

The Living Church

A Weekly Record of its News its Work and its Thought

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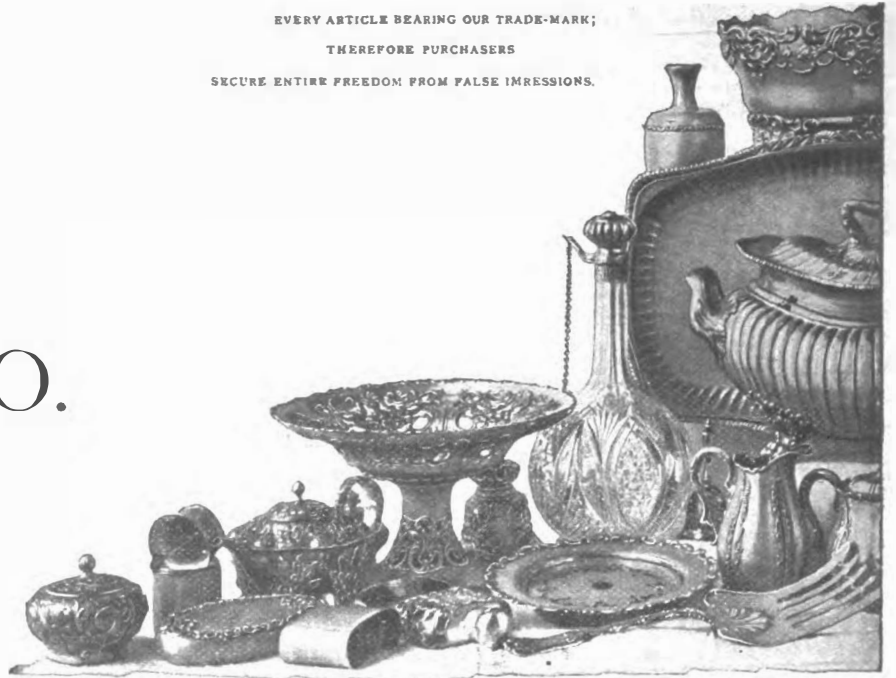
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The Living Church

Saturday, March 9, 1895

News and Notes

THE good work set on foot at St. Paul's cathedral under the enlightened rule of Dean Church and the company of able men who have now for many years formed the Chapter of the great Anglican temple, goes on with new adaptations to the highest needs of the people. Courses of lectures to men are one of the latest features. A course on the Church Catechism has been given by the Rev. N. M. Morgan-Brown. The Catechism has been treated not simply as a form of instruction for young children, but as setting forth for all Christians the fundamental points of faith and practice. A second course will be begun by Canon Scott-Holland in March, on the Gospel of St. John. It is said that the lectures have been very successful. Nothing more useful can be imagined than such methods of systematic instruction.

WE hope our readers will be pleased with the provision we have made for special Lenten reading, in addition to the usual variety of other seasons. The translation of St. Thomas on the Creed (which, by the way, is from the pen of the Rev. J. W. Hyde, of Danvers, Mass.) will be especially valued at this time when new meanings are being read into the old words by some within the Church and by many more outside. Aquinas shows very clearly how the Creed was interpreted in his day. Some editorial suggestions about Lent will doubtless find a welcome in the homes and hearts of our people; and the admirable papers, "Thoughts for Lent," by Miss Caroline Little, will supply just the reading that is needed in the family circle. If our Sunday school teachers have failed to note and use the "Monographs of Church History," they should look up or send for the back numbers of the series and give their classes the benefit. Dr. Locke's "Five Minute Talks," we hope, will continue to charm and instruct far beyond this present season.

THE new Americanizing policy of the Roman Church crops out in various significant ways. Of course Archbishop Ireland, the ablest leader of this movement, is frequently in evidence. His address in Chicago on Washington's Birthday was received with general favor and applause. He also attended the Union League banquet the same day, although a Friday, and responded to the toast, "The Churchman as a citizen." By this word, "Churchman," seems to have been meant a religious man, irrespective of the character of the religion. A short time ago Father Doyle, of the Paulists, lectured to the students of the Union Theological School (Presbyterian), in New York City. On Quinquagesima Sunday, the Rt. Rev. John A. Waterson, R. C. Bishop of Columbus, Ohio, addressed a large meeting of the Young Men's Christian Association. It is said to have been the first time a Roman Catholic clergyman has appeared under such auspices. The Bishop spoke on "Christian citizenship."

A MEMBER of Parliament, addressing an audience at Cardiff in Wales, asked if anybody had ever heard of "entombed miners repeating collects from the Anglican Liturgy or hymns they had learned at Llandaff cathedral." Rather they would sing the old Welsh hymns which they had learned in the Dissenting chapels. It appears that he was not very well informed on the subject of the Welsh hymns which he imagined to be the offspring of Dissent. They are, in fact, the common property of Welsh Christianity and are sung in church and chapel alike. Further, the most eminent of the hymn writers were members of the Church. It is true they were also Methodists, but this was in the days when Welsh Methodism was still a religious society within the Church. Of the substance of the hymns themselves, a Welsh writer says that in the hands of the composers, "life was breathed into the dry bones of creeds and doctrines—life so intense and fervent that it burst forth into song—the

doctrines of the Church of England became poetry, and the liturgy of the Book of Common Prayer became the divine songs of the Hymn Book."

THE occurrence of the Gould-Castellane marriage in the season of the Lenten fast, under the auspices of the highest Roman Catholic authorities, has excited much curiosity as to the attitude of that Communion towards the great penitential season of the Church. Every one knows that the canons of the Catholic Church forbid marriages at this time. It is therefore explained in the usual tone of commiseration for Protestant ignorance, that it is an entire mistake to suppose that the Roman clergy are debarred from celebrating marriages in Lent. Any Catholic, it is said, may marry in Lent, but no nuptial Masses can be celebrated in church during that period. Nothing is more certain, we suppose, than that the Lenten restriction upon marriage had quite a different bearing from this. The distinction has evidently been devised to meet the occasion. When one reads, in addition to this, that the Archbishop, in the first week of Lent, sat down to a highly elaborate dinner at the house of the prospective bride, the question suggests itself, what has become of Lenten observance in that Communion which claims to be most devoted to ancient customs of piety and devotion? When an archbishop sets such an example, what is to be expected of people in general?

A VERY beneficent institution, and one well worthy of imitation in our own cities, is the London Police Court mission. It is managed by the Church of England Temperance Society. A meeting was recently held at the Mansion House under the presidency of the Bishop of London, at which the annual report was read, showing a remarkable record of work accomplished. For instance, 12,460 visits were made to offenders, or in their interest, and to the police courts; 2,827 persons were put in a position to live honestly and soberly; 1,207 girls and women were rescued from a life of shame; in 203 cases employers were induced to give an offender another trial. Besides this, clothing has been furnished in 1,533 cases, over 6,000 letters have been written, 291 lads have been provided for, and 1,600 persons have been helped. The mission has also founded a labor home for men and a shelter for boys. The Bishop of London, in a short address, emphasized the importance of the mission and drew attention to the fact that every man rescued represented the restoration of four or five others who were saved from great privation, misery, and degradation. Mr. R. O. Lane, magistrate at the North London Police court, spoke of the great good done by the mission in rescuing young culprits. It made it possible for the administration of the law to be humanitarian by putting in the power of the magistrates the opportunity of exercising humanity, which they had not had before! Canon Wilberforce appealed for funds in support of the work. Is there not a suggestion here for the St. Andrew's Brotherhood in our own great cities?

THE Crerar legacy for a new library in Chicago was left, we believe, with no other condition than that it should not contain novels and similar works of fiction. With this exception it rests with the trustees to determine what special character, if any, shall attach to the new collection. It appears that after much deliberation it has been decided to make it distinctly a scientific library. There is, it is said, no such thing, in any broad sense, as a purely scientific library, in existence. Of course there are important scientific collections connected with institutions of learning both in Europe and America, but in the nature of things they are not and cannot be perfect. Their purpose is simply to supply the needs of their students, and for this end they are amply sufficient. But no one of them is adequate for the purposes of the scientific investigator in any special line of research. Many publications of great value, being issued in cheap form and often from obscure presses, fail to find their way into libraries of

this kind. For the ends to be fulfilled by a library which undertakes to meet the wants of the specialist in every branch and division of science, it will be necessary to have agents abroad on the watch for every bit of printed matter calculated to be of the least value to the student. In the library itself, it would be necessary to have expert assistants able to give precise information with regard to the books under their charge, and to indicate the relative value of the latest publications in each department of science. The task before the trustees of the Crerar fund is one of great interest and unusual difficulty, but well worth all the labor and pains which can possibly be devoted to it.

THE Cabrera case was one of the main topics of discussion in the Convocation of Canterbury. After an interesting debate in the Upper House, the bishops resolved that they would refuse to accept any responsibility in the matter until after the Lambeth Conference shall have examined the standards of doctrine of the "Reformed Church" in Spain, and shall have decided the grave question whether that Church is to be recognized as in communion with the Anglican Church. This motion was made by the Bishop of London and seconded by the Bishop of Gloucester and Bristol. It is regarded by the Church press as a rather lame conclusion and an easy method of shirking a disagreeable subject. No criticism of this kind could be made of the action of the clergy in the Lower House. They declared their deep concern at the action of the Irish prelates in consecrating Cabrera, first as contravening the action of the last Lambeth Conference, secondly, as disregarding the ordinary rules by which the jurisdiction of bishops has been ordinarily governed, and thirdly, as not attended with satisfactory evidence of the acceptance by Cabrera of the Faith as held by the Anglican Communion. They therefore ask the bishops to take measures to vindicate the integrity of the Church of England and clear her of responsibility in this matter. It is extremely interesting to observe in the action of both houses a sense of the growing importance of the Lambeth Conference, which is fast becoming recognized as a controlling power in the settlement of questions affecting the interests of the Anglican Communion at large.

THE quarterly report of the Palestine Exploration Fund is unusually interesting. It appears that, under the recently granted permit of the Ottoman Government, explorations for over 1,000 feet have shown a paved street and towers, while there has been found a gate with a sewer under it, which is identified as the "Dung Gate" of the prophet Nehemiah, and the Gate of the Essenes, mentioned by Josephus. It is believed that the wall exposed will be found to include the Pool of Siloam, though Josephus implied that Siloam was without the wall.—The sum total of Peter's Pence received at the Vatican has been for some years steadily declining. Italy gives less than any other Roman Catholic nation. France has hitherto given most. Some years ago the amount received from France was three million and a half francs; in 1893 it was only one million eight hundred thousand; and during the year just closed it did not amount to one million. It is said that, besides political reasons, the frauds in the exchequer of the Vatican that are constantly coming to light, and its rash speculations by which it lost over thirty millions of francs, have cooled the ardor of many of the wealthiest European Roman Catholic families, and account for this enormous diminution.—One of our subscribers who advertises for old stamps, says: "I am in it only for stamps that will pay—old issues. There is only vexation of spirit and delusion of soul in quantities—*quality* is the thing in stamps as in persons.—The smallest diocese in the world is that of St. Helena, whose bishop, the Rt. Rev. Thos. E. Welby, D.D., has jurisdiction over only three clergy. The episcopal income amounts to hardly \$900 a year."

New York City

Trinity Hospital, though small in size, has cared for over 300 patients during the past year.

The rector of the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, has taken out naturalization papers.

Ash Wednesday was observed by large congregations in most of the parish churches and chapels of the city.

The superintendency of the City Mission Society has passed into the hands of the Rev. Geo. F. Nelson, of Grace chapel.

Mr. John Steele Tuttle, a member of Trinity chapel, died Saturday, Feb. 23d. He was formerly a vestryman of the parish church at Stapleton, Staten Island.

A feature of Lent will be a course of Bible readings on the prophets, given by Miss Smiley, on Mondays, at St. Agnes' chapel, of Trinity parish.

The rector of Trinity church, the Rev. Dr. Morgan Dix, is recovering from the effects of a severe cold, which has confined him to his house for several days, and still holds him prisoner.

In our mention, last week, of the election of officers for the Nashotah League, an error was made in the name of the secretary and treasurer. Mr. David A. Storer is the gentleman who holds that position.

On Monday, March 4th, Bishop Talbot, of Wyoming, conducted the Quiet Hour at the Church Missions House, in the course under the auspices of the Church Parochial Missions Society.

Announcement is made of engagements to be married, by two of the leading rectors of the city, the Rev. Dr. Henry Mottet, of the church of the Holy Communion, and the Rev. Dr. E. Walpole Warren, of the church of the Holy Trinity.

Bishop Potter, preaching on Ash Wednesday at St. Thomas' church, the Rev. Dr. J. W. Brown, rector, opened a special course of services to be continued in that church during Lent, by leading clergy, under the auspices of the parish chapter of the Brotherhood of St. Andrew.

At Grace church, the Rev. Dr. Wm. R. Huntington will, on the Sunday afternoons of Lent, discuss a series of themes: March 3d, "Can we be non-committal in religion?" March 10th, "The multitude of counselors;" March 17th, "The reticence of Jesus;" March 24th, "Christ's contribution to human life;" March 31st, "The transfiguration of self-sacrifice."

On Sunday, Feb. 24th, the Rev. Drs. Morgan Dix, John C. Eccleston, Geo. S. Baker, and the Rev. Brockholst Morgan officiated at a special service of the Sons of the Revolution, to commemorate the 163d birthday of Washington. At vespers, on the same day, the Daughters of the American Revolution attended Trinity church in a body. A sermon was preached by the Rev. Dr. J. N. Steele.

On Monday, Feb. 25th, the chime of bells at the chapel of the General Theological Seminary rang in commemoration of the death of Mr. and Mrs. Samuel Verplank Hoffman. The chapel having been erected by the Very Rev. Dean Hoffman in memory of his parents, the trustees of the seminary have directed that their deaths be annually commemorated by the ringing of the bells.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the sexton has for some time noticed that the poor box seemed to be tampered with. On Monday morning, Feb. 25th, a watch kept, at the suggestion of the rector, resulted in the arrest of a well-dressed young man who was discovered in the act of prying open the box with a lever. At the police court he refused to tell his name, but was held for examination, pending trial for robbery.

At Trinity church, Mr. Price, who has been a useful member of the choir for 20 years, has retired from it. A very excellent bass, Mr. Bott, from Litchfield cathedral, will take his place. At a very pretty ceremony, 11 young girls recently received medals in connection with St. Mary's guild. There was a procession of 65 girls, preceded by the vested choir, with banner and processional cross. An address was made by one of the parish clergy.

At St. Michael's church, the Rev. Dr. Peters, rector, a special service was held on the evening of Saturday, March 2d, under the auspices of St. Michael's Chapter of the Church Association for the Advancement of Labor. Bishop Potter presided. Problems under which the "East Side" of the city is suffering, were presented to those in attendance, who were residents of the "West Side." Several working people made addresses.

At the chapel of the church of the Ascension, a most unusual feature of Lent is a course of six lectures on "The oldest religion of India," by Mme. Zenaide A. Ragozin, a member of several learned societies. The course is under the auspices of Mrs. Ben Ali Haggin and various other persons. At this church, the rector, the Rev. Percy S. Grant, has selected for the themes of his Sunday evening lectures during Lent, the religious leaders of "other denominations," Jonathan Edwards, Roger Williams, John Wesley, Emmanuel Swedenborg, Thomas Chalmers, and Thomas Arnold.

James Marsland Lawton, a member of Grace church, died Feb. 20th at his home, 37 Fifth ave., aged 65 years. He was a son of George Lawton, of Lancashire, England, and Hannah Allen, of the old Allen family of New York, from whom Allen st. is named, as it passed through the grounds of the old homestead. He went to Cuba at the age of 14, and subsequently established the well-known house of Lawton Bros., of New York and Havana. He was a member of the Church Club, the Historical Society, the Geographical Society, the Museum of Art and the Genealogical Society. Mr. Lawton married Miss Eba Anderson, a daughter of the late General Robert Anderson. Funeral services were held at Grace church on the 23d inst., and the interment was at West Point, N. Y.

St. Michael's Home at Mamaroneck, in the suburbs, a branch of the Midnight Mission of this city, has now reached the full extent of its capacity, and can extend its work only by increasing and assuring its funds. The Sisters in charge desire means for building and supporting an additional cottage for the special purpose of a probation house for new-comers. The inmates of the institution are not those committed by the courts, but are brought by their own parents or guardians, or through the influence of the clergy. It is considered advisable to separate new-comers from those who have already received the benefits of the institution. The new building will probably cost about \$5,000. The inmates are taught household and laundry work; also all kinds of needlework and embroidery. Suitable places are found for all who prove themselves worthy.

At St. Chrysostom's chapel, the Rev. Thomas Henry Sill, vicar, a course of popular free lectures under the auspices of the workingmen's guild was successfully brought to a close Monday evening, Feb. 25th, by Col. Wright, of Peekskill Military School, who took for his subject "The capture of Fort Fisher." Previous lectures of the course were of exceptional interest. Ex Judge Pittman spoke of "Landslides and Avalanches," Dr. Tansley of "Vaccination," Mr. Jas. B. Sill, of "Berlin," illustrated with lantern views, the Rev. Cazon Knowles gave "An evening's pleasure," illustrated admirably by violin, piano and song, and Mr. Robert Ashworth discussed "The saloon in New York and how to check it."

At the parish house of the church of All Angels, the Rev. Dr. Hoffman, rector, a course of lectures of an unusual character is being delivered. The lecturers and themes are: Wm. Hamilton Gibson, the artist, on "Mysteries of the flowers;" the Rev. Dr. S. D. McConnell, of Philadelphia, on "The religious problem of the United States;" Prof. H. H. Boyesen, of Columbia College, on "Russian novelists and nihilists;" Prof. Chas. Sprague Smith on "In the footsteps of the Norsemen;" Mr. Alexander Black, a picture representation; Prof. Chas. S. Smith, "The Forest of Fontainebleau and its art interpreters;" Mr. Roberts Harper on "Around the world in a man-o'-war." This course was begun just before Lent, and is intended to be of a popular character. The Lenten services and addresses at this church include special preachers, among whom are Rev. Drs. Krans, Smith, and Shipman.

The edifice of the church of the Annunciation, the Rev. Prof. Seabury, rector, was sold at foreclosure, Tuesday, Feb. 26th. The announcement of sale attracted a large assemblage. Up to the last moment effort was made to save the property, which has fallen into relative disuse in consequence of the removal of families from the neighborhood. The sale was made on a first mortgage for \$16,000, with accrued interest of \$1,250. A second mortgage for \$50,000 is held by Trinity church corporation, which, without its will, was made a party to the litigation. The total incumbrances on the property amounted to \$70,000. In the sale the altar, font, pews, and other church fixtures were not included. The purchase was for \$120,000, leaving about \$50,000 clear in the hands of the corporation. An option of two weeks is allowed. Unless redeemed, the property will be converted into a business edifice. Efforts have been made to unite with St. Ann's church.

At the General Theological Seminary, the first of the Bishop Paddock lectures for the present season, was delivered on the evening of the first Tuesday in Lent, by the Rev. Dr. R. B. Fairbairn, warden of St. Stephen's College, Annandale. The general subject is: "The Unity of the Faith as influenced by speculative philosophy and logical deduction." The special theme Tuesday evening was: "The office of reason in the study of theology." Next week the theme will be, "The exercise of the dogmatic office by the Church." The third lecture, to be delivered Tuesday evening, March 19th, will be on "Roman doctrine, a system of rationalism." The fourth, to be given March 26th, will treat of "Augustine, Aquinas, and Calvin." On April 2nd, the lecturer will discuss "New England theology, the product of metaphysics." The course will close on the evening of Tuesday, April 9th, with a consideration of "The Historical Creed illustrated in the Offices of the Prayer Book."

At St. Bartholomew's church, the Rev. Dr. Greer, rector, a special meeting of the Woman's Auxiliary of the Board of Missions of the church was held on Thursday, Feb. 28th. The Rev. Yung Kiung Yen made an address upon Chinese missions; the Rev. Jules Provost, of Alaska, the Rev. Wm.

V. Tunnell, warden of King Hall, Washington, D. C., and others also made addresses. The practical school for Rescue Workers in this parish bids fair to be a success. The lectures were begun, to a goodly number, March 1st, and are being delivered by the following experienced people: Rev. Dr. McGrew, one of the assistants of the parish, who has had a wide missionary experience in this city and in British India; Rev. Braddin Hamilton, another of Dr. Greer's assistants, who has been three years minister for the public department of charities of the city of New York, and who went to England in '92 under the direction of the New York city government, to view and report on the methods of dealing with the lower classes in the city of London; Mr. Hamilton also worked in Toybee Hall, in East London, while a student in Cambridge University, England. S. H. Hadley, of Water st. Rescue Mission, will also give his ideas to the students of rescue work.

The new Order of Brothers of the Church has put forth a statement of its work of five months among all classes and creeds, in practical effort to reach and influence for good, boys and young men. The order aids in work in St. Chrysostom's chapel, of Trinity parish, but is not limited to any parish lines. There are already some 200 boys and young men under the influence of the clubs and organisms of the order. There are four lay brothers at work, and a candidate seeking admission. There is work enough for many additional members, but the priory is not large, and the growth of the order may be hindered unless larger accommodations become possible. In the priory are a couple of recreation rooms, where about 50 boys are entertained daily, with games and other forms of amusement after school hours. These rooms are attractively fitted up, and are crowded to their utmost capacity at the recreation hours. The support of the work has come from a few friends, but is insufficient, notwithstanding the Brothers give themselves freely to their tasks. Appeal is made for larger funds to permit of adequate maintenance, and of needed enlargements of edifices.

The plans for the additions to the Sloane Maternity Hospital, to cost \$200,000, and the additions to the Vanderbilt Clinic and the College of Physicians and Surgeons, to cost \$300,000, which were provided by the recent gifts of the Vanderbilt family to Columbia College, already announced in the columns of THE LIVING CHURCH, have been completed, and the work of excavation for the new buildings has been begun. The group of buildings will present an unbroken front in 59th and 60th sts, the main entrance being through a spacious courtyard opening in 10th ave. With the new additions the combined structure will be one of the finest edifices devoted to anatomy in the world. The alterations in the Sloane Maternity Hospital will consist of an addition of two stories to the present edifice, which is already four stories in height; and the addition of a new extension fronting 60th st., and completely filling the space now vacant between the hospital and the college building. The new building will be six stories high; and of the same general class of architecture as the present structure. With some changes in the internal arrangements of the buildings, the capacity of the institution will be more than doubled. In addition to the rooms for the patients, there will be accommodations for the students and the instructors on duty from time to time. The Vanderbilt Clinic which at present occupies the plot of ground at 59th st. and 10th ave., will be extended to the eastward, and will cover entirely the plot of ground lying between the clinic and the medical school, the extension connecting the two. Surmounting the building will be a tower fitted with a clock and bell. To the east of the present college building a third addition to the plant will be made. The new structure is to be a four-story building, covering a plot of ground 100 by 50 feet. The entire space will be devoted to anatomy, including museums of comparative and human anatomy. The upper floor will be devoted to laboratories for advanced students and instructors. The entire group of buildings will be lighted with electric lights and heated with steam.

At the East Side House an aggregate circulation of 20,000 was reached in the free library during last year, the most popular works being novels and historical and biographical works or books of travel. The former superintendent is studying for Holy Orders, after an experience of nearly three years in this work, and he has been succeeded in the management by Mr. Clarence Gordon who, with his wife, is resident on the premises. The property has improved much during the past twelve months, partly in consequence of work given to the unemployed. Among the improvements is the gift of a summer house from President Seth Low, LL. D., of Columbia College. The facilities for healthful amusement of the poor have been greatly increased, and during last year were put in use by an average of 350 persons daily. A slight debt has been incurred of \$1,500. The administration is one of economy, but the expenses average about \$5,000 annually, and should be increased to provide for new lines of work. Classes on Sunday afternoon and a kitchen garden class are among the things contemplated for the near future. The clubs for boys, girls, and women, are all in a flourishing condition. A club for men outgrew the accommodations of the house, and

has set up elsewhere for itself, maintaining friendly relations. It will soon be succeeded by another men's club, and already there is a men's literary union. The whole object of the institution is to provide a centre of wholesome attractions and good influences for a population of more than a quarter of a million, which has been singularly destitute of places of amusement of an unobjectionable character, and on account of its poverty inclined to congregate in the saloons. Beside the facilities of the house, much outside work is done towards bettering the community, by looking after the sanitary condition of the streets and tenements, by providing work for the unemployed, and by courses of instruction open to all classes, and popular lectures on themes of practical interest and value. There is need for an increased number of volunteer workers, especially for women who will assist in forming and maintaining new classes and organizations for women and girls.

Philadelphia

At Christ church mission, Franklinville, the Rev. T. J. Taylor, priest in charge, a very successful Lenten Mission was held during the week ending ad inst. At the 4 o'clock service for children the church was crowded each day. During Lent there will be special services every Tuesday and Friday at 8 A. M.

The closing service, during the present winter, for non-church goers, was largely attended at the Park Theatre on the 24th ult. After the opening devotional service by the Rev. J. Edgar Johnson, an address was made by the Rev. G. Woolsey Hodge, who was followed by the Rev. Dr. W. W. Newton, of Pittsfield, Mass.

Several charitably disposed Churchwomen during the last week of February departed this life, and their various gifts are thus announced: Mrs. Sarah G. de la Cuesta gives \$50 each to the Dorcas Society of St. James' church, to St. Luke's Home, to the Seamen's Mission, and to Bishop Hare for Niobrara. Elizabeth Madison bequeathed her residuary estate to the church of the Crucifixion, of which she was a member. Mrs. Mary D. Fox, who died recently at Champ-lott, her country seat, left a very large estate, the will being admitted to probate on the 27th ult. The Episcopal Hospital gets \$10,000, and the same amount is left to that most worthy charity, the trustees of the Christmas Fund for disabled clergymen, and the widows and children of deceased clergymen. The Indian Rights' Association, which is largely under the fostering care of the Church, is also remembered by a legacy of \$5,000. Other bequests to non-sectarian charities were also included in the will.

Chicago

St. Peter's church, Lake View, is now practically completed outside, and work is progressing rapidly on the interior.

On Sunday, March 3rd, the Bishop of Springfield visited St. Alban's church in the morning and St. Paul's in the evening, administering the rite of Confirmation and preaching.

St. Gabriel's school has been fortunate in securing a house well adapted to its work, at 1304 W. Adams st., whence it removed last month. In the present building it is well equipped as a home school for little children.

On Sunday morning, March 3d, the Rev. Jos. Rushton, city missionary, made a special address on behalf of missions in the church of our Savior, and the offering was given toward the building fund for St. George's mission, Grand Crossing.

The Lent noon-day services in Central Music Hall were conducted on Ash Wednesday and the three following days of last week, by the Rev. Jos. Rushton. The increased attendance this year shows a growing interest in these services.

The first service in the neighborhood of Humboldt Park was held last Sunday afternoon in a hall on Armitage ave. The service was conducted by the Rev. Jos. Rushton, assisted by Mr. Bissett, lay-reader. The attendance was very encouraging, and after the service a meeting was held, at which it was decided to hold a service every Sunday afternoon at three o'clock. The prospect seems most encouraging for a growing mission in this important field.

Two novel and interesting entertainments have recently been given at Evanston for the benefit of the Church Home for Orphans, 433t Ellis ave. They consisted of short, bright stories written by request for the occasion, by leading children's authors. These stories were read or told by children's lovers in a most charming manner. Beautiful music lent variety. It is hoped the same entertainment will be repeated in several other suburbs very soon. It will be well supported both for itself and the cause which is a very worthy one. The contributors were: Marguerite Bouvet, Theodora R. Jenness, Elizabeth T. Corbett, Andrea Hofer Proudfoot, L. E. Chittenden, Mrs. George A. Pauli, Emily Huntington Miller, etc.

On Thursday, March 7, at the monthly meeting of the officers and members of the Woman's Auxiliary, which begins

at 12 o'clock, and is held at the Church Club rooms, 510 Masonic Temple, Bishop Graves, of the missionary jurisdiction of the Platte, will be present and speak of his work.

A Welsh service, commemorative of St. David, was held at the cathedral on the afternoon of Sunday, March 3, the Sunday next following St. David's Day. Evensong was sung by the priest in charge and the cathedral choir. The lessons were read in Welsh and the closing collects intoned in his native tongue by the Rev. J. Wynne Jones, who also preached a very practical sermon, setting forth the virtues of St. David and proposing them for the emulation of his countrymen. The anthem was the "Hallelujah Chorus" sung by the choir, assisted by the Cambrian male and ladies choruses. A congregation quite filling the cathedral joined heartily in the service. This annually recurring service at the Cathedral is one which year by year grows in interest and influence. In the evening, at the Monthly Musical Service, the choir sang Stainer's sacred cantata, "The Crucifixion." Even in the face of the violent storm, a large congregation came together to participate in the artistic rendering of this most beautiful music.

Diocesan News

Connecticut

John William D. D., LL.D., Bishop

NEW LONDON.—At St. James' church, the Rev. A. P. Grint, Ph.D., rector, a most successful Mission has been held by the Rev. E. Walpole Warren, D.D., of New York. The Mission lasted ten days and the services attracted increasing congregations, so that at last scores were unable to enter the sacred building. The preaching, of course on unemotional lines, was powerful and singularly lucid, so that not only the parishioners, but the town as a whole, was profoundly affected. Unsolicited testimony was given by Congregationalists, Roman Catholics, and Baptists, of the Mission's influence and power.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop

Nelson S. Rulison, D.D., Asst. Bishop

The mid-winter session of the Archdeaconry of Reading was held in Trinity church, Pottsville, Feb. 18th. The opening service was held at 7:30; after the semi-choral Evening Prayer, the Rev. J. S. Morgan, lately come into the diocese from Kansas, preached an earnest sermon from the text, "There is a sound of abundance of rain," I Kings xviii: 41, applying the words to the promised outpouring of God's Holy Spirit upon all flesh. A short business session was held immediately at the close of this service. The only matter of interest apart from the ordinary routine was the appointment of a committee to consider the advisability of returning to the old system of holding quarterly meetings, instead of pursuing the newly-adopted method of two meetings a year. At an adjourned meeting held next day, the committee reported recommending that three meetings of the archdeaconry be held annually, one each in October, January, and April (or May, following fourth Sunday after Easter), and their report was unanimously adopted. Tuesday, at the request of a majority of the members of the archdeaconry, was observed as a quiet day, with public and private devotions, and "Conciones ad Clerum" by Bishop Rulison. Beginning with the early Celebration at 7:30 in the morning, the clergy were in the church almost continuously from that time until five in the afternoon. Breakfast was served in the hotel adjoining the church, and luncheon by the ladies in the Sunday School room. The original arrangements were somewhat changed during the morning hour by the holding of a public service of ordination—recorded elsewhere in our columns. In the afternoon Bishop Rulison delivered a series of very pointed and profitable addresses on the duties and privileges of ministers, and was warmly thanked afterwards for his timely words. In the evening, with a large attendance of both priests and people, a stirring service was held. The Rev. Fred. C. Cowper preached from St. Luke vi: 40. "The disciple is not above his master; but every one that is perfect shall be as his master." The Rev. Messrs. Bridgman, Twing, and Dalrymple made five-minute addresses on practical topics, and Bishop Rulison closed with an earnest admonition to the laity in regard to their duties, particularly their attitude towards worship and public services generally. An informal meeting was held afterwards at the rectory, where topics of special interest were discussed with mutual profit.

MT. CARMEL.—St. Stephen's parish was recently much benefited by the visit of the Rev. John Graham and the vested choir from Trinity church, Shamokin. The small building where services are held was early crowded to overflowing, and members were unable to gain admittance, some remaining outside in the cold. An able, interesting address was delivered by the visiting clergyman, excellent music was furnished by the choristers, and the evening was altogether one long to be remembered by the Rev. Mr.

Cowper, minister in charge, and his faithful people. Under the auspices of the Ladies' Guild of St. Stephen's parish, Palmer Cox's "Brownies in Fairyland" was successfully presented in the Opera House on Jan. 29th and 30th. The gross receipts were \$240, and the net returns to the church have materially augmented its financial resources. The evidences of quickened life in this parish and the associated mission at Centralia are abundant and gratifying.

Southern Ohio

Boyd Vincent, D.D., Bishop

The opening service of the meeting of the Columbus Deanery was held in All Saints' church, Portsmouth, on the evening of Feb. 11th, when an address was made by Archdeacon Edwards on the subject of "Early missions in Ohio and results." The Rev. Alfred R. Taylor read a paper on "Early missions in the Southwest and results." The Rev. William E. Rambo spoke on "Results and promise of the Church's mission work in China." At 9 A. M. the next day an eloquent sermon was preached by the Rev. Edward G. Murphy, followed by a celebration of the Holy Communion. Then came a business session, when Archdeacon Edwards gave a hopeful account of his new mission at New Lexington. The Rev. William H. Hampton reported that the mission started by him at West Ironton was growing rapidly, and that the room where the mission met was too small, as there was a regular attendance of 150 scholars in the Sunday school. The Rev. E. G. Murphy reported the outlook at St. Andrew's mission, Chillicothe, as very encouraging, both in the interest manifested and the number attending. The Rev. Geo. P. Torrence was elected a member of the missionary committee from the Columbus deanery. In the afternoon the Rev. John H. Ely read a paper on "Giving bishops the power of appointment to vacant rectorships." The Rev. Ephraim Watt read an essay on "The best preparation for Confirmation." Both papers called forth many helpful suggestions in the discussion that followed. In the evening a missionary service was held, when addresses were made by Bishop Vincent, Archdeacon Edwards, Rev. E. G. Murphy and Rev. William H. Hampton.

On the evening of Feb. 13th, at College Hall, Cincinnati, the Rev. Dudley W. Rhodes, D.D., delivered an instructive and eloquent lecture before the Unity Club on the subject of "The grounds for belief in the Episcopal Church."

Bishop Vincent, who has traveled extensively in Alaska, delivered an interesting lecture on that country, illustrating it with stereopticon views, on the evening of Feb. 22. The lecture was for the benefit of Our Girls' Society, of the church of the Advent, Cincinnati.

The Rev. William T. Manning, who a few weeks ago took charge of Trinity church, Cincinnati, has already made many improvements in the interior of the church, adding greatly to its Churchly appearance. At the chancel end a platform has been built the entire width of the church, and raised two feet, upon which is erected a central arch surmounted by a cross over the chancel, with choir stalls on either side. The altar has been raised and is approached by three steps. A re-table has been added to the altar, and a credence table placed in position. A sacristy has been built containing cupboards for vestments, etc. A Boys Club and a sewing school have been started. In every way an excellent work is being done and the outlook is very promising.

Maryland

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

THE BISHOP'S APPOINTMENTS

MARCH

- 8. 8 P. M., St. Mary's, Baltimore.
- 10, 11 A. M., St. John's, Washington; 4 P. M., Christ church Georgetown; 7 P. M., St. Mary's chapel.
- 12-13. Theological examinations.
- 15. 8 P. M., St. James' First African church, Baltimore.
- 17. Baltimore, 11 A. M., Grace church; P. M., St. Paul's.
- 18. 8 P. M., St. Barnabas', Baltimore.
- 19. 7:30 P. M., St. Michael and All Angels', Washington.
- 20. 7:30 P. M., Grace church, Georgetown.
- 21. 7:30 P. M., Trinity, Washington.
- 22. 8 P. M., Holy Comforter, Baltimore.
- 24. Baltimore, 11 A. M., Christ church; 4 P. M., St. Luke's; 8 P. M., Holy Trinity.
- 26. Committee of Missions.
- 27. 8 P. M., church of the Messiah, Baltimore.
- 28. 8 P. M., Emmanuel, Baltimore.
- 31. Washington, 11 A. M., St. Thomas'; 4 P. M., Ascension; 7:30 P. M., Incarnation.

BALTIMORE.—Mr. Beirne Lay, of the Baltimore bar, has accepted a position in St. Paul's School, near Concord, N. H. His brother, the Rev. George Lay, is one of the masters of the school. Bishop Paret was unable to fill his appointments Sunday, Feb. 24th, on account of being confined to his home with an attack of grippe.

ANNAPOLIS.—A memorial window will be placed in St. Anne's church, the Rev. Wm. S. Southgate, D. D., rector, by Lieut. W. P. Clason, U. S. N., retired, to the memory of Capt. Thomas Sands and wife, the parents of Mrs. Clason.

EMMORTON.—The Rev. Wm. F. Brand, S. T. D., rector of St. Mary's church, is suffering from a paralytic stroke, the second sustained in recent years. Mr. Brand is widely

known, and a year ago celebrated the 50th anniversary of his ordination as priest, at St. Mary's church, of which he has been rector for 45 years.

WASHINGTON, D. C.,—The Churchman's League has arranged for a course of addresses on the subject of "The Christian man," on the first five Tuesday evenings in Lent, as follows: "The Christian man in society," the Rev. George Wm. Douglas, D. D., S. T. D., St. John's church, March 5th; "The Christian man in the parish," the Rt. Rev. William Paret, D. D., LL. D., church of the Ascension, March 12th; "The Christian man in politics," the Rt. Rev. Leighton Coleman, S. T. D., LL. D., St. Paul's church, March, 19th; "The Christian man in the family," the Rt. Rev. Alfred M. Randolph, D. D., LL. D., church of the Epiphany, March 26th; "The Christian man in business," the Rev. William B. Bodine, D. D., Trinity church, April ad. The general public are invited to attend..

Alabama

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

The Governor of Alabama has appointed Bishop Jackson a trustee of the proposed industrial school for white girls.

A branch of the Woman's Auxiliary has just been formed in the church of the Holy Comforter, Montgomery, which will become an important addition to the working force of the parish. The rector's Bible class, which meets Friday afternoon, is well attended, and much interest is manifested in a course of lectures on the Acts of the Apostles, which are being given by the rector, the Rev. R. P. Williams. This course will run through this year and the next.

The Montgomery Convocation met in St. John's church, Montgomery, Jan. 8 and 9th. All the clergy were present except the Rev. D. F. Hoke, of Auburn, who was kept away by the sickness of his brother.

The Daughters of the King, of Christ church, Tuscaloosa, have raised \$100 towards purchasing new pews for the church. The children's missionary society has raised \$34 for diocesan missions, and nearly as much more has been contributed by the Sunday school.

The Rev. Douglass C. Peabody, formerly rector of Emmanuel church, Rockford, diocese of Chicago, has entered upon the charge of Trinity church, Mobile, to which he was recently called. Trinity has just completed a new rectory at a cost of \$3,500, all of which has been paid except a few hundred dollars.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Keaben Hale, D. D., LL. D., Bishop of Cairo

There is sincere rejoicing throughout the diocese at the publication of the Declaration, since it so completely justifies the attitude of Bishop Seymour in relation to the affairs of the Church as represented in one of the eastern dioceses.

BLOOMINGTON.—The church of St. Matthew, the Rev. Frederic E. J. Lloyd, rector, is in a flourishing condition. During the past year new and very handsome choir stalls have been placed in the sanctuary, a new rectory has been built and the church heated with steam. The congregations have very much increased, and a decided interest is being taken in Church affairs. The singing of the large vested choir attracts many to the services. The rector is the choir-master. A ten days' Mission commenced on Ash Wednesday, the rector conducting the Mission himself. The Holy Communion is celebrated every morning at 7:30, followed by a brief meditation; Evensong at 4:30, with an instruction, and a mission service at 7:30, with a sermon. Bishop Seymour will visit the parish on Maundy Thursday for Confirmation, there will be at least 12 candidates, and he will also conduct the Three Hour Service on Good Friday.

LINCOLN.—The new rector, the Rev. J. Hodder, is already making himself felt in Trinity parish. He is said to be an active worker and an aggressive Churchman. The parish sustained a great loss in the resignation of the Rev. Wemyss Smith, removed to the diocese of Ohio.

SPRINGFIELD.—Christ church is still without a rector. The Rev. J. C. White, bishop's chaplain, is meeting with great success in his work at Springfield and Waverly, and many are being brought into the Church. At the pro-cathedral, Ven. Archdeacon Taylor, rector, the same steady loyal Catholic work is being carried on that has ever been characteristic of the parish since the present rector assumed charge.

Central New York

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

SYRACUSE.—Trinity church has just received from Mr. Oscar Luetke, the art metal worker, New York, a brass litany desk, the gift of Mrs. E. S. Babcock, in sacred memory of her daughters Lillie S. and M. Nettie Babcock, who died in New York city May, 14th and July 31st, 1888. It is a beautiful piece of work and reflects much credit on the taste and skill of Mr. Luetke.

Southern Virginia

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

A few years ago a small band of Church people residing in and about Chatham, and possessed of very limited means, determined to build a church. The result was the completion of one of the most beautiful little village churches in Virginia. At that time there were about 40 communicants in a parish 1,500 square miles in extent, and this one church; now there are 300 communicants and four churches, and services are regularly held at nine different points. The last work has been to found the Chatham Episcopal Female School, to provide a high-grade education at a low cost. The president is the Rev. C. O. Pruden, rector of the parish.

Nebraska

George Worthington, S. T. D., LL. D., Bishop
THE BISHOP'S APPOINTMENTS

MARCH

17. Morning, De Witt; afternoon, Wilber.
24. Morning, St. John's, Omaha; evening, Plattsmouth.
- 27-28. Wahoo.
31. Morning, Lincoln; evening, Ashland.

APRIL

2. Evening, Pender.
3. Evening, Dakota City.
4. Evening, Hartington.
5. Evening, Wayne.
7. Omaha: Morning, the cathedral; evening, church of the Good Shepherd.
8. Evening, All Saints', Omaha.
9. " St. Andrew's, Omaha.
10. " St. Barnabas', "
11. " St. Matthias, "
14. Omaha: Morning, the cathedral; evening, St. Paul.
15. Evening, Cedar Rapids.
16. Evening, Albion.
17. Evening, Columbus.
18. Evening, Harvard.
21. Morning, South Omaha; evening, Florence.
24. Consecration of church, Palmer.
- 25-26. Other stations of the Rev. A. E. Marsh.
28. Morning, Falls City; evening, Wymore.
30. Morning, Consecration of church, Norfolk; evening, Consecration of church, Creighton.

MAY

1. Evening, Madison.
5. Morning, Nebraska City; evening, Auburn.
8. Evening, Decatur.
12. Morning, Fremont; evening, Blair.
15. The diocesan council, Omaha.

Albany

Wm. Crowell Doane, D. D., LL. D., Bishop

ALBANY.—A strong appeal for \$60,000 has been made for the purpose of erecting two new buildings in the place of the old Child's Hospital building, one to be occupied by the Sisters carrying on the good work, and the other building for St. Margaret's House, in order that more efficient care may be given to the sick children and babies.

SCHENECTADY.—At a meeting of the vestry of Christ church held recently, action was taken looking toward the erection of a parish house. The committee appointed to select an architect and procure plans are now at work, and the undertaking will soon be well under way.

AMSTERDAM.—On Feb. 7th, the first annual conference of the Council of the Diocesan Branch of the Brotherhood of St. Andrew, was held in St. Ann's church. In spite of the storm, there was a goodly attendance of the Brotherhood men. At 10:30 A. M., there was a celebration of the Holy Communion, with sermon by the Rev. H. R. Freeman. At 12 M., after devotions, a business meeting was held, encouraging reports were given, and officers were elected for the ensuing term. Evensong was said by the Rev. James Olmstead. The council closed its labors with hearty thanks to all who had made its stay pleasant.

Newark

Thomas Alfred Starkey, D. D., Bishop

The special preaching list for Lenten services at Grace church, Town-of-Union, includes the Rev. Drs. Jewett, Bradley, Richey, Walpole, Seabury, Sill, Riley, Body, and Canon Knowles, of New York City, and the Rev. Drs. Schuyler, of Orange; McGuffey, of Newtown; Roome, of Montclair, and Archdeacon Jenvey, of Jersey City. The special preaching covers the Sunday mornings and Tuesday evenings of Lent. The rector himself, the Rev. Horatio W. Hodson, begins the preaching on Ash Wednesday, and closes the list on Easter Day. He also preaches Sunday and Friday evenings during the Lenten season.

New York

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

RYE.—At Christ church a large congregation assembled Thursday, Feb. 28th, in celebration of the 200th anniversary of the first election of wardens and vestrymen of the parish. Many of those present were lineal descendants of the men whose names are identified with the Church's earliest history. Originally the parish was known as Grace church, and continued to be so called till about 1794, when the name was changed to Christ church. Thrice the church edifice of the parish has been destroyed by fire. The

present edifice was consecrated in 1869. Seven parishes have sprung from this parent church. There has been a succession of 25 rectors, the Ven. Archdeacon Kirkby, D. D., being the present incumbent. The commemoration service was conducted by Bishop Potter, assisted by Archdeacon Kirkby and other clergy, some of them representing daughter parishes as follows: The Ven. Archdeacon Van Kleeck, the Rev. Dr. Thomas R. Harris, and the Rev. Messrs. E. C. Burr, S. F. Holmes, F. B. Howden, and Chauncey B. Brewster. The Bishop was celebrant at the Eucharist. The musical part of the service was conducted by the choir of the parish, assisted by members of the choirs of St. Bartholomew's and St. James' churches, New York city, under the direction of Mr. Richard Henry Warren. The Bishop's address was of great interest in relation to the events commemorated. After the service, refreshments were served in the parish house. In the afternoon an historical address was delivered by Mr. Thomas T. Sherman, of the vestry. Addresses were also made by visiting clergy.

Fond du Lac

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

The long-cherished plans of Bishop Grafton are to be realized. A new, handsome, modern building is to be built for the school purposes of Grafton Hall. T. Buckler Chequer, of Baltimore, who designed the plans for the parish house and the decorations for the St. Augustine chapel, will complete the plans for the new building. Bishop Grafton's general idea is to have a large building, built, if possible, entirely of stone, and of a uniform style in exterior appearance with the cathedral and parish house. It is planned to have accommodations for 50 boarders, including school rooms, refectories, etc. The hot water system will be used for heating, and electric light will be supplied. The construction will be commenced in the spring. Grafton Hall is already an accredited school to the University of Wisconsin and has taken high rank as a thorough preparatory school. It is the ambition of Bishop Grafton and Warden Rogers, however, to see the school eventually grow into a woman's college doing regular collegiate work.

Virginia

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

John B. Newton, M. D., Assistant Bishop

The catalogue of the Theological Seminary of Virginia 1894-'95, shows the number of students to be 38, of whom 15 are seniors, 11 middlemen, and 12 juniors, coming from the following dioceses: Virginia, 17; Southern Virginia, 13; South Carolina, 2, and one each from West Virginia, Alabama, New York, Western New York, Missouri, and Rhode Island. The preparatory department having been discontinued, there are now about 20 men being educated at different colleges in the State, chiefly at Roanoke college, who expect to enter the Seminary.

The first meeting of the local council of the Brotherhood of St. Andrew in Alexandria was held in the parish hall of Christ church Feb. 8, and officers were elected for the ensuing year.

Feb. 20, the spring meeting of the James River convocation was begun at the church of the Holy Trinity, Richmond, by a devotional meeting for the clergy at 10 A. M., followed by Morning Prayer and Holy Communion at 11 A. M. The Rev. F. H. Stickney read an essay on "The revival work as it is conducted: is it productive of good results?" which was followed by a general discussion. The night service at 8 o'clock was conducted by Bishop Newton; the Rev. S. S. Hepburn delivered an interesting and instructive address on the "Difficulties and advantages of country work." The Rev. Dr. Powers made an address on diocesan mission work, giving some interesting facts in his connection. The ten churches of Richmond in 1894 gave less than \$2,000 to this work, while they gave \$3,500 the preceding year. On Feb. 21 a devotional meeting was followed by Morning Prayer at 11 A. M., and business session after luncheon. Forks church, Hanover Co., was selected as the place for the next meeting, Oct. 30 and 31. At 3 P. M. Evening Prayer was said with sermon by the Rev. Dr. Carmichael. The convocation is regarded as one of the best that has been held.

On Tuesday night, Feb. 26, an enthusiastic meeting of the entire Brotherhood of St. Andrew, of Richmond, was held at St. James' church, the members turning out in large force to hear the results of the work of the Committee recently appointed by the Local Council to arrange a daily half-hour mid-day service for men during Lent, in the business part of the city. The committee reported they had secured a large vacant store, fitted it up with seats, stoves, etc., printed cards for distribution, and large prominent cards to hang up all through the business portion of the city. Splendid addresses were made by the Rev. Dr. Carmichael and the Rev. F. S. Stickney. These services will be a half hour in length, including a ten-minute address, and will be conducted by the rectors of the various churches in the city.

Pennsylvania

Oz W. Whittaker, D.D., Bishop

NORRISTOWN—The convocation of Norristown assembled in St. John's church on the 21st ult. In the absence of the Rev. Dr. E. W. Appleton, President, who is in ill health, the chair was taken by the Rev. Isaac Gibson, rector of the parish. The Rev. Samuel Snelling was elected a member of the missionary committee *vice* Rev. Dr. Atkins, of Conshohocken, deceased; and the Rev. Mr. Gibson was chosen his successor on the committee in charge of the mission of the Epiphany at Royersford.

The matter of holding services at Lansdale was left to a committee to report at the June meeting of the convocation at Phoenixville. In the evening there was a public meeting held at St. John's, when addresses on missionary work were made by the Rev. Messrs. H. J. Cook, Edgar Campbell and Charles L. Cooder.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop

The Rev. F. M. Munson, of Emmanuel parish, New Castle, has been elected chaplain of the militia, *vice* Congressman-elect Willis, resigned. It is the first instance, in Delaware, of an office of this kind being held by a Churchman, such places having always been filled by ministers of the denominations.

Minnesota

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

The Rev. C. M. Pullen, of Austin, has suffered a bereavement in the death of his son Charles, a bright young man of much promise. The Rev. T. Currie has also suffered a similar misfortune in the death of his son Herbert, 16 years old.

St. Mary's Hall, Faribault, has just placed in the centre tower of the observatory, a telescope presented by Mr. Aspenwall, of New York.

MINNEAPOLIS.—On Sexagesima, Bishop Gilbert held the service of benediction of the new parish house of Gethsemane church. The building was formally "dedicated to the honor and glory of God, and the memory of the late Rt. Rev. David Buel Knickerbacker, D.D., the first rector of this parish," and given the name of "Knickerbacker Memorial Hall." This is the building in which it is expected the House of Bishops will hold its sessions next October. The church building of this parish has also been enlarged, remodeled, and re-decorated. For the sessions of the House of Deputies, temporary galleries will be erected, giving a seating capacity of about 1,400.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Bishop has recently confirmed as follows: Christ church, New Brighton, 6; St. John's mission, Allegheny, 9; St. Peter's, Butler, 12; the Good Shepherd, Hazelwood, 15; the Epiphany, Bellevue, 7; St. Mark's, Johnstown, 6; All Saints', Johnstown, 15; St. Stephen's, Sewickley, 4.

The Rev. Charles O'Meara has been transferred to the diocese of Ohio, and the Rev. E. H. Parnell received from the jurisdiction of Wyoming and Idaho.

The Southern Convocation met in the church of the Nativity, Crafton, on Monday evening, Feb. 18th, Bishop Hall, of Vermont, preaching a most impressive sermon. Bishop Whitehead and a total of 30 clergy of the convocation and neighborhood attended during the sessions. At 10 A. M. Tuesday Bishop Whitehead celebrated the Holy Communion, the Rev. J. D. Herron preaching an instructive sermon from St. Matthew xiii: 4. At 11:30 addresses were made on the vital subject, "How far should the Church interest herself in the temporal welfare of the people?" The earnest and stimulating words of the Rev. Drs. White, Mackay, Maxon, and Fidler crystallized in the conviction that no limit could be placed on the Church's reach in temporal effort, providing that the eternal welfare of the same people inspired the material interest. A generous dinner tendered by the women of the parish substantially prepared the clergy for the topic, "Down with the Church? Why not?" The Rev. A. Bannister gave reasons, historical and practical, why the Protestant Episcopal Church should go down, and was overwhelmed by the Rev. Messrs. Barber, Ensworth, Thompson, and others with reasons "Why not." At 4 P. M. followed papers by the Rev. Messrs. Pardee and McLure on "Reciprocity, clergy, and people." These papers were able and clever, as subsequent remarks by several others, closed by the Bishop, clearly testified. At 8 P. M. the discussion of the topic "Worse than infidels" opened a direct way for the Rev. Messrs. Kieffer, Grange, and the general missionary, the Rev. J. H. Barnard, to reach the hearts of many people with the needs of diocesan missions, enkindling new interest from the fire of their own resolutions for the future of this work. On Wednesday, Bishop Hall held a quiet day for the clergy of the convocation in the church of the Ascension, Pittsburgh, which was well attended and enjoyed. The next convocation will meet in St. Peter's church, Uniontown, about May 15th.

North Carolina

Jos. Blount Chesire, Jr., D.D., Bishop

The convocation of Charlotte met in the church of the Ascension, Hickory, Feb. 20th, continuing in session three days. The subjects for discussion were "Origin and history of the Church of England," "Personal holiness, 1, its beginning; 2, its growth; 3, its help in the Church," and "Forms of prayer—1, argument for them; 2, Scripturalness of the Prayer Book."

Missouri

Daniel S. Tuttle, D.D., Bishop

BISHOP'S APPOINTMENTS
MARCH

- 7. Wentzville.
- 8. Troy.
- 10. St. Louis: A. M., St. Paul's; evening, Epiphany.
- 17. St. Louis: A. M., St. John's; evening, Holy Innocent's.
- 24. St. Louis: A. M., Ascension; evening, St. James.
- 31. St. Louis: A. M., St. George's; evening, St. Andrew's.

APRIL

- 3. St. Augustine's, St. Louis.
- 5. St. Matthew's, St. Louis.
- 7. St. Louis: A. M., cathedral; P. M., St. Thomas'; evening, Grace.
- 11. St. Chrysostom's, St. Louis.
- 12. St. Stephen's, St. Louis.
- 14. St. Louis: A. M., Cathedral; evening, All Saints'.
- 16. 10 A. M., Schuyler Memorial House, meeting of Orphans' Home Association.
- 21. St. Louis: A. M., Holy Communion; evening, Trinity.
- 28. St. Louis: A. M., St. Peter's; evening, Redeemer.
- 30. Hannibal.

ST. LOUIS.—Noon-day Lenten services will be held every day during Lent, at 208 N. Third St., Gay's Central Building, from 12:05—12:30, under the auspices of the Brotherhood of St. Andrew. The Bishop will deliver the address on Feb. 27, March 2 and on April 1-6th; on the other days the following clergymen will speak: Rev. Messrs. P. G. Robert, G. Tuckerman, P. W. Fauntleroy and S. H. Green.

Ohio

Wm. Andrew Leonard, D.D., Bishop

LIMA.—Bishop Leonard visited Christ church, the Rev. C. B. Crawford, rector, Sunday, Feb. 17th, and confirmed a class of 11. This was a special visitation. The Bishop officiated both morning and evening. After Easter another class will be ready for the laying on of hands.

CLEVELAND.—In the presence of a large congregation, including representatives of nearly all the parishes of the city, St. Mark's church was consecrated by the Bishop of Ohio on the morning of Feb. 22d. The solemn service of consecration was followed by Morning Prayer and the Holy Communion. The Bishop preached with great power and earnestness from the text in Haggai 2. "And in this house shall I give peace, saith the Lord of Hosts." After the close of the service, the bishop and clergy, the vestry, choir, and members of the parish societies, repaired to the parish house, which was gaily decorated with palms and the national colors. Here a bountiful luncheon was served by the ladies of the aid society, assisted by the guild and others. The Bishop in his happiest style congratulated the rector, the Rev. Francis M. Hall, and people, on the consummation of their work in freeing the parish from its indebtedness, and the venerable rector of the church of the Holy Spirit gave some pleasant reminiscences. The rector paid a tribute to the memory of the late rector *emeritus*, the Rev. Lewis Burton, D.D., and to his wife, Mrs. Jane W. Burton, whose thoughtfulness and generosity made possible the payment of the debt. After the luncheon the Cleveland Clericus met in the guild room, where an interesting session was held.

United Lenten services of the Cleveland parishes will be held at Trinity cathedral Wednesday evenings. Subject of sermons: "The social law of God, as contained in the last six Commandments." Preachers: Bishops of the Church and distinguished clergymen from other cities.

Ten Years' Episcopate in Nebraska

On the evening of St. Matthias' Day Trinity Cathedral, Omaha, was densely crowded at a service commemorative of the tenth anniversary of Bishop Worthington's consecration.

It had been intended to present the Bishop with a pastoral staff, but after all the money had been collected it came to the Bishop's knowledge, and he so positively refused to accept it, or any other present, because of the financial difficulties through which the diocese is passing, that the money was returned to the donors. This compelled those who felt that the day should not go unmarked to devise some other means of recognizing the great obligations owing to the Bishop, and as it was known that the diocesan mission fund was exhausted, and the missionaries in arrears

of their salaries for nearly three months—a fact which weighed greatly upon the Bishop's mind—it was resolved to raise as much as possible of the \$1,500 which was deficient. All went to work with a will, and, to the surprise of all, the entire amount was raised and presented to the Bishop at the service of commemoration by the Dean, the Very Rev. C. H. Gardner. The proceedings were very interesting. All the clergy of the city were present; also the Rev. A. E. Marsh, of Central City, the Rev. Canons Burgess, of Plattsmouth, and Hewitt of Lincoln, and the Rev. E. J. Babcock, of the diocese of Iowa.

After Evensong Canon Whitmarsh read a statement: Of the 11 churches in Omaha (South Omaha included), nine have been built and the lands they stand on acquired since, ten years ago, Bishop Worthington was consecrated. Of the five rectories in Omaha, four have been built in the same period. A large parish house and parochial school has also been built in one of the city missions.

Of the 40 other churches in the diocese outside the see city, 24 have been built in the ten years, and the lands connected with most of them acquired. Of the 15 rectories outside Omaha, nine have been built in the same time. Four other churches not now in use, one destroyed by a cyclone, another (in Omaha) abandoned for a larger, have been built within this period, and two old churches have been turned into guild halls. During the first-half of the Bishop's episcopate seven churches (four of stone and all but two consecrated and free of debt) and one rectory were built, and their sites (save one) acquired in that part of the diocese now the jurisdiction of the Platte. In all, 44 churches, 14 rectories and a parish house and parochial school, the value of which with their lands (in all but four cases) and cost of improvements in other churches and rectories, cannot be estimated less than \$425,000, of which the secretary's imperfect records show not less than \$53,000 was given by the Bishop and his family.

Of the two diocesan institutions, Brownell Hall was valued at \$18,000 only, with an incumbrance of \$3,000, when Bishop Worthington entered on his episcopate. Since then the present fine building has been erected, and the value of the property now is \$165,000, with an incumbrance of \$10,000, having increased tenfold. The Clarkson Memorial Hospital property has increased between three and fourfold, being worth now, with endowments, about \$50,000.

A property valued at between \$2,000 and \$3,000 has been bought as the beginning of an endowment for the Aged and Infirm Clergy fund. The Episcopal Endowment fund has been increased by \$5,000.

A personal friend of the Bishop has bequeathed him \$10,000 as an endowment for whatever purpose within the diocese the Bishop may prefer.

The property in Nebraska City of the defunct Divinity School has been purchased as an endowment for the Theological Education Fund.

To-day the value of the Church property in the diocese is fully \$842,000, having increased, after all losses, \$542,000 in the ten years; viz., in churches, rectories, and their lands, \$334,000; in endowments, \$51,000; and in the lands, buildings, and furniture of the hospital and school, \$157,000; an increase, in spite of all depreciations, losses, and transfers to the Platte, of fully \$54,000 each year, with an incumbrance not exceeding \$70,000 on the whole, and that mainly on four large churches and on Brownell Hall.

This increase of property, especially of churches, implies an increase of laborers. At Bishop Worthington's consecration there were in the whole State only 20 clergymen actively employed (one to every 3,885 square miles). Now in the diocese alone are 33, besides the Bishop and one of Bishop Graves' clergy who gives a part of his time to one of our missions, (one to every 670 square miles) while within the old limits of the diocese, as it was ten years ago, there are now, instead of 20 working clergymen, 2 bishops and 46 priests and deacons. Bishop Worthington and his family have given from \$800 to \$1,500 each year for the support of the missionaries.

During the decade the Bishop has confirmed within the diocese 3,318 persons, ordained 15 deacons mainly educated by the diocese, and ordained 22 priests, baptized 5,034, married 884, and buried 1,305. Contributions for parochial purposes, \$698,916; for diocesan purposes, \$66,866; for all purposes, a total of \$783,575.

Several industrial schools and a parochial school have been established, and are vigorously sustained in Omaha; also a refuge for fallen women under the care of Sisters of St. Monica.

The communicants number 3,700, with 300 teachers and 3,000 scholars in the Sunday schools of about 60 parishes and missions.

Warm addresses of congratulation and affection were delivered by Canons Hewitt and Doherty, and the Bishop's tender, loving response was a fitting crown to the whole proceedings.

On the following evening a reception was given by the Bishop and Mrs. Worthington to the diocesan officers and clergy. A most enjoyable evening to all.

The Bishop received a large number of letters and telegrams of congratulation and affection from bishops, the Detroit clergy, and hosts of old friends all over the land,

The Living Church

Chicago, March 9, 1895

Rev. C. W. Lemingwell, Editor and Proprietor

Subscription price, in advance, \$2.00 a year. Subscribers sending \$3.00 may extend their own subscription one year and pay for one new one.

The Bishop of New York having said, in a letter to *The New York Tribune*, that he was "permitted to say that the Presiding Bishop, and not any other, was the author" of the Pastoral, the Bishop of Albany, at the request of the Bishop of Connecticut, the Presiding Bishop, supplements the statement of Bishop Potter. Bishop Doane says that the two topics treated of, *viz.*, the Incarnation and the Inspiration of the Holy Scripture, were definitely committed to the committee by the Bishops in Council. The method adopted by the committee was as follows: Each member was requested to send in to the Presiding Bishop any matter which, in his judgment, ought to be included in the Pastoral. On receipt of these communications, the Presiding Bishop prepared the letter, combining in very large degree all the expressions of the other members of the committee. This was in exact accord with the resolution which authorized the Presiding Bishop to prepare the letter, with the assistance of the five bishops associated with him. A typewritten copy of the draft thus prepared was then sent to the members of the committee for additional suggestions, after which the letter was put into final shape and set forth in accordance with the direction of the House of Bishops. There is an interesting report in addition to this, that the suggestions sent in by the members of the committee were remarkably similar in their method of dealing with the subjects in hand, showing the thorough accord of these eminent members of the episcopal body in their view of these great fundamental questions.

Lenten Advice

There is no one who does not need the discipline of Lent. But it often happens that those who need it most heed it least.

At this sacred season God calls on all His children to examine themselves, and to repent truly for all their sins past, with contrition, confession, and amendment of life. He bids us practice self-denial in food and drink, and social amusements, using (as the Prayer Book says) "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." It is the duty and the delight of every parish priest to help his people to do this.

To the voice of your pastor we would add our own, and say: Be honest with yourselves. If you have not been living as near to God as you ought; if you have not been entirely true to the faith, the worship, and the sacraments of the Church; if you have not co-operated with your pastor in his honest efforts for your good and the good of others; if you have not been in love and charity with your neighbor; if you have been selfish, proud, and unteachable; if you have been worldly and indifferent, self-indulgent, or unkind; then be wise enough and manly enough to stop that sort of life and turn from it, to arise and go unto your Father and say unto Him: "Father, I have sinned," and to come back to His house and to His heart. For repentance and amendment of life there is no such time as Lent.

To the more faithful and more fortunate children of God, to whom the past year, with all its

trials and sorrows, has been a year of growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ, Lent comes as a joyous and welcome season of communion with God. Once more you hear the voice of Jesus saying: "Come ye yourselves apart into a desert place, and rest awhile." You will sit at His feet; you will learn of Him; you will grow in His likeness.

Doubtless your pastor has given notice of special Lenten services. The programme may not be all you would like, may not be exactly to your taste. Our advice is to make the best of it. There is good in it. Let all men and boys make it a rule, this Lent, to attend at least two Church services on Sundays, and all week-day services which may be practicable, such as evening offices and instructions, or a noon-day service in the business centres.

All women and girls, who are really Churchwomen, will not need any urging. With the greater leisure which they usually possess, and with their keener devotional sense, they will, we are sure, conscientiously attend all Lenten services which their strength will permit, and their circumstances allow.

An Episcopal Comment on the Pastoral

In a letter from the Bishop of New York to *The New York Tribune* of recent date, it is stated, "by permission," that the author of the Pastoral recently issued under the authority of the House of Bishops, was the Presiding Bishop. This is doubtless in answer to the assertion so freely made in certain quarters that the Pastoral was the work of one or two western bishops, who, as we are led to infer, foisted it upon the committee which had the matter in hand. Such assertions hardly needed denial, since all individual responsibility ceases when a document is adopted by an authorized body as its own utterance.

The letter of the Bishop of New York contains much more than this. It goes on to state the object of the Pastoral, and here, we feel convinced, the Bishop is stating simply his own view of the case. "This document," he says, "was aimed at no school, nor undertook to subject to criticism or suspicion any individual, party, or institution." It is plain that it speaks of no "individual, party, or institution." It confines itself chiefly to the statement of the faith of the Church in a positive form. But nobody has failed, or can fail, to connect it with certain utterances and occurrences of the last few years, which if they have not shown the existence of a school or party totally at variance with the fundamental articles of the Faith which the Pastoral so ably vindicates, have shown that such a party was coming into existence.

The Bishop proceeds: "If there be to-day a school, or party, or individuals that deny the Church's doctrine of the Incarnation, I, for one, do not know them, or the teaching which could justly subject them to such an imputation." This is a broad and sweeping statement. But this is not all. He continues by describing the state of things which, as he considers, furnished the real ground for issuing the Pastoral. It was not anything actually taught by anybody. "But there are a good many who, from various causes (among which the habit of misstatement, exaggeration, or innuendo, to which individuals, newspapers, and, it must be added, so-called religious or ecclesiastical journals, are sometimes addicted, must be reckoned in) have come to be more or less perturbed or alarmed as to what they have been told is a distinct tendency or drift in the Church itself."

It was simply then to reassure these widely scattered people who have been falsely alarmed by certain individuals and Church newspapers,

that the Pastoral was issued. Surely, this presents to us an extraordinary situation. The tables are completely turned. The real authors of the present trouble are not persons who have taught a false doctrine of the Incarnation or any teaching justly liable to such an imputation, but the impertinent individuals and restless newspapers which have presumed to criticise books, Congress addresses, sermons, and published articles, which in a small-minded way they have warned people against as inconsistent with the Faith! It is an entire mistake, it seems, to suppose that there are any "seducers," but there are "false accusers."

We turn to the Pastoral itself, expecting to find, in accordance with this view of things, a plain declaration that no novel opinions on these subjects have been taught in this Church, that whatever may be the case in the religious world outside, whatever the tendencies of the age may be as against the verities of Revealed Religion, this Church and her authorized teachers are quite free from all contamination. We cannot imagine anything more reassuring than that. An emphatic declaration of that character from our chief shepherds would have disposed very effectually of the cross-grained and troublesome people who have by their "misstatements," "exaggerations," and "innuendoes" disturbed their fellow-Churchmen and persuaded them that there is an evil drift or tendency abroad in the Church itself.

It would have made the case still stronger to condemn with well-deserved severity the persons who by this course of misrepresentation and false accusation, have so wantonly agitated the minds of the faithful. Thus reassured, the simple-minded folk throughout the Church who have been disturbed, would perceive that their fears and suspicions were groundless, and, encouraged by their reverend fathers in God, they might turn without misgiving to the perusal of the writings against which they had been warned, sure that they would find nothing in them which they might not accept.

Strange to say, however, we cannot by any interpretation or distortion find a word of all this in the Pastoral itself. On the contrary, it is distinctly stated in its opening sentence that the letter is issued "in view of certain novelties of opinion and expression which have seemed to us subversive of the fundamental verities of Christ's religion." "It has come to our knowledge that the minds of many of the faithful clergy and laity are disturbed and distressed by these things." The tone of the whole document clearly indicates the conviction that there were real dangers to be guarded against. There is not a word or hint to show that the disturbance and distress of the faithful were without foundation, no suggestion that the real trouble has originated in false accusations.

In the last paragraph of his letter the Bishop says: "There is a very large constituency that feels these things and feels them strongly. They may be simple folk, too easily alarmed, too little informed. No matter; a true wisdom will seek to teach and reassure them, and if the letters which have come to me from Texas to the St. Lawrence, and from Dakota to the sea—in every case but one from lay people, and asking for copies of the Pastoral to circulate—are any evidence of what was widely desired, the Pastoral letter has not been written in vain." This conclusion is uncontrovertible. But is it credible that all these people have been excited by false alarms? Even in the West we have some educated and reading people. Magazines and reviews have a wide circulation. Books published in such distant centres as Boston and New York are perused with intelligent apprehension of their meaning. The movements of thought and the signs of the times are understood by many in all parts of this broad and not less clearly than by the scholars and thinkers of the

older cities, and no subject excites deeper and keener interest than that of religion. People scattered through so wide an area as that indicated by the Bishop are not all the mere simple victims of an unfounded panic.

There is one other point in the Bishop's letter which must be noted, as it appears to us that it admits of a meaning which we should be loath to assign to it. When the Pastoral declares that "fixedness of interpretation is of the essence of the Creeds," this, he says, "plainly cannot be intended to carry more than the simple statement that the Church, in the case, *e. g.*, of the Virgin Birth of our Lord, does not any longer regard that question as a debatable one in her pulpits and by her authorized teachers." We are puzzled by the expression, "any longer debatable," since, so far as our knowledge goes, there never was a time in the whole history of the Church when that statement was regarded as debatable.

The letter proceeds: "It certainly does not mean that if at any time in the future the whole basis of fact on which that article in the Creed rests can be shown to be false or fictitious, the Church is to go on indefinitely affirming it." This might be interpreted as admitting the possibility of the result indicated. We prefer to regard it as intended to be a *reductio ad absurdum*, especially when taken in connection with the sentence immediately following, which we shall quote. The truth is that if this fundamental fact of the Christian religion should in the future be shown to be false, the Church could not go on affirming it, for the simple reason that she could not go on affirming anything at all in such wise as to inspire any further confidence in her teaching or her mission. When the Church shall have been shown to have taught a falsehood for nineteen centuries as a part of the necessary faith of a Christian, her mission as a teacher of divine truth to men will be gone. Reasonable men will no longer be able to entertain the claims of such a society as that.

The Bishop concludes with words which it gives us pleasure to repeat:

It ought to be clear enough, even to the most interrogative mind, that a divine society which claims to rest upon "most certain facts," cannot consent that any one who is clothed with authority to teach and bear witness to these facts shall surrender, or impugn, or disparage them until the body that has commissioned him has authorized him to do so. His office and authority, first, last, and all the time, are representative, and when the time comes that he finds himself requiring a larger liberty than his official obligations concede to him, common honesty would seem to require that he should seek it outside, not inside, of a fellowship to which his vows and promises, in the matter of what he shall teach and hold, are both definite and explicit.

With the exception of the apparent admission that the Church may authorize her teachers to surrender some of the "most certain facts" upon which her own existence rests (which, however, we cannot but regard as intended in the very statement to expose the absurdity involved), these words express in the clearest way the ethical principles involved in the position of him who is ordained to any holy function in this Church. Furthermore, we hardly see how the Bishop could use these words, unless he felt a conviction that there have been cases in which these principles have been violated. Otherwise, he would almost lay himself open to the charge of joining hands with the alarmists whom in the first part of his letter he has condemned.

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in His forgiving love, His tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength.—*Archdeacon Farrar.*

Five Minute Talks

BY CLINTON LOCKE

II

But fasting from food is only one branch of the tree of self-denial. Another great branch is fasting from amusement. I take it for granted that they who read this are the ordinary Christians of the age and country, and I have generally found that they have the same amusements which all respectable and well-meaning people have. They go sometimes to the theatre. Some of them play cards. They give dinner parties and dancing parties, and go to such. They read novels. They play ball and roll ten pins, and do not at all follow the twelfth century recipe for holy living, which was to put on a hair shirt, abjure every comfort, and because a thing was pleasant, hold it in horror.

We do not find that this way of action made any lovelier patterns of Christian life than now exist. If a Christian man wishes to see a good play, why should he not? A good play can only have a good influence, and some of the noblest lessons of unselfishness, heroism, reward of virtue and punishment of vice, can be learned from the stage. Alas, that there should be so few good plays given and that conscientious Christian people are often obliged to keep away from the theatre for fear of having their moral and religious sense outraged by words and scenes to which the whole town is flocking. A play is now attracting crowds in one of our cities, which not only exhibits the most shameless immorality, but sacrilegiously shows a bishop at the altar celebrating the Eucharist. How can any one with any spirituality at all, or any standard of holiness, witness such a thing, and this play does not stand alone. But the abuse of a thing is not the slightest argument against the use of it, for if it is, you, my friend, must give up your carriage because horses run races and betting is encouraged; and you must give up coffee, for the abuse of coffee is ruining the health of thousands. I will waste no ink then on the question as to whether Christian people should or should not indulge in the usual amusements of their fellows. They do, as every one can see, and I have no particular quarrel with them for doing so.

But now there comes a time in the Christian year when the Church calls upon her children to keep away from their usual amusements, and she gives reasons for that. First, that people may see how deeply their lives are rooted in such things, and may discover that they are crowding out all higher, nobler views of life, just making it a place for selfish pleasure. This discovery may be awfully important. It may lead a soul to consider whether it is not putting evil for good and bitter for sweet, whether to be amused is not becoming with them a much more important thing than to be helpful to others, and self-denying in order to be so; whether they are not becoming luxurious, self-indulgent, utterly worldly in the worst sense of the word. Calling a halt in the rush of amusements will make a man open his eyes to their real value and the tremendous over-importance he has been giving them, and while it would be foolish in him to say: "I never will do any of these things again," he will resolve with God's help not to be such a slave to them as he finds he has been. In the second place, a stopping of theatre going, etc., gives a great deal more time for something more strengthening to the soul and more invigorating to the higher nature, time for more constant worship, time for unselfish work, time for Church causes which often suffer from neglect. I have known many an important Church meeting almost go by default, because at the very hour it was going on, eight or ten of the principal families of the parish were at some public entertainment. Now in Lent, the giving up great entertainments, the sensible restrictions put upon mere amusement, will leave much time for work far more important and far more necessary.

In the third place, the giving up of a much loved amusement is a real cross to many excellent people. For example: This Lent in Chicago will witness a very brilliant season of first-class opera, in which the best singers in the world will be heard. It will be, to many good people, a positive grief not to see this, a real cross, I repeat, but the taking up that cross and carrying it will be one of the most wholesome tonics for the soul that can be found. Every day will make it felt, and to the question: "Why should I not go," let the answer be given: "I do not go because I am trying

to keep in my mind the sufferings of Christ, all that He gave up for me, and by renouncing a little myself, to measure in some degree all that He, all that the saints, all that the elect of the earth, have given up for their fellow-men." It is nothing to give up something about which we do not care. It is a great deal to turn away from something we enjoy.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE II

And in Jesus Christ, His only Son, our Lord.

3—JESUS CHRIST IS THE TRUE SON OF GOD

Not only is it necessary for Christians to believe in one God, and that He is Creator of heaven and earth and all things; it is necessary also that they believe that God is Father, and that Christ is true Son of God. And this, as St. Peter says in his Second Epistle, in the first chapter, is not a fable, but a certain truth, attested by the word of God in the mount, as he says in v. 16, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased: hear Him. And this voice which came from heaven we heard, when we were with Him in the holy mount."

Christ Jesus Himself also in many places calls God His Father, and says that He is the Son of God; and the apostles and holy fathers here put among the articles of the Faith that Christ is the Son of God, saying: "And (I believe) in Jesus Christ His Son," that is, Son of God.

9—HERESIES AGAINST THE SECOND ARTICLE OF THE CREED

But there have been heretics who have perverted this Article of the Faith.

1. Photinus says that Christ is no otherwise Son of God than as good men are, who by their good living, by doing the will of God, deserve to be called sons of God by adoption; even so Christ, who lived righteously and did the will of God, deserved to be called a son of God; and he would say that Christ had no being before the Blessed Virgin, but then began to be when of her He was conceived. And so his was a double error: first, in this, that he denied Him to be true Son of God by nature; second, that he affirmed Him, as to His whole Being, to have had His beginning in time. But our faith holds that He is Son of God by nature, and that He is from eternity; and for these truths we have, as against Photinus, express warrant of Holy Scripture, for, against the first error it is said, not only that He is the Son, but also that He is the only begotten; "the only begotten Son, who is in the bosom of the Father, He hath declared Him," St. John i: 18; against the second error: "Before Abraham was, I am," St. John viii: 58; for it is evident that Abraham was before the Blessed Virgin. And so the holy fathers added in the Nicene Creed against the first error, "the only begotten Son of God," against the second, "begotten of His Father before all worlds."

2. Sabellius, again, though he was willing to say that Christ existed before the Blessed Virgin, yet affirmed that there is not one Person of the Father, another of the Son, but that the Father Himself was incarnate, and so that there is but one Person of the Father and the Son. But this is an error in that it denies the Trinity of Persons, and against it is this witness: "I am not alone, but I and the Father who sent Me," St. John viii: 16. It is plain that no one can be sent by himself, and therefore Sabellius speaks falsely; and so the fathers added in the Nicene Creed: "God of God, Light of Light;" that is, we must believe that God the Son is from God the Father, that the Son who is Light is from the Father who is Light.

3. Arius, again, though he was willing to say that Christ existed before the Blessed Virgin, and that there is one Person of the Father, another of the Son, yet falsely affirmed three things concerning Christ: (1) that the Son of God is a creature; (2) that he was not from eternity, but was created by God in time, to be the noblest of His creatures; (3) that God the Son was not of the same nature with God the Father, and so was not very God. But against these errors we

have the witness of Holy Scripture, for it is written, "I and the Father are one," that is in nature; and as the Father always was, so also the Son, and as the Father is very God, so also is the Son. Therefore, against the affirmation of Arius that Christ was a creature, it is said by the fathers, in the Creed, that He is "very God of very God;" against his affirmation that He did not exist from eternity but was created in time, that He was "begotten, not made;" against his affirmation that He is not of the same substance with the Father, "being of one substance with the Father." It is clear, then, that we must believe that Christ is the only begotten of God and verily Son of God; that He always was with the Father; that there is one Person of the Son, another of the Father; and that He is of one nature with the Father. This we believe here by faith; in the life eternal we shall know it by perfect vision; and so for our comfort we shall say something more about these things.

IO.—THE BEGETTING OF THE WORD IS ILLUSTRATED
BY A COMPARISON

We must know, then, that different things have different modes of begetting. Begetting in the Divine Nature is different from begetting in other natures; so that we can apprehend the begetting in the Divine Nature only by the begetting of that which in created natures comes nearest to the likeness of God. But there is nothing else, as was said above, so like God as the soul of man. Now, the mode of begetting in the soul is that a man thinks something in his soul, which is called a conception of the mind; and a conception of this kind is the offspring of the mind, as of a father, and is called the word of the mind or of the man. Therefore, the soul in thinking begets its word. So also is the Son of God nothing else than the Word of God, not as a word uttered, for this passes away, but as a word conceived within; and so the very Word of God is of one nature with God and equal to God. Therefore, St. John, when he speaks of the Word of God (i: 1) has confuted these three heresies: First, the heresy of Photinus, which he has indicated when he says: "In the beginning was the Word;" secondly, that of Sabellius, when he says: "And the Word was with God;" thirdly, that of Arius, when he says: "And the Word was God."

But our word is in us in one mode, in another mode is the Word of God in God; for in us our word is not a part of our essence, but in God, the Word of God is the same that God Himself is, since there is nothing in God which is not the essence of God. But no one can say that God has not a Word, for that would be to say that God is not the supreme Wisdom, and, therefore, as God always was, so also His Word. Moreover, as the artist makes all things after the pattern which he has thought out in his heart, and that is his word, so also does God make all things by His Word, as by His Art. "All things were made by Him," St. John i: 3.

II.—FRUITS TO BE GATHERED FROM THE SECOND
ARTICLE OF THE CREED

If, then, the Son of God is the Word of God, and all the words of God have a certain likeness to that Word, we ought

1. Gladly to hear the words of God; for this is a sign that we love God, if we gladly hear His words.
2. We ought to believe the words of God, because in this way the Word of God dwelleth in us; that is, Christ, who is the Word of God: "That Christ may dwell in your hearts by faith," Eph. iii: 17; "Ye have not the Word of God abiding in you," St. John v: 38.
3. We ought constantly to meditate on the Word of God abiding in us; for we ought not only to believe, but to meditate, otherwise it is not profitable for us. Meditation of this kind availeth much against sin: "Thy words have I hid within my heart, that I should not sin against Thee," Ps. cxix: 11; and again it is said of the man who is blessed: "In His Law will he meditate day and night." Wherefore, it is said of the Blessed Virgin that she "kept all these sayings and pondered them in her heart."
4. A man ought to communicate the Word of God to others, by admonishing, by preaching, by exhorting: "Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying," Eph. iv: 29; "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another," Col. iii: 16; "Preach the Word, be instant, in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine," 2 Tim. iv: 2.

5. We ought to bring the word of God to good effect: "Be ye doers of the Word, and not hearers only, deceiving your own selves," St. James i: 22.

These five things, and in this order, the Blessed Mary observed when the Word of God was conceived in her. First, she heard: "The Holy Ghost shall come upon thee," St. Luke i: 35; secondly, she gave consent by faith: "Behold the handmaid of the Lord" (v: 38); thirdly, she kept and carried Him in her womb; fourthly, she brought Him to the birth and brought Him forth; fifthly, she nourished Him at her breasts.

(To be continued.)

Thoughts for Lent

BY CAROLINE FRANCES LITTLE

II.—PRAYER

"More things are wrought by prayer than this world dreams of."

We have seen that our Lord's life was one of work, and we also know that as a man He lived a life of prayer and of communion with the Father and the unseen world. That life of prayer, that life of contemplation, is within the reach of even the humblest Christian who is in sacramental union with his Lord. A life that excludes prayer and religious meditation, no matter how busy and working a life it may be, is a fruitless one. It is like a mill in which all the machinery may be going, wheels and belts in rapid motion, but with no corn to be ground; hence there will be no result. There will be the noise and confusion, and the seeming appearance of work, but the delicate parts of the mechanism only grate uselessly upon each other, and the purpose for which the mill was constructed is not fulfilled.

There is a Russian legend which teaches a powerful lesson to those who place work above prayer, secular engagements before Church privileges and duties. The story tells how the three wise men, on their journey to the Holy Land, stopped to rest at a peasant's door; and there they told their sacred errand, and urged the mother to take her children and go with them to seek the Holy Child, saying:

"Who knows what blessings may befall
If they but touch His garment's hem?
And only once for them and all
Will Christ be born at Bethlehem."

"Alas! I have so much to do,
The mother answered with a sigh,
'I cannot journey now with you,
But I will follow by and by.'"

The wise men rode away, and all day the children pleaded with their mother to go, saying:

"And may we touch His pretty head,
And may we kiss His blessed feet?"

"But women still will bake and brew,
No matter what sweet honors wait;
And petty tasks they still must do,
Though angels tarry at the gate."

As evening drew on, and the little house was in order, she started, but the wise men were out of sight, and the Star was gone.

"Nor ever did her children see
The Holy Babe they might have kissed."

The Gospels furnish us with repeated instances of our Lord's engaging in prayer. It was with reference to His human nature that he felt the need of communion with God. St. Luke speaks of His praying at His Baptism, and then followed the forty days of fasting and prayer in the wilderness. St. Mark tells us that before He started on His missionary journey through Galilee, "He rose up a great while before day, and departed to a solitary place and there prayed." Before selecting the twelve apostles we learn that He went to a mountain and continued all night in prayer. A recent writer has said, "To dance all night is deemed an enviable lot, and to work all night on some important task is considered highly creditable, but what would be thought now of a person who spent a whole night in prayer!" At the time of His glorious transfiguration He went up into the mountain to pray. And it was in answer to that prayer that the veil was lifted, and the apostles were permitted to see what His glory should be when He should come again at the last day. We read that He prayed at the tomb of Lazarus, and to St. Peter He said, "I have prayed for thee."

So entirely was His a life of prayer that the apostles asked Him to teach them to pray. And in answer to that request He gave them that prayer which countless

millions daily use, the precious *Pater Noster*. In His own most perfect and wonderful prayer before His Passion we see the depth of Divine love, the strength of purpose, and the sacrifice of self which characterized His earthly life. He prays for each one of us, that is, for His chosen apostles and all who should believe on Him through their means. And then came the prayer of agony in the garden, but it was a prayer of humble submission. When He entered heaven He did not lay aside His habit of prayer, but even there "He ever liveth to make intercession" for us.

The Bible, from beginning to end, is replete with encouragements and exhortations to prayer. Abraham, Moses, Daniel, Elijah, and David (who prayed seven times a day) are among the cloud of witnesses surrounding us, who testify to the efficacy of prayer. And then the teachings of Christ and His apostles, how they breathe the spirit of prayer in every page! "Whatsoever ye shall ask the Father in my name He will give it you." "Pray without ceasing." "Pray for us." "Pray one for another." "The effectual fervent prayer of a righteous man availeth much." "In every thing with prayer and supplication with thanksgiving make known your requests unto God." But acceptable prayer, either for ourselves or others, must always be with the condition, "Thy will be done." As Bishop Hall says, "Prayer is not to bend God's will to ours, but to lift ours to God, and to call forth those gifts which he is more ready to give than we to ask."

Prayer is truly the life of the soul. Without it the soul must languish and die. It is to the spirit what air is to the physical being. Bishop Wilson says: "He who has learnt to pray aright has got the secret of a holy life;" and St. Chrysostom: "Prayer is the haven to the shipwrecked mariner."

There are two kinds of prayer, mental and vocal or verbal. The first is defined as meditation or communion with God. Verbal prayer consists in presenting our petitions, in our own or other's words, to Almighty God. Though the Church teaches us to pray for ourselves, for our spiritual and temporal wants, yet the example of our Lord and His saints teaches us not to neglect to pray for others. St. Polycarp continued day and night praying in behalf of all mankind, and for the welfare of the Church, and all the saints spent hours on their knees. But surely it was for others and not for themselves alone that they prayed.

"Wherefore let thy voice
Rise like a fountain for me night and day,
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend,
For so the whole round earth is every way
Bound by gold chains about the feet of God!"

Dr. Pusey, that saint of modern times, teaches us that prayer for others is an indispensable duty, saying:

"Intercession should spread through our lives, so as to become part of our being; when we have an interval in our occupations, when we are walking, when we cannot sleep by night, intercession should be the passion of our hearts. Let us cherish the inward life and make prayer more the end of our lives."

The Christian has a power that the world knows not of, for prayer can annihilate the bounds of time, space, and condition. And though sundered by continents, or the grave itself, from those we love, prayer brings us together. When we know and believe this, why do we ever hesitate to act upon it? As Archbishop Trenchard says:

"We kneel how weak, we rise how full of power,
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee!"

We can only learn to pray aright by the aid of the Holy Spirit, for it is He that helpeth our infirmities, and teacheth us what to pray for. "Prayer," says a holy writer, "is eminently the gift of God. Ask then continually from Jesu the power to ask. He offers up for you the poor earth-bound prayer, and joined to His intercession it mounts at once to God. He bears the golden censor, and much incense is there in it, even the prayers of all saints." But we must free ourselves from the worldly snares that entangle us, in order to hold communion with God. "He who would in his

hour of prayer feel the presence of God, must taste lightly even of lawful pleasures." And Cardinal Manning says: "We cannot go from strife and angry words to God."

One who lives in habitual communion with God carries about him an atmosphere so pure and holy that it is discerned by those with whom he comes in contact. His life may be one of toil, but he has learned the secret of living the inner life; and the lowliest duties are no hindrance, as many think, to the highest life of contemplation and sanctification. "Blessed are those holy hours," says Dr. Pusey, "in which the soul retires from the world (as in Lent) to be alone with God. Learn to commune with Him in stillness, and He whom thou hast sought in stillness will be with thee when thou goest abroad."

Mental prayer or meditation, that is, contemplation of God as distinct from the mere offering of petitions, can only be attained to slowly and by degrees, as the Christian makes progress in the knowledge of spiritual things. "For this contemplation we have to train ourselves; not as though we had already attained, or were already perfect. God knows how far from perfection we are! But we are going on with our training, and God will continue the education on the other side of the veil."

In that highest act of prayer and worship, the offering of the Holy Eucharist, we are enabled to contemplate and feed upon our Lord in the Blessed Sacrament. We are then in close communion with God, and are more like the faithful departed who can meditate on the Divine attributes without the hindrances of the world, the flesh, and the devil. But we on earth, by frequent and devout communions, for which careful preparation has been made, may gain the power, little by little, to meditate more perfectly.

Lent is the time appointed in which, being withdrawn from the world, we are to make such spiritual progress that when the precious season is over we may go back to the world, not to live on the same level as before, but upon a higher plane; not to indulge ourselves the more because of the forty days of fasting, but that strengthened by this special season of prayer, we may be less and less conformed to the world and her pursuits, living in it but not of it, doing our work because God has appointed that man shall labor, yet giving ourselves more and more to prayer, so that when the last great day shall dawn, and we shall be called to enter into the eternal Easter-tide, we may be found clothed with the righteousness of Christ, and having been partakers of His Passion, we may be also partakers of His glorious Resurrection.

Strangers Devour the Land

FROM THE CONVENTION ADDRESS
OF THE BISHOP OF WESTERN NEW YORK

The political control over taxation and legislation now exercised by aliens who cannot speak our language, who know nothing of American institutions and have no sentiment in common with us, who are "to the manor born" and bred, is simply intolerable. Any political fiend who can secure these votes—bought and sold in the market to the highest bidder—is enabled to defeat the intelligent sons of the soil, and the worthy class of their own compatriots as well, in their most sacred rights and interests. The children of American mothers, whose votes at twelve years of age would be far more intelligent than those of such immigrants can ever be, are virtually disfranchised in favor of these pestilent invaders. The native American must wait twenty-one years before he is qualified to vote, but the unhappy outcasts of European prisons and the sweepings of foreign streets are invested almost as soon as they touch our ports, with the power of turning a national election in favor of profligate wretches who address them in the only language they can be made to understand, that of shameless traffic and bribery for their venal votes. My brethren, I have two reasons for speaking to you again in this manner and on this subject: (1) Because the morality of the people and the sanctity of oaths, on which all the safety of our popular institutions must repose, are perishing before your eyes; and (2) because nobody is statesman enough to awaken you, in other ways, to the duty of the hour. Ceaseless are the harangues we hear about custom-house duties

and standards of market valuation; who tells you that the fundamental interest of the whole nation, the first and foremost issue compared with which all others are secondary, is that of our rotten political combinations and processes, and the daily influx of elements which make them worse and worse? This invasion must be stopped or we are lost. Our large cities are already captured as well as occupied. In an incredibly short period the American, in the home of his fathers, will find himself "a stranger in a strange land." Such is my homily. Now shall be heard my text. Hear the word of the Lord by the prophet Isaiah: "Your land—strangers devour it in your presence; it is overthrown by strangers."

When Holy Scripture supplies me with such a text I am not ashamed to preach upon it. I have, indeed, put the text last, but only to supply the thread of my remarks after the device of an American inventor who found out a secret of great utility by putting the eye at "the wrong end of his needle." I speak as the successor of that illustrious line of Anglican bishops who for a thousand years have been foremost in framing the great system of law and liberty united, which is the inheritance of the Anglo-Saxon; and I say this with the greater emphasis because at least one journalist in Buffalo has been frank enough to suggest that, in a recent instance, the English bishops were, perhaps, as well entitled to vote upon the true interests of the people as the beggarly majority of less than forty which, in the popular House, had been drilled to vote with their party upon a bill that satisfies nobody, and which, if it should pass into a law, would breed a revolution alike fatal to Ireland and England, and from which the decadence of the empire must inevitably date. Shall the grandest of national constitutions be changed by a vote like this? It is due to that Rt. Reverend Bench in the British Senate, among whom I have beloved personal friends, to say that, for learning and wisdom and for knowledge of constitutional history, they are as a class the most competent legislators that now adorn any Parliament or Congress in the world. They are successors of "the seven bishops" to whom we all owe the deliverance of 1688. Their recent votes only signify their belief that the people must once more be consulted for "sober second thought." Reflect that no important change can be made in our Church's organic law till having passed the the two houses of our great Synod, it has been sent back to the entire people, clergy, and laity, for three years of reflection, and then it must pass again through the two houses before it becomes a law. The value of a Senate less controlled by momentary heats than the Lower House is asserted in our own Constitution, and it will be found that in this case as in others, a house of review is essential to good legislation.

Letters to the Editor

IS IT TRUE?

To the Editor of *The Living Church*:

The special correspondent for the *Canadian Churchman* in his letter of Feb. 21st makes the following statements:

In spite of Prayer Book revelations—to say nothing of ordination vows—almost a majority of our priests fail to say Morning and Evening Prayer daily, and in many country places, as well as some city churches, the existence of saints' days probably is unheard of.

The first to a certain extent may be true. Unfortunately many of our clergy rest perfectly satisfied with devotions from, say "The Priest's Prayer Book," or some compilation of Prayers and fail to see their ordination vows call them first to acknowledge the offering of the prayers of the Book of Common Prayer. The saying of Daily Morning and Evening Prayer is one of the greatest and most loyal helps that a priest could rest upon. Not only does he pray for all people, but his mind is enriched with that perfect treasury of devotion: the Psalms and the four Lessons from the Old and New Testaments.

The second statement is extremely doubtful. I believe that there are very few of our clergy in the United States who do not have a service on saints' days. I never heard of one and I am still looking for him. Of course it may be possible that they exist, and our Rev. brother, the special correspondent (for he must be a clergyman, knowing so much as his statements infer, concerning the "inner life" of the Priests of the Church in the United States) may be able to supply us with statistical information.

HENRY E. S. SOMMERVILLE.

FOUND CHOIR BOYS

To the Editor of *The Living Church*:

Under the heading of "Lost Choir Boys," in the last issue of *THE LIVING CHURCH*, the question is asked, "What becomes of the choir boys after their voices have broken?" Our rector, the Rev. Chas. Scadding, who is always alert to the interest of the children of the Church, and particularly the boys, has solved the problem in this parish: as our boys were one by one dropped from the choir by the laws of nature, he realized that something must be done to keep them within the influence of the Church, particularly as many who are not communicants would have no tie, and those who are would soon become indifferent and lost entirely to the Church and religious training; his inventive brain suggested a club of "ex-choir boys." They meet every Tuesday night at the parish building; have games, books, and light gymnastics; at times he raises a question on some popular subject and gradually draws them into a discussion, and it is surprising to see his success; the influence is not confined to the boys of the club, but has a good effect on the choir. Small weekly dues are charged, and deposited with the treasurer, who is elected from among the members. This is saved for a few days' fishing and camping excursion with the rector during vacation. The good results of thus keeping the boys with us is seen in the Sunday school room as well as in their regular attendance at church, and it is a joyful sight to see the two pews reserved for them occupied every Sunday. Hold on to the boys!

SUPERINTENDENT.

Toledo, Ohio, Feb. 23, 1895.

THE DIVORCE LAWS IN SOUTH DAKOTA.

To the Editor of *The Living Church*:

In your issue of Feb. 23d you quote a dispatch from Yankton, South Dak., to the *Chicago Tribune*, regarding the divorce question now before the Legislature of this State. The telegram referred to is incorrect; first, in stating that the Legislature had repealed the old divorce law. The bill had passed only the Senate, and so far as I am able to learn, has not yet come up in the House. It is again utterly false if it meant what it appears to, viz., that the churches in this State, or all classes of people in the State, were instrumental in securing such legislation.

The fact is, the whole thing was sprung suddenly on the State by a number of lawyers, hotel men, and jewelers, who under the old law had reaped quite a harvest from this ungodly business of divorce. These men quietly made up a purse and placed a strong lobby at the State Capital, and evidently hoped to carry the measure through the Legislature with a rush before the people of the State were aware of what was taking place. It is disgraceful that the Senate should have passed the measure which such a body of men should have overwhelmed with hisses on its mere proposal.

Bishop Hare was in the East when the matter was first broached. On his return he hurried to the capital and with other zealous advocates of pure morals, took measures to defeat the proposed change in the law, if possible. The enclosed address to the people of the State, with the accompanying blank form of petition to the Legislature, soon appeared and was circulated widely through the State, securing a multitude of signatures. All decent people are earnestly hoping that the House will rebuke the Senate by defeating the bill by a large majority.

The exact nature of the proposed legislation will be seen clearly from the enclosed paper. W. J. WICKS.

Springfield, S. Dak., Feb. 25, 1895.

[Our correspondent sends an appeal, together with a petition, which, it is to be hoped, may checkmate the proposed legislation. The appeal rehearses the present law and also the proposed amendment. The law requires six months' residence before an action can be commenced, the amendment would only set that limit before the granting of the actual decree of divorce. The change is sufficiently significant. The appeal is signed by the superintendents of the Congregational and of the Baptist Missionary Societies, by Bishop Hare, and by the State President of the W. C. T. U. It is accompanied by a strong petition for general signature.]

LETTERS FROM THE BISHOPS

To the Editor of *The Living Church*:

Permit me to request the attention of your readers to the remarkable collection of letters which appear in the current *Quarterly Message* and in the *Spirit of Missions* for February, and which will be continued in the March *Spirit of Missions*. They constitute a variety of strong and wise expressions upon the subject of missions, which should stir the Church to its depths and spread like a contagion among clergy and laity. Not the least stimulating amongst these letters are those which are addressed to the children in reference to their Lenten work and Easter offering. The letters to the children are appearing successively in *The Young Christian Soldier* and should be read to the children everywhere. The last which we have received is addressed to the Sunday schools of the Pennsylvania diocese, by Bishop Whitaker, and from that we quote: "Let me tell you what I would like to have you do this Lent: Give all your offerings

from Ash Wednesday to Easter to the Board of Missions. Let all other objects wait till after Easter. Let every cent that goes into the mite chests be for missions, and let it all go to the Board for general work, and let all that you give on the Sundays in Lent and on Easter go for this one thing. The way to do anything well is to do one thing at a time. Let this be the one thing now, and when Easter is past then we can give to other things as there is need. If you will all do this you can make a larger offering than ever before, and you will gladden the hearts of many missionaries and make your own hearts glad also; and, best of all, you will please our Saviour, Christ, who has called us all to be fellow-workers with Him in His Church."

WM. S. LANGFORD.

AUGUSTINE NOT THE FOUNDER OF THE CHURCH OF ENGLAND

To the Editor of The Living Church:

In answers to correspondents in THE LIVING CHURCH of Feb. 16th, I find this statement: "The founder of the Church of England was St. Augustine, in 597." This, to me, as I read the early history of England, is not according to the facts recorded. If the statement had been: "The founder of the 'Italian mission' was St. Augustine, in 597," it would have been all right.

I cannot understand why so frequently, some of my brethren, of the clergy persist in ignoring the clear record of the British Church, and the part it played in Christian work before St. Augustine landed in Britain. Let us keep by the well-known facts of the history and keep our people right!

It cannot be denied that three distinct elements entered into English Christianity. In the West, *i. e.*, in Cumberland, Wales, Devonshire, and Cornwall there was the remnant of the ancient Church; in Kent, Sussex, and Hampshire, in the counties of Norfolk and Suffolk in East Anglia, the Roman mission was in the ascendant, as well as among the West Saxons but in Northumbria the accepted form of Christianity had come from Iona.

This latter was a most important element of the English Church. Bright, in his "Early English Church," says: "The history of the Church of Northumbria is the backbone of the history of the Church of England in the seventh century."

These three elements were in the providence of God united into one Church—the Church of England—by Theodore of Tarsus, or, in the words of Bede, "he was the first Archbishop to whom all the Church of the Angles consented to submit."

St. Augustine deserves great credit in what he accomplished, but if the above is a correct reading of the facts of the case, St. Augustine was not the founder of the Church of England.

JAMES C. QUINN.

Mason City, Ia., Feb. 15, 1895.

[No one thinks of "ignoring the clear record of the British Church, and the important part it played in Christian work before St. Augustine," nor the value in the Roman controversy of the independent position of the British and Celtic Churches and their innocence of any responsibility to the Papal see. But the question to which we replied had reference to the English, not to the British Church. When we look at the latter from the point of view of organization and orders, it seems plain that the starting point is the mission of Augustine and the work of Theodore. It is from Theodore that the established organization dates, and the unbroken English succession also begins with him. Our view is that of Freeman, and, we think, also of Bright. We do not consider that the point has any bearing upon the question of the Papal supremacy, since that claim had not yet arisen.—ED. L. C.]

Personal Mention

The Rev. C. S. Abbott, Jr., has resigned from the Associate mission, Omaha, Neb., and has become the assistant in St. Peter's church, Brooklyn, Long Island. His address is St. Peter's church office, No. 347 State st., Brooklyn, N. Y.

The Rev. E. H. Green has taken charge of St. Barnabas' church, Greensboro, N. C.

The Rev. S. W. Moran has taken charge of Emmanuel church, Warrenton, N. C.

The Rev. Alexander C. McCabe, who has been in charge of Christ church, Springfield, Southern Ohio, for the past few months, has accepted the rectorship of the same.

The Rev. Robert Granger has resigned the rectorship of Trinity church, Hamilton, Southern Ohio.

The Rev. George H. Moffatt, of New York, entered upon the rectorship of St. Clement's church, Philadelphia, Pa., on Sunday, March 3rd.

The Rev. William P. Lewis, D. D., has resigned the position of priest in charge of Christ church chapel, Philadelphia, Pa., to take effect June 5th.

The address of the Rev. Horace F. Fuller is 917 Walnut st., Philadelphia, Pa.

The Rev. H. A. F. Hoyt has accepted the position of priest in charge of old St. Paul's church, Philadelphia, Pa.

The Rev. W. R. Atwood has accepted the rectorship of All Saints' church, Cleveland, Ohio, and entered on his duties.

The Rev. A. N. Gorrell has entered upon the rectorship of St. Mary's church, Ft. Dodge, Iowa.

The Bishop of Minnesota has been appointed by President Cleveland a member of the National Board of Indian Commissioners.

The Rev. E. L. Sanford has accepted the care of St. Paul's church, Willimantic, Conn.

The Rev. Gustavus M. Murray, of Haddonfield, N. J., is recovering from a serious illness.

The Rev. H. H. Barber has been instituted into the rectorship of St. Stephen's church, McKeesport, diocese of Pittsburgh.

The Rev. David Jones, of New Brighton, Pa., has undertaken a tour of the Holy Land.

The Rev. Chas. O'Meara has accepted the rectorship of St. Stephen's church, East Liverpool, O., and entered on his duties.

The Rev. Anthon T. Gessner, formerly rector of St. Luke's church, Detroit, Minn., has accepted the rectorship of St. Peter's church, St. Paul. Address 689 Conway st.

The Rev. Edward H. Parnell, dean of St. Matthew's cathedral, Laramie, Wyo., has accepted a call to St. John's church, Sharon, Pa., and will commence his duties there on the third Sunday in Lent.

The Very Rev. Samuel Reynolds Hole, D. D., Dean of Rochester cathedral, England, sailed for home from New York, Shrove Tuesday, Feb. 26th.

To Correspondents

A. B. C.—We should think the best position for the "Baptismal party" under the circumstances described, would be at the left hand of the font, facing towards it. There is no rule in such cases but that of convenience.

G. H. S.—The cock was a reminder of St. Peter's denial and his penitence. It is accordingly associated with the warnings of the second Advent. Some of the hymns of Prudentius are on this subject. The volume of Isaac Williams on the Passion treats of it in an interesting way and gives a translation from Prudentius. We do not know whether the use of the cock on church steeples is general anywhere. We believe it is to be seen on some old churches in England.

F. W. H.—The chairman of the Commission for Church Work Among Colored People is the Rt. Rev. T. U. Dudley, 716 3rd ave., Louisville, Ky. The secretary is Mr. Henry E. Pellew, 1637 Massachusetts ave., Washington, D. C. Write to the latter for particular information.

C.—The Prayer Book expressly allows parents to be sponsors, without limitation. This was also common in the ancient Church. There is no Canon on the subject. The case you mention of a person acting in the double capacity of sponsor and proxy, and a God-mother also representing a God-father, while somewhat grotesque, might, we suppose, be allowed.

Ordinations

At All Saints' church, Philadelphia, Pa., on Thursday morning, Feb. 21st, Bishop Whitaker ordained to the diaconate, Mr. Robert B. Burke, presented by the Rev. L. M. Robinson; Mr. Edward Green Hawkes, M. D., presented by the Rev. J. J. Joyce Moor; Mr. Francis Cope Hartshorne, presented by the Rev. Jas. Houghton; Mr. Julius G. Bierck, choir-master and organist of the church of the Saviour, presented by the Rev. Dr. W. B. Bodine, rector of that parish; and Mr. Lewis B. Edwards, presented by the Rev. Dr. W. N. McVickar. The Bishop also advanced to the priesthood the Rev. Robert McKay, D. D., (recently a Methodist minister), who was presented by the Rev. Dr. Benjamin Watson, and the Rev. L. C. Baker (of Presbyterian antecedents), presented by the Rev. A. B. Baker, of Princeton, N. J. The sermon was preached by the Rev. H. L. Duhring, from the text, St. Matthew xx: 4. The Rev. Dr. I. N. Stanger, the Rev. Oliver Owen, dean of the Oneida Convocation, diocese of Central New York, and the Rev. Messrs. Geo. A. Latimer, and Francis M. Burch assisted in the service. The Rev. Dr. R. McKay will become the rector of All Saints'; the Rev. Mr. Baker goes to the church of the Atonement; the Rev. Mr. Edwards to the church of the Holy Trinity; the Rev. Mr. Bierck to the church of the Saviour; the Rev. Mr. Hartshorne to St. Mark's, Frankford; and the Rev. Dr. Hawkes to the church of the Covenant. The Rev. Mr. Burke is now at the University of Pennsylvania.

In Trinity church, Pottsville, Central Penna., Feb. 19th, the Rev. Wm. T. Anman, of St. Paul's church, White Haven, Pa., was advanced to the priesthood. The Rev. Gilbert H. Sterling preached the sermon. The candidate was presented by the Rev. A. M. Abel.

On St. Matthias' Day, at St. Stephen's church, Sewickley, in the diocese of Pittsburgh, the Rev. W. L. H. Benton was advanced to the priesthood by Bishop Whitehead, assisted by the Rev. Messrs. J. H. Barnard, R. A. Benton, and A. A. Benton, D. D. The last named, of Sewanee, Tenn., is the father of the Rev. W. L. H. Benton, and presented him for ordination. The newly ordained priest is in charge of three missions on the main line of the Penn. R. R., Trinity, Braddock; St. Stephen's, Jeannette; and St. Luke's, Latrobe.

Official

CAUTION

A man with a foreign appearance, claiming to be a native of Chaldea, and giving his name as Padre George, has been soliciting subscriptions for Church work in his native land. He aims to interest clergymen mainly, but several others are also approached. He fits his representations to the different parties he works. He has received not only large donations from well known clergy, but also letters of recommendation in some instances. I am one of those who, misled by testimonials from various clergymen, was, with many misgivings induced to bestow charity on this man. He may have come from "Ur of the Chaldees," but he is no Abraham, and no trustworthy "Father of the Faithful."

FRED T. JEWELL.

Portage, Wis., Feb. 28.

Died

PEAKE.—Entered into the rest of Paradise at Faribault, Minn., Feb. 28, 1895, Elizabeth Pardee, youngest daughter of the Rev. E. Steele Peake, aged 22 yrs, 10 months, and 24 days. "Perfect through suffering."

GREGORY.—Entered into rest Dec. 20, 1894, in Plattsburg, N. Y., Harriette E., widow of the late Hon. Noyes Paysen Gregory, 65 years of age.

CLERC.—After a short illness, on Monday morning, Feb. 25, 1895, the beloved wife of the Rev. Francis J. Clerc departed this life in peace. Interment from St. Paul's church, Phillipsburg, Penn., on Ash Wednesday, Feb. 27th, at 2 P. M.

RUGGLES.—Entered into rest, in New York city, on Sunday, March 3rd, Maria Sibley, wife of Henry J. Ruggles, and daughter of the late Gen. W. H. Adams, of Lyons, N. Y.

LAWTON.—At his residence, 37 Fifth ave., New York City, on Feb. 20th, 1895, James Marsland Lawton, aged 65 years. Funeral services were held at Grace church, New York, on the 23rd inst. at 10 A. M.

"Grant him, O Lord, eternal rest, and let perpetual light shine upon him."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D. D., general secretary.

STAMPS! OLD ISSUE!

The undersigned will be thankful to receive U. S. and foreign stamps and stamped envelopes (entire or cut square) of old issues (no current issues desired), to be disposed of for the benefit of the Orphanage of the Holy Child, of the Province of Illinois at Springfield, Ill. The Rev. FREDERICK W. TAYLOR, 318 E. Adams st., Springfield, Ill.

FOR THE AGED AND INFIRM CLERGY.

I need \$15,000 to open and furnish St. John's House, for the Aged and Infirm Clergy of the Church. A most worthy object, which strongly appeals to every loyal Churchman. Any sum gratefully received. For full particulars address the Rev. J. B. BLANCHET, rector, Clifton Springs, N. Y.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, \$8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Acknowledgments

ST. FAITH'S SCHOOL gratefully acknowledges the following sums in answer to the appeal for a scholarship: Sexagesima, \$5; M., Baltimore, \$4; C. T. Bland, Pittsboro, N. C., \$1.

Church and Parish

ECCLESIASTICAL EMBROIDERY.—Orders wanted. Testimonials as to work done. Address W. S. B., 1503 Lexington st., Baltimore, Md.

WANTED.—Position as organist and choir-master in a church with large organ, vested or mixed choir, and liberal salary. Satisfaction promised. Address, WM. A. KIRKPATRICK, Montgomery, Ala.

WANTED.—Principalship of a girls' school by Churchwoman of ability and experience. Favorable terms to a bishop opening a diocesan school. Address L. L., care THE LIVING CHURCH.

WANTED.—Position of bookkeeper or cashier, or traveling man. Experienced young man, 23. Steady, hard worker, stays work up. Splendid testimonials. Go on call, subject to trial. Address K, THE LIVING CHURCH, Chicago.

WANTED.—A mission church would be glad to pay all expenses amount for an altar that some wealthier church has laid aside. Address, ST. JOHN'S CHURCH, care MRS. E. L. LANE, Bergen, N. Y.

AN ORGANIST AND CHOIRMASTER.—A well-known choir-trainer, solo organist, composer, and conductor, seeks appointment in May where a really thorough musical service is desired. Boy choir preferred. Good organ indispensable. Exceptional references. Address, in first instance, "ALPHA," THE LIVING CHURCH.

WANTED.—Organist, choir-master, and chime-ringer, age 27, having 12 years' experience, desires position in live parish. Very successful with the development and training of boys' voices. Good organ and field for voice culture teacher essential. Refers to many of the leading clergy. Exceptionally fine testimonial from present rector. Address, "CARILLONEUR," care of LIVING CHURCH.

I NOW have a large number of old Sunday school papers on hand, and the addresses of several clergymen who will send papers to mission schools. If any clergymen have such schools in need of papers, I will supply them as long as I continue receiving papers in answer to my letter recently published in THE LIVING CHURCH. Address, REV. W. M. PURCE, Farley, Iowa.

March 9 1895

The Editor's Table

Kalendar, March, 1895

3. 1st Sunday in Lent,	Violet.
6. EMBER DAY.	
8. EMBER DAY.	
9. EMBER DAY.	
10. 2nd Sunday in Lent,	Violet.
17. 3rd Sunday in Lent.	Violet.
27. 4th Sunday (Mid-Lent) in Lent,	Violet.
	(White at Evensong.)
25. ANNUNCIATION B. V. M.	White.
31. 5th Sunday (Passion) in Lent,	Violet.

These are trying times again, *La Grippe* seeming to be epidemic in many localities, and very severe in its attack. Last week was especially trying in the offices of THE LIVING CHURCH—editor, foreman, and several compositors being incapacitated, and none are yet fully recovered. The editor seems to be getting out from under the grip of the microbes (though he insists that he is still very miserable), and to be getting a grip upon his pen again, judging from the following verses which he sends, he says, "to explain the situation."

THE MICROBE

While on bed of pain I languish, groaning with protracted anguish,
I recall the quaint and curious theory of medical lore;
How that all life's aches and spasms, pains that come like cataclysms,
Are produced by "germs" mysterious; and when we are smitten sore
Doctor smiles and gravely tells us, as his wisdom we implore,
"Tis the microbe, nothing more."

Only microbe, little varmint! Surely there can be no harm in't;
Such a petty foe no mortal ere was known to dread before,
He is small but he is mighty, very small but very bitey;
And with desperate industry he makes up his little score,
Marking every "run" with life-blood, laying up misery in store—

Only microbe, nothing more.

Now the little wretch has found me, in his coils has wound and bound me;
I'm as helpless as a baby, mind as blank as big barn door.
I am quaking, aching, shaking, while the ruthless germs are making
Havoc of brain, nerve, and tissue; naught will save but human gore.
Get thee hence, thou vile man-eater, to the night's Plutonian shore!

Quoth the microbe, "Nevermore!"

And the microbe, ne'er withdrawing, still is gnawing, still is gnawing,
At each vital part within me to the very marrow's core.
Oh, from this bacillic evil, from this microscopic devil,
From the ever-present torment of this microbean bore,
Shall my poor corporeal system, suffering now at every pore,
Be delivered nevermore?

This is the way the Bishop of Maryland answered a rector who asked if he would advise him about putting women singers in the chancel choir and vesting them in surplices:

The Bishop does not encourage the vesting of women singers. He most earnestly hopes that the fashion will not spread. In several instances the idea has been given up in deference to his counsel. In two cases it had been determined and virtually accomplished before the Bishop knew it; and while he gave his strong counsel against it, he did not feel that he had the right to forbid absolutely. He has not recommended any fashion of vestment. In the two cases referred to, he tried, since he could not prevent, to modify and moderate. It is therefore a mistake to say it has the Bishop's approval. He thanks you for asking his advice. If you accept and follow it, you will let the new fancy alone.

In the churchyard of Little Stanmore, in Middlesex, is the tombstone erected to the memory of William Powell, the "Harmonious Blacksmith," at whose forge, in Edgeware Road, Handel is said to have taken shelter from the rain one afternoon. The story goes that when Handel entered the smithy, Powell was singing a melody which chimed in with the strokes of his hammer on the anvil. Handel caught the idea and worked out his well-known theme. The anvil and hammer were sold by auction in 1879, and its tone, when struck, was found to be in exactly the same key as the "Harmonious Blacksmith." The Little Stanmore church is full of memories of the

great composer. The organ case is elaborately carved by the celebrated Grinling Gibbons, whose beautiful work at Chatsworth excites the greatest admiration. The organ was built by Father Schmidt in Queen Anne's reign, and on this instrument Handel played during his three years' residence at the Canons, the magnificent mansion of the Duke of Chandos. During this period Handel produced his "Acis and Galatea," the "Chandos Anthems," and the oratorio of "Esther." Several fine stained windows in the church are illustrative of Handel's life and works.

Canon Scott-Holland, in *Goodwill*, denies a statement which is decidedly inconsistent with the dignity of St. Paul's. He solemnly declares there is no truth in the story that during one September a cow did, even by mistake, push its way in at the west door, and take a seat in the archdeacon's stall, while the vergers looked on appalled, until it rose and followed old Green, silver poker, and all, to the minor canons' vestry, under the dim impression that it was milking time. The Rev. canon is of course aware that worse things than this were told of old St. Paul's, fortunately a long time ago. It was in Edward VI's reign, after Bishop Ridley made havoc of the altars and screens, and stripped the great cathedral of its ancient glory. It became a common meeting place; men walked about with hats on; drunkards and vagabonds slept on the benches at the choir door. Even horses were brought in, and rubbish accumulated in the midst of the nave which would have filled several carts. Worse than all, fights took place, in one of which a man was killed; another broke his neck catching pigeons there, and we read of no re-consecration. Those were sad times, ended by the early death of the young king, which, however, ushered in other sad times.

Do parents and educators realize what an undue amount of time is given to arithmetic? The child begins the study of it at seven, and the average student is still "doing sums" at fourteen; and not often then is the degree of skill acquired at all in proportion to the time that has been consumed, while mild-mannered maids who would not needlessly set foot upon a worm, declare with emphatic energy that they "hate" arithmetic. Better cause have they to hate it than they know. Seven years for arithmetic and then—the pity of it—sweet sixteen has precious little more time for study; for must she not be "through" at eighteen? Seven years for arithmetic, and how many for the rich stores of English literature? Seven years for arithmetic, and the wealth of classic lore almost a sealed book to the "heir of all the ages." Obviously something is wrong, we may almost say nothing is right; for after all these years of "doing sums," sweet sixteen is seldom a good arithmetician. Might not this be a remedy for the evil: Attempt in arithmetic only those things which may be learned by rote or mechanically, before the reasoning powers are capable of comprehending principles; this much having been done, and well done, let the arithmetic be laid aside, and algebra, much of which is easier of comprehension than arithmetic, be begun—algebra with its clear method of unfolding the principles on which arithmetic rests. After a thorough study of elementary algebra, there might be a return to arithmetic for practical application of principles; and the pupil would then be in a condition to acquire in a few months such knowledge of arithmetic as is likely to be needed in the affairs of life. Let arithmetic take its proper place in education as a means, not an end. What algebra and the higher mathematics can do better and with more economy of time, let them do, instead of that common drudge, arithmetic, and we shall at least have saved time for other things.

The Conference on Problems of the Negro Race

BY BISHOP PENICK

"The Commission of Church work among Colored People" decided, at its meeting in Washington, Feb. 6th, to hold a general conference in Atlanta, Ga., at some future date, with the aim and hope of bringing the best experience and thought possible to the serious study of the difficult problems presented by the presence of these 7,500,000 negroes in the midst of our civilization, under the shadow of our churches,

These problems differ from any that have yet come before the Church of God, in some respects. Here some 60,000,000 white people, gathered from every quarter, are struggling heroically to form a civilization that will adjust them rightly to each other, and at the same time utilize the mighty forces so recently discovered and harnessed, as to make them serve men for good, and not enslave them to new and harder masters. This is actually keeping the country in a state of continual revolution. Old things are ever passing away. Old forces are forever vanishing. New relations rush upon us quick and powerful, sweeping that wherein we trusted from beneath thousands and thousands, leaving them stunned, confused, baffled, to gradually awake as did Sampson—oft times to find ourselves bound. Then comes the struggle to break the bonds, gain new footing, and continue the struggle for life; or, if we cannot, to sink back into the ever-growing army of the hopeless and stranded, to roam, aimless, to beg, to suffer, and, it may be, descend to crime or death.

Now, in the very heart of this cyclone of change, we have left 7,500,000 of the negro race. Although almost totally unprepared for the conflict, they can in no way escape it. This race has some 1,500 years less training than the whites, yet they must move with them into the vortex, and stand or fall in the issues. It is an easy thing for the mass to catch up the cry of the schools and shout: Let "the survival of the fittest prevail;" let the strong move on, trampling hope and life out of the weak, and as they go, build a stronger and greater civilization. But the Christian, amid all of this confusion and falling of things and crashings of hopes, hears "a still, small voice." "We, then, that are strong ought to bear the infirmities of the weak." Wise men know this is not only Christianity—it is political economy in its truest, safest form; and so they seek to find a place for the negroes, wherein they may do their part, grow their best growth, live their strongest, noblest life, assuming more and more that form of humanity that shall fit them to occupy the place in the great kingdom of all nations, which God gave to His Son, who died to redeem it.

It is, therefore, well to call the wisest and best into earnest, prayerful council, looking for God's appointed way to lead these people up for Him and to Him, and so, at each step, making them more and more helpers of our own faith, auxiliaries in our battles for truth and right.

There may be, and doubtless are, many who, in the pressure and rush of life, say: "Why cannot they go along and take their chances with the rest?" But wise men who have prayed, wrought, studied, and suffered, realize that here God has prepared a field for developing the wisdom, compassion, and unselfishness of His Church, making her more and more like the Christ as she goes on deeper down into the needs, perils, and sorrows of humanity, "seeking to save the lost." Surely, this is more Christ-like than seeking to glorify Him in art, or sing Him in song. "This ought ye to do, but not leave the other undone." And so it is with feelings of gratitude and joy we hear of the Church turning its mind more fully towards the problem of saving these people for Christ and by Christ.

Book Notices

Pictures of Swedish Life, or the Svea and Her Children. By Mrs Woods Baker. New York: Anson D. F. Randolph & Co., 1894. Price \$3.75.

The writer pleasantly says that she "has lived many years in Svea's dominions and is well acquainted with her fireside doings, and so ventures to chat about them with well-loved friends over the water." Her book gives the readers an inside view of the homes, social customs, traditions, amusements, and other occupations of the children of Svea and is calculated to make the reader desirous of visiting the country of which it speaks. The volume is elegantly gotten up and richly illustrated, and would form an excellent addition to any parlor or sitting-room table. It is a book that can be taken up for a few moments at a time.

Kase Etsuki, or the Retainer Restored. By the Rev J. C. Ambler. New York: Thomas Whittaker. Pp. 41. Illustrations. Price, paper, 50 cts.

Our American Church missionary, the Rev. John C. Ambler, stationed at Kyoto, Japan, has prepared and issued this memoir of a remarkable convert to Christianity, named Kase Etsuki, a man of good Samanri rank, whose father was serving at the time of Etsuki's birth in the province of Mino as a retainer of the Daimejo, Baba Chikuzen. The little history, in octavo form, with sixteen very good illustrations, full-paged, was printed at "The Tokyo Tsukiji

Type Foundry," and is "sold for the benefit of evangelistic work in connection with the Japan mission." The author dedicates it to his first teacher in Japanese, Mr. T. Mori, of Osaka. The front cover is adorned with chrysanthemums in color, and the whole is very neat and attractive. There are many points of interest to be found in this little memoir by such as bring with them to its perusal a lively feeling for the Church's work in Japan, and further stimulated possibly by the wonderful revelations to-day of Japanese advancement, prowess, and modern military attainments.

The Ralstons. By F. Marion Crawford. New York: Macmillan & Co 1895. In "The Ralstons," Mr. Crawford continues the chronicles of the Lauderdale family, particularly the fortunes of John Ralston and his secret bride, Katherine Lauderdale. Like all of Mr. Crawford's stories, this one is extremely interesting. To a novel reader this is the first requisite. No matter how many merits a story may have, if it be dull, it will not go. In "The Ralstons" there is not a dull line. Being the second installment of a family history, the characters are all familiar and very little time is wasted in introduction or preliminary description, though hints are given here and there sufficient to make the story intelligible and interesting to one who has not read "Katherine Lauderdale." In "The Ralstons" we find the same acute analysis of motive and character, the same careful description of New York society and scenes, and the same bright, almost epigrammatic, conversations. The story is altogether up to date. The Broadway cable cars are mentioned, and on everything the reader feels that the author personally knows his ground. The New Yorker recognizes the truth of every scene and description. Mr. Crawford makes us feel this in his foreign stories, but here we know it. Certainly "The Ralstons" is one of Mr. Crawford's best achievements.

"Methodist Orders Examined," by the Rev. Andrew Gray, D. D., is a complete, satisfactory, unanswerable statement of Methodist claims. It should be widely circulated. James Pott & Co., New York. Price, 15 cents.

Magazines and Reviews

"What the Flags Tell" is a very instructive and interesting article by John M. Ellicott, U. S. N., in *St. Nicholas* for March. Grown up folks will, many of them, learn something from it, as well as the boys and girls; and everybody, we think, will enjoy the paper about Nathaniel Hawthorne, by Brander Matthews, with the fine portrait engraved by T. Cole, from a photograph, and the lovely pictures of the Old Manse at Concord, and "The Wayside." Palmer Cox's Brownies are now in Texas having a fine time. The serial stories keep up their interest, "A Boy of the First Empire," by Elbridge S. Brooks and "Jack Ballister's Fortunes," by Howard Pyle, fascinating the boys, and "Three Freshmen, Ruth, Fran, and Nathalie," by Jessie M. Anderson, winning favor with the girls, especially those looking forward to college life for themselves.

"Are we creatures of our circumstances?" is the question raised by Raymond L. Bridgman in *The New England Magazine* for March. It appears that the records of weather studies show that clouds move much faster in winter than in summer, and it is further said that the upper currents are very much more rapid over America than over Europe, a fact accounting for the much quicker movements of storms in this country. It is an interesting question whether there is any association between the rush and hurry of nature and the distinctive characteristic of the American people, which has given them the reputation of "hustlers." Few readers of this magazine will pass over the article, "Harriet Beecher Stowe at Cincinnati," by Geo. S. McDowell, it is too full of living interest, giving facts as to the originals of some of the characters in "Uncle Tom's Cabin," and pictures which make them doubly real. Those concerned in the industrial problems of the present day will be glad to examine freshly the workings of the Northampton Association of Education and Industry, a pioneer in productive co-operation, and the sons of Massachusetts will appreciate the tribute to her patriotism, furnished by Thos. S. Townsend, to which the war-time portraits lend additional attractiveness.

One of the most difficult things for the student is to keep posted on the history of his own times. For past periods he has access to the works of those who have written from varied standpoints, but for the knowledge of the times in which he lives there are but the piece-meal accounts of the daily and weekly press for reference, with occasionally a fragmentary magazine article on some solitary event. The attempt of President Andrews of Brown University to give, in narrative form, a history of the leading incidents of the last twenty-five years in the United States, is therefore unique and will doubtless prove helpful. This historical narrative is to be continued through the year in *Scribner's Magazine*, and many will doubtless desire to preserve the papers for permanent use. Robert Grant's articles on "The Art of Living" are, we understand, attracting great interest and attention. They are unquestionably practical. In this

issue commences a new departure in magazine fiction, "Stories of Girls' College Life;" if the initial story in the March number of *Scribner's* is a fair index of successive efforts we predict great popularity for them, for "Revenge" is decidedly bright and clever.

Harper's Young People presents one of the best numbers yet published. There are several good short stories, an article by W. M. Davis, of Harvard, on "Studying the Stars," and continuations of the three excellent serials, eagerly expected by its young readers. While the literary merit of the paper is always of the highest quality, it is perhaps most to be commended for its excellent department work. In its Round Table, Outings and Innings, the Pudding Stick, etc., there is much that is valuable, and all is interesting to its young contributors. In the issue before us an addition is made to the Portrait Gallery, two very good portraits of George and Mary Washington being sent as a supplement.

Lenten Litany Hym

BY MARY ANN THOMSON

God the Father, hear our cry;
Thou Who for our fallen race
Gav'st Thine only Son to die,
Hear from heaven Thy dwelling place,
Hear our penitential prayer;
Spare us, Lord, in mercy spare.

God the Son, ere time began,
With the Father ever throned,
Who hast here, as man for man,
Lived and suffered and atoned;
Hear our penitential prayer,
Spare us, Lord, in mercy spare.

God the Holy Ghost, by whom
Christ is in our hearts revealed,
And for life beyond the tomb
We are sanctified and sealed,
Hear our penitential prayer;
Spare us, Lord, in mercy spare.

Trinity in unity,
Father, Saviour, Comforter,
Full of love and clemency,
Gracious to the wanderer,
Hear our penitential prayer;
Spare us, Lord, in mercy spare.

By Thy birth and childhood pure
Fasting and temptations sore,
By each pang Thou didst endure
As Thy heart our sorrows bore,
Jesu, hope of all mankind,
Let us all Thy mercy find.

By Thy soul's exceeding woe
When the burden of our guilt
Forced the crimson sweat to flow
Ere by man Thy blood was spilt,
Jesu, hope of all mankind,
Let us all Thy mercy find.

By the triumph of Thy power
On the tree of agony;
Death in Thine atoning hour
Swallowed up in victory,
Grant us, Lord, at Thy right hand
Conquerors at last to stand.

Philadelphia, Lent, 1895.

Opinions of the Press

Church Bells.

SERMONS.—Unquestionably in old days the sermon became too rigid and conventional a thing, too much of a traditional composition removed from our every-day interests and needs. If it is removed from these it becomes but an idle sound; but the modern fancy, that you restore its living effect upon us by making it smart, and, as one may say, journalistic in its aims and expressions, is about the shallowest notion which can enter men's heads. A clever preacher who deals with every-day topics in a witty way, who tickles our ears and makes us start and laugh, is sure, no doubt, of a congregation; we flock to him and applaud him; we leave his church and chat over his witticism at the dinner table; but sooner or later we feel that we have been tricked, and rebel at his impertinences. If when we enter God's House we are not in a higher atmosphere than common, there is enough healthy instinct left in us to let us know, when the excitement is over, that the thing is wrong and contemptible. By all means let our preachers be natural, honest, straightforward; but, first and above all, let them have a deep appreciation of spiritual things; they will touch us then, but neither they nor we shall have any craving after trivial themes and a catchpenny treatment of them.

The Interior. (Presb.)

THE "KENOSIS."—Happening in a meeting of young men in a Presbyterian church, a fluent speaker was addressing them, his topic in part being what in theological science is called the Kenosis—the emptying of Himself of his Divinity

by our Lord while upon earth. The speaker, we were informed, was Prof. Graham Taylor of the Congregational Theological Seminary. We had no idea that this doctrine was carried to such extremes. We would have liked to say to the young men: "If you follow that path you will lose your Saviour. He is not there, nor anywhere in that direction." Christ laid aside His power, glory, dominion, and became a man of sorrows and acquainted with grief. He was such because he carried his cross from the dawn of human consciousness forward along a thorny way to Calvary, and with Calvary in full view. If He did not know Himself, nor His mission, nor his end upon earth, till it dawned upon Him toward the close of His career, he knew less than John the Baptist. Though he had power to shut Himself off from the knowledge of the time of a particular event which he referred to, it by no means follows that he so far emptied Himself of his Divinity that he could no longer be said to be Divine. It is strange that a man who accepts the Nicene Creed, even if he does find some way of reconciling such views with it, should in season and out of season, with or without logical connection, offer them to young men whose minds are not sufficiently skillful in casuistry to distinguish them from Unitarianism.

The Outlook.

THE VALUE OF LENT.—The Christian year finds its inestimable importance in its constant emphasis, not on theories or explanations, but on great historic events in the history of Christianity. One of these great facts deeply embedded in the world, of which men are apt to lose sight, is human sinfulness. The Lenten season reminds us once more of the warfare of life, of the constant temptations which await the best and the highest no less than the worst and the lowest; those temptations from which no man is completely delivered until he has fought the fight and finished the course. . . . In modern times, when the world is so well policed, and social organization, in spite of its manifest imperfections, is so elaborate and so complete, we are apt to lose sight of the terribly tragic possibilities which lie in every human life. In a highly civilized society sin is the more dangerous because it takes on so many refined forms, and because it is, in a way, hidden by the network of institutions and safeguards with which the individual is surrounded; but there is no possibility of protecting a man from sin by any contrivance outside of himself. Men who are shielded at every point, and who have the strongest incentives to live the life of righteousness, are continually falling from high places into fathomless depths of wretchedness and guilt, and there is no way of protecting a man except by developing the power of resistance within him. If at the beginning a sin presented itself in all its hideous deformity, men would shrink from it. Its danger lies in the fact that it stands on the threshold of life so disguised that, unless one has a keen sense and a constant consciousness of danger, it gets admittance before its character is discerned. The Lenten season brings us face to face once more with this great actuality, and reminds us again that no human life is safe from a foe which is omnipresent, which has numberless disguises, and from which we can protect ourselves only by the development of inward strength.

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.

HARPER & BROS.

A Farm-House Cobweb. A novel. By Emory J. Haynes. Hippolyte and Golden-Beak. Two Stories. By George Bassett. Illustrated.

Modern Missions in the East. Their Methods, Successes, and Limitations. By Edward A. Lawrence, D.D. With an Introduction by Edward T. Eaton, D.D., LL.D.

The Phantoms of the Foot-Bridge, and Other Stories. By Charles E. Craddock. Illustrated.

The Literature of the Georgian Era. By Wm. Minto. Edited, with a Biographical Introduction, by Wm. Knight, LL.D.

CHAS. SCRIBNER'S SONS.

Our Fight with Tammany. By the Rev. Chas. H. Parkhurst, D.D. \$1.25.

A Creedless Gospel; and the Gospel Creed. By Henry Y. Satterlee, D.D. \$2.

MACMILLAN & CO.

The Pilgrim of the Infinite. A Discourse Addressed to Advanced Religious Thinkers on Christian Lines. By William Davies. \$1.25.

The Manliness of Christ. By Thomas Hughes, Q. C. \$1.25.

A Confession of Faith. By an Unorthodox Believer. \$1.25.

LONGMANS, GREEN & CO.

Life Here and Hereafter. Sermons. By Malcolm MacColl, M.A. \$2.25.

The Foundations of Belief. Being Notes Introductory to the Study of Theology. By the Rt. Hon. Arthur James Ballou. \$2.

Studies in the Christian Character. Sermons, with an Introductory Essay. By Francis Paget, D.D. \$4.75.

PAMPHLETS

The Devil's Masterpiece. By Frank Hallam. Reprinted from the Protestant Episcopal Review.

The Year Book of the New York Training School for Deaf-Blind. 1894-'95.

Report of the National Divorce Reform League for the year ending Dec. 31, 1894.

The Household

Litany to Jesus Christ

"Son of God, we beseech Thee to hear us."

BY ANNIE GOODRICH ELMER

Jesus, grant us now Thy blessing,
Lowly kneeling at Thy throne;
All our guilt we come confessing,
All our want to Thee make known.
Saviour, listen to our pleading,
Look on all our grief and care;
Thou, for sinners interceding,
Hear, oh hear, our humble prayer
Crushed our spirits are and broken,
Bleeding are our hearts and torn,
By the love Thy lips have spoken,
Jesus, think on us who mourn!
Grant, oh Christ, a full remission,
Grant us now Thy promised peace;
Look, oh! look on our contrition,
And our burdened souls release!

While life's storm is raging round us,
And our hearts are faint with fear,
With Thy loving care surround us,
Jesus, Saviour, be Thou near!
By Thy Cross and Passion save us,
Oh, Redeemer! Crucified!
In Thy pierced hands receive us,
Take us to Thy wounded side!

Then, when face to face we meet Thee,
Stand at Thy dread judgment bar,
Jesus, Saviour, we entreat Thee,
Then remember Thine we are!
Think, oh Christ, how Thou hast bought us,
Sought us with unwearied grace,
And in mercy, deep and wondrous,
Grant us in Thy heaven a place!

Amen.

Monographs of Church History

VII —THOMAS A BECKET—CONTINUED

BY M. E. J.

The king and Becket worked together with entire unanimity. On the whole, Henry's reign was a blessing to the land, for many abuses were reformed, the power of the nobles was curbed, and the whole nation, beginning at last to recover from the shock of the Conquest, was daily growing more prosperous and wealthy. His resistance to the encroaching claims of the Church was unhesitating, and in this, as in every other department, he was aided by Becket's entire sympathy and all the powers of his brilliant mind. So long as he held the position of chancellor, he was most strenuous in carrying out the king's policy, even when it involved episcopal displeasure and the curbing of episcopal power. Hilary, Bishop of Chichester, was worsted in his dispute with the Abbot of Battle Abbey, through the intervention of Becket, who took occasion to administer a rebuke to the Bishop for his contempt of the royal authority. He also upheld the king in the imposition of the tax called *scutage*, which was violently opposed by the clergy. This tax, which was introduced by Henry, is described by Dean Hook as follows: "To meet the exigencies of the king in the war of Toulouse, an important change was effected in the constitution, and a principle was introduced which led to the most important consequences. Instead of calling out the feudal militia who, though they might be compelled to take the field without pay, were, nevertheless, at liberty to return home at the end of forty days, a pecuniary satisfaction was levied by assessment at so much for every knight's fee, as an equivalent for actual military service. From this tax the clergy claimed exemption, on the ground that military service could not be exacted from them. The plea was not a valid one, for their lands had been granted on the condition of their supplying their contingent of troops for the service of the

country. The government determined, therefore, that to the *scutage* the clergy should be subjected, but in the government Becket was the person of most influence with the king, and the clergy in their indignation accused him of betraying the cause of the Church."

The chancellor was accused by the Bishop of London of plunging a sword into the bosom of his mother, the Church, and even the aged Theobald, who had been his staunch friend for so long, threatened him with excommunication. Becket, however, bore all these reproaches with equanimity, carried out his measures with firmness, and openly rebuked some bishops who boasted that they were independent of the royal authority, reminding them that they had taken their oath of fealty to the king in the same words as the knights and barons. It will be clearly seen, therefore, that Becket's position with regard to the mutual prerogatives of king and clergy was very strongly established; and we cannot wonder that on the one hand Henry thought he was taking the best possible way to still further strengthen them, by appointing Becket to the primacy, left vacant by Theobald's death, nor that, on the other hand, the clergy felt that such an appointment would be the heaviest calamity which could befall the Church. Neither party knew their man, or, as truth is stranger than fiction, for one moment dreamed of the wonderful change which was about to take place in the conduct of the man whom they respectively loved and hated. This brings us to the most interesting part of Becket's life, where the battle between his admirers and detractors has waged the most furiously. One thing is certain, that he did not accept the primacy with alacrity, for it required a great deal of urging on Henry's part before Becket yielded to his wishes. Some historians declare that this was simply put on, and that he intended all the time to accept, but this seems an unreasonable view of the case, and one which is not held by the majority nor the wisest of Becket's biographers. When the king first suggested the idea to his chancellor, he treated it as a joke, and pointing to his gay dress, exclaimed: "A pretty saint you wish to place over the holy bishopric and that famous monastery!" When Aschatinius, Prior of Leicester, spoke to him of his probable election, Becket replied:

"Truly I know three poor priests in England, any one of whom I would rather wish to be promoted to the primacy than myself; for if by any chance I were appointed, knowing my lord, the king, previously so well, I should be driven either to lose his favor or (which heaven forefend) to sacrifice the service of God."

It is well known that he warned the king of the decided change of policy which would follow his consecration, but Henry simply would not believe, and in the face of all of Becket's warnings and protestations, he insisted upon carrying his point. In judging the future history and relations of these two great men, this fact should never be lost sight of. If Becket were willful afterwards, surely it was Henry's willfulness which gave him the opportunity to be so. We should also remember that Becket was supported in his opinion by the unanimous voice of the English Church, who feared the chancellor as a persecutor and oppressor, and who looked upon his consecration as an opening of the door of the sheepfold to the wolf. In view of these well-established facts, it seems foolishly sentimental to mourn over Henry's subsequent trials with Beck-

et, as some historians are pleased to do.

When Becket was fairly enthroned three courses were open to him: 1st. To continue, as Henry fully expected he would, and as he emphatically had declared he would not, in the same policy as before his consecration, bringing the Church gradually into complete subjugation to the State; 2nd. To keep the middle ground, conciliating the clergy on one side, and still holding his place in the royal favor on the other, an impossible course for a man of his nature to contemplate; 3rdly. To change his ground utterly and become as devoted a servant to the Church as he had so far been to the king. The difficult thing to understand is why the world is still so astonished that Becket chose the last of these alternatives. It was wholly a surprise to his contemporaries, as of course they had only had an opportunity to partially understand his character. But to us to whom the man's nature stands revealed in all its remarkable lights and shadows, it seems impossible that he should have doubted for a moment. Becket was before all things a partisan; he could never look calmly at both sides of a question. As chancellor he was wholly bound to the king and the exaltation of the civil law, and felt that if the Church were in opposition to the crown, the Church must give way. But when he became the spiritual head of the Church, his point of view was changed; his partisanship was as strong as ever, but it was enlisted in a different cause; all his splendid talents were turned to the elevation of the ecclesiastical power, and he cared little that the royal prerogatives were often interfered with. As Dean Hook remarks: "Becket's conduct was not that of a very high-minded man, but it is perfectly intelligible." We cannot imagine Lanfranc or Anselm taking such a distorted view of duty or policy, but we must admit that according to his light, he acted conscientiously and fearlessly, and was ready to suffer persecution and martyrdom for his convictions.

Naturally there was great opposition among the bishops to Becket's election, and Foliot, Bishop of London, who regarded him with unremitting enmity to the very end, declared that he only gave his vote under compulsion. But the king was determined that the election should be made, and the bishops could only submit. The next question which arose was in regard to the double ordination, for Thomas was still only in deacon's orders. The Archbishop of York, who would naturally have been the right person to act as consecrator, was still in open rebellion against the power of the primatial see, and therefore Becket would not consent to receive consecration at his hands. So it was finally arranged that the Bishop of Rochester should ordain him to the priesthood, on the Saturday of Whitsun week, 1162, and the next day he was consecrated Bishop by Henry of Winchester. A very interesting circumstance connected with Becket's consecration is that he appointed that Sunday to be ever after observed in the English Church in honor of the Holy Trinity; so it is to him that we owe one of our great festivals, and the longest season in our Church calendar.

We have now reached the summit of Becket's prosperity. From this time his history is a series of quarrels and humiliations, ending in a cruel and violent death. At almost any time during this period, he might have reinstated himself in the royal favor by making concessions which to many men would have seemed legitimate, but, having established his

standard of duty to his see and to the Church, he defended it to the end with a courage which we cannot fail to admire.

As soon as the new archbishop was fairly established in his see, he sent the great seal to the king, who was at that time in Normandy, with these words: "I desire that you will provide yourself with another chancellor, as I find myself hardly sufficient for the duties of one office, and much less of two."

This action seemed at last to open Henry's eyes to the true state of things, and it seems to have given him a great shock. Having always been accustomed to accomplish his purpose without difficulty, the idea that Becket would really oppose his will had seemed incomprehensible. Now he realized the truth and prepared himself for the contest. He once demanded that Becket should resign the rich archdiaconate of Canterbury, basing his desire on the same ground which the Archbishop had pleaded for resigning the chancellorship, and Becket most unwillingly relinquished it; but at the same time, he in his turn demanded the restoration of several castles and other ancient possessions of the see of Canterbury, which had been unjustly alienated. This gave rise to a great deal of legislation, but the king desired to keep up at least an outward show of peace, and besides that, he was probably too sincerely attached to Becket to willingly relinquish his friendship, so they had a friendly, nay, affectionate, meeting at Southampton at Christmas-tide, and later Henry visited the primate at Canterbury. But this hollow truce could not last long between two men so determined to carry out such irreconcilable plans.

(To be continued)

Ellen Alcott

A TALE OF TRUE LOVE

(Copyrighted)

BY FANNIE SOUTHGATE

CHAPTER X.

Four years have come and gone before we again look in on our friends at the little rectory of St. Asaph's. Four years of quiet, happy life, with few sorrows or cares but such as are common to all in this work-a-day world.

But a change has come over the Alcott household, though to all outward appearances things are the same, for who is this tall, slim young creature that runs forward to meet Mr. Alcott as he comes slowly up the little gravel walk to the house? Surely it is not our acquaintance of former times, Ellen? No, one glance at that glory of woman, her hair, will suffice to assure us of this, for instead of the coils of ruddy gold gleaming in the sunlight, braids of soft brown crown the head of this young person. It is no other than little Meg, home again from school, "for good," as she expresses it with great glee, and ready for anything and everything, overflowing with life and energy that at times seems more than to fill the little rectory, much to Ellen's bewilderment, who laughingly declares she does not know what to do with such a lively young person turned loose on her hands. However, she proves a real help in her way, being willing and affectionate, and full of such brightness and good humor that her elders cannot but laugh at the funny little mistakes and failures she makes in her impetuosity. She has been at home many weeks now, and is

really becoming a comfort, Ellen tells her, in many ways, for she tries hard to do as she is told, and to help this elder sister, of whom she is devotedly fond, and who has given her all she has ever known of a mother's love and care.

Henry Carter and Leslie Farrant, still in "single blessedness," are constant visitors in the Alcott household, and find this fresh young creature an additional attraction. Farrant, indeed, spends most of his time while there in teasing her, and following her around; while Carter, though all women are of little interest to him compared to the gentle, lovable girl who had called forth the love of his life, finds in this younger girl, with her funny speeches and bright ways, the source of much amusement.

"You will spoil the child," Ellen would say, deprecatingly, at which Meg would pout, and scold her sister for thinking her still such a child.

"I am not so much younger than you, Nell," she would protest, "not as young as when you left school and began to keep house, so there, Miss, take that for your want of respect," and she throws her arms impetuously around the older girl's neck, giving her a warm embrace.

The next moment she has bounded out of the house and down the path to meet her father, as he appears in sight of the gate, while Ellen watches her with love and pride.

It is one of those sweetest days of early May when our story begins again. Every tree has put forth its first tender buds, making the woods so beautiful in all those soft tints of green and gray, with here and there a bush of light pink blossoms or milk-white dogwood. The air is balmy and delicious, tempting all who can to leave everything and revel in its sweet breath. This Ellen had been persuaded to do by the restless Meg, who begged so hard for a morning in the woods, with nothing but a book by way of employment; and, all necessary household duties being dispatched, they set forth with shawls and books, Meg's choice in the latter being a collection of sentimental poems; Ellen's, a work of Miss Yonge's, whose stories of quiet home life and true character drawings always had a charm for her. Slipped inside of this book, however, to be greedily devoured later, in the quiet and peace of the woods, was a fat letter in Jack Milton's handwriting. Meg, too, had received a gushing effusion from a beloved schoolmate, which she tried to read as she walked slowly by her sister's side.

"Take care, child," Ellen had warned her once or twice, "you will fall and break your crown, or, worse still, your precious nose. That would be a disfigurement past hope," at which her companion laughed, and thrusting the half read letter in her belt, made the uncomplimentary remark that "there was no hurry to read it any way, as far as she could see, for there was nothing in it—not a single engagement, or any news of the girls worth hearing."

So they walked on, enjoying the spring odor of the damp ground and early blossoms which the gentle breeze brought to them, till they came to their favorite spot near the little stream which ran through the woods, and beneath a large oak tree which already threw a feathery shade. Here they spread the shawls, and reclining at full length, were soon engrossed; Meg dipping into her poems like a bee, choosing the bits that took her fancy, and repeating them softly to herself, while Ellen read eagerly page after page of the letter she held in her hand. Look-

ing at her suddenly, Meg was so struck by the expression of her face, that she exclaimed:

"Why, Nell, what on earth has happened? You look as pleased as if some one had died and left you a fortune."

"You mercenary little wretch," said her sister, stroking the cheek which rested against her knee, "one might suppose that to have money was the only good in life, according to your code."

"Well, there is not much to be had without it, that you must acknowledge, in spite of all your ideas."

"And, on the other hand, there is much, so very much, which cannot be gotten with it, my dear little sister, though it may often help to make possible that which otherwise might not be; for instance, in a case of which I am about to tell you; if you have patience enough to listen," she added.

"Oh, if it's a story, I will listen fast enough. Is there any love in it?" she inquired abruptly.

"Yes, dear; such true love as I hope it may some day be your good fortune to know. Listen now, and I will make it as short as possible, for I know the patience of a certain young person is not inexhaustible. Many years ago, a girl living quietly in a little country town with her family, was surprised one day by her father's returning from a short absence accompanied by one who, to a girl of her age, could not fail to be of great interest. He was a young man, several years her senior; bright, charming, courteous in manner—in short, with all that goes to make up a noble, manly character."

"Handsome?" inquired the listener.

"Now, Meg, don't interrupt. It is not good manners, you know; besides, I was coming to that in time."

"It is the first thing I should have mentioned, if I had been giving the description" put in the incorrigible girl.

"Yes, I dare say it would now, but wait a few years, and all that will be changed, and you will find the old adage, 'beauty is only skin deep,' a true one indeed. Well, I shall go on if you will be quiet, but mind you, if you speak again, I will not tell you another word."

"All right, I promise to be good; I really am deeply interested; please go on," and Ellen continued:

"Though not what the world would call handsome, this man was very good to look at. His eyes were clear and earnest, his figure supple, though not tall; his features good, and above all, his smile was the brightest you can imagine, lighting his whole face until it became actually handsome; so much for personal appearance. As to character, he was, as I have said before, all that could possibly be desired. To make a long story short, they fell in love, deeply and sincerely. The girl did not realize this till the time for parting came, though they had been inseparable in his stay in her home, and she knew how dear this daily companionship was, but had never sought to find the reason of this, merely drifting on from day to day in happy ignorance. At last the blow came, and as they sat together just before he was to leave both were silent, their hearts being too full for words. When finally this silence was broken, it was only by some light bantering, neither could touch that subject so near to both, how could they? The woman's tongue was tied till her love had been sought; and he, how could he win any woman's love knowing, as he did, that mother, sisters, all, depended on him for their daily bread. Could he

take from them to give to another were she ever so dear? Assuredly not."

At this Meg looked up inquiringly. An idea began to dawn on her mind, but at a warning sign from Ellen she held her peace.

"He let her see, though, that she was dear to him, dearer than any one else on earth; told her of his life being given to those whom Providence had left in his care, and she understood all only too clearly, and saw this noble self-sacrifice, determining to make it no harder. So he left, and who can doubt that the girl's heart was desolate enough? But she tried to be brave, for the sake of those dear ones who so truly loved and cherished her. Once she went to stay in his home, and learned to know and love those who were more to him than his own happiness, and to wonder less at his devotion. So several years went by, and at last the girl got a letter, such a letter. It made her heart dance for very joy. All her patience had been rewarded at last. All separation between them was to be over, for now he could fulfill his heart's desire and ask her to share his home and be his dearest companion all the rest of her days. Do you wonder she was glad?" and tears came into the girl's eyes as she leaned back, overcome with emotion.

Her sister, looking at her thus, guessed all.

"Oh, Nell! it is you and Jack. Tell me, am I not right? Are you really going to marry him, and have you really loved each other all these years? Oh, how romantic," and she threw her arms excitedly around Ellen, hugging and kissing her until she cried for mercy.

"How many questions shall I answer at once, Meg? Or how can I answer at all if you hold me so closely? Yes, we have loved each other all these years, never have I doubted that for an instant; but you do not ask me how it is that this change has come after all our weary waiting, that is news, indeed. Listen, you shall hear it in Jack's own words," and she turned over the pages of the precious letter till she found the part which she sought.

"What do you suppose has happened?" he wrote, "why nothing more nor less than that Agnes is to be married; our staid, and, as she says, elderly Agnes. It happened in this wise. Last winter, after much persuasion from her friends, and urging from us, she consented to join a small literary club, in which it appears she soon became a shining light, and where she attracted the attentions and admiration of one Wal-

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ter Durand, a professor of history for many years in a western university, but now living on a snug little fortune left him by a deceased uncle, and occupied in historical researches on his own account. He is a fine fellow of about fifty; bald, but decidedly handsome, and we have all become warmly attached to him, even in our short acquaintance. The engagement, therefore, meets with our hearty approval, while he, on his side, seems to have adopted us one and all, and unlike the proverbial son-in-law, is an ardent admirer of his future wife's mother, so much so, that he has exacted a promise from her that she and Emily shall live with Agnes and himself at the fine old country place which was a part of his uncle's legacy. This place being ten miles or more outside the city limits, and as he will have to spend much of his time in the public libraries, he insists that Agnes will be too lonely with neither mother nor Emily to pet and make much of, which is, to some degree, true; though I know also it is his generous heart which prompted the idea, knowing how small and cramped our little house is, and knowing also how good the country life and air would be for both. However, the little town house is not too small for some persons I know of—"and here Ellen stopped abruptly.

"Do go on, Nell, I would love to know how lovers write to each other," begged Meg; but in spite of this ardent thirst for information on the part of her sister, Ellen could not be persuaded to read to any one those words of love and devotion, so sweet in their newness and freedom from former restraint.

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Soon after this, finding the hands of her watch pointing dangerously near to the hour for their noon-day meal, she roused unwilling Meg from her comfortable position on the grass, and set out at a brisk pace, in spite of the warmth of the early spring sun. However, even with their rapid walking, they found dinner already served, and Dick, now a tall, broad-shouldered youth of sixteen, awaiting them impatiently in the hall, while even Mr. Alcott had come from his study to find out the reason of the unusual delay. Ellen had exacted a promise from Meg to keep her secret, and though at times during the meal she seemed fairly bursting with the desire to tell it, she kept her word bravely, and was even considerate enough to take Dick off directly they rose from the table, leaving Ellen and her father alone together. No sooner had the two younger ones left the room than Ellen, leaving her seat, came over to her father's side, and laying her hand gently on his arm, said in a voice of suppressed excitement:

"May I speak to you alone in the study, father dear, for a few moments?"

There we shall leave them together, father and daughter, so dear to one another, with that mutual love and confidence which made the joys of one a sure source of rejoicing to the other.

It was not long after this before Jack Milton put in an appearance, to press his suit in person, and into no hands could Mr. Alcott have given his daughter's happiness with greater confidence than into those of this son of his old comrade, whom, he knew well, inherited all those noble qualities which had endeared his father and himself to all those who knew them.

(To be continued.)

Children's Hour

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Bessy Wilmot's Cure

BY GRACE STEBBING

"Bessy, do help me put these books away, please. I have such a headache to-day," said Bessy Wilmot's schoolfellow, Flora, as her companion ran into the senior scholars' study to look for the French governess.

Bessy shook her head impatiently. "Of course I can't, Flora. You know how I want to get my table-cloth finished. I wonder wherever Mademoiselle can be. I want her to show me how to do that cross-bar stitch. Has she gone out?"

"I don't know," answered Flora with a tired sigh. It was her week to keep the lending-library shelves in order, and put the returned books back in their proper places, and, as a rule, she liked the work, but this warm summer afternoon a little help would have been acceptable.

Miss Meredith, the Principal, who had happened to hear both the request and its refusal, gave the required aid herself a minute later, with rather a grave look upon her face. The books put tidily away, and Flora dispatched to her room to lie down till tea-time, Miss Meredith went through the class-rooms, and finally into one of the summer-houses of the garden, where she found the two people at last, of whom she had been in search, namely, Mademoiselle, the French governess, and Bessy Wilmot. Good-natured Mademoiselle, whose leisure was scanty enough, had Bessy's tea-table cloth in her hands, and was working away upon it most diligently, the owner of it meanwhile looking on with a particularly contented expression on her countenance.

"Your fingers do move fast," she said, delightedly. "What a great piece you have done already! I shall soon have it finished if you'll do a bit now and then."

At that moment Miss Meredith stepped inside the summer-house, and, laying her hand on Bessy's shoulder, she said kindly: "A little help is great comfort sometimes, is it not, dear? The world would be a sad place without the interchange of little kindnesses, would it not?"

"Yes," said Bessy, very readily. She herself was receiving the help and kindness just now, and she was very well satisfied that Mademoiselle should hear that she was, after all, only doing her duty in giving her time and skill for Bessy's benefit.

Miss Meredith tried to bring the matter closer home. Removing her hand from the shoulder to stroke the round, pink cheek, she said more gently: "What we like to take, do not let us forget also in our turn to give, my child. You remember who has said: 'Freely ye have received, freely give.' The command holds good as to all the blessings of life. Few, indeed, are strong enough to do without the aid and sympathy of those about them, and none should refuse to render them."

"No," agreed Bessy, in a more solemn tone, feeling that her governess required that mark of respect to be shown towards her own earnestness.

But Miss Meredith detected the want of depth only too well, and with a warning to Mademoiselle not to devote all her afternoon to Bessy and her table-cloth, she left the pair with a sigh upon her lips.

Several times of late the Principal had discovered that pretty, bright, gifted Miss Bessy Wilmot had more than one particularly marring fault to spoil a character that might otherwise be a fine one. And the worst of the matter was, that so far from making any fight against her bad dispositions, the girl appeared scarcely to so much as see that they were blemishes, and that they needed either prayer or struggle to be overcome.

Above all things, selfishness was Bessy's besetting sin. She would reap the benefit of other people's kindness in the most unblushing and exacting way, but all her own kindness was wanted, or, at any rate kept, for herself, and Miss Meredith began to look grave.

This gravity deepened a good deal one day, shortly after the incident of Flora and the table-cloth.

Continued on page 890

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Little Dorothy Sumner was the pet of the whole school, a delicate, engaging child, very good and painstaking with her lessons, but not so quick and clever at them as she would have been, most likely, if she had been stronger in bodily health.

There was scarcely one of the elder girls who did not find it a pleasure to help dear little Dolly over the stiles she found on the path to knowledge. And Dolly knew her friends and their willingness well enough, but one afternoon all those to whom she generally turned in her perplexities, were out of the way. Besides herself, there were only two people in the large class-room, Miss Meredith who was writing letters for the post at her desk at the farther corner of the room, and Bessy, who was sticking a new consignment of stamps, from her brother in Cyprus, into her album.

Instinct had kept Dolly hitherto from applying to this especial one of her school-fellows for assistance of any kind, and even now she studied her and her occupation a good many times, and did renewed battles with her own difficulties, before she spoke.

But at last an opening came. Bessy turned a leaf of her album rather quickly, and a whole number of the loose stamps fluttered hither and thither on to the floor.

"Oh, how tiresome!" came their owner's exclamation. "Dolly, do just pick them up for me. I want to go on sticking, before any more fly about over the place."

Almost before the request came Dolly had jumped off her chair, and was on hands and knees on the floor after the truants. When they were all picked up and safely restored to their envelope, then came Dolly's own little plea for help. Such a piteous, pleading little petition, that it might have seemed impossible for any ordinary human being to say no to it.

"Oh, Bessy, do you think you could leave off doing your stamps just for one minute?"

"What for?" The voice was so sharp that asked the question, that Dolly's own voice quivered rather as she replied:

"Oh! Bessy, I have got such a very dreadfully hard sum to do. If only you could please explain a weeny little bit how it is to be done, I should be so glad."

"But I can't," in a still sharper tone than before. "And I think it is downright horrid of you to ask, just when I told you how I wanted to do my stamps. So don't bother. You are the greatest little worry I ever knew."

"Plop," went a heavy tear from the big blue eyes on the opposite side of the table, and perhaps a twinge of conscience smote the elder girl for a moment. She rather hastily gathered up stamps and gum and brush and album, and went off with them, saying as she went:

"If I see Flora, or Minnie, or Jean, I will tell them you want a private tutor, or perhaps a basin of pap, you are such a baby."

Possibly Bessy Wilmot would have thought that last sneer justified, if she had seen her little school-fellow five minutes later seated on Miss Meredith's knees, and in that comfortable fashion receiving the explanation of her difficulties.

But from this time forth Miss Meredith kept her eyes and her ears rather wider open than ever in the direction of her clever pupil, Bessy; and as the days stretched into weeks she found that the young lady had entrenched herself so firmly behind a solid wall of refusal to put herself out for anybody, that no one either "bothered" or "worried" her with requests any more.

Both schoolfellows and governesses were required to do services of one kind and another for her, but every one had quite ceased to look for a return. As far as Miss Meredith could judge, Bessy was only too content to have it so. All her

Continued on page 891.

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wishes, thoughts, and interests were centred in herself, and no general word of warning, or reproof of the vice of selfishness, affected her in the least, or led to any change in her conduct.

"How good and kind Flora is to the younger ones among your schoolfellows, Bessy, dear," she said one day.

If the question had been put by anyone else, Bessy would have given a rough answer, but as it was she only ventured upon a slight pout, as she said—

"Oh! that is just Flora all over. She likes fussing over other people."

"What a great comfort for the other people, when the fussing is done so lovingly," was the reply. "Was it also a great treat to her, spending half an hour yesterday in helping you to get the ink stains off your essay book, Bessy, do you suppose?"

Bessy lifted her eyes quickly to her questioner's face, with a look on her own as if she half thought she was being laughed at. But the countenance bent toward her was at any rate grave enough, and she answered sturdily:

"I don't know about its being a treat, but I should not think Flora minded doing it. It was not such a very great help to give to a friend, Miss Meredith."

"No, dear, it was not," agreed the lady. "But have you ever done as much for her?"

The young face flushed hotly. "There has never been any need," came the answer in a less confident tone.

"How about the library books one Monday afternoon?" asked Miss Meredith quietly, and the flush deepened in her companion's cheeks.

"Well, besides—besides—" came the stammering reply. "Anyway, of course Flora has far more time than I have."

"Indeed! You know every one in the world has all the time, day by day, there is to have. It is one of the few wonderful things that we can each use the whole of, without being able to say we have less of twenty-four hours than another has. Your minutes cannot be any shorter than Flora's, Bessy, my child."

Bessy's red lips indulged in another pout.

"Some people use up their time more than others, and then they haven't got it to spend. Flora has lots more to spare than I have, or ought to have. She is not such a hard worker for the classes as I am, and never tries for prizes or—"

"Or wins them, you mean to say, as you do."

The glossy young head was bent in assent, and Miss Meredith laid her hand gently, as before, on her pupil's shoulder as she said most earnestly: "And yet, Bessy dear, I would rather have Flora's wisdom than yours. Try to learn of her, and take heed lest others learn ill lessons of you. It is not man, remember, dear who bids us love our neighbor as ourself, but God. 'By this shall all men know that ye are My disciples, if ye have love one to another.'"

But Bessy needed a sharper lesson before she would see her faults, much less try to cure them, and one day in December the lesson came. And although to some minds it may perhaps seem a small enough affair, to Bessy's proud, sensitive nature it had a very sharp sting indeed.

And this at least is certain, that small or great, it at any rate proved great enough, by God's grace, to open Bessy's eyes, and cure her.

Most of the girls wanted to go into the town to buy Christmas cards and other gifts to take home with them, and one fine, bright, frosty Saturday afternoon in December, Miss Meredith came into the large school room, and said cheerfully:

"Listen, girls, I have decided to take the whole of you into the town myself, in half an hour's time, in one detachment

big and little together. So just arrange yourselves, two and two, down the room as fast as you can for a minute, that I may see how long a string you make."

It was scarcely sooner said than done. There stood the girls, two and two—they had paired readily enough. But there was one over, Bessy was left alone. One after another had run from her, as she had placed herself beside them, to join some chosen friend, and she was left alone.

She looked up and down the long rows hurriedly, but there was no gap for her. She raised her head and met Miss Meredith's gaze fixed upon her meaningly, and then with crimsoned cheeks and starting tears, she ran out of the room.

This sudden flight aroused her companions' sympathy at once. They had not meant to leave her out in the cold, only they naturally thought first of those who merited their love. Little Dolly flew to the door that had been closed so hurriedly. Half a dozen of the elder girls volunteered to go and fetch her back, but Miss Meredith stopped them and went herself, with a mingling of hope and prayer in her heart at last.

"You see, Bessy dear, Solomon was right in this as in many other things, was he not?" she said, gently, after half an hour's talk.

Bessy's eyes rounded, and she forgot to cry any more. "Solomon!" she ejaculated in amazement.

"Yes," was the grave reply. "Solomon tells us that 'a man who hath friends must show himself friendly.'"—The Rock.

People Who "Don't have any Luck with Flowers"

are the ones who need our new 1895 Catalogue of

Everything FOR THE Garden

This Catalogue is really a book of 160 pages, 9x11 inches, containing over 500 engravings and 8 colored plates of Seeds and Plants. And as all are drawn from nature, we show, as in a looking-glass, the best of the old and the latest of the new.

To trace advertising, and give our Catalogue the largest possible distribution, we make the following unusually liberal offer:

Every Empty Envelope Counts as Cash.

To every one who will state where this advertisement was seen, and who encloses us 20 cents (in stamps), we will mail the Catalogue, and also send, free of charge, our famous 50-cent Newport Collection of Seeds, containing one packet each of New White Sweet Pea "Emily Henderson," New Butterfly Pansy, New Crested Zinnia, Succession Cabbage, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when emptied and returned, will be accepted as a 25-cent cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

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35 & 37 CORTLANDT ST., NEW YORK.

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To prove by results the superior quality of our Seeds we will mail ten full-sized packets of Flower Seeds for 25c. These packets contain hundreds of choice varieties, and with the simple culture a child of ten years can give, will produce a brilliant display of beautiful Flowers all Summer and Autumn. Also ten full-sized packets of choice Vegetable Seeds, selected especially for boys, for 25c. All are fully described in our grand Illustrated Catalogue of 150 large pages, with a host of valuable novelties and all the good old varieties of Fruits, Flowers and Vegetables, and full instructions given for culture. Sent FREE to all who order either collection. To those who send TEN CENTS and name this paper, we mail a bulb of the lovely Variegated-leaved Tuberosa, three Gladiolus, and the Catalogue.

250 ACRES OF NURSERY. 43d YEAR. 25,000 FT. GREENHOUSES.

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IT IS BUILT OF OAK, POLISHED ANTIQUE FINISH, WITH BEAUTIFULLY GRAINED THREE-PLY VENEER. THE SEAT, HEAD AND FOOT RESTS ARE UPHOLSTERED WITH SILK PLUSH. THE LAUNDRY AND TOILET SOAPS, BORAXINE AND "MODIESKA" TOILET ARTICLES, IF BOUGHT AT RETAIL WOULD COST \$10.00. YOU GET ALL FOR \$10.00.

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Any lamp with wrong chimney on it is unsatisfactory. Geo A Macbeth Co, Pittsburgh, Pa, will send you the "Index to Chimneys" free, if you write for it.

Pearl-glass and pearl-top chimneys last as a teacup lasts.

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simple, cheap, effective—will make 100 copies from pen-written original, or 75 copies from typewriting. No washing required. Price, \$3 to \$10. Send for circulars.

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Our original design. The bowl is shaped especially for eating an egg. Made only in Sterling Silver and of heavy weight. Each spoon, as shown, only \$1.25; With gold bowl, \$1.50.

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Worth over \$1.00

WE WANT 100,000 SUBSCRIBERS BEFORE MAY 1, 1895, and in order to obtain them make the following wonderful offer. To every reader of this paper sending us only 10 cents (stamps or silver) for three months' subscription to AMERICAN HOME AND GARDEN, (an illustrated monthly magazine) we will send the famous Star Collection of Pansies, precisely the same as retails for \$1.00. This collection consists of four regular size packets as follows:

SENSATION, Rich red, new and scarce.
SWANLEY BLUE, Light blue, very fine
BEAUTY, delicate fawn shade, rare.
STAR MIXED, A magnificent mixture of named Pansies, including **GOLDEN QUEEN**, bright yellow, **FAUST**, deep black, **BRONZE QUEEN**, mahogany shaded bronze, **SNOW QUEEN**, white.
PETUNIA MOONLIGHT, EXTRA.

Send 10 cts. for the magazine and give names and addresses of three friends who buy seeds and we will add one packet of Moonlight Petunia (price, 15 cts.) 25 CTS. pays for three trial subscriptions and three collections.

American Home and Garden, St. Paul, Minn.

A 19th Century Souvenir.

Do you realize that the Nineteenth Century will soon pass into history? **THE GREATEST WORLD'S FAIR** ever held or likely to be held graced the closing years of the present century, and every man, woman, and child should have a souvenir; an heirloom to hand down to posterity, of the great White City.

One of the largest Manufacturers of Silverware in the World made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at \$1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. **This Immense Stock Was Left on Their Hands**, and must be sold at once. **The Full Set** of six spoons formerly sold for \$9.00 can now be had **FOR ONLY**

99c. FOR ALL SIX Sent Prepaid in a Plush-lined Case.

The spoons are after dinner coffee size. **Heavy Coin Silver Plated, with Gold Plated Bowls**, each of the six spoons representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus and date 1492-1893.



THEY ARE GENUINE WORKS OF ART and the finest souvenir collection ever produced. This same advertisement has appeared in the following papers for several months past: the *Christian Herald*, *Christian at Work*, and *Evangelist*, of New York; *Union Gospel News*, of Cleveland, O.; *Herald and Presbyter*, of Cincinnati, O.; *Presbyterian*, of Philadelphia, Pa.; *Congregationalist*, of Boston; *Interior*, *Union Signal*, *Baptist Union*, *Ram's Horn*, and *Epworth Herald*, of Chicago; and many other leading publications. You certainly know that the Editors of these papers would not accept this advertisement if the goods were not as represented. You will never again have an opportunity to purchase genuine souvenirs at such a low price. Money cheerfully refunded if not as represented.

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10 CENTS A CAKE

Combines pure, sweet soap with cooling, beautifying CUCUMBER JUICE. Send 12 cts. stamps for full size cake by mail and test it for yourself. **INSIST ON WRISLEY'S.**

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STOPS TOOTHACHE INSTANTLY.

Ask for DENT'S; take no other. Sold everywhere, or by mail 15 cts. **C. S. DENT & CO., DETROIT, MICH.**

Dent's Corn Gum Cures Corns, Bunions, Warts.

ASK for

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THE GREAT TEMPERANCE DRINK.

For the BEST OF GOOD HEALTH, drink

KINGSFORD'S "Pure" & Silver "Gloss"

OSWEGOSTARCH & Corn Starch

For the laundry. For table delicacies.

Things Useful to Know

Scratches and bruises may be taken from furniture by using the kernel of a walnut or butternut.

To make the eyebrows grow better, rub common salt into them every night before going to bed.

Clean white sheepskin rugs by scrubbing with castile soap and water, drying thoroughly in the sun.

For a disagreeable breath, put a few drops of tincture of myrrh in a tumblerful of water, and thoroughly rinse the mouth with it.

A white cashmere or chudda may be nicely and easily cleaned at home by using soap-bark which may be obtained at any druggist's.

In washing black wool goods before making them over, use five cents worth of soap-bark to a pailful of water. Let it stand until cold. Iron on the wrong side.

A very good and simple face tonic is ten drops of berzoin to one of rose water. Put a few drops into the washbowl when bathing the face. Both will soften and whiten.

For croup, use flannel cloths wrung out of very hot water and applied to the throat and chest; cover with dry ones, and renew with hot as soon as the others commence to cool.

Unsightly marks caused by the dripping of water in marble basins or water closet bowls, may be removed by rubbing with a cloth or old tooth brush dipped in pulverized chalk or ammonia.—*Good Housekeeping.*

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from the wonderful African Kola Plant, Congo River, West Africa, is **NATURE'S SURE CURE for Asthma.** Endorsed by European physicians as a positive Constitutional Cure. 7,000 cures in 90 days. **It Never Fails.** Cures Guaranteed. **No Pay Until Cured.** Large Trial Case sent **FREE**, by mail, prepaid, to any sufferer. Address **KOLA IMPORTING CO., 1162 Broadway, New York.**

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by my **INVISIBLE Tubular Cushions.** Have helped more to good hearing than all other devices combined. **Whispers HEAR.** Help ears as glasses do eyes. **F. Hiscox, 858 Broadway, N.Y.** Book of proofs **FREE**

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I have had my first streak of luck and I want to tell you about it. A little over four weeks ago I began selling Dish Washers, and have cleared in that time \$400. Isn't that pretty good for the first month? I am sure I can do better every month right along, as every Washer I sell helps to sell others. I can wash and dry the dishes for an ordinary family in two minutes, and as soon as people see such a machine, they will buy it quick. This is a business anyone can do well at, in any locality. You can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa. Don't wait till some one else gets your home territory, but start to work at once.

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