

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 50.

Chicago, Saturday, March 10, 1894

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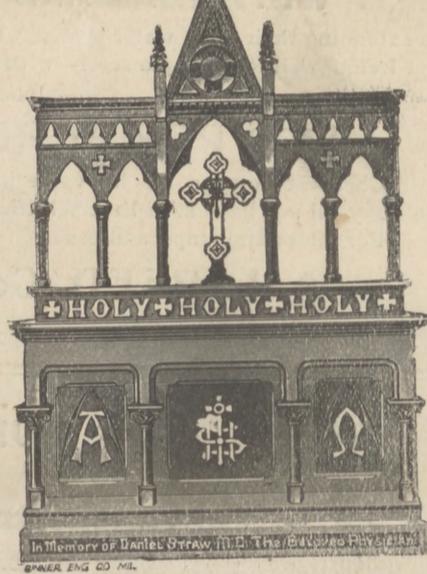
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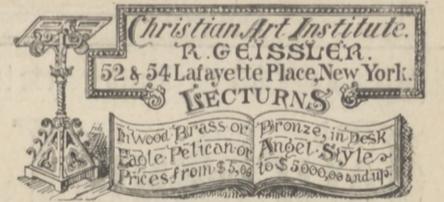
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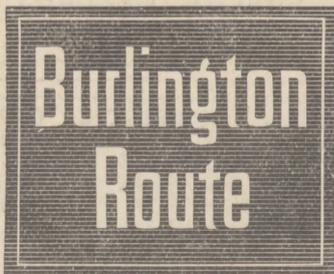
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The Living Church

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The Living Church

Saturday, March 10, 1894

Not Dead!

BY THE REV. JOHN MAY, M. A.

Not dead! They sleep. Grim winter spreads
Above their forms his mantle white;
And summer comes, with finger bright
To weave a chaplet round their heads.

Not dead! They dream. But who can say
What visions glad them in their dreams?
Their home is near us; though it seems
So very, very far away.

Not dead! They labor for the King,
His secrets searching, hidden long;
Their toil a rest, their life a song,
A praise, a mutual ministering.

Not dead! They pass us in the street,
They sit beside us in the hall,
They note the standard float or fall,
The fight, the victory, the defeat.

Not dead! They speak, they shout, they sing
In pitch too high for mortal ear,
Beside, around, amongst us here;
Their voiceless voices triumphing.

Not dead! But risen to life at last!
Their eyes are opened. Now they see
A wonder-world of brilliancy
Within the grey one they have passed.

Not dead! Not flown to foreign land;
But, camping where their fetters rust
On fields of light, (this earthly crust)
On which the jasper houses stand.

O loved ones! vanished from my sight;
Who, silent, watch beside my bed;
Ye, the true "living, called the dead,"
Have light within this lower light;

A rarer beam, in waves too fine
For crystal prism, or mortal eye;
Our noon a twilight, starlit sky
A blackness, in that light divine,

Revealing landscapes of delight
O'er which we roam, yet cannot see;
Which ring with wondrous ministrals;
Though seeming silent as the night.

Ye see what is; I, what appears.
Ye hear a music drowned to me
By this loud wailing restless sea
Of mire, and slime, and mortal tears.

No! not far off, nor deaf, nor blind;
But, filled with song, arrayed in light,
Which compass me; but fail to smite
Through the thick walls that fence the mind.

O Death! Enthroned in terror's seat,
Not so! Thou dost but ope the ear,
The eye, upon that upper sphere
Which, yet, is rounded at our feet.

O Grave! thou graspest but the shell;
Thy dead the living ones, who know
The marvels of the world below,
The peaks of heaven, the pits of hell.

We are the dead. All beauty here
A shadow. All immortal things
True life, true gold, true crowns of kings,
Flash viewless in earth's photosphere.

Not fiery lake, but loveless souls,
Not streets of gold, but hearts of love,
Make hell below, or heaven above,
Mingled, yet parted as the poles.

For love is life; and hate is death;
And love is heaven, as hate is hell;
What art thou? Not, where shalt thou dwell,
When God has caught away thy breath?

News and Notes

THE TESTIMONY of a Lutheran minister, given below, is worth heeding. He has lately changed his field of labor and writes: "As opportunity offers I intend to press the claims of our church literature on these good people. I believe one of my greatest mistakes in the congregation was the failure to press this subject with an unyielding persistency. Were every family to take and read our church literature, I believe our church work in every department would move on harmoniously."

TEMPERANCE is making headway in Russia. A temperance society has been organized in St. Petersburg, which includes a brother of the reigning Czar, a high

dignitary of the Greek Church, and the ministers of all the departments of government. The leading Russian newspaper, in commenting on this new alliance of government with temperance, says: "Only the co-operation of the government departments with the efforts of the society can deliver the people from the thralldom of drunkenness. To abolish such is the province and the power of the government."

THE strongest church in the United States is probably at Old Chief's Village, Red Lake, says *The Minnesota Missionary*, where the Rev. Mr. Willis, assisted by the Rev. Mark Hart (a native clergyman), is laboring. There almost the entire adult population are communicants. Before 1878 there was not one; nor, with the exception of the Old Chief and his brother, one who had ever seen a Christian church. All in the place were utter heathen, and they came over to us in a body. Has there been a similar instance in our country?

THE RETIREMENT of Mr. Gladstone from his high office of Premier, is an event which has attracted the attention of the whole world. Had he withdrawn entirely from public life, the act would have lacked nothing in completeness, and might have been attended, possibly, by expressions of public appreciation in which all political parties would have joined. Is it possible that the astute veteran contemplates a return to the leadership of his party, in the event of his sight being fairly restored by the proposed operation? It is not always the wisdom of age to know when to give up.

"AN ENGLISH CHURCHMAN" writes for information as to the wine which may be lawfully used in the Holy Communion. He asks if the theory of an unfermented wine has not been condemned by the Catholic Church. In practice it certainly has, though not by any formal enactment. In the Lambeth Conference both English and American bishops joined in a resolution declaring that only fermented wine may lawfully be used in the Lord's Supper. In fact, there is no real wine that is not "fermented." This subject has been so thoroughly discussed and investigated that it ought by this time to be considered, at least among Churchmen, as one of the "closed questions."

THE LONDON *Church Review* says: "Letters from the Matabele expedition bear high testimony to the courage and devotion of the Bishop of Mashonaland, who accompanied the expedition, and was most assiduous in his attention to the wounded European and native alike. This prelate is the Rt. Rev. George Knight Bruce, a son of the distinguished vice-chancellor. Dr. Knight Bruce, who has just attained his fortieth year, was a well-known athlete at Oxford. He took orders in 1876, and worked for some years amongst the poor in Liverpool, and afterwards in the poverty-stricken districts of London, as a missionary chaplain to the Bishop of Bedford. He is a splendid horseman, and has often been seen when travelling in the Bloemfontein diocese, driving an ox wagon and handling the whip (no easy matter) as skilfully as a *kurveyor*."

THE EVILS of cigarette smoking are attracting attention and arousing efforts to influence boys to abandon the habit. We recently mentioned the action taken in Connecticut, legally and by the school authorities. A prominent lawyer and a member of the Board of Education in New York City has prepared a simple pledge by which the signers agree to abstain from cigarette smoking until they reach the age of twenty-one years, and to use their influence to induce others to take the same step. Anti-cigarette smoking leagues have been started in the schools, and it is anticipated that by May 1st seventy-five thousand boys in the public schools of New York will have enlisted in the movement. Although of comparatively recent origin, the habit of cigarette smoking has spread to an astonishing extent among public school boys. Professional and business men will no longer take into their employ boys known to be cig-

arette smokers, because it is found to render them unfit for their duties, and a medical examiner of one of the largest life insurance companies has stated that he would not accept as a risk the life of any one who had steadily smoked cigarettes between the ages of eight and eighteen. We are glad to note that in Chicago and other cities this new crusade is being organized. It has started none too soon.

Brief Mention

Bishop Morehouse, of Manchester, says science and criticism have done their work, and the result has been *not* to increase scepticism, but to rationalize and deepen faith. From such results he argues that all other details of true religion are safe, if only they are earnestly and zealously guarded.—In 1904 will be celebrated the millenary of the foundation of the Bishop's seat at Wells. The charter of incorporation of the dean and chapter is dated more than 750 years ago. This little incident antedates by a few years that Roman cavil about Henry the 8th founding the English Church.—"Holy week services," with an attractive course of sermons every evening during the week, are advertised to take place in Kirkcaldy Presbyterian church, Scotland.—Out of 350 Congregational churches in Massachusetts, 163 have responsive readings in their services; 100 repeat the Lord's Prayer with the pastor, 65 chant the Gloria, and the Apostles' Creed is repeated in ten churches. Nearly all denominations use the great evangelical canticles of the Church to enrich their services, also choice selections from the marriage and burial services.—The Rev. Israel Bergstrom, a prominent Baptist minister of Winona, Minn., is preparing for Holy Orders at Faribault. He is said to speak the Scandinavian language fluently.—*Church Work* says that large accessions are continually being made to the ministry of the Church of England in Wales from the ranks of non-conformity. Many ministers have been received within the last few years, and are now officiating as Anglican clergymen. At St. Mark's church, Gabalfa, the Bishop of Llandaff recently received two young men from the Wesleyans, and confirmed them, along with six other persons.—Some of the leading Scottish papers announces the accession of Father Paul Sheriff, O.S.B., a monk of the Benedictine Abbey at Fort Augustus, from the Roman obedience.—The Bishop of California, calling attention to the provision of the Prayer Book that the Bishop may set forth services for special occasions, authorizes the use of the 'Three Hours' Devotion for Good Friday, as published by James Pott & Co., New York.—*The Christian at Work* stigmatizes the recommendation of a weekly communion as "a partiality for a Church fetishism, which will strike most readers unpleasantly." We should think the above language would strike most readers as offensive.—*The Diocese of Fond du Lac*, referring to the duty of subscribing for a Church paper, says: "Take your choice, but do not say you are a Christian and a Churchman, and then remain ignorant of the life and work of God's Kingdom."—Three of the dioceses of New York State have more than 1,000,000 inhabitants each, and one of the three, the diocese of New York, has more than 2,000,000. The diocese of Long Island is the most densely populated. It has an area of about 1,400 square miles, and a population of more than 1,000,000. The diocese of New York has an area of about 5,000 square miles, with a population exceeding 2,000,000.—A singular suit brought in the Supreme Court to compel Bishop Huntington to receive a certain clergyman into his diocese and to withdraw an inhibition upon him, was promptly dismissed, Feb. 27th, by Judge Irving G. Vann, the civil court having no jurisdiction.—A work of tremendous size is about to be placed in the British Museum. It comprises 1,000 big books wherein are bound up the 5,020 native volumes of the wondrous Chinese encyclopaedia. This is the only perfect copy in Europe, and even in China there are not more than five copies of this edition.

Church of England

The Archbishop of Canterbury has conferred the degree of Doctor of Divinity upon the Rev. John Julian, M. A., author of the "Dictionary on Hymnology," and the degree of Master of Arts upon the Rev. A. J. Harrison, B. A., in recognition of his able lectures on Christian Evidences.

The Archbishop of Canterbury has accepted the nomination by the Church Missionary Society, to the bishopric of North Japan, of the Rev. H. T. E. Barlow, senior curate in charge of St. Michael's church, Workington, Islington. The Bishop-designate is a son of the Rev. W. H. Barlow, vicar of Islington, and was educated at St. John's College, Cambridge, taking his degree with honors in the Classical and Theological Triposes. Mr. Barlow was ordained deacon in 1889 and priest in 1890. He was for some time principal of the Bishop Wilson Theological School, Isle of Man, and is one of the examining chaplains to the Bishop of Carlisle. He is an Evangelical; his university career was most distinguished, for in addition to the above-mentioned tripos honors, he gained the Jeremie University Prize for Hebrew, and during his undergraduate years he held a Naden Divinity Scholarship at St. John's College.

York Minster is about to lose a well-known figure by the retirement of Canon Lord Forester, who has been resident since 1874, and has acted within the same period as chancellor of the cathedral. The canonry of York is in the gift of the crown.

Canada

Noon-day Lenten services were begun on the 8th in St. James' cathedral, Toronto. Canon Dumoulin is the preacher, and as each day's discourse is a continuation of the one given on the previous day, the forty days of Lent will present a connected series of addresses on Christianity. There was a good number of business men present at the first of these services as well as many clergymen. There was a very large attendance at the annual meeting at the Wycliffe College Students' Mission Society in the beginning of the month, not only the lecture halls and chapel but the corridors outside being full of people. Bishop Baldwin, of Huron, was the speaker of the evening, and the Bishop of Athabasca was also present. A special convocation was held at Wycliffe College recently, to confer the degree of B. D. upon the Rev. F. H. Duvernet; a good deal of interest was manifested as this is the first time the degree has been conferred by the college. St. Hilda's church, Fairbank, known as Trinity University mission, was opened in the beginning of February. The Bishop of the diocese (Toronto), gave an address. Several matters of interest and importance were discussed at the quarterly meeting of the ruri-decanal chapter of South Simcoe at Cookstown, on the 21st and 22nd. A Mission of one week was announced to be conducted by the Rev. W. H. Wade, of the church of the Ascension, Hamilton, in St. Andrew's church, Alliston, at the end of February. A Lenten Mission was to be begun at Millbrook in Archdeacon Allen's parish, on March 3rd. The new building for the "cottage meeting" in Toronto was opened recently. Several of the clergy were present. The main hall of the mission will hold about 200, and there are two smaller halls where other meetings can be held. Besides the free breakfasts there are five services every week.

It is expected that the cathedral, London, diocese of Huron, will be opened on the second Sunday in April. The building is a fine one and will be an ornament to the city. The Huron Woman's Auxiliary held their annual meeting on the 12th and 14th of March in London. The Bishop has been giving courses of week-day sermons in four different churches during Lent. The ruri-decanal chapter of Middlesex held its January meeting in Christ church, London, and passed a resolution that, "in view of the serious evils of intemperance they beg to recommend that henceforth total abstinence be an essential qualification for Holy Orders." The Bishop has just completed his Confirmation tour in the county of Huron, and takes the county of Kent next. A series of special Lenten services has been arranged for in Holy Trinity church, Wallaceburg, and it is hoped that the present debt upon the rectory will be paid off by an Easter offertory. The two churches in the parish of Warwick, St. Mary's and St. Paul's, seem to be in a very flourishing condition, and the offerings for missionary and other purposes, have increased very largely. The Bishop visited the parish of Gorrie on the 18th and 19th, confirming a class of 74 candidates. The Woman's Auxiliary of St. Paul's church, Hensall, presented their pastor with a handsome carpet for his library at the beginning of the year.

It is expected that the Ottawa Episcopal endowment fund will reach \$40,000 before the end of the year. The \$10,000 promised by English societies will then be available. The sum so far collected is \$24,000. Ottawa Anglicans are expected to give \$10,000 more. A brass memorial tablet has been placed in St. James' church, Perth, diocese of Ontario, in memory of the late Rev. L. Stephenson, rector. A very handsome altar cloth and four stoles of different colors, have been presented to St. Paul's, Sydenham, by the Kilburn Sisters. The Archbishop of Ontario and the Bishop of the diocese attended the consecration of the new Bishop of Vermont, and took part in it, before leaving for England where

he has gone for a short visit. Mrs. Lewis, the Archbishop's wife, has lost her mother who died in England lately. An interesting bit of the history of the diocese is given in Rural Dean Bliss' "Retrospect of twelve years as a missionary in the backwoods of Ontario." At the commencement of that time the Anglican Church was not represented in any of the thirteen townships in which his field of labor lay, but after twelve years of work he is able to report 14 congregations and nine churches. One other church is partially built. There are at present three priests and three lay readers at work in this district. By the government returns it would appear that the Church of England in Canada has built more churches than any other religious body since the taking of the census in 1881. A strong company of the Boys' Brigade has been organized in connection with St. George's church, Ottawa. There are two other brigades in the city, at Grace church and St. Barnabas, so that Ottawa will soon be able to have a battalion. The late Colonel Sumner, of Carleton Place, who died in January, has left \$1,000 each to Calgary, Saskatchewan, and Algoma dioceses, for missions, among other bequests for Church and missionary purposes.

A special course of sermons on the Lord's Prayer has been preached in St. James', Guelph, diocese of Niagara, during Lent, and a course on the Tuesday evenings on "The Shadow of the Cross." Funds to procure glazed storm sashes for the great west window of St. George's, Guelph, were lately placed at the disposal of the wardens by the Bible Association of the parish. Ridley College, St. Catherine's, was visited by the Bishop of Huron on the 12th. The Bishop preached in St. Thomas' church, St. Catherine's, lately, for the first time in that city.

The Bishop of Algoma was taken ill while on a visitation tour, and his physicians have forbidden his resuming work for a month at least. A touching appeal for aid for his diocese, from his pen, has just been published in the Church papers, in which he says: "From amongst a host of anxieties that are lying heavily upon me now, I single out two. One is the pressing need of a few more church buildings, and the other is the crying necessity for a larger clerical staff." The Bishop states that the cost of such churches as are needed, is, with the local assistance, from \$700 to \$750.

The Cottage Hospital nurses at Springhill Mines, diocese of Nova Scotia, have many claims made upon them for nursing in the homes of the sick. There is a great need for more endowed or free beds in the hospital. So economically is the work managed that five dollars carries on the full work of the hospital for one day. Three fine memorial windows have just been presented to the beautiful church at Springhill Mines, the subjects being the Virgin and Child, St. Simeon, and St. Anna. The quarterly meeting of the Amherst ruri-decanal chapter was held at Stewricke on the 25th ult. Bishop Courtney is visiting the western coast of his diocese during the month of March, and visits one, in some cases two, missions each day, up to the 21st. A thoughtful gift has been made to the chapel of King's College, Windsor, by Mrs. Binney, widow of the late bishop of the diocese. This is the beautiful chalice and paten which formed Bishop Binney's private set of vessels for the Holy Communion. The outside of the church at Smith's Cove is now completed, and two other churches in the mission will shortly be built.

The service for formally inducting the Rev. Mr. Dicker as rector of St. Paul's parish, St. John, diocese of Fredericton, was performed by Bishop Kingdon on the 25th. The annual meeting of the Ladies' Association of the Church of England Institute of St. John was held on the 30th, the president, Archdeacon Brigstocke, in the chair. The Brotherhood of St. Andrew of St. John City, arranged, with the help of the clergy, for a short mid-day service for men, to be held daily except Sundays throughout Lent, in the rooms of the institute. A chancel window in memory of the late Metropolitan, Bishop Medley, is to be put into St. Mary's church, the gift of his widow. Six other memorial windows from various donors, are among other improvements to the building. St. John's church, St. John, for the Lenten season, in addition to daily services, has two courses of sermons on week days, and an open meeting for men, under the auspices of the St. Andrew's Brotherhood, on Monday evenings. The Bishop is to hold a Confirmation in the church in Passion Week, so as to enable those confirmed to partake of the Easter Communion.

An appeal is now made to complete the Bishopric Endowment Fund of the diocese of Calgary. The district between Calgary and Edmonton is filling up very rapidly, thousands of settlers having made their homes there in the last two years. Until the completion of the endowment fund the diocese is placed under the jurisdiction of the Bishop of Saskatchewan, but his own diocese, nearly as large as the whole of France, needs his continual presence and attention. A new church, St. Matthew's at Bowden, is about to be opened; as it has been decided not to go into debt for any part, only the nave has been completed as yet. The Communion linen and altar cloth have been presented by the missionary in charge last summer, and the vessels by the congregation of St. Mark's, Parkdale.

A Confirmation was held in St. John's church, Carman, diocese of Rupert's Land, on the 10th, by Archbishop Mach

ray, Primate of all Canada. St. Peter's is to be the name of the new mission in the northwestern part of Winnipeg. The chimney of the church at Griswold was blown down during a recent blizzard, which will prevent services being held there till the spring.

An interesting account has just been published of the visitation tour made by the Bishop of Newfoundland in the wilder parts of his diocese last summer. Owing to the peculiar situation and needs of the diocese, the way did not seem open for it to join the general consolidation scheme of the Church in Canada, and send representatives to the General Synod constituted in Toronto held last autumn. It is hoped still, however, that, in the future, difficulties may be removed, and Newfoundland diocese become part of the General Synod.

The second anniversary of the opening of the mission school for Chinese in Victoria, diocese of Columbia, took place recently. The Bishop of the diocese and a number of the clergy were present. The school seems to be thriving under the care of the Rev. E. F. Lipscombe and his band of volunteer lady teachers.

At the meeting of the rural deanery of St. Andrew's, at Lachute, diocese of Montreal, on Jan. 15th, it was announced that the new church at Lake Louise, was finished and was clear of debt, as also the parsonage at Monte Bello. Most of the reports read from the various parishes and missions in the deanery were encouraging. The Bishop preached for the first time since his serious illness in the summer, in St. George's, Montreal, in the beginning of February. The Rev. C. J. James has been chosen as assistant to Dean Carmichael at St. George's, to take the place of Mr. Tucker, who has gone to take a charge in Vancouver, B.C. Mr. James was in incumbent of St. James' church, St. John, diocese of Fredericton.

The Woman's Auxiliary of the diocese held their annual meeting on the 21st and 22nd, in Montreal. The business sessions were held in the Synod Hall library, and lunch for the country delegates was provided in the building. A special service with Holy Communion was held in the cathedral on the morning of the first day, the Bishop and a number of the clergy taking part. A fine address on foreign missions was given at the missionary meeting in the afternoon, which was very largely attended, by Mrs. Carus Wilson (Mary Petrie, B.A.), of London, Eng. This lady is best known as the originator of the "College by Post" scheme of study.

New York City

The memorial fund in memory of the late Ven. Archdeacon Peters, D. D., has recently received two gifts, amounting to \$20,000. The names of the givers are withheld.

St. Matthew's parish, the Rev. Henry Chamberlaine, rector, will open its new church edifice on the evening of Wednesday, March 7th. The sermon on the occasion will be preached by Bishop Coleman.

The Brothers of Nazareth have received a number of gifts, towards removing indebtedness upon their buildings at Verbank. The sum of \$2,300 yet remains to be paid.

Mr. Edward Witherspoon, for the past six years organist and choirmaster of the church of the Redeemer, Bryn Mawr, Pa., has resigned his position, and accepted the appointment at All Angels church, New York City. The music at the church of the Redeemer has been of a high order under Mr. Witherspoon's able management, and the church of All Angels is to be congratulated on their new organist. Mr. Helfenstein, the retiring organist, goes to Grace church, New York, May 1st.

On Monday afternoon, March 5th, a meeting in behalf of the All Saints' Convalescent Home for men and boys, was held in the parlors of the private residence of Mr. Anson Phelps Stokes. The Bishop occupied the chair, and addresses were made in the interest of this very deserving charity, by the Rev. Drs. Morgan Dix, John W. Brown, David H. Greer, and D. Parker Morgan. Tea was served to the guests. All Saints' Convalescent Home is conducted under the auspices of Brother Gilbert, of the Brothers of Nazareth.

The graveyard of St. John's chapel, of Trinity parish, has been seized by the city authorities for use as a public park. The corporation of Trinity has vigorously resisted the seizure, but in vain. Their object was to protect the bodies from removal. The city has decided to pay \$520,000 as the value of the property, and making the best of the situation, Trinity will use this money to erect a new and needed mission house. The amount is sufficient to assure a structure on a great scale. Its location in this squalid part of the city will be the means of much good.

The Rev. Theodosius S. Tyng has just arrived from Japan. He is president of St. Paul's College in that empire, and has come under direction of his bishop, to raise funds needed for two new college buildings. Notwithstanding the hardness of the times, the necessity for increase of the accommodations there impel his earnest effort. He makes his

headquarters at the See House, and will address congregations and missionary conferences wherever he can get a hearing. The present buildings of the college are in an unsafe condition, and subject to destruction by earthquakes, which are at all times possible in Japan. Even the life of the inmates is in danger. Structures of a more suitable and more durable nature are an absolute necessity. The amount of money required is about \$40,000.

At Columbia College, the chaplain, the Rev. Dr. Van De Water, being temporarily in impaired health, has been obliged on his physicians' order to discontinue his regular duties. His place has been taken by President Seth Low, LL. D., who as a layman has conducted services in the chapel, and addressed the students. Attendance at chapel exercises is voluntary, but there is usually a considerable number of students at the daily services. A thorough course of Bible study has lately been begun for such as desired it. A class of 30 has been formed, and is expected to increase in numbers. A memorial volume will soon be issued by the college, in honor of Prof. Henry Drisler, the retiring dean of the School of Arts, who is about to complete the 50th year of his service in the institution. The volume will relate to classical subjects, and will contain contributions from several prominent scholars. Four new courses were opened last week in the law school.

The trustees of the fund for the relief of the widows and orphans of deceased clergymen, and of aged, infirm and disabled clergymen, held their annual meeting at the diocesan house, 29 Lafayette Place, on Tuesday, Feb. 27th. The Bishop of New York, the Rev. Morgan Dix, D.D., the Rev. W. S. Langford, D. D., Mr. Stephen P. Nash, Mr. William Alexander Smith, and Mr. Elihu Chauncey were present. The secretary reported that during the year ending September 15th, 1893, appropriations were made to 181 beneficiaries, 40 clergymen, 124 widows and 17 orphans, from 42 dioceses and 9 missionary jurisdictions 51 out of the 70 of both existing. \$14,205 were divided among the 181, an average of 78.48 to each. It was estimated that \$16,000 would be required to pay the beneficiaries the present year.

It is much to be desired that the Church should contribute sufficient funds to enable the trustees to increase the limit beyond the annual appropriation of one hundred dollars to any one, to which they are now confined.

Philadelphia

St. Timothy's Hospital and House of Mercy at Roxboro, is to receive \$531.25 and the Sheltering Arms the same amount from the managers of the annual charity ball, two other local charities receiving a like sum.

Confirmations in city parishes are reported, viz: Calvary memorial, 19; St. George's mission, Vinango st. (including one from St. Paul's, Aramingo), 14; Zion, 13; Holy Comforter monumental (including one from St. Luke's, Germantown) 35; St. Elizabeth's, 13; Mediator (including 3 from St. James' Kingsessing), 21.

A number of friends of Bishop Nicholson, sometime rector of St. Mark's church, are interesting themselves in his work in Wisconsin, and will contribute to the mission work in the diocese of Milwaukee, through a bazaar to be given in the parlors of Mrs. Charles Wheeler's spacious mansion during Easter week. Mrs. Wheeler, her daughter, the Countess Pappenheim, and a number of young people are vying with one another in preparing for the event, which promises to be the most elaborate and fashionable occasion of Easter-tide.

An over-heated stove in St. Peter's mission house, at Front and Pine sts., caused fire early on Sunday morning, 25th ult., which nearly resulted in a catastrophe. Two elderly ladies, inmates of the mission, were asleep on the third floor when the fire broke out. The flames spread with great rapidity, burning upward, and the second floor was on fire before the occupants became aware of their danger. Policemen succeeded in bringing the two women to the street, almost suffocated with smoke. The fire department had arrived meanwhile, and the fire was soon under control. Total loss on building and contents about \$1,500. The chapel on the first floor was uninjured.

The Rev. Dr. S. D. McConnell, chaplain of the 1st regiment, N. G. P., has arranged for a series of religious services for members of the regiment and veteran corps and their friends, at the armory, on Sunday evenings, 11th, 18th, and 25th inst., at 8 P. M. The officers and men of the active command will attend in their uniforms, and the veteran corps, it is hoped, will also be in military attire. The band will furnish such music as the chaplain may require, and the company will detail the number of men necessary to conduct the choral services. Seating capacity will be provided for all who desire to attend. This is a new departure in military matters in the State, and is characteristic of the energy and thoughtfulness of the broad-minded rector of St. Stephen's.

The late Mr. Alexander Brown, whose decease was noted in THE LIVING CHURCH of Jan. 13th, had also been connected with the ancient parish of All Saints', Lower Dublin, for upward of 50 years, and since 1874 was rector's warden. A

"minute" recently adopted by the vestry of that church, recites the fact that "besides constant care and benefactions, he built, and presented to it, a handsome rectory, and made liberal provision for its future care and maintenance." He also endowed a free bed in the incurable ward of the Episcopal Hospital, "to be known as the 'All Saints', Lower Dublin, Free Bed', to be occupied by a patient designated by the rector of the said church."

The local council of the Daughters of the King assembled in the guild house of St. Andrew's church, on the evening of the 19th ult; the Rev. Dr. W. F. Paddock, rector of the parish presided, and spoke a few words of welcome. A paper on the principles of the order was read by Mrs. John B. Falkner, who urged the necessity of organizing chapters in the several parishes where the organization has not yet obtained a foothold. Bishop Whitaker made an earnest address, advocating the further extension of the order in the diocese, and speaking of woman's work in the Church. The Rev. Dr. J. B. Falkner told what the "Daughters" were doing in his parish, and was followed by the Rev. E. K. Tullidge, who described the work carried on by the chapter at St. Andrew's, and the Rev. John Moncure, made a brief statement of the success attending the efforts of St. John the Evangelist's chapters. The Rev. Dr. Paddock made the closing address in which he expressed his regret that the order was so little known in the diocese, and urged upon those already organized to bring their influence to bear upon Churchwomen in those parishes where it had not yet obtained a foothold, and impress upon them the necessity for and the benefits to be derived from such an organization. The meeting closed with the benediction by the Bishop.

The 107th anniversary of the Pennsylvania Prison Society, the oldest organization of its kind in America, was celebrated on Sunday evening, 25th ult., at St. Matthew's church. After Evening Prayer, Mr. Alfred H. Love, made a short address on the history of the organization, with its objects and results. The first prison society ever organized in the world, was formed in this city in 1776, continuing about 19 months, and until the British took possession of the city. The present society dates from 1787. The speaker referred to the early customs and treatment of prisoners; and also spoke of the reforms during the last decade, and characterized the Eastern Penitentiary as being a model prison. He praised the system in vogue of paying prisoners for working overtime, saying it encouraged industry, and gave them something wherewith to start anew, when liberated. One gratifying result of the society's work was in securing the appointment of matrons in the police stations. The Rev. Dr. Thomas L. Franklin of the city mission, who frequently officiates in the county prison and state penitentiary, read the annual report of the society, showing it to be in a flourishing condition. Mr. John J. Lytle, secretary, stated that the visiting committee had called on 11,295 prisoners during the year, and related some pathetic scenes he had witnessed among these unfortunates. The Rev. R. W. Forsyth, rector of St. Matthew's, made an address on "Our duty to the criminal," he stated that members of the Brotherhood of St. Andrew with their several choirs are in attendance at the penitentiary on Sundays, singing hymns to the prisoners there. Mr. F. H. Nibecker, superintendent of the House of Refuge told of the family system in vogue at that institution, and the good results obtained. The Rev. H. L. Duhring, superintendent of the City Mission, closed the ceremonies with a brief address on "Prisons and Prisoners."

Diocesan News

Chicago

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

Over 50 deaf-mutes of the city and suburbs took part in the service conducted in All Angels' mission, by the Rev. A. W. Mann, on Sunday, Feb. 25th, at 3 P. M. Holy Baptism was administered to a deaf-mute woman. In the evening, Mr. Mann officiated in the chapel of Christ church, Joliet. On Monday, at 7:30 P. M., a "combined service" was conducted by the Rev. Messrs. Hammond and Mann in Christ church, Streator. A deaf-mute man and his wife were received into the Church by Holy Baptism.

A new mission has been started at the suburb of Chicago Lawn. The Rev. H. G. Moore, of St. Philip's, is now giving Morning Prayer and Holy Communion every other Sunday morning. The outlook is very favorable. There are 29 families of Church people in this vicinity, and altogether nearly 80 souls.

In the growing suburb of Berwyn, services are now held in a rented building, by the Rev. J. C. Sage, who is also in charge of the missions at Clyde and Morton Park. A lot now valued at \$2,500, in a very desirable location, has been purchased and paid for, and a rectory and parish house are to be erected this spring.

Sunday, the 4th inst., was the 8th anniversary of Dean Peabody's rectorship of Emmanuel church, Rockford. A large congregation and many communicants helped the dean to celebrate in the most fitting way this anniversary.

Among the statistics, we note the sum of \$75,000 raised for all purposes. The parish is in a very prosperous condition.

The Sons of the Revolution—with an organization dating from 1883 in New York—organized an Illinois branch Feb. 22nd, at the Auditorium, Chicago, with a charter membership of 22. Among the officers are the following Churchmen: President, Rev. Walter Delafield, D.D.; assistant secretary, Mr. Richard M. Wyman; registrar, Mr. Arthur Leffingwell; and Bishop Hale, of Cairo, on the Board of Managers. Qualification for membership in the Sons of the Revolution is required by direct lineal descent from a soldier of record who served in the American Revolution. Patriotic addresses were made by Bishops MacLaren of Chicago and Hale of Cairo, Ill., the president, and others. The meeting adjourned to March 7th, the anniversary of the evacuation of Boston by the British.

The regular monthly meeting of the Church Club was held at the club rooms, on Thursday evening, March 1st. A most interesting and instructive programme on social and economic questions was arranged by the committee. The first speaker of the evening was Judge Tuthill, who gave a splendid address on "The relation of the Church to the criminal classes." He spoke of the great care bestowed upon the diseased bodies of sick people by doctors, nurses, and hospitals, and expressed the belief that the diseased minds of criminals should be just as carefully ministered to, and cared for, by those fitted for the task. He said it was the office of the Church to carry on this work in which at present so little is being done, and such a wide field is open for workers; and in this connection mentioned the valuable work done by the city missionary of our Church in the jail. He also directed attention to the importance of giving the young in crime proper training, before they grow into hardened criminals whom there is little hope of ever reforming. The Rev. Mr. Rushton, the city missionary, followed with a paper upon "The duty of the Church and society toward the criminal classes," in which he spoke of the present system of treatment of the criminal as he finds it in our prison, pointing out its defects, in that it does not tend to reform the criminal, but rather to make him worse. He urged upon those present the importance of the Church and society paying more careful attention to the condition and surrounding of the criminal. Dr. Brower gave a very interesting address on the formation of the brain, showing the peculiarities of the brains of some prominent criminals, and illustrating the difference between the brain of a highly educated Christian and a person without education or religion. He impressed upon his hearers the importance of giving a child the proper training before it reaches the age of six years, has 90 per cent. of the brain is developed in that time. Dr. Brower was followed by Dr. Eugene Talbot, who gave an interesting talk upon the peculiar formation of the jaws, teeth, and skull, of the criminal. The stereopticon views illustrating the two addresses proved most entertaining and instructive to all present. At this meeting it was decided to change the location of the Church Club on May 1st, from its present location, 103 Adams st., to rooms in the Masonic Temple.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

A wealthy and generous parishioner has recently presented the church of the Redeemer, Providence, the Rev. Frederick S. Basset, rector, with a lot of land, situated at the corner of North Main and Lippitt sts., near the church, together with twenty shares of American Screw Company's stock, market value \$6,000 to be used in erecting a parish house. At a recent meeting of the vestry the gifts were accepted, and a committee appointed to procure plans for the building.

The Rev. C. N. Field, S. S. J. E. recently visited St. Thomas' parish, and organized a branch of the Guild of the Iron Cross.

Central New York

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

EPISCOPAL VISITATIONS

MARCH

Second week—At Homer, Binghamton, Marcellus, Syracuse, St. John's, and Grace.

Third week—At Jordan, Oswego, Manlius, Oriskany, Utica, St. Luke's Memorial; Easter Even: St. Paul's, Syracuse; 5 P. M.; Easter: Calvary, and St. Luke's, Syracuse; 3 P. M.; St. George's, Utica; April 1: Utica, Holy Cross, and Whitesboro.

APRIL

Parishes in Seneca County, Millport, Big Flats, Horseheads, Elmira, Van Etten, Waverly, Smithboro, Owego, Candor, Ithaca, Hamilton, Earlville.

On Feb. 16th, a special meeting of the parish branches of the Woman's Auxiliary and Junior Auxiliary was held in St. John's church, Oneida. The former were addressed by Mrs. E. M. Thorne, president of the second district, and the latter by Miss Wilson, diocesan superintendent of the Junior Auxiliary.

A business meeting of the second District Convocation was held Tuesday, Jan. 30, at Calvary church rectory, Utica.

Twelve clergymen and one lay delegate were present. A committee was appointed to devise and report to the next meeting a scheme of grouping the missionary stations of the district. The Rev. Oliver Owen, of Clinton, is the dean, and the Rev. J. J. Burd, of Utica, is secretary of the convocation.

The committee of arrangements for the celebration of the 25th anniversary of Bishop Huntington's consecration, met at the church rooms in Syracuse, on Feb. 1st, and organized by the election of the Rev. A. B. Goodrich, D.D., as president, and the Rev. H. G. Coddington, as secretary. It was resolved to recommend that on April 8th, the second Sunday after Easter, special services commemorative of the event be held in the churches of the diocese with historical addresses. It was also resolved that further celebration be deferred until Wednesday, June 13th, the second day of the annual diocesan convention. The president and the secretary, and the Rev. Dr. H. R. Lockwood, and the Rev. W. De L. Wilson were appointed an executive committee to carry out the plans in detail.

Bishop Huntington is permanent chairman of the Board of Trustees of the Syracuse State Institution for Feeble-minded children.

St. John's School, Manlius, has received from the United States Government a set of heliographs such as are used in the army. The school expects to receive soon a new battery of improved field rifles from the same source.

A branch of the Junior Auxiliary has been re-organized, and a branch of the Ephphatha League of the Christian Deaf has been formed, in St. John's parish, Oneida, the Rev. John Arthur, rector.

The third annual report of the Church Mission to the Deaf in the dioceses of Central and Western New York has just been published by the Rev. C. Orvis Dantzer, missionary. The total receipts for the year for the support of the work amounted to \$814.95, of which sum \$417.04 was contributed in Central New York, and \$399.15 was given in Western New York.

Southern Ohio

Boyd Vincent, D.D., Bishop

It has been the earnest desire of Bishop Vincent that the Churchmen of Cincinnati and vicinity should organize a Church Club. With that end in view, 22 of the prominent laymen of the city met at the Grand Hotel, Cincinnati, on Tuesday evening, Feb. 13th, and formed a club in accordance with the ideas expressed by the Bishop. Its purpose is "to widen the influence of the Church, promote social relations among the members, and to hold meetings to discuss important Church business and questions." It was decided to secure 50 or more members before the plan of organization was carried further.

The Rev. A. B. Howard, of Price Hill, Cincinnati, at the unanimous request of his vestry, has withdrawn his resignation.

"The Little Gleaners" of Christ church, Cincinnati, have given \$400 to the Children's Hospital. Of this amount, \$175 is to support a bed during the coming year, and \$225 is for running expenses. The hospital is in a most excellent condition, as it has more patients now than in any previous period of its history.

On Sunday evening, Feb. 18th, Mr. Nelson A. Noble of St. Matthew's chapter of the Brotherhood of St. Andrew Wheeling, West Virginia, addressed the congregation of St. John's church, Cambridge, on the subject of the Brotherhood. As a result of the address the Rev. Wm. T. Ramsay organized a chapter of the Brotherhood, and Archdeacon Edwards on Sunday evening, Feb. 23th, admitted to it 12 members.

Archdeacon Edwards has been holding occasional weekday services at the church of the Resurrection, Fern Bank, during the vacancy in the rectorship, and as a consequence he presented six adults for Confirmation at the Bishop's visitation on Tuesday evening, Feb. 27th. This parish has a record that it can be proud of. Since the church was consecrated in 1877, there have been only two Sundays that it has been closed, and that was owing to the flood. When without a rector, the services have been conducted by a lay reader.

The Rev. G. A. Carstensen, of Indianapolis, held a series of "Quiet Days" on Feb. 26, 27, 28, and March 1st, in Trinity church, Columbus. There were nine services conducted each day by the missionary. The first service was held at 8 A. M., and the last at 8 P. M. Notwithstanding the frequent services the attendance was most excellent, and great good was accomplished. His addresses to the children at 4:20 P. M., were especially interesting.

Colorado

John Franklin Spalding, D.D., Bishop

The Bishop of Colorado visited St. Peter's church, Denver, Sunday morning, Feb. 18th, and confirmed a class of 12 persons presented by the rector, the Rev. Frank W. Henry. A large congregation was present, the responses were hearty, and much interest was manifested. The choir consists of some 12 boys, three men and seven ladies, the men

and boys vested in cassocks and cottas. The Bishop gave a good sermon, and also spoke words of encouragement to rector and congregation.

Central Pennsylvania

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

HARRISBURG.—On the morning of the 2nd Sunday in Lent, the Assistant-Bishop confirmed seven persons in St. Stephen's church, the Rev. T. B. Angell, rector. In the evening, at St. Paul's, the Rev. L. F. Baker, rector, 18 were confirmed. The church was crowded to the doors. Nine of those confirmed were deaf-mutes. After the Confirmation service, the Rev. J. M. Koehler held a service in the sign language, in the chapel adjoining the church.

CHAMBERSBURG.—On Monday, Feb. 19th, at Trinity church, seven were confirmed. The prospects for building up the Church in this town are brighter than for some time past. Under the new rector, the Rev. J. B. Mead, new life has been infused into the work.

CARLISLE.—The Bishop confirmed ten persons in St. John church, the Rev. Alex. McMillen, rector. A vested choir is to be introduced on Easter Sunday.

GETTYSBURG.—The memorial church of the Prince of Peace is slowly being built. During the last year \$2,000 were expended on the building. The walls are now up as far as the windows, and as soon as funds are provided the work will be continued. The tower of the church is reserved for memorial stones suitably inscribed, which are placed there by the different Grand Army Posts. Here the Bishop confirmed a class of five presented by the Rev. T. P. Ege.

MECHANICSBURG.—On the evening of Thursday, Feb. 22nd, the Bishop preached to a large congregation in St. Luke's church, and confirmed six persons presented by the rector, the Rev. J. M. Blackwell. A new and unique project has been organized in this mission in the form of a Craft Guild for the manufacture of Church furniture in wood. Its object is to raise an Endowment Fund, to enable the mission to become self supporting. Church growth is necessarily slow in the Cumberland Valley, and this mission is anxious to its support longer than necessary, and so with the Bishop's approval, the guild was organized, and under the direction of a competent designer and business man, is prepared to execute orders for Church furniture of all descriptions. The guild solicits orders from Church people for work in its particular line. All communications should be addressed to the rector of the mission.

Long Island

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

The 25th anniversary of the Bishop's consecration occurred in January of this year. It is proposed to celebrate the event in a suitable manner in connection with the proceedings of the next diocesan convention, which will be held at Garden City, in May. The committee who have arranged for this celebration propose that a substantial expression of popular interest take the form of the completion of the Fund for the Support of the Episcopate. In order to do this, the sum of \$40,000 will need to be raised. This will bring the fund up to a figure sufficient, through its interest, to pay the Bishop's salary, without yearly assessments upon the parishes. Circulars have been issued setting forth these facts and asking the clergy and vestries to co-operate and secure contributions from all the congregations for this purpose. An especial gift from the clergy is also proposed, which is to be a pastoral staff in precious metal, costing from \$500 to \$1,000. This, it is stated, is to be attached to the episcopal seat, and to remain in perpetuity an adjunct of the cathedral, as a symbol of that vigilant leadership and affectionate care which should ever characterize the chief pastor of the diocese. During the commemorative service at the cathedral on the first day of the convention, this beautiful addition to the cathedral equipment will be fittingly presented.

Maryland

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

BALTIMORE.—The choir of the church of the Holy Comforter has been re-organized, with Miss Georgia Bemiss as organist. Mr. Huch C. Hill has accepted the leadership of the choir.

The large new organ erected in the church of the Messiah, was opened Feb. 22nd, with a recital by Mr. Frederic W. Wolff. The instrument stands in the large gallery over the main entrance of the church, and is encased in a framework of polished oak, with decorated pipes. It has a round, full tone of excellent quality. The instrument was built by Adam Stein, of Baltimore. A shortened service of Evening Prayer was held before the recital, by the rector, the Rev. Peregrine Wroth, assisted by the Rev. Messrs. A. C. Powell and Robert Campbell.

The Rev. Thomas Gallaudet, of New York, was tendered a reception on Monday, Feb. 26th, by the deaf-mutes of Grace mission, which was established in Baltimore 35 years

ago. Before supper, addresses were made in the sign language and in spoken words, which were interpreted to the audience. Dr. Gallaudet told his experiences among the deaf since his first visit to Baltimore, when the mission was founded. Short talks on Church work among the deaf were given by the Rev. Arthur C. Powell, rector of the church; the Rev. J. M. Koehler, of Philadelphia; and the Rev. Job Turner, of Staunton, Va., who is 73 years old, and the oldest deaf-mute preacher.

The 35th anniversary of the first service for deaf-mutes in Baltimore, was held at Grace church, on Sunday, Feb. 25th. There was a celebration of the Holy Communion in the chapel at 11 o'clock, by the Rev. Dr. Gallaudet, of New York, and in the afternoon a Baptism was solemnized. At 4:30 P. M., the Bishop administered the rite of Confirmation to a large class of persons, among whom were six deaf-mutes. The Rev. Thomas Gallaudet interpreted by the sign language the Bishop's rapidly-delivered words with wonderful quickness. In the evening, a public service was held in the church, at which addresses were made by the Rev. Job Turner, the Rev. J. M. Koehler, and Mr. D. Edward Moylan, lay reader of the Baltimore mission, all of them deaf-mutes, whose addresses were interpreted by Dr. Gallaudet. The mission at Grace church is the only one of the kind in Baltimore, and it was the second to be founded in this country.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

In our issue of Feb. 10th, we made mention of Bishop Doane's jubilee; some further details are now added.

The 25th annual convention was made memorable by the fact that it completed the quarter century of Bishop Doane's episcopate. The routine business of convention was transacted on Thursday, Feb. 1st, in order that the following day might be given entirely to the celebration of the Bishop's jubilee. On the vigil of the feast of the Purification, the Bishop delivered his annual address. A partial list of his acts is as follows: Confirmed, 920; celebrations of the Holy Communion, 53; sermons, 57; addresses, 9; clergy dismissed, 18; deposed, 1, died, 3, received, 17, added by ordination, 4; present number of clergy, 127; priests ordained, 2; deacons, 6; postulants, 12; candidates for deacon's orders, 19; candidates for priest's orders, 14; lay readers licensed, 17; Sisters admitted, 1; Baptisms (not including those in the cathedral) infants, 1; notices of deposition, 9; deposition, 1; churches consecrated, 4; corner-stones laid, 1.

Proceeding with his address, the Bishop touched most tenderly upon reminiscences of the first convention of the then newly created diocese of Albany. Of the 55 clerical signers of the testimonial of his election as bishop (out of 68 who were present), 32 are still living, "only nine of whom are in the diocese: Carey, Chapman, Tucker, Reese, Nichols, Wynkoop, Mulford, Tibbitts, Stewart, and myself, a strong reminder of the changes in the life of the clergy. Of the 75 laymen (out of 125 present) who signed the testimonial, 27 are still living, and in the diocese; of whom at least 14 are either members of this convention, to-day or are still actively connected with the work of the diocese. We have given to the episcopate of the American Church, five bishops, of whom Robertson and Brown are dead, and Tuttle, Rullison, and myself, are still working in the office. Of my six consecrators, only two are living, the two who presented me to the bishop that day, the Bishops of Maine and Long Island."

On the following day, at 9:30 o'clock, the cathedral was thronged with a vast number of clergy. Prominent among those who came to do honor to the Bishop of Albany, were the Bishops of New York, New Jersey, Ohio, Spokane, Wyoming and Idaho—and that which must have gladdened Bishop Doane most—the venerable Presiding Bishop, the Rt. Rev. John Williams, of Connecticut, who had come to preach the anniversary sermon. Taking as his text Isaiah xxx: 15, the Bishop showed how "in quietness and confidence," had been the Church's strength, and tenderly referred to the monuments of that strength visible in the diocese of Albany. It was an affecting moment when with trembling voice the preacher addressed his "brother" in words of loving congratulation and cheer. After the Celebration and the singing of the *Te Deum*, addresses of congratulation were made by all the diocesan organizations, to which the Bishop, profoundly moved by the devotion and earnestness of his clergy and people, responded in modest depreciation of the praise showered upon him.

The commemorative programme was concluded with a reception to Bishop and Mrs. Doane at the Fort Orange Club, which was largely attended by all classes and ranks of citizens.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

WASHINGTON.—The will of the late James McIlvaine bequeaths \$10,000 to be equally divided between the churches of Washington and New Haven, Pa.; \$4,000 in trust to the trustees of these churches, to meet the assessments for salaries of bishops; \$1,500 for the organist's salary at the Washington church for the next ten years, and a parsonage at New

Haven, worth \$4,500, to the church there. The residue of his estate, after a number of personal bequests are paid, goes to domestic and foreign missions, and a large debt which the Church owed Mr. McIlvaine is canceled.

CHELTHENHAM.—On the 3rd Sunday in Lent Bishop Whitaker preached at St. Paul's church and administered the rite of Confirmation to 25 persons presented by the rector, the Rev. Dr. E. W. Appleton.

WYNCOTE.—All Hallows' chapel is not a mission of convocation, but of the church of the Saviour, Jenkintown, and is in a very promising condition under the ministrations of the Rev. A. J. P. McClure. Bishop Whitaker confirmed a class of 14 persons there on the 25th ult., and also preached the sermon.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gailor, D.D., Assistant-Bishop

MEMPHIS.—The vested choir of Grace church have recently formed themselves into a guild, the object being to foster and promote a spiritual interest among its members. The active membership comprises 34 men and boys. Three choir mothers are elected by the guild annually, one of which retires each year, when another is elected to fill the vacancy. The office of the choir mother is to look after and care for the vestments, and chaperone the boys, at their annual meeting. An interesting meeting of the guild was held recently, at the rectory, at which time four new members were elected. Plans were discussed, looking to the annual outing in June next. If the necessary funds can be raised, the choir propose visiting Fayetteville, Ark., in the Ozark mountains, where they will be cordially received by the rector and the good people of St. Paul's church. The Rev. George Patterson, the beloved rector of Grace church, is very much endeared to his boy choir. The destruction of the church last fall by fire, together with the loss of all their vestments and other valuable property, did not in the least check the interest and faithfulness of the choir. Regularly every Sunday these boys may be seen in their accustomed place, robed in their vestments, assisting in the service under the direction of the choirmaster, Frank W. Ward, with Miss L. Remondie presiding at the organ.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

BISHOP'S APPOINTMENTS

APRIL

- 1. Covington: A. M., Trinity church; P. M., St. John's church.
- 3. Evening, Winchester.
- 5. Evening, Richmond.
- 10. Evening, Cynthiana.
- 15. A. M., St. Paul's, Newport; P. M., St. John's, Dayton.
- 18. Evening, Grahamton.
- 20. Evening, Madisonville.
- 22. Henderson: A. M., St. Paul's church; P. M., St. Clement's church.
- 23. Evening, Uniontown.
- 25. Evening, Princeton.
- 27. Evening, Kuttawa.
- 29. Louisville: A. M., church of Our Merciful Saviour; P. M., Grace church.
- 4. Evening, Mt. Sterling.
- 8. Maysville.
- 11. Evening, Paris.
- 17. Evening, Morganfield.
- 26. Evening, Eddyville.

MAY

- 3. Evening, Frankfort.
- 11. Evening, Elizabethtown.
- 15. Evening, Georgetown.
- 17. Evening, Lawrenceburg.
- 20. P. M., St. James', Jefferson Co.
- 23. Diocesan Council, Christ church, Louisville.
- 6. Middlesboro.
- 13. Versailles.
- 16. Evening, Harrodsburg.
- 18. Evening, Shelbyville.

Southern Virginia

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

Bishop Randolph visited St. Paul's church, Petersburg, on Feb. 25th, preached and confirmed 38 persons, most of whom were men. In the afternoon he confirmed three at the Alms house.

It is expected that the work which has been going on for some time in the enlargement of Trinity church, Portsmouth, will be completed by Easter so that the congregation will hold Easter services in the new building.

The funeral of the Rev. Edmund P. Brown took place from St. Paul's church, Berkeley, opposite Norfolk, on Feb. 24th, Bishop Randolph, the Rev. Dr. Gatewood, and the Rev. Dr. Barten conducted the service, and all the clergy of Norfolk and vicinity were present. Mr. Brown was a native of Pennsylvania, but went south before the war, residing for many years in Georgia. Several years ago he went to Norfolk on account of ill health. He was constantly engaged in clerical work, though he had no regular charge.

Olympia

John Adams Paddock, D.D., Bishop

PORT TOWNSEND.—The Bishop of New Westminster confirmed, at a recent visitation, 14 adults. Such a visit is a wonderful spiritual help not only to the people but to the priest.

Massachusetts

William Lawrence, S.T.D., Bishop
EPISCOPAL VISITATIONS

MAY

- 3. P. M., St. Paul's, Brocton; evening, Trinity, Bridgewater.
- 6. A. M., St. Paul's, Newburyport; P. M., St. James', Amesbury; evening, Ascension, Ipswich.
- 9. P. M., Belmont School, Belmont.
- 10. P. M., Grace, Oxford; evening, Reconciliation, Webster.
- 11. Evening, St. John the Evangelist's, Boston.
- 13. A. M., St. Mary's, Newton Lower Falls; P. M., St. Andrew's, Wellesley; evening, Messiah, Auburndale.
- 16. Evening, St. John's, East Boston.
- 18. A. M., St. John's memorial chapel, Cambridge. Ordination of Priests.
- 19. P. M., Atonement, Westfield.
- 20. A. M., Christ church, Springfield; P. M., St. Peter's, Springfield; evening, Grace, Chicopee.
- 21. Evening, St. Paul's, Holyoke.
- 23. Evening, Trinity, Woburn.
- 25. Evening, St. Bartholomew's, Cambridge.
- 27. A. M., St. John's memorial chapel, Cambridge; P. M., St. Phillip's, Cambridge; evening, Ascension, Waltham.
- 28. P. M., St. Andrew's, Hanover.

JUNE

- 2. P. M., St. Philip's, Easthampton.
- 3. A. M., St. John's, Northampton; evening, Grace, Amherst.
- 6. Evening, St. John's, Gloucester.
- 8. P. M., Trinity, Milford.
- 10. A. M., Christ church, Quincy; P. M., St. John Evangelist's, Hingham; evening, Cohasset.
- 17. A. M., St. Barnabas', Falmouth; P. M., Messiah, Wood's Holl.
- 18. A. M., Trinity, Cottage City; P. M., St. Paul's, Nantucket.
- 20. Episcopal Theological School, Cambridge. Commencement and Ordination of Deacons.
- 24. A. M., Good Shepherd, Wareham; P. M., St. Gabriel's, Marion; evening, St. Philip of Bethsaida, Mattapoisett.
- 25. Groton School, Groton.
- 26. St. Mark's School, Southboro.

BOSTON.—Mr. John P. Faure representing St. John's Guild of New York, and an earnest worker in the Brotherhood of St. Andrew, made an excellent address in Berkeley Temple Feb. 25th.

Bishop Lawrence recently confirmed 23 at St. Stephen's church, 19 at the church of the Advent, 8 at church of the Messiah, 11 at St. Andrew's, 2 for the deaf-mute mission, and 35 at St. Matthew's church, South Boston.

SOUTH BOSTON.—The 26th meeting of the Eastern Convocation was held in St. Matthew's church, Feb. 27th; the Rev. Dr. Chambre preached the sermon from Coloss. i: 15, the image of the Invisible God. The Rev. Dr. Abbott acted a celebrant of the Holy Communion, assisted by the rector, the Rev. A. E. George. At the business meeting, the executive committee made their report, and accepted Winchester as the place of the next session of convocation. The Rev. Jas. Van Buren made the report of the joint committee of convocations. After luncheon in the Sunday school room, the afternoon session began with a reading of an essay upon the "Comprehensiveness of the Church," by the Rev. John Matesson. The exegesis upon the subject of St. Matt. ii: 9 was presented by the Rev. Chas. W. Duane. The liturgical paper on the "Burial office and cremation," by the Rev. G. W. Shinn, D. D., provoked discussion. It was a clear, guarded analysis of the value of cremation, and so reasonably presented, that as it did not involve any doctrinal compromise, it left the subject to be a matter which might win the interest, though not the entire endorsement of the Church. Tea was served at 6, and the evening service followed at 7:30, when these addresses were made on the "three phases of devotion:" 1, Why I love God, by the Rev. M. K. Shermerhorn; 2, Why I go to church, by the Rev. J. W. Hyde; 3, Why I use a Prayer Book, by the Rev. Charles Ferguson.

New York

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

ANNANDALE.—The third of the Lent lectures was delivered to the students in the college chapel, Thursday evening, Feb. 22nd, by the Rev. Dr. Edgar A. Enos, of Troy. His subject was "The Revelations of Life."

ASHMONT.—The new All Saints' church is one of the best equipped buildings in the diocese. The parish has every encouragement under the popular rector, the Rev. C. T. Whittemore, to be most prosperous in its new surroundings. The parishioners are making an earnest effort during Lent to pay off part of the indebtedness on the new church.

South Carolina

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

On Sunday, Jan. 21st, Bishop Capers visited the church of the Redeemer, Orangeburg, preached at both morning and evening services, and confirmed four persons. The Rev. J. H. Tillinghost has taken charge of the parish, and will officiate regularly once a month. The parish is much in need of a new church in a better location, and a very desirable lot has been purchased for this purpose.

St. Andrew's Brotherhood of Grace church, Charleston, has recently started a Sunday-school for Chinese, and has eight pupils.

A new font of marble has been presented to St. Thaddeu's church, Aiken, by a lady who has for several years made Aiken her winter home. It is a memorial of her daughter and is very beautiful. The old font that has been used in the church for the past 50 years, has been presented to the chapel of the Good Shepherd, at Petigru.

Christ church, Greenville, has been presented with a new memorial window representing the Good Shepherd, which has been placed in the transept by a member of the congregation. The window was made by Mayer & Co., of Munich, Bavaria, and is considered a masterpiece.

This diocese is divided into three missionary districts. The first, known as the Greenville Convocation, the Rev. Dr. McCullough, dean, has 22 parishes and missions, 13 clergymen and 860 communicants; the second, the Columbia Convocation, the Rev. J. M. Stoney, dean, 24 parishes and missions, 11 clergymen, and 1,350 communicants; the third, the Charleston Convocation, the Rev. Dr. Porter, dean, has 41 parishes and missions, 23 clergymen, and 2,416 communicants. These convocations meet three times a year. In addition to these, there is the work among the colored people in the diocese in charge of Archdeacon Joyner, with two colored ministers and 230 communicants.

The Clergy House Association, which is making an effort to establish at Saluda, North Carolina, an inexpensive place of resort for such of the clergy of the diocese as have need and opportunity to use it, have secured about 11 acres of land in a very desirable situation. It is proposed to build one or more houses, furnish them inexpensively, and offer them, rent free, in summer and winter for those of the clergy who have the need, without the means, to take refuge for health or rest. To carry out this plan \$2,000 additional will be needed.

Bishop Capers visited the church of the Good Shepherd Yorkville, and confirmed a class of 12 candidates. Another class is preparing for confirmation to be held shortly.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

Mr. S. A. B. Trott who has worked diligently for the past four years among the colored people in Moore Co., has established a new mission called St. Monica's, about five and a half miles from St. Phillip's mission, Moore Co.; 25 acres of land has been secured and on it a small building which can be used for a chapel and school.

During the coming year the Rev. J. W. Barker will have charge of St. John's, Nonah, and of Bryson City. He will give to each one Sunday a month, and at other times he will assist at St. Agnes', Highlands, and at other places. It is very desirable that a church be soon built at Highlands, as it would make a good central point from which three or four places, where congregations might be gathered, could easily be reached.

The Rev. W. A. Guerry, chaplain of the University of the South, is spending his vacation at Lincolnton, and has taken temporary charge of the parish for the winter. He has organized the young ladies into a St. Agnes' guild for Church work, taking care of the chancel and altar linen. The "Little Helpers" have given \$25 for a pair of altar vases. The congregations are good, and a permanent rector much desired.

The ladies of the church of the Good Shepherd, Rocky Mount, have presented to the parish a beautiful set of eucharistic vestments. These consist of a chasuble and alb, and an amice. They are all beautifully embroidered, and made by the Altar Guild of St. Mark's church, Philadelphia, aided by some ladies of the parish.

Work has been begun among the colored people at Littleton, with a great deal of success. Mr. H. P. Cheatham, ex-member of Congress, and Mr. Virgil Bond have opened a day-school, which now has 21 pupils, and is still increasing. It has also a good Sunday-school. It is hoped that this place may become a strong mission, as it is in the midst of the largest colored population in the diocese. A chapel is wanted, and a lot is offered on which to build it, but \$200 in money is needed with which to do this.

The board of managers of the Thompson Orphanage, Charlotte, has decided to use the fund given by St. John's Guild, Raleigh, and known as the Bishop Atkinson Memorial Cot Fund, for the purpose of making additions to the buildings. Plans are being prepared for a large new dining hall and kitchen, also for a dormitory for the boys, matron's room, sick room, etc. With these, the work can be done to better advantage, and better results obtained from the funds contributed. The farm has been a great help, not only as a support for the Institution, but also for training the boys.

The Living Church

Chicago, March 10, 1894

Rev. C. W. Leffingwell, Editor

THE IMPERATIVE NEED of legislative reform in the direction of our divorce laws is continually evident. As is well known, a man may be divorced in one State and still be married in another, so that the law in one State permits his marrying again, while in another he is guilty of bigamy if he does. South Dakota's unfortunate reputation in this matter is now, we understand, surpassed by that of Oklahoma, where the statutes require only ninety days' residence before commencement of action, and "service upon a non-resident defendant may be made personally or by publication. There is no statute requiring corroborative proof." Such are the inducements put forth by unscrupulous persons to encourage what has actually become a trade in divorces. The infamy of such a state of things is national, but who shall estimate the consequences, if it is not soon checked, to the homes and family life of our land? In this connection it may not be amiss to ask how much of this national disgrace and danger is not directly traceable to the pernicious influence of current literature that deals so lightly with the sacredness of the marriage relation? Recent statistics show that to every ten thousand marriages there is one divorce in Ireland, ten in France, thirteen in England, fourteen in Russia, twenty-eight in Italy, forty-one in Austria, fifty-four in Belgium, and one hundred and forty-eight in Prussian Germany.

A BAPTIST MINISTER discourses upon the great growth of the Episcopal Church in every part of the United States. In the State of New York in particular, he says that, while the Baptists have only increased 36 per cent. since 1870, the Episcopalians have increased 141 per cent. This, he considers, cannot be the result of better preaching, for the Baptists have more good preachers than any other denominations. Neither is it owing to immigration from England, as the bulk of English immigrants are Wesleyan Methodists. He is also magnanimous enough to say that it is not to be ascribed to the fact that Episcopalianism is an "easy religion", not requiring conversion and a godly life(!). He is convinced that the true explanation of this growth is to be found in the confidence, assurance, and courage of the Episcopalian leaders. "They believe that theirs is 'the Church', and are not slow to assert their belief. That very assurance and the exclusiveness which comes from it, is the tower of their strength. They are not ashamed of their belief; they have the courage of their convictions, and a large part of the world takes them at their own estimate. Here is the secret of their power." This is a clear headed and, we believe, substantially a true judgment. It goes to prove two things: first, that many thinking people are in search of "the Church"; second, that those are hardly true sons of the Church who seek to take away this bulwark by decrying or minimizing her Catholic claims or by entering into entangling alliances which would remove the exclusiveness which legitimately results from such claims.

Creeds and Confessions

In the ordinary speech of the present day all formulas of doctrine are called, without distinction, "Creeds." This serves the turn of those who make a practice of inveighing against creeds. Since great differences exist among these various formulas and in many cases they are even antagonistic, it is easily seen that they cannot but produce more or less confusion among even earnest enquirers as to what the essence of Christianity really is,

But from an historical point of view there is a clear distinction between the Creeds, properly so-called, and the confessions of faith of various religious bodies. The name "Creed" belongs in fact only to those formulas set forth or employed by common consent by the Catholic Church. They were not drawn up as part of a constitution agreed upon by a body of men who thereupon formed themselves into a religious society, which they called a Church. On the contrary, the Church had been long in existence before it could be said to have any written constitution. It came into being like a family in which the relations of the different members, and their common life in harmony with instinctive principles, are matters of course. The Church was a living organism, and the thought of defining itself did not come up till after it had already had a long life, and then only so far as difficulties arose.

Thus it comes about that the Catholic Church never had a written constitution. It gradually accumulated a body of laws or canons, all of which imply a definite underlying system, but it could not lay down the fundamental lines of its organization after the manner of a human society, as something which men have agreed to as the basis of their associated life and as the instrumentality for carrying into effect certain objects. It could not do this for the simple reason that there never was such an agreement. The Church was a divine organism. Men did not make it. Its essential constitution is as unalterable as that of the family. In the family, rules may be laid down for the regulation of the common life of the household, a discipline of rewards and punishments may be established, but all such action proceeds upon the tacit recognition of an order of things which is felt to be inevitable and unalterable.

The grammar of any language is a statement of the laws of that language, but the language exists first. In the same way logic expounds the laws of correct reasoning, but the use of reason preceded all treatises on logic. The latter is only the result of an examination of existing facts.

Thus the laws and canons of the Church in no case undertake to organize a Church. They accept the Church as existing and bear the same relation to the organism which a formulated science or a set of rules of art bears to the facts upon which the science or art is built. The canons of the Church are still more strictly parallel to the rules which may be set forth in any family for the guidance of its members.

This view of the Church, perfectly illustrated by its history, deserves more attention than it has commonly received. It is a strong proof that its essential constitution, which was never either questioned or defined, is of divine origin, a part of the sacred deposit committed by Christ and His Apostles to faithful men till the end of the world.

The Catholic Creeds, as exclusive formulas, came into existence long after Christianity had spread through the world. They were the fruit of exigencies which arose in the course of its history. Even then they were not set forth as statements which the Church then agreed to hold and which must henceforth be accepted by her members. They were statements of what the Church had always held, and which her members everywhere believed upon points brought into controversy by perverse men. These statements were expressed in exact and scientific language. The point is that they set forth nothing new. They simply took up a part of the original deposit and defined it explicitly.

It follows from this that the Catholic Creeds did not attempt to define everything which the Church possessed within her divine and unalterable constitution. Much remained undefined in this express way, because it had never been called in question. The doctrine of the sacraments, for instance, re-

mained undefined by any General Council, not because it was not a part of fundamental faith, but because no one had thought of doubting it. Nevertheless, there is a true sense in which the Creeds may be considered as "sufficient statements" of the Christian Faith. They were sufficient to meet the emergencies with which the Church was confronted when they were framed. Moreover, as the Faith is so closely inter-related that the full scientific expression of any portion of it necessarily implies all the rest, certainly the great Creeds which thus express the great central doctrines will be found to imply much more than they explicitly state. For this purpose they must of course be taken in the sense in which they were set forth. Their technical words and phrases must be understood in the meaning of their authors, and not be read in the new and foreign light of some nineteenth-century philosophy.

But the confessions of recent times are a different thing from the ancient Creeds of the Church. They are not and they make no claim to be, simply the expression in precise words of what has been all along embedded in the unchangeable constitution of the Church. On the contrary, they are professedly statements of what this or that company of men have agreed to believe. They appear in the forefront of a constitution which a society expressly adopts as of its own workmanship, and by which it organizes itself. Both constitution and the confession which forms a part of it, are the work of men's hands. In such a process the idea of the Church as a divine organism is necessarily rejected. It may be a spiritual influence, or an unseen body of elect persons, but it is not a visible, organic institution in the world. Such societies may undertake to forward the cause of truth, to aid in developing the secret elect body, but they are not that body themselves, either singly or all together. They are human institutions from first to last, and their confessions have only the authority which springs from the agreement of men.

Thus it will be seen that to accept the Creeds in their Catholic sense is to accept far more than is explicitly contained in them, and above all it is to accept the authority of a Church whose constitution was not of man's invention.

Savonarola's Exposition of the Lord's Prayer

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

V

INTRODUCTION TO THE THIRD EXPOSITION
WHICH IS CALLED A PRAYER

"OUR FATHER, etc."

Among other prayers appointed by the Holy Ghost, this is seen to be the most potent. It hath many excellencies combined in one, the which combination shall not easily be found in any other prayer.

For, in the first place, it is sure, because with this we have access to God with confidence, knowing of a certainty that in asking we shall not err, for the reason that it was published by the All-Wise, yea, by the eternal Wisdom itself, which cannot err.

Then, it hath this security also, that our Advocate, Jesus Christ, did set it forth, who is on the right hand of God, and intercedeth for us. To whom, likewise, we have access through this prayer, with greater assurance on this account, because we know that this Advocate is also He, who with the Father and the Holy Ghost, heareth us.

Whence, we ought to believe that we never say this Lord's Prayer without result if, of course, we offer it with right intention. And this is the opinion of St. Augustine, and also of St. Thomas.

Secondly, it hath excellence, because it is just, since it seeketh from God nothing unbecoming. It asketh nothing which ought not to be desired by all men, as is apparent from what hath been said above, and will be most manifest from what shall presently be said.

Thirdly, it excels because it is in the right order; for

that is asked of God by us, which we ought to long for becomingly and without sin. For our earnest desire leaneth, first, and of itself, towards the good; and then it fleeth the evil. In a fitting order, in this prayer, we first ask good gifts; and then we desire to be delivered from evil.

Moreover, among the good things, God's good is placed before our good; because we ought to love God more than ourselves. Therefore, first of all, in this prayer, we ask God's good, saying, "Hallowed be Thy Name;" then, in the petitions which follow, our good. But, because the soul is more precious than the body, we first ask the good of the soul; then the good of the body.

And because the good of the soul is two-fold, namely, the End, and those things which lead unto the End, but the End is of more value than those things which lead unto the End; among the good things which we ask for ourselves, first of all we pray for the End, saying, "Thy Kingdom come;" then for those things which lead unto the End, saying, "Thy will be done, as in heaven, so in earth." And last of all, for the good things of the body, saying, "Give us this day our daily bread."

As to the evils which the earnest soul fleeth from, first they are to be shunned which are hostile to the divine goodness, and then those which are hostile to ourselves. Evils hostile to the divine goodness are evils of guiltiness; but evils hostile to ourselves are evils of punishment. Hence, in the second part of the prayer, we first ask to be delivered from evils of guiltiness, and then from evils of punishment.

Moreover, among evils, some are of the past, and some are future. Therefore, we first ask to be delivered from past evils of guiltiness, saying, "And forgive us our debts," etc.; and secondly to be established in goodness that, of a truth, in the future, we may not again commit sins, saying, "And lead us not into temptation."

Finally, we ask to be freed from evils of punishment when we say, "But deliver us from evil." It is therefore plain that this prayer is good, and most excellently ordered.

Fourthly, it hath excellence, because it is very brief, and very complete. And brevity, indeed, removeth irksomeness.

Moreover, its fullness is such, that it includes, in a very short space, all manner of things which ought to be asked of God. Nothing can, or should, be sought from God, which either is not asked for in this prayer, or which cannot be reduced to one or other of these petitions, as may be easily demonstrated from what hath just been said.

Fifthly, because it is very pleasing to God, since He Himself set it forth, and commanded us to pray to God, the Father Omnipotent, in words after the manner of this prayer. In fact, He placed a most gracious address at the beginning, when He said, "Our Father." He did not teach us to say "Our Lord," or "Our God," but He placed a word of love, rather than of fear, at the beginning, that He might point out to us how He followed us with so much love that He did not scorn to call us sons, who were sinners, that He might clearly show with what confidence we ought to come to Him, and ask of Him, what He Himself commanded us to ask.

Now, He would not command, except He also willed to give. Nor would He will to be called "Our Father" if He were unwilling to adopt us unto sonship. Therefore this prayer should be said with great devoutness and concentration of mind; and its words should be daily meditated upon, because it containeth within itself the science of the whole spiritual life, and the abundance, and the sweetness of the gifts of God; and through it we obtain wonderful fruits.

Of a truth, it is better to say it once with attention and thoughtfulness of mind, and with spiritual relish, than to repeat it a thousand times with a mind wandering in vacancy. Different persons, full of the spirit of God, meditate upon it in different ways (because all have not the same manner of praying), yet all are aiming towards one goal.

But that a way may be opened for the imperfect to meditate and to pray devoutly, after the manner of this prayer, we will add beneath, in a brief form, one mode of praying, running through these words; that by means of this an effective path may be opened to countless others, which the Holy Spirit teacheth to those who are pure in heart.

Let him who cometh unto prayer, first of all, in a secret place, with all the senses closed, and phantasies shut out, gather up his whole spirit, and make God, who is everywhere, present to himself. Then, with his heart, or, rather, with heart and voice at the same time, let him say:

"OUR FATHER." I call Thee Father, O my God, "who alone art blessed and mighty, King of kings and Lord of lords, who alone hast immortality and inhabitest the inaccessible light, which no man hath seen, neither can see." For Thou hast created all things visible and invisible; not because Thou standest in need of them, but that Thou mightest communicate to them Thy goodness. For Thou art, within Thyself and of Thyself, completely blessed; and Thy beatitude cannot be increased or diminished by aught from without.

Thou, O Father, art able to do all things, who, from nothing, hast made all things. And the whole creation would return into nothing, except Thy hand upheld all things.

Thou also art wise, so that no creature is hidden from Thy sight. For all things are naked and open unto Thine eyes. And, because good is diffusible abroad of its own volition, Thou verily art the Good that, on account of the magnitude of Thy goodness (all good being in Thee), becomest, as it were, the good outside of Thee, radiated through all things, for the providence of all, in a manner external, the Whole in the universe at large, and, as it were, the Whole in the parts thereof.

Thou, O God, art great beyond our knowledge. And there is no God beside Thee, O Lord, God the Father, God the Son, God the Holy Ghost; three Persons, verily, yet not three essences, not three lords, not three gods; but one Lord, one God, one Essence, one Majesty.

What, therefore, am I, O Lord God, who am created out of nothing? Dust and ashes, who cannot make one hair white; who, as it were dead, lives in the darkness of ignorance, full of sins, which are multiplied beyond the hairs of my head.

What am I, O Lord God, I ask—I, a worm in Thy sight, who doest great, and wonderful, and unsearchable things without number? What am I that I dare to call Thee Father, and myself Thy son? Certainly, I would not dare, except Thou hadst commanded.

Oh, Thou Lover of men, how great is Thy benignity, that Thou willest to be called the Father of sinful men! Oh, how good a Father, who makest His sun to rise upon the good and the evil, and sendest rain upon the just and the unjust!

Thou hast so loved us, that Thou gavest Thine Only-Begotten Son, that all that believe in Him should not perish, but have everlasting life.

Forgive me, O Lord God, if I dare to call Thee my Father; because, this I do, not through rashness, but through Thy exceeding goodness. Surely, with great confidence we come to Thee, since Thou commandest us, when we come to Thee and pray, that, in the beginning of our prayer, we should call Thee "Father." For who is the son that doth not love his father? And what will not a son receive from his father?

Considering Thy ineffable mercy, I not only trust to obtain from Thee whatsoever I shall desire for mine own welfare, but also for the welfare of my neighbors; for the reason that Thou commandest, not that we say, "my Father," but "our Father;" not that I should ask for myself alone, but faithfully for my brethren likewise.

Without fear, therefore, I come to Thee, not in my own behalf only, but also in behalf of parents, kindred, and relatives; and likewise in behalf of friends and foes, hoping to be able to receive from Thy compassion, not, indeed, small gifts but great, yea, the greatest gifts.

A Missionary Letter

Dec. 31, 1893, NEARING HONG KONG.

DEAR FRIENDS OF THE AUXILIARY:—Too long a time has elapsed without the promised letter, not from indifference or forgetfulness, but because the natural depression after leave-taking, rapid travel, novel sights, and rolling seas, have left little time or opportunity for writing. But as the departing year bows its head in regret for the failures of the past, the hopeful New Year offers teeming promises for the future, and we bow with kindling eye and outstretched hand.

Leaving Chicago Nov. 10th, with an audacious tardiness which travellers rarely venture upon without re-

pentance, we have yet been greatly favored. The fast train overland left no time for pauses along the grand route already familiar to many of our readers. We were just too late for a meeting of the Auxiliary in San Francisco, still we found opportunity for a pleasant visit with the energetic secretary of the California branch, and a day for visiting Church institutions with the devoted first deaconess of the Pacific coast. But the evident poverty of these institutions as compared with our own, and the sad outlook from all, seemed to explain the familiar, yet scarcely understood cry: "Poor California," and led us to hope that many Churchmen might attend their postponed missionary council to gain the knowledge and extend the encouragement which might benefit all. A delay of mails happily saved us from a stormy start. The good oceanic steamer, the *Monrovia*, dealt kindly with us after the first day, and on the morning of the seventh, brought us in sight of Diamond Head, which, when we had rounded, uncovered the tropical beauty of Honolulu, a city in miniature, almost hidden in foliage, having a grand background of mountains with numberless extinct craters, now covered with verdure which glorifies their seamed faces. From the verandas of the hotel, these same mountains seem within stone's throw, yet we drove many miles to view the distinguished Peak of the Pali, with its tragic associations and marvellous view. We wished for weeks of time in which to visit the great volcano in a neighboring island, and rejoiced that we had even seen its image in the *Plaisance*.

We found Hawaii quiet but expectant, praying that our Government might make no mistakes which would set it backward. We met American friends in an Hawaiian home, and shared with them a native dinner, flattering ourselves that we handled the *poi* with skilful fingers, and assuredly we carried away a fragrant memory of charming hospitality. The Sunday morning service at the English church was marked by the earnestness of the curate in charge, and also by the presence of 150 sailors from the British man-of-war. In the afternoon, the Bishop confirmed a class of native women. Their dark faces were very striking as framed by simple white veils and robes of the same; and the responses of kindred and friends were very hearty. The large school of girls at the Priory welcomed the stranger and listened with beaming interest to a simple address. We visited also two native churches.

On Monday morning, after visiting the palace and an attractive foreign home, we were invited to inspect the Hawaiian seminary for native girls, carried on much as Mt. Holyoke—we may have something to say of this to the Girls' Friendly Society on our return—115 of the pupils and 7 teachers assembled in the chapel, sang our hymns in the native tongue, and then listened intelligently and gratefully to a little talk in English. Just then arrived the "China" and beckoned us away to Japan. There was nothing in our experience we were not sorry to leave except the mosquitos! Our first six days on the "China" were filled with interest and enjoyment. The beautiful ship with its fine deck, the balmy air and sunny skies, courteous officers, and pleasant company—all contributed to this result. Notable among the company was a little group of missionaries, eleven of whom were sent out by the Baptist Board to labor in Western China. They seemed to share the spirit of William Carey, and one, at least, had been tested by ten years of hard service at the distant point which they will not reach until March. The consistency of their daily lives, through which shone their earnest purpose, was marked by others than those of their own communion, and may one day be found in the record of Him who "hearkened and heard when they spake often one to another!" The stern and bow of that great ship were filled with more than a thousand Chinese returning to their native land. It was with interest akin to pity that we watched their habits and intercourse from day to day, as it was with admiration that we regarded the quiet, diligent, efficient service of the Chinese throughout the ship; whether they waved the refreshing punkas, or served at tables or in the cabins or on decks. Surely, there is something to save and something to learn in these people.

But our meditations were sadly disturbed in our later experiences, when we shocked our stewardess by indifference to the unseemly dance of our bonnets and shoes, [to] the tune of crashing dishes without. But chaos reigned only a day, after which we rose to the occasion and the upper saloon, and watched the tumult-

uous waves, and the graceful power of the vessel which bravely rode them. We realized later our mercies when hearing from a passenger on the "Peking," of a week earlier, of the frightful tidal wave which overwhelmed them with critical danger.

On the morning of the 16th we hailed the calm beauty of Frijijama, the half of which had not been told us. And from the moment of discovery we have been under its fascinations. The beautiful harbor of Yokohama seemed to bustle with welcome, as the Sampans gaily clustered round us; launches carried us to the shore, Jinrikshas with chattering men Jinras landed us at various resting places, and guns sent forth a salute for the new admiral who had voyaged with us. The windows of the Grand Hotel commanded a fine view of the harbor, and the water seemed wonderfully attractive from the shore.

The little English chapel attracted us in the morning, and we were sorry to see so few enjoying the services. On the bluff we saw the fine buildings of denominational stations, and were shown the native hospital with Japanese doctors, nurses, etc., under American instruction and inspiration. A little service of thanksgiving closed the day, and the stars seemed to shine with heavenly thoughts of home.

Early morning brought Bishop and Mrs. McKim from Tokio, with a welcome which made us feel almost at home. After a glimpse of Tokio, and the wonders of Nikko, it seemed good to find a resting place among the Bishop's happy household, and to attend the inspiring services in the cathedral. The building is churchly and admirable, but we noticed that except for Mrs. Fairbank's memorial lectern (to Bishop Brooks), the altar was bare, not even an altar cloth having been given. The Bishop's robes recalled the sympathy of the auxiliary in his native diocese, and suggested the thought that some one there might be glad to write him sometime concerning such needs.

To be continued.

Letters to the Editor

LIGHTED CANDLES AT FUNERALS

To the Editor of The Living Church:

To the list of eminent persons, named by "priest," p. 831, LIVING CHURCH, add the Rev. Dr. Milo Mahan, *vide Works*, vol. III., p. L, of memoir. E. K. S.

To the Editor of The Living Church:

I have attended two funerals at St. Clement's church, Philadelphia, when the Cowley Fathers had charge, and two lighted candles were, on each occasion, placed one on either side of the head of the coffin. F.

A WORD FOR DEAN STANLEY

To the Editor of The Living Church:

I think if you refer to the 2nd volume of Stanley's Life you will see that no "indignity" was offered by the dean to the American bishops. The Dean of Westminster is by law or custom, perhaps by both, independent of the Bishop of London. The Life explains the matter you speak of, and whatever may be said of the dean's course, it was not "rash temerity" nor an "indignity" to American bishops. He is certain the last man to be thought capable of that.

R. G. MOSES.

Merchantville, N. J., Feb. 24, 1894.

OLD PRAYER BOOKS

To the Editor of The Living Church:

Are there any parishes or missions that can make use of old Prayer Books, *i. e.*, books not containing the changes recently made by the General Convention? We have a number of the cheaper edition, and a few suitable for altar or clergy stalls; nearly all of these are marked "St. Luke's church," and would preferably be given to another church of the same name. Please insert in your paper.

JAS. POWERS HAWKES.

St. Luke's Rectory, Lebanon, Pa.

[The old Prayer Books can be corrected and amended by the aid of versicles furnished by our Church publishers. But Prayer Books are now so cheap there seems no need to "warm over" the old ones.—Ed. L. C.]

CLERICAL COURTESY

To the Editor of The Living Church:

I wish to call your attention to what I consider a breach of clerical courtesy. Being rector in a mill village, I have occasion to write to my clerical brethren in other places (but not in this diocese, however, I am happy to say) at least twelve times a year, telling them about persons who have moved from my parish to theirs, either formally transfer-

ring them (if communicants), or asking them to keep an eye on them (if their removal is only temporary); and it is a candid fact that very rarely do I ever receive a reply. I make no claim to perfection, but I don't believe I ever failed to acknowledge—and promptly too—all such letters addressed to me. Not only is it common courtesy to answer such a letter, but it is sometimes embarrassing to the one sending it not to get a reply, for without such reply he has no guarantee that the person mentioned in his letter is keeping up his interest in spiritual things in his new home.

T. D. MARTIN, JR.

EPISCOPAL OBEDIENCE

To the Editor of The Living Church:

May I through your columns seek from the Rev. Dr. Percival an answer on some points suggested by his recent article in *The Church Eclectic* on "Episcopal Obedience"?

I am sure that many others like myself will wish to thank him for his helpful words on this important subject. Whether all priests will be ready to take his high views of the bishop's office, and of the absoluteness of duty to obey, is not, however, quite so clear, and some of them will wish to have one or two points cleared of yet remaining difficulty.

First, while he makes the bishop's mandates, with no reason or argument or law named, absolutely binding, he seems to infer that if law be referred to, or reason given—and the priest does not agree with the interpretation or reason—he is free from the obligation, because obeying it would be acknowledging the soundness of the reason or the interpretation. But might not the priest guard his rights in that respect by recording his protests against the reasons, while yet obeying the mandate? If a judge in civil law pronounces a decision, it is accompanied with legal reasons. Those reasons may be really unsound and well open to valid criticism; and a superior court may set them and the decision aside. But until that is done, the decision binds. And if there be no superior court, it is final. Is there any reason why it should be otherwise in Church law?

And as a second difficulty, I should be sorry to feel that I am bound to obey my bishop only when he thunders! to pay little or no heed to his counsel or advice, but only to his arbitrary mandates. So I read Dr. Percival's article: that I may resist and refuse when he tries to lead me, but must obey when he drives me! Perhaps I have misunderstood him, but his counsel seems to me to annul the bishop's fatherly relation and authority.

I do not want to seem captious, and I am really seeking for clearer light. I read him as denying the bishop's right to set forth or enforce interpretations of the rubrics or laws of the Church. But is not that really one of the express rights and duties of the bishop's office? Or is the English Prayer Book wrong when it says: "Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversely take anything, shall always resort to the bishop of the diocese, who by his discretion shall take order for the quieting of the same, so that the same order be not contrary to anything contained in this Book."

To me it has always seemed that we had here declared the way for getting an authoritative interpretation, without the decision of a court. For one, I have always followed my bishop's expressed requests, and I honored those who even in a case so marked as the prohibition of flowers, respectfully made their protest, and then obeyed.

PRO MULTIS.

"POWER OF MISSION"

To the Editor of The Living Church:

I have read with a great deal of interest, the letters that have been published in THE LIVING CHURCH from time to time, and particularly those of the issue of Feb. 10th, discussing and setting forth the great needs, and magnifying (and that right justly) that great defect in our branch of the Catholic Church, *viz.*, the power of mission. Is it not, or should it not be, the duty of the bishop to *send* the clergyman rather than the vestry should *call* him, and oft-times invite some strange priest to have him come and preach to them, for the sole purpose of "seeing how he suits the congregation"? We claim to be a true branch of the Holy Catholic Church, but is not our parish system pure sectarianism? Look at the late unpleasantness at Annapolis. The matter was carried to the bishop—he advised but could not *command*. It was carried to the courts for decision. If the power of mission had been in the bishop's hands, the matter would have never reached the courts. This is only one instance; I could name several more. I know of a church situated in a town of about 9,000 inhabitants, that has never been consecrated, yet has been paid for many, many years ago. When I asked one of the vestrymen why it had never been consecrated, his reply was, that they wanted it in the hands of the vestry, so they would not have to submit to the wishes of the bishop! My brother Catholic laymen, turn this matter over in your mind. It is the best thing that can be done, and it will be one of the greatest blessings we can

obtain by quietly and peacefully giving over the power of mission to our bishops. They know our needs. They will know them better if this power is restored to them. They will study the wants of the different sections, and rest assured, they will always send some one that will suit the great majority of the people. Everybody cannot be suited, but the lesser must give way to the greater. Let some of the prominent laymen of the Church be heard from on this subject, and let the matter come before our next General Convention for some definite action.

"ANOTHER LAYMAN."

A COMMON FUND

To the Editor of The Living Church:

The government of Christ's kingdom was entrusted by our risen Lord to a continuing Board of Trustees—a corporation composed of men holding a joint commission—until the end of the world. The apostolic college of each nation has the right to say how this trust shall be locally administered.

The American Church has deprived its apostles of the right to name parish rectors, and has bestowed the right upon laymen. These laymen are not primarily chosen for loyal devotion to Christ's Body nor for their ability to select a proper person as rector, but generally for their ability to manage and uphold the external or temporal affairs of the parish. When they choose a rector, they prefer a person who will successfully manage and uphold the external affairs of the parish, a person who will conduct the service as they think it should be conducted—a person of executive ability.

The result has been self-centered parishes with admirable church buildings of stone and mortar, thoroughly respectable as to their congregations. "The parish and the parish only" is their motto, and by "parish" is meant "pew renters." Active zeal for the extension of the Church beyond parish lines is not thought to be their great duty.

The weaker parishes are struggling to reach the proud position of the stronger parishes. They long for brownstone buildings, towers, and chimes of bells, for beautiful services and artistic edifices. They feel that all their energy must be devoted to paying off the mortgage, in order to erect new buildings of stone and mortar, to beautify the interior, and to obtain expensive music.

An appeal to the first class of parishes often meets with the response, "The rich parishes have to do everything and are very expensive to run;" the poor parishes say: "We are missions ourselves and need all our men and our money to pay the rector, the debt, and the running expenses." Diocesan missions languish because there is no money left from the parishes and because the people are not taught to believe that there is anything very dreadful about "heresy and schism," but rather that these words in the Bible and in the Prayer Book are archaic terms, remnants of early, narrow-minded bigotry. It is admitted that there are exceptions. On the other hand, the above is submitted as an accurate picture of what is sometimes actually seen.

Reform is a delightful word, but a reformer is a narrow person who is very disagreeable if he is powerful to make himself regarded at all. The first and last answer to a proposition for reform is that it is impracticable, *because it has not been tried*. But if we believe that the bishops are entrusted with the government of the American Church, why not act up to our belief? Why do we disbelieve and distrust the constitution of the Church and its divinely-appointed chief shepherds? I advocate a primate for our apostolic college, if we cannot trust our bishops without a chief; and restored mission power to diocesan.

But if the bishops send, they must be able to pay salaries, and they should be able to support infirm and aged clergymen. To do this there should be a Common Fund at their disposal, and when they are able to care for worthy aged, infirm, and disabled clergymen, may we not trust them not to supply parishes with them?

Give us an archbishop. Let us return to primitive practice. Give us relief from vestry-called rectors, and missions killed by infirm clergymen. Give us a Catholic instead of a Congregational system, and let us spend less money in "plants," and more in the extension of Christ's kingdom.

S.

N. B.—A Common Fund does not imply a uniform rate of salaries, nor need mission power of the bishops imply that the congregation would have no veto power.

To the Editor of The Living Church:

Some time ago a paper on the power of mission appeared in your columns. Many since then have advocated this wholesome measure. And there is no doubt that there is sufficient wisdom in the Church, should she ever adopt this apostolic method (as some deem it to be at least) that will enable her to arrange all appertaining thereto with proper discretion.

Another wise suggestion has been made through your columns, and if we remember right it is this, *viz.*, that the clergy should receive their stipend out of a common fund. This reform seems as important and as necessary as the former. Of course several considerations present themselves

here; first, those who are now in the ministry, as well as candidates for Holy Orders might not be compelled to enter into such an arrangement unless they do so of their own accord. Secondly, those who are in it, as well as those who become candidates after the adoption, might be paid according to their circumstances. Thirdly, difficulties present themselves we know in the adoption of such a plan; but these cannot be here discussed though they can be met.

This letter is simply a bare suggestion with your permission, or the reiteration of former suggestion. The benefits to be derived from such a measure, including also the introduction of the power of mission seem untold. These benefits seem to cluster principally around the following: It (the adoption of this plan) will secure to the Church more generally a consecrated priesthood. Young men will not enter the ministry with the base idea of securing by means of their talents, etc., a good living, in case there should be here and there a man seeking the priesthood with this intention, as there are very likely some men of this kind, although they may be above admitting such baseness to themselves. It will prevent men from going from place to place under the pretence of seeking a wider field of usefulness. It will be a living evidence to the laity that a clergyman is working for Christ, and not for a better salary. An intelligent layman remarked the other day in our hearing about a certain priest, whose great faithfulness he could not deny and did not want to deny: "Oh, all must begin at the bottom of the ladder." Implying by this that the present devotion would end in a better parish with a better income. Away with this! Yet the present system is a great stumbling block in the way of the laity's accepting any other conclusion. Hence the influence over the laity is vastly weakened, especially is this the case with the humbler.

It is simply impossible to make the mass of ignorant people believe that a heavily paid clergyman who pretends that he only lives to do good is not after all living for something besides, though this doing good may be his sole object. Consequently the people do not give as willingly as they otherwise would to all church enterprises, and as a result a large share of God's blessing is withheld. MARTIN DAMER.

Macon, Ga.

Personal Mention

The Rev. Wm. Whiting Davis, one of the assistant priests at St. George's church, New York City, has accepted the rectorship of Christ church, Orange, N. J., in succession to the Rev. Horace S. Bishop, who becomes rector *emeritus*. His new duties begin at Easter.

The Rev. J. H. McGuinness has accepted a position as acting assistant minister of Grace church, Sandusky, O.

The Rev. John A. Staunton has resigned the charge of Emmanuel church, Wakefield, Mass.

The Rev. R. W. Bennett, rector of St. George's church, Lee, Mass., will go abroad after Easter.

The Rev. Jesse C. Joralemon, of Newark, N. J., has accepted the rectorship of Somerset parish, diocese of Easton, to succeed the Rev. Henry B. Martin, M. D., who recently accepted a call to St. James' church, West Philadelphia.

The Rev. Geo. C. Betts has accepted the rectorship of St. John's church, Passaic, N. J., diocese of Newark, and desires to be addressed accordingly, after Easter Day.

The present address of the Rev. William Klein, D. D., is St. Paul's Vicarage, Forest Hill, London, S. E., England.

The address of the Rev. Henry L. C. Braddon, until Easter, will be Boston, Mass.

The Rev. J. J. Creigh's address is West Chester, Pa., and not New London, Pa., although he is in charge of St. John's at the latter place.

The Rev. Dr. C. Graham Adams, of the diocese of Albany, has accepted the rectorship of St. Paul's parish, Jeffersonville, Ind. He assumed charge Sunday, March 4th.

The Rev. W. B. Guion of St. Matthew's cathedral, Dallas, Texas, has been elected to the rectorship of Grace church, Galesburg, Ill.

The Rev. John A. Staunton has resigned the rectorship of Emmanuel church, Wakefield, Mass.

The Rev. J. Drayton Grimke, who has been for some time the assistant minister of St. Michael's church, Charleston, S. C., has resigned his work in that parish.

The Rev. P. D. Hay, who has been the rector for nine years of St. Helena's church, Beaufort, S. C., has been compelled to resign on account of ill health.

The Rev. Fr. Wm. Wirt Mills, who has been ill for several months with nervous prostration and pneumonia, has resigned the rectorship of St. Barnabas' church, Camden, N. J., and should be addressed at the House of the Holy Nativity, 383 Benefit st., Providence, R. I.

To Correspondents

"AN ENGLISH CHURCHMAN".—Your questions are, for the most part, answered in a note on first page of this issue.

O. H. M.—The Young Churchman Co., Milwaukee, can doubtless furnish the tract you need.

"ST. IGNATIUS."—1. There is a St. Margaret Patters, Rood-lane, Lothbury, in the list of city of London churches. 2. The late Elliott F. Shepherd was a Presbyterian. 3. Bishop Hall doubtless wears the usual episcopal robes with, perhaps, a colored stole instead of a black one.

C. S.—The best way would be to read the Gospel for the day as a second Lesson at Evening Prayer, where you cannot have a morning service, during Holy Week. Don't splice Evening Prayer with "Ante-Communion."

Official

A WARNING

Several letters having been received enquiring about a young man who is representing himself as a brother of the Rev. F. R. Millspaugh and asking aid of the clergy, I am requested to say that the man is an impostor.

E. J. PURDY,

Associate rector of St. Paul's church, Minneapolis, Minn.

Died

PENDLETON.—Entered into the rest of Paradise, Feb. 28, 1894 at Scranton, Pa., Philip Clayton, son of the Rev. J. Philip B. and Edith F. Pendleton, of Schenectady, N. Y., aged two years.

RIPSON.—In Youngstown, N. Y., Oct. 30, 1893, William Ripson, senior warden of St. John's church, age, 59. "He giveth His beloved sleep."

BRIGHTON.—In Youngstown, N. Y., Feb. 14, 1894, Katie Adams Brighton, only daughter of Thomas Brighton, warden of St. John's church. Age, 11 years. "Of such is the kingdom of heaven."

Notices

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

Obituary

IN MEMORIAM ANDREW HULL, D. D.

We, the clergy present at the funeral of our venerable brother, the Rev. Andrew Hull, D. D., held this day in Trinity church, Elmira, N. Y., desire to express, in this minute, our sympathy with the members of his family, and an assurance to them of our prayers that God's comfort and grace may be vouchsafed them in this hour of sorrow and bereavement.

We record our recognition of Dr. Hull's long and useful ministry of over half a century, beginning in missionary stations in Otsego county, where, as deacon and priest, he laid the foundations of parishes now strong and flourishing; and continued in Whitesboro, in Elmira, in Montpelier, Vt., and in Steubenville, Ohio, in faithful work for Christ and for the souls of men.

We commend and will ever treasure the memory of his fidelity, specially as rector of Trinity parish, Elmira, where he labored faithfully for seventeen years, and where the present beautiful and commodious church edifice stands as the monument of his untiring zeal and successful effort; and we point with grateful affection to his missionary enthusiasm within the bounds of this convocation district, where, as the result of his work, the parishes of Horse Heads and Big Flats were established.

We direct that a copy of this minute be sent to the family of our departed brother, and request its publication in the columns of *The Gospel Messenger*, *THE LIVING CHURCH*, and *The Churchman*.

[Signed] THOMAS DUCK,

WALTER C. ROBERTS,

CHARLES D. ATWELL,

D. L. FERRIS,

C. W. MCNISH,

JAS. H. KIDDER,

CHARLES DONOHUE,

F. T. EASTMENT,

GEORGE H. MCKNIGHT, D. D.

W. E. WRIGHT.

Elmira, N. Y.

Friday, March 2, 1894.

Acknowledgments

NEAH BAY AGENCY, Feb. 17, 1894.

MY DEAR MR. ABEL:—We received a good many packages in response to your appeal. The Indian school children had a pretty Christmas tree and enjoyed themselves very much, thanks to you and the many kind friends who responded. Hoping that we may be remembered at the next anniversary, with kind regards to you, sincerely yours,

W. S. POWELL,

U. S. Indian agent.

Appeals

The Mid-western Deaf-Mute Mission needs offerings to meet expenses. Many deaf-mute communicants are out of employment and cannot give as in prosperous times. Offerings may be sent to the Rev. A. W. MANN, general missionary, 878 Logan ave., Cleveland, Ohio.

A SET of colored stoles is desired by the deacon in charge of St. Thomas' mission, Sturgis, S. Dakota. If any clergyman has an old set to spare, they will be gladly received by the Rev. F. North-Tummon.

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.

THE NEW brick church built last year in Madera, Cal., is in danger of attachment on account of a lumber bill of \$320. I plead with all communicants of the Church to help in this matter, as I have made myself morally responsible for this item. My Bishop says: "Say in your appeal, that while I am trying to avoid making appeals outside the diocese of California, this is a special and worthy case in which the people have done well, and which I heartily approve and commend." Owing to the existing financial crisis—the failure of the Madera Bank—the John Brown Colony muddle, and other causes, this appeal is unavoidable. The work will be much helped, and I shall be much comforted, if this bill can be paid by April, when a note becomes due. We owe \$1,500, but I only ask for this \$320. THE LIVING CHURCH will acknowledge monies sent to the undersigned.

OCTAVIUS PARKER,
Missionary in charge.

Modesto, Cal.

ASSISTANCE is needed to help build a church at Hagood, S. C. The ladies of Hagood ask if the subscribers to THE LIVING CHURCH will be kind enough each to set aside during Lent fifty cents to help build a church which the storm last summer prevented from being finished. For reference, the Rev. James Stoney, Camden, S. C., and the Rev. John Kershaw, Sumter, S. C. Send contributions to MISS ELLEN ELLERBE, Hagood, S. C. Contributions will be acknowledged in THE LIVING CHURCH.

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 COMMUNICANT with large experience as choir-master, and tenor soloist, married, with two boy choristers, will give his services free where a business position could be found. Excellent references. "ANGLICAN" this office.

WANTED.—Organist and choir-master, vested choir, unmarried man, Catholic Churchman, experienced in training boys' voices capable of taking entire charge of choir. Best of references required. Salary \$500. Apply to REV. D. C. PEABODY, Rockford, Ill.

A TRAINED nurse wishes to make an engagement with a party going to California or Texas. Terms very moderate. Address B. M., LIVING CHURCH.

\$1,200; active unmarried assistant of conservative views desired for eastern city parish. Box 1539, New York P. O.

H. O. Farnham, A. C. M., concert organist and choir-master, having experience with both vested and mixed choirs, is open to engagement. Good organ and churchly service. Moderate salary. Address 525 Second st., Louisville, Ky.

WARDENS in search of a rector or missionary please address S. W., care LIVING CHURCH, Chicago.

VERY successful organist and (or) choir-master desires post. Salary \$1,200. Address BRILLIANTISSIMO, care LIVING CHURCH.

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

WANTED.—Choir-master for vested choir in Chicago. Must be a communicant of the Church. If in orders, satisfactory arrangements may be made. Address, "MUSIC" LIVING CHURCH.

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.

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.

NOTICE

The trustees of the Convalescent Home desire to secure a quiet country residence or farm within one or two hours' ride of Chicago. Any person who can aid in this matter by gift, rent, or sale will confer a favor by addressing THE REV. DR. WALTER DELAFIELD, President, 4333 Ellis ave., Chicago.

Choir and Study

The Christian Spring

BY THE REV. W. N. GUTHRIE

Thanks be to Jesus for sweet Lent,
Spring season of the soul;
To us, long winter-weary, sent
To rouse us and console.

Season of rising life divine,
Of bursting seeds, and shoots
Of vigorous resolve—the sign
Of faith's requicken'd roots.

Hope's leaves unroll on bush and tree,
And innocent blossoms shy
Open, all white, till earth shall be
Bride of God's clear blue sky!

March winds hath Lent, raw winds and bleak—
Heart-stirrings of remorse;
But in dark nooks the seed they seek
And scatter on their course.

Rains, April rains of tears, hath Lent—
Repentant tears—but they
To loose the frozen soil are meant,
And swell the seeds for May.

Lent hath a May, her robes inwrought
With valley-lily's glee;
Sweet hide-and-seeks of fragrant thought,
Her pious violets, see!

Then Easter-tide, Christ's June, will come!
In ecstasy, May's white
Will break in rainbow-hues, and dumb
Is nought—God's heaven in sight!

Forgotten, Lenten fast and shame
In Easter's jubilant cry,
When bliss of roses bursts aflame:
Christ risen, no more to die!

Then thanks to Jesus for dear Lent,
Spring season of the soul;
For this good gift, devoutly spent,
Brings self, through God, control.

For Easter's crown, dew-sparkling, shall
From heaven at last be sent,
With radiance imperial
To crown our faithful Lent!

Lent, A. D. 1894.

The principal hymnals with tunes are now ready for distribution. There are three: the "Messiter Hymnal," the "Tucker Hymnal," and the "Hutchins Hymnal." The first appeared some months ago; the other two within the last fortnight. There is a lesser, much abbreviated, and much inclusive, by Dr. Shinn. The duty of consideration, comparison, and final selection is now in order, and to facilitate this, so far as we are able, is the immediate purpose of this writing. It must be steadily borne in mind at the outset, in order to a just estimate of the enormous work attempted by these principal compilers and editors, that the constitution of the Hymnal itself involves an extent of investigation, collection, comparison, and adaptation, altogether unprecedented, so far as we can ascertain, in any hymnal hitherto produced in any Church, for religious uses. Confessedly the first and chiefest of the difficulties encountered is the very large number of different metres, involving confusion of rhythmic forms hitherto unprovided for by tune writers. For some of these troublesome specialties, perhaps there are but two or three examples, and not a few of these constructions are of a long-winded, interminable species, running out even into ten lines, and these sometimes long ones, for each stanza. Such hymns often are full of obscure passages, impatient and difficult of musical interpretation; so that a single stanza requires not so much a tune as an *aria* or *cavatina* for its complete melodic expression. Then the difficulties of tune writing within ecclesiastical ideals or precedents is increased with the novelty of rhythms and the inordinate spinning out of the stanza.

Each compiler has evidently accepted the responsibility of supplying every hymn with some musical interpretation. In not a few instances, therefore, tunes have been written "to order". It is too much to suppose that tunes thus produced should have caught the glow of genius or anything of the "Promethean spark". Traces of such perfunctory work are painfully distinct to the experienced observer. A good tune is quite as much an inspiration as is a good hymn. Every hymnologist knows well that good hymns are rare and few, notwithstanding the final judgment of the late Hymnal committee; and every earnest Church musician also

knows that the great hymn finds its own tune only after waiting, and the awakening of some deep, spontaneous enthusiasm. The great historic chorales thus become clothed upon with exceeding lovely and majestic tunes, which are as imperishable as the hymns themselves, and the twain become indissolubly one. So of permanent associations which have followed the hymn tunes, now and then, of our American religious music, as "Ye Christian heralds, go proclaim," with Zeuner's "Missionary Chant;" "From Greenland's Icy Mountains," and Dr. Lowell Mason's tune; "All hail the power of Jesus' name" and "Coronation;" etc., etc. But a new and necessarily experimental work of eclecticism accompanied the musical furnishing of so many abnormal hymns, and we cannot hold the compilers answerable for the results.

Another almost insuperable difficulty was found in the multiplication of alternate tunes for some of the principal hymns that under a process of æsthetic or liturgic selection had come to the front. It was not enough, that a single tune had preoccupied the affections of our people, and become domesticated in congregational usage. Periodically, competitive tunes appear which challenge attention and finally effect an entrance into our collections, or in some surreptitious way creep into the repertoires of our "enterprising" choir-masters, who are perpetually in quest of striking and even startling novelties. Thus a steady influx of superfluous tunes reaches the ears of the people, jostling each other, clamoring for recognition and precedence. Our compilers have evidently succumbed to the tidal-wave of novelties, and with unanimity loaded down their respective volumes with these alternate tunes, giving a large percentage of hymns with from two to six different tunes each. This, perhaps, is not to be wondered at when the Hymnal itself is crowded with supernumerary "duplicates" that work confusion and indecision, where a hymn or two would have sufficed, had these been manifestly the best. Then there has been the inevitable enterprise animating these compilers and editors, with anxiety lest the public issue might find them in arrears or behind the others. So the Hymnal has reproduced its own extravagances and excesses in these "Hymnals with tunes."

It will be just and perhaps helpful to a comparative estimation to supply the tabulated results of a study which may be accepted as a very close approximation to the facts:

THE "MESSITER" HYMNAL

I. Number of tunes.....	639
II. Number of tunes printed.....	847
III. Number of tunes going above D.....	536
IV. Number of hymns with alternate tunes.....	177
V. Pages devoted to liturgic uses.....	27
VI. Weight, one pound and thirteen ounces. Not paged....	

THE "TUCKER" HYMNAL

I. Number of tunes.....	750
II. Number of tunes printed.....	922
III. Number of tunes going above D.....	611
IV. Number of hymns with alternate tunes.....	209
V. Pages devoted to liturgic uses.....	29
VI. Weight, two pounds and seven ounces. Not paged....	

THE "HUTCHINS" HYMNAL

I. Number of tunes.....	830
II. Number of tunes printed.....	1069
III. Number of tunes going above D.....	708
IV. Number of hymns with alternate tunes.....	177
V. Pages devoted to liturgic uses.....	27
VI. Pages, 832; weight, two pounds and two ounces.....	

OF THE FIRST: It is almost exclusively English in origin, with an excellent infusion of classic, German chorales, in some particulars the best of tunes. Of the English, there are many of the solid, earlier, simply-constructed tunes of which St. Ann's is a good type. There are but fifty American tunes. Of the later picturesque Anglican tunes, there is a generous and judicious selection. The collection, therefore, must largely remain a choir and chorister's manual, since it is deficient in those simple, almost vernacular tunes which are known universally. Even the hymn, "Lord, I hear of showers of blessing," an invaluable missionaries' hymn, and universally sung to Mr. Bradbury's sympathetic and beautifully-fitting tune, does not appear with its own congenital tune.

OF THE SECOND: There is a prevailing flavor of artistic virtuosity, with foreign selections, and in not a few of its "adaptations" from orchestral and concerted sources. Longer and more closely identified with pro-

fessional musicians than the others, this editor has drawn together more striking tunes specially produced by popular and well-known writers at home—not always ecclesiastical, by the way—which are, as a class, especially fitted for choir singing. But there is a goodly number of distinctly American, vernacular tunes which are universally known. The foreign selections are generally characterized by a certain eloquence and refinement of taste. Especially grateful should we all be for the announcement of editorial purpose in the preface, which urges a solemn and due sobriety of *tempo*, rebuking the modern vice of secular hurry and "hustling," sustained as it is by a strong citation from Sir George Macfarren.

OF THE THIRD: While presenting a full quota of the generally-accepted English tunes, and meeting even the exacting demands of our ambitious choirs, we note many German and Scotch chorales with a generous and even large, proportion of strictly people's tunes, not alone of foreign, but American growth; especially alternates. Not only so, but there is a general recognition of such people's tunes from many of the American tune writers, who have become "familiar as household words." Dr. Lowell Mason, William Bradbury, Greatorex, together with not a few of the earlier tunes of New England origin, which are dear to the hearts of New Englanders and their descendants. In our judgment, this is not only a becoming recognition of a multitude of tunes which are too melodious and effective for oblivion, but is especially becoming in a hymnal for the American Church. If the book is overfull, it is because that, while the choirs demand their quota of cates and delicacies, the editor has persevered in this most commendable purpose of preserving as large a measure of the folk-music as limitations of the book permitted.

In general, this conclusion is sustained by the number of tunes that reach upper E, and even higher notes. Every tyro knows that congregational singing means singing the melody of the tune in unison by all the voices, and that upper D is the utmost limit; these books contain so large a proportion of tunes exceeding this limit that congregational participation is made almost impossible. It may be urged that we appear unduly interested in congregational singing. Granted, at once; we confess that in hymn-singing, especially, the congregation is our first and chief concern. The choirs will assuredly take excellent care of themselves, while they will mostly ignore the needs of the congregations who by the best usage ancient and modern, have right to a participation in the hymns. The canticles, too, of right, are theirs, all of them, with the Psalter. But these rights are forgotten, or neglected, or too often intentionally violated. Besides, while no congregation can ever use or ever should use 679 hymns, much less should the people be subjected to the contingency of any one of a thousand hymn tunes; or even five hundred. The very magnitude and superfluities of the Hymnal itself, as well as the Hymnal with tunes, is the greatest and most formidable barrier in the way of congregational singing that the Church has to encounter. Hardly a church in the land uses even one hundred different hymns in the course of a single year. It may be claimed without danger of dispute that no church ever used two hundred different hymns during a year. Which are the two hundred best and necessary hymns, then? And where are their long loved, well-known tunes? These questions settled, we are far on the way to a rational, possible, people's hymnal.

We have given the avoirdupois weight of each of these books, with a distinct purpose. Is it conceivable that these zealous editors assume that the people, old and young, delicate and feeble, are ready to manipulate from twenty-nine to thirty-nine ounces of hymnal in divine service, and perplex themselves in a quest among the bewildering alternate tunes? Here again, what is the chief interest in our public services, the two or three hymns that are sung after the service, or the liturgic music itself which precedes all hymn-singing, and virtually concludes the Prayer Book worship? And yet these great hymnals give less than thirty pages each of this chief part and office of public worship, that is, our canonically appointed liturgic worship which is commanded, while the hymns are merely permitted! We must dismiss the subject—and it is one likely to interest all the Church—by briefly adding that, while

Dr. Shinn in his epitomized book has indicated what has since 1853, commended itself to us as the only true and practicable modulus for a people's hymnal, his selections fall short of grasping the best and essential parts of the Hymnal, while he converts it into an *omnium gatherum* of mere utility in giving up full thirty pages exclusively for Sunday school offices.

Seasonable Music

From NOVELLO, EWER & Co., New York.

For Lent and Holy Week—"The Story of the Cross," being the well-known verses of Rev. E. Monro, set to music in chorale form, with expressive organ interludes, adapted to congregational singing, by Sir John Stainer, being in brief an expressive "Passion music" or "Passion meditation", quite practicable and very devotional. Also the same text set to music in a similar manner, and equally suited to congregational uses, by Myles B. Foster, an excellent and fitting companion setting for Dr. Stainer's. Both at a very low price and very valuable.

Magnificat and Nunc Dimittis, set to music in chant form, by Sir Joseph Barnby, being an arrangement of the composer's well-known chant in E. This is a very churchly treatment of the Canticles, much in the spirit of Dr. Stainer's Gregorian setting of the *Miserere*, and much more effective and edifying than most anthem settings, especially where the beauty of simplicity is understood.

Two settings of *Te Deum*, anthems, by Arthur Henry Brown, in A, and Stewart Macpherson in Eb.

For Easter.—The well-known anthems, "The Lord is risen," Dr. Garrett, in B; "Why seek ye the living," by E. Peel, *Mus. B.*, in G; "The Day of resurrection," Rev. E. V. Hall, in C, very plain, churchly, and effective; "Behold, the angel of the Lord," Berthold Tours, in E; "As it began to dawn," by Myles B. Foster, in E, deservedly popular and just published; "Now is Christ risen," by John E. West, in E, an introductory bass solo, recitative, followed by a very spirited chorus, rich in harmonic color and effective.

Magazines and Reviews

Christian Literature and Review of the Churches, New York. This conjunction, apparently, of two very useful publications results in even more than a double advantage, as to cost, convenience, and condensation. We have had occasion, repeatedly, to mention the great value in the line of positive, constructive, and Churchly exegetics, of the series of papers on "The Teachings of our Lord as to the authority of the Old Testament," by the Rt. Rev. C. J. Ellicott, D.D., Bishop of Gloucester and Bristol, which have regularly appeared in this periodical. The conclusion is given in the present number. If taken together they provide an effectual antidote to the profane limitations in our Divine Lord's authority and omniscience, as more than intimated in "Higher Criticism," so-called. The Bishop's methods are lucid, temperate, reassuring, and supported by the soundest reasonings throughout. His conclusions are reached through a patient and exhaustive analysis of the hypotheses of both German and English rationalists.

The Literary Digest, New York, weekly. This valuable periodical reaches us in a greatly improved form. There is an excellent quality of paper, a tasteful, blue-toned cover, decidedly better printing, and judicious introduction of illustrations imparting a fresh and lively interest. Besides, there is apparently a modification of editorial purpose, which relaxes something of former severity and contemplates edification as well as instruction. We should say that a useful, practical hint may have been borrowed from *The Review of Reviews* in this direction. At any rate *The Literary Digest*, which has been a valuable convenience for very busy scholars and professional readers, has without losing these sterling qualities, become at the same time, very entertaining and companionable for a much wider range of readers. The various departments now distinctly provided are: Questions of the Hour; Social Problems; Letters and Art; Books; Science; the Religious World; From Foreign Lands; and Miscellaneous. Such a weekly visitor in any intelligent family merits a cordial and appreciative welcome.

The Portfolio, monographs on artistic subjects, edited by P. G. Hamerton, published monthly. This is a recent enterprise of the London house of Seeley and Co., and the Macmillans are the agents for New York. These monthly brochures are much like the English reviews, *The Fortnightly*, and *Nineteenth Century*, in size, and number of pages, of thick, calendered paper, beautifully printed, and profusely illustrated with etchings and photogravures. The first, January, is a masterly and very satisfactory study of Rembrandt's etchings, by P. G. Hamerton, 90 pages. It is rich in portraits and excellent studies in etching, of many of Rembrandt's most celebrated plates. Accompanying these we have a discriminating biographical as well as artistic comment, with judicious chronological data covering his principal productions. At a time when this peerless etcher and master of light and shade, is the subject of critical study and increasing admiration, the importance of such a

number is manifest. The February number, "Malta and the Knights Hospitalers," by W. K. Bedford, M. A., is quite as distinctly interesting, if not of even greater value, since it presents a subject of the greatest historic and dramatic interest (concerning which little is known, by the general reader), with picturesque and scholarly completeness. From the pre-historic period down to the present, the commanding fortifications, the great church with a wealth of interior studies, and a multitude of general details, archæologic, architectural, and memorable for the artist and historian, enter into the production of a monograph at once rare, instructive, and fascinating. A serial sustained with such literal and intelligent enterprise certainly covers a new and valuable field of artistic literature.

Book Notices

Hymnal with Tunes and Chants, according to the uses of the Protestant Episcopal Church in the Missions among the Dakotas of the Missionary District of South Dakota. New York: Thomas Whittaker. 1894. Price, \$2.00.

This is a compilation from the Hymnal, translated into the Dakota language. There are 176 hymns, set, for the most part, to congregational tunes of sterling value and widely known among ourselves. In many important particulars our red brethren and their missionaries are to be congratulated, for both a rational and digestible hymnal, sufficient and complete with sensible and practicable musical settings for the people. It is a most interesting publication. Are there no Indian melodies that might have been utilized?

Camp-fire Musings, Life and Good Times in the Woods. By Wm. C. Gray, Ph. D. New York: A. D. F. Randolph & Co.; Chicago: The Interior Co. Cloth. Pp. 304.

We have read some of these delicious sketches, as they have appeared from time to time in *The Interior*, and we are glad to have them at hand so that we can evoke the charm of the camp-fire and forest life by our own hearth-stone when not able to seek it elsewhere. Bristling with humor, suggestive and sympathetic, rich with the observations of a practiced eye and the reflections of a well-stored mind, "Camp-fire Musings" will be a delight to every mature and thoughtful reader.

Ships That Pass in the Night. By Beatrice Hawarden. New York: G. P. Putnam's Sons. 1894. Pp. 235. Price, \$1.00.

This is one of the books that everybody in England was reading last summer, and we have no doubt it will enjoy as great popularity on this side of the water. It is a very natural story of personal influence, and of the power of kindness, not very smoothly put together, but for all that, full of charm and interest. The religion of the heroine is that of love and sympathy, which is content to judge gently, and to regard prayers and the Bible, and all that sort of thing, as of no matter. Still she does a lot of good, and her life, with its sad ending, is better than her creed. The story is one well worth the reading, and quite above the average, and the evident purpose for which it was written will commend it to many who "pass and speak one another on the ocean of life."

A Manual of Councils of the Holy Catholic Church. By the Rev. Edward H. Landon, M. A., late of Corpus Church College, Cambridge. A new and revised edition. 2 vols. London: Griffith, Farrar & Co.

The publication of a new and revised edition of this valuable manual of the councils is opportune, since Church history is being so widely studied at the present time. Landon's Manual was in our hands in our seminary days, and we have had frequent occasion to refer to the work since then. Few students can possess or have access to the tomes of Hardouin or Mansi, and not many have the time or the patience to delve in their learned pages; Landon's Manual contains the substance of their contents, and serves as an index if the original authorities need to be consulted. Besides, the manual contains much information which is not to be gathered from Mansi, or Labbe and Cossart. The new edition of the manual is a great improvement upon the first edition. We notice that the Lambeth Conference of 1888 is given a place (under "Westminster"), with an extensive syllabus of its acts. American Churchmen would have been gratified if similar enterprise had been manifested in regard to the later meetings of the General Convention, with its work on Prayer Book Revision. The Convention of 1844 is the latest one recorded in Landon's Manual.

Reality versus Romance in South Central Africa. Being an account of a journey across the Continent. By James Johnston, M. D. With fifty-one full-page photogravure illustrations from photographs by the author, and map indicating route traversed. New York and Chicago: Fleming H. Revell Co. Cloth, price, \$5.00.

The title of this book sounds like a challenge to all previous stories of darkest Africa. After careful reading it seems to us that the author proves his claim. Of course, much of the romance of African travel disappears, and we are not a little startled at some of the assertions about African missionary enterprises, yet his plain unvarnished tale carries conviction with it. In this volume of some hundred and fifty pages, admirably illustrated with reproductions from his own photographs "taken on the spot," Dr. Johnston tells us how he did it. He started out with this purpose, "to make a careful study of the native tribes, to investigate the resources of the country, and its availability for devel-

opment, with the preventing obstacles; to examine with the eyes of the agriculturist, the geologist, the naturalist, the hunter, the trader, the physician, as well as with those of the missionary; and to do all this without bias or prejudice." As intimated, his story differs greatly from all previous ones; whether it will be accepted or not is another question. It is rather suggestive that he crossed the whole continent and never killed a man. But he was not a Stanley.

God is Love, and Other Sermons. By the late Rev. Aubrey L. Moore, M. A., Hon. Canon of Christ church, Fellow and tutor of St. John's College, Oxford. New York: Thomas Whittaker. Pp. 290. Price, \$1.50.

The spiritual character of these two-and-twenty sermons is their more obvious feature, with fine literary qualities in abundant evidence; and the Catholic-mindedness of their author hews a straight forthright path for all his teachings in their well-connected course. To be read in private as food for meditation, they are possibly unexcelled, and but few collections could match their worth for use in the home circle, by any father who recognizes his familiar office of priest in his own household. But of the whole number, by three we are specially impressed in their power and clearness; on the "State of the Dead;" the "Intermediate State," and the "Cloud of Witnesses;" the last being an examination into the nature of the communion which the saints on earth have with those in heaven.

The Hebrew Twins. A vindication of God's ways with Jacob and Esau. By the late Samuel Cox, D.D. Preparatory memoir by his wife, with portrait of the author. New York: Thomas Whittaker. Pp. 259. Price, \$1.50.

The author of that noted book, "Salvator Mundi," is found here at his very best, in the closing period of his life. For fine critical thought upon the contrasts between the two sons of Isaac, keen introspective examination into God's ways of dealing with each, and especially the justifying of His blessing bestowed upon the younger, with his spiritual cravings, disfigured as these were by covetousness, craft, and guile until his better part prevailed with God, and for a lucid reflection of the main lessons to be discovered out of this confessedly difficult subject, it would be hard to fancy anything superior or better sustained than is to be found in these fourteen expository lecture sermons. There is not even a touch of the merely conventional to be met anywhere in Dr. Cox's interpretative teaching,* but all is original and richly so. The forty pages of prefatory memoir by his wife are excellently done, a very model of clear presentation, in becoming wifely modesty; and the portrait of the subject, which fronts the title page, shows a strong, open, virile, and most kindly face. The Baptists, who have produced many preachers of force, might well feel proud of such a man and his mind; and this we say readily, little as we could find agreement in us with some of his teachings.

A Champion of the Cross. Being the Life of John Henry Hopkins, S.T.D., including extracts and selections from his writings. By the Rev. Charles F. Sweet. New York: James Pott and Co. Pp. 374. Price, \$3.00.

In reading, as we have done with pleasure, this sketch of John Henry Hopkins' life, we recall the influence he exerted in the various departments of Church life in this country during the last quarter of a century. In matters which pertain to its organization, worship, and progress he might have said, with truth, "*quorum pars magna fui.*" Interesting as is Dr. Sweet's work, it might have been made much more so if he could have laid hands on the letters that Dr. Hopkins wrote, and so let him speak for himself. He was a tireless correspondent, and wrote numberless letters on almost every subject of Church life, letters rich and racy, and we cannot help regretting their absence from these pages. We have a few of the letters that he wrote in his younger days, when he was tutor to Bishop Elliot's son, which only make us wish for more.

Brought up in his early years in a home which was permeated with the atmosphere of the Church, where the Church was everything, inheriting a strong, courageous character from his father, and a store of religious enthusiasm and poetic feeling from his gifted mother, he was well fitted to be the doughty champion of the Church. The sad struggle with poverty in the family life in Vermont, only served to make him a good and cheerful soldier, ready for self-sacrifice, and fitted to endure any hardness. Many regard him only as a fighter, an unscrupulous wire-puller, a pitiless opponent, and a boastful victor, and are scarcely aware of the sweeter, gentler side of his nature, his readiness to sacrifice himself for others, his fine sense of humor, and his loving disposition.

We smiled over this incident, which strikes us as characteristic of the Doctor we knew so well. He was walking out to Rock Point one day with his brother, Caspar, who was in a fit of the dumps, and quite out of sorts. When the two-mile walk was done, and as they were about to begin work, Henry (who had kept complete silence too) quietly sidled up to him, and laying his hand on his arm, said: "Cass, if you don't mind, I've a notion of doing you a great favor." "What is it?" growled Caspar. "Why," he replied, "I will not repeat to any one a single word of all you have said this morning!" Often, too, in after life, by some quaint or funny turn he would disarm the bitterness of one who had been nettled by his attacks. At the Seminary he lived the life of an ascetic, sleeping on a plank, with a single blanket over him, living on cold water and graham or pilot bread, but always loving, joyous, and serene, ready for an argument, at which

he was keen as a brier, and pertinacious as a bulldog. His wonderful versatility of genius manifested itself in Church architecture, stained glass windows, ecclesiastical embroidery, vestments, altar plate, bishop's seals, hymnody, music, painting, etc., in fact, in everything that pertained to the beauty and the glory of the sanctuary and its worship.

After his ordination to the diaconate, which he purposed should be perpetual, he resolved to take up the work of an ecclesiastical journalist, and after three years' preparation he brought out the first number of *The Church Journal* in 1853. In the editorship and management of that paper he proved himself thoroughly competent, and showed that he knew how to make a Church newspaper as desirable and necessary as a daily journal. His influence through the paper was simply enormous. He had a larger diocese than any ten bishops together, and a larger parish than the massed parishes of many priests. We well remember the eagerness with which many of us in those days waited for the next issue of *The Church Journal*. Dr. Sweet sets forth clearly the point of view from which we must estimate the value of Dr. Hopkins' contribution to the development of the Church, its relation to the past, and its needs for the future. With a resolute purpose to restore, so far as he could, the Catholic character to the American Church, he began his battle with the spirit of conservatism entrenched in high-and-dry Church, and in low Church, strongholds. He fought hard for his principles, and never seemed to think of the feelings or of the personality of any one that stood in his way. Dioceses and bishops, priests and deacons, laymen and all, now and then smarted under his telling blows. He was hated and suspected and feared, but we doubt if any one despised his youth. He could not understand that principles were often wrapped up together with persons, and did not seem to know that his arguments and satire and ridicule were doing any one hurt. There was no bitterness in his soul, but he whacked away in sheer love of the fray, and for the success of his opinion. And he was just as ready to take as to give. One might cut and slash and thrust at his opinions with deadly intent, and he never took it as personal, but was ever ready to praise and appreciate a square blow and a telling argument against himself. As a victor he was most exasperating, and would hurrah and exult and boast so much as almost to undo the value of his triumph.

He advocated the revival of the diaconate, the establishment of small dioceses in which bishops should be really bishops, free churches, the separation of the services, the use of the Reformation ornaments and ritual—in fact, everything that would make the Church really Catholic, and enable her to reach the masses. In the ritual controversy he was in the forefront advocating its lawfulness, both on its doctrinal and ceremonial sides, with great boldness, counselling and upholding those who made any forward step in sound ritual, drawing the fire of their foes upon himself, and sometimes rescuing them from uncomfortable positions into which their own recklessness and lack of prudence had landed them. Still, he was not very much of a ritualist himself, when he became rector of a parish. The good people at Williamsport were surprised when they found the purple hangings in the church on Christmas Day, a fact of which John Henry was utterly oblivious. His plan was to deepen and enrich spiritual agencies rather than advance ceremonial.

In his struggle for liberty he recognized the truth that the Church was large enough for all sides to exercise their freedom in; and though, when occasion demanded, he could thrust savagely through the joints of an evangelical's armor, yet when fairness and honorable principle required, he could protect a bishop against the proposed prevention of his consecration, and almost from his death-bed he made an appeal for justice towards one with whom he could have no sympathy, either in ecclesiastical or doctrinal position.

In many ways he was a great man. It is sad to think how opposition pursued him to the end. Even men that he had made and put in prominent positions were afraid to let him have the only honor he ever wanted,—the position of an instructor in the General Seminary. And thus, as Dr. Sweet says, "the bishops had their revenge for 1871." *Tantaene animis caelestibus irae?* Sadder still to read of him in his old age left working all day in the libraries of New York on some contemplated books for the Church, and obliged to barter his books for lodging in the Diocesan House.

In the appendix Dr. Sweet has thrown together some of Dr. Hopkins' published papers, such as "Graduated Representation," "The Provincial System," "The Lay Element in England and America," and the "Decline and Fall of the Low Church Party."

All the old friends of John Henry Hopkins will be glad to read this "Life," which Dr. Sweet has undertaken as a labor of love, and all the younger generations of Churchmen ought to know the man whose strong and tireless advocacy won for them many of the Church's privileges and blessings they enjoy to-day, and to whom their gratitude is due.

We have received from the Rev. Herbert Sowerby, fourteen years missionary in China, a little tract entitled "Fundamental Principles of the Missionary Enterprise," in which, in the form of a sermon on St. Matt. xxviii: 18-20, he treats eloquently and ably of the principles of foreign missionary

work. He insists strongly upon the necessity for the best fruits of the extension of the episcopate. The mission to Corea, under the auspices of the S. P. G., is a notable instance of what may be effected by adopting without reserve the principle of sending out a bishop as the head of a new missionary undertaking from the very first. It was undoubtedly the Apostolic plan. The tract will be furnished free on application to Mr. Sowerby, 685 East 141st st., New York City.

WE HAVE received a beautifully printed pamphlet-circular from the Gorham Manufacturing Company, silversmiths, with illustrations of its productions in religious art. These cover most of the articles of furniture and sacred vessels necessary for chancel and sanctuary in wrought metals. The designs are richly varied, correct in traditional treatment, and are excellent examples of ecclesiastical art-work, reaching the best standards of European production.

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. C. ARMSTRONG & SON

The Epistles of St. Peter. By J. Rawson Lumby, D.D. \$1.50.

LONGMANS, GREEN & CO.

Speculum Sacerdotum; or The Divine Model of the Priestly Life. By the Rev. W. C. E. Newbolt, M.A. \$2.00.

ANSON D. F. RANDOLPH & CO.

The Biblical Illustrator. By Rev. Joseph S. Exell, M.A. Hebrews. Vols. I and II. \$2.00 per volume.

The Flight of the "Swallow." By Emily Malbone Morgan. 75c.

1110 Spruce St., Philadelphia

The Glories of the Episcopal Church. With an appendix in answer to Roman Objections. By Henry R. Percival, D.D.

PAMPHLETS

From the Ball-Room to Hell. By T. A. Faulkner. Henry Pub. Co., Chicago. 25c.

Romanism and the Nation. The Mission of Satolli. By J. A. Lansing. Also Facts from Washington. Arnold Pub. Association, Boston.

Selections for Choir and Congregation. By Robt. L. Fletcher.

Huron American Lay Workers' Association Report, etc., 1893.

St. Bartholomew's Church Tracts Nos. 1, 2, 7, and 11. By H.N.T., Brighton, Eng. James Seaton & Co., St. John, N.B.

The Vacation Club in Winter

BY ADAH J. TODD

(Copyright)

CHAPTER XIII

JOE'S LETTER.—BUTTERFLIES AND MOTHS.

"Of course I am going to write a letter. I think it would be mean to read everybody else's and then not write one myself, and I don't know why Miss Lacey said I needn't."

"But I couldn't think what to write about till Alice said I might take butterflies and moths and she would help me. You know I caught a good many for her last summer and found cocoons, and I went up and stayed a week in vacation, just as the cocoons were coming out, and Alice helped me look them up, and I brought home a good many cocoons that hadn't come out yet and papa bought me books, so you see I know a good deal about them. When you get cocoons you want to look under the leaves and on the little twigs of bushes and trees, and you must label them with the name of the tree, because that helps you to find out what they are. Most always they live on some particular kind of leaf and of course the caterpillar is likely to make his cocoon right where he is eating."

"There are three ways to catch them. You can get them alive with a net. Grace made one for me out of a veil; she just made it into a bag and ran a wire through the hem, just the right size for the opening, and then we fastened the ends of the veil to a light stick about six feet long. I caught a good many with this, and it's lots of fun, more fun than any other way, but it breaks their wings and they don't look so well. I had to kill them by putting a drop of chloroform on the head or else by pinching them tight right behind the wings, 'cause papa wouldn't let me use a cyanide jar. I made one out of a candy jar. The druggist put some lumps of cyanide in the bottom and then I put in some saw dust and plaster of Paris, just like Miss Lacey's, and you only just had to drop a bug in and he'd die without kicking. Will went and told papa I had it, but I guess Miss Lacey told him to. He said 'twould poison me, but I'd been using it two weeks before they found it out and I didn't get hurt any."

"Or you can mix up something sweet; I took sugar and molasses, and vinegar, and Miss Lacey put in some rum and made it better, and I put it on the trees early in the evening and then an hour or two later I went around and found a good many sticking to it."

"But the best way is to get a caterpillar, only you don't always know what kind of a moth or butterfly he is going to make, and put him into a glass jar. Then you have to feed him with leaves of the plant on which you found him. He will eat and grow fat and change his skin, and by and by

he rolls up and hangs himself in a corner, and then you have to wait till he comes out a butterfly or a moth; but you see he is perfect and you don't have to hurt him by catching him. Sometimes you can find some eggs laid on a leaf, and then you put these in a jar and watch the whole process. They will hatch into caterpillars or grubs, *larvæ*, the books call them, and then wind up into cocoons or *pupæ* the books say, and then the butterflies come out. Miss Lacey says we ought to use the book names, 'cause we get used to them and can find them so much better when we hunt them up. I don't know what they use such queer words for, but I guess, from what Miss Lacey said when I asked her, it's just like this. When a farmer wanted to use a hammer he wouldn't want to say "that long thing with a head that you drive nails with," and if he was all the time writing to men in France and Germany he would want a name they could understand too, so instead of hammer he'd say the Latin name which they would call it by, too. Anyway, we have to learn 'em, and Alice and I don't mind now."

"Alice said I ought to tell the difference between butterflies and moths, 'cause we didn't know there was any at first. They are both *Lepidoptera*, but the butterflies have longer bodies and have knobs on the feelers (*antennæ*), and their wings are bright on both sides, and they fly in the day time, but the moths fly mostly at night, and have *antennæ* like feathers, and short, thick bodies, and bright scales only the upper side of the wings. Butterflies don't make cocoons about the *pupa* but leave it bare. Alice thinks they are a great deal prettier than moths, but I don't care much. The very big moths with *antennæ* thickened in the middle and hooked, are the hawk-moths or *Sphinxes*. They fly in the twilight to get the juice of flowers, and at first we thought they were humming birds."

"When we find a butterfly and want to know its name, this is the way we do. We notice the shape of the *antennæ*. Then the form and size of the *palpi* or little feelers on each side of the tongue. The tongue is of two tubes put together so as to make a channel between, through which it sucks the juice, and generally it is very long and rolled up under the head and partly covered by the *palpi*. So we look at this too. Then we take the first pair of wings and note the shape and color and markings, and then the other pair. The six legs are a good deal alike but the feet differ. I never would have believed a butterfly has feet, but it has, and toes too, and sometimes spurs."

"If we get a caterpillar we also see his shape and size and markings and number of legs, the line of spiracles or breathing holes; generally there are nine, and what he is living on. If we have the eggs we must note their size and color, too, and what kind of a chrysalis it is. Then we turn to *Lepidoptera* in the book, and generally we can trace it to its species, even if we have only the *imago* or perfect insect, but sometimes we have to wait for the rest."

"Most of our butterflies we caught last summer, but we looked up the names this winter, and most of the moths we have had hatch from cocoons, I mean come out of them, this spring. Betty, that's our housekeeper, she said she wouldn't have moths in the house, but Grace told her they wouldn't eat carpets, and we persuaded her, and I had a warm place in my room. Grace said she wouldn't have had them in the house either only for what Miss Lacey said last summer. She doesn't like the caterpillars, but she thinks the moths and butterflies are pretty and she looks at them."

"I guess the butterflies are prettiest. The *Papilio* are largest. We have the *Asterias* and *Turnus*. I found the *Asterias* larva feeding on parsnips in Mr. Harrison's garden, and Alice wouldn't let me bring it into the house because it didn't smell good, so I kept it in the shop. A beautiful black butterfly came from it finally, with yellow bands and rows of spots on its wings, and blue spots between, and yellow spots on its back too. It is most four inches wide."

"And the *Turnus* I found in a *pupa* stage on a wild cherry tree. It folded the leaf over to make a covering. It is a little larger than the *Asterias*, and is yellow marked with black and it has an orange spot down where the hind wings come together."

"The *Pieris* family has the common yellow butterfly that we always see about mud-puddles and the white one that comes early in May and then again in August."

"The caterpillar that lives on the willow makes the *Misippus*, tawny yellow with the wings veined with black and having a black border spotted with white. The *Archippus* looks something like it, that is, the colors are a good deal like it, but its *antennæ* are longer and curved, and the markings are different."

"I caught one of the *Arginnyis*, with silvery spots on the under side of the wings. I think it is the *Aphrodite*, and the thistle butterfly, and I tried to find the white j. You see this has a j-shaped silvery white mark on the under side of the wings and you can't see it till you get it. I suppose I looked at fifty for it, but I couldn't find it."

To be continued.

FROM TENNESSEE:—"I should like to see the paper in every family. I will speak to the people about it. I cannot understand why Church people are so loth to take Church papers, but it is an unquestioned fact, a fact not paralleled, I believe, in any other religious body."

The Household

"Weary and Heavy Laden"

BY MARGARET DOORIS

Tired, dear Lord, I come to Thee for rest—
While years have flown
For earthly joys I've made unceasing quest
And weary grown.
Tired, dear Lord, I would my wanderings cease,
To Thee I turn—
Thou bid'st the weary come for rest and peace;
None wilt Thou spurn.
Ambition vanquished, let me humbly lay
My burden down
At Thy dear Cross, and 'neath its shadow stay—
I ask no crown—
Only in Thee to trust, on Thee to wait,
My Saviour, all, [gate
Till, some sweet dawn, within heaven's glorious
Thou wilt me call.
London, Ohio.

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

(Copyright)

CHAPTER XV

"BRINGING HIS SHEAVES WITH HIM."

"There was not a house where there was not one dead." Allendale had been visited by a scourge such as, even in these modern days, sometimes descends upon a community. A fever of an unusual character had invaded the place and spread among all classes. Those who could, fled away to other and more salubrious regions, but the body of the people were obliged to remain.

The Nuggets immediately absented themselves. Mrs. Nugget had once remarked that she did not like Mr. Lloyd for he made her feel as if she ought to give everything she had away. The Hubbells considered the desirability of leaving, but both the elders were averse to the idea of going away from home, and Belle had no fear. So they decided to stay and were among the few who suffered no inconvenience. Judge Bell removed his wife and children, but himself prepared to remain. Mrs. Bell and Evelyn were opposed to his being alone, but he was firm about the matter, and for her children's sake, Adelaide Bell submitted.

"I wish I could counsel you to take your wife away," the Judge said to Mr. Lloyd, "but I know you will tell me you must stay at your post." "We are in the Lord's hands," answered the clergyman, gravely, "and here it is our duty to remain."

Side by side, at couches of sickness, suffering, and death, stood the physicians of body and soul, each ministering to the needs of the stricken ones and lending assistance to the other whenever it was in his power. Many recovered, but the mortality was great. A cloud of distress and anxiety rested upon all, and from many a home went up the cry of anguish over the dead.

Little Minnie Simms lay in the last long sleep, the tangled curls which had so often caused her mother annoyance, were brushed aside, and the small face, pale within the casket, was stamped with the ineffable beauty and majesty of death. The poor mother, broken down by nursing and grief, bent above her child in wild weeping. No one could comfort her, no one could still her crying. Then Mrs. Lloyd came, and took her in her arms, speaking soft words and falling unconsciously into her home language. "I know, I know, my dear, what it is, for I have lost all. But thee will come to see as I do, that it was not in anger that it was done, and that thy little one is safer in her

Father's arms than she could be in thine." So gradually she persuaded her to lie done and rest, and turned her thoughts to all that still remained to her.

Eunice went from house to house, lending her aid whenever she could be spared from home. Both she and her brother had escaped the general pestilence, and he, grown more considerate for others, bade her go to their relief.

Old Mrs. Grant lay dying, Eunice, Mr. Lloyd, and an attendant beside her. "It has come at last," she said, brokenly, "I have waited long." Then she turned her fevered eyes upon the minister. "You have taught me many things. If I were spared I might know how to make still better use of what God has given me. I wish it were in my power to put all I have into your hands, you would know how best to dispose of it. But I promised it to another. I must keep my word. Must I not?" anxiously.

"Yes," answered Mr. Lloyd. "Far be it from me to interfere. Rest, poor soul. We are all unprofitable servants at best, but you have loved your Master and followed Him all your days. He will not refuse to bid you welcome." And as he spoke the words: "Father, into Thy hands I commend my spirit," she passed away.

The flood tide of sickness and death ebbed at last. With diminished ranks each household prepared to resume its ordinary course of life. Among the latest attacked by the dangerous disease was Mr. Lloyd. His wife had watched him anxiously, guarding and sparing him whenever she could, but he had spared himself nothing. An almost superhuman strength seemed granted him, as day after day, and hour after hour, at noonday, and at midnight, he obeyed the call and stood by the sick and dying.

"I am afraid your husband will pay up for all this," said the doctor, to Mrs. Lloyd. "He is not so accustomed to it, nor so tough and well-seasoned as I am." And his fears were realized, when, as the dread disease drew to its close, Mr. Lloyd was one of the last attacked. It was a fight for life and neither nurse nor physician could tell how it would end.

"It will be but a little while, Mary, if we are parted," he said to her, "and the little lads and I will await you."

But she only answered with quiet self-control, "If God can still spare thee to me, I think He will."

All sorts of people crowded to inquire after him, for he had endeared himself to all, and many were the tears shed at the thought of losing him. But it was not so to be. Fervent prayers for his recovery were answered, and, though pale and shaken, he stood among them once more.

Life fell into the old routine and the absent gathered back. But the suffering had been as a Baptism of fire, and a new spirit seemed abroad among the people. The parish building progressed now as never before. Mr. Lloyd headed the list of contributors with an amount largely disproportioned to his narrow means, but for the sake of which he and his wife gladly denied themselves many luxuries and almost necessities, that they might give some fitting memorial of their lost children, and thankfulness for his recovery. Mr. Phipps, softened by the illness and restoration of his Marthy Ann, followed with an amount which he would once have deemed impossible, and the Simms', and many others, placed in the building desirable and essential articles in memory of lost ones.

When the Bishop came for the next Confirmation he had the pleasure of seeing the parish building complete. And among

those gathered at the altar rail for the imposition of hands knelt Judge Bell and young Hope; while Evelyn sat watching, with tears of joy in her eyes. Poor old Carew, too, who died soon after, was among the candidates, but the Bishop had to go to the house to administer the rite, as the old man was too feeble even to be carried to the church.

"Dear Lloyd, I congratulate you," said the Bishop, much moved, "on the results of your labor," and Mr. Lloyd's heart was too full to answer.

"I am covered with shame," said Judge Bell to Mr. Lloyd later, "when I think how niggardly have been my gifts to the Lord's treasury. I, too, wish to make my thank offering for the well being and safety of my dear ones. Give me leave to carry out my plans. You and Mrs. Lloyd must come to us while George and I renovate the parsonage." So under these skillful and determined executors, the mean, contracted little dwelling grew into a commodious and charming rectory, which enabled the clergyman and his wife to have the people around them whenever they saw fit, and the gatherings at Mr. Lloyd's became a regular and much appreciated feature of parish life.

Nor were others besides themselves forgotten. Such an offering for missions, domestic and foreign, as responded to Mr. Lloyd's next appeal, had never before been sent from Allendale, where missionary objects and missionary subjects became as household words to the people.

Julia Nugget married a wealthy man in the city, went abroad, and seldom returned to her old home. Mabel, less perhaps to his family's satisfaction, became the wife of Charlie Bell, and Mr. Lloyd united in the bonds of matrimony Evelyn and George Hope. Both the latter loved the place and people, so Mr. Hope built a pretty little summer home in Allendale, where his wife spent much time very happily. Little ones came to add to the family joys, and so fond were Mr. and Mrs. Lloyd of Evelyn's children that the youngsters scarcely knew whether Grandpa Bell or Grandpa Lloyd was the real relative.

Mr. and Mrs. Lloyd's gentle influence seemed quietly to pervade the place. Mr. Phipps became almost amenable to the rector's ideas and wishes, and from the time of Minnie's death Mrs. Simms was an altered woman, and where irritation and heart-burning had formerly existed, succeeded peace and tranquility.

Now and then, as the years flowed on, both pastor and people were agitated by the presence of strangers who had come to hear him preach with a view of calling him elsewhere. More than one place of importance was offered to and even pressed upon him. The Bishop himself once wrote: "Dear Lloyd, for your people's sake I would not suggest your moving, but in justice to yourself perhaps you ought to consider a more prominent and influential position. There is an ambition for a place of honor in our beloved Church which is not, I think, forbidden to us, and having done so good a work where you are, you might now, perhaps, entrust it to other hands."

But to these invitations the rector turned a deaf ear. "If I have been found worthy here," he said, "here I will remain." Occasionally, however, an impulse visited him again to seek some other and more strictly missionary field of labor. "I am afraid, dear," he would say to his wife, "we are too contented and live too luxuriously here." But she would always answer, "Robert, thee has done a good work here, and I think the Lord means

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thee to stay." Any suggestion of his leaving was met with such tears and lamentations as showed him how greatly he was beloved, and sent him home both proud and humbled under this good gift of his people's affection.

The factory hands also were a constant source of interest and occupation to him. Gathered from all quarters and of various nationalities, little concerned as many of them were with religious matters, they represented a difficult problem to deal with. But in the very fact that here he could feel himself to be doing real missionary work, was Mr. Lloyd's greatest comfort and strongest inducement to remain. Day after day he went in and out amongst them. Patiently he bore with indifference and even rudeness, or listened to long stories of their past history or present grievances. So far as lay in his power, he helped them in difficulties, but tried to teach them the better lesson of learning to help themselves. He stood by their sick beds, he joined them in marriage, he baptized their children, he buried their dead, and his influence among them for good grew ever more marked. He gathered together a faithful little band of men and women who gladly assisted him in his work and supplemented all his endeavors. He started a Sunday school in their midst, and in time a little chapel was erected, in which he held service at stated intervals. "It is the poor folk that keep me here, more than the well-to-do ones, much as I love them," he said smilingly one day.

"Then, dear heart," answered his wife, "be satisfied. Thy labor now is equal to thy strength, and I know the Lord of the harvest will grant thee many sheaves." So passed the years of a faithful ministry which, despite trials and vicissitudes, was a crown and blessing both to pastor and people.

"I ain't always agreed with him," said Mr. Phipps, "but I do say Mr. Lloyd's a first-rate man, and I ain't sayin' nothin' against them as went before him, neither."

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Mr. White was a good man and more like Mr. Lloyd than the others, if he'd a been spared. Mr. Bryson wasn't more'n half bad, if he was a little heady. Mr. Meadows I didn't care for so much, but some liked him, and poor ole Mrs. Grant give him all she had. But Mr. Lloyd is more he people's choice than any of 'em, and as to my Marthy Ann, she sets such store by him and his wife, she'd be just heart-broken if they ever was to leave us."

THE END.

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.

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. Address

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162 Washington St.,
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A Sermon for Boys

BY FAYE HUNTINGTON

"Where's Lillian?" asked Lillian's mamma, coming out to the broad side veranda where Karl and Cousin Tom were swinging lazily back and forth in their hammocks.

"Oh, I saw her going across the meadow with Czar and Don Pedro. She had a paper bag which I dare say was filled with Mrs. Haskins' doughnuts," replied Karl, reaching out and drawing forward a rocker for his mother. Karl Webster never forgot to be courteous.

Mrs. Webster seated herself, and for a while she kept time with the swaying hammocks, and enjoyed the quiet of the summer afternoon. Presently she said, with a little anxiety in her tones:

"Karl, it seems to me that you are not getting much color, nor making muscle very fast. I hoped this country living would put some strength into you."

"I don't get very rugged, that's a fact!" replied Karl.

"You won't be fit to go back to school in the fall at this rate. I believe you ought to be taking some sort of a tonic! I don't see what is the matter; with such good country board and fresh, pure air, and going to bed early, you ought to be growing strong like Tom. I'd give almost anything to see you able to match your strength against his."

"I'll tell you what is the matter," said Tom, bringing himself to a sitting posture and resting his feet upon the floor. "Karl, you needn't shake your head at me; I am going to say it! Aunt Nannie, Karl smokes too many cigarettes."

"Nonsense!" said Karl, half angrily, "I don't smoke any, to speak of."

"I'd like to see the fellow who does it if you don't, that's all!" retorted Tom. "If you will break off smoking for six months you will get color and muscle fast enough."

"What stuff!"

"It isn't stuff, and you know it!" persisted Tom; "the trouble is you can't do it."

"Can't do what?"

"You can't stop."

"I tell you, Tom Wheeler, I can stop any time I please."

"Why don't you?"

"Because I don't see any reason for taking the trouble."

Tom laughed. "Then you own it would be a trouble?"

"I don't own any such thing. You know I didn't mean that. It wouldn't be any trouble, but of course I wouldn't smoke unless I enjoyed it, and I do not propose to give up the pleasure of a good smoke without reasons for doing so."

"I could give you several good reasons," said Tom, quietly.

"Well, let's have them. You have been aching to preach ever since you came, and now let's have it out." Karl spoke half angrily, and Mrs. Webster, fearing a quarrel, said:

"Now, boys, don't get into an argument. I wish that Karl wouldn't smoke; but I can tell you, Tom, it will not do any good to argue with him, and you will both get excited and end in a dispute."

"Oh, no, Aunt Nannie! don't worry; we won't quarrel, but since Karl has given me a chance, I am going to tell him a thing or two."

"It's all right! Mamma, we promise not to quarrel; I want to hear what kind of sermon this young academic can preach! Go ahead, Tom!"

Tom left the hammock and stood leaning, boy-fashion, against one of the veranda pillars, and I must confess that his hands were thrust into his pockets. He looked straight at the floor for a moment as if he expected to find the heads of his sermon written out there, then he looked up with a queer smile and began:

"Well, in the first place, it is an expensive habit. It costs like everything—you complained the other day that you were out of pocket money, and to my certain knowledge you have spent more for cigarettes since we came here than I have for everything else, and I don't think I have been very saving, either. A boy can't afford to smoke unless he has a pile of money; and the worst of it is, the habit grows, and the more you spend the more you have to!"

"Go ahead! You are making out quite a sermon!" and Karl shifted his position slightly, as if to turn his face away from his mother's gaze.

"Well, in the second place, it is a very injurious habit."

"I don't see how you make that out. There is my father—he smokes, and he is the very picture of health. If I am not strong, it does not follow that it is be-

cause I smoke a little. There's baby Bess—next thing you'll say she smokes, for she is as thin and pale as I am. Clara and Lillian take after papa, they are strong and rugged, while Bess and I are like mamma,"

"Hold on!" said Tom; "I have something to say on that point. I have heard my father say that Uncle Chester never smoked until he went into the army after he was grown up, and it does make a difference whether one smokes before he gets his growth and his manhood's strength."

"Well, you have an ingenious way of putting things, I must say; got any more arguments?"

"Oh, yes! I am saving the strongest for the wind up. Cigarette smoking has caused a great many boys and young men to die miserable deaths. And you know as well as I do that several great men have died of cancer in the throat or mouth caused by smoking. And, Karl, another thing; mother never lets Daisy be with any one who smokes, and I have noticed that baby Bess is always hanging about you; you hold her while you smoke and she breathes the smoke of your cigarette; maybe that has something to do with her being so thin and pale as well as you."

Mrs. Webster's face wore a startled expression. Was that which her nephew was saying true? If so, it was time for her to interfere. Tom continued: "Now, Karl, just one thing more. It is a habit that is disagreeable to a great many people. Once in awhile you hear some one say that they like the odor of a cigar, but as a rule people who do not smoke, especially ladies, dislike it very much. For my part, I am too fond of the good opinion of other people to run the risk of disgusting some one to whom I would like to be agreeable, by getting steeped in tobacco."

"Well, I must say you are a plain spoken fellow! Where did you get all that knowledge on the subject? Seems to me you are talking rather beyond your years—pretty well for a sophomore in the academic!"

* * * * *

That evening Karl stood alone on the veranda, when his mother, coming out to him, laid her hand on his arm and began to speak. "Karl, I have been thinking about what Tom said this afternoon."

"Mother, you needn't think about it; I'm converted! My cigarette case lies over there somewhere in the brush heap they are going to light some of this evening! I'll own to you that it will be hard work, but I can and I will!"

And he did!—*Temperance Banner.*

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A Prince of Philanthropy

BY THE RT. REV. WILLIAM F. NICHOLS

It is one of Bacon's "antitheta" that "To enjoy happiness is a great good; but to be able to confer it also on others is a greater still." He applied it to empire. He suggested it as a maxim for royalty, as a good thought for one who occupies high inherited position, with its vast possibilities for weal or woe in the State. Princely, rather than private, application was in his mind to give the old truth a new setting.

In an age when wealth power is even greater than government power, America, by no figure of speech, has princes of many kinds. Measured in any fair way you please, there are in almost all of our American cities of size, men who have more real sovereignty than dozen of kings who have made history. The principality of great wealth under our modern conditions is, in point of influence, as potential and real as royal sway; and we indeed call the men of such principalities kings of this and kings of that.

The late Mr. George W. Childs was a man with a principality. He could influence presidents in the White House, and presidents in great railway headquarters. He could nominate to cabinet offices and to first-class foreign offices. He could influence great labor organizations. But he never could have done this simply because he was a prince of wealth. Men who fondly heeded and consulted him would have defied him had he been a mere plutocrat. He never could have done it solely because he had the great principedom that a powerful city newspaper confers. The hiding of his power was not in his bank-book, but the stubs of his check-book; not in his big income, but in his big heart. His principality was that one of philanthropy, far rarer than that of wealth. It is important to understand this, in order to appreciate how effectually and how truly he was a missionary to millionaires—an apostle for that devising of liberal things which, thank God, works in our own Church and city, and elsewhere in our country among the very rich. Indeed, great and manifold as were his benefactions to the poor, he certainly was singularly and surpassingly the truest kind of a philanthropist to the rich. He could speak as well as set the example, and speak as others could not. More than once has he first opened the hearts of millionaires round him to the real happiness of conferring happiness on others. It might be some man who had fallen into that chronic habit of accumulation and of taking the short cut against imposition and the annoyance of appeals, by ignoring them all. The millions, we will say, were rolling up, and the heart was hardening into the "money-heart." By that kindly manner which was irresistible, Mr. Childs would sometimes go to such a man and say—and his missionary credentials were indisputable—"Now, what good are all your millions doing you? Why pile all this up just to leave it behind? Here is such and such an institution. Fifty thousand dollars will put it on its feet. And if you will only get your hand in in some such way as this, you'll be a happier man than you have been for years." We do not, of course, pretend to give the exact words, but more than once, some such off-hand dealing, we remember, left thoughts with contemporaries that had their outcome in gifts to institutions from surprising quarters. And the givers found the supply for that real poverty of rich men's hearts in a new joy of living. They

learned that to be able to confer happiness on others was that greater happiness in which the prince in philanthropy ranks so far above the prince of wealth. No hungry man that Mr. Childs ever fed, recognized him more fully, we may well as believe, the true philanthropist, than did they.

This seems to us to be the leading lesson of his life and of his everywhere lamented death. Other thoughts of him rush in upon one who is saddened at the loss of a dear personal friend—thoughts of what he was to his friends, and to his home life, and to his guests—to every one about him in the daily relations of life. But these are not for public print. They go rather to share the sorrow and the prayers of her who so happily shared in his home and his plans.

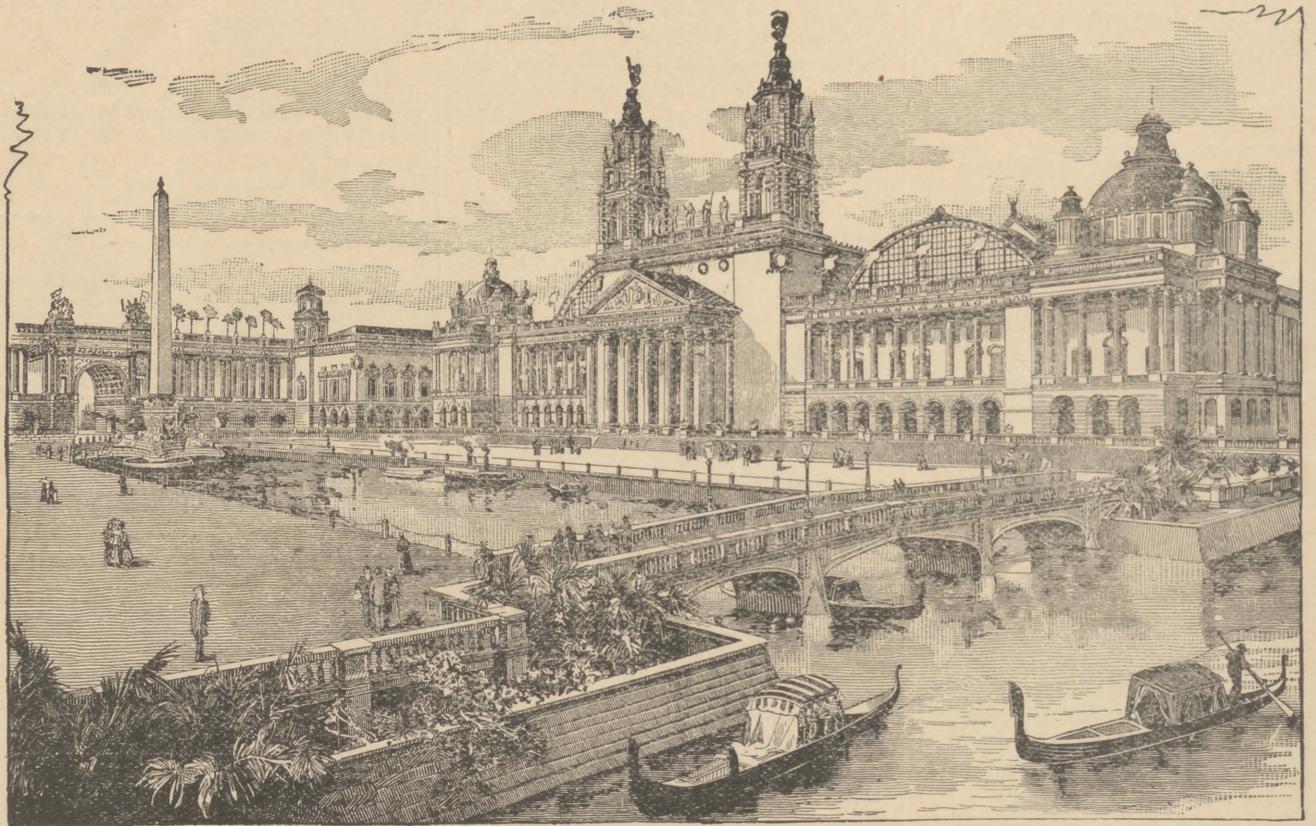
The Prayer Book Cross he gave us should now be doubly precious to Californians, associated as it is with his latest days on earth, and with the name of one whom our whole country so widely and so truly mourns.—The Pacific Churchman.

THERE is a woman of "gentle blood", a baroness, who gives her life for the prisoners of Finland. She lives with the prisoners months at a time, spends from ten to twelve hours a day with them, eats the same food as they do, and finds out what they think—their loves and hates and hopes. Here is an illustration of what is meant by "consecration"—a word now used so frequently, and, it is to be feared, so flippantly. But this is a case of real, not verbal, consecration, and God has blessed this woman's labors among the criminals of Finland, quite a large number having been brought to Christ through her ministrations.—The Lutheran World.

Advertisement for Beecham's Pills. Text: "Many diseases arise from one cause—blood impurity. Beecham's Pills (Tasteless) Purify the blood and, thus, go to the root of many maladies." Includes a circular logo with "WORTH A GUINEA A BOX" and "25 cents a box."

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Impending Dissolution

From *The Northwestern Christian Advocate*

According to no less an authority than the editor of a Madras vernacular newspaper, who is at the same time an "astute, staunch, and orthodox Brahmin of a renowned priestly family," Hinduism is on its deathbed. "We entertain," he says, "no more any hope for that religion which we consider dearer to us than life. * * Every moment our dear mother (Hinduism) is expected to breathe her last." The reason assigned for this belief is that there are native Christians who have declared "a terrible crusade" against the entire fabric of Hinduism and that "many men of splendid education" propose allying themselves with Christianity, whose influence will be all-powerful in hastening the dissolution of the old faith. Accepting this statement with some allowance for editorial temperament, it is still true that the influence of Christianity is rapidly gaining ground among the thoughtful leaders of heathen religions. Even a mixed system like the Brahmo Somaj is a witness to the desire for better things prevailing in the Orient, and when the futility of such a compromise has been demonstrated, as it must soon be, there can be no doubt that the trend will not be backward into the gloom of the old faith but forward into the sunny radiance of the religion of the Son of God. Mohammedanism is the only aggressive missionary religion outside of Christianity. But its area of conquest is very limited, and whatever power it has is derived from the elements which it holds in common with, and has borrowed from, Christianity. The old faiths have maintained themselves solely because nothing better and, in most instances, nothing different has come within the native range of vision. Religious change is made slowly; but that these faiths should remain as they are is impossible. They have had a long and thorough trial; they have failed in that nicest and most conclusive test of improving the condition of the poor; they have kept civilization stationary and stunted; they have persecuted without purifying their most conscientious devotees; and they have failed utterly in developing a high morality, a spirituality such as is the object and intent of all religion. However imperfectly the average Christian may represent his religion, he is a marked advance on the average heathen; and the general condition of Christian nations is, in spite of their practical heathenism, a vast improvement upon that of pagan nations. The Christian religion has demonstrated its power in the western nations; and the eastern nations are now as never before seeing that the essential difference between the East and West is the difference between paganism and Christianity. Christianity was born in the Orient; it has special oriental adaptations; and it will not be long before the Orient in grateful and glad obedience will submit itself to the benign and gracious dominion of Him who is God over all, blessed forever.

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Nine miles from city limits, 22 trains daily. Send for plat, full particulars and references. **Orland Park Land Association, Chicago.** Room 1202, 100 Washington Street, (Title and Trust Bldg.).

Absolutely secure Life Insurance, at 60 per cent of usual rate. **MASSACHUSETTS BENEFIT LIFE ASSOCIATION.** 53 State St., Boston, Mass. Send for Circular.

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72 Broadway, New York. Send for lists of city, county, and school district bonds, netting from 3 1/2 per cent. to 6 1/2 per cent. Bonds delivered to purchasers wherever desired, free of expense.

THERE IS NO WINTER THERE.

Blizzard to-day, to-morrow a thaw: Vilest weather you ever saw. Get on a Wabash train and go Where there is no "beautiful snow." Avoid the chilling blasts so raw By going to Hot Springs, Arkansas.

FOR OVER FIFTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

TO CALIFORNIA

The Santa Fe has established a low first-class excursion rate to Los Angeles, San Diego, and San Francisco, Cal., and return. The California Limited on the Santa Fe Route, which leaves Chicago every night at 8:30, carries Pullman vestibuled sleepers without change to Los Angeles, San Diego, and San Francisco, and this is the only line that furnishes such accommodations. Excursion tickets are also sold to Hawaiian Islands, Australia, India, China, Japan, and Around the World. Send for copy of illustrated descriptive book, To California and Back. It is free. For cost of tickets, and all other information, call upon the nearest agency of the Santa Fe Route, or write to Jno. J. Byrne, 719 Monadnock Block, Chicago.

MOTHER GOOSE UP TO DATE.

There was an old woman who lived in a shoe; When the cold weather came she knew what to do. She took all her kids and gave them a lark In the way of a journey to Hot Springs, "Ark." With such sterling good sense it is needless to say She went to Hot Springs on the Wabash Railway. Send postal card to Wabash Office, 201 Clark St., for handsome book telling all about Hot Springs.

A wonderful stomach corrector—BEECHAM'S PILLS.

Church Newspapers

Again the Bishop asks "how many of us take a Church paper?" A weekly Church paper? If not, why not? Are we too poor? Better save on the dailies, and weeklies, and monthlies that lie so thick on our tables. If we cannot afford it, cannot we club with our neighbors and pass the papers round? Do we not think it worth while? Such a paper not worth reading and paying for? Try it awhile and see. You will find it gives as much for the money as any paper you buy. You will find that the news of Christian work, missionary information, the suggestive discussion of great and important topics that are to be gotten from a good Church paper are worth more than neighborhood gossip and local "personals," even more than the account of the murders and robberies and bank failures of the civilized world, yes, and worth more than even the wholesome and needful information that comes to us through the enterprise of the daily paper. We do not undervalue the merits of the general newspaper. Men and women who do not use it are likely to be dangerously ignorant of many things they should know, although those who read it through and through are too apt to know a good many things they would be better off not to know. But all one can say about the use of secular papers only makes stronger the fact of the great need of religious information and intelligent interest in the progress of religion. So again we urge you, all who read this paper, to take a larger one also and take time to read it. It will help you.—*Bishop Brooke in The Oklahoma Churchman.*

Financial News

REPORTED FOR THE LIVING CHURCH

The stock market has shown a great deal of firmness this week, and while prices have not advanced on any large scale, there has been more legitimate buying. Railroad earnings for the month of January being much better than was expected, people are picking up courage and coming into the market. The roads have not done so well in gross earnings as they did a year ago, by any means, but some of them have reduced their expenses to such an enormous extent as to show an actual net gain. Thus the Chicago, Burlington & Quincy reports a decrease in gross earnings for January of \$415,000, but with net returns of \$72,000.

Some uneasiness was felt to-day when announcement was made of the gold shipment to Paris to the amount of \$1,250,000, as it was surmised in some quarters that it was the forerunner of another European draft on our gold, similar to the one of last summer. This conjecture would naturally arise in the minds of those believing that the Bland seigniorage measure will become a law. However, this is naturally our season for shipping gold, and at present fears on this score are not well founded.

The bank statement to-day shows an increase in deposits of \$1,001,200. But a decrease in loans brings the surplus reserve up \$1,011,400 for the week. The reserve is \$75,778,890 above legal requirements.

Money quiet at 1/2 per cent. to 1 1/2 per cent. for brokers' balances. Time money, 3 per cent. to 4 per cent. per annum.

New York, March 3, 1894.

A NEW COOKING SCHOOL

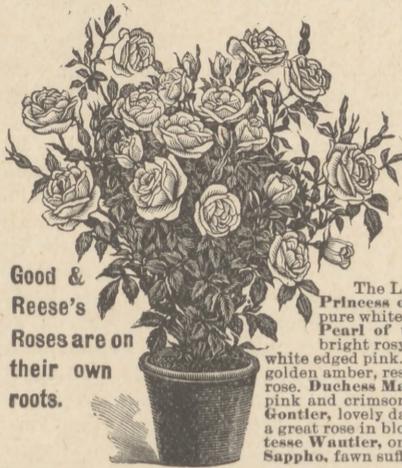
has been started, which, recognizing the importance of having plenty of milk on hand for cooking purposes, has found its requirements fully met by Borden's Peerless Brand Evaporated Cream, prepared by New York Condensed Milk Co. It highly endorses it.

THE HANDIEST THING IMAGINABLE

is Farrand & Votey's Daily Memorandum Calendar. This handsome little book contains ample space for daily jottings, and a fund of useful information. It will be sent on receipt of ten cents for postage. Write Farrand & Votey Organ Co., Detroit, Mich.

CHOICE ROSES AT 5 Cts.

OUR RAINBOW COLLECTION OF 20 ROSES FOR \$1. PREPAID BY MAIL.



Good & Reese's Roses are on their own roots.

The roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this summer either in pots or planted in yard. They are hardy, ever bloomers. We send instructions with each order how to plant and care for them. Please examine the below list of 20 choice fragrant monthly roses, and see if you can duplicate them anywhere for an amount so small as \$1. They are nearly all new kinds.—We guarantee them to reach you in good condition, and we also guarantee them to be the best dollar's worth of roses you have ever purchased. THE RAINBOW COLLECTION OF 20 ROSES FOR ONE DOLLAR MUST BE ORDERED COMPLETE.

The List.—Bridesmaid, the best pink rose by far ever introduced. Princess of Wales, amber yellow, deepening to orange. Snowflake, pure white, always in bloom. Princess de Radziwell, lovely coral red. Pearl of the Gardens, deep golden yellow. Beauty of Stapleford, bright rosy crimson. Queen of Fragrance, in clusters of six to ten roses, white edged pink. Rheingold, beautiful shades of saffron and tawn. Sunset, golden amber, resembles an "afterglow." Dr. Grill, copper yellow and fawn rose. Duchess Marie Immaculata, an intermingling of bronze, orange, yellow, pink and crimson. Lady Castlereagh, soft rosy crimson and yellow. Papa Gontier, lovely dark red. Star of Gold, the queen of all yellow roses. Waban, a great rose in bloom all the time. Lady Stanley, great garden rose. Viscontesse Wantier, one of the best roses grown. Cleopatra, soft shell pink, lovely. Sappho, fawn suffused with red. Letty Coles, very chaste and beautiful.

THE PROOF OF THE PUDDING IS IN THE EATING.

Ballinger, Texas, Nov. 29. The GOOD & REESE CO., Springfield, O. Gentlemen: The 20 ever blooming roses you sent me for \$1. arrived yesterday in the most splendid condition, and allow me to say that I was absolutely surprised at the size of the stalks and the amount, length and thriftiness of the roots. I have wondered many times how you could afford to send out such roses for such a small price. Every home in the land should have their yard full of ever blooming roses at this price.

Pittsburgh, Pa., Sept. 20, 1893. The GOOD & REESE CO., Springfield, O. Gentlemen: I wish to thank you for the excellent assortment of roses contained in your Rainbow Collection. On May 3, I planted them, 19 of them lived. About six of them bloomed in June, since which all have bloomed either monthly or perpetual, true to their color. On Sept. 1, I counted 106 buds and blooms on the 19 roses. They were much admired by my friends and neighbors, and allow me to thank you for furnishing this source of pleasure so cheaply. Very respectfully, E. D. SMITH, 82 Fifth Avenue.

We will also send our Iron Clad Collection of 12 Hardy Roses, all different colors, \$1. Try a set. 20 Chrysantheums, all prize winners, \$1. 16 Geraniums, double and single, flowered and scented, \$1. 12 choice Begonias, different kinds, \$1. 40 packets choice Flower Seeds, all different kinds, \$1. Our handsome, illustrated, 152-page Catalogue, describing above Roses, Plants and all Seeds, mailed for 10c. stamps. Don't place your order before seeing our prices. WE CAN SAVE YOU MONEY. We have large two year old Roses for immediate effect. Liberal Premiums to club raisers, or how to get your seeds and plants free. We are the LARGEST ROSE CROWERS IN THE WORLD. Our sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds, you want the very best. Try us. Address: GOOD & REESE CO., Box 103 Champion City Greenhouses, Springfield, Ohio.

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JOHN A. SALZER SEED & LA CROSSE WIS.

Vaughan's Seeds

The best Seed Book for 1894 is VAUGHAN'S GARDENING ILLUSTRATED. It tells the whole story of Gardening to date. Splendid colored plates of the Cannas, Pansies and Sweet Peas, on which we received highest awards at the World's Fair. It tells you about Money in Vegetables in the Home Garden, and contains valuable gardening hints for a hard times' year. We mail:

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Do Not fail to send an order from our Fall Catalogue in order to receive FREE a New Year's present of a 200 page illustrated book of Horticulture. **JOHN LEWIS CHILDS,** Floral Park N. Y.

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New scientific invention, entirely different in construction from all other devices. Assist the deaf when all other devices fail, and where medical skill has given no relief. They are safe, comfortable, and invisible; have no wire or string attachment. Write for pamphlet. **WILSON EAR DRUM CO.,** Menton this Paper. LOUISVILLE, KY.

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SCARLET FEVER, COLDS, CATARRH, MEASLES, Etc.,

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GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.

THE MOST PERFECT OF PENS.

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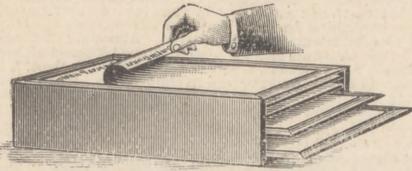
Macbeth's "pearl top" and "pearl glass" lamp-chimneys are carefully made of clear tough glass; they fit, and get the utmost light from the lamp, and they last until some accident breaks them.

"Pearl top" and "pearl glass" are trade-marks. Look out for them and you needn't be an expert.

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Miscellaneous

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PETER MÖLLER'S NORWEGIAN COD LIVER OIL

Is clear, sweet, sound and free from disagreeable taste and smell—a product obtained after years of scientific research. It is

Absolutely Pure

as it existed in the hepatic cells of the living fish; hence perfectly digestible, causing no after-taste or nausea. In flat, oval bottles, only, hermetically sealed and dated. All Druggists.

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Map of the United States

A large, handsome Map of the United States, mounted, and suitable for office and home use is issued by the Burlington Route. Copies will be mailed to any address, on receipt of fifteen cents in postage, by P. S. EUSTIS, Gen'l Pass. Agent, C. B. & Q. R. R., Chicago, Ill.

When To Fight Moths

A great mistake which the housekeeper makes is to await the heat of the summer before watching for moths. It is the worm that she should be on the lookout for, which hatches out of the egg, and as the egg is hardly perceptible to the naked eye (a mere white speck like the point of a pin), the danger is passed over unseen. It is now a clearly defined fact that there are three distinct species of wool-destroying moths common in this country. The commonest species are light brown in color. They begin to appear late in April, and may occasionally be seen fitting about as late as August. They pair off, and the female then searches for suitable places for the deposition of her eggs, working her way into dark corners, crevices of the walls, cracks in the floor, or deep in the folds of garments, apparently choosing by instinct the least conspicuous places. The moth lays from 18 to 140 eggs at a time. From these eggs hatch, in a period from three to seven days, the white, soft body larvæ of worms, all of which begin to make a case for themselves from the fragments of the cloth upon which they feed. The case is in the shape of a hollow troll. The worm reaches its full growth in thirty-six days, and then, crawling into some yet more protected spot, remains torpid during the whole winter within its case, which by this time is thickened and fastened at either end and is the full-sized cocoon. It is the thirty-six days period, from the time that the eggs were laid to the time that the worm or grub reaches full size, that the damage is done. After a thorough airing of a woolen fabric, for the purpose of driving out any concealed moth (for a moth abhors light), and after time has been given to the development of any concealed egg, you may be reasonably sure that there is nothing harmful on the fabric; then it is as safe done up in a paper parcel as it would be if saturated and buried beneath all the anti-moth remedies in existence. —Jenness Miller Illus. Monthly.

THERE are several varieties of moths which are destroyers of wearing apparel. Those best known in this country are the ordinary small silver-winged insect, the parent of the tiny, smooth, brown grub which is the depredator; and the buffalo moth, a larger, more hardy and more voracious creature, wedge shaped, black and woolly, which not only devours furs, flannels, and carpets, but feathers, and sometimes silk-and-wool goods as well. Some idea of its destroying capacity may be gathered from the fact that within four weeks' time a cream-white double shawl of fine Chuddah, was eaten into absolute worthlessness, portions as large as the palm of the hand being taken out as cleanly as though cut with scissors. Moths prefer goods without dye, and consequently attack white articles first; but dyes do not, as a rule, interfere seriously with their appetites.

It is generally supposed that moths begin their work at the coming of warm weather, and through confidence in this theory, many a garment is neglected until the eggs are deposited in its folds, when it is carefully packed away, and the moths are left undisturbed to devour it. In large houses and steam-heated buildings, seems to lose its count of the seasons, and flies at all times of the year. A number of moth-flies are seen in December, January, and February, and more or less injury is done to garments during the mild days of those months. Moths will work in carpets the year round if the floors are warm, and the utmost care should be taken that valuable articles are not left in clothespresses or cupboards which are adjacent to heated chimneys.

While it is difficult to dislodge the moth once the egg has been laid, it is much less so to keep it away. There are many odors which are offensive to it, and which will, under ordinary circumstances, keep it at a distance. It is not, however, safe to trust to these altogether, although used in connection with other preventives, they are no doubt of some value. If before the moth eggs are laid, furs and woollens be thoroughly beaten with a light rattan or cane, and put away in any close receptacle, there is every reason to believe that they will come out unharmed when cold weather sets in. That camphor, tar-paper, cedar, or any other strongly-scented article will, if used alone, keep moths away from woolen garments, there is good reason to doubt. One practical housekeeper declares that she has had garments utterly destroyed in a chest where she had placed a surplus stock of several pounds of camphor gum. The cover did not fit the chest closely; but, following tradition, she took it for granted that camphor would keep them out. Owners of cedar chests and closets have been equally unfortunate; and too-trusting householders have purchased their experience in a somewhat expensive way.—Boston Budget.

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IVORY SOAP 99 44/100% PURE FOR THE BABY.

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