a class of six persons, members of St. Alban's Deaf-Mute mission.

The chapters of the Brotherhood of St. Andrew are doing good service in Indianapolis. Grace cathedral chapter has a mission Sunday school in a hall at North Indianapolis in a growing part of the city. They have about 50 children enrolled. In connection with it, services are held by the Rev. Mr. Sargent. St. Paul's chapter has taken charge of St. James' chapel, and during Lent is holding mission services with exhortations every evening. Christ church chapter has a flourishing Sunday school at West Indianapolis, and at its close a well-attended service is held. It is hoped to erect a chapel in connection with this school the present year. On the 24th of March a united service of the three chapters is to be held at St. Paul's, and a paper on Sunday school work is to be presented by a representative from each chapter. Each chapter has a flourishing Bible class composed of young men.

The Indianapolis clericus has decided to hold a parochial Mission in all the six churches of the city. It is to begin Jan. 13th, 1894, and continue for two weeks. The current year is to be used in preparation for the Mission, securing missionaries as early as possible and training workers to make it effective.

An effort is being made to hold a summer school of theology in August at Bishopthorpe Park, the summer home of the Bishop and clergy of Indiana. Prof. Gold, of the Western Theological Seminary, who has his cottage at the Park, will be in charge. Several courses of lectures are proposed. It is hoped a good number of the clergy will be able to avail themselves of the advantages the school will offer.

The Board of Managers of Missions

At its meeting, Tuesday, Feb. 14th, there were present three bishops, ten presbyters, and six laymen. The Rt. Rev. Dr. Starkey was called to the chair.

The general secretary announced the death of the Rt. Rev. Dr. Brooks, Bishop of Massachusetts, at his residence in Boston, on the 23d ultimo., whereupon the chairman invited the Board to prayer, and said the collect for All Saints' Day. The Rt. Rev. Dr. Scarborough addressed the Board upon the subject of the death of Bishop Brooks, and in the course of his remarks called particular attention to the editorial on page 45 of *The Spirit of Missions*, for February, as an admirable expression called forth by the lamentable bereavement which had excited the most widespread grief, and upon his motion, the text of the editorial was, by a rising vote, adopted by the Board.

Letters were submitted from seven of the bishops in the domestic field receiving appropriations from the Board for their missionary work, with regard to their appointments, etc., and the needful action was taken. The matter of appropriations for work in the new missionary jurisdictions, together with appropriations to the dioceses and jurisdictions from which they were set apart, was further considered, resulting in new appropriations to the missionary jurisdictions of Southern Florida, Western Colorado, and Spokane. It is proposed to publish in the April number of *The Spirit of Missions*, the full budget of appropriations, Domestic and Foreign. In view of the peculiar conditions in the States of Wyoming and Idaho, fully set forth in a letter from the Rt. Rev. Dr. Talbot, an extra appropriation was made to his jurisdiction from March 1st to Sept. 1st of \$500.

The Rt. Rev. Dr. Scarborough, chairman of the special committee of conference concerning the workings of the so-called "Geary law," for the exclusion of the Chinese, appointed at the November meeting, reported orally that such a conference as was proposed, representing twelve missionary and other organizations having work among the Chinese, was held in the Managers' room of the American Bible Society on Jan. 26th. This Society was represented by Bishop Scarborough, the Rev. Drs. Hoffman and Brown, and the Rev. Mr. Kimber. Two committees were appointed, one to prepare a statement to the Christian public with regard to the enormities of the said law (copies of which statement were handed to the members of the Board), and the other charged with the duty of securing from Congress the repeal of its obnoxious features. Of this latter committee, the Hon. John A. King was a member. Mr. King reported particulars of the visit of the committee to the Committee on Foreign Affairs of the House of Representatives, showing that there was little hope of any alleviation from this Congress; but stating that it was doubtful whether the provisions of the law could be put into operation because of the lack of adequate appropriation.

The committee on building the Church Missions House reported as follows:

Cost of land, - - - - -	\$175,000
Contracts for building, - - - - -	203,612
Architects' commissions, and supplementary estimates to complete building November 30th, 1893, - - - - -	40,000
	\$418,612
Contributions, - - - - -	341,607
Leaving the sum yet to be provided, - - - - -	\$ 77,000

Mr. George Bliss, the treasurer of the Society, was elected to membership in the Board of Managers. Mr. Bliss has since accepted the election.

Bring the Children

FROM THE REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH, GENERAL CONVENTION, 1892.

It is felt by many that the clergy should be reminded of the provision in the Prayer Book that children are to be brought to Confirmation, and that, while doubtless the clergy generally are diligent and faithful in preparing their candidates, whether children or adults, there are those who fail to devote to this preparation the time and painstaking labor that its solemn importance demands.

In this connection the committee are greatly grieved to say that they have learned on the best authority that there are many of the clergy who neglect to train their children and youth in the Church catechism, and to give them the benefit of a pastor's regular, personal catechizing. If this be so, there is need surely for an earnest plea that the Church's system as regards the training of the young may be faithfully and diligently carried out. The Sunday school has its use, but it may well be feared, nay, it must be feared, that to-day it is undertaking to do what the clergyman ought to do, and is in many ways harmful when it aims to be helpful. Here and there we find a model Sunday school, with trained and cultivated teachers; but in a large majority of cases it is the testimony of our clergy that the Sunday school is not what it ought to be; that teachers are put in charge of classes when they are entirely unfitted for their work; that they are irregular in attendance; that they have, many of them, no deep sense of their peculiar responsibility, and no ability to discharge it if they have. It does seem "passing strange" that while parents are careful to provide for their children the best possible instruction in secular knowledge, and to know beforehand who and what the teachers are whom they intrust with the education of their boys and girls, they do not hesitate to give the most important of all training and education of those who are so dear to them into the hands of they know not whom—of some good young person, it may be, who has just been confirmed, and, because she longs to be useful, has been asked to "take a class." And it is, if anything, still more strange that in our mission schools and in those parish Sunday schools whose scholars are of the poorer class, where the parents have neither the ability nor the disposition to inquire as to the fitness of the teacher to whom the spiritual instruction of their children is committed, so little attention is paid to the importance of securing teachers who are competent rightly to discharge their solemn and responsible duty. It is time that we should realize that Confirmation and a desire to be useful do not of necessity fit anybody to "take a class."

But we need not discuss at greater length the Sunday school question.

What concerns us all is that the Church knows nothing of Sunday schools, and has nothing to say about them, but that she does have a great deal to say as to the systematic, regular, faithful training and education of her baptized children.

Would to God that we might listen to her voice! Would to God that we might resolve diligently and faithfully to discharge our duty as she has defined it!

The rector is the shepherd of the flock. The lambs are intrusted to his care as well as the sheep. He cannot delegate his duty to another. He cannot share his privilege with another. No Sunday school teacher, however efficient, can relieve him of his burden. No Sunday school teacher, however successful, can be partaker of his joy. It is he, and he alone, who, following his Master, is to be the shepherd of the flock. It is he, and he alone, who is to take the lambs in his arms and carry them in his bosom.

The Church is a training-school. The duly commissioned teacher is the rector. The lessons to be taught are "all things which a Christian ought to know and believe to his soul's health." The text-book is the catechism.

It has been well said by one of our most respected bishops: "We are commissioned to teach, not our own peculiar views of the things to be believed and the things to be done, but what the Church teaches. This body of truth is presented to us in the Creed, the Lord's Prayer, and the Ten Commandments, and in the striking summaries and paraphrases of them which our short catechism contains. They contain truth so compact and terse in statement, that, as the intelligent teacher, familiar with the Scriptures, dwells on them, texts and incidents—impressive, pathetic, tender—from the historical books, the Prophets, the Psalms, the Gospels and the Epistles, rise up in the memory and leap forward ready to expand, illustrate, and enforce them. I fear these treasures are not adequately appreciated. Religious emotions are of high value, but they rise and fall. They are not perennial. Religious opinions rise up and flourish in each age, in individuals and little coteries, and are like the passing, highly colored cloud. They attract attention and pass away. But the great truths taught in the formulas just referred to, are not dependent upon emotion. They are not matters of opinion. They are seed-truth. They are capable of perpetual germination. Once lodged in the mind, they "spring and grow up and bring forth fruit, we know not how" (St. Mark iv: 27,) even though they be long inactive and apparently dead, and from their renewed life, holy emotions, and pious opinions, and right living, result, almost as a matter of course."

The Living Church

Chicago, March 4, 1893

Rev. C. W. Leffingwell, Editor

WHEN an exceedingly rich man is known to be ruthless and unprincipled in his methods of getting wealth, he is execrated all over the world, and when he dies without a single legacy to religion, or charity, or for the benefit of mankind, except those of his immediate kin, he is followed to his grave by maledictions. We do not say that he deserves better treatment. His hand has been against every man, and he need not expect any man's hand or voice to be raised for him. But what of the thousands of rich men who have lived and died in the same way? Their grasp has been less strong but not less relentless. They have pursued, but with less acumen, the same conscienceless methods. They have got what they could and have kept what they got, ignoring all claims of religion, of charity, of humanity. No work for the public good is due to their agency or gifts. They have had no care or concern for anything except to enrich themselves. Nobody especially cared for them, yet few realized how mean and unworthy their lives were. Nobody really respected them, yet few perceived how contemptible they were. But they were only millionaires! Perhaps a man ought not to do much for the world with the small income which he gets from the shrewd manipulation of a million or two. The income of a million at six per cent. is only sixty thousand dollars a year. A man in such circumstances could hardly afford to "take a whole pew." Such men are dying around us every year, leaving no sign except handsome monuments in the cemeteries and spendthrift heirs in the houses that were lately called by their names.

WE have been looking over a file of *The Boston Gazette* in the year 1813. There is no more effective way of gaining a correct idea of the life and thought of a past generation than through old newspapers. Not only the editorials, the correspondence, and the character of the news, but perhaps most of all the advertisements, are full of instruction. We learn from the *Gazette*, for example, that after two centuries of Puritanism, public lotteries are quite a matter of course. They were connected, indeed, with the most important and commendable enterprises and institutions. Here for instance is one called the "Plymouth Beach" Lottery. The reader is assured that by investing in a ticket he will not only have a chance of protecting himself against want, by drawing a prize of from \$500 to \$30,000, but he will be promoting a most worthy object, namely, "the preservation of the most ancient harbor in New England, but for which the lives of thousands must have been lost." "The patriotism and humanity of the public," are therefore solicited in behalf of this important enterprise. There is also a lottery for the benefit of Harvard College, another for Union College, besides others for sundry public purposes. It is quite evident that the most respectable classes of the community saw no impropriety in such schemes. All this has been changed, now for many years. The lottery has been suppressed by law, though under various disguises it still lingers as an adjunct of church fairs and "religious" festivals. But of late the fact that lotteries still flourish in Mexico has been made a count in the indictment against the religion of that country. It is urged as one reason why that religion should be uprooted and another introduced in its place. But no one thinks of condemning the religion of our forefathers in this country, because lotteries were tolerated. We have simply outgrown them and see things in a different light. Why may it not be so in old Mexico? What is needed is not a new

religion, always liable to produce more infidels than converts, but a reform of the old; not revolution but enlightenment.

OUR old friend, *The Southern Churchman*, has some amusing remarks on the expression, "Anglo-Catholic." Our contemporary does not understand this word, and we are concerned to see that it relies upon the assertions of certain Roman Catholic writers to prove that there is no such thing. We should not have expected to see so staunch a Protestant accepting such men as Archbishop Feehan and Cardinal Manning as infallible. The remarks of *The Southern Churchman* occur in the course of an attack upon a recent book by the Rev. F. J. Hall, of the Western Theological Seminary, entitled "The Doctrine of God," the first of a series of theological outlines intended primarily for the use of seminary students and clergymen. The undertaking, of which this volume is the first fruits, seems to us to be a very laudable one. It is in line with the earnest words of the Committee on the State of the Church, which was so favorably received at the late General Convention. That report declares the belief of the committee "that there has never been a time when the Church should be more carefully guarded against such utterances, [*viz.*: utterances manifesting great indistinctness of view of fundamental articles of the Christian Faith] than the present." The report proceeds to say that "sound theology, as the Church has received it, is, it should never be forgotten, an exact science, nay, the mother of all science, and a science in which all who are admitted to priest's orders should be thoroughly instructed."

A SCIENCE must start with certain assumptions. The Anglican Church directs its members to the early Church and to that body of doctrine which, scientifically formulated by the great councils and recognized teachers, was accepted as containing in scientific form the true interpretation of the revelation of God in the sacred Scriptures. Some interpretation there must be which is authoritative, unless we are to leave each man to frame his own, which no Christian sect, whatever its professions, has ever done. And this, which is the Catholic interpretation, is the one upon which this Church has always rested. The theology built upon this has been conveniently termed "Anglo-Catholic," to distinguish it from that which includes Roman innovations. There is nothing obscure about it, and most certainly it is not a matter of private judgment. The final adjustment of the Anglo-Catholic position was arrived at in the reign of Elizabeth, and Cardinal Manning is correct, in the quotation which our contemporary makes, in dating it from that period (though from the beginning, not from the end, of that reign). But to represent it as brought to end at the Revolution, that is, at the accession of William III., is simply to ignore history. We might as well represent the Catholic Church as coming to an end after the reign of Charlemagne. But it ought to be remembered that it was Cardinal Manning who branded the appeal to history as a heresy.

IT has often been observed that the Prayer Book is the best missionary agency which the Church possesses. The history of the American Church has supplied repeated instances of this. Perhaps the earliest and most notable case in point is seen in the history of the Church in Connecticut. It is well known that the first great impulse which the Church received in that quarter, the beginning of the movement which made episcopacy so strong that it was able within a few years to affect the legislation of the colony, and in the end to influence most beneficially the organization of the Church throughout the country after the Revolution, proceeded from the remarkable action of the president of Yale College, and several other members of the faculty in 1722. The declaration of these gentlemen in favor

of episcopacy at the commencement of that year was perhaps the most remarkable event which had occurred up to that time in the religious history of the colony. The leading spirit in this little band was the Rev. Samuel Johnson. "A good man in Guilford," says Dr. Beardsley, "blessed be his memory! had a Prayer Book, which he put into the hands of the youthful Johnson before he left his native town, and he read and re-read it until his mind was charged with its contents." He committed its prayers to memory and used them in his ministrations as a Congregational pastor. It was he who led his friends of the college to join him in the investigations which resulted in the conversion to the Church of seven men of the highest intellectual standing. It is clear from this history that the most powerful factor in the whole matter was the Prayer Book which a good man gave to his youthful friend.

AT the present day it is a common remark that the old prejudice against the Prayer Book and its services has largely passed away. All men acknowledge its unique beauty and its fascinating influence. In the churches of many Christian bodies its phrases may be heard. Services have been compiled from it which have become the regular order of public devotion in quarters formerly most opposed to "prayers out of a book." Such forms have been adopted through the irresistible force of circumstances, either because the ministers as well as their flocks have become wearied of the extempore method with its glaring abuses and its fundamental inadequacy for common worship, or, as some have frankly admitted, in order to check the tendency toward the Episcopal Church on the part of their young people. Among all the influences which have accelerated our growth in numbers, the missionary power of the Prayer Book stands first in importance. In fact there has been reason to fear that the sole reason why many persons have been drawn to the Church is because "they like the services." It is the worship of the Church on the æsthetic side merely, rather than any deep conviction of the truth of Church principles, which has won them to her fold. At the same time there is always hope that the constant use of these forms of worship, with their teaching power, will in the long run produce more thorough and lasting results. For it is undoubtedly true that the educating force of the Prayer Book in the case of those who use it habitually, is no less conspicuous than its winning power.

During the discussions of Church unity, objections to the Prayer Book have found no place; on the contrary, some of its warmest eulogiums have come from our brethren of other names. If the Apostolic Succession did not stand in the way, and perhaps some other matters of principle, it does not appear that the devotional system of the Church would present any appreciable obstacle. It has been a matter of surprise, in view of this which we take to be certainly true of those denominations with which any approach to unity is possible, that in certain directions the attempt should be made as a lure to supposed congregations, to sacrifice the Prayer Book. If such congregations are willing to accept episcopal supervision, it is urged that they ought to be admitted with permission to continue the use of any kind of service to which they have been accustomed or which they may prefer. It was attempted, as everybody knows at the late General Convention, to include in the very Constitution itself, a provision of this kind. It was hinted in some circles that remarkable results would soon appear, if this could be effected. The same idea is brought forward from time to time in certain Church papers. What Churchmen in general would like to know, and what we think they will insist upon knowing before they assent to such provisions, is the nature of the congregations or so-

cieties which are supposed to be ready, on these terms, to attach themselves to us? What are they? Has this agitation anything to do with a company of so-called "liberal" ministers, who are said to be ready to join the Episcopal Church, if they may bring their liberalism with them? The air is full of fine-sounding talk of "breadth" and "comprehensiveness," with infinite contempt for the narrowness of men who will not break with the traditions of the Church and launch forth into unknown seas. But we are satisfied that the staunch conservatism of the late Convention is the truest index of the spirit of the Church, and that she will bear the reproach of narrowness rather than assent to destructive measures for the sake of a fictitious unity.

Sermon Notes

BY THE REV. A. W. SNYDER

Who can tell how oft he offendeth? O cleanse Thou me from my secret faults. Keep Thy servant also from presumptuous sins, lest they get the dominion over me; so shall I be innocent from the great offence.—Psalm xix: 12, 13. Prayer Book Version.

Consider! Secret faults: presumptuous sins: their power of getting the dominion over a man; innocence from the great offence. "Who can tell how oft he offendeth?" Very few. Why? Chiefly because of secret sins. If not secret they would be known. In that case a man would know when he offendeth: for surely the conscience is so far true within that it warns of danger, tells when we offend, and prophecies of punishment. It does not tell us what is sinful; but when we know what is wrong it warns against transgression, records the fact when we transgress, and creates a certain fearful looking for of judgment. It is the danger signal as to known sins. But there are sins against which it does not witness—secret sins—perhaps not hidden from those around us, and certainly not from Him to whom no secrets are hid, but secret to us. They are sometimes hidden by ignorance, and sometimes it may be under the guise of supposed virtues. The cannibal kills and eats his captive: does not regard it as a sin, and so his conscience warns him not. But to steal from one of his own family or tribe, that he accounts wrong. So against that his conscience protests. Or in Christian countries, a man may, from his youth up, have been taught that it is right to lie if he thinks that thereby he can "help the Church." So he tells such lies, not guided by conscience. Jesuitism. * * * Again, there are many sins which are secret to those guilty of them because disguised it may be as virtues. A man says: "I believe in being frank and outspoken;" and then, on the pretense of ingenuousness, he allows himself in all manner of uncharitableness. Or he says: "I believe in telling the truth," and on the pretense of truthfulness, he indulges in rude and censorious speech. Or he ministers to his own vanity, or the devil's own sin of spiritual pride, in belaboring sins which he is not inclined to, while utterly unmindful of far worse sins that he has a mind to. * * *

Hence the necessity of cleansing from secret faults. Those secret from ignorance are made manifest by knowledge of God's will. This is to be gained from the study of Holy Scriptures, and especially from the teaching and example of our Blessed Lord. From the sins of self-deception and spiritual pride—in a word, hypocrisy—we can be saved only by the enlightening, sanctifying influences of the Holy Ghost. Hence the necessity of making the prayer of the Psalmist: "O cleanse Thou me of my secret faults." Hence the necessity of a renewed nature, of cleansing at the seat of all evil: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit." * * * Only when cleansed of secret faults can we hope to be kept from presumptuous sins. What are presumptuous sins? Those which we presume in committing. All known sins of which a man may be guilty, are presumptuous sins. A man knows that intemperance in strong drink is a sin; knows the ruin that it has brought to those around him, and yet he is guilty of it. He presumes upon his ability to go so far and no further; to allow himself in this sin and yet keep it from getting the dominion over him. He makes an awful mistake. It gets the dominion over him. He becomes the slave of that evil habit. * * * A man uses trust funds presuming that he will be able to replace them, and becomes an embezzler,

a thief, a forger, a perjurer, a suicide. A man knows that it is his duty to confess Christ before men, to do God's will, to "seek first the kingdom of God and His righteousness," but he says, in his heart, there will be "a more convenient season;" "I can be baptized any time," or "the bishop will come again; I can be confirmed the next time; I will feel like it in the future." He presumes on the ability to turn to God when he will; presumes on living to an old age, or at least many years yet; presumes that some time his temptations will be less and his strength greater; and little by little he settles down into a careless, irreligious life. Every neglect makes neglect easier, every stifling of conscience makes its voice the fainter; and so he comes at last to live as "having no hope, and without God in the world." That is, the man's presumptuous sins have got the dominion over him. He has become their slave. In other words, he is a lost man. In the words of the Psalmist, he is not "innocent from the great offence." The great offence does not seem to be any single sin, any one act, but the common, the comprehensive sin of apostacy from God, a fixed state of alienation from God—spiritual death.

Open the Churches

BY THE REV. G. WOOLSEY HODGE, M. A.

Who, engaged in a secular business, would ever think of investing fifty, an hundred, three hundred thousand dollars in a building, and using it only three hours a week? Yet is not that exactly what we do with our churches? We have churches worth half a million of dollars or more, and they are kept tight shut up, of no earthly use to any one from one week's end to another, except during a couple of services of a Sunday, and perhaps one of a week-day evening; and those services are attended by perhaps two or three hundred people at the most. Looking at the matter thus from a purely economic point of view, is it not very poor use of so much invested capital? And if it is recollected that this money was given for the glory of God and for the spiritual benefit of men, is it not a sin to allow it to lie thus idle?

If it is asked how it can be more used, we answer: *First.* By having more frequent Sunday services. All people cannot go to church at the same hour. There are numbers of people who, from the nature of their engagements, can never go either in the middle of the day or in the afternoon or evening, when services are generally held, but who might go to an early morning service, or either in the afternoon or evening if there were services at both hours. If it is the aim of the Church, as it should be, to reach and accommodate all classes of people, there should be, if possible, a continuous stream of services all day Sunday, and different kinds of services, some adapted to grown people, others for children, some for plain people, and others for those more cultivated.

Second. There should be services every day in the week, and at different hours, so as to make it possible for persons of different occupations to attend them. If daily worship and prayer to God are necessary, the Church should set the example, and make provision therefor. How can a church, shut up every day in the week but one, teach that duty? But whether the people attend or not, the open church and daily service are a witness and reminder to the people of their duty. The clergy should read their Bibles and say their prayers every day, and they can do it better and more fully if they say their office publicly in the church than if they recite it privately, and they will be giving their people the opportunity to take part in it. And many informal and profitable instructions could be given at such services to different classes of people. The constant effort of the Church should be to bring religion into the daily life of men, keep it constantly in their minds; and a daily service is most useful in this respect, even though many may not be able to attend it.

Third. Leave the church open always throughout the day. The mere open door of the church will be a reminder to each passer-by that there is something else to be thought of and attended to, than the affairs of this world; that there is a Heavenly Father whose house has been set up on earth to be the comfort and refuge of all the sons of men. It might make the homeless and the outcast feel that there was one place, and that the richest and best, which he might call his own, and where he had a right and welcome. It might make him feel that his fellow-men who built that house for this pur-

pose, had some sympathy for him. And if but one soul, in the course of a century, was led thus to God, and made to feel thus about religion and his fellow-men, it were worth not only the keeping open, but the building of a church, for our Lord Himself hath taught us that the value of a soul is greater than the wealth of the whole world.

But the open church is useful, not only perchance to save men, but to comfort and help them. It is in the midst of our daily life that we need the restraints, the teachings, the consolations of religion. And if men knew that there was always a quiet, sacred place of refuge where they could fly when temptation or trial comes upon them, there to battle with the temptation or passion that besets them, or seek the strength to bear the loss or grief that comes to them, how invaluable might it not be?

How many are there living in homes where there is no religion or opportunity for its exercise, who might find the church a place where they might learn, and delight, to pray? He or she who shares a room with some stranger in a crowded boarding house, in whose presence there might be a timidity about kneeling or spending time in devotion, might rejoice to do so in a church, and the practice prove the controlling influence of the life. And who, that believes in the efficacy of prayer, could venture to estimate the amount of blessing that might be called down upon himself, the clergy and worshippers of the Church, or the special objects in which he is interested, by the prayers of the casual worshipper, invited as every one entering a church should be, to pray for these purposes?

How great, too, may be the teaching power of the open church. A church built in accordance with any idea of architectural propriety will be a continual teacher and inculcator of the sublime truths of our faith. One recognizes at once the purpose for which it is erected, and in proportion to its richness and beauty will be the force with which it raises the soul to the appreciation of heavenly things. And the sacredness and solemnity of its interior, the symbolism of its various parts, its windows, pictures, statues, the memorials of the dead, all have their lessons, associations, sympathies, for men in their various states of ignorance or need. There is no mode of teaching so effective as the object lesson. We gain more from the Church in this way at our Sunday services than we do from the words uttered. And should we not continue it through the week, and extend it to many who never would come of a Sunday? The State, or private beneficence, supports at great expense art galleries, museums, libraries, and schools for the benefit of the people. The Church is all these in one, and having a more necessary and important purpose. Let them be kept open all the time, and their benefits extended to all whom they can reach.

So there are many practical advantages to the work of a church in its being always open. Thus it is known where the minister can be found at certain times, or messages left for him; church workers can meet at any time without let or hindrance, or need of previous consent or inquiry or provision for the church or school building being opened or warmed. And persons having things to send to the church, gifts for Dorcas or missionary work, books and papers for Sunday school and guilds, etc., know that they can send them at any time without looking up the sexton and making appointments for certain hours.

These are some of the uses of an open church. But the mere look of the thing should be sufficient to determine our action in regard to them. Of all inhospitable and useless-looking things, closed churches are to our minds the greatest. It conveys the idea that they who built them, built them only for themselves, and had no care or interest whether others were benefitted by them or not, and thought it worth while to use them but very little themselves. Is that the purpose for which the Church of God exists? Is that the object lesson it should teach? Does the Church fail to realize how far short it falls of accomplishing the work given it to do, and can it afford to neglect any means that can give hope even of reaching more people and doing more good? Sins of omission are as great as those of commission. So for the authorities of the Church to neglect to use the means at their command to do the Church's work, is merely sinful.

As to the cost of keeping churches open, the only one we know of would be that involved in heating them in winter. To this we would say, that if a parish is too poor to bear that expense, it would be better to lea-

the church open without any heat than to close it. But the cost of keeping up a small fire in a church throughout the winter, would be found very little more than that of making up a new fire in a cold building for every Sunday. As to danger of sacrilege or injury to church property, many instances can be pointed to of churches both in the city and country, which have been left open many years without anything of the kind occurring. In fact, we think closed churches are more frequently and easily robbed than open ones. And there is a very easy expedient by which this can be guarded against. Every rector has among his recipients of Communion alms some person, man or woman, too old or infirm for active labor, who might very well act as guard of the church while open, and thus do something in return for the aid received.

With no objections but these, which can be so easily obviated, to urge against it, what excuse is there for any church remaining closed?

Letters to the Editor

A HELPFUL BOOK

To the Editor of *The Living Church*

Kindly permit me through your paper to direct attention to an important work on Christian evidences which has been a great help to many in their search for truth, and has been highly recommended by eminent Christian workers. I refer to "A Square Talk to Young Men about the Inspiration of the Bible," which is published by the Scriptural Tract Repository, 47 Cornhill, Boston, Mass. Let me advise all who have communication with skeptics, to procure a copy.

Kingston, Ontario.

T. D. ALLEN.

MISSIONARY BOXES

To the Editor of *The Living Church*

Seeing letters in reply to R.'s (which I did not see, but can infer contents) I feel that, though the letter signed Wm. Wilkinson is better than anything I can write, yet, as I am a missionary's wife, I thought I would like to write a few lines on the subject. My experience is that the missionary boxes are an invaluable help and quite as good as cash. We have had several, and I do not know what we would do without them. Our salary could not anything like supply us. That is not all. What a help the made-up garments and household linen are where there is a family of small children and salary insufficient to hire help, and sometimes (as is the case with us) the wife not very strong, no one but the recipients can know. Then again, the many things, large and small, which are sent without the asking, show such loving motherly thought. The Woman's Auxiliary is, in my estimation, a most noble work. The kind letters full of interest from the ladies cheer you so. Then the anticipation and realization, no words of mine can express.

A MISSIONARY'S WIFE.

Wakefield, Kan.

THE OLD IS BETTER

To the Editor of *The Living Church*

Not long ago a certain "Rev." who teaches theology in one of our leading denominational colleges, told me that he had that day astonished his class by telling them that God could sin, and when I told him that I joined in this surprise, he sought to defend his position by arguing from God's almightiness. If He is almighty, then He must also be able to sin! This same professor came to me one day to ask if the Apostolic Fathers and the Apostolic Constitution were one and the same thing. It is men such as these who have no use for patristic theology, who in their own conceit feel themselves fully capable of formulating creeds. But what kind of creeds are they? Such as stand for to-day but need changing to-morrow to meet the new requirements and the new ways of thinking. What hope is there for the Church to make any great forward strides so long as our sectarian friends have such kind of teachers?

On the other hand, is it not also a warning to us? There is a tendency in certain quarters to make light of the teaching which the Church has inherited from the past, and to regard the old doctrines as of little worth in meeting the requirements of the present day. But if there is one requirement more urgent than another, in this day of doubt and uncertainty, of change and flux, it is the holding fast to the Faith once delivered to the saints. What men need and what men will accept to-day as gladly as in the days of old, is the doctrine of God as laid down in the Creed, as One to Whom they can pray and in Whom they can trust. Positive teaching alone can meet successfully the vagaries of spiritualism, theosophy, Christian scientism, and all things that exalt themselves against God and seek to make the redemptive work of our Lord Jesus Christ of none effect.

Moorehead, Minn.

GEO. H. MUELLER.

THE PEW-RENTING PLAN

To the Editor of *The Living Church*

Whatever may be said for the plan of renting pews to pay parochial expenses, the fact remains that it keeps out of our churches a large number of families who would be glad to come, but "cannot afford it." We all know that there are many families in every parish who are honest, industrious, and poor. Life for them is a constant struggle. How to meet the necessary daily expenses; how to avoid debt—these are the ever-present problems of life. There are many young children included in this class who need the culture and guidance of the Church. The parents in their daily drudgery, need the help the Church can give to all such struggling souls. Can they have this help? No. If they come to church and bring their children, and do not rent a pew, they are regarded as "ecclesiastical dead beats," to use the language of Dr. McKnight in *The Churchman*. It is quite impossible for them, in their circumstances, to pay twenty, thirty, or forty dollars a year for pew rent, and so these families, who would like to come to church "if they could afford it," drift away, and are lost to the Church. In many cases, these struggling families after awhile see better days, and the children may rise greatly in the social scale; but the habit of church-going has not been formed; the Church has failed to reach them; and their loss—who can estimate?

They would have been glad to pay something toward the support of the church, but they could not pay the rent demanded, and were too proud to come as paupers.

Would it not be a better and healthier condition of things, if a hundred families should come to church who could pay only five dollars each a year, than that they should be kept away, and one rich man should come instead, and pay five hundred dollars? When St. John the Baptist sent to our Lord the question: "Art thou He that should come?" what answer does Jesus return? "Tell John how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised"—and what else? what is the climax?—"to the poor the Gospel is preached."

I often think when I look at the minister standing before the congregation preaching Christ's Gospel, what if the Master himself should appear in bodily presence at his side and look over the congregation; the comfortable, respectable congregation, all nicely ranged before Him, according to the size of their income, the richer along the middle, and the poorer in regularly descending scale toward the front and back of the church. As His loving, piercing eye searched through the worshipping ranks, would He not turn to His ambassador with the question: "Where are My poor?"

How would His servant dare to meet that eye with the excuse: "Lord, we found it easier on the whole, to charge a pretty high figure for our pews; we could in that way raise the minister's salary more easily; and, of course, the poor cannot pay such prices!"

And still we pray: "Thy kingdom come."

DISCIPLE.

AUTHORIZED POINTING OF THE PSALMS AND CANTICLES

To the Editor of *The Living Church*

In the last General Convention there were two movements to this end.

The first was introduced by a clerical deputy from Central New York, and after some modifications in the House of Bishops, resulted in the appointment of a commission of three bishops, three presbyters, and three laymen, "to prepare a system of pointing for the Canticles, the *Gloria Patri*, and the whole book of Psalms, the same to be reported to the next General Convention for its approval and recommendation to the use of the Church."

The second movement was started on the principle that the pointing of the Psalms and of the Canticles were two distinct things and should be treated differently; and that if a pointing of the Canticles could be put into the hands of all Churchmen with the assurance that it was carefully and skillfully prepared, it would gradually and steadily come into general use without special legislation imposing it.

The difference between the Psalter and the Canticles is this: The pointing of the Canticles is in the large majority of cases memorized, and congregations join in without books. Many sing them heartily who do not know what the marks used for pointing mean. It is the opposite with the Psalter. A book and a knowledge of pointing is almost a necessity. Scarcely any person is so familiar with the whole book of Psalms, in any one system of pointing, as to join heartily in the singing of the "Psalms for the Day" without a pointed Psalter in hand.

Impressed with these facts, and also that the publication of the new Hymnal afforded an opportunity not likely again to be met with for a generation, of putting the pointing of the Canticles into the hands of all Churchmen, and that with no extra expense, the Assistant Bishop of Central Pennsylvania introduced this resolution, which was adopted by both houses:

Resolved: The House of Deputies concurring, that a commission be constituted with power to make a pointing for music of the *Gloria Patri*, the Canticles of Morning Prayer, including *Te Deum Laudamus* and *Benedicite Omnia Opera Domini*, and the Canticles of Evening Prayer, together with the anthems for Easter Day and Thanksgiving Day, and to print the same in the Hymnal as an appendix.

The members of this commission are the Bishops of Maine, Pittsburg, and Georgia; the Rev. Dr. Hodges of Maryland, the Rev. Dr. Hutchins of Massachusetts, and the Rev. Mr. Bennett of New Jersey; Messrs. George E. Stubbs, George Wm. Warren, and Minton Pyne.

The names of these men are a guarantee that the work will be well done.

When in time it reaches all our parishes, it will naturally be the one used for conventions, missionary gatherings, Woman's Auxiliary meetings, and union services; and so it will gradually gain the ear and affection of the whole Church, and bring about somewhat of the uniformity so much desired.

H. L. FOOTE.

SINGING IN THE SCHOOLS

To the Editor of *The Living Church*

I was disappointed to read your approval of the action of the Governor of New York in vetoing the bill for making music a part of common school education in the State. I think that I voice the sentiment of very many educators that the Governor has done a grievous wrong to the cause of education; and, in the name of science, I protest against placing music in the same category with china painting.

I agree that the teaching of music would be out of place in a business college; but a business college is a different thing from a common school. A common school is for the purpose of giving a child an education. A business college or a theological college, or a school of mines, are for the purpose of training persons, already educated, for their chosen professions. The question to be settled is: "Is music an educator, the same as language or mathematics?" If so, then education is not complete without it. We have the highest philosophical authority that music is an educator. Says Plato: "The harmony whose vibrations are related to the emotion of our soul seems not to have been given to us for unreasonable sensual pleasure, but to classify and resolve the dissonances of our soul, as the rhythm serves to assist in regulating this inwardly confused state. Thus exists music for the education of mankind; it should develop the soul of man, and as such, it ought to be the second element of all education. It extends thus to all parts of the soul, not only improving the faculties of the mind for arts, but those for sciences also; awakening finally the love for the beautiful as well as for the good."

If the Pythagorean doctrine is true that mathematics is the first element of education, it can be proved that Plato's judgment of music as an educator is correct. Says a Pythagorean writer (the Pseudo-Philolans, circa B. C. 500): "Like is known by like, but it is by number that things are brought into harmonious relations to the soul. The understanding, developed by mathematical study, is the organ of knowledge. Musical harmony depends on a certain numerical proportion in the lengths of musical strings. The octave, in particular, or harmony in the narrower sense, depends on the ratio, 1:2, which includes the two ratios of the fourth (3:4) and the fifth (2:3 or 4:6)."

Thus, music is the perfection of mathematics, its flower and its fruit. Hence, if mathematics is an educator, the education of the faculties of the soul, by this means, is incomplete if music be omitted. For education is not the putting of anything into the mind, but the drawing out of the innate faculties of the soul. And music, taught both as a science and an art, is pre-eminently adapted to this end.

Did you ever hear the school children of Chicago sing? I did once—three hundred of them, under the masterly direction of Tomlins—and the memory of it will be with me always. And I believe that those children, who rendered so perfectly the great trio of Cherubini, received an education which the children of the New York schools will sadly miss if the Governor's veto shall prevail. So I would say to his excellency, with all due respect: "Don't be a gradgrind."

J. D. HERRON.

The Building of Zion

BY M. E. L.

We read in the Bible story
Of Solomon's temple fair,
Built to Jehovah's glory,
No sound of the hammer there;
That far from the place of building,
Each beautiful piece was wrought,
The stone and the iron and the gilding,
And then to the temple brought.

From the splendor of early morning
The echo-less work went on,
Till twilight's lengthened warning
Told that the day was gone;
Slowly and surely the temple grew
Into its beautiful whole,
And none of its sacred precincts knew
The sound of the workman's tool.

And now in the land of peace untold,
A city's walls uprear,
Grandeur than Solomon's fame of old,
Beyond all knowledge fair.
The houses are built of polished stone,
Of beaten gold the ways,
And all through the width of its wondrous zone
Glisten the jewels' rays.

Somewhere in the heart of this world below,
In the midst of its ceaseless din,
Surrounded by wickedness and woe,
By suffering and by sin,
Beautiful stones are being prepared,
With patient labor and skill;
No toil is grudged, no pain is spared,
For the niche they have to fill.

There, in the hospital's sunny ward,
The couch of pain upon,
Where labor and skill again are stored,
The silent work goes on;
Beautiful rubies are brought to view,
And pearls that are chaste and fair,
By keenest pain that the worker knew,
By days and nights of care.

Far out in the wilds of heathen lands,
Low is the timber laid
By workers who toil with patient hands,
And faith that is undismayed
Somewhere in the country's stillest life
By nature's sheeny fold,
Where life seems free of care and strife,
Is worked the beaten gold.

And ever and always, day by day,
The beautiful work goes on,
The Master moveth the blocks away
That His seal is set upon,
Jewels and gold, iron and stone,
Meet for the city fair.
Wonderful thought—each one alone
Has the block of his soul to prepare!

Personal Mention

The Rev. Carroll E. Harding has become rector of the church of Our Saviour and chaplain of the Church Home, Baltimore, Md. His address is 1639 McElderry st.

The Rev. R. W. Rhames has resigned St. John's church, Wichita, Kas., but continues as dean of the South-western Convocation and in charge of Harper & Barber Counties. Address: 536 N. Lawrence ave., Wichita, Kas.

The Rev. B. T. Bensted's address, after March 1st, will be Lancaster, Wis.

The Rev. Charles A. Jessup, who lately resigned the position of precentor of the cathedral of the Incarnation, Garden City, has taken up work as assistant to the Rev. Dr. Hodges in St. Paul's church, Baltimore, Md.

The Rev. O. M. Yerger, rector of Holy Innocents' church, Auburn, Ala., has accepted a call to the rectorship of Emmanuel church, Harrisonburg, S. Va., and will enter upon his duties May 1st.

The Rev. T. B. Houghton has resigned the rectorship of St. Thomas', Windsor, East Carolina.

The Rev. Jefferson R. Taylor has resigned the rectorship of Trinity church, Moundsville, W. Va.

The Rev. C. F. Drake should be addressed, until further notice, South Parsons ave., Flushing, L. I., N. Y.

The Rev. F. C. Cowper has resigned the rectorship of St. James' church, Amesbury, Mass., to take effect at once. Address will remain unchanged for the present.

The Rev. Wm. E. Wright having accepted the rectorship of St. Andrew's church, Big Rapids, Mich., may be addressed accordingly.

The Rev. S. F. Hotchkin having been elected registrar of the diocese of Pennsylvania, would be pleased to receive any printed matter that may be useful. Direct to the Episcopal Academy, 1324 Locust st., Philadelphia, Pa.

The Rev. Frank Pinckney Clark, of Chicopee, Mass., has accepted the incumbency of the Episcopal Hospital Mission, Phila., to fill the vacancy caused by the resignation of the Rev. Dr. Lovejoy. He assumed charge on the 1st Sunday in Lent. He may now be addressed at 156 East Huntington st., Philadelphia, Pa.

The address of the Rev. William B. Bodine, D.D., rector of the church of the Saviour, West Philadelphia, Pa., is 114 South 40th st.

The Rev. R. Bowden Shepherd will, for the present, remain as the assistant minister at the church of the Epiphany, Philadelphia.

The Rev. W. W. Rutherford, one of the assistant clergy at St. Mark's church, Philadelphia, will resign after Easter to accept a similar position at the church of St. Ignatius, New York City.

The Rev. W. M. Harrison in charge of the chapel of the Episcopal hospital, Philadelphia, leaves the city for Europe during the present month, returning in July.

To Correspondents

E. L. T.—I. We do not know whether the statement you quote is correct, but we notice that *The Irish Ecclesiastical Gazette* says that "the increase of Popery in Great Britain in 1892 is represented by 17 priests, 25 chapels, 3 monasteries, 14 nunneries, and 3 peers of the realm. Not much, considering the increase of population."
2. There are more than twenty-five thousand clergy in the Church of England, not counting those of the colonial churches.

R. A. L. F.—We cannot find in works accessible to us any mention of Arnoldus, Abbot of Bonnevaux, (or Bonevallis). The monastery itself was an off-shoot of Clairvaux, St. Bernard's foundation. Amedeus, a relative of the Emperor Conrad III, entered this same monastery, and died "in the odour of sanctity in 1140." This is perhaps the Amedeus you are in search of. We know nothing about his writings.

M. V. B.—We do not know the book entitled "The Gospel for the Very Young," nor who published it. Messrs. Fred'k Warne & Co., New York City, have advertised in our columns, "The Life of our Lord, in simple language for Little Children," price 50 cts., which we commended in our book review department.

F. C. J.—The alteration in Ps. lxxxvii: 4 in the new Prayer Book was intentional. In the original Hebrew as well as in the Greek and Latin versions, "Behold" is an interjection. In the earliest English Bibles the reading is "Behold, yea." But the error is very old. It appears first in the Bible of 1540 and passed into the later Bibles and so into the Prayer Books. There are remarks on the subject in a note to the appendix to the "Report of the Joint Committee on the Standard Book of Common Prayer" presented to the General Convention of 1892. This appendix is by the Rev. Frederick Gibson, of Baltimore, the highest authority on such points in the American Church.

Ordinations

St. Matthias' Day, in St. Paul's church, Pawtucket, R. I., the Bishop admitted to the diaconate, Mr. A. H. T. Holmgren. The candidate was presented by the Rev. T. B. Foster, rector of the parish. The sermon was preached by the Bishop. The Rev. Mr. Holmgren will have charge of the Swedish congregation of St. Clara at present worshipping in St. Paul's church.

At Grace church, Lyons, N. Y., the Rev. John R. Harding, rector, Bishop Coxe admitted to the diaconate, on Friday in Ember week, St. Matthias' Day, Messrs. F. K. Beecher and T. E. Calvert. There were present in the chancel with the Bishop, the Rev. Prof. C. W. Hayes, of the De Lancy Divinity School, and the Rev. Messrs. J. P. Foster, J. E. Goodhue, E. H. Edson, and the rector. The Bishop preached from I Peter v: 3, and at the close of the sermon introduced the candidates to a large and deeply interested congregation, commenting in eloquent and impressive terms upon the unusual interest of the occasion. Both candidates are men of sound learning and had been dearly loved by the flocks over which they had presided with distinction. Mr. Beecher came from the Congregationalists and Mr. Calvert from the kirk of Scotland. Of the newly-ordained deacons, the Rev. F. K. Beecher is in charge at Sodus and the Rev. T. E. Calvert is assistant to the rector of Trinity, Buffalo.

Notices

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

Died

BATTEN.—On the 23rd inst., of diphtheria, at her parent's residence, 4805 Regent st., Philadelphia, Emma C., daughter of the Rev. Loring W. and Clara W. Batten, aged 6 years.

PUTNAM.—Entered into eternal life towards evening on Feb. 14, 1893, John Fair Putnam, youngest son of the late Rev. A. F. Putnam, of Salt Lake City.

BIGELOW.—Entered into rest Feb. 7th, at her residence, Seton Cottage, Picou, Ontario, aged 76, Rebecca Edwards Ogden, widow of the late A. Bigelow, and third daughter of the late Gouverneur Ogden, of Waddington, N. Y.

"Her children rise up and call her blessed."

Appeals

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 supports, without charge, incurable women and girls who have no other means of support. Being unendowed, it appeals to the benevolent for a regular supply of the means for carrying on its incessant work. The treasurer, BEVERLY CHEW, Esq., 39 Wall st., will gratefully receive contributions, the need of which is always pressing.

A LENTEN APPEAL FROM ASCENSION PARISH, ONTONAGON, MICH.

The church of the Ascension, Ontonagon, Mich., is a frame building, and was erected in 1856; is the oldest Episcopal church in the Upper Peninsula; heated in winter by only two cracked old stoves and is sadly in need of repair.

We propose, if kind friends will assist us, to put in a furnace, another floor, and carpet the church, we also require new pews and windows for it, the present windows having been blown in by a severe storm, which also strained the building considerably. About \$1500 will be required for this purpose, and contributions large or small, may be sent to the rector, the Rev. PERCY G. ROBINSON, the Rectory, Ontonagon, Mich., who will gladly acknowledge same by private letter, or in THE LIVING CHURCH.

N. B.—See also Diocesan News under heading of Northern Michigan, in this issue of THE LIVING CHURCH.

APPEAL FOR NEEDY CLERGYMAN

A clergyman located in the most neglected mission field in the diocese of North Carolina, has bought a small farm, the proceeds of which supplement his small salary and enable him to labor in this section. But he finds that his present salary will not enable him to keep up the payments, and he will be obliged to give up his home, lose what he has already paid, and leave the field. Will some one who is able help this missionary to save his home where he is willing to spend his life, and work where there is greatest need. \$500 would so help as to enable him to meet the other payments. Any amount would be helpful. Send contributions to the Bishop of the diocese at Raleigh, N. C.

A COMMUNICANT.

I cordially approve of the above appeal; I trust that this zealous and active missionary for whom the appeal is made, may find that sympathy and aid which will prove so very helpful to him.

THEODORE B. LYMAN,
Bishop of North Carolina.

ANOTHER APPEAL FROM GLENWOOD, MINN.

Glenwood is on the old Indian trail that ran from Lake Winnipeg to St. Paul. The long line of squeaking carts bearing furs and pelts passed along the brow of the hill overhanging Lake Minnewaska, a reminder of the Sea of Galilee, on the bosom of which walked, and slept, and taught the Son of Man. From the

base of the higher hills, Glenwood is abundantly supplied from living fountains of water, clear as crystal. Oh, that one would give us to drink more freely of the water that proceedeth out of the throne of God and of the Lamb!

We wish to build a church. We owned the land. We sent out an appeal in the autumn. And, after our bazar, all told, we had \$200. We require at least, \$800 more. Time presses. We ask for more. We appeal also for fancy and useful articles of any description that we may sell privately or in a bazar. And nothing would find more ready sale than second-hand furs; for, unprotected by the skin of the wild beast, none, without peril, can long endure the sweeping, penetrating winter blast of the Minnesota prairie.

Address MISS FANNIE CHANDLER, Ladies' Guild,
Glenwood, Pope County, Minn.

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 vestry applied to the Rev. Dr. Dean R. Babbitt, rector of St. John's church, Saginaw, to save their church. With consent of the Bishop, Dr. Babbitt superintended 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. If the mortgage is not immediately raised, the parish will be extinguished. 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 communicants, but they are poor and able to pay only current expenses. 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 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 ENDORSEMENT

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.

Foreign missions in China, Japan, Africa, Greece, and Haiti. Salaries of twenty bishops; stipends of 1200 missionaries, besides support 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.

Acknowledgements

The members of St. Thomas' Mission, Sturgis, S. D., make grateful acknowledgment of the gift of a set of Eucharistic vessels from the Rev. J. C. Quinn of Mason City, Iowa, in answer to an appeal which recently appeared in THE LIVING CHURCH.

Church and Parish

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

FOR SALE.—Valuables. A minister, without work or health, offers valuables for sale. Address VALUABLES, office of THE LIVING CHURCH.

WILL not every Churchman interested in aggressive Catholic work send me some constant help to carry on our campaign at St. Barnabas', Camden, N. J.? We need three hundred dollars now. CHARLES MERCER HALL, Priest-in-charge.

A PRIEST of the Church, accustomed to extempore speaking and lecturing, would undertake full work for the season of Lent for any parish needing such services. Address CLERICUS, 1744 V st., N. W., Washington, D. C.

The Bishop of Western Colorado needs an energetic priest at once. Farming community, good salary, splendid field. Address with references, Grand Junction.

WANTED immediately, an organist who can teach piano and voice. Two-manual organ, blown by water engine. Address RECTOR CHRIST CHURCH, Yankton, S. D.

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

Wants

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

FOR SALE.—Day school in the South, a well-established school for young ladies and girls, present number sixty-five. Splendid opening for boarding school. Address H. H., care LIVING CHURCH.

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

Choir and Study

Through Lenten Wilds

BY W. B. C.

Through Lenten wilds afar

The wicket gates of Easter, see, are swinging;
Above the moans of warThe peans of the victors loudly ringing.
Put on the purple of thy grief and shame
If thou would'st worthy bear thy Leader's name.

From Lenten hill-tops see

Temptation's world in panoramic beauty
Before thee spread; but what is that to thee?
Here, 'mid these rocks and thorns, thy holy duty.
Strip bare the altars of thy lust and pride,
And humbly walk by thy great Leader's side.

From Lenten vigils rise

To clearer heights of vision spiritual;
Look up, not down; behold the nearing prize;
This lower plane is dust and ashes all.
So shall the sackcloth of thy toil and fast
Turn to the gleam of banquet robes at last.

From Lenten peace and prayer,

Love, faith, and hope go on to Kedron's brink;
For evening in Gethsemane prepare;
Guard well thy path—thou must not fail or sink.
He who looks back upon Golgotha's way,
Has no sweet part in yon near Easter Day.

Up to yon bloody hill

Must thou with Him, the Heavenly Martyr, go;
Must linger there, must see the sacred rill.
Of His dear blood for thy salvation flow;
Thence to the garden tomb, to watch beside
His blessed sleep—the sinless Crucified.

Then at the dawn—oh, dawn of dawns most sweet,

Proudly, and gay with palms and roses crowned,
Casting thy dross before His conquering feet,
Embrace His knees upon that holy ground.
Rising with Him, in Easter brightness, see,
The angels join in thy dear jubilee!

We note with much satisfaction what may be properly termed a service of instruction and exemplification, held in St. Agnes' chapel, 92nd st., New York, a few evenings since, arranged under the joint auspices of the Rev. Dr. Bradley, Dean Hoffman, and Mr. G. E. Stubbs, for the especial benefit of the students of the General Theological Seminary. No better place could have been selected, and no choir, or choral work, in New York is better worth a reverent study than that at St. Agnes', both as regards general fitness of selection and singular beauty of delivery. There was a delicate recognition of the work Mr. Stubbs has undertaken in past years for the methodical and regulated instruction of the seminarians, and he has developed exceptional qualifications in this illustrative service. While the selections do not lie outside the regular lines of parish music, they afford an excellent study of current Anglican composition. The service was choral, beautifully rendered. The Psalms were 148, 149, 150. The *Magnificat* and *Nunc Dimittis* were sung to Dr. Mann's ever-welcome setting in A flat. The anthem was "Fear not, O land," one of Dr. Goss' most majestic and inspiring compositions, and for the offertory, Dr. Sullivan's very beautiful "I will mention the lovingkindness of the Lord," completing the splendid *ensemble* of the service. An address, full of helpful and valuable suggestion, was delivered by the Rev. H. H. Oberly, rector of Christ church, Elizabeth, N. J. There is a distinct practical value in such incidental service exemplifications independently of any didactic instruction.

At intervals sundry volumes of verses are gathered out of the current publications sent in for literary notice and these we "bunch" from time to time for a comparative, although brief, survey; very grateful, too, for even these scant wayside blossoms, relieving, as they do, the monotonous materialism of the crowded and bewildering currents of the world-life gathering volume and violence as they sweep by us. Here is the synopsis:

Poetry of the Gathered Years. Compiled by M. H. Chicago: A. C. McClurg & Co. Price, \$1.00.

Wanderers. The Poems of William Winter. New edition. New York: Macmillan & Co. 1892. Price, 75 cents.

Rowen: "Second Crop" Songs. H. C. Bunner. New York: Charles Scribner's Sons. Price, \$1.25.

With Trumpet and Drum. By Eugene Field. New York: Charles Scribner's Sons. Price, \$1.00.

The Winter Hour and Other Poems. By Robert Underwood Johnson. New York: The Century Co.

Songs and Sonnets and Other Poems. By Maurice Francis Egan. Chicago: A. C. McClurg & Co. Price, \$1.00.

The Knight of Intercession and Other Poems. By S. J. Stone, M. A. Seventh edition. New York: Longmans, Green & Co. Price, \$2.00.

In "The Poetry of the Gathered Years," M. A. has compiled a richly-harmonied tetrachord, resonant with both major and minor tones, which runs thus: After a mellifluous prelude by Lucy Larcom, comes September, Thirty-five; October, Two-Score and Ten; November, Three-Score; December, Seven times Eleven. Each group has its dominant spirit, and there is a growing impressiveness as "the years roll on." Seemingly, those farewell "swan-song" verses of Whittier's might have found place somewhere at the closing. There is great diversity in literary values, but the general excellence is something remarkable. Certainly the compilation is unique, and covers a wide range of poetic qualities, with the lyric masterpieces of many generations. Mr. Winter's verses have long enjoyed a friendly recognition among eastern readers. His genial and sympathetic spirit long ago made him the favorite lyricist for occasions of public festivity and commemoration. A vein of pathos runs through this little collection, and his verses will find a response in homes where some great sorrow has left its darkness. Mr. Winter's strength lies at the heart, rather than in the greatness or mastery of his poetic art. The "Rowen," second-crop songs by H. C. Bunner, implies a first growth and principal cutting, of which we have no knowledge. Rowen is possibly synonymous with the other ancient bucolic term, "Aftermath." Both suggest a slenderness and attenuated growth, hardly borne out by these vigorous, sprightly verses. They are picturesque, graceful, and show an artistic dexterity of pen rarely found in an unpractised hand, but their principal interest lies among personal relations and incidents, and can hardly attract the serious thought of a stranger public. Evidently Mr. Bunner has found delight in the English lyric school, and is by no means ignorant of Herrick and the Madrigal writers. "With Trumpet and Drum," is for the most part a merry *melange* of such lively, rollicking verse as children delight in, and Mr. Eugene Field, the versatile and popular rhymester of the Chicago dailies, may count upon plenty of readers in the nursery and school-room. Now and then his exuberance tends in the direction of irreverence, as in "Grandma's Prayer." But Mr. Field evidently expects that no one will take him in earnest, or on his literary good behaviour, while prattling and carolling so artlessly for the little people. With ease and fluency of versification, he has a lively fancy and depths of feeling and true sentiment.

Another tempting little brochure is this by Robert Underwood Johnson, whose opening canzonet, "The Winter Hour," with its undergrowth of lovely interludes, invites to more than a single reading. It abounds in picturesque allusion, evinces a refined and cultured sense of the beautiful, with many a significant master-touch of poetic art. "The Lost Rose," "A Madonna of Dagnon Bouveret," and "Love in Italy," possess tender lyric beauty. "Inscription for a Burial Urn," touches a rare note of serious, exalted melody and thought. But the range seems limited and constrained. "Songs and Sonnets, and other Poems," by Maurice Francis Egan, give tokens of a luxuriant soil and a finely endowed spirit, rich in poetic suggestion, and yet richer in the Christian faith through which alone the divine symbolisms of life and nature are truly interpreted. Versed in the classics, its inspirations, in turn, are bathed in the Christ-spirit—a rare and precious disclosure of that imperishable Presence in the art and literature of Christendom. Mr. Egan's earnest and frankly religious verses impress us the more deeply since they are the rarest things found in poetry of the period, which is mostly pagan, idealistic, or agnostic.

"The Knight's Intercession, and other Poems," introduce American readers to an English clergyman, already greatly endeared to Churchmen, and, indeed, to most American Christians, from his two hymns, which are sung almost everywhere—

"The Church's one Foundation;

and

"Weary of earth and laden with my sin."

The writer of such hymns will produce nothing that we can afford to let slip. This volume will reward examination. It reflects the spirit and inspiration of Keble and Trench, not to mention the elder poets of the Church

who have place in our affections. Let us print a simple sonnet in token of the profound loveliness and religiousness of our reverend brother's verse:

THE LORD.

Jesus, Thou art our Love, Thou art our Life!
Of Thee with angels and with saints we sing,
From Feast to Feast—with angels on the wing,
Earthward at prime—with saints passed out of sight,
Heavenward at Easter eve. O Infinite
And All-suffering! unto thee we bring
From Christmas' hopes to Easter's blossoming,
Heart-peace, heart-trust, heart-praise in depth and
height.
The angels look and learn; the saints have found;
We wait, believing; but the angelic skies
And gardens, "passing sweet," of Paradise,
In endless laud of thy love's ocean blend,
Whence the first light was born, where the last gloom
shall end.

We have two or three parcels of noteworthy books, which reached us too late for the preliminary sketch of Lenten reading. The following from the house of James Pott & Co., New York, merit a prominent place, and will be found to have a permanent value. "Sins Worthily Lamented," a course of forty-seven brief sermons or Church readings, being one for each week-day and Sunday from Ash Wednesday to Easter Day, by the Rev. George Litting, M. A., (published by Skeffington & Son, London), a practical, direct, readable book, quickened with timely illustrations from the Holy Scriptures, experience, and the current events of life,—one that seizes and holds the attention, and will prove helpful for private reading or public delivery. "The Way of Life," a manual of instructions on Holy Baptism, Confirmation, and Holy Communion, by the Rev. Walker Gwynne, whose literary labors on similar lines have long enjoyed confidence and recognition. In these days of loose and perilous speculation on sacred and vital subjects, such a treatise has an immediate and practical value for priest and catechist, as well as for those lately confirmed. "The Anglican Church, or, The Introduction and Continuity of the Christian Faith in the British Isles," by the Rev. Robert Henry Cole, B. D., University of the South; a little volume which presents in a terse, compact, and lucid way the substance of history and tradition bearing on the subject, so as to interest and instruct both the professional and practical reader. "What every Christian Should Know and Believe," a book for the times, by the Rev. Andrew Gray, M. A., is a sharply condensed, yet spirited and readable statement of fundamental truths which are of immediate interest to laymen especially to catechists and teachers. It is clearly systematized so as to suggest the widest amplification. Especially valuable and instructive is a little volume by Roundell, Earl of Selborne, "Hymns, their History and Development in the Greek and Latin Churches, Germany, and Great Britain; London and Edinburgh, Adam & Charles Black, with a few additions and variations, and with illustrations by selected hymns, (accompanied, when not English, by translations,) a reprint from Volume XII, published in 1881, of the last edition of the *Encyclopedia Britannica*. It is at once devout in spirit, learned in scholarship, and faultless in style. It covers the subject completely, and may be accepted as a trusty hand-book.

From Macmillan and Company, London and New York, we have in the interest and exemplification of the Palestine Exploration Fund, "The City and the Land," a course of seven lectures on the work of the society. The titles and names of the several lecturers will be the most serviceable announcement of this very valuable document: I. Ancient Jerusalem, by Sir Charles Wilson; II. The Future of Palestine, by Major Claude R. Conder; III. The Natural History of Palestine, the Rev. Canon Tristram; IV. The General Work of the Society, Walter Besant; V. The Hittites, the Rev. William Wright, D. D.; VI. The Story of a "Tale," W. M. Petrie; VII. The Modern Traveller in Palestine, the Rev. Canon Dalton. Under this intense convergence of scientific, archaic, and historic investigation, supplemented by pick and shovel, the Holy Land and its sacred places are being revealed to Christendom as never before, and every step in advance brings fresh demonstrations of the truth of the Scriptural records.

Charles Scribner's Sons have contributed a parcel of their recent publications of wide literary interest. There is "The Story of the Atlantic Telegraph," by Henry M. Field, distinctly the most memorable and wonderful sto-

ry of the Nineteenth Century, and almost of all centuries of human achievement, setting forth in luminous narration the way-marks of this latter-day manifestation of Divine Providence, in which America's genius and practical enthusiasm are found at the front. There is a new volume of the series, "The Great Educators: Froebel and Education by Self-Activity," by Courthope Bowen, M. A., in which this distinctly new era in educational work receives admirable elucidation. Teachers and thinkers generally seem hardly aware that Froebel in the development of his theory along practical and practicable lines, has introduced a new element which has not only revolutionized the old-time, conventional notions concerning the training and education of young children, but which has become recognized as a new and powerful principle running through all educational processes, from the lower to the higher. "In the Three Zones," is the title of a group of tales by F. J. Stimson (J. S. of Dale), which will assuredly prove entertaining and vivacious reading, after Easter, when there is better opportunity for purely literary recreation. There is also a poetic contribution towards illustration of the social and conventional life of Japan, "Adzuma, or the Japanese Wife," a Play in Four Acts, by Sir Edwin Arnold, who does not, however, reach the somewhat dazzling brilliancy of his master-piece, "The Light of Asia," in his present adventure. There is an insatiable interest in the life and art of this strange people which will secure the popularity of Sir Edwin's venture and verses. At the bottom of the parcel, we find "The Higher Criticism of the Hexateuch," by Charles Augustus Briggs, D. D.; a deliberate restatement of the destructive movement which has shaken the Presbyterian Church to its foundations, and yet threatens its disintegration.

Of rare interest to all educated musicians and intelligent musical people is "The Parsifal of Richard Wagner," translated from the French of Maurice Kauffernath, from the United Book Company, New York and Chicago. It is dedicated to Anton Seidl, the devoted exemplifier of Wagner's music and genius. Unfolding in a dramatic way the great music-epic of Parsifal which centres about and derives its principal fascination from the finding and custody of The Holy Grail or Christ-cup of Joseph of Arimathea, and the climacteric of the Wagner creations, the reader finds himself well-nigh lost in a very wonder world of mystery and supernatural romance. Without musical interpretation, even the story of Parsifal, as here told, rivals in its glowing interest the grandest episodes of the drama. It is enriched with sixteen illustrations gathered from the Bayreuth representations, under Wagner's own direction. The book, with the story, stands alone, unique in its poetic, unworldly interest.

The Society for the Propagation of the Gospel is about to publish, in two octavo volumes, a digest of its proceedings, journals, MSS. letters and reports, with a record of all the missionaries whom it has supported, from the date of its incorporation by Royal Charter in 1701 to the present time. This work will be of great use in giving the early history, not only of the Church in the United States, on which, up to date of the Declaration of Independence in 1784, the society spent nearly a quarter of a million of money, but of the foundation of the Church in every colony of the Empire. The work will be illustrated by portraits of the fourteen Archbishops of Canterbury, who have been its presidents; of Bishop Seabury, the first Bishop of the United States; and of the Rev. G. Keith, the first missionary sent to America in 1702; and with illustrations of many colleges in foreign parts, which the society has helped.

Eucharistic Hymn

BY J. A. N.

Hail, gracious King, We Thee adore
Upon Thine altar throne;
And in our hearts we Thee implore,
Make Thou Thy Presence known.

Our eyes behold but bread and wine;
The symbols Thou hast given;
Our faith beholds the Food Divine,
The Living Bread from heaven.

O Paschal Victim, great High Priest,
Our hearts to Thee we raise,
And thank Thee that in this Thy feast
We may show forth Thy praise.



ANGEL FONT CHRIST CHURCH, CINCINNATI, O.

Angel Fonts originated from the magnificent specimen by Thorwaldsen, which was placed in the Dom Cathedral, Copenhagen. Since that time many duplicates have been made, but the Gorham Manufacturing Company were the first to depart from this much-used pattern, and to originate the beautiful specimen shown herewith. The figure was modeled by the sculptor who did the work on the angel lectern for All Angels' church, New York City. The modelling has been done with a very thoughtful hand, and the artist has caught the spiritual form which so many of our sculptured pieces lack. The whole poise, drapery, and arrangement of wings, is very clearly and artistically arranged.

Magazines and Reviews

From the Leonard-Scott Publication Company, New York, for February:

Blackwood's Magazine easily maintains its precedence in elegant, picturesque literature, built up on conservative, churchly lines and faithful to the best traditions of the past. Nothing could be more happily treated than "Athanasia in search of a Creed," wherein Hugh E. M. Stutfield answers a foolish woman according to the measure of her simplicities and ignorances, while he serves the course of churchly truth. There is neatness and dexterity in his touch as he penetrates sophistries and demolishes shams; and all this in the graceful Socratic way of a running dialogue, rippling with pleasantries. Blackwood enjoys the fellowship of a perennial race of prose-poets that from the days of Christopher North, the inimitable, have delighted its readers with rare, face-to-face studies of the landscape, psalmistic in tender religiousness and artistic in fidelity, knowledge, and the ever-present beauty. Such is "Winter Sunshine," by Hon. Gertrude Boscowen, who hovers over a South-of-England sketch of wintry landscape with such fertile art and consummate grace that the life and grand traditions of old England crowd her pages, while we rejoice under the magic of her delineations. John Skelton contributes a charming reminiscence of that rare, admirable poet-painter, Dante Rossetti, and a few of his immediate contemporaries, a modest personality forever slipping out of sight in his dislike of garish publicity, at once painful and obnoxious to his artistic sensibility.

The Contemporary Review is bristling with adventure and aggressive discussion. There is hardly a profitless page. Herbert Spencer takes in hand "The Inadequacy of Natural Selection," demonstrating in his processes the belittling and degrading trend of the theory, however learnedly maintained. Canon McCole vindicates the currently received tradition respecting "The Site of Golgotha and the Holy Sepulchre." "Simony," under the cool, lawyer-like disquisition of Lewi T. Dibden, does not appear the less offensive or impious, no lessen the moral repugnance its continuance in the Established Church must forever arouse. If there are legal rights in question they are, *de facto*, spiritual usurpations intolerable and to be extirpated at all cost as quickly as possible. If any evil could plead for disestablishment surely it must be such a cancerous plague as simony actual or constructive.

The Fortnightly Review has ten articles of general ability but considerably varying in interest. Among those our readers might find suggestive are "The Discovery of the Etruscan Book" and "Stray Notices on Artistic Japan." There is an imposing symposium on "What Mr. Gladstone ought to do," and five eminent contributors hold themselves ready to supply the needful advice.

The Westminster Review has several interesting miscellaneous papers, among them a readable paper on "Greece of To-day."

The Last Voyages of the Admiral of the Ocean Sea. As Related by Himself and his Companions. By Charles Paul Mackie. Chicago: A. C. McClurg & Co. Price, \$1.75.

In view of the fact that so much has been said of late in condemnation of the character of actions of Columbus, the author writes in the spirit of protest against such *ex parte* evidence. He limits himself in his work to the materials left by the great Admiral and his co-workers, striving merely to set forth the facts that the reader may judge for himself. One could hardly expect an interesting narrative on such a basis, but the writer is much more than a collator of evidence, and the work is of as much value to the general reader as any of the long series of works on the subject that the season has evolved.

The Epistles of Clement and Polycarp, and the Teaching of the Twelve Apostles, Christian Classic Series, VII. London: Religious Tract Society. New York and Chicago: Fleming H. Revell Co.

The Religious Tract Society is doing a good work in publishing in the Christian Classic Series, in convenient and beautiful form, translations of some of the most famous and important pieces of early Christian literature. St. Athanasius on the Incarnation, St. Basil on the Holy Spirit, and the Eucharistion of St. Augustine have already appeared. The present volume contains some of those precious relics known as the writings of the Apostolic Fathers. The translations are in general satisfactory, occasionally an improvement upon those of the Anti-Nicene library. In a foot-note page 55, the editor says, "There are only two orders according to Clement, bishops or presbyters, and deacons." It would be just as true to say, "There are three orders according to St. Clement, 1st, Apostles and their associates, called 'eminent' persons; 2nd, Bishops or presbyters, and 3rd, deacons." In like manner, at chapter 15 of the Teaching, he translates, "ordain unto yourself (yourselves?) bishops and deacons." But it is a disputed question whether the Greek word means "ordain" and not rather "elect." The Lightfoot translation wisely evades the difficulty by using the word "appoint." We note that in chap. XLIV of Clement the words, "offered the gifts in innocence," etc., are given, thus rendering the original with exactness and not by an ambiguous paraphrase as in the Anti-Nicene translation. The introductions give briefly the main facts relating to the literary history of each document.

Mr. Thomas Whittaker, the New York publisher, will issue immediately a verbatim report of the addresses delivered at the Bishop Brooks memorial meeting held in Music Hall recently. It will be published in pamphlet form.

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.

JAMES POTT & CO
A Day-Book for Lent. By Canon Knowles.

CHARLES SCRIBNER'S SONS
Calvinism; Pure and Mixed. By William G. T. Shedd, D.D. \$1.00.
The French War and the Revolution. By Wm. Milligan Sloane, P. H. D., L. H. D. \$1.25.

The Duchess of Berry and the War of 1830. By Lambert DeSaint Amand. Translated by Elizabeth Gilbert Martin. \$1.25.
Manual of Natural Theology. By George Park Fisher, D.D., LL.D. 75 cts.

Reveries of a Bachelor, or a Book of the Heart. By Ik Marvel. 75c.
Dream-Life, a Fable of the Seasons. By Ik Marvel. 75c.
The Case against Professor Briggs. 50c.

HARPEB & BROS
Morocco as it is. By Stephen Bonsa, Jr.

E. P. DUTTON & CO
Holy Writ and Modern Thought. By A. Cleveland Cox. \$1.00.
Christ in the Centuries and Other Sermons. By A. M. Fairbairn, M. A., D. D. \$1.25.

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 IX.

Lame from our birth—and daily we are brought, And at the gate called Beautiful are laid, ometimes its wonder makes us free and glad; Sometimes its grandeur makes us half afraid.

"Good-night, beautiful moon," Mysie whispered softly, as the silver light sank out of sight, behind the Palisades.

Sister Dorothy had been called away by the chapel bell hours ago, and Mysie had been lying alone, watching the moon, and thinking of the poem. Its words would pass through her mind again and again, and when, after hours of silent watching, the moon had crossed the river and gone away for the night, she said "good-bye" to it. Then, in the still darkness of the night, there came the re-action; the beauty was gone, and what was left? Such times must come to all of us, when we have been drinking in the glory and beauty of one of Nature's pictures. When it fades away before our gaze, the change and the uncertainty of our lives is brought home to us with an awful power, and the soul cries out in anguish: "What is left, and for what purpose?" And our higher, better self, God's voice in us, raises our lives and makes of them something greater, something infinitely higher; stamps upon us more plainly the features of the divine likeness, if we will but let it, and if not, sad is the state of that soul!

And Mysie, as she lay there in the darkness, alone with her pain and weakness, was inspired to a newer, better life. Like the beautiful moon, her life should move on steadily and bravely, with faith and patience, never fearing the black clouds, though there might be a great pillar of them. She would go on steadily, always trusting, knowing that, like the moon, her path led on to God. What she knew, she would never doubt; [and what she believed, she would live up to with her whole being. She had been carefully taught by the Sisters, and she knew more of spiritual things than many a grown person. She was naturally a devout child, and now, the resolution came from the very bottom of her heart, to live her life as if she believed—which she truly did—that she walked daily in the presence of God.

"Good morning, little woman. Do you still keep your medicine chest filled with patience?" Dr. White enquired.

Since she was a little child and saw Dr. White for the first time in the Bellevue Dispensary, he had always inspired her with absolute trust; and somehow, this morning he looked at her so tenderly that the feeling became more intense than usual, and her great blue eyes looked straight up at him, as she said: "I'm going to try harder than I ever did before to be patient. I don't think I am really ungrateful, though I must often make people think I am. But it is hard to be good, doctor."

Dr. White took the little white hand that lay on the coverlid, in his own, and held it very tightly, as he said: "But you will never give up trying, no matter how hard things may seem. We must all fight, or how could we win victories?"

"Oh, yes, doctor, I know that. I want to go on as the moon did last night, through hard and dark places, just as sweetly and just as patiently as I would through bright, happy times. Do you think I can, doctor?" Mysie asked appealingly.

"Yes, little woman, I am quite certain, if our heart is right, and our eyes are fixed on the end of the journey, and the love for Him whom we are journeying toward is deep and strong, the varying circumstances of our lives may distress or give us joy, but they cannot make any material difference in the steadfast purpose of our souls."

"I wish something hard would come, that I might try how brave and patient I could be."

She felt the grasp on her hand tighten, and looking up, she was surprised to see that Dr. White was looking away, with a very odd expression. After a moment he bent down over her cot, and said: "May God bless your wish, and give you His Holy Spirit to live up to it, for He has already granted it."

As Mysie looked questioningly at him, the doctor continued: "I will tell you what it is. Of course, not at all what you would have chosen. There would be no struggle needed, if every one could do as he liked. Your foot is much worse than any one supposed, and though Dr. Clarke and I have done all in our power, we have decided that it is for your best good to give up trying any more. The bone itself has become diseased, and you have not the strength to endure it longer."

The color had, by this time, completely left Mysie's cheeks, and she said: "Then, doctor, I am going to die?"

"Oh! not so bad as that, my child, but that poor little foot will not stop hurting you, so we will have to take it off."

"Oh, is that all!" Mysie gasped.

But when Dr. White had put his bandages on and gone, the full horror of what he said came upon the child with awful force. During her whole life she never was to walk again. In plain words, she was to be a cripple. The poor child sobbed, and though every one was very kind, there seemed no comfort till the beautiful young moon looked in at the lattice window again, and the little girl's resolution came to her suddenly, and looking up at Sister Dorothy, she exclaimed: "Oh, it is wicked of me! I wanted a chance to be brave, and now that it has come, I am not brave at all, not one bit like the moon. And Dr. White said, the harder it was, the more we must try. Oh, if I were only as good as you and Dr. White! Did you ever have to try hard, Sister Dorothy?"

Mysie looked up with so much simple earnestness, that it touched Sister Dorothy's warm heart. She said, very gently: "Oh, Mary, Mary! indeed I have, and the struggle is not over yet. You will fight and conquer; not only because Dr. White said you ought to, but for a higher reason: because you are God's child; because in your Baptism you promised to fight against sin, the world, and the devil, and be His faithful soldier and servant. I hope, Mary dear, you will never be unfaithful."

It was not many days after this, that Sister Dorothy called Mary. She had been allowed up for the last two days, but kept very quiet, and she knew something was going to happen, and wondered what, as she limped feebly across the hall. The dinner-bell had just rung, and she wondered if it were to tell her to go down, as she used to when she was well.

"Dr. Clarke does not wish you to have any dinner to-day, Mary; and Sister Aime

would like you to sort these stockings for her."

"Is Dr. White coming with Dr. Clarke," Mysie asked.

"They are both coming at half-past two," was the reply, and Sister Dorothy saw the appealing, frightened look in the great blue eyes, after lingering a moment, entirely disappear, and a brave resolution take its place.

Mysie simply said: "The stockings will be sorted, and I will be quite ready."

And there they were, very soon, all in neat rows, and the tiny figure in the long blue wrapper hobbled to the chapel, with much difficulty and pain. Now the time was near she did not cry; she sank down in that holy stillness, the fear and terror seemed to slip away, and courage and peace to take its place. A hand was laid gently on her shoulder, and Sister Aime said, kindly: "Come, dear child, you must let me help you. The doctors will be here soon," and as the little face was raised to hers, pale, but full of courage, she knelt down by Mysie and put her arm about her. As they went from the chapel, Sister Aime said: "I shall pray earnestly for you, dear child, and you will be brave. You should not have come so far from your room without help."

"Mother used to say, the first place I ever went to was church when I went to be christened, and I want my poor foot to take its last walk to the chapel. Who's to be with me, Sister Aime?" she asked.

"Dr. White is going to bring a hospital nurse, and Sister Ruth will also assist," was the reply.

"Oh! please, Sister Aime, could I—do you—think—Sister Dorothy would mind? and, if she wouldn't, could—could I—have her with me?" Mysie asked.

"I am sure she will be with you, dear child, if it would help you."

Of course Sister Dorothy granted the little girl's request.

(To be continued)

DR. PRICE'S Cream Baking Powder.

The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
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St. Wulfstan

X.—EARLY CHURCH HISTORY

BY K. F. J.

No sketch of the Anglo-Saxon Church, however slight, would be complete without a picture of the sainted Wulfstan, Bishop of Worcester. He was born of devout parents at the little village of Long Itchington, Warwickshire, in the reign of Ethelred the Unready. His father, Eastan by name, was a thane, and both he and Wulfira, his mother, secured a religious education for their son by sending him to the monasteries of Evesham and Peterborough. On his return home, although he entered into all the sports of his young friends, he preserved his habits of piety and his purity of heart. But poverty had come to the home of the worthy thane, and bethinking themselves of the fleeting nature of earthly riches and the endurance of treasures laid up in heaven, he and his wife determined to devote their remaining years to a monastic life. So they separated and retired to convents in Worcester. Their example, and especially the persuasions of his mother, led Wulfstan to give up the world, and he was ordained as priest. He first led the secular life and then took the monastic habit in the same convent in which his father had passed his latter years. Here he led a life of such severe discipline—fasting sometimes for days, keeping long vigils in the church, and praying with great devotion—that he became much revered among his brethren. He would often spend whole nights in some lonely place—a church or a graveyard—praying and weeping for his sins or meditating on Holy Scripture. When he did take rest it was on a narrow board or the hard floor of the church, his only pillow his book of devotions. Although very young he was made master of the novices and then chanter and treasurer of the church.

On the death of Egelwin, prior of the monastery, he was chosen to succeed him.

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He increased the severity of his life that he might incite the monks to greater holiness, and made himself the father of the poor. He would sit all day at the door of the church, hearing their sorrows and grievances, and relieving them as far as he could, and helping them with wise counsels. The secular clergy had grown very careless, even refusing Baptism unless they received a fee. So children were brought from all over the country to Wulfstan for Baptism, and the people flocked each Sunday to hear his preaching, although he never hesitated to condemn their vices in the strongest language. At last Aldred, the Bishop of Worcester, was raised to the archbishopric of York, and the clergy and people with one consent chose Wulfstan for their bishop. King Edward confirmed the election, but Wulfstan struggled long against it, thinking himself unworthy of the honor. But he was rebuked by a hermit named Wulsy who had lived for forty years in his cell, and taking his voice for a heavenly admonition, he consented to receive consecration. But, as if afraid of any advancement drawing his heart from heavenly things, the good bishop gave himself up more than ever to active works of charity. He constantly visited all parts of his diocese, and as he rode would repeat the Psalms and prayers of the Church while his priests made the responses. He never passed by a church, but always went in with his clergy to pray, and when he paused for the night his first visit was to the church. His clergy often tired of so many services and such severe labors, but their bishop never relaxed his zeal, fasting and watching as he used to do in his monastery at Worcester. We are told that if one of his priests was absent from the nightly services of the Church, the bishop would go and awaken him after the office was over, and going with him to the church, would make him repeat the whole service throughout, the Bishop himself responding. He was so watchful of his little choir boys that often if he saw their vestments disarranged he would smooth them gently with his own hands, and when remonstrated with on account of his high office, he would answer: "He that is greatest among you shall be your servant."

This was a time of great trial to England and to her Church. The simple-minded Bishop gave himself up so entirely to the cares of his diocese and work among the poor, that he had little time for mingling with the world. But he was so revered and beloved that he could not remain hidden, and Harold made him come to his court for a while; afterwards in the evil days that followed he devoted himself to his people. When they complained of the heavy pressure of the Norman yoke, he would tell them they were suffering under the chastisement of God for their sins and teach them to bear patiently the discipline of the Cross. But at last about the year 1070 Wulfstan was summoned to attend a synod at Winchester. The Normans had been thrust into so many offices that there were but five Saxon bishops left, and there was great danger that Wulfstan might be deprived of his bishopric. But he did not hesitate to demand of the king the restoration of some lands which belonged of right to his diocese, and after some delay his request was granted. The chroniclers tell us that his pious simplicity and noble confidence in God were most

apparent on this occasion. He had retired to consider what reply he should make on this matter to the arguments advanced by the other side, but remembering that he and his priests had not said the office for the hour, he said: "Believe me, we have not yet sung the service for the sixth hour; let us sing the service therefore." But they answered that there would be ample time for singing after they had completed their business, and the king and nobility would laugh at them if they heard of it. "Truly," said he, "let us first do our duty towards God, and afterwards settle the disputes of men." As soon as the service was sung he returned to the council chamber saying that God could give him speech to defend his right and overthrow their might; which was amply proved, for not only did he gain his point, but those who had thought him too simple and unlearned to have charge of a diocese, humbly besought him to visit those parts of the country which were unsafe for the Norman bishops to minister in.

On another occasion when a synod was held at Westminster, Lanfranc, then Archbishop of Canterbury, thought Wulfstan too ignorant and old for the charge of his diocese, and commanded him to resign his pastoral staff.

Wulfstan stood up among them all without change of face, and answered: "Truly my lord Archbishop, I know that I am not worthy of this high honor, nor sufficient for the discharge of its labors and duties. You claim from me the pastoral staff which it was not you who gave me, yet in deference to your judgment I resign it, though not to you, but rather to St. Edward by whose authority I received it." Then he advanced to St. Edward's tomb, and laying his staff upon it he said: "Blessed King Edward, thou knowest how reluctantly I undertook this burden * * * now we have a new king, a new law, and a new archbishop promulgates new theories, they accuse thee of error in having made me a bishop, and me of presumption for having assented. I therefore resign my pastoral staff, not to those who demand back what they did not give me, but to thee who didst give it to me, I resign the charge of those whom thou didst entrust to my care." Laying the staff upon the tomb he said: "Receive, my lord, the king, and give it to whomsoever thou mayest choose", and laying off his episcopal robes he sat down meekly among the monks who were present. Legend adds that the staff lay embedded in the tomb, and no one could remove it until Lanfranc sent Wulfstan himself to do so, when it yielded to his touch. We do not need such additions to the dignified and beautiful story. Lanfranc was too noble himself not to appreciate the character of the Saxon bishop and not only did he remain in charge of his diocese, but the two good men ever-afterwards worked in harmony together.

The old chronicles give a fearful account of the horrors of the slave trade then carried on between England and Ireland. It was not the Normans, but the Saxons, who sold their poor brethren into slavery. Long after this traffic was abolished by law—for Lanfranc had persuaded William to put a stop to it, when the prayers of the Saxon bishop availed nothing with the Normans—it was still openly carried on. But St. Wulfstan went every year to Bristol, and staying there for several months, he preached so

strongly against it that he awakened a horror of it in the hearts of the people, and it was entirely stopped.

Although Wulfstan was so universally loved and respected, the evil times in which he lived touched the peace of his life very deeply. Lanfranc insisted that he should keep a number of soldiers, that they might be on hand to put down rebellion and quell disorders of every sort. Their presence must have been a sore trial to the old saint, but instead of retiring into himself and preserving the quiet of his own home, he dwelt with them that his presence might restrain them from over-indulgence and evil talking. While they were drinking noisily about him, he would sit at table with them, meditating in the quiet of his own heart, on some verse of the Psalms. I think no picture which we have of our Saxon saint is more beautiful than this, the outcome of the years of self-discipline and ministering to others which enabled him to give himself and all that he had, for the service of others, while still preserving a quiet shrine in his own heart for the Master whom he loved. Wulfstan ruled his flock for many years, outliving the Conqueror and Lanfranc. He gave more largely than ever to his poor the last year of his life, parting with all he had for them, and after lingering from Whitsuntide until the New Year, departed this life joyfully on the 19th of January, 1094.

His dearest friend was Robert, Bishop of Hereford, as learned and cultivated as any ecclesiastic of his time, yet loving and honoring the simple Saxon Bishop. He came to Worcester to bury Wulfstan, and the convent made him a present of the rough lambskin cloak which the saint always wore, and which had excited the derision of the finely-clad Norman bishops. St. Wulfstan always answered them that "the furs of cunning animals did not befit a plain man." Wulfstan's life is worthy of record, not only because of his saintliness, but because it covered a most eventful epoch. Born in the days of Ethelred the Unready, and dying in the reign of William Rufus, he saw the corruption and self-indulgence which was threatening the vigor of both Church and State; the weakness and dissensions resulting from this which prepared the way for the Conqueror; and the oppression and miseries which followed in his track. The strife of Saxon and Norman waxed hottest during his episcopate, and the woes of his people must have torn his tender heart, yet he

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neither fled from the sight of these sorrows to the peaceful shelter of the convent, nor mingled in the intrigues of party politics. He held his own way quietly and honestly, and was one of the few Saxons who, without the culture and learning of the Norman invaders, made himself respected by them for his brave simplicity, his clear judgment, his purity of motive, his unswerving fidelity to what was right, and his steadfast fulfillment of the duties of his high office. He has been well called "The last Saxon Bishop." Henceforth Normans occupy the sees, as they already have the monasteries and convents of conquered England, and with them Rome advances a little further into the land, and tightens her hold upon the Church that has resisted her step by step from early British days.

A few centuries more, and the English race—Saxon and Norman—bound forever in one, throw off entirely the papal yoke. Surely St. Wulfstan is worthy to close the line of our early saints, to be remembered with Columba and Aidan and Chad, with Hilda and Cuthbert and Bede, and all the rest of that noble country, Celtic and Saxon alike, whose names are the glorious heritage of our English Church.

The Children's Hour

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

Refreshment Sunday

BY MAZIE HOGAN

Eva Seymour came into her mother's room on the afternoon of the third Sunday in Lent, and established herself upon the rug before the fire, her favorite seat, for their usual Sunday afternoon talk.

"Mamma," she began, "in Sunday school this morning Miss Wilson told us that she wished us to be able to tell her next Sunday three other names for the day beside the usual one, and why each name was given it. I cannot find any in my Prayer Book except the fourth Sunday in Lent. Will you tell me?"

"Yes, Eva," replied Mrs. Seymour. "one common name is Mid-Lent Sunday, you can probably tell me why."

"Because it is in the middle of Lent?" asked the little girl.

"Precisely. In olden times, when Lent was kept very strictly, it became the custom for the two days before this Sunday to be observed as holidays, with a relaxation of the austerities of the remaining part of the season; a kind of rest, as it were, between the three weeks of discipline already past, and those yet to come. Fairs were frequently held, innocent games and amusements enjoyed, and various dainties peculiar to the season partaken of, chief among them the simnel cake, a kind of rich plum cake or bun, which was very popular. Connected with this custom is another name, "Mothering Sunday."

"What an odd name! What could it mean, mamma?" asked Eva, her blue eyes full of inquiry.

"Since Mid-Lent was a holiday, it was the custom in old England that boys and girls who were out at service should be

allowed then to go home to see their parents, and this was called "going a-mothering," hence the name. Naturally, the children would wish to take some little gift to their mother, and frequently this was the favorite simnel cake. So it became the custom in all ranks that the children on this Sunday should present their mother with a simnel cake, and often some other gift; one of the pretty old customs that have been given up."

Eva smiled and dimpled with a sudden thought as she said: "That was such a pretty custom. It is a pity it has been given up. Is there still another name, mamma?"

"Yes, the prettiest of all, Refreshment Sunday. If you will turn to the Gospel for the day, you will see that it contains an account of the miracle of the feeding of the five thousand, beautifully suggestive of the spiritual refreshment which our Saviour will bestow upon those who crave it. As the bodies were supposed to need refreshment after the three weeks' fast, so the souls "grieved and wearied with the burden of their sins" are refreshed and comforted by the heavenly story pointing us on to the true Bread which came down from heaven."

"Thank you, mamma," said Eva, "I did not know there was so much to be learned about the name of one Sunday. I know Miss Wilson will be surprised to find how much I can tell her about it," and she ran up-stairs to get ready for tea.

Eva was very busy this week and had many conferences with the cook, and on the next Sunday Mrs. Seymour found before her at dinner, a beautiful snowy cocoanut cake, encircled by a wreath of sweet myrtle and crowned by a cluster of waxy hyacinths.

"That's my simnel cake for you, mamma," said Eva, her face radiant with delight, "I knew you liked cocoanut cake better than any other, and I made it all myself!"

You may be sure that Mrs. Seymour appreciated her little girl's thoughtfulness very much, and Eva considered the custom too pretty to be laid aside, and kept it up from year to year.

Nay, though a married woman now, with children of her own, she still continues it, and Mrs. Seymour, now white-haired, yearly receives the simnel cake, while Eva's own little girls eagerly look forward to Mid-Lent as the time they can "make a cake for mamma."

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

Reading Matter Notices

A veritable family medicine box, BEECHAM'S PILLS.

Chautauqua Lake is rapidly acquiring popularity as a winter resort and the Sterlingworth Sanitarium at Lakewood-on-Chautauqua, New York, is nearly filled with guests.

Apropos of round shoulders Kate Field says: "I decided the other day as I sat in a great public gathering drawn from all parts of the land, that what we needed most is a law to enforce sitting up straight." Wear the Knickerbocker Brace and there is no necessity for such a law.

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MONEY FOR WOMEN

I read with interest Mrs. Williams' account of what she did in the silk culture. There are not many avenues open to women for work, and it should be the duty of all to let what they have done be known for the benefit of others, so I will tell what I did in the plating business. I saw in an old newspaper that Mrs. Wells had made money plating gold, silver, and nickel. I did as she suggested, and sent to H. F. Delno & Co., Columbus, Ohio, and obtained one of their \$5 Lightning Platers. It came in perfect order, and I sold two the same afternoon to neighbors of mine for \$10 apiece, making \$10 by the transaction, and have got nearly \$25 worth of plating to do. Why should any woman complain that her lot is a hard one, when such chances are open to her sex? Any one can obtain circulars from the above firm, and do as well as I have done.

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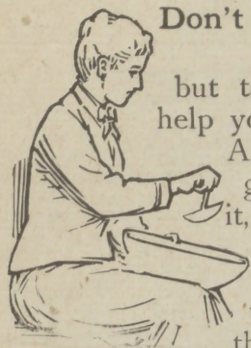
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Opinions of Press

The North East

THE PRESS OR THE CHURCH.—That highly religious journal, The Boston Herald, which showed such unprecedented interest in the last Episcopal election in Massachusetts, has not allowed its respect for the late Bishop to prevent it from immediately offering its advice as to that Bishop's successor. The appointment of its candidate at the last election was due to the personal power of one of the greatest preachers of the day, much more than to any advocacy of his claims by the secular press. It is scarcely likely that the influence of the press will be brought to bear on the coming election, nor do we think the clergy and laity of the diocese of Massachusetts will consent to be again guided in their choice by the editor of the religious column in the Sunday edition of any such paper as The Herald.

The Christian Union

LENT.—We advise all Church communions to recognize the Lenten season. It is a good season for ministers to forget "the times," lay aside the ambition to be journalists, and the substitution of "preludes" for sermons, that they may deal with the deeper concerns of the "life that really is." It is a good time for the choir-master to expel the opera from the organ loft, and introduce the music of the spiritual life. It is a good time to prepare a course of Sunday evening sermons that shall lead up to, if they do not centre about, the two greatest facts of human history—the Crucifixion and the Resurrection. It is a good time to announce a series of topics for the week-evening conference meetings, and to ask for a resolve on the part of the church members to lay aside all other engagements and gather once a week for conference and prayer. And it is a good time for the individual to take his bearings, re-read the story of Christ's life—every man ought to read it through consecutively at least once a year—and ask himself whether he is truly following the Christ. Yes! by all means let us make Lent a universal Christian observance, leading up through Passion Week to Easter and the splendid hopes which Easter brought into the world.

The Independent.

THE GEARY CHINESE EXCLUSION ACT.—If the act remains, it will be the sworn duty of Federal officers to hunt down, arrest, and deport thousands of unoffending Chinamen. Not because they are criminals or have done anything wrong; not because we are at war with the great Empire whence they came; not because China has wronged us or maltreated our citizens; but because they are Chinamen. Deportation is unnecessary, unwarranted, and unprecedented. Nay, more, it is cruel and cowardly. We are strong; China is weak. We heedlessly fling an insult in her face. Under the authority of law, in the name of a nation known and respected the world over for its high honor, its advanced civilization, its broad humanity, and its deep sympathy for the oppressed, Chinamen long resident here will be seized and ejected from American soil with every circumstance of wrong and insult. Can American citizens contemplate such an outrage without a sense of shame and indignation? Does China deserve such contempt from us? Is this a just requital for her protection of Americans and American missionaries on her own soil? Shall we quietly allow such a wrong to be committed in our name against humanity? Where is the conscience of American manhood that it does not blaze with indignation at the Geary Act? What has become of the humanity that bled with sympathy for the suffering slave, that wept with the oppressed and thundered at the oppressor? Time was when we could denounce with fierce wrath the injustice of other countries to alien peoples. What has happened to us that we can stand still and see, without a quiver of indignation, men seized and spurned from our own shores for the sordid crime of being unregistered Chinamen? The blood in our veins has become thick, so that it cannot leap and grow hot at the sight of wrong or injustice as it used to.

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Household Hints

SPOTS AND STAINS.—Under this heading for the last two weeks, we have had valuable articles, for which we are indebted to that excellent journal, Good Housekeeping. Greatly to our regret and annoyance, acknowledgement of this fact was not made in the usual manner, although due credit was given on the "copy" when handed to the compositor. But, somehow—an editor never knows how!—it failed to appear in print, for which we are truly sorry. Good Housekeeping is so invaluable to every household that we constantly recommend it in private to our friends, and would take this opportunity of doing so to our readers in general. We quote frequently from its columns, (giving due credit!) as our subscribers know, but there is so much worth reading that we cannot reproduce, that every housekeeper should have the magazine in her home. We furnish it with THE LIVING CHURCH, at a low subscription price. Send for a specimen copy!

WINE.—Discolorations made by wine are not very difficult of removal, but where fine fabrics are involved, as is very likely to be the case, care should be taken to employ no agent which can do injury to texture or color. Tepid soapsuds, warm chlorine water or ammoniated water will generally be found entirely adequate, and in proportion to the delicacy of the goods to be treated must be the care exercised. The solvent must be used of such low strength that it will not of itself stain or affect the material to be treated. If a test shows this condition, care and patience will generally enable one to correct the mishap; where the fabric is too delicate to allow of treatment, there is only one way out of the difficulty—to be more cautious the next time.—Good Housekeeping.

PAINT.—What has been said regarding grease and oil, applies in a general way to paint. It can almost invariably be removed by the application of benzine, followed by the hot iron and blotting paper, with a subsequent wash in warm soap and water. Turpentine may also be used in place of the benzine, and the use of the blotting paper will not always be found essential.

TAR.—Tar spots are not generally difficult of treatment. Soaking in buttermilk will sometimes remove them, rinsing afterward in soapsuds, followed by pure water. Or they may be rubbed with lard or butter, followed by the suds. Where these methods are not available, rub the spots with soap, oil of turpentine, and water, repeating the processes if found necessary.

TEA.—Stains from tea are readily taken out by pouring boiling water through the fabric, as directed in other cases.—Good Housekeeping.

TO CLEAN MARBLE.—1. Brush the dust off the dish to be cleaned, then apply with a brush a good coat of gum arabic, about the consistency of a thick office mucilage, expose it to the sun or dry wind, or both. In a short time it will crack and peel off. If all the gum should not peel off, wash it with clean water and a clean cloth. Of course, if the first application does not have the desired effect, it should be applied again. 2. Make a paste with soft soap and whiting. Wash the marble first with it, and then leave a coat of the paste upon it for two or three days. Afterward wash off with warm (not hot) water and soap. 3. Chalk, in fine powder, one part; pumice, one part; common soda, two parts. Mix. Wash the spots with this powder, mixed with a little water, then clean the whole of the stone, and wash off with soap and water.

TO REMOVE GLASS STOPPERS.—Sometimes it is very difficult to remove a glass stopper from a bottle. A cloth wet in hot water is sometimes sufficient; but if this fails, remember that the principle is to expand the neck of the bottle by heat and not the stopper. With hot water the latter is often heated equally with the neck, and thus the desired effect is not produced. By holding the neck of the bottle about half an inch above the flame of the lamp or candle, however, in a few seconds the obstinate cork will generally come out. Care must be taken to turn the bottle rapidly, and not allow the flame to touch the glass, as it might crack it. When the glass is thoroughly heated, a steady pull and twist will almost always bring out the stopper.—New York Tribune.

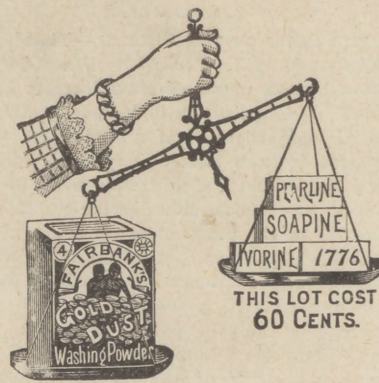
WHEN decanters and carafes become so discolored inside that shot or fine coal will not cleanse them, fill the bottle with finely chopped potato skins, cork tightly and let the bottle stand for three days, when the skins will ferment. Turn out and rinse. The bottle will be as bright and clean as when new.—Good Housekeeping.

If white china, or ironstone tableware has become stained or discolored from use, scour it well with wood ashes or boil it in good lye and it will become perfectly clean and white again.

THERE is nothing better for cleaning steel knives than a raw Irish potato, dipped in fine brick dust. Cut off a slice of the potato so as to leave a raw surface, dip it in finely beaten brick dust, and rub the knives till they look bright and clean. It does not wear out and break the ends of the blades, and requires no strength at all.—Good Housekeeping.

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