

The Living Church

A Weekly Record of its News its Work and its Thought

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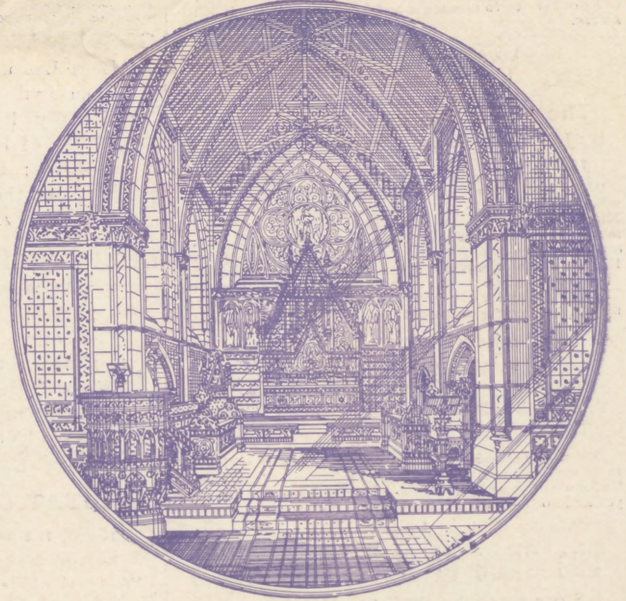


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The Living Church

Saturday, February 10, 1894

News and Notes

IT HAS RECENTLY been proposed to build a great Lutheran church in the city of Rome, Italy, to be called the Luther memorial church, and for this purpose, \$25,000 has already been raised. Chancellor Caprivi now intervenes with a letter to the Evangelical High Consistory of Berlin, in which he says that, while the government has no objections to the formation of a German congregation and the building of a church at Rome, it must not be called after the great reformer, for fear of giving offense to the Pope.

THE PRESENT ARCHBISHOP OF YORK is of another pattern from some of his predecessors, and a wonderful advance upon the traditional Lord Bishop. In a recent address to his clergy he says that the duties which he urges upon them he has himself been endeavoring to fulfil. He has regarded it as his first work, by personal visitation of individual parishes, to make some acquaintance with the vast flock committed to his charge and the pastors set over them in the Lord. He has thus visited more than four hundred parishes, preached in their churches, and, wherever possible, catechised in the schools. He has also met the clergy and laity for conference at various centres.

CHURCH PAPERS which are not conducted purely upon "commercial principles" must look to the clergy and prominent laity who appreciate them, to extend their circulation among "average" Church people who need to be taught and influenced in Church ways and work. They take a great daily paper, a local paper, a children's paper, a magazine or two, without solicitation, because these give them pleasure and worldly gain. But they do not spontaneously subscribe for a Church paper. If there is a mission for the weekly Church journal, as a teacher to those within and a defence from those without the Church, that mission can be accomplished only by a circulation among those who most need the teaching and influence; and that circulation must be largely secured by the active exertions of the clergy.

"CONSISTENCY, thou art a jewel!" is an aphorism specially significant to those who undertake to raise money for religious purposes. The rarity of that virtue they well know, and will appreciate the following paragraph from *The Lutheran World*:

A church needed some money. The first man asked for money couldn't give any, as his first duty was to pay his creditors. But he was smoking an expensive cigar and immediately bought expensive cuff buttons from a peddler. The next man couldn't give anything because he owed for his board. But that afternoon he sat bleaching beneath the sun in the baseball grounds, for which he paid half a dollar. The third man, a farmer, couldn't contribute because there was a mortgage on the farm. The next week he paid four dollars to take his family to the circus. When it comes to giving, excuses are "plenty as blackberries in July."

CANON MASON delivered, during Advent, in St. Paul's cathedral, a series of lectures on Archbishop Cranmer. The old, traditional reverence for Cranmer has been sadly shaken in the minds of the reading public, by the revelations of a closer knowledge of the history of the English Reformation, and the Canon thinks the tendency to disparagement has gone too far. His lectures are a contribution towards a rehabilitation of the famous prelate. He thinks that Cranmer really deserves to be classed among great men, but that his greatness does not reside in the points which were made much of by the old partisan biographers. While possibly Canon Mason may have passed over some transactions too indulgently, his estimate of Cranmer, on the whole, seems to square very well with the facts, and may turn out to be near the truth. The lectures will no doubt be published in a collected form.

NEWS COMES FROM ROME that the congregation of the Propaganda has decided in favor of Bishop Wigger of Newark, in his famous contest with Father Corrigan of Hoboken. This case was supposed to have been settled by Mgr. Satolli in favor of the priest, but it ap-

pears that the Bishop carried the case to Rome. In this instance, the Holy See has not supported its representative. No doubt this is one of the indications that the recall of the ablegate is near at hand. It will be remembered that the conflict was over Father Corrigan's attempt to carry out the Ireland policy in connection with his parochial school. That policy was supposed to have the full approval of the authorities, but it seems that it was not safe to act on that assumption. Perhaps the practical proof that the Faribault plan and the decrees of the Council of Baltimore are not at variance, is to be made apparent by decisions in favor of one to-day and of the other to-morrow. Thus is the consistency of Rome vindicated.

THE PARISH COUNCILS BILL, embodying a scheme for local self-government, has been amended in the House of Lords in several important points. The radicals, however, assert that the House of Commons will not reconsider any part of its action and talk loudly of the attempt of the lords to over-ride the will of the people. To an American it seems somewhat curious that a measure designed to extend the liberties of the English people should depend so largely upon the votes of Scotch, Welsh, and Irish members. According to our secular newspapers, the Bishops are coming in for popular censure because they exerted themselves to prevent the parochial school rooms from being surrendered to the use of the parish councils. It must be remembered that these bodies are purely secular, like the selectmen of our American villages, and that the word "parish" is a territorial designation. The parish school houses were all built by private enterprise and are the property of the Church.

THERE HAS BEEN much excitement in England during the past week over a report that Mr. Gladstone is seriously contemplating an early resignation of his position as Prime Minister. It is said that he has expressed himself very earnestly on the subject to some of his colleagues, that he feels convinced that he is fast becoming unequal to the heavy responsibilities of government. Some see in this a confirmation of the recent alarm of impending war. Mr. Gladstone has never been fond of war, and might well wish to retire before it became a practical question. It is probable enough, however, that a man of his advanced age may wish to enjoy an interval of rest from the enormous tension to which his important position subjects him at a time when such sweeping changes in the constitution are under discussion. His career has been one of the most remarkable in English history, and it might be in the highest degree expedient that he should retire before his hand has lost its cunning.

MUCH HAS BEEN SAID and written in Chicago and other large American cities on the proper dealings with boys just entering upon a career of crime, and the impropriety of shutting them up in jails and bridewells in company with adult criminals. Very little, however, has been done to mend the matter. In this connection it is interesting to know what has been undertaken elsewhere. In London there has been for some time a police court mission under the management of the Church of England Temperance Society. In connection with this the Bishop of London has recently opened a shelter for boys, intended to serve as a place of reception for those who have appeared before the magistrates. Here trial will be made of the boys, and employment found for those who are fit for it. Similar houses are to be established in various parts of the city as soon as the funds can be obtained. The project has the warm approval of the police magistrates, who will take advantage of these shelters to consign boys who are brought before them to the care of the missionaries in charge, instead of to the jails, and the company of the graduates in crime to be found there.

AMONG THE MANUSCRIPTS unearthed at Fayoum, in Egypt, and now under examination at the British Museum, one has lately been deciphered which possesses a peculiar interest for students of early Christian his-

tory. It is a certificate issued during the Decian persecution in the third century to some faint-hearted Christian that he has fulfilled the requirement of sacrificing to the gods. The subject in this case is an old man of seventy-two years, "a scar over right eye brow." The document is made out in regular official form, duly signed and attested. Sometimes these certificates were obtained by bribing the official without any actual fulfilment of the requirement. But the stern ethics of the ancient Church regarded such a transaction as hardly less heinous than actual apostasy, and there was much controversy with reference to the severity of the discipline to be applied in such cases. This is the only specimen of its kind that has yet been discovered.

SOCIAL AND ECONOMIC LEGISLATION has made notable progress during the past year. Laws for the protection of workingmen have multiplied. Indiana and Kansas in requiring the weekly payment of wages by corporations, (only excepting railroad corporations), have largely put a stop to the injurious credit system. Kansas forbids the screening of coal before weighing where miners are paid according to the quantity of coal mined, and contracts for wages must not be based on the weight of coal after screening. Hours of labor have been regulated by several States, Massachusetts making nine, and Colorado, eight hours, the limit for manual labor, on public works; Illinois and Indiana restrict employment of women and children to eight hours a day, and of any children under fourteen, Indiana excepting work in a few manufactures. South Carolina follows suit afar off, in an eleven hour day for cotton and woolen mills. California is notable for requiring one day in seven as a "day of rest." Massachusetts, New York, New Jersey, and Illinois have all taken measures to regulate the "sweat shops," and the first two require all tenement-made goods to be labeled, which seems a valuable sanitary precaution. It has been made a misdemeanor in certain States, viz., California, Idaho, Illinois, Indiana, and Missouri, to discharge employees for joining labor unions, or to require from them an agreement not to do so. Other interesting and important steps have been taken tending towards practical reform, which cannot now be enumerated. The January number of *The Quarterly Journal of Economics* treats the subject very fully.

THE DEATH of Mr. Geo. W. Childs, of Philadelphia, will arouse throughout the country a feeling of sincere sorrow rarely to be seen in the case of one who held no office of State and probably never sought one. Like so many Americans, he raised himself from the ranks by his own industry, perseverance, and intelligence. In the fullest sense a self-made man, he was free from the common faults of his class. Success in the acquisition of wealth did not render him arrogant toward those who were less fortunate. Few men have been more deeply impressed with the principle that the possession of wealth involves a weighty responsibility and that riches are held as a trust from God. His beneficence never took strange and striking forms, but guided by a sagacious judgment, was always directed to solid, practical ends. Enduring monuments of his large-hearted charity are not confined to the city which was so long his home, but are to be found even in the far-off regions of the Pacific slope. He has earned the gratitude of Churchmen by his gift, still fresh in the public mind, of the great cross at Golden Gate Park, San Francisco, in memory of the landing of Sir Francis Drake, in 1579, and the first use of the Book of Common Prayer in our country. As editor of the *Philadelphia Ledger*, he set a worthy example to the newspaper men of the country. As a true model of the typical citizen of a free republic, his name will go down to posterity side by side with that of his illustrious fellow townsman of an earlier generation, Benjamin Franklin, between whom and himself there are so many striking parallels. In the churches of all denominations, last Sunday, the death of the great philanthropist was referred to as a public bereavement. The funeral is announced to be conducted in St. James' church, Philadelphia, of which Mr. Childs was a vestryman for many years, on Feb. 6th.

Consecration of the Third Bishop of Vermont

Never has the diocese of Vermont seen a happier day than that of the Presentation of Christ, on which occurred in St. Paul's church, Burlington, the consecration of the Rev. Dr. Arthur C. A. Hall to its episcopate. The city was filled with devoted Church people from all parts of the diocese, with large deputations of the Bishop's warm friends from Massachusetts and elsewhere. The unfortunate but unavoidable conflict of date with that of Bishop Doane's twenty-fifth anniversary prevented a more widely extended representation of clergy and especially of bishops, notably the presence of the Presiding Bishop and of the Bishop of Albany.

The service was grandly dignified, reverent, and impressive, the Holy Communion and Litany being choral throughout, and the intoning being done by Bishop Neely, of Maine, who acted on behalf of the Presiding Bishop as chief consecrator. The other consecrators were the Bishops of New Hampshire and Massachusetts, the presenters being Bishop Grafton of Fond du Lac, and Bishop Coleman of Delaware. The Bishop of Delaware was the preacher, and all, including the Bishop of Ontario, joined in the imposition of hands. The attending presbyters were the Rev. Dr. J. Isham Bliss, of Vermont, and the Rev. Dr. Lucius Waterman of New Hampshire, the marshal being the Rev. W. F. Weeks of Vermont. The Bishop of Maine was the Celebrant, with the Bishop of New Hampshire as epistoler, and the Bishop of Ontario as gospeller.

The sermon was a noble and eloquent defence of the Faith once delivered unto the saints, based upon the charge to Timothy: "Keep that which is committed to thy trust." By a historical review the Bishop showed that this country was originally colonized for Christ and His Church, not for Christianity as one of many religions but as the only true religion, and for the Church of England. He therefore sought to impress upon his hearers the special and privileged responsibility resting upon the Church of America to mould the spiritual life of the whole nation. In alluding to the wonderful providential preservation of the Church during the two centuries wherein she was without the episcopate, he argued that the sturdy manner in which Churchmen then refused all other means whereby a ministry could be secured, settled the policy of this Church as to the essential character of the episcopate. While speaking of the Holy Scriptures as one of the gifts originally entrusted to us, he gave expression to the old-fashioned views, as he called them, as to their difference in kind as well as degree from all other books called inspired, and as to their rightful exemption from ordinary methods of criticism, saying he was more than content, in holding these views, to be accounted "behind the times."

His address to the Bishop-elect was in substance as follows: "It is, my dear brother, because you have been deemed trustworthy that you are about to be made a bishop in the Church of God. It is no novice that we shall set apart for the truly grandest work which man can undertake. The extent and variety of your labors have taught you well what it is to be a shepherd of souls. Trained under the best of instructors, you brought us at the outset a capacity for usefulness which was speedily and gratefully recognized in many a diocese and many a soul. And now you have come back to us after having been in touch, through not a few busy months, with the Church at home, more than ever fitted to be an endearing link between the venerated mother and a daughter as loyal as any she has ever borne.

"You come to a diocese that was organized more than a century ago, and that early moved to supply the great need of the episcopate, although owing to a variety of circumstances it was not until 1832 that this gift was obtained. The history of the life and labors of the first bishop, John Henry Hopkins, so inimitably told by his son, himself a man of rare and devoted genius, belongs to the whole American Church which so largely and widely profited by his remarkable gifts and acquirements. The memory of the gentle, diligent, and unobtrusive Bissell is still fresh, and will never lose its sweetness. Thus you will enter upon a field that has been faithfully tilled, that is, I believe, one of great promise, and where you will find ready and well furnished fellow laborers in your efforts to maintain that Christianity which is really the common law of our land, and to extend the influence of that Church which is so evidently designed by Providence to be the chief means for restoring here organic Christian unity.

"Vermont like Delaware, is a small diocese. But, my brother, when the day of judgment comes, you and I will realize, perhaps, that they were large enough for the account we shall then together render. By a happy coincidence you will be presented here on the day when at the first He Himself was presented in the temple also made with hands. The Incarnate Son was offered to God. And now He comes to you and asks a like offering at your hands, that He may make you in turn as a candle of the Lord, to lighten many still sitting in the darkness of sin. He will present Himself to you to-day through His Church and by His Holy Spirit in the great commission, "Feed my lambs, Feed my sheep." May that same Holy Ghost, dwelling in you, enable you to keep the good thing thus entrusted to you, delivering you from

all evil and preserving you unto His heavenly kingdom, and may the favor of the King overflow to the salvation of the souls committed to your charge!

"I pause a moment in these prayers, and I hear Him say to you and me and all, 'Follow Me.' And as one delays, so great is the call and such our weakness, I hear Him say again: 'My grace is sufficient for thee.' Amen. Dear Lord! So let it be!"

The canonical testimonials were read by Mr. F. E. Smith, assistant secretary of the convention, the Rev. F. W. Smith, of the Standing Committee, and by Bishop Lawrence, on behalf of the Presiding Bishop. The pastoral staff was borne in the recessional by the Rev. George Y. Bliss, of Vermont. The music was finely rendered throughout. The offertory was devoted to the cause of diocesan missions, and by this and the generosity of Dr. W. S. Webb, all deficiencies in this direction are fully made up.

An informal lunch was provided for the visiting clergy and friends, at which happy speeches were made by the Bishops present, and a congratulatory message was received from the Presiding Bishop, and Bishop Doane and his diocesan convention. The day closed with a very large reception to all in the chapel, where it seemed as if the enthusiasm of the diocese and the congratulations of her friends could hardly find adequate expression.

New York City

Last week the Old Epiphany House had added to its usual work for the poor, the distribution of the coal and food supplies provided through the charitable fund raised by *The New York Tribune*.

Services of special interest are just now being conducted at the Rescue mission at St. Bartholomew's parish house, under the direction of Col. H. H. Hadley. The attendance is unusually large, and much seriousness is manifested among these congregations of rough men.

The second annual address on Church music will be delivered before the students of the General Theological Seminary, Feb. 15th, at 8 P. M., in St. Agnes' chapel, Trinity parish. The speaker on this occasion will be the Rev. J. Nevett Steele, Mus. Doc. Full choral service will be sung by the choir of the chapel. The public are cordially invited to attend.

The diocesan committee of the Woman's Auxiliary held special services on Thursday, Feb. 8th, at St. Bartholomew's church. After an early Eucharistic service, a missionary service was held at 10:30 A. M. Bishop Hare represented the Niobrara League; the Rev. H. Sowerby, the China field; Bishop Talbot, domestic missions; Bishop Penick, colored mission work in this country; and the Rev. Dr. D. Parker Morgan, the labors of the Junior Auxiliary.

The Tiffany Glass and Decorating Co. have erected a building adjoining their studios at 333 4th ave., New York, for the exhibition of their chapel which attracted such wide attention at the late World's Fair, Jackson Park, Chicago. It is their purpose to open it with a private view on or about Feb. 8th. Cards will be mailed from their regular list and will be sent on application to those who are interested in Christian art in its latest developments.

At St. Ann's church, the Rev. Dr. Krans, rector, there will be services daily during Lent at 8, 12, and 5, with a fourth service on Wednesday and Friday evenings at 8 o'clock. There will be a course of sermons on the Sunday mornings on "Some sayings of the Master in Holy Week." There will also be courses of instruction on Wednesdays and Fridays at 12, on Thursday afternoons at 5, and on Friday evenings, at 8. Among the special preachers are Rev. Dr. J. W. Brown. (Ash Wednesday, 8 P. M.), Rev. Drs. Davenport, Batterson, Steele, McGrew, Bradley, Mulchahey, Tiffany, and Maynard, the Rev. Canon Knowles, and Rev. Messrs. Pratt, Sill, and Sowerby.

Before the closing service at St. Paul's chapel, of Trinity parish, on the morning of Sexagesima Sunday, Jan. 28th, the Rev. James Mulchahey, D. D., announced that his active ministry was brought to an end, and the pastoral relations which he had sustained to the chapel for 20 years. The change was occasioned by no expression of wish for it, but by his own request. He is 72 years old, and though enjoying excellent health, thinks that the requirements of the work call for the energies of a younger man. By the regulation of Trinity parish, a priest who completes full service in active ministry, is cared for during the remainder of his life. In this way Dr. Mulchahey will not sever his connection with the chapel absolutely. No definite action has yet been taken by Trinity corporation; but a usual rule is to promote one of the younger assistants in such cases. The present junior assistant of St. Paul's chapel is the Rev. Wm. Montague Geer.

A meeting of the board of trustees of Barnard College, the ladies' annex of Columbia, was held at the college building, on the afternoon of Friday, Jan. 26th. Resolutions of regret were adopted for the death of Miss Ella Weed, the dean of the college. Mrs. H. F. Osborn was elected a member of the executive committee. The principal business of the meeting was the receipts of the treasurer's report, which shows that \$9,000 more than is on hand will be needed to

provide for the current expenses to Aug. 1st. The total expenditure for the year ending July 1st, 1893, was a little over \$37,000. The estimated expenditure for the current year is \$10,000 less. The report called attention to the fact, that though \$100,000 is in hand to meet the cost of a suitable building for the college, no land has been purchased to erect this building upon, and no funds exist to purchase the land. The struggling nature of the beginning of the college was evidenced by this report, and the need of larger and more generous financial support. But the need of the work of the college, and its reason for being was also sufficiently demonstrated in the fact, that 103 students are now in attendance.

The New York Association of the alumni of Trinity College had their annual social gathering at the Hotel Waldorf, on the evening of Tuesday, Jan. 30th. Instead of the usual dinner, the affair was arranged in the less formal manner of a reception, followed by a buffet supper. Between 75 and 100 graduates of Trinity were present to renew old college friendship and to recall college days. The reception was held in the magnificent "state apartments" on the second floor of the hotel, which were placed at the disposal of the Duke of Veragua during his visit to the city. Mr. John Sabine Smith, president of the association, called the meeting to order, and gave an address of welcome. The Rev. Dr. Geo. Williamson Smith, president of the college, made an address of great interest, and in his usual earnest manner. It was evident that the New York alumni knew that the man who has devoted years of splendid labor to make Trinity more than a local institution of Connecticut, and who declined a bishopric in his devotion to Trinity's interests, was the life and soul of the new advance that the college is striving to make, in seeking the sympathy and support of all Churchmen. Dr. Smith described the new work that was being done for Trinity. He was able to make the very gratifying announcement that since he met the New York alumni a year ago, \$70,000 had been received in the shape of gifts to the college. Several other addresses were made by distinguished members of the alumni. The annual business meeting will be held later.

Philadelphia

The Rev. Dr. C. Ellis Stevens, rector of old Christ church, delivered a lecture on the 2nd inst., at St. Matthew's church, on "The Rise of the Papacy," being one of a course given under the auspices of the Young Peoples' Association of the parish.

A choir of girls has been in training to sing the morning service on the 2nd and 4th Sundays of the month, at the church of St. Martin-in-the-fields. Two handsome glass cruets for the credence table have been recently presented to the parish.

The types in our last issue give \$90,000 as the amount for the G. W. South memorial church of the Advocate, and its endowment. They should have said \$900,000. So far \$400,000 have been expended on this magnificent pile (*vide* description in issue of June 14, 1892) and the tower 245 ft. high is yet to be built.

The services incident to "dedication week" at St. Timothy's church, Roxboro, the Rev. R. E. Dennison, rector, commenced on St. Timothy's Day, 24th ult. On the Sunday within the octave, Bishop Coleman of Delaware preached at Evensong before a crowded congregation, including delegations from every guild connected with the parish.

Judge Hanna, of the Orphans' Court, on the 29th ult., settled up the estate of Caroline Clark, deceased, awarding to the City Mission, her property, 1221 North 15th st., and on the decease of a legatee, the sum of \$12,000 for the use of its Home for Consumptives. On the death of another beneficiary, the sum of \$12,000 is to be paid over to the manager of the Home for the Homeless.

The Clerical Brotherhood at their meeting on the 29th ult., adopted a resolution extending their sympathy to Mr. George W. Childs in his illness, and expressing an earnest hope for his restoration to health. Similar resolutions were passed by ministers of the Presbyterian and Methodist bodies, while in many of their congregations, as well as in Hebrew synagogues, supplications were made on his behalf. Mr. Childs was a vestryman of St. James' church, Walnut st., until his death, which occurred on the 3rd inst.

At the annual meeting of the society of the Sons of St. George, held on the 23rd ult., the Rev. Drs. E. W. Appleton and James S. Stone were elected chaplains. This society dates from St. George's Day, 1772, its object being "the advice and assistance of Englishmen in distress." The Rev. Dr. Peters, rector of Christ church, was its first president. In October of that year, the Rev. Wm. White, afterwards the venerable Bishop, became a member, and continued such until his death, a period of 64 years. During the year past it has disbursed \$5,941.85, relieving 1,998 cases.

St. Simeon's church, the Rev. Edgar Cope, rector, observed its 7th anniversary on Sunday, 21st ult. In 1887, there were but 15 communicants, and now there are 880 names enrolled. The Sunday school began with 31 scholars, which now numbers over 900. During these seven years there have been, Baptisms, 595; number confirmed, 546; marriages, 122; burials, 202; services, 2,158; money received and expended, \$150,000. The parish guild consists of 20 chapters, including

a volunteer vested choir of 75 voices—51 men and boys, and 24 women; also the Brotherhood of St. Andrew, the G. F. S., Knights of Temperance, the Mechanics, (for repairing church property), daily kindergarten, etc.

The will of Mary Ann Fisher, probated 31st ult., names the rector, churchwardens, and vestrymen of St. John's church, Northern Liberties, as her executors. Among her bequests is one of \$1,000 in trust, as a nucleus for an endowment fund of the church, with the proviso that should the church edifice be removed to any other location, or become any other than an Episcopal church, the bequest shall go to two specified local charities. She also gives \$500 in trust, towards the erection of a suitable building for the Sunday school of said church, in consideration of the members of said school decorating her vault with flowers and evergreens on Christmas and Easter of every year. In addition to bequests to four local charities, \$500 is given to the Church Home for Children, and \$250 to the Sheltering Arms.

The 40th anniversary of the church of St. John the Evangelist was observed on Sexagesima Sunday. At the morning service, the rector, the Rev. John Moncure, preached from the text Job xxxii: 7; and he referred to the growth of the work, and urged continued earnestness. The parish meeting was held in the evening, when a large congregation greatly enjoyed the special service of song which was heartily rendered. Reports from the various parish organizations showed a healthy growth of church work. That of the Sunday school was especially gratifying, the number of scholars being largely in excess over previous years, while their contributions during the past year were larger than had been looked for. The Girls' Friendly Society is one of the strongest in the diocese, though only two years old, while the mothers' meeting has more than 100 members.

The joint diocesan committee to select subjects for the Sunday school lessons for Trinity-tide, 1895, recently met in the parish house of Holy Trinity church. Upwards of 30 delegates were present from 12 dioceses. The general subject for the season, as adopted by the committee, is, "The Church Catechism as illustrated by Scripture." In the evening a public meeting was held in the lecture room, to which all Sunday school workers were invited. Bishop Whitaker presided, and the following addresses were made, viz: "Catechetical Instruction in the Primitive Church," by the Rev. Dr. G. W. Shinn; "History of the Church Catechism in the Prayer Book," Rev. Dr. Samuel Hart; "The Catechism as summarizing the teachings of the Sacred Scriptures," the Rev. Dr. J. S. Stone; and "A knowledge of the Church Catechism as a help to Christian faith and Christian living," Mr. George C. Thomas, vice-president of the Diocesan Sunday School Association.

The Northeast Convocation met on the 30th ult. in Grace church, the Rev. Dr. S. D. McConnell presiding. The treasurer reported a balance of \$189.13. The Rev. C. L. Fulforth reported that the interest on the mortgage of \$6,500 on the parish house of the church of the Messiah, Port Richmond, had been promptly met. The committee on archdeaconry reported, recommending that each of the other convocations of the diocese be invited to appoint a committee to confer about the desirability of having an archdeacon over the missionary work of the diocese. The Rev. J. R. Moore, from the missionary committee, reported that no point was left in the bounds of convocation for the establishment of a new mission. After some discussion on sundry propositions, during which Mr. Richardson suggested the advisability of strengthening the organizations now in existence, and the Rev. Mr. Fulforth thought convocation work should be carried into dead parishes, his own being one, no action was taken. In the evening a missionary meeting was held, Bishop Whitaker presiding, when addresses were made by the Rt. Rev. Drs. Talbot and Hare, and the Rev. L. B. Ridgely of Salt Lake City, Utah.

The annual midwinter banquet of the associate alumni of the Divinity School was held at the Colonnade Hotel on the evening of the 1st inst. The Rev. Richard N. Thomas, president of the association, was in the chair, and a goodly number of the alumni, with several of the professors, sat down to the table. Letters of regret were read from Bishop Whitaker and 19 of the clergy. The Rev. S. C. Hill responded to the first toast, "The School," while the Rev. Dr. Stanger replied to that of "The Public Schools." The Rev. L. W. Batten, Ph.D., responded to "The Use of the Old Testament in Preaching," and the Rev. G. Woolsey Hodge replied to "Æstheticism in Music." The Rev. W. R. Jenvey, of Hoboken, N. J., responded to "Our Work in the Far West," and the Rev. Dr. J. S. Stone to "The Use of Church History in Preaching." A few remarks were also made by the Rev. Prof. Gould. A resolution of sympathy was adopted with the Rev. F. M. Taitt on the death of his father. There were clergy present from five dioceses and one missionary jurisdiction (Liberia).

The 26th anniversary of the church of the Holy Apostles was celebrated at Evensong on Sexagesima Sunday, the service being in charge of the rector, the Rev. Dr. C. D. Cooper, and his assistant, the Rev. H. S. Getz. The annual report of the parish association, read by Mr. George C. Thomas, gives an interesting statement of the services, regular and special, during the past year: Since the

organization of the parish in 1868, the summary of statistics is as follows: Baptisms, 1,470; confirmed, 1,071; marriages, 814; burials, 866; services held, about 4,200; present number of communicants, 828. The accounting warden reported total receipts, including balance on hand from 1892, \$12,724.93; present balance, \$1,298.23. The receipts of the chapel, including balance on hand, were \$2,709.82; balance Jan. 1, 1894, \$350.96. The endowment fund of the church is now \$9,952.13. The Sunday school has officers and teachers, 84; scholars in all departments (including one adult Bible class of 200), 1,440 scholars. The chapter of the Brotherhood of St. Andrew has 68 members. The report of the chapel of the Holy Communion, read by the Rev. W. F. Ayer, states there is a marked improvement in the attendance and general interest at all the services. The statistics are: Baptisms, (including one adult), 80; marriages, 5; burials, 2; confirmed, 14; communicants, 117; Sunday school scholars, 633, an increase of 160 over last year. After a few remarks by the Rev. Dr. Cooper, an address was made by Professor James MacAllister, LL.D., president of the Drexel Institute. On the evening of the 1st inst. an organ recital was given by the members of the choir and congregation under the direction of Mr. Geo. C. Thomas, who himself gave the opening and closing "voluntary."

Diocesan News

Chicago

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

The Rev. Wyllys Rede has received letters dimissory from this diocese to that of New York, and will become chaplain of St. Gabriel's School, at Peekskill, N. Y. The substance of his work on the Communion of Saints, was preached in a course of sermons at St. Mark's, Evanston, where they were greatly appreciated.

The Bishop has sent an invitation to the clergy of the diocese of Chicago to meet him at the Church Club rooms for a Quiet Day, preparatory to the Lenten season, on Monday, Feb. 11th, beginning at 11 o'clock.

There will be a Quiet Day for women at the cathedral, on Tuesday, March 6th, beginning at 11 o'clock and continuing till 4. Luncheon will be served in the Mission House by the Sisters at one o'clock.

The church at Belvidere is now supplied with services by the Rev. J. A. O'Meara, a student at the seminary.

The usual noonday Lenten service will be held this year in Lincoln Hall, 72 Adams st., between State and Dearborn sts., at 12:10. The service lasts 20 minutes. The following clergy will officiate: First week, Ash Wednesday, the Rev. Jos. Rushton; Thursday, Friday, and Saturday, the Rev. Irving Spencer; second week, the Rev. T. A. Snively; third week, the Rev. C. N. Moller; fourth week, the Rev. S. C. Edsall; fifth week, the Rev. John Sage; Passion week, the Rev. John Rouse; Holy week, the Rev. Jos. Rushton.

The January meeting of the North-eastern deanery was held in Grace church, Oak Park, Jan. 30th and 31st. At the evening service on Jan. 30th, addresses were made by the Rev. C. P. Wolcott, of Highland Park, and the Rev. A. L. Williams, of Christ church, Chicago. The Holy Communion was celebrated on Wednesday morning at 11 o'clock, followed by the reading of a very interesting and excellent paper on "Rescue Work in Parochial Life, especially in Chicago," by the Rev. Morton Stone, of La Grange. At the business meeting, amendments to the rules of the deanery, in accordance with suggestions made by the Rev. F. W. Keator in his paper at the November meeting, were made as follows: First, that at the yearly meeting a committee of three be appointed to arrange for the subjects of papers to be read, and speakers at the quarterly meetings. Second, that an afternoon session be held, when necessary, for the discussion of the paper. The Rev. W. B. Hamilton made a further amendment, which was carried, that the business session of the deanery be held immediately after service, and the paper be read and discussed after luncheon. The ladies of the parish provided the clergy with an excellent luncheon at the rectory, after which the discussion of Mr. Stone's paper took place, and an earnest wish was expressed by the clergy for the establishment of rescue mission rooms in the heart of the city. A committee of three, consisting of the acting dean, the Rev. T. N. Morrison, and the Rev. Messrs. Morton Stone and Jos. Rushton was appointed to consult with the Bishop on the subject. About 25 of the clergy of the diocese were present.

The regular monthly meeting of the Church Club was held at their rooms on Thursday eve, Feb. 1st. The meeting took the form of a conference on Sunday school work and methods, as suggested in the very interesting paper read by the Bishop at the December meeting, in which the subject was so ably treated. A cordial invitation was extended to the superintendents of officers of Sunday schools and all friends interested in the work. The Bishop gave an abstract of his paper read before the club at the last meeting. This was followed by a general discussion. The Rev. S. C. Edsall addressed the meeting on the subject of the organization of the Sunday school, calling particular attention to the neces-

sity of a normal class for teachers. The Rev. Wm. White Wilson spoke on methods of instruction and text books. Mr. Jas. L. Houghteling told his experience with a class of 40 boys, between the ages of 10 and 15, at St. James' church. Dr. Fleetwood spoke of the Sunday school work in connection with Waterman Hall, the diocesan school for girls. Mr. W. P. Wright, superintendent of Grace church Sunday school, told of the plan adopted there for retaining boys in the Sunday school after the age of 15. Mr. H. T. Chace spoke of the use of the library, and the collection and distribution of books during the Sunday school hour. The Rev. Joseph Rushton spoke of the necessity of thorough sympathy, love, and interest on the part of the teacher toward the scholar, for success. There was a very good attendance and much interest shown in this most important subject.

The Rev. D. C. Peabody, dean of the Northern Deanery, and for nearly eight years rector of Emmanuel church, Rockford, has resigned, and accepted a call to the church of the Good Shepherd, Augusta, Georgia. During Mr. Peabody's stay at Rockford a fine parish building of stone has been erected, mainly through the munificence of one devoted parishioner, and plans for a church edifice, with which this building will correspond, have been prepared and steps taken to secure funds for carrying out these plans so that the parish will possess a fine church property in the near future. The parish which Mr. Peabody has accepted, is that wherein he served his diaconate.

A dinner was given at the Grand Pacific Hotel, on Monday evening, Jan. 29th, by the men's club of St. Bartholomew's church, the Rev. B. F. Matrau, rector. About 125 guests were present. Among the speakers of the evening, were Mr. Isham Randolph, president of the club, Rev. T. N. Morrison, Rev. Wm. White Nelson, Rev. J. M. McGrath, Hon. Thos. B. Bryan, and ex-Senator Johnson. The club was organized in St. Bartholomew's church a few months ago for social and literary purposes, and in addition to these features, to act as an auxiliary to the vestry of the parish in providing ways and means to carry on the great work the Church is doing in Englewood. Seven hundred communicants are now enrolled in the parish, and the congregations every Sunday are very large.

The Platte

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

The 4th annual convocation met in St. Luke's church, Kearney, Jan. 17th and 18th. At the first session the Bishop celebrated the Holy Communion and delivered his annual address. Three clergymen had left the jurisdiction during the year and three others had come in, giving now 10 priests and three deacons. The Bishop said he had visited 13 new places during 1893, in five of which he had Confirmations and in several of which regular services are now held. Three new churches had been built and one rectory. Deeds had been secured to 10 acres of land additional, adjoining the school property, also one lot for a church in Holdrege, and three lots for a rectory in Callaway. The church debts in the district had been reduced in the four years of separate existence, from \$13,816.89 to \$2,237.07. The Bishop had received during the year from the Board of Missions \$2,000, from collections in the district for missions, \$176.87; from specials in the East, \$2,411.20. He had paid out for taxes \$24.98; for helping divinity students, \$213.33; for miscellaneous expenses, \$66.84; for payment of church debts, \$157.80; for building churches, \$509; for support of missionaries, \$4,632.01. The Platte Collegiate Institute is continuing, notwithstanding the hard times, with 70 pupils. During the year the Bishop had taken part in 244 services, had delivered 285 sermons or addresses, administered the Communion 68 times, baptized 34, confirmed in the jurisdiction 163, consecrated one church, licensed 18 lay readers, admitted one postulant, ordained one priest and two deacons. The number of communicants has been increased in four years from 375 to 1,170, and the number actually receiving Communion has increased from less than half of those entitled to receive it, to more than five-sevenths—that is, during the last year 822 have received, out of 1,170 nominal communicants. The Sunday schools have increased in three years from 12 schools with 46 teachers and 396 pupils, to 25 schools, with 109 teachers and 795 pupils. The Bishop advised the clergy in places they could not reach on Sunday, to meet the children for instruction immediately after the day school.

In reference to general Church matters the Bishop said: "I had hoped at this time to say something about the fundamental principles of Church organization as affecting the Church in the whole country, of provinces, dioceses, and parishes or congregations. Now that the Prayer Book has been revised and a new hymnal authorized after more than 12 years of labor, the next great work before the Church is to greatly modify and adapt the organization of the Church to our present and future needs, which may amount to a reorganization throughout. We have largely outgrown and outworn the organized forms into which the Church was hastily thrown 100 years ago, under conditions most abnormal and peculiar. Two large committees of the General Convention are at work now on the organic laws of the Church to report at the next General Convention in 1895. It is high time that the whole Church was waking up to the mighty task of taking on forms new to us, perhaps, but forms resembling those of the

Church in her early and more aggressive days. Already, with only half a million communicants among 65 millions of people, our methods of legislation have become unwieldy, and complicated, and discordant. We can hardly expect them, without reorganization, to serve all purposes for another hundred years, when our communicants should become 20 millions among 200 millions of people."

The following were appointed members of the Standing Committee: Rev. Messrs. R. W. Oliver, D. D., and Wm. Lucas; Messrs. Wm. C. Tillson and H. M. Oliver; secretary, Rev. L. P. McDonald, North Platte; ass't secretary, Rev. S. G. M. Montgomery, Gothenburg. All the active clergy were present and about 35 lay delegates. The first afternoon session was a Sunday school institute, with papers and addresses on carefully selected topics. In the evening, from 7:30 to 9, was held a missionary meeting, and immediately after, a reception was given by the ladies of St. Luke's to the delegates, at the home of Mr. and Mrs. Gibbon. The second day, after the celebration of the Holy Communion at 9 A. M., the principal business session was held, at which reports of committees were received and many matters of local interest were considered. The afternoon session was devoted to the reading of reports of lay-readers, the Ladies' Guild, Daughters of the King, and Little Helpers.

Maryland

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

BALTIMORE.—Mrs. Rebekah Boyd Hensel, wife of the Rev. Charles A. Hensel, rector of the chapel of the Advent, died Jan. 12th, in the 29th year of her age. Mrs. Hensel was the daughter of Mr. Nathaniel and Matilda Boyd, and was a granddaughter of the Rev. Chas. W. Boyd, who was a prominent Philadelphia clergyman. Bishop Paret officiated at the funeral services in Baltimore, and paid a high tribute to her worth and zeal. The Rev. Arthur C. Powell, of Grace church, accompanied the body to Philadelphia, and conducted the services at the cemetery.

The Rev. James Chipchase, one of the oldest clergymen of this diocese, died at his home in this city, on Thursday, Jan. 25th, after a long illness. Mr. Chipchase was born in England, Nov. 18, 1818. In 1839 he came to this country and graduated from Rutgers College, in 1842. After a course of two years in the General Theological Seminary, Mr. Chipchase left on account of ill-health and was ordained a deacon by the late Bishop George W. Doane. For six months he was placed in charge of a church at Irvington, N. J., and was then transferred to Piscataway, near New Brunswick. In 1845, Mr. Chipchase was raised to the priesthood. From 1845 to 1848 he was rector of Stepney and Wicomico parishes, Somerset Co., Md., with three churches, necessitating a ride of 26 miles on Sunday. His next charge was All Faith parish, St. Mary's Co., until 1854. From that time until 1855 he was rector of the churches at Mt. Savage, Frostburg, and Eckhart Mines, Allegany Co. For 11 years following he was rector of St. John's parish, Prince George's and Charles counties. From 1866 to 1870 he ministered at All Saints' parish, Calvert Co. He went to Baltimore in the spring of 1870 after having been prostrated by inflammatory rheumatism through the winter. In this city he served successfully at Holy Innocents' Church Home, and Wyatt memorial chapel until 1872. He then took charge of St. John the Baptist church. This rectorship he resigned in 1889 on account of ill health. He went to Europe last June and returned in October, since which time he had been ill. Mr. Chipchase was a man of wide learning and general culture, and an earnest and effective preacher, and was noted for his charities and kindly deeds to the poor and suffering. Mr. Chipchase was married in 1848 to Miss Mary Walter, daughter of Levin Walter, of Somerset Co., Md. His widow and three sons survive him. These are James, a journalist of London, W. E. and W. W. Chipchase, of Baltimore. The funeral took place on Saturday, Jan. 27th, from St. Paul's church. Bishop Paret conducted the services, assisted by the Rev. J. S. B. Hodges, S. T. D., and the Rev. Robert H. Paine. The burial was in St. John's Cemetery, Waverly.

The Rev. Charles H. Sheild, D. D., of Staunton, Va., who came to the Johns Hopkins' Hospital about three months ago to be treated for cancer of the stomach, died at the hospital recently. Dr. Sheild was the son of the late William Sheild, and was born at Norfolk, Va., 69 years ago. His early education was at William and Mary College, Williamsburg, Va., and was continued at the University of Virginia, where he took a literary course. He graduated from the Theological Seminary, near Alexandria, Va. His first charge was in Washington, Fauquier co., Va., from which he accepted a call to the church at Cecil, Md. He was afterward rector of churches in Washington, D. C., and Baltimore, Md. About 24 years ago, he accepted the rectorate of St. Andrew's church, Louisville, Ky., and ministered to that congregation most acceptably for 13 years. An affection of the throat compelled his resignation, and he went to Staunton, Va., where he had resided ever since. Although not actively connected with any church as rector, he labored efficiently whenever opportunity offered, preaching frequently at the flourishing Verona mission, near Staunton, and occasionally at Trinity church. He was buried in Staunton.

CENTREVILLE.—The annual meeting of the Ladies' Aid Society of St. Paul's church was held on Jan. 9th, and officers

were elected for the ensuing year. During the past year, the society contributed \$36.05 to the poor, \$20.07 to the church, and has a balance of \$50 in hand, which, with the uncollected dues, has been contributed to the church building fund.

HYATTSVILLE.—Bishop Paret visited Pinkney memorial church on Jan. 2nd, and administered the rite of Confirmation to a class of 30 persons.

BELAIR.—The congregation of Emmanuel church contemplate the erection of a new edifice, and the sum of \$4,000 has been subscribed.

WASHINGTON, D. C.—Plans are being made for the main portion of the church edifice in St. Andrew's parish, 14th and Corcoran sts., which is to occupy the vacant ground on the 14th st. front. It is expected that arrangements will be completed so that the work of building can be begun about April 1st.

At a recent meeting of the vestry of St. John's church, corner of Potomac ave. and O st., in Georgetown, it was decided to make extensive repairs and alterations in the organ of that church, which has been in continuous service for 20 years. The cost of the entire improvement will be about \$1,000.

Dr. Randolph H. McKim, D. D., has concluded his interesting series of Sunday night sermons on "Luther and the Reformation."

The Rev. John A. Aspinwell, rector of St. Thomas' church, holds a special children's service every Sunday afternoon, at which time he preaches a sermon particularly adapted to their interest and understanding.

ANNAPOLIS.—The Rev. William S. Southgate, D. D., rector of St. Anne's parish, has accepted his election to the vacancy in the Standing Committee of the diocese.

North Carolina

Jos. Blount Cheshire, D. D., Bishop

The regular meeting of the Convocation of Raleigh was held in the church of the Good Shepherd, Raleigh, commencing on Tuesday, Jan. 16th.

Grace church, Weldon, is still without a rector. Connected with it is the mission of the church of the Saviour, and the two missions of St. Luke's, Gaston, and chapel of the Cross, Littleton. There is a neat church and a good congregation at each of these places. Dean Smith visited Grace church, Weldon, just before Christmas, holding a night service, and an early celebration of the Holy Communion the next morning.

New Jersey

John Scarborough, D. D., Bishop

The winter meeting of the lower division of the Woman's Auxiliary held in St. Paul's church, Camden, Jan. 26th, was notably large, evincing the deep interest taken by the women in this part of the diocese in the cause of missions. The Bishop was present during the whole of the proceedings, and Bishop Wells, of Spokane, Washington, made a very interesting speech concerning Church enterprise and progress in his jurisdiction. Reports from the several branches of the auxiliary's work was presented by the secretaries, and addresses were made by Mrs. Clark, the president; Mrs. Ryder, Mrs. Neilson, Mrs. Roberts, and Dean Perkins. The ladies of St. Paul's parish hospitably entertained the members and visiting friends at luncheon in the parish house. Several of the clergy of the neighborhood were present. The announcement was made that St. Michael's parish, Trenton, had invited three divisions of the diocesan auxiliary for the annual meeting in the third week in April.

The middle division of the Woman's Auxiliary held their winter meeting in Trinity church, Trenton, Jan. 16th. A large number of parishes were represented. Addresses were made by Bishop Talbot of Wyoming and Idaho, and by the Rev. Herbert Sowerby, lately returned from China.

St. Augustine's chapel, at West Asbury Park was dedicated by the Bishop, and formally opened for divine service. The chapel is a very pretty frame building, built by Mrs. S. W. Kirkbride, with a seating capacity of 250. It is for the use of the colored congregation.

All Saints' church, Bay Head, has bought a house for the clergyman to reside in, who may chance to be in charge during the summer months. Bay Head is one of the most popular shore resorts.

The new church of the Ascension, Atlantic City, is nearing completion, and it is the hope of the rector and people that it may be ready for consecration on Ascension Day. Its architecture is Spanish, and terra cotta is freely used in its construction. It will seat 1,000 people. The old church will be fitted up for guild purposes.

A vested choir is soon to be introduced into Christ church, New Brunswick, the Rev. E. B. Joyce, rector.

BURLINGTON.—Bishop Scarborough has been accustomed to celebrate the anniversary of his consecration by giving an entertainment to the scholars of St. Mary's Hall, on the evening of the Festival of the Purification. This year he expected to be in Albany on that day to attend Bishop Doane's 25th anniversary, and therefore he gave what the school

calls "the Bishop's Feast," on Jan. 26th, a week in advance of the proper day. After a reception held by the Bishop and Mrs. Scarborough, in the parlors of the Hall, Miss Titcomb, the principal, presented the Bishop with a cassock and surplice, the gift of the pupils as a token of their love and esteem. The Bishop acknowledged the present in his usual felicitous manner, referring especially to the fact that he had been now 19 years associated with the Hall, a longer time than any of his young friends had lived who gave him the gift. It gave him great delight to be with them and to be thus greeted.

SOUTH AMBOY.—There have lately been placed in the chancel of Christ church, the Rev. H. M. Pearse, rector, three beautiful windows, forming together a representation of Christ in glory. In the centre is seen our Lord crowned and enthroned, his right hand raised in benediction and his left holding the symbol of sovereignty. On either side is seen an adoring angel. The colors are very rich and the drawing is excellent. In the baptistry lately constructed at the expense of the Sunday school, another window has been placed, representing "Our Lord blessing little children." This is of equally excellent workmanship. The four windows are memorial gifts and were executed by the Tyrolese Art Glass Company at their art establishment at Innsbruck, Austria. At the same time the chancel has been further enriched by the addition of new choir and clergy stalls in antique oak, capable of accommodating 28 persons. These stalls are the work of Cox Sons & Buckley of New York, and are massive, handsome, and comfortable. There are now 26 men and boys in the choir, and their rendering of the musical portion of the service, as well as their excellent demeanor in God's house, has been often commended by visitors. Within the parish bounds there has lately been built a small chapel, called the chapel of the Good Shepherd. It is not entirely finished, but is used for Divine worship and Sunday school instruction. It is the fruit of the untiring energy and self-denying labors of Mr. Ambrose Gordon, a licensed layman, who for years has conducted Sunday school and read service in this district. The rector visits this mission once a month and preaches to the people. At Doane memorial chapel, too, under the efficient ministrations of the Rev. Sven Gertzson, the good work goes on, there is a Sunday school of 125 members, a day school of 40 scholars, and Mr. Gertzson holds service and preaches every Sunday in both English and Danish. The rector visits this chapel also once a month and celebrates the Holy Communion. Altogether the parish of Christ church is in a prosperous and vigorous condition.

South Carolina

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

SUMTER.—To show their ever-deepening affection for the Rev. J. S. Hartzell, the people of the church of the Holy Comforter presented him, on Christmas day, with two handsomely embroidered stoles, violet and green. The work was done by one of the ladies of the parish.

Michigan

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

The quarterly meeting of the Convocation of Detroit met Tuesday, Jan. 30th, in St. Stephen's church, Detroit. Twenty-five clergy were present throughout the day and a number of the laity, the Brotherhood of St. Andrew being worthily represented. Bishop Davies was not able to attend. After a celebration of the Holy Communion, reports from missionaries and those appointed to visit vacant and weak stations were received. Some of these were very cheering. A formal request from one thriving town was received that our services might be established there, as yet, we have never had a mission. Services will be provided. In one place where hitherto it has been understood there were no Church people seven communicants have been found. At Romulus the mission cared for by the Rev. Douglas Hooff is flourishing. The week-day evening congregations number 75. A class is being prepared for Confirmation. The Missionary League will doubtless arrange soon to hold a service at this point every Sunday evening. At the mission at Marine City, under the Rev. Wm. F. Jerome, 24 were recently confirmed and others are now in preparation. The superintendent of the Missionary League, Mr. John W. Ashlee, made report of the work of that society since its organization six months ago. It now numbers 33 members: 7 clergy, 10 lay readers, 5 applicants for lay reader's license, 6 honorary members (who simply pay \$5 per year to the treasury), and 5 unclassified. A number of public services have been held under the auspices of the League. In all 750 persons have been present at these services. There have resulted already 10 infant Baptisms, 9 adult Baptisms, and 15 Confirmations. The League has started two Sunday schools, and re-opened one closed country church. The convocation voted to reaffirm its action of last spring urging upon rectors the advisability of bringing to their people's attention the pregnant facts and principles of missionary interest. A paper was read by the Rev. Paul Swett on "The Church in rural districts." At the evening service addresses were made by the president, the Rev. Jos. H. Johnson, the Rev. Louis A. Arthur, the Rev. W. S. Sayres, and the Rev. J. F. Conover, D. D., on the subject, "The undeveloped missionary resources of the Church."

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Central Convocation held its winter session in St. Paul's church, Steubenville, Jan. 22nd and 23rd. Evening service was full choral, the anthem being Gounod's "Praise ye the Lord." The singing was marked by its heartiness and almost perfect time. The sermon was by the Rev. W. J. Williams, St. Mark xvi: 15, and was marked by its profound research, its missionary spirit, and a deep tone of spirituality, which gave the key-note to the convocation.

Tuesday the convocation opened with a celebration of the Holy Communion, the rector, the Rev. H. P. LeGrabau, being Celebrant. A business session was held in the beautiful and capacious parish house, Dean Kemp in the chair, H. M. Green, secretary. It was moved by the Rev. J. C. Taylor, that hereafter at any session of the convocation, at the hour of noon, prayers shall be said for missions, and that the convocation secure and maintain a general missionary to work up the interest of the Church in the many towns and villages along the Ohio River and within the limits of the convocation; further, that this resolution be brought by the rectors and missionaries before their respective congregations, so that at the next meeting definite action may be taken and pledges given to sustain and carry forward this work. The Rev. D. F. Davies read one of the clearest and most exhaustive papers on the manner in which the Church holds, teaches, and confers the apostolic rite of Confirmation. The noon prayers for missions being said, the convocation adjourned to the choir room and partook of luncheon. After-dinner speeches were made by the rector, Dean Kemp, Archdeacon Brown, Rev. G. F. Smythe, Mr. Means, and others. The idea of a missionary for the Central Convocation was enthusiastically received, also the celebrating of the centennial, in 1896, of the first services held at Steubenville, by a Rev. Dr. Doddridge, was received with much favor.

After the luncheon, the clergy and others met in the study of the rector for a short business session. The dean made an excellent address on the "Work of the Sunday school," followed by a discussion and a question box, which called forth many useful suggestions. The Rev. G. F. Smythe delivered an address on "Work among boys," full of valuable suggestions and replete with amusing incidents, while the discussion following called forth many helpful words on the various guilds, clubs, and kindred associations for boys and young men. The Rev. H. M. Green read a paper on the use of "Private prayer in the public worship of the Church," taking the position that the Church in her liturgical use has made no provision for private devotion, and that private prayer said publicly is of the nature of an interruption to the oneness, unity, and majestic onward progress of the liturgy of a common worship. The paper elicited considerable criticism adverse and otherwise.

During the afternoon the Rev. Messrs. E. L. Kemp and D. F. Davies went to the mission of St. James, and the Rev. Messrs. Williams and Cogswell to Toronto, where services were held in the evening.

Evensong was full choral, with addresses by the Rev. J. C. Taylor, on "Foreign missions;" the Rev. G. F. Smythe, on "Domestic missions;" the Rev. H. M. Green, on "Diocesan missions," the archdeacon closing with a resume of the work of the Church in the diocese.

CANTON.—During the night of Tuesday, Jan. 30th, thieves broke into the vestry room of St. Paul's and stole four complete hangings for the chancel—colors: red, purple, white, and green. The white and the green have since been found in the coal hatchway leading to the cellar of the church basement. The purple hangings were specially valuable, the altar frontal having passion vine and flower most beautifully executed by Mrs. H. H. Meriam; its value was between \$80 and \$90. The entire loss to the church will not be less than \$175. No clue whatever to the persons who did the nefarious work has thus far been found.

Central New York

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

The convocation of the 3rd district met in Zion church, Greene, the Rev. A. H. Rogers, rector, Jan. 9 and 10. The Rev. J. H. LaRoche read a paper entitled, "How I heard Phillips Brooks." The convocation sermon was by the Rev. G. G. Perrine. At the business session the dean's and other reports were presented. The next meeting will be held in Bainbridge, on May 8th and 9th; the Rev. Wm. Higgs being appointed preacher.

The Woman's Auxiliary of the 4th district met Thursday, Jan. 11th, at Christ church, Oswego, the Rev. P. N. Meade, rector. The Rev. A. George E. Jenner preached the sermon. Reports were read and a paper on Liberian schools by Mrs. H. R. Lockwood, of Syracuse. The next meeting which will be the annual one, will be held in St. Paul's church, Syracuse, May next.

BROOKFIELD.—There is a nice little church, built within the past year, and fair progress is being made in this stronghold of the Seventh Day Baptists. June, 1892, was the first time the service of the Church was ever held here. Mr. Edw. R. D. Mayne, a Washington lawyer, has taken up his residence here for the purpose of assisting in the establishment

of the Catholic faith, and he acts as lay reader. The principal difficulty is poverty, as the congregation is composed of very poor people.

Minnesota

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

BISHOP GILBERT'S APPOINTMENTS

FEBRUARY

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| 4. Faribault. | 11. Moorhead. |
| 16. Excelsior. | |
| 18. Minneapolis: 10:30 A.M., Holy Trinity; 3:30 P.M., St. Mary's; 7:30 P.M., St. Matthew's. | |
| 19. " " Royalton. | 20. 7:30 P.M., Anoka. |
| 21. " " Elk River. | 23. " " Shakopee. |
| 25. 10 A.M., Wabasha; 7:30 P.M., Red Wing. | |
| 27. 7:30 P.M., Hastings. | |
| 28. 3 P.M., Basswood Grove; 7:30 P.M., Point Douglas. | |

EXCELSIOR.—Jan. 15th, Bishop Gilbert granted the petition of Trinity mission to become a parish with the Rev. J. E. Dallam, assistant in Gethsemane parish, Minneapolis, in charge. During 16 months he has been doing earnest and noble work in Trinity, Excelsior; St. John's, Minnetonka Mills; Epiphany, South Minneapolis; missions of Gethsemane; Trinity, and St. John's, are long established, each having a good church building, but services have been irregular and congregations fluctuating, until Mr. Dallam took up the work. St. John's will continue in his care in connection with Trinity.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

The 25th anniversary of the consecration of the Rt. Rev. Wm. Croswell Doane as Bishop of this diocese was celebrated at the cathedral, Feb. 2nd. Every diocese in the State was represented, and within the chancel were more than 200 clergy. The music was rendered by the combined vested choirs of the city. The sermon was delivered by the venerable Presiding Bishop Williams, who dwelt upon the godly character of Bishop Doane and his service to the cause of Christianity in general, and to the Church in particular. The offertory amounted to \$25,000, the contributions of the diocese for the erection of a new chapter house in commemoration of this anniversary. A reception was given under the auspices of the famous Fort Orange Club. The event called together the finest gathering that ever assembled in the capital of the Empire State.

Central Pennsylvania

M. A. DeWolfe Howe, D.D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The winter session of the Archdeaconry of Williamsport convened in Christ church, Williamsport, the Rev. W. H. Graff, rector, on Jan. 22nd. Bishop Rulison and 18 of the 22 clergymen of the archdeaconry answered to the roll call. Choral Evensong was rendered by the Rev. M. W. Christman and the sermon preached by the Rev. John Graham, from Hebrews xii: 11. Gounod's oratorio, *Mors et Vita*, was sung as an offertory anthem by the highly trained vested choir of Christ church.

Jan. 23rd, at 9:30, Holy Communion was celebrated by Bishop Rulison, with Bishop Wells for Epistoler and Bishop Talbot for Gospeller. The sermon was preached by the Rev. R. E. Wright from Matthew v: 20.

At 2:30 P.M. the archdeaconry branch of the Woman's Auxiliary met in the chapel of Christ church. Bishop Rulison made a stirring introductory address, followed by the usual reports. Addresses were also made by the missionary Bishops of Spokane, and Wyoming and Idaho, and by the Rev. Rogers Israel.

At the afternoon session on Tuesday an exegesis was read by the Rev. Wm. C. Leverett, from John i: 1, "In the beginning was the Word." The paper was scholarly and drew out an interesting discussion. An essay from the Rev. Wm. R. Mulford, on "Divine assurance of life everlasting," also provoked a lively discussion. Missionary reports were made by Bishop Rulison, and Archdeacon Graff, and some of the missionary clergy, all tending to show marked progress in the archdeaconry. At 5 P.M. Tuesday, the bishops and clergy were hospitably entertained at dinner in the rectory. At 7:30 P.M. a missionary service was held. Bishop Wells spoke on the subject of foreign missions, this being humorously interpreted to mean Spokahe, and Bishop Talbot spoke of the needs of Wyoming and Idaho. The Rev. Rogers Israel spoke of missions nearer home. An anthem from the *Hora Novissima* was effectively sung by the choir. At the conclusion of the service, a reception at the rectory gave the congregation an opportunity to meet the Bishops.

At 9:30 A. M. Wednesday, after Morning Prayer, the Rev. Chas. J. Wood was elected archdeacon of Williamsport. The Rev. Wm. Heakes read an excellent review of the book "Christ and Modern Unbelief," by the Rev. Randolph H. McKim, D.D. Archdeacon Wood followed in a theme entitled "Some Factors of Salvation," the main thought being developed, in the archdeacon's masterly way, from St. Paul's words to the Romans, "Waiting for the adoption, to wit, the

redemption of the body," which were forcibly applied to sanitation and hygiene, as among the intensely practical and necessary factors in the salvation of mankind.

The sessions of the archdeaconry were concluded with Choral Evensong, at 7:30 P.M., followed by three addresses, the first by the Rev. Geo. W. Van Fossen, on "The importance of interesting the young in the work of the Church;" the second by the Rev. F. C. Cowper, on "The importance of woman's work in the Church;" the third by the Rev. T. B. Angell, on "The business character of the claims of diocesan missions." The offertory anthem was taken from Gounod's "Redemption" and was finely rendered.

Newark

Thomas Alfred Starkey, D. D., Bishop

A dedication service was held in St. Paul's church, Newark, on St. Paul's Day evening, and was largely attended. The parochial guilds made reports of work done in the past year, which were read by the Rev. Millidge Walker, the rector. The service was the first choral Evensong in the history of the parish and was in every way successful. The lessons were read by the Rev. John Keller, and the address of the evening was made by the Rev. E. A. Bradley, D. D., of St. Agnes' chapel, New York City. It was a vivid and powerful presentation of the life and character of St. Paul as a pattern for the workers of the parish. The music was of a high order, and included Field's *Magnificat* in D, Gounod's "Praise ye the Father," and a solo by Master Henley, "Thou didst not leave his soul in hell," from the oratorio of St. Paul. Every credit is due Mr. Harry Martin, the choir-master, and the devoted organist of the parish, Miss Kate Burgess. After the service the choir and friends were entertained in the parish house. Mr. Charles Hayes, "an old boy" of St. Paul's, made a witty and sympathetic speech to the boys especially. He congratulated the rector of the parish on the attainment of a vested choir and on the reverent behavior of boys and men in service. He assured the choir of his active interest in the music of the parish, and spoke of the good effect such services must have on the attitude of men toward the Christian Church. Addresses congratulatory were also made by Messrs. Harry Martin, A. H. Ward, and Joel Pool, and the Rev. John Keller.

Southern Virginia

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

At a meeting of the Diocesan Missionary Society, held recently in Norfolk, addresses were made by the Rev. Dr. Logan of Wytheville, the Rev. Mr. Bryan of Hampton, Mr. Falkner of Halifax, and Mr. Hetelfinger of Norfolk. The statements made by these men were exceedingly interesting, coming as they did from different parts of the State. An effort will be made to enlist the children of the Sunday schools to work for missions during the Lenten season, as was done last year.

An immense congregation assembled in St. John's church, Portsmouth, on Sunday night, Jan. 21st, to participate in the memorial service of the Confederate veterans, on the 70th anniversary of the birthday of General "Stonewall" Jackson. A special program of music was rendered, and the sermon which was an exceedingly eloquent one, was preached by the Rev. Beverly D. Tucker, of Norfolk. The rector, the Rev. J. D. Powell, was assisted in the services by the Rev. W. F. Morrison, chaplain of the receiving ship, Franklin, at the Norfolk Navy Yard.

The outside work on the new St. Paul's church, Suffolk, is almost completed. When the wood-work of the interior is finished the people of St. Paul's will have a very handsome church.

Connecticut

John Williams, D. D., LL.D., Bishop

A tablet will in the near future be placed in St. John's church, Bridgeport, to the memory of the late Nathaniel Wheeler, who was a member of the vestry of this parish, and for a long time one of the most substantial supporters of the church.

St. Philip's mission, Putnam, hopes to have a rectory before long. The plans are already in hand, and it is hoped they will be brought to a successful issue. The mission certainly needs one if it is to have a married missionary.

Christ church, New Haven, notwithstanding the hard times, hopes to commence the building of a new church edifice in the spring.

Chas. Dudley Warner recently delivered one of his charming lectures before a large audience in Alumni Hall, Trinity College. His subject was "The Outlook of Literary Prospects in this Country."

Trinity church, Southport, some years ago sold its rectory, a not very desirable one, to the New York and New Haven R. R. It is now to be replaced by a new one, bought with money left by the will of Mrs. Francis Perry, for that purpose. We are happy to note that the good Churchwoman also left sufficient money to care for and maintain it and the grounds surrounding it, and also added a neat sum to the endowment fund, for the support of the church,

Kansas**Elisha S. Thomas, D.D., Bishop**

The trustees of the Kansas Theological School held their annual meeting in Topeka, on the evening of Jan. 9th. The Rev. Archibald Beatty, D.D., of Newton, was given the honorary degree of Doctor of Sacred Theology, and the Rev. N. S. Thomas was elected a member of the Board of Trustees in the place of the Rev. James O. Lincoln. The growing usefulness of this comparatively new institution is becoming daily more apparent. This week, when three of its students are to be advanced to the priesthood, one half of the clergy of Kansas will have been its graduates, notwithstanding the fact that hardly five years have elapsed since its re-organization. This was largely due to necessity. For some time it had been plain that Kansas must educate her own missionaries. The Bishop's plan to meet this want may be of general interest. So soon as a postulant becomes a candidate, he is given a lay reader's license, placed under the charge of a priest and sent to some organized mission which is able to contribute \$30 or \$40 a month for his support. Twice a year the candidates come to the seminary in Topeka, and spend a week in residence, during which time lectures are given, new reading is laid out for the next semester, and examinations are held on previously arranged work. This plan has resulted so far most favorably, not only in serving the mission field but also in filling three of the most important parishes of the diocese.

At a meeting of the trustees of the College of the Sisters of Bethany, the Rev. John Henry Hopkins of Atchison, and Mr. R. R. Price, of Hutchinson, were elected members of the board.

Milwaukee**Isaac L. Nicholson, S.T.D., Bishop**

CITY.—The chapel of St. Paul's church has been newly carpeted, and new pews have been placed in it, the old one having been given to St. Mark's mission.

The wife of the Rev. Howard Boyle St. George, an aged clergyman, resident in the city, died in the early morning of Jan. 26th. She had been in ill health for some months, and sustained additional injuries by falling on an icy pavement, in December. Mrs. St. George comes of one of the oldest families in England, her father, the Rev. William Atthill, having been lord of the manor of Brandiston Hall, Norfolk, where the family has resided since the year 1394. On her mother's side, Mrs. St. George was a cousin of the Earl of Bantoy, and also of Hedges Eyre, of Macroon Castle, County Cork, Ireland. Mr. and Mrs. St. George came to this country in 1876, and Mr. St. George was chaplain of St. John's Home for aged women, in Milwaukee, until he was obliged, by his advancing age to retire from active work. One son is the Rev. Howard Baldwin St. George, senior canon of All Saints' cathedral, and one daughter is a Sister in the community of St. Mary, at Kemper Hall.

EVANSVILLE.—On the 18th inst, the ladies of St. John's church met at the residence of Dr. Evans. The Rev. Laurence Sinclair presided and organized a branch of the Woman's Auxiliary. Mrs. Sonne was elected president, Mrs. Griswold, vice-president, and Mrs. Doolittle, secretary and treasurer. An Altar Guild was also formed.

West Virginia**Geo. Wm. Peterkin, D.D., LL.D., Bishop**

APPOINTMENTS OF THE BISHOP

FEBRUARY

8. Trinity church, Morgantown.
9. St. Andrew's church, Mannington.
11. Baltimore, Maryland.
13. Church of the Ascension, Hinton.
14. Calvary church, Montgomery.
15. Charleston.
16. Sheltering Arms Hospital.
18. Cincinnati, Ohio.

Long Island**Abram N. Littlejohn, D.D., LL.D., Bishop**

BROOKLYN.—Twenty years ago the Rev. John G. Bacchus, D. D., was ordained to the priesthood, and at the same time became rector of the church of the Reformation. On Sunday and Monday, Jan. 28th and 29th, the event was appropriately celebrated, in connection also with the opening of the new parish house, just completed and furnished at a cost of nearly \$30,000. On Sunday morning, Dr. Bacchus preached an admirable sermon, sketching the growth of the Church generally during the last quarter of a century, and of the parish during his ministry. At the evening service addresses were made by the Rev. Chauncey B. Brewster and the Rev. Albert C. Bunn. These clerical brethren especially emphasized the studious habits of Dr. Bacchus, and his effective work as a preacher, at the same time that he has thoroughly organized his congregation for active labor. On the following evening a crowded congregation listened to addresses by three members of the vestry, Judge Augustus Van Wyck, Col. A. A. Bremner, and Mr. E. N. Taft, and by

the Rev. Charles R. Baker. Interesting incidents in the early history of the parish were related, and the excellent qualities of the eminently successful rector were pleasantly referred to. After these services were concluded, all passed into the new parish house, which is connected with the church by a cloistered way, and were there received by Dr. Bacchus and his family. The various rooms and departments of the spacious and beautiful edifice were inspected, and a collation was served.

On Jan. 30th and 31st, St. Barnabas' Guild of Trained Nurses held its annual meeting in Brooklyn. This is an organization which was started by a clergyman in Boston, and is officered by members of the Church, although of its 800 enrolled members many are connected with various denominations. On Tuesday evening, a service conducted by the Rev. Henry T. Scudder, who is chaplain of the Brooklyn branch of the guild, was held at St. Stephen's church, the Rev. Dr. Wm. R. Huntington, of New York, preaching the sermon. It was a bright and attractive service, and the sermon was greatly enjoyed. The guild, clergy, and invited guests adjourned to the large Sunday school room where they partook of refreshments and spent a little time in social interview. On Jan. 31st, the guild assembled at Grace church, Brooklyn, for the celebration of the Holy Communion and the transaction of business. Bishop Whithead, who is chaplain general, presided.

North Dakota**Wm. D. Walker, D.D., LL.D., Bishop**

On the 2nd Sunday after Epiphany, the introduction of the vested choir marked a new era in Church history at Dickinson. Regular services have been held twice each Sunday since Nov. 19th, with the litany service on Wednesday evenings, under the rectorship of the Rev. C. E. Dobson. The congregations have more than doubled, and the offerings increased accordingly. A pleasant feature in connection with the Sunday school was the formation, at the beginning of the new year, of an adult Bible class; the school now numbers about 50 scholars. Death has taken from the ranks W. A. McCloy, who has been a great help in the mission, especially with the music. A beautiful altar cross and silver Communion service have recently been presented by the family of the late John Davidson, the gift of Miss Hattie, who entered into life Aug. 31, 1893.

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

The special council, called for the purpose of electing an assistant bishop, met at St. Paul's church, Richmond, on Wednesday, Jan. 31st. The council was preceded by a celebration of the Holy Communion, the Bishop being the Celebrant, and the sermon was preached by the Rev. Prof. Walker, of the Virginia Theological Seminary. Bishop Whittle read a paper, in which he stated that on account of ill health he was unable to attend to all the duties which fell to him. He said that he had no idea of resigning any of his authority as bishop, but would assign to the assistant bishop all the duties of the episcopal office which he was unable to perform himself. These include at present the oversight of all the country churches and some of those of the towns and cities. There was considerable discussion as to the authority to be given the assistant bishop, Dr. Grammer thinking that the assistant should not be a mere personal attendant of the Bishop. But Bishop Whittle said he did not intend to relinquish any of his responsibilities or privileges to whoever might be named. That he at one time thought of resigning, but had finally determined not to do so as long as life lasted.

The finance committee reported that after a thorough investigation of the resources of the diocese, they would recommend that the salaries of Bishop and Assistant Bishop be fixed at \$3,000 each. The Rev. N. P. Dame offered as an amendment that the Bishop's salary be fixed at \$3,000 a year, which provoked a lengthy debate. The amendment was withdrawn and the report so amended that no change was made in the Bishop's salary until the next meeting of the council in May, 1894. The Rev. Prof. Crawford offered the following resolution:

RESOLVED: That this council express its deep sense of regret for the need which calls it together at this time, and its profound sympathy with our beloved Bishop in his trying affliction, and their appreciation of the good example he has set his people by his wonderful patience and submission, and pray God that His grace may continue to sustain him and his beloved wife, and long spare them to us.

At 3 o'clock the council re-assembled, and the following persons were nominated for the office of assistant bishop: Rev. John B. Newton, M.D., of Monumental church, Richmond; Rev. Dr. John K. Mason, of St. James' church, Richmond; Rev. R. A. Gibson, formerly of this diocese, now of Cincinnati; Rev. Lewis R. Burton, formerly rector of St. John's church, Richmond, but now of St. Andrew's church, Louisville, Ky.

The council unanimously adopted a resolution expressing its sympathy with the Bishop in the death of his daughter-in-law, Mrs. F. M. Whittle, Jr. The balloting was then begun. After four ballots the chair announced that Dr. Newton having received the majority of votes, had been duly nominated by the clergy. On motion of the Rev. Mr. Good-

win the nomination of Dr. Newton by the clergy was made unanimous. Eloquent addresses were made by Judge Wright and Mr. Joseph Bryan, urging the laity to confirm the action of the clergy unanimously, which was done. A committee was appointed to formally notify Dr. Newton of his election. He was escorted to the chancel and in a short and touching address said he accepted the high honor conferred upon him, subject to the action of the bishops and the Standing Committees of the Church. A committee was appointed to wait upon Bishop Whittle, who had not returned to the council during the night session, having left the Rev. Dr. Nelson in the chair. Routine matters were attended to, and the council adjourned *sine die*.

The Rev. John Brockenbrough Newton, M.D., was born in Westmoreland Co., in 1840, and is therefore in his 54th year. In appearance he is a much younger man and is of great vigor and activity. He is a son of the Hon. Willoughby Newton, who married a daughter of Judge Brockenbrough, formerly of the Supreme Court of Appeals. Just before the outbreak of the Civil War, Dr. Newton graduated with high honors from the Medical College of Virginia and at once became an assistant surgeon in the Confederate Army under Gen. A. P. Hill, was soon after made surgeon, and in this capacity served throughout the war, at the close of which he practiced medicine in Westmoreland Co. for several years. Feeling a call to the ministry he made preparation for Holy Orders and was ordained, his first parish being Tappahannock; from there he was called to the charge of St. Luke's church, Norfolk, where he remained eight years, then assuming charge of Monumental church, Richmond, where he has been nine years. For many years he has served acceptably as a deputy to General Convention.

Pittsburgh**Cortlandt Whitehead, D.D., Bishop**

On January 24th, at Trinity church, Pittsburgh, convened the first session of the January meeting of the Southern Convocation. The service was Evensong, with a sermon by the Rev. D. Lewis, an exceedingly able presentation of the subject of "Sanctification," replete with helpful thoughts. On Thursday morning at 9:30, after Morning Prayer, a sermon was preached by the Rev. E. A. Angell, from Mal. ii: 7; an exposition of the priest's duty in relation to his ordination vow, and incidentally the duty of the people in relation to the priestly office. At 11 o'clock there was a Celebration by the Bishop, it being the 12th anniversary of his episcopate. The Bishop's address was a very interesting review of the work of the past 12 years, not in a statistical way, but rather from its spiritual side. A brief business meeting was held until 12:30, when the convocation resolved itself into a committee of the whole to enjoy a 30 minute recital by Mr. Walter E. Hall, upon the grand memorial organ; a feast of fat things all too brief. At 1 o'clock an elaborate luncheon was furnished by the ladies of Trinity parish. At 2:30 P. M., convocation took up the order of the day, which was "Parochialism, its use and abuse." The Rev. Amos Bannister opened the subject with a very carefully written paper, in which he treated of parochialism both as a virtue and a vice. He was followed by the Rev. A. R. Kieffer, in a very earnest speech, in which he took the ground that parochialism was evil and only evil continually. The discussion was brought to a close by a paper by the Rev. T. J. Danner who treated the subject historically, showing how the parochial system came to pass and how both its excellencies and vices were inherent in the system itself, and could only be remedied by restoring to the Episcopate, the power belonging thereto, but now usurped by the parish. The Rev. W. R. Mackay read a paper on "Helps and methods in city evangelization." No report, save a verbatim one, could do this paper anything like justice. The essayist was followed by the Rev. Wm. Thompson, who gave a very graphic account of his own work among the masses. The work of the day closed with Evensong at 5 P. M. In the evening at 8 o'clock a small congregation came together to consider the subject, "Church work of the laity," opened by Dr. Hopkins, of Buffalo, a prominent member of the Laymen's League of that diocese. He made a very spirited appeal to laymen to do their share in evangelizing the world, a task all too great for the clergy to accomplish unaided. The next speaker was Mr. H. L. Foster, treasurer of the Board of Diocesan Missions, who stirred the brethren up in a very lively way on the subject of diocesan missions. The diocese will be very sorry to learn that Mr. Foster is about leaving permanently to make his home further west. He has done the work of the office for the past nine years, with singular efficiency. But Pittsburgh's loss is Chicago's gain.

Southern Florida**Wm. Crane Gray, D.D., Bishop**

Jan. 18th, the celebration of the Holy Communion in St. Paul's church, Key West, with Bishop Gray as Celebrant was the initial service of the second annual convocation. At 11 o'clock, after a short form of Morning Prayer, conducted by Bishops Whipple and Gray, Bishop Gray delivered his annual address, in which was given a resume of work for the past year. In that time the Bishop has traveled over 4,000 miles, by every means of conveyance imaginable; has held services and delivered sermons and addresses to the

number of about 400; visited 75 of the old parishes and missions (*i. e.*, all in the jurisdiction), and 17 new places where Church services were never held before; Confirmations, 235. Three new churches have been built, and others are in course of construction. The Bishop at the close made a strong appeal for missions. The convocation was opened for business. Archdeacon Brown presented the following preamble and resolution, which was unanimously adopted:

WHEREAS, The good name and good morals of our fair State of Florida are threatened by the determined attitude of the promoters of a prize fight; and

WHEREAS, The Governor of the State has expressed his purpose to prevent the said exhibition of brutality; therefore

Resolved, That we, the Bishop and clergy of the Protestant Episcopal Church in the missionary jurisdiction of South Florida, now in session at Key West, do heartily commend the purpose of the Governor, and pledge him our moral support in his determination to prevent said meeting.

Friday morning, Bishop Gray was again Celebrant, and the sermon was delivered by the Bishop of Minnesota, from Rev. XI:15, "The Mission of the Anglican race in the evangelization of the world." It was a grand, inspiring, soul-stirring appeal for missions. An enthusiastic missionary meeting was held in St. Paul's church, at night. Service was conducted by the Bishop and the rector. Archdeacons Weddell and Brown, and the Rev. W. W. DeHart, made addresses.

The first annual meeting of the Woman's Auxiliary was held on the afternoon of Friday, about 50 ladies being present. The Rev. Gilbert Higgs opened the meeting with prayer, using the Auxiliary Litany. The president, Mrs. E. R. Foster, being detained at home by the illness of her husband, the vice-president, Mrs. Wm. Crane Gray, presided. The roll call showed that of 21 branches four were represented. The secretary, Miss Harriet R. Parkhill, read her report and that of the treasurer, Mrs. R. T. Patton. While the society is now small and weak, its outlook for the future is very encouraging. The total amount contributed from May 1st, 1893, to Jan. 15th, 1894, is \$644.19. Of this, \$236.30 is the value of two boxes of clothing, etc., sent to two missionaries beyond the borders of this jurisdiction. Mrs. Gray spoke of the Junior Auxiliary, of which she has been appointed secretary and treasurer, and read two interesting letters, one of a little boy at the north, belonging to a branch which has sent something to help the Bishop's work, the other of the first branch in Florida, at Glen Ethel, Orange Co. Mrs. Weddell read Miss Emery's circular letter about the united offering. Next followed a very strong and beautiful paper by Mrs. Gray, on the subject of prayer and missions. After singing the doxology, the auxiliary adjourned, to meet in Tampa, on the following Tuesday and Wednesday.

On Saturday, the convocation met for routine business, a constitution and rules of order were adopted, and the usual committees appointed.

Sunday, at 7 A. M., the Holy Communion was administered, the Bishop as Celebrant. At 11 o'clock convocation met for Morning Prayer and Holy Communion. The sermon was preached by the Ven. Archdeacon Brown, from the text, "What think ye of Christ? Whose Son is He?" Holy Communion was administered by the Bishop, assisted by Bishop Whipple. Twelve persons were confirmed. At 7:30 the convocation met for Evening Prayer. The sermon was preached by the Rev. Wm. W. DeHart.

On Monday, Archdeacon Weddell was made clerical deputy to the General Convention. Lay deputy: Hon. L. C. Massey. Standing Committee: The Rev. Messrs. J. H. Weddell, C. M. Gray, Hon. E. K. Foster, and Mr. Henry P. Burgwin. Secretary, the Rev. Gilbert Higgs; treasurer, Mr. F. D. Rand.

The secretary was instructed to prepare a memorial of the late Rev. Joseph Cross, D. D., and print same in the journal.

The following resolution presented by the Rev. W. W. DeHart, was adopted:

Resolved, That this convocation recognize the able and indispensable assistance of the Woman's Auxiliary in carrying on the work in this jurisdiction.

The committee on the state of the Church reported: Number of clergy, 27; parishes and missions, 75; families, 981; individuals not included in families, 911; Baptisms, 497; Confirmations, 235; marriages, 154; burials, 139; lay readers, 11; Sunday school teachers, 130; scholars, 572; communicants, 2,033. After reading and adoption of minutes, the convocation adjourned *sine die*, closing with the *Gloria in Excelsis*, Creed, and prayers.

The adjourned annual meeting of the Woman's Auxiliary met Jan. 23rd in St. Andrew's church, Tampa. Archdeacon Weddell was the first speaker, and Archdeacon Brown followed, both attributing to the Auxiliary great helpfulness in their work. Bishop Weed, who so long presided over the entire State, needed no introduction to the people who have known him but to love him. He recounted the work in the State with great pleasure and noted the fact that in 1876 there were but 68 churches in the State, and that these had grown to 138 when the diocese was divided a year ago. He also maintained that the missionary growth of the Church was due to the efforts of the Woman's Auxiliary. He urged the members of the Auxiliary societies to do active work by distributing literature. "And what better literature can you distribute," said he, "than the Prayer Book. I thank

God we pray out of a Prayer Book. I used to hate to hear people say, I belong to the Prayer Book Church, but I have come to thank my God we use written prayers according to the teaching of the Lord Jesus Christ when he said to His disciples: 'After this manner therefore pray ye: Our Father,' etc. Distribute the Prayer Book then among families where it may prove of use and some be won to the Church."

Bishop Whipple was the last speaker. His address was full of incidents and reminiscences of his work among the Indians.

At 9 A. M. the next morning Bishop Gray celebrated the Holy Communion, after which he made an earnest and practical address, setting forth the duty and privilege of giving a tithe of income to God. He then told the needs of this jurisdiction. Everywhere the people are asking for the services of the Church and are willing to help themselves so far as able. He has undertaken in faith more than he sees now the means to accomplish. Therefore he earnestly desired the extension of the Auxiliary and redoubled efforts. He was followed by Mrs. Brierley from Cape Mount, Africa, who gave an interesting account of her labors there, the school of 118 children, and the gross darkness which envelops the people around them. She has been there twelve years—through sickness, discomforts, and hardships.

The business meeting opened with an address from Mrs. H. L. Crane, president of the St. Andrew's branch at Tampa. Mrs. M. G. Foster, the State president, delivered an address. The report of the diocesan treasurer, Mrs. J. A. Patton, was read and approved. Reports from parochial branches were read, followed by three papers, one by Mrs. Scull, on "The object of the Auxiliary Society;" one by Mrs. R. T. Patton, on "The united offering;" and one by Mrs. Wm. C. Gray, on "Prayer and missions." A few changes were made in the constitution, and resolutions adopted concerning the work for the coming year. The offering taken in St. Andrew's church was appropriated by vote to the "Redemption fund" for the girls of Mrs. Brierley's school at Cape Mount, Africa. The sum of \$25 was pledged to foreign missions from the Southern Florida Auxiliary. Mrs. Gray also presented the subject of the Junior Auxiliary. After singing the doxology the meeting adjourned *sine die*.

Letters to the Editor

THE POWER OF MISSION

To the Editor of The Living Church:

Your correspondent, Jesse C. Taylor, touched a very serious peculiarity and defect in our parochial system. Very much more could be said upon it, and needs to be said, and that in a style "understood by the people." The exercise of the rector's calling power so peculiar to our vestries, and frequently so peculiarly exercised, touches not only the spiritual rights of the bishop, but also those of the people. Both may be grievously wronged by it; are not unfrequently thus wronged; and under the growing aggressiveness of certain so-called Broad Church notions, these wrongs are not likely to be less common.

My immediate object, however, is to call attention to a certain inconsistency of which vestrymen are not infrequently guilty: that of exercising what are really spiritual powers, while they strenuously warn off the clergy from "meddling with the temporal affairs of the parish." For example, in a certain diocesan council, a canon reading thus: "It shall be the duty of the wardens, under the rector, to care for and protect the church buildings, and to see that they are kept in good and reverent repair; to keep them properly and sufficiently insured; to see that all things needed for the orderly worship of God, and for the proper administration of the Sacraments are provided; and to prevent or repress all disturbance of divine service," came up for adoption.

Now, what was the quick outcome? A sharp attack was made upon the canon because of the clause, "under the rector," by leading lay delegates on the ground that it was not best for the rector to "meddle with the temporalities of the parish," albeit one half of the canon concerned what were distinctly spiritual matters in which the rector was more vitally concerned than the wardens. It is not necessary to enlarge upon the accompanying view of the general business capacity of the clergy with which the council was entertained.

Now, would it not be a fit and fair thing for vestries to transfer some of this common concern about the intrusion of the clergy upon the "temporalities", to the equally possible and more common trespass of vestry on the "spiritualities", of which this one referred to by your correspondent is only one, though largely the inspiration and cause of not a few others?

FRED. T. JEWELL.

To the Editor of The Living Church:

In your issue of Jan. 13th, "A Vestryman" states what seems to him a practicable objection to the principle previously advocated in your issues of Nov. 18th and Dec. 23rd, viz: that clergy should be sent to their work by their bishops instead of being called by those among whom they labor. "This orthodox, apostolic, and, in every way, proper principle," as he acknowledges it to be, seems to him "utterly impracticable at the present time" by reason of "the fact of

so many different kinds of Churchmanship existing among us." In the discussion of this problem, it was stated that "whatsoever rests upon a great principle has an enormous advantage in making its way in the world." I therefore venture to express the opinion that what seems a serious objection to the practical working of this principle need not be such.

In the heat of party strife it would no doubt be odious to a vestry to have a clergyman of opposite views sent to (or, as some might express it, thrust upon) them.

But see how it is in our civil affairs. The President of the United States appoints postmasters, very often not of the same political party as the people whom they serve. In the same way he appoints the governors of the territories and many other officers. No doubt there is some friction. But good order and good government are paramount to the interests of party. The system of appointment to office by the President is not "utterly impracticable" in the nation on account of party differences. Why then need it be impracticable that our bishops should make like appointments in the Church because of our party differences? Are not good order and government in the Church, its unity, its progress, and its welfare, the salvation of souls, the rescuing of perishing, dying sinners, more important than the mere satisfaction of party views as to Churchmanship? True, these differing views in Churchmanship should be respected. Most bishops would respect the wishes of vestrymen if expressed in a proper spirit. Then there would be the right of petition which both vestrymen and people could use as they saw fit. Bishops would properly be governed by rules concerning appointments and not act arbitrarily. It is of course possible that bishops, being fallible men, should abuse their power. But the same is true of all other officers who have the power of making appointments to office. I believe that we can and should trust our bishops in this matter. Give them fully "the power of mission." Let not the prerogative be torn from our vestries. Let them rather voluntarily relinquish it. "Many laymen will rejoice to be relieved and to lay this great responsibility where all considerations combined seem to indicate that it should rest, namely, upon the shoulders of the bishop." He is the commanding general. This orthodox, apostolic, and proper principle I believe to be practicable at the present time.

D. A. SANFORD.

To the Editor of The Living Church:

An article signed by "A Layman," a few weeks since, that appeared in your valued paper, stated the difficulties that might arise by the appointment of rectors to parishes by the bishop of the diocese. He thinks this plan might send clergymen to the wrong place. Permit me to ask if the present plan has not the same effect. I would like to propose another plan. As God's laws are not absolute, but conditional, why should not the Church's laws be based on the same plan?

Have a vacant parish consult with the bishop, and after due inquiry, the parish having come to an agreement, through its wardens or committee, with the judgment of the bishop, then let him officially send the rector-elect to the parish.

The present course is uncertain, and humiliating to the clergyman, and it may prove to be so to the parish when it is too late to prevent the evil. The advantages of the plan recommended are many.

1st. It is the Churchly way. It is in harmony with her idea of order and system, and the unity of the diocese under its chief pastor. This plan also places a share of the responsibility with the bishop, where it belongs. This also harmonizes with the Church's estimate of the sacred tie that should exist between pastor and people. It gives the parish a voice in the matter, with the advantage of the bishop's advice, and the rector-elect is sent as an ambassador to his field of work.

2nd. By this plan, if necessity calls for the rector's removal, the bishop can act without the parish being disturbed, as he can nominate him to another field.

3rd. There is a third party to this contract, but there need be no difficulty here, as the law is conditional. The clergyman is as free to accept, or decline, an election as now.

But I claim that a better man will be secured to any parish by this Churchly course than by any other. Long vacancies would be prevented, with all the loss and worry that must ensue. The work would be immediately taken up and carried forward, and harmony would be preserved, and the strength of the parish maintained.

This suggestion, if carried out, would not trench on the liberties of bishop, priest, or parish, but enable them to work harmoniously together in this most important matter.

The present mode of "calling" the clergy, is "the patch of Congregationalism" that disfigures the Church to-day. She lives and grows in spite of it, but it is the greatest burden she has to carry. Let "the layman" call for the removal of this foreign "patch" on the Church that is wholly contrary to her divine plan of order and unity, and the Church, untrammelled, will enter upon a new and vigorous life.

GEORGE BUCK.

St. Paul's, Willimantic, Conn.

The Living Church

Chicago, February 10, 1894

Rev. C. W. Leffingwell, Editor

AN ACTRESS was married, the other day, for the third time; two men are still living who have been married to her and divorced from her by the civil magistrate. Oh! "the majesty of the law!" Is it not immense? She had to go to Brooklyn to be married: in New York the farce would have been branded as "bigamy." Yet in New York no license or ceremony is required to make a marriage valid. It is almost as easy as to "drop a nickel in the slot!" Press the button and "the law" will do the rest! Such a state of things is an awful peril to the nation. The family is the unit. If that be endangered or depraved, woe to the inhabitants thereof.

PROF. HUXLEY has an article in *The Nineteenth Century* on the late Prof. Tyndal which is more interesting for the light it throws upon the writer's own personality than for anything it tells us about Tyndal. Huxley is pre-eminently a free lance, and is generally as keen to detect the weak points of those with whom he most sympathizes as of those whom he most dislikes. Speaking of Carlyle's earlier and later style, that of the "Life of Schiller" for example, as compared with "The Diamond Necklace," he says: "In reading the very positive conclusions, based upon differences of style, about the authorship of ancient writings, enunciated by some critics, I have sometimes wondered whether, if the two pieces to which I have alluded had come down to us as anonymous ancient manuscripts, the demonstration that they were written by different persons might not have been quite easy."

THE State of Illinois is described for ecclesiastical purposes in a recent issue of THE LIVING CHURCH, as the Province of Illinois, and the Bishop of Chicago once as Primus and again as Primate; but we are unaware of any formal step that will account for this change, and fancy it is only the unofficial brevet of a well intentioned journalist.

The above is from *The Scottish Guardian*, and is no doubt "well-intentioned". It is an intimation that THE LIVING CHURCH, which has been published in Illinois for fifteen years, is making Illinois a Province out of its own fancy and putting the Bishop of Chicago at the head of it as Primus. It is no disparagement of our worthy contemporary to say that doubtless there are many things in our American Church work and organization, of which it is "unaware." The federation of the three dioceses in Illinois is one of them. This was formed in 1880, in accordance with the provision of Canon 8, Title III, of the General Convention, this organization adopting the title, "Province of Illinois," and later deciding that its presiding bishop should be the Bishop of Chicago, with the title of "Primus." An annual meeting of the Provincial Synod is held, composed of the four bishops and clerical and lay delegates from each diocese. Not much in the way of legislation can be attempted, under the powers so far granted by the General Convention, but much in the way of promoting general interests is done; and the dioceses which were so long one are kept from drifting altogether asunder, ready and waiting to take a leading part in the provincial reorganization of the American Church which all, who observe the signs of the times, believe is coming.

THE LATEST OUTCOME of the Parliament of Religions is a grand organization of all those societies, associations, and sects commonly included under the head of "liberal". It is expected to include Universalists, Unitarians, Progressive Jews, Hicksite Quakers, Societies for Ethical Culture, Independent churches, and people made liberal by the study of science and literature. The more enthusiastic

advocates of the enterprise hope to include Buddhism, Brahminism, and agnostics. This new church is to have no creed, no common belief of any kind. It bases itself then upon the denial of any positive or supernatural revelation from God. It is definitely announced that this organization will not pretend to be a Christian Church. It will not take its religion from the Bible more than from many other books. The Bible, it is kindly announced, will not be thrown away. It will be taken from the pulpit and placed in the book-case. The movement is purely a form of natural religion, "ever learning and never able to come to the knowledge of the truth." In this "Church of the twentieth century," says the Rev. Jenkin Lloyd Jones, "the soul will bend the knee to kiss the hem of the inevitable. There is the beginning place of prayer. From the touch of this hem will come in due time the courage to lift the eyes upward, and the soul will find to its delight that the inevitable is also the ineffable." A truly delightful prospect! Translated into the vernacular it seems to mean that the soul is to bend itself before Something which it cannot escape, and that a great triumph will be achieved when it is discovered that what cannot be escaped is also Something which cannot be described.

The Congress of Religions and Foreign Missions

It is evident that many persons who attended the sessions of the Parliament of Religions, were very much impressed by the fine suavity and lofty composure, the large views and elegant sentiments, to say nothing of the flowing garments and graceful gestures, of certain representatives of the Oriental cults, who from time to time expounded the supposed principles of their native religions. There was a certain refined affectation of injured innocence, in their allusions to the intolerance of Christian missionaries. Too ignorant or too intellectually feeble to understand the grand conceptions which underlie the venerable systems of the East, our missionaries presume to criticise them with discourteous severity, and to accuse them of superstition and grossness. These missionaries, he intimated, are possessed with the absurd idea that their Christian religion, a thing of yesterday in comparison with the hoary antiquity of Hinduism, Buddhism, and the rest, has a better message and a higher claim than other religions, and is, in fact, bound to supersede them all.

The effect of such allusions upon many minds has been to induce doubt as to the utility of Christian missions to the countries where these religions hold the ground. It is all very well to send them to the savages of Africa and Australasia, but they have no place in such regions as India, Persia, or Japan.

To all who have been affected in this way, we should like to recommend a careful perusal of the grand speech of the Archbishop of Canterbury at the recent S. P. G. meeting at Exeter Hall, London. It should be read entire, and might, to good advantage, be reproduced in *The Spirit of Missions*.

We have space only for a few extracts, which will serve to show how ungrounded is the notion that Christianity pales before these great religions of the East. "There are a great many people," says the Archbishop, "who say that the people of various religions and nations of the world are doing very well as they are, and that it is a pity to disturb them in their old traditional faiths. Now, that is an assertion we constantly hear; but, my dear friends, it is no neutral state of affairs that we encounter in these countries. They do not get on very well as they are. . . . Take India, and there you have the very highest type of people that are produced outside of Christianity. You have the cultivated Brahmin and the beautiful pictures that have come down to them from the past; and, if

that were all, you might say: 'It is a very momentous thing to disturb these people even with the greatest truths; everything ought to be done very gently indeed in dealing with people like these.' And I believe it ought to be done very gently. But the Brahmin and the sacred Vedas don't represent to us, alas, the religion of India. Take such a point as one of the great festivals of the great gods, and nothing more awful, nothing more licentious, is going on, on the face of the whole earth." The Archbishop referred to the testimony of the Dean of Wells, who went abroad with "somewhat doubtful mind," as to the appalling character of these observances, and the pictured scenes represented upon the trees of the temple enclosures—"scenes which it would be impossible for tongue or pen to put before a Christian or European audience."

All this is confirmed by the statement of recent letters from India to the effect that when through English pressure, the attempt is made in a large town to suppress the most flagrant ensigns of vice along the streets and walls, exception has to be made of the temples and their environs, lest the popular religion be interfered with.

The fact is, that the fine things which may be culled out of the ancient Vedic books and which are formed into a theoretical religious system by learned Brahmins (influenced more than they admit, or perhaps know, by Christianity) are no more represented by the Hindu religion, than the worship the inhabitants of Lystra desired to offer to SS. Barnabas and Paul, represented the truths which those apostles had been proclaiming. Practically, indeed, the Brahmins themselves support some of the worst features of the popular religion. Every one knows how difficult the English government has found it to abolish even such an institution as the suttee, or burning of widows. Sir Chas. Turner, late Chief Justice of Madras, mentioned in a speech at this same meeting, the attempt to introduce a law for the protection of children, which simply prohibited child-marriage; but this, he said, was opposed by a part of the best educated portion of the native race. It is all but impossible to do anything for the improvement of public morals until the principles of Christianity have first been accepted.

The same speaker paid his respects to Sir Edwin Arnold's "very beautiful but not very accurate delineation of the teaching of Buddha." Buddhism, at least, many have said, is sublime and grand; we should surely do well to leave it alone. But Sir Chas. Turner proceeded to say: "His hearers might depend upon it that where anything in Buddhism approached Christianity, it was post-Christian not ante-Christian in date. It was related how a poor woman in great distress at the loss of her child, went to the prophet for consolation. What did he tell her? He told her to go around and beg for so much mustard-seed from all the houses from which a child had never been carried out. She went on what turned out to be a fruitless quest, and on returning, the prophet, unlike the Christian priest who could have told the poor woman of the Everlasting Arms stretched out to receive her child, could only say: 'Yours is the common lot; let that be your consolation.' Buddhism could afford no hope for the future; to be rid of existence was the greatest blessing."

It is true enough and sad enough to reflect upon, that Christianity has not yet accomplished all that might be wished or hoped for in the regions where it has long held sway. But sad as it is, it is not unnatural. Christianity appeals to the individual, not primarily to society. It is obliged to take men one by one. It appeals to the will, the heart, the conscience, as well as the intellect. It requires the highest virtues of which men are capable. This is a work of profound difficulty and in its very nature it can never be accomplished once for all. It must be constantly commenced anew. The millions of

each succeeding generation form ever fresh subjects for the work of the Gospel. And, as men are constituted, the thoroughness of this work in thousands of instances must necessarily be very inadequate. The effect of Christianity upon society is secondary and indirect. It may be true that in Christendom, society and the nations are not so thoroughly moulded by the Christian religion as India, for instance, is moulded by Hinduism, for in the latter case the appeal to society in the mass is the primary one, while that to the individual is secondary.

But all this only brings out more clearly the vast moral superiority of Christianity. The heathen religion with absolute control over society produces, at the best, only a very low level of morality; Christianity with only a partial and indirect influence upon society, produces effects, varying indeed in different countries and under different circumstances, yet everywhere incalculably superior to those which are seen in other parts of the world.

Here we cannot do better than quote again the Archbishop's words, from which we imagine very few who have had the experience described, whether professing Christians or not, would think of dissenting: "Travellers have told us that it is impossible to set foot in a Christian city, even at its worst, when you come from the East, if you have lived there ever so long, and not know how infinitely superior it is to the best of heathen cities. As was said, 'The dregs of Christendom are better than the new wine of heathendom.'"

Savonarola's Exposition of the Lord's Prayer

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER

Fra Girolamo Savonarola of Ferrara, of the Order of Preachers, to Philip of Valois—Greeting:

Thou hast labored in Christ Jesus, best-beloved Philip, for the sake of our affairs spiritual and religious, and in many other things of enduring benefit. It is just that we, too, to whom God hath taught by the apostle, "Be ye thankful," should labor in behalf of thy spiritual progress.

Receive therefore, with a simple heart and friendly countenance, this little gift of the labor of our hands, which thou earnestly hast requested; knowing that these things shall be of greater benefit to thee (if thou shalt make them perfect in action), than the writings of the philosophers, who, ever learning, never came to the knowledge of the truth. Farewell.

INTRODUCTION

Religion is the virtue through which is manifested the worship due to God, as the universal Principle and Governor of all things.

Moreover, worship is twofold—exterior and interior. But the exterior is ordained for the sake of the interior. For the sacraments of the Church, and exterior praises and all things which pertain to ceremonials, are ordained for the interior edification of the mind.

Therefore, the chief aim of the religious life of all Christians ought to be, to worship God through inward acts. But, for all that, they ought not to abandon exterior acts, and those particularly which they are placed under an obligation to perform.

Interior acts, are, reading, prayer, meditation, and contemplation, which belong to the intellect; through which are enkindled hope, charity, and devotion, and other acts which belong to the affections, that a man may become perfect in the knowledge and love of God.

Because, therefore, the intellect excels the affections, and we can never love the unknown, it is needful that he, who would attain to divine love, wherein lieth the very height of the spiritual life, should occupy himself diligently, as far as possible, in the inward acts of the mind. Indeed, God hath delivered unto us the Holy Scriptures that, through them, coming to the knowledge of His goodness, we may stir up our affections to that love of God and of our neighbor without which, supposing a man to fulfil all other things, it is nothing.

But whosoever desireth to have a true intelligence of

the divine Scripture ought, rather, often to read it, and to make it familiar to himself.

And when the author's first meaning, which is termed the literal, hath been reached; after that, let him, by meditation upon the same, investigate the mystical significations which, certainly, may be drawn from other and plainer passages.

And verily, because to know and not to do, is nothing; when he hath arrived at a spiritual intelligence, let him then ask of God to bring him, through grace, even unto love and labor. For, so doing day by day, he shall make such progress as to be readily drawn towards contemplation.

But, that those things of which we speak may be the more easily and plainly understood, and the path to the unfolding the other Scriptures indicated, we will adduce into the midst, the Lord's Prayer, which is perfectly plain unto all; and we will analyze it and its words in reading, meditating, praying, and contemplating. And such words as shall be said concerning it, these we shall understand as applying to the other Scriptures also, according to the particular context.

INTRODUCTION TO THE FIRST EXPOSITION

Our Father, etc.

Whoso cometh to the reading of the sacred Scriptures without a supernatural illumination, hindereth and mocketh himself, because he readeth and doth not understand; which is a vain employment of time.

Even the natural sciences cannot be understood by the light of the natural reason which is common to all men. So, likewise, cannot the science divinely inspired be apprehended but by a light divine.

Hence it cometh that many, reading and not understanding the Scriptures, despise them. And in these is fulfilled the prophecy of Isaiah: "The vision of all (that is, of the prophets) shall become unto you as the words of a sealed book," because a blind man doth not, of himself, distinguish colors.

Would that, at all events, they might in humility answer that which immediately follows the aforesaid words of Isaiah: "Which," said he, "when they shall deliver unto one that is learned, they shall say: Read this. And he shall reply: I cannot; for it is sealed. And the book shall be delivered unto one that is not learned; and it shall be said to him, Read. And he shall reply: I am not learned."

For none can understand the Scriptures, be he learned, or be he unlearned, without that light upon which it directly depends.

Therefore let no one, except him that hath been purged, draw near unto them, because they demand, verily, a great concentration of mind, since they treat about the highest things.

For whosoever wills to withdraw profitably from the reading of the Scriptures—after that he hath been purged from sins, and far removed from the cares of the world—let him come to the reading in the solitude of his own chamber, with faith and humility, after offering a prayer; that, being illuminated with a light divine, through the efficacy of prayer, he may be enabled to arrive at a perfect understanding of them, and be sentient of that which he readeth, within himself; whereby, through the good works which he doeth, he may be able to explore their secrets; that thus his understanding may advance, not so much out of the commentaries, as from the light divinely imparted to himself, and from experience.

Furthermore, let him not read hastily, but let him consider diligently every word; and let him believe faithfully that all he readeth is most true, as being published by Him who cannot err.

With reverence therefore, and with fear, the words of the Lord's Prayer are to be read, that we may be fitted to aspire to a true understanding thereof, in the very presence of Him who framed it.

"Our Father." God is called the Father of man by a certain special privilege;

First, By reason of an extraordinary creation; because He created him in His own image and likeness.

Second, By reason of a special government; because He governeth him, not as a slave, but as the lord of the rest of creation. And particularly, He ruleth by a certain special providence His elect, for whom He maketh all things work together for good.

Third, By reason of a supernatural adoption; because, through the Blood of Christ, His Only-begotten Son, He hath adopted him, and hath made him an heir of life eternal.

"Who art in heaven." If, by "heaven," we understand those heavenly bodies which we discern with our eyes, God is said to be in heaven, not because He is therein, as it were, locally. For, since He is everywhere, it is not to be understood that He is in heaven, as in a circumscribed or definite place.

But God is said to be in heaven by a most excellent operation. For, since He is in all things, because He operateth in all; yet He is principally said to be in heaven, because He worketh therein nobler effects.

Whence also, through the starry heavens, we arrive more perfectly at a knowledge of His nature. For, just as the stars are bodies more sublime than, and the cause of, those which are produced beneath, and are incorruptible and bright, so the divine nature surpasseth all His works in sublimity.

He preserveth the worlds by His power.

He operateth in the universe by His virtue.

He abideth immovable throughout eternity.

He maketh all things to move together.

He illumineth all things with ineffable light, and "lighteth every man that cometh into this world."

If, moreover, by "heaven" we understand the angels and the beatified, or even holy men—as it is written, "The heavens declare the glory of God; and the firmament showeth His handiwork"—He is said to be in heaven, because He dwelleth in the beatified by glory, and verily, in the saints who are in the present life, by grace.

And if by "heaven" we understand the eternal blessings promised to the righteous, as it is written, "Plentiful is Thy mercy in the heavens," He is said to be in heaven, that is, in eternal blessings, as a Father who prepareth for His children good things, wherein He is said to dwell, because He is making ready a work with the intent to show it forth.

"Hallowed be Thy Name." The name of God, first and chiefly, if God is considered absolutely, is this name—He Who Is.

But if God is considered as Cause, according to Dionysius, this is His name—The Good.

For the End is the Cause of causes; and the End and the Good are convertible.

Therefore, since God is the First Cause, this name, the Good, pre-eminently becometh Him. Whence, according to the word of the Saviour, "There is none good, but God only;" because He alone is good in His Essence.

Whatever, therefore, this first petition is understood to mean concerning any name of God, yet the intention must be especially referred to this name, the Good; that we may desire that the goodness of God be diffused in the hearts of men. Because, by this, men are sanctified, and in those thus sanctified, the Name itself of God is also sanctified, and so esteemed holy.

We pray, therefore, that the Name of God may be hallowed, first in ourselves, that we may know indeed the goodness of God, and may love Him with the whole heart. For, although the philosophers had knowledge of God, they did not glorify Him as God, neither give Him thanks, because they knew not His goodness. For they could not understand how that the goodness of God was so great, that He emptied Himself even of His Godhead, and became obedient unto death, even the death of the cross. The which, after men had known through the preaching of the Apostles, immediately they forsook their sins and were sanctified amid goodness so supremely sweet; desiring that this Name be sanctified first of all in themselves, through knowledge and through love; and afterwards in the rest of mankind, scattered over the whole earth.

Let us therefore say, "Hallowed be Thy Name," first in ourselves, namely, that it may be known, loved, and honored by us; and then that it may be diffused through all the world by sermons, by exhortations, by commendations, and by the working of miracles; and that it be held sacred and renowned by all men, not alone in voice and tongue, but also in good and perfect works, "That their light may so shine before men; that they, seeing their works, may glorify our Father who is in heaven."

(To be continued.)

HERE is a good opportunity for you to secure money for your offering at Easter. Secure subscribers for THE LIVING CHURCH, and you may keep one-half the amount you receive towards your Easter offering.

Bishop Perry on the Church Congress

FROM THE ADDRESS OF THE BISHOP OF IOWA TO HIS CONVENTION, 1893.

There have been made statements of belief, or, rather, unbelief, in recent public sessions of a body in no sense representing the Church and wholly without authority to determine or define the Faith, which demand unstinted reprobation. I have long since, in my episcopal addresses, called attention by earnest words, as I have also by deeds, to my sense of the danger threatening the Church through a disregard on the part of some of the priests of our Communion and professors in our schools of divinity, of dogmatic teaching other than "as this Church hath received the same." I am aware that there is, and must of necessity be, a breadth and even a latitude of opinion in the Catholic Church of Christ. But it is to be remembered that the American Church, in the exercise of her undoubted autonomy, has given expression in the Creeds, in her liturgy, and in her symbolic teaching, to her dogmatic belief, and she has done this in language too plain to be misunderstood or honestly explained away. She has required subscription to plain doctrinal statements, and has made the written and spoken avowal of belief in, and acceptance of, these statements as to "the Faith once delivered to the saints," a condition of imparting the gift of Holy Orders. The explaining away of these solemn promises of conformity to the doctrine, discipline, and worship of the Church as required at ordination, would first disintegrate and then destroy the Church. It perils its Catholicity. It teaches intending clergymen not to "hear the Church," but to make of the Church's most solemn acts practically a subterfuge, if not a farce—a means for obtaining emolument, social standing, and a "living", in utter disregard of the contract implied and existing in the ordination vow.

We have too much confidence in the faith of loyal Churchmen and in the honesty of our clergy, to believe that our doctrine is to be learned anew from the vapors of a "Church Congress," or that the meaning of subscription is to receive, at this late day, an explanation wholly in the interest of men who have been, or are likely to be, carried away by every wind of doctrine, and are familiar alone with the ethics and the teaching of doubt. The Church of the living God is, and shall ever be, "the pillar and ground of the truth." The attempt to "Arianize" the Church will be as futile as the effort to "Romanize" the Body of Christ. Though an apostle should give us a nineteenth century gospel, it will not be received. The Faith has been once given, and given for all time to come, to the saints.

We do not believe that the extraordinary opinions avowed at these meetings of the "Church Congress" by men of whom we had hoped and expected better things, will receive general acceptance, or even respect. Presuming that the uncontradicted newspaper reports represent the speakers with sufficient correctness, we can only record our protest against this depraving of the Word of God, and these avowals of opinions foreign to the Church's accepted belief, and these definitions of doctrine other than as this Church hath received the same, which indicate a purpose and a policy to "Arianize" the Church. These advocates of a mis-named liberalism must be also regarded as traitors to the truth and Church of Christ. In their so-called liberalism, which is tolerant of error and illiberal alone to the received teachings and doctrines of the Church of God, these men seem to us to be "enemies of the Cross of Christ."

Opinions of the Press

The Examiner (Baptist)

IMMERSION AND CHURCH UNITY.—A writer in *The Church Union*, whom we take to be an Episcopalian clergyman, argues at some length that the main obstacle to Christian union at the present time is the unwillingness of so many Protestant denominations to accept episcopacy. This, he says, is a matter of conscience with the Episcopal Church, and, moreover, by abandoning it they would abandon all hope of a possible union with the other ancient churches constituting an overwhelming majority of Christendom. He therefore argues that it is the duty of other denominations to yield this point; it certainly would not imperil salvation or holiness of living, to be under the jurisdiction of a bishop. Acceptance of episcopacy is therefore not a sin, and to refuse to accept it when this would bring unity, may be a sin. It is not a little curious how blind our Episcopalian friends are to the bearing of this argument on one of the questions

that separate them from the Baptists. Let us apply to immersion what our brother says of episcopacy. It certainly would not imperil the salvation or holy living of any Christian to be immersed, and all other bodies know very well that insistence upon immersion is a matter of conscience with Baptists. We cannot yield the point without disloyalty but they can, for they have admitted that immersion is valid Baptism. Therefore, as our Episcopalian friend so well puts it, acceptance of immersion is not a sin, but to refuse to accept it when acceptance would bring unity, may be sin. It is a poor rule that does not work both ways.

The Advance (Congregational)

TESTING TIMES.—The business situation as the year opens is one that cannot but occasion profound anxiety. Statements current as to the number of persons who want work but can find nothing to do, may or may not be exaggerated, but the facts, and all the want which they imply, are more terrible than any one can realize. The clouds will break some time, and the gloom will brighten; how soon, who can say? "Man's extremity is God's opportunity"; it is our opportunity too. Especially is it true that the existing emergency is an opportunity for those who wear the Christian name to think and speak and do the things that show the spirit of Christ. During the current year the Christian character will be forced to show its hand as almost never before. What Christian honesty means under strain of financial pressure, will in innumerable cases be put to sharpest tests. If under the test there will every now and then be revealed some startling collapse of character, in other cases, in still more numerous cases we believe, the result will be to make commercial honor and personal honesty to shine with unwonted splendor; the priceless value of honesty appearing in what it is seen to have cost. Then, this opening year of industrial paralysis and confusion, of financial depression, of business perplexity, is certain to put unusual demands upon the spirit of manful courage. To-day, the panic is over, although the paralysis of fear is not. The contagion of courage will, sometime, it may be soon, set in. It greatly depends on what a comparatively few strong, invincibly, victoriously strong leaders among men are moved to do, along initiatory new lines of effort and enterprise.

WE ARE PLEASED to quote the following good words from *The Parish Helper*, Springfield, Mo:

The rector would urge the necessity and benefit of taking a Church paper by every family in this parish. As has been well said, there are three good reasons for taking a religious paper: 1. Church members who take such papers are much better informed in religious matters than those who do not. 2. Such members are more liberal in supporting the cause of Christ than those who do not take a paper. 3. It is a fact that those Church members who read religious papers are the best Christian workers. The rector does not hesitate to recommend *THE LIVING CHURCH* as an admirable family Church paper. It costs but two dollars a year, and will give one hundred times that amount in valuable Church news.

Personal Mention

The Rev. Everard P. Miller, formerly rector of St. Peter's, Perth Amboy, and lately chaplain of the American chapel, Lucerne, Switzerland, is now assistant minister of St. Ann's church, Brooklyn, and has been transferred to the diocese of Long Island.

The Rev. W. J. Lemon having resigned the rectorship of St. John's church, Stockton, Cal., has accepted a call to become rector of Trinity church, Wauwatosa, Wis., diocese of Milwaukee. Address accordingly after Feb. 1st.

The Rev. P. A. Almquist, lately of Boston, Mass., has commenced missionary work in Astoria, Long Island City, N. Y. His address is, for the future, No. 720 Pomeroy st. of said city.

The Bishop of Long Island sailed last week for Jamaica, West Indies.

Bishop Walker, of North Dakota, left New York, Feb. 1st, bound for the Mediterranean, where he seeks restoration to health.

The Rev. W. G. McCreedy has become rector of St. Paul's church, Newport, Ky. Address all mail, 828 York st., Newport, Ky.

The Rev. W. H. Willard Jones has resigned St. Mark's parish, Anamosa, Iowa, and has become rector of Grace church, Boone, Iowa, and should be addressed accordingly.

The Rev. A. Harold Miller has resigned pastoral charge of Trinity mission, Collingdale, Pa.

Bishop Whitaker has appointed the Rev. W. J. Robertson as missionary in charge of Ascension chapel, Newportville, Pa.

The Rev. Thos. J. Garland has resigned charge of All Saints', Johnstown, Pa., to accept the rectorship of the church of the Trinity, Coatesville, Pa.

The Rev. Henry Dixon Jones has changed his address from Media, Pa., to the Theological Seminary of Virginia, at Alexandria, Va.

To Correspondents

H. G.—An appeal was taken by the Church Association, in the Bishop of Lincoln's case, to the committee of the Privy Council, where the Archbishop's decision was confirmed in all points. We believe the Bishop did not appear either in person or by counsel. We cannot say where the decision of the Privy Council is to be found. It was published in the English Church papers.

A. B. W.—A statement on page xxiv of the Standard Prayer Book ves the explanation you seek. After laying down the rule in the

usual form, it proceeds: "But *Note*, that Full Moon, for the purposes of these Rules and Tables, is the fourteenth day of a Lunar month, reckoned according to an ancient ecclesiastical computation, and not the real or astronomical Full Moon."

Notices

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

Died

TURNER.—Entered into rest at Lakeland, Fla., Jan. 28th, after a prolonged illness, Sallie Alexander Turner, daughter of Thos. and N. B. Turner, of Granville, Ga.

"Blessed are the dead who die in the Lord."

CLOVER.—On the 22nd inst, at Poughkeepsie, Sarah Ann Ackerman, wife of Lewis P. Clover, D.D. Funeral from Christ church, Poughkeepsie. Burial at Rural Cemetery, Poughkeepsie.

STEVENSON.—At his home in St. Paul, Minn., at midnight, Jan. 30th, E. Thackeray Stevenson. Interment at Cleveland, Ohio.

Appeals

I NEED \$10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

SOCIETY FOR THE INCREASE OF THE MINISTRY

The Church prays, the Society works, will you give? for sending forth laborers into the Lord's harvest. Address REV. HARRY I. BODLEY, Cor. Sec., 240 Rich ave., Mount Vernon, N. Y.

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-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer Church Missions House, Fourth ave. and 22nd st., New York communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Church and Parish

A PRIEST, middle-aged, desires a new field of labor after Easter. Address "CLERICUS", *THE LIVING CHURCH*, Chicago, Ill.

WANTED, by a Churchwoman of large experience, position for the coming school year, as lady principal or preceptress in a Church school. Unexceptional references given. No objection to a foreign field. Address M. A., care *LIVING CHURCH*.

LESSONS given in English history, and literature, by an experienced teacher. Special terms for classes. Refers to the Rev. Floyd W. Tomkins, Jr., rector of St. James' church. Address MISS HUTCHISON, 299 Erie st., Chicago.

CLERGYMAN engaged in literary work will furnish the clergy and others with typewriters of all kinds, also encyclopedias, standard and theological works, at greatly reduced prices. Correspondence invited. Address CLERGYMAN, 315 West 58th st., New York.

THE undersigned, for some years organist of Christ church, Williamsport, Penn., during the rectorship of Dr. John Henry Hopkins, seeks a position in a community where good choir work and good vocal and instrumental teaching are in demand. Address HORACE HILLS, JR., 96 East Ave., Norwalk, Conn.

PALMS

The Memorial Chapter of the Daughters of the King, of Christ church, will supply palms for Palm Sunday, at 25 cts. per dozen, by express, charges at the cost of purchaser. Order early, enclosing amount. Address MRS. M. E. MARVIN, 1 Spring st., Pensacola, Fla.

EASTER EGGS

For \$1.50, the ladies' guild of St. James' church, Northwood, North Dakota, will send, carefully packed, postage paid, one dozen beautifully hand-painted Easter eggs; floral designs, blown, and colored ribbons drawn through ends. Help us to pay off our church debt by sending us orders. Money must accompany the order. Address to Rev. G. A. HARVEY, rector of St. James' church, Northwood, North Dak.

SCHOOL IN GENIAL CLIMATE FOR DELICATE BOYS

Rev. Alfred Lee Brewer, D.D., rector St. Matthew's School, San Mateo, California, Will soon be in or near Chicago for a short time, returning to California. He will be pleased to give to parents full information on the above subject, having taken such eastern boys there with uniformly happy results. He will take personal charge of any such entrusted to him on the journey over. Full references and testimonials given. Address him at *THE LIVING CHURCH* office.

Choir and Study

Lenten Shadows

BY C. F. L.

Softly the Lenten shadows fall;
On Jesu Christ we sinners call,
Lord, pity all!

The hasty word, the erring thought,
The gay and earthly pleasures sought,
Hath sorrow wrought.

But now, apart from worldly voice,
On Christ alone we rest our choice;
Sinners, rejoice!

As we repent the sinful past,
And kneel before the cross at last,
Accept our fast.

For us thou fastedst in the wild,
Have pity on each humble child,
O Saviour mild!

Teach us to curb our restless will,
Our haughty passions all to kill;
Say, "Peace, be still."

The sick and hungry we will feed,
And do each hour some kindly deed
For those who need.

For all the erring we will pray,
Striving to tell them day by day,
"Christ is the way."

In holy church we'll plead for peace,
Until from sin we find release,
And troubles cease.

The Altar-feast brings heaven nigh,
Voices celestial we descry.
The Lord is by.

Then one by one the shadows flee,
The Easter-light we all may see,
Poured forth from Thee.

No more the world can charm us here,
For we have tasted hopes more dear,
And God is near.

Mr. W. S. B. Matthews, the editor of *Music*, a valuable monthly published in Chicago, writes "concerning Church music," in his December number, with a vigor and penetrative intelligence that reach us after a second reading. It may be premised that Mr. Matthews has confined his studies and critical observations to the non-liturgic churches, glancing only once, obliquely and inconsequently, to the "Romish" and "high" English Churches. It would be unreasonable to require of Mr. Matthews either a criticism or a *rationale* of a Eucharistic or ritual service concerning which he can possess only a superficial or conventional acquaintance. Nevertheless, in his single allusion, in which he altogether misses the liturgic and worshipful significance of Plain-song, he blurts out a general and sweeping truth which fits like a glove so widely that we must repeat it in substance; it is this, that "either the music is worthless from an art standpoint, as to the subject matter, or if it is given artistically, as it is in a few cases by famous artists, it is still foreign to the alleged motive of the service in which it forms a part." This is true beyond possibility of question. In many of our churches, the music is either artistic without unction and religiousness, or it is religious while rude and illiterate. Of the two, the latter is incomparably the better condition; since ignorance, "invincible", or otherwise, is pardonable, while artistic music, however perfect, which is negatively unreligious is profane. It is an invasion of the Holy of Holies and its most sacred offices, by a secular and faithless presence, and this is of the very essence of profanation.

But Mr. Matthews has more that touches our own conditions. The Moody and Sankey music reaches over by transfusion, to much of our mission and missionary work, where emotional determinations are the immediate purpose of hymn singing. We accept his dictum as indisputable, that "no more popular antithesis could be made than one between art-music and Moody-Sankey music." "Not (as he adds, in qualification), that it is contrary to art, but only that it goes so very little towards art." We might construct a supplemental antithesis, equally conclusive from our own point of view, that to, the Catholic Churchman, Moody-Sankey music is a conclusive antithesis to Catholic religiousness in music. For it is the language of emotional sentiment, rising to no higher level than ballad or folk song. And although the rugged bareness and simplicity of the ancient folk-song, shaped primarily from the

Gregorian melodies continually sung in church, chapel, and oratory, may, in the Middle Ages, have suggested something to the choralists of France, Germany, and England, its modern development of the Moody-Sankey ballads has no generic relation with the Catholic religious chorales or hymn tunes. It does not need the fine and familiar irony of Mr. Matthews to detect this.

Mr. Matthews again touches the quick when he pronounces this degenerate ballad-tune hymn singing, as sheer "jabber," unmeaning, and too often not only profitless but hurtful. We venture to add that hymn-singing is a means of grace, and not a spiritual end, as perhaps the majorities are apt to conclude, and that it is not a meritorious or desirable thing for any congregation to hurry helter-skelter through a given sequence of modern, sentimental hymns, and this is in truth pretty much the substance of hundreds of so-called Vesper services, especially as conducted among denominational Churches. It requires the altar, and the Blessed Eucharist, and the Lord-Christ of both, to concentrate and converge all music-worship, or it becomes less than a sounding brass or a tinkling cymbal. It is a deplorable sign of our own musical decadence and departure from the great Catholic ideals that such great numbers of purely ballad-lyrics have been wedded to our Hymns.

And here again we find ourselves in company with Mr. Matthews who arraigns the illiterate delivery of choirs in terms of just indignation, when he exclaims: "The singers are the greatest sinners of all (who garble their words and lines). They very rarely are able to sing the English language; still less rarely able to deliver it with intelligent emphasis. Hence there is never anything to be had from the alleged texts of the songs (hymns!) which they pour over to us at so many dollars per Sunday." But what would Mr. Matthews say were he compelled to hear the canticles and psalter, the great Ambrosian *Te Deum*, the inspired anthems, and the Eucharistic hymns, Sunday after Sunday mumbled, disguised, and mutilated beyond recognition! If he had to undergo the "linked sweetness long drawn out" of our richly-furnished services, with inarticulate canticles, psalters, *Te Deum*, and a sequence of highly elaborated anthems, of which the most watchful catch only here and there a detached word or a dismembered phrase, he would find larger provocation for his stinging rebukes.

As for the rightful co-ordination of the hymn with its rightful tune, an indissoluble marriage, we can only briefly reply that in the earlier ages of the Catholic Church it was a recognized law of liturgic propriety. Then there were a few, yet enough, great liturgic hymns, each with its due setting. This was practically true also, in the German and Anglican chorale period. There is no good or sufficient reason why the law should be violated. Dr. Webb and Dr. Root were true in their psychologic analysis that the hymn and wedded tune were man and wife, the one born of the intelligence (masculine), the other of the emotions or heart, (feminine); but with some 700 hymns, what are we to do? It is not conceivable that even a long suffering people shall come to learn and love 700 tunes and hymns! At any rate we are grateful to Mr. Matthews for his thorough treatment of a general disorder.

We hold it a lamentable misfortune that our Plain-song, or Gregorian cult lurks, in out-of-the-way places and impenetrable corners, or in the sanctuaries of religious houses, for the most part unheard of elsewhere in the Church. The brethren who find in these ancient voices spiritual rest and refreshment, plainly desire to approach as closely as may be to the practices of the early Catholic Church, not only in ritual and theologic expression, but in the musical expression of the divine liturgy, and as to the genuineness of these ancient musical uses there can be no question. Had we one or more consociations, such as have long existed in England, for the study and exemplification of this ancient cult, its extension might be more rapid and penetrating. We are confronted by the forbidding distances that separate our chief centres of Churchly activity, and the want of some recognized center like London, where all our finer activities, as in the culture of ecclesiology and liturgic expression, might find an accessible rallying place.

We subjoin a condensed account from the *Novello Musical Times*, of the recent annual meeting of the London Gregorian Choral Association, at the chapter house, St. Paul's churchyard, which, by-the-way, is the official residence of the Archdeacon of London. Mr. R. A. Turner, secretary, read his report, from which it appeared that the society was growing, and out of debt. After the business proceedings, Mr. H. B. Briggs, who is a thorough-going enthusiast, read a paper in which he endeavored to show that not only was Plain-song practically the best possible musical setting of the Church services, but that the Church of England had no right to use any other. He spoke with frank reprobation of the meretricious Plain-song which had so long misled English churches, and as a consistent purist urged the general revival of the ancient uses, undiluted. Then followed a singularly interesting citation from Gounod, the only great musician who was capable of giving an opinion on Plain-song, who, after a visit to the Abbey of Solmes, wrote as follows: "You close your eyes and open your ears, all to hear this marvelous music; just as you would at a concert of real artists, and you soon forget that you are in the nineteenth century, except so far as the execution recalls that of the best performers of the present day, including those at the opera. And yet it is Plain-song that these monks are chanting; but a Plain-song so *cantabile*, and its notes not horribly long and tunereal, like those of the ignorant singers of our parish churches. Here, on the contrary, you listen to a charming and brilliant succession of psalms, hymns, antiphons, etc., the motives of which are always so varied that the one, two, three hours of service pass in an enchantment of your whole being." The essayist added that it was this authentic method of chanting which was essentially the music of the Church. Plain-song, he said, differed from modern music in three particulars, viz., tonality, rhythm, and absence of vocal harmonies. Its tonality consisted of eight modes, its rhythm on syllabic accentuation. During the reading of the paper, various portions of the Church liturgy were well sung according to the traditions of the monks of Solmes, by the choir of Plain-song and Mediaeval Society, under the conductorship of Mr. Abdy Williams.

Lenten Reading

Owing to delays in the receipt of seasonal publications from New York houses, our customary *resumé* of this important field of literature is necessarily brief.

From JAMES POTT & COMPANY: "Some Quiet Lenten Thoughts," being meditations for forty days of Lent, by T. V. Dover, with a preface by Edward King, D.D., Lord Bishop of Lincoln. This is a favorite manual of its class since our copy bears the announcement, "Thirteenth Thousand." Its character may be gathered from this paragraph from the preface: "The circumstances under which the Meditations were given have naturally determined their character. They are spiritual, loving, practical. They show a consciousness of the formal rules of meditation without being too rigidly systematic. They preserve the valuable safeguards of prayer and resolution, the former preventing our meditations becoming too intellectual and cold, the latter preventing our devotions being merely the gratification of the imagination, and a dream." Also, "Eight Addresses on the Seven Last Words," by a priest. J. Masters & Co., London. Very devout, direct, and helpful. Also, day-book for Lent, "A Daily Help for Busy People," being Scripture, thought, prayer, and promise, from Ash Wednesday to Easter, by Canon Knowles. Published a few years ago, this convenient, carefully ordered, and carefully considered day book, either for the pocket or library, will be found a desirable *vade mecum* for hurried and busy people. Its distinctive merits are brevity, condensation, with a sympathetic adaptation for its special purpose.

From THOMAS WHITTAKER: "The Comments at the Cross," by Cameron Mann, rector of Grace church, Kansas City, Mo. In his meditations Dr. Mann dwells upon these subjects consecutively: Indifference, Hatred, Despair, Faith, Superstition, Thought, and Love. The method is vivacious, energetic, and striking, and the reader will find himself among fresh, unconventional, and unhackneyed lines of thought.

There are also four volumes bearing the London imprint of the Skeffingtons, for whom Mr. Whittaker is agent. "The 'Excepts' of Christ; or, the Conditions of Salvation," by J. H. Fry, M.A. Five sermons of a searching, practical character, on Regeneration, Conversion, Repentance, Righteousness, Spiritual Food, and Abiding in Christ. While addressed to the meditative and subjective experience, the writer is Churchly and faithful to the testimony of the Scriptures. "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.; being simple, pungent, enriched with much Scriptural illustration and devout anecdote, and well calculated to hold the attention of promiscuous congregations. By the same, "Consider Your Ways," a course of twenty-one brief sermons or Church readings, being one for each Wednesday, Friday, and Sunday from Ash Wednesday to Easter Day; in a similar manner and spirit, and likely to prove acceptable for lay reading and mission stations. Also, "The Comfortable Season of Lent," being sermons, instructions, and devotional addresses delivered therein by the Rev. John Paget Davies, M. A., strikingly original in treatment, clear and terse in style, and quickened with frequent and well-timed illustration of anecdote and allusion, they seem to us exceptionally valuable for popular reading and circulation.

From MACMILLAN & Co., New York: "The Temple," sacred poems and private ejaculations by George Herbert, with engravings after Albert Durer, Marcantonio, Holbein, and others; a new edition of one of the precious books in English literature, and in marvelous conjunction with the only school of contemporary illustration that reflects the spiritual as well as picturesque qualities of "The Temple." Of all men who figure in the earlier and purer periods of Christian art, Albert Durer is almost the exceptional equivalent of George Herbert in his austere, yet exalted, types of pietistic ardor. They possess an idiom equally characteristic, and yet singularly and reciprocally equivalent; so that one might say, had George Herbert been an artist, his would have been a true Durer art, and had Durer been a poet, instead of an artist, he might have written "The Temple." We recall nothing so doubly delightful and refreshing. It is a modest 12mo, very neatly printed, yet passing rich in this conjunction of poet and artist, which seems to have been the happy conceit of good Nicholas Ferres, of Little Gidding, who made valuable collections of the artists who share in this unique labor of love. It is the edition for those who understand and love George Herbert.

From ANSON D. RANDOLPH & Co.: "Christ Mystical, or The Blessed Union of Christ and His Members," by Joseph Hall, D.D., Bishop of Norwich, A. D. 1654, reprinted from General Gordon's copy, with the marks in the original copy, constantly used by the General, reproduced. There is no book of its class dearer to the deeply religious, and it takes a close place beside "The Imitation". All the Christian world remembers the history of "Chinese Gordon", one of the saintliest of Christian soldiers, whose effigy, in bronze, in St. Paul's cathedral, is never without a throng of strangers who reverence his memory—a twin spirit with Gen'l Havelock. And this remembrance rivets the association between the great book and the heroic soul who drew life and courage from it next to the Bible and "The Imitation." Then these touchingly significant marginal marks seem yet alive from Gordon's own pen! Churchmen who love Herbert and Andrewes would do wisely to possess and study Bishop Hall's "Christ Mystical". Besides, there are "Echoes from the Sanctuary", by Rev. Henry White, chaplain to the House of Commons, to the Chapel Royal, Savoy, and in Ordinary to the Queen, with an introduction by the Bishop of Ripon—a loveable, invigorating book of sermons, in exquisite English, and beautifully printed; "Vobiscum Deus", the Gospel of the Incarnation, by William Frederick Faber, a series of valuable sermons for reading and meditation, full of deep and penetrating fervor and faith, and nicely printed; also "The Presence of Christ", by Anthony W. Thorold, D.D., Lord Bishop of Rochester, being six sermons on Christian Assurance, Divine Providence, Chastisement, the Valley of the Shadow of Death, The Table of God, and Eternal Life; all warm with that genuine evangelical spirit of life and faith that has come to be very dear to earnest Church people.

From CHARLES SCRIBNER'S SONS: "The Life and Correspondence of Arthur Penrhyn Stanley, late Dean of Westminster," by Rowland E. Prothero, M. A., with the co-operation and sanction of the Rev. G. G. Bradley, D.D., with portraits and illustrations, a work waited for, and impatiently, for full ten years, and appearing, singularly enough, simultaneously with Canon Liddon's life of Pusey, Stanley's contemporary at Oxford and his warm personal friend, while representing a widely differing school in Churchmanship. But this is a work which lies well above the jarring and clashing of schools, since it brings us face to face with one of the loveliest and most beautiful characters of modern times. Readers of "Tom Brown at Rugby" will need no further introduction to that wonderful youth who became so endeared to Dr. Arnold. His career in outline is already entered into the history and biography of our times; and here he is, in his perfect sincerity, rare loveliness, and splendid idealization of the highly-bred Christian gentleman and scholar. However radically lone may differ from his postulates and conclusions, it is impossible to mistake his purity, gentleness, devotion to his ideals, and fidelity to his conceptions of duty. We can easily see how it happened that while Stanley had controversies and opponents, he was never known to have an enemy. White and spotless as his own sculptured effigy in the chapel of Henry VII, Westminster, his life and personality will be found among the spiritualizing and purifying energies of the future. The work is admirably printed and must have, at once, a staple value among the best readers and libraries.

New Music

FROM NOVELLO, EWER & Co., New York:

"Musical Gesture. A Practical Guide to the Study of Music," by Dr. J. F. Bridge, Oxon, of Westminster Abbey, in the Music Primer Series, a manual of musical notation shown in an ingenious and thoroughly novel series of graceful and significant attitudes, and positions of the hands and fingers, originally devised for the edification of his own children. Nothing could be finer for the musical recreations of kindergartens and all schools for young children. The accompanying plates tell the purpose of the anthem, unmistakably.

It is late for "Christmas music," and the following were sent in too late for our seasonable mention, but they are too valuable to be altogether neglected.

"Ten Christmas Carols," by such sterling composers as Dr. Stainer, J. F. Field, Dr. Bridge, and others. The verses are judiciously selected, and the collection is worth preserving for permanent use.

Also very interesting compositions: "Hark! What news the angels bring," by Oliver King; "There were shepherds," by Dr. H. W. Wareing, Cantab; "The First Christmas," by Dr. Barnby; and "Dawns the day, the natal day," by Robin H. Legge. Exceptionally valuable, is a new anthem for Christmas and Epiphany, by Walter B. Gilbert, Mus. D. of Trinity chapel, New York, carefully elaborated, from these three passages, Isai, lx: 1, 2, 3, St. Luke, ii: 2, Zach. ix: 10. The interpretations are very churchly in feeling, after the best examples of the Anglican school, and abound in effective passages, of delightful, harmonic treatment, showing the touch and power of a master in ecclesiastical composition, a work of permanent value.

Concone's Fifteen Vocalizes, edited by Randegger, a standard classic, in voice training.

An effective and well-written *Te Deum*, in D, for the festivals of the Exeter Diocesan Choral Association, 1894, a valuable acquisition, in sound, ecclesiastical style, by Ferris Tozer, Mus. B. Oxon. Interesting four-part songs, by G. A. Macfarren, "In a drear-nighted December," by Thomas Hutchinson, Mus. B. Oxon, "The Lamps of Fairy-land," and several two-part songs for female voices, which we cannot particularize.

Also *Te Deum Laudamus* in C, by G. Henschel, the celebrated bass soloist and virtuoso, now living in London, a composition rather in the modern school, effective, and in places, dramatic in suggestion, and adapted particularly for festival occasions. The organ accompaniment is full and orchestral in feeling. Also "The Home of Titania," by Berthold Tours, the esteemed and gifted music editor of the house of Novello, in London. Mr. Tours always writes with a decided *penchant* for continental forms of art expression, is both original and fertile in his resources, and has produced an exceptionally delightful cantata for women's voices. For ladies' seminaries where musical studies are well advanced, "The Home of Titania," will prove a desirable acquisition. Also "The Basket-makers," a cantata, with two-part choruses for treble voices, music by Balfe, altogether in a lighter, but popular strain.

Book Notices

Orations and Addresses of George William Curtis. Edited by Charles Eliot Norton. Vol. I on the Principles and character of American Institutions, and the Duties of American Citizens, 1856-1891. New York: Harper & Bros. Cloth, pp. 498.

The series, of which this is the first volume, comprises a selection of Mr. Curtis' chief orations from 1856 to 1892. To this volume is added a few of the orator's after-dinner speeches. The book must be a most welcome addition to the kingdom of literature, and one can but feel glad that such a selection has been finally made and published. To the bibliophile it will be a delight, for it is such a book as one loves to handle, paper, press-work, and binding being all that could be desired.

Men of Achievement. Men of Business. By William O. Stoddard. New York: Charles Scribner's Sons. Price, \$2.00.

This book is the third in the Men of Achievement series, and is uniform with its predecessors in excellence of letter press and illustration. The men selected as marked examples of successful business men by the author, are taken from the ranks of both the dead and the living. The sketches are briefly biographical, and in each the writer shows what he considers the most striking characteristic of his subject. No two men in the book exhibit the same dominant trait. The genius of Roach is shown, the dash of Roberts, the invention of Cooper, the business principles of Field, etc. As in "Statesmen," the work is done for the most part from personal observation and knowledge.

Lay Baptism Impossible. By J. Chas. Dunn, B.A., vicar of Blanchard, Northumberland. London and Oxford: Parker & Co. 1893. 8vo, paper, pp. 89. Price, 1s.

The value of this pamphlet as a contribution to the question of which it treats is destroyed by its polemical tone and sweeping generalizations. The writer acknowledges his indebtedness to Elwin's "The Minister of Baptism" for the bulk of the evidence which he employs, but he would have done well to have imitated the temper of that scholarly writer. He confounds what is unlawful with what is invalid,

and argues that because the Church has not in her ecumenical capacity declared lay baptism valid, therefore her mind is that it is invalid. We cannot follow such logic. The fact is that a wide-spread difference of opinion has prevailed in the Church on this subject, so that the question cannot be settled in the summary fashion attempted in this pamphlet.

Twilight Dreams. By the Rt. Rev. W. B. Carpenter, D. D., D. C. L., Bishop of Ripon. London and New York: Macmillan & Co.

Beautiful as a poem, now an allegory, now a parable, fraught all through with divine lessons of faith, of hope, of love, these sketches, or dreams, as the Bishop calls them, have a claim for admiration that cannot be denied. Deep problems of human life, its sorrows and its sufferings, are justified and explained in a way that helps to a fresh grasp of the truth that God, manifested in his dear Son through the power of His Spirit, is the cure for all trouble, the explanation of all mystery, the justification of all that is otherwise hard and cold. And yet they are simply sketches! no formal theology; no sermonizing, in its accepted sense, but a beautiful stream of poetic imagery, couched in allegoric form, flowing from a profound faith in Him who doeth all things well.

A Short History of the English People. By J. R. Green, M. A. Illustrated edition, edited by Mrs. J. R. Green and Miss Kate Norgate. Vol. III. New York: Harper & Bros. 1894.

This sumptuous edition, which in the way of popular education will henceforth be reckoned indispensable, is largely taken up with the strongest presentation practicable of the manners, customs, and daily living of all classes, from the court to the artisan and toilers by land or sea. Costumes, furnishings, utensils, homes outside and within, the humors and frailties too, all find mention both in the text and in the rich abundance of illustration that accompanies it. It is exceedingly rich in portraiture, and there are many views of historic houses, castles, churches, and palaces; also reproductions of historic documents, with views of effigies and monuments. A splendid panoramic view of Old London Bridge serves as a frontispiece. This volume deals mostly with "The Puritans," 1583-1660, closing with the Revolution and Restoration, 1660-1678. The last volume is nearly ready for the press, and the cost of the entire work is exceptionally moderate.

The Ethics of Literary Art. The Carew Lectures for 1893. By Maurice Thompson. Hartford, Conn: Seminary Press. Price, \$1.00.

However one may regret the author's misconception of creeds and organized Christianity, one cannot but welcome with fervent gratitude such a brilliant defense for Christian morality in literary and all other forms of art. Speaking of the universal longing of the soul for thought and life beyond the common-place, the longing to which both romance and religion are addressed, he says: "Ethics enter the field to demand that this step beyond shall not be into the pit, that this higher life shall not be to the mountain-top of temptation, that this supreme surprise shall not come of evil splendor. It requires that every scene of art shall be so composed as to have its focus in a cleanly and wholesome truth." "To my mind," he continues, "the fact that a novel is unfit for open reading at the family fireside, is positive proof that it is not wholesome reading for any person or any place." The realism that scouts at romance is at heart agnostic; and the "art for art's sake" which presents a realism of association with evil which would not be tolerated by refined Christian society, is a heathen art; the study of it is immoral and debauching. There cannot be one conscience for art and another for life. "The glamor of genius cannot blind the eyes of God." Our associations in art should be not lower than our associations in life. In view of the enormous popularity of books which picture the fascination of unlawful love, we may well ask, is not our fine art still essentially heathen?

The Holy Catechism of Nicholas Bulgaris. Translated by the Rev. W. E. Daniel, M. A., and edited by the Rev. R. Raikes Bromage, M. A. F. R. G. S. London: Masters; New York: J. Pott & Co.

We are told in the preface to this book that Nicholas, surnamed Bulgaris, flourished in the 17th century. The island of Corcyra was his native place, but he finished his education at the University of Padua, where he studied both medicine and theology. After his return to Corcyra, he became "Judge of the State," but his interest in theology continued unabated, and he became the author of several books, of which the "Catechism" is the chief. It was meant as a manual for the examination of candidates for Orders. It contains, first, a section of 25 pp. on "Mysteries," in which the seven Sacraments, called in the Greek Church, the Mysteries, are enumerated and expounded. The author here betrays in more than one place the influence of his training at a European university, especially in his use of the term "matter" and "form," and his reference to the "mind of the priest." Next follows an exposition of the Divine Liturgy, which includes a considerable amount of doctrinal teaching, viz., on the Trinity, the Incarnation, the Creed, and the Ecumenical Councils. The concluding division of the book is on "Things Necessary to Salvation." This little book which, in a somewhat modernized form, is still of high authority in the Orthodox Church of the East, will be of great service in making readily accessible the essential teaching of the most ancient branch of the Christian Church. It will be especially useful to the student of liturgies as giving the authorized Oriental explanation of their own worship.

"COLD HANDS AND FEET" is the subject of a timely article by Dr. William H. Flint, in the February number of *Babyhood*. "The Evils of Indiscriminate Drug-Giving in Children" are forcibly dwelt upon by Dr. J. M. Miller, who deprecates the tendency of mothers to dose their children with laxatives on the slightest provocation. The troubles of teething time are the subject of another valuable medical article. "Baby's Wardrobe," "Nursery Helps and Novelties," "Mothers' Parliament," and "Nursery Problems" are, as usual, full of practical hints to young mothers. [\$1.00 a year. Sample copies free. *Babyhood Publishing Co., New York.*]

Worthington for February has a variety of good things. "Peasant Life in Picardy," finely illustrated, is a very winning sketch, by Helen Evertson Smith. The story of the Libby Prison Tunnel is concluded, and is made especially clear and vivid by capital illustrations. "The Emotions of the Lower Animals," by Dr. James Weir, Jr., is illustrative of the way much of modern "science" is made, namely, by sheer assumption. "The Germ Theory of Disease," by Dr. D. Rollins Brown, seems to be a thoroughly reliable and truly scientific paper, of undoubted value to "laymen." Among the stories is a sweet one entitled "Auntie Jo's Communion," by Francis Lynde. (*A. D. Worthington & Co., Hartford, Conn.*)

The religious instruction of the young is a live question in the Church. Not only the children of Churchmen, but all children who can be brought under the influence of the Church by any kind of missionary effort, are concerned in the question. In many cases, the only religious instruction that enters into the family comes through the children, who gain their instruction in the Sunday school. The question resolves itself into a matter of Sunday school methods. Of course the sacred Scriptures must form the basis of this instruction, together with the Church Catechism and the Book of Common Prayer; and the schemes of lessons set forth yearly by the diocesan committee form a line of instruction which presents itself to our consideration. Some of these schemes might be bettered; but the one for the present term is excellent. The general topic is, "Eye witnesses of the Lord Jesus," and the course of the Church year is closely followed. To teach this subject properly requires preparation on the part of Sunday school teachers; and such preparation is admirably provided for in *The Church Sunday School Magazine*, which ought to be in the hands of all teachers who use this scheme of lessons. This monthly periodical is concerned with Sunday schools exclusively, and contains, besides the lessons and their commentaries, notes of history and travel, anecdotes and interesting pieces of information, and forms an admirable adjunct to the Sunday school teacher's equipment. The notes on the lessons thus far are excellent, and teachers will do well to look into it, and give it at least a trial.

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.

A Manual of Intercessory Prayer, Compiled by Jeannie Porter Hyde. With an introduction by W. W. Webb, M.A., B.S. To be obtained from the compiler, at Danvers, Mass.

LONGMANS, GREEN & CO.

Leonidas Polk, Bishop and General. By Wm. M. Polk, M. D., LL.D. 2 vols. \$4.00.

MERRILL & BAKER

Apprentices to Destiny. By Lily A. Long. \$1.00.

R. H. WOODWARD & CO., Baltimore.

Daily Thoughts from Phillips Brooks, with an Estimate and Tribute by the Ven. Archdeacon Farrar, and from Henry Drummond, with a Biographical Sketch. 75 cents.

"AMERICAN HUMANE EDUCATION SOCIETY," Boston

The Strike at Shane's. Sequel to "Black Beauty. A prize story of Indiana. Paper covers, 10 cents.

FUNK & WAGNALLS CO.

Our New Hymnal. By Philip Phillips, *Mus. Doc.*, and Philip Phillips, Jr.

Humbled Pride. A Story of the Mexican War. By John R. Muisick. Illustrated by F. A. Carter. \$1.50.

CHARLES SCRIBNER'S SONS

Symbolism; or Exposition of the Doctrinal Differences between Catholics and Protestants, as Evidenced by their Symbolical Writings. By John Adam Moehler, D.D. Translated from the German by James Burton Robertson. \$2.50.

The Earliest Life of Christ ever Compiled from the Four Gospels being the Diatessaron of Tatian. Translated from the Arabic Version. By the Rev. J. Hamlyn Hill, B. D. \$4.20.

Philosophy of History. By Robert Flint. \$4.00.

Civilization during the Middle Ages. By Geo. Burton Adams. \$2.50.

Psychology. By Geo. Trumbull Ladd. \$4.50.

Essays about Men, Women, and Books. Augustine Birrell. \$1.00.

Life and Correspondence of Arthur Penrhyn Stanley, (2 vols.) By Rowland E. Prothero. \$8.00.

MACMILLAN & CO

The Temple, (sacred poems). By George Herbert. \$2.00.

E. & J. B. YOUNG & CO

The Missionary Character of the Incarnation. By Chas. Fred'k. Hoffman, D. D., LL. D.

The Six Ecumenical Councils of the Undivided Catholic Church. New York Church Club Lectures.

RAND, McNALLY & CO.

Review of the World's Religious Congresses. By the Rev. L. P. Mercer. Paper covers. 50c.

FLEMING J. REVELL & CO.

The Invincible Gospel. By George F. Pentecost. 25c.

Every-Day Religion. By Hannah Whitall Smith. \$1.00.

Key-words of the Inner Life. By F. B. Meyer, B. A. 50c.

The Kingdom of God. A plan of study in three parts. By F. Herbert Stead, M.A. Part I. The Kingdom of Israel. 60 cts.

THOS. WHITTAKER.

Papers and Speeches, Church Congress in the United States, 1893. Paper \$1.00, cloth, \$1.50.

The Ascent of Faith; Boyle Lectures. By Alexander James Harrison, B.D. \$1.75.

The Son of Man among the Sons of Men. By the Rt. Rev. W. Boyd Carpenter, D.D., Lord Bishop of Ripon. \$1.50.

GEORGE BELL & SONS.

The Revelation of St. John the Divine. With Notes Critical and Practical. By the Rev. M. F. Sadler. \$1.75.

ESTES & LAURIAT, Boston.

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The Vacation Club in Winter

BY ADAH J. TODD

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IX

FRANK AND FRED. BIRDS—CONTINUED.

"From the time the honeysuckle blossoms, through the sweet peas and the trumpet creeper seasons, and later, one who is out at twilight is startled by the rush and whirr of the humming bird. We have only the ruby throat in New England, and there are said to be only five species north of Texas, but in the tropical portion of the country they fairly swarm, there being no less than six hundred varieties.

"Our little hummer is a bird of the air, and consequently well adapted to it. Its body is light, and at the same time well built, and the wings exceed the tail in length and are very powerful. The legs are small and weak, being little used. The feet are like those of climbing birds, the parrot and woodpecker, and the breast bone sharp like the swallow's. This and the large wing give them their remarkable power of flight. They often poise in the air for a moment, then dart so swiftly you can hardly see them, and capture their food while hovering over a flower, for they live on insects and honey. All the time they keep a constant numming, caused by the vibrations of the wings which move so rapidly they seem like a mist. To obtain their food, the tongue and bill are admirably formed, and what is most strange, the latter has rudimentary teeth! This has seemed stranger to us since we found in geology that birds are supposed to have developed from reptiles, so perhaps all birds once had teeth. The tongue divides into two parts like a pair of tongs, to pick up the food better. There is no fiercer or more courageous bird, though he is little, in defending his nest or in the mating season. His courtship seems particularly arduous. We once saw two fight until both fell to the ground exhausted, and we had a chance to examine their teeth. The nest is built with great care. They use whatever fibrous matter they can get, and line it with vegetable down. The outside is covered with moss or bark or lichens so that it looks like a knot on the tree, being so very small. In this, two pure white eggs are laid and hatched after ten days. The young birds can fly in a week, and then another brood takes their place.

"At twilight, too, the barn swallow, *Hirundo Horreorum*, which is always known by its forked tail and takes its name from building in barns and deserted buildings, flies swiftly through the air in pursuit of insects. It is not related to the

chimney swallow, *Chatura Pelasgia*, which is not a swallow at all, but a swift. Do you remember how frightened Nellie was when some of them tumbled down the chimney, nest and all, in a thunder shower last summer?

"At nightfall also, you will hear in the distance the plaintive notes of the whippoorwill, always repeating its three notes from sunset till late at night. It is a shy bird of a reddish-brown color. During the day, it sleeps upon the ground or a fallen log. They say it always sits parallel of the branch it alights on. Its eggs are greenish, spotted with brown, and are laid on the bare ground in thickets. Its scientific name is *Antrostomus Vociferous*, and its characteristic is long filaments on its bill. Once one that had lived near us became so tame it would come and sit on the doorstep to sing. If you wake in the night you will also hear it, and perhaps also at intervals the tremulous doleful notes of the screech owl, *Scops asio*. It lives upon mice, small birds, and beetles, which it secures at night, and often comes to farm houses, where it alights on a roof or a neighboring tree.

"We have but one bird of prey, the hawk, which carries off young poultry, and is sometimes very destructive, although perhaps bee-keepers would include the bee martin, or king bird, *Tyrannus Carolinensis*. Its color is bluish, the lower parts white, and it has a red crest bordered with orange and white. It likes the open fields or orchards where, perched upon a tall weed or tree, it darts for insects with unerring aim, and is particularly fond of bees. It is very courageous; I have seen two or three drive off a hawk. He darts like a kingfisher, *Ceryle Alcyon*, a near relative, whom we meet on fishing excursions. He also is blue, striped with white, and has a long crest. He sits on a branch or decayed limb near a pond or slow stream, watching for fish. At the right moment it plunges head first into the water and never comes back without a fish, which it carries to its perch, swallows without ceremony, and immediately looks out for another. Its notes are harsh. It excavates a hole in the bank of the stream for its nest.

"The woodpeckers amuse us greatly. We have three or four different species, but they all attend strictly to business, *i. e.*, getting the larvae of insects from under the bark of trees. They have a straight, sharp, rigid bill with which they bore, and then they tap the tree to make the larvae run. Then they introduce the long tongue armed with barbs and lick them up. The nuthatch is often mistaken for the woodpecker, because it creeps about on trees, but it is smaller and has a slender bill. They say it sticks its feet into the bark and sleeps head downward at night, but we have never seen it.

"Game birds are principally the quail, *Ortyx Virginianus*, which is beautifully marked, and has a clear whistle of two notes, 'Bob White,' or 'more wet,' as the farmers say, or of three, 'wheat's most ripe'; the wild pigeon, which is only a passenger bird, and the partridge or, properly, grouse, *Bonasa Umbellus*. This is beautifully marked too, and is more shy than the quail. When we were boys we used to trap it in winter with horsehair snares. Father says there used to be snipe and woodcock here, but they are rare now.

"We ought not to forget the wren, since we put up a house for them every summer, which they invariably inhabit. The house wren, *Troglodytes Aedon*, is about five inches long, and reddish brown. It likes to build near a house and will go into the queerest places. The winter wren, *T. Hyemalis*, is still smaller and about the same color, but spotted with white. There are some out in the brush heap now, as we write. They are the only winter birds that sing, and Audubon says that their song excels that of any other bird of their size with which he is acquainted. Later on we shall have the snowbird, *Junco Hyemalis*, and the snow-bunting, *P. Nivalis*.

"We have made notes at various times, or we could not give these names now, but we are going to make a complete list before next summer, so that you can study the birds as well as the flowers and minerals of Riverdale.

"We used to think birds had a pretty easy time of it, but we've come to the conclusion that God has given all the birds some work to attend to. The swallows flit about cleaning the air of flies; the warblers and woodpeckers have to take care of the trees and keep insects from eating them up; finches and thrushes pick up seeds of harmful plants; blackbirds and crows are busy every day clearing the soil of worms and grubs; sparrows, robins, and a great many other birds eat up caterpillars, earwigs, and spiders, to save vegetables, and the owls have to catch mice and beetles, and they all keep their coats beautifully clean, though they sometimes have dirty, dusty work to do.

"Miss Lacey said last summer, when we asked her why she had said nothing about birds, that she could not bear to have one shot or to take away its eggs. We never shot a bird to examine it, or killed it in any way, though sometimes we took advantage of the cat's foraging, but by keeping still and crawling about, we always managed in time to get a good view of them, though we must confess we have had temptations. And we have always been restricted to one egg from a nest, for mother is tender-hearted and father knew how much good they do on the farm.

"We have found early morning and late evening the best hours, and watered and well wooded spots the best places for observation, though as each bird has its favorite haunt, these have to be learned."

The Household

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER XI

MR. MEADOWS' INCUMBENCY

Settled in his new home Mr. Meadows proceeded to devote himself to his chief pursuit and pleasure—study. He surrounded himself by his large and valuable library, and spent his happiest hours among his books. Mrs. Grant's quiet house was exactly suited to his taste, and she soon exhibited great skill in warding off all unnecessary interruptions. "You wait and see the minister at church," she would say to an applicant, or "He's busy just now; you'd better not interrupt him. Come again." His quiet step, silent ways, and extreme neatness, fitted in exactly with her ideas. He made no disturbance in her hours, and she even came to have a pleasant sense of companionship in the knowledge that he was there.

He spent hours in the preparation of his sermons, which, so studied, had a certain quality of solid excellence. But they were above the heads of many of his hearers, usually long, and not calculated to move or touch the heart. His reading and manner of conducting the service was reverent but cold. He was regular in his hours and methodical in all his habits, nor was any call upon him for pastoral care, in sickness or other circumstances, ever neglected. But he had not a thoroughly sympathetic nature, and what was not in him it was beyond his power to give out. He did not invite confidence, and many found his ministrations chilling and unsatisfactory. "I'd rather have Eunice for a minister," some of the poorer people said, "one feels more at home like with her when one's sick, and she knows a power of texts."

Mr. Meadows made one call on each family in the congregation, but after that did not repeat his visits unless sent for. He offered to break bread with no one, and so far as possible, avoided accepting all invitations. His intercourse with the other denominations in the place consisted in a bowing acquaintance with their ministers. This gave considerable umbrage, especially as contrasted with Mr. Bryson's affable ways.

The only exceptions in Mr. Meadows' visiting list were Judge Bell and the Nuggets. He frequently walked out to Mr. Nugget's and occasionally even took tea with them; and when Judge Bell was at home, enjoyed having a long discussion with him in his library on some religious or secular subject of interest to them both. In these talks the ladies seldom joined, and he seemed as indifferent to Evelyn's charms as her step-mother could desire, regarding and frequently speaking of her in a purely professional manner as "the organist."

What the greater attraction for him was in Julia Nugget, it would have been difficult to decide, but it existed. Two more unlike people, save in a certain strength of will, could scarcely be found. Yet her large, fine-looking person and independent ways had a certain fascination for him. They had begun their acquaintance on shipboard, where lack of other social occupation and amusement fostered intimacy, and that which, under other circumstances, might have been merely a casual meeting, ripened into something like intimacy.

In Anastasia's companionship, also, he

took some pleasure. She was a restful sort of person, requiring no effort, mental or physical, on the part of her companion. She was rather a handsome girl, as indeed all the Nuggets could lay claim to some share of good looks. Mr. Meadows was frequently satisfied to spend an idle half hour seated beside and conversing uninterruptedly with her. Anastasia was never disposed to exert herself, and if she had nothing to say, was perfectly satisfied to sit calmly silent. Hence, if the other member of the party chanced not to be a great talker, pauses frequently occurred. "Who's down stairs, Mabel?" Mrs. Nugget would inquire. "Anastasia's owl," that young lady would respond with unrebuked disrespect.

The training of the choir proceeded slowly. Promising material was not always to be had, and a good voice was often the possession of a boy so unmanageable as to make it necessary to eject him.

Before coming to Allendale Mr. Meadows had embarked on an undertaking of some magnitude, namely, the writing of a book. His "Celibate Clergy," on which he had spent much time and thought, was dear to his heart. He had studied deeply and ransacked all the treasures of ancient literature for points of interest bearing on the subject, and flattered himself that, if not in any sense popular, it would have a certain intrinsic value that would gain for it and for him, the sort of reputation he craved among a small but select circle. To Mrs. Grant alone, and that by chance, had his secret been entrusted. Partly to explain the cause of his numerous papers and manuscripts, and partly in a fit of despondency that the means at his command would not permit him to put his work in the shape he desired, he confided in her. She had come into his room with a letter which she deemed important, and for the moment he was so absorbed in his task that after the hasty "Come in," which responded to her knock, he had almost forgotten her presence. "I beg your pardon, madam," rising to his feet as the slight rustle of her dress at last attracted his attention, "but—you will be so kind as not to mention it to any one—I have embarked on a large undertaking, the writing of a book, which will, I trust, be of some value, and my mind was so occupied that, for the moment, I was oblivious of your presence."

"I have no doubt, sir, such a student as you are, it will be an important work."

"I trust it may indeed," he answered, "or at least it should be," relapsing into a tone of despondency, "did the means at my command permit me to publish it as it should be put before the world. This consideration hampers and disturbs me not a little."

Mrs. Grant stood pondering; she had begun to feel toward this young man somewhat as a mother might toward her son. What need hinder the execution of the thought that came into her mind? No one had the right. At last she said slowly, "I haven't a relative in the world, none who have any claim on me or my belongings. You are a clergyman such as I believe in. If I were to leave you what I have, to devote to this purpose, would you approve? Would you think I was making a good use of my money?"

The young man looked at her in amazement, then, in sudden agitation, took a turn or two across the room. "Your kindness overwhelms me. I trust I am not abusing my opportunity. For myself I would accept nothing from you, but for such an object how can I refuse? You place the goal within my reach. But no! I must not allow you to be hasty; you may

change your mind. Take time, my dear madam, for consideration, before you commit yourself. I will not take undue advantage of your generosity."

"I shall not change," she answered, and spoke of it no more, but time proved the truth of her words.

"Marthy Ann," said Mr. Phipps one day, "I'm gettin' a concern to speak to the minister. He ain't doin' his duty by us and he ain't givin' satisfaction." His wife glanced up apprehensively and even ventured a faint protest which, as usual, was unheeded. "A word to the wise," continued Mr. Phipps, "and perhaps he'll mend his way," whereupon, at a convenient season he discharged his mind, with results not previously anticipated.

"Mr. Meadows," he began, having at last secured that gentleman's ear, "its borne in upon me that it's my duty to lay some points before you."

"Proceed, sir," said Mr. Meadows whose affinity for Mr. Phipps was of the slightest nature.

"I'm makin' allowance for your bein' inexperienced, but you ain't doin' your duty by us and we ain't satisfied. A pastor ought to be sociable like and visit his people, and you don't go nowhere 'cept to the Bells, and the Nuggets, unless you are sent for. And I don't hold with havin' church for the children instead o' Sunday school, as they was brought up too. And you ain't never done a hand's turn about that ere parish buildin'; I ain't sayin' Mr. Bryson didn't begin it too big, but it ought to be gone on with, and," pausing for breath and emboldened by his listener's silence, "I don't set no great store by Miss Julia Nugget, and I think if you took Evelyn Bell you'd do far better, for she's much more suited for a minister's wife. But that's neither here nor there, a man must have his own fancies in them matters. I was only saying that if you're really goin' to marry Julia, you'd better set about it and not hang off so long. It's much better to have them things settled soon. I was n't more'n two or three weeks courtin' Marthy Ann."

"Sir!" said the clergyman in a voice of thunder, "I have yet to learn that it is the business of the laity to instruct the clergy. You may be very capable of attending to your own affairs, but permit me to attend to mine. Dissatisfaction in the parish can easily be put a stop to my by immediate resignation. I will bid you good day, sir," and before Mr. Phipps, somewhat crushed and astonished, could recover himself, the rector had walked rapidly away.

It would be difficult to describe the tumult of surprise, indignation, and wounded feeling, that surged in Mr. Meadows' heart. But he gave no outward sign, save by a more absent look and quicker step than usual. He went at once to his own room, drew his chair to his desk, and wrote out his resignation. But he was not a man to yield himself up absolutely to impulse, and having so far given way to his feelings, laid the letter aside for further consideration. Then he folded his arms and sat down to think. Rudely but effectually, a veil had been torn from before his eyes. He realized, as never before, that his heart was not in his parish work, but in his literary labor. He realized also, for the first time, the hold that Julia Nugget had gained upon his affections. How and why such should be the case he could not comprehend, but was forced to acknowledge. Should he yield to this and try to win her, or should he stand by the principles he had always advocated and believed in? He was bound by no vows, but the theories of his ma-

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turer years must be abandoned, the work upon which he had spent so much time and thought must be given up, if he changed his estate. "A Celibate Clergy" could never be written or published save by one of its number.

It was a hard struggle, hour after hour he sat there, deaf even to Mrs. Grant's timid knock. At last he rose, pale but resolved; the weakness that had crept upon him unawares must be overcome. He looked at his watch, his usual dinner hour had passed. As it chanced, he had made an engagement for a ride on horseback with Miss Nugget that afternoon, which he was barely in time to fulfill.

"I really thought you were going to be behind time," she said, as he rode up, "but you have just saved yourself." She was sitting on her horse, waiting for him as she spoke. She never looked more at home, nor appeared to better advantage than in this position. He bowed gravely, letting his eyes rest upon her for a moment. Then they started.

She rallied him presently on his unusual quiet. "I will tell her the truth before we part," he said to himself, and proceeded to give her a partial account of Mr. Phipps' remarks, omitting such as had related to herself.

"Oh, you're not thinking of paying any attention to that odious man, are you?" she said lightly, yet glancing at him with some apprehension.

"I have written my resignation," he answered quietly.

She bit her lip, and rode on in advance for a few paces, then drew rein and waited till he rejoined her. "How can you be so absurd as to pay any attention to such a creature!"

"It is better so," was his rejoinder. Then continued, "I have undertaken a work that is perhaps as incompatible with doing full justice to parish duties, as it is with other matters. Till that is completed I shall take no other engagement. I regret I shall take no other engagement, but that too is better. My regard and admiration

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for you, personally, is great. I know not what success I might hope for could I proceed further, but the views in which I have been brought up and to which I have subscribed, forbid. Therefore, as I said, it is better we should part."

It was impossible not to understand him. Julia's color mounted high, and for a moment she preserved an angry silence. But that feeling passed, and when she spoke, it was with a quiet dignity unusual to her. "I thank you for the expression of good feeling towards me, but it is well it has gone no further. I am not inclined, nor perhaps suited, to be a minister's wife, and truly no one could tempt me to accept such a position. Were the opportunity offered me by you or any one, I should at once decline." He bowed and they rode on silently.

"You want me to believe you have sacrificed a great deal for your principles," she added, presently, laughing.

"I have," he answered, and, looking in his face, she saw he spoke the truth, and felt an additional increase of respect for him.

"I can only wish you all success in the path you have chosen," she said at parting, and no further reference was made to the conversation between them.

After some further thought and delay, Mr. Meadows sent in his resignation. Judge Bell (who had sincerely liked the young man) and Mr. Nugget endeavored to persuade him from his determination, but in vain. Mr. Phipps was somewhat shocked by the result of his interference, but Mr. Meadows' manner towards him was so cold and stern that he dared not approach him. Mrs. Grant, in the privacy of her own apartment, shed tears over her loss, and some few others sincerely regretted him. Evelyn mourned in silence over the music and the choir. But he had not won the heart of the general body of his parishioners, and if he had inspired respect, and regret was expressed at his departure, there was but little real sorrow felt over it.

(To be continued.)

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.

Nate, Sis, and Some Per-simmons

BY RUTH ARGYLE.

The children came trooping out of the church, their dark faces glowing, their black eyes shining with a new light. Mr. Stratton, the patient, painstaking rector of this little cabin church, this veritable "St. John's in the Wilderness," had just told them how they could get a library for the Sunday school.

"Bring me all the nickel and dimes you can earn during the next three months, and I will add as much more, and send for some books."

"How's we gwine ter yearn hit, Mars'r Strat't'n? Dar aint nuffin to wuk at 'cept cotton pickin', an' pap gits all what I yearns fur dat."

"Don't discourage us at the outset, Jeff. Six months ago, when I first knew you, there was no church here, no regular school; some of you didn't know your letters, even."

"Dat's de truf, sah."

"Well, now some of you can read nicely—all can read a little. We have a small church, a class for Confirmation next

spring, a day and a Sunday school, and as our Blessed Lord delights in helping those who help themselves, I want you to work hard, and do your best towards getting a library for pleasure and instruction during the season in which there is but little work to be found."

"We's gwine to hab a mighty try fur hit, shore's yore bawn, Mars'r Strat't'n," said half a dozen voices at once.

"That is right, and remember you are working in the Lord's cause, and can do nothing without his blessing. May his eye direct, and his right hand guide you, every one, then your success will be assured."

Off down the narrow mountain road trooped the children, chattering like magpies. All but two, who sat down on the doorsteps of the little log cabin, which served the double purpose of church and school-house.

"Whar's yo gwine fine any nickuls ur dimes, Buddy?"

"Dunno; reck'n dey won't leab us look 't ary one ob de buks ef we don't git no money?"

"Reck'n dey won't, shore 'nuff,"

"What is the trouble, Nate?"

"Lawzy, Mars'r Strat't'n, t'out you all 'd done gone home de udder way. Me 'n Sis wuz jes a sayin' 's how we couldn't see no way ob gittin' nickuls fur dem dar books," said Nate, rising hastily to his feet.

"An' dar aint no sort a way, no how," added Sis, fixing her great solemn eyes on the rector's face.

"I am sorry to hear that; don't say it again; say this instead: "Please, dear Lord, show us how to earn a little money for Christ's sake, amen." Say it on your knees to-night, before you go to sleep, and in the morning before breakfast. He will hear and answer if you only trust Him."

"Reck'n 's how we 'll hab ter do consid'ble tinkin' an' huntin' roun' fur all dat; 'low 's how He'll spec dat ar ob us."

"Yes, you must do your best—God expects that of us always." But, although they thought and hunted as hard as they could, day after day passed quickly by, and neither had been able to secure so much as one nickel; the poor children grew sadly discouraged, and Sis, especially, had more than one crying spell. One cold night they said their little prayer, as usual, and she had sobbed out in addition:

"Please make hase, deah Lawd, we's gittin' mighty discour'ged."

Buddy said nothing, but he shivered and tossed on his miserable pallet, too cold to sleep; and long before the tired mother opened her eyes in the morning, he threw off the heap of rags that served for a cover, and, having raked out a few coals which had been covered up the night before, went out to pick up some chips to lay upon them. Something lay cold and white upon the ground—frost! Yes, indeed.

"Whoopee, reck'n we can fine some ripe pussimmons arter dis yere." He stood for a moment gazing abstractedly at the frost, then slapping his knee, he cried, excitedly: "De berry ting, de berry 'dential ting—Ki-yi!"

Hurriedly gathering up a double handful of chips, he ran back to awaken "Sis,"

and tell her what he thought a very new and bright idea.

"Duz yo rec'leck bout uncle Jone a sayin' las' summah dat he war a gittin' too ole fur to gadder de pussimmons fur his beer?"

"No, Buddy; but he am pow'ful ole, I knows dat, shure."

"He say de 'sick folks what's bin pendin' on dat med'cine 'll hab ter go 'thout heaharter, 'cause I'se too crippled wid de rheum'tiz ter gadder de pussimmons.' Dat's zackly what uncle Jone say. Now, what yo tink, Sis, ob gwine to de wuds dis mawnin' an' gittin' a hull heap ob pussimmons an' totin' 'em ter ole uncle Jone's? Mebbe he'd gib a nickul apiece to bof ob us, an mebbe he'd 'low's we cud bring sum moah."

"Oh Buddy, les try ef mammy 'll leab us go; reck'n she will?"

"Reck'n so when I'se done 'splained 'bout hit all."

Mammy made no objection, and the children were soon on their way to the persimmon trees. It was a great undertaking for them, half fed and not nearly half clothed, to gather the luscious frost-kissed fruit, and carry it in a large basket between them three long miles to old uncle Jonas. More than once did they have to sit down and rest, but after what seemed to them a very long journey, they reached the isolated cabin where the old man lived. Sis was so tired that she left the business to Nate. He had to talk very fast and loud, and bring forward every argument that he could think of to make any impression upon uncle Jonas, but finally he consented to give them a nickel each, adding a piece of hoe-cake, which he divided between them. When this was eaten, and they had rested a little while, the children started for home. They had gone but a few steps, however, before the old man stopped them.

"Yo all mought fetch me anudder lot ob dem pussimmons nex' week some day. Reck'n dar'll be right smahrt ob sickness dis wintah."

This was good news, that sent them on their weary way rejoicing. Uncle Jonas would pay them another dime, what more could they ask? Mr. Stratton was as greatly pleased as they at their good fortune, but far more did he rejoice over their energy and sturdy perseverance. Others among his little flock had worked and saved during the three months given them for their efforts to procure a library, but all were older and in better conditions physically than these. Could the children have seen the letter in which their money was enclosed, their bright black eyes would have opened widely indeed. The touching account of their struggles and successes was not without effect at headquarters, for a large box of nice books came in due time, accompanied by another containing a series of beautiful pictures illustrating the principal events in the life of our Blessed Lord, which, when hung upon the walls of the simple cabin church, fairly glorified it in the eyes of the happy children.

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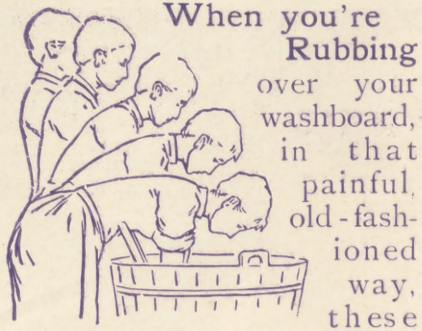
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Financial News

REPORTED FOR THE LIVING CHURCH

The topic of the week, naturally, has been the Government loan of \$50,000,000, awarded Feb. 1st. That the bonds were meagrely subscribed for is generally known, but that the loan came near being a complete failure is not so widely understood. From the beginning Secretary Carlisle has kept clear of New York bankers, and with an implied attitude of indifference to them, relied on the South and West to absorb the issue. That he was disappointed in his expectations is seen in the fact that on Jan. 30th, offers were in the secretary's hands for but \$6,000,000, and of this amount \$4,000,000 had been subscribed by a New York bank.

This state of affairs meant certain defeat without New York's aid, which caused the secretary to make a hasty visit to this city to enlist the support of the country's financial centre, which should have been the first step in the programme instead of the very last resort.

The meeting with the leading bank officials was short and unsatisfactory, but after his return to Washington, a few gentlemen made a hurried personal canvass of the banks and Trust companies, and by dint of hard work, secured subscriptions amounting to about \$40,000,000, or sufficient to absorb the loan, the total on the closing day being somewhat in excess of the entire loan.

Had the loan not been taken it is difficult to see to what extent the Government's credit would have suffered, but the feeling prevailed that such a failure would have brought about a worse panic than that of last summer.

Undoubtedly the question raised by certain members of Congress, and the press, as to the legality of the issue, caused a great many people to refrain from purchasing the bonds. That the proceeds of the sale will be used for purposes other than restoring the impaired reserve is very apparent, and the law under which the bonds are issued may or may not authorize the secretary to use the funds otherwise; but, nevertheless, after the bonds are delivered and paid for, investors may buy them with full confidence, for it is positively certain that the principal or interest will never be denied on this technical point.

The passage of the proposed tariff bill in the House has had no decided effect on business, as the bill will meet with many changes in the Senate, if passed at all, so that it is yet too early for its features to exert any influence on trade or finance, beyond the conditions made manifest at its inception.

The bond market is extremely strong, but narrow, the bulk of choice securities having been taken out of the market by investors. Money and stocks are unchanged.

New York, Feb. 3, 1894.

LORD PALMERSTON'S reply to the illiterate member who asked him: "Are there two hens in 'Oniton'?" is specimen of his rather boisterous chaff: "No, only one; that's why heggs are so scarce there."

MR. DISRAELI'S comment upon a portrait of himself: "Is it not hideous?—and so like," exhibited a discernment not common with unflattered sitters.

Lenten Work

Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, TWO DOLLARS. You may then send us the name and address of the person and one of the dollars. The other dollar [you may keep for your Easter offering, or anything else you prefer. Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

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THOSE CONTEMPLATING the purchase of a Sewing Machine will do well to correspond with the Cash Buyers Union, 158 W. Van Buren St., whose advertisement appears in another column of this paper. This firm is one of the largest in its line, and has always had the reputation of giving its clients entire satisfaction. In writing them for catalogues or prices, please mention this paper.

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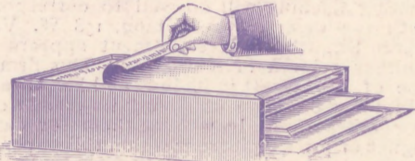
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Miscellaneous

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Quick Remedies for Mothers

Flaxseed is one of the best remedies for a cold on the lungs. Such a cold should never be neglected, for it may speedily result in some more serious ailment. A hot bath should be immediately taken, followed by a cool sponging; the latter will prevent taking more cold. Use flaxseed either ground or whole, pour over it boiling water, let it steep and drain off the liquor, thin it sufficiently so that it can be used for a drink. To every bowlful add the juice of one lemon and sugar to make it palatable. Drink freely of this whenever thirsty, or oftener if there is little thirst. The result is wonderful. If there is tickling or roughness in the throat, or hoarseness or an inclination to cough, beat the white of an egg to a stiff froth, into a glass squeeze the juice of a lemon, add as much sugar as it will readily dissolve, then stir in the white of egg, and take a spoonful whenever there is the desire to cough. Many a night that would otherwise be spent in wakefulness by coughing can be spent in quiet slumber. I have tried this remedy so often and with such magical results, that I wish I could impress upon my readers its value. If the cough has become established it will take a little longer to effect a perfect cure, but it will surely bring relief. I need not speak of hot lemonade, for every one knows its value.

A poultice is another simple but efficacious remedy that can be applied with very helpful results. Nearly every one is acquainted with its worth when local inflammatory conditions are recognized. Who has not had at some time in his life a "festered finger" or a boil? And what more quickly relieved the pain than the soft, warm poultice? In deep-seated inflammations, such as within the chest or abdomen, poultices are of inestimable value. In pneumonia, poultices like a jacket are often placed about the sufferer. So, too, in bronchitis, "catarrh of the breast," so called, and so common among infants, the poultice is called into service. The easiest way to apply such a poultice is to spread the moist mixture, whatever it may be, upon an undervest. Split open the vest so the spreading can be done smoothly and quickly, place a gauze vest over it, pin it together closely about the patient, and cover the vest all over with a jacket of oiled silk. If this cannot be procured, use oil cloth of any kind. The reason why a poultice needs covering is to keep it warm and moist. The only way to accomplish this is to place something over it that is both impervious to air and moisture. No matter what the poultice is to be used to relieve, nor where it is to be applied, it must be kept warm and moist or it does no possible good. If one is so situated that even oil cloth is beyond reach, let her fill a bottle with hot water, and place it on the poultice, or heat an iron and place against it if a pendant part, like a hand or foot, is poulticed.

Hot fomentations will relieve most pain speedily, unless it is something out of the common order. Pain in stomach or bowels, pain in the chest, rheumatic pains, etc., soon yield to the gentle influence of hot, wet applications. Do not let a person suffer when relief can so easily be given. There are many ways for giving the applications, but after all there is only one right way. The idea that a small cloth wet in warm water, and applied to the seat of pain, will relieve it, is erroneous. The cloth should be flannel, large enough to be doubled several times; from four to eight thicknesses are not too many. Have it large enough when doubled to cover well the seat of pain. It is very difficult to wring these cloths from water as hot as the applications should be. I have at various times resorted to different methods for getting them hot. One way was to lay the cloth to be used for the application upon another much longer, then I dipped both cloths into the hot water together, not immersing the long ends of the outer cloth; these I kept dry and twisted them, and so wrung the hot cloth without touching it. This answered very well till I thought I had found a better way, which was to lay the cloths, several of them, in a steamer over boiling water, let them steam through, and apply. This was a good method, but when the pain is severe, cloths can be borne with a great degree of heat and need very frequent changing, so the cloths did not always heat fast enough, and I resorted to still another method. I was treating a patient where large cloths had to be used; these were wet, put upon a pan and placed in the oven, which was at a good heat. This kept the applications very hot—as hot as the patient could bear them—and they were easy to apply. There are several things to be kept in mind about giving hot fomentations. Let them be as hot as the patient can well bear them; do not let them remain until cool, but change frequently; do not let the bedding or clothes of the patient become wet or damp from contact with them. Apply till pain is relieved.—Home Magazine.

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