

# The Living Church

A Weekly Record of its News its Work and its Thought

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Chicago, Saturday, April 20, 1895

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## The Living Church

C. W. LEFFINGWELL, Proprietor

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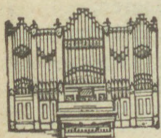
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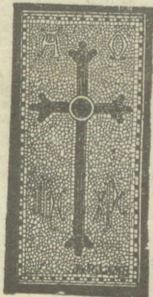
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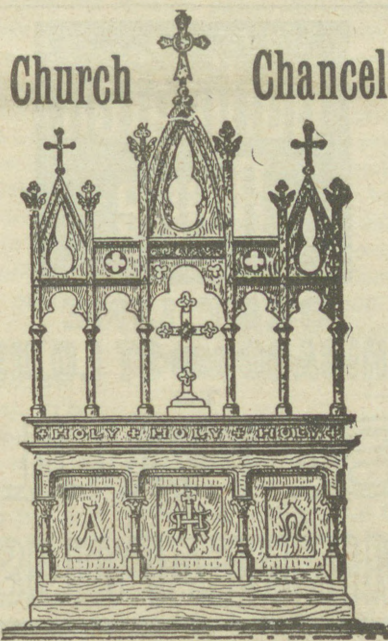
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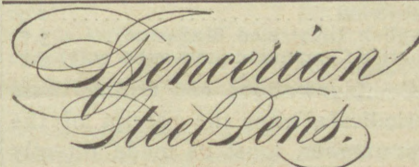
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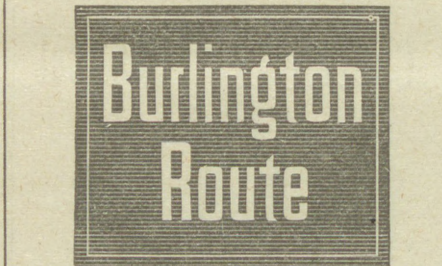
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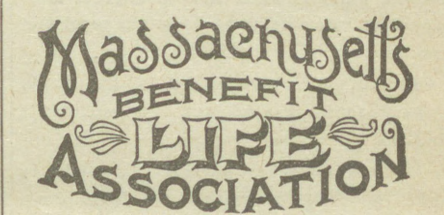
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# The Living Church

Saturday, April 20, 1895

## News and Notes

THE demand for space in the news columns of THE LIVING CHURCH will not permit the publication of lengthy notices of Easter services, nor of mentioning those which have no unusual features of interest.

THE influenza or grip has been raging with unusual virulence in England and elsewhere in Europe. The Prime Minister, Lord Rosebery, was so ill that reports were rife for some days that his resignation was imminent. His health is still precarious. Mr. Balfour, the leader of the opposition, has also been seriously ill. The death rate in London the first week in March was 38.5 per thousand, almost double the average. Nearly 300 deaths were attributed to influenza. In Liverpool the death rate was 55 per thousand, a truly appalling proportion.

MR. GLADSTONE has been guilty of another "indiscretion," at least so the Conservative newspapers term it. In a letter which has been recently published, Mr. Gladstone says, with reference to the Armenian outrages: "The snare lying ahead is that we may be tempted to abandon all useful action by promises of reform. Mere words from the Turks are not worth the breath speaking them." Such blunt expressions may be "indiscreet," but the sting that lies in them is that they are true, and that everybody concerned knows that they are true. The aged statesman has excited further criticism by giving a sympathetic reception at Hawarden to three Armenian refugees.

SOME French actors visited Cuba for the purpose of giving a representation of the Passion Play, but their reception was such that they are not likely to try it again. It appears that the idea of such an exhibition was extremely disagreeable to the Cubans. There was no violence or lawlessness, nor were any legal steps taken. People simply stayed away, and the company was "frozen out." The undertaking resulted so disastrously that the players had to accept the kind offices of one of their number to enable them to return to their native country. This incident is worth recording as showing that, whatever else may be said of the religion of the Cubans, there is a strong religious element in it which is worthy of all praise.

A LETTER of Canons Gore and Scott-Holland to *The Church Times* excites some interest. They wish to obtain a title for a candidate for Orders in order that he may be ordained at Trinity. He is of the working class, has "no social ambition" and no wish to change the scale of living or of education for his children to which he has been accustomed. Hence he will have no difficulty in living on the usual curate's stipend. He is said to have obtained the necessary training in the face of peculiar difficulties, has had good practice in mission preaching, and desires a title where he will be called upon to minister, as far as may be, simply among the working classes. Not long ago it was reported that Tom Mann, a rather noted labor agitator, was seeking Holy Orders, but that seems to have been given up. But there is sufficient evidence that many working men of London are beginning to see that they cannot do without religion.

ATTENTION is drawn in *The Church Times* to an innocent-looking advertisement in an educational journal offering on the part of a Sunday school association to make free grants of books to teachers on the various books of the Bible. A teacher, "in the simplicity of his heart, not knowing anything," applying for these books, finds them to be Unitarian, or worse, of which there was no hint in the advertisement. He is informed that "the stories of Jesus' Birth and Resurrection, of the water turned to wine at H's look, of the loaves multiplied into a feast at His word, need short comment for those who keep their faith in physiology and chemistry and the correlation of forces." The morality of the Old Testament is also

alluded to with contempt, and "thus saith the Lord" "is but the voice of the Hebrew conscience in its various stages of advance." This is an example of the infidel propaganda which is going on to drive out the Christian religion from the educational system of the English board schools.

THE newspapers report the yearly ceremony of the "Royal Maundy" in Westminster Abbey on Maundy Thursday. The distribution of alms was made to seventy-six poor men and seventy-six poor women selected from various parishes. Each man received \$10 and each woman about \$8. In addition, each recipient of the bounty was presented with specially coined silver pennies, as well as twopenny, threepenny, and fourpenny bits. The presence of the Yeomen of the Guard, the "Beef eaters," and other striking features of the ceremony excited unusual attention. This service is a remnant of the custom observed by the English Sovereigns till the close of the 17th century, and by the Archbishops of York till the middle of the 18th, of washing the feet of the poor on Maundy Thursday in memory of our Lord's act of humility at the last supper. The "Annotated Book of Common Prayer" gives a service said to be "now used in the Royal chapel at Whitehall, at which money, shoes, and stockings, and woolen and linen cloths were distributed.

PARTICULARS of the great gale which swept over England March 24th, show an uncommon list of disasters. Churches and other conspicuous buildings suffered on a large scale, and many persons were killed. The storm was most severe in the midland and south-west. At Huntington, a large elm fell upon a party of Sunday school children just leaving the church, of whom one was killed and four seriously injured. At Ealing, a part of the tower crashed through the roof of the parish church at the beginning of service, but the congregation escaped injury, and similar accidents occurred in several instances. Three pinnacles were torn from the towers of Peterborough cathedral, and the roof was badly damaged. Fen church, at Pointon, in Lincolnshire, had the roof entirely blown off. Many fine old trees in grounds and parks were destroyed. In Jesus College grounds, Cambridge, sixteen fine trees were laid low; at Rugby School seventeen elms were overthrown; and many trees in Hyde Park and Windsor Park suffered considerably.

THE *Catholic Champion*, speaking of Cardinal Vaughan and the discussion of Anglican Orders at Rome, says: "We know from private sources of undoubted reliability, that the Cardinal was much astonished when he found the feeling of the Roman curia so different to his own; and while not at all sanguine as to the final outcome, we must confess that we are hopeful of its being favorable. Should it be the reverse, it would be a signal proof of the falsity of the doctrine of Papal Infallibility." In the same connection the *London Church Review* says:

It is not wise to prophecy unless you know, so I will only venture a very humble guess that the Pope will not be allowed to declare the validity of Anglican Orders. If he does declare them valid, the declaration will no doubt be accompanied by the assertion that the Anglicans are out of communion with the Catholic Church until they humbly submit to the Pope, and accept his terms as the sole condition of re-union with Rome.

THE practical adaptability of the present English episcopate has a new illustration in the letter of the Bishop of Peterborough on the struggle in the "boot industry." He gives very wholesome advice to the clergy of the districts affected by the strike. The substance of it is that they should not be hasty in taking sides, but should endeavor to impress upon both parties that suspension of work is to be regarded as affording time for a careful examination of the points in dispute, that they must be brought to see how deeply their disagreement affects the rest of the community, that the dispute must be settled not by an appeal to

brute force, but by wisdom and conscience under a heightened sense of responsibility. The whole community, he says, has a right to demand that no time be wasted by pride or obstinacy. The proper duty of the clergy is to urge such great moral considerations, without any spirit of partisanship, to aim at removing hindrances to friendly discussion, to ask, day by day, what has been done to discountenance appeals to passion, to uphold justice, and to sympathize with every effort for peace. As a Christian bishop, he also insists upon the duty of prayer, and hopes that all the churches will be kept constantly open for prayer and meditation, with conspicuous notices and urgent invitations to the people to make use of them. "The clergy," he says, "may do something by their exhortations, but they will do more by their prayers." The Bishop of Peterborough is the eminent historian, Dr. Mandel Creighton.

A RECENT American writer who has visited Hawarden, and was favored with a view of Mr. Gladstone, admires the greatness of that versatile statesman, but finds a few blots in his record, a few points in which he has been "unworthy of his genius." It is interesting to note what some of these are. We find that some of the chief of these faults are his belief in "the visibility and divine authority of the Church," his assertion of "the mathematical certainty of the Historic Episcopacy, the mystical efficacy of the sacraments," and his vindication of "the Church of England as the God-appointed guardian of truth." Besides this, Mr. Gladstone "has fought bitterly any attempt to improve the divorce laws of England"; that is, attempts to make the dissolution of the marriage tie more free, after the pattern of some of our own States. Now, such is the perversity of human nature, and the extremely opposite ways men have of looking at things, those very points which are cited as blots upon an otherwise glorious record seem to us (with some correction of the writer's phraseology) precisely the redeeming features in the character of this remarkable man. That to hold and maintain such convictions must appear to most people inconsistent with the political principles with which Mr. Gladstone's name is connected may be freely granted. But that in the midst of questionable politics he has tenaciously adhered to religious tenets and moral principles which were distasteful to the majority of his party is the best proof of his real greatness.

THE new Bishop of Hereford was consecrated, as already announced in these columns, on the Festival of the Annunciation, at Westminster Abbey. The preacher was Canon Gore whose sermon is highly praised in leading Church papers. He dealt at length with the condition of rural England. He spoke of the vocation of the Bishop "to maintain under conditions which were continually changing, the unchanging tradition of unchanging truth and apostolic discipline." The history of the past was full of encouragement, the Church of Christ had abundantly proved her title to the name of Catholic. There was no breach in the continuity of the Church of England, she has passed through great vicissitudes and witnessed great revivals. The Church to-day is continually gathering strength. The difficulties of rural England were great, but could be overcome by faithful pastors under a faithful bishop. The duty of a bishop under the peculiar conditions of the diocese of Hereford was entered upon at some length. The preacher recommended more frequent out-of-door services, litanies in procession at Rogation-tide, conferences to consider the best way to restore the Holy Eucharist to its true place in Christian worship, the best sort of village mission, and other like things. The great question of disestablishment was not directly alluded to, but the matters dwelt upon were not supposed to be particularly acceptable to a bishop of Dr. Percival's views. *The Church Review* hopes he will profit by a sermon which was quite out of the common on such occasions and a refreshing contrast to the ordinary one-sided treatment of social and religious subjects.



### The Church Abroad

An anonymous donor has sent a cheque for \$25,000 to the building fund of the new St. Peter's church, Eastbourne, for the building of a chancel. The Duke of Devonshire gave the site and \$25,000 towards the erection, but owing to the want of funds the committee had decided, until this gift came to hand, not to proceed with the erection of the chancel.

### Canada

Special services were held during the whole of Lent in the city churches in London, diocese of Huron. The Bishop preached in St. John's church every Thursday and the cathedral every Friday. The Woman's Auxiliary for the diocese held its annual meeting on the 5th, 6th, and 7th, beginning on the morning of the first day with a Litany service and Holy Communion in St. Paul's cathedral, at which service the Bishop preached. The number of branch presidents and delegates present numbered 150, and there would have been more but for the bad weather. The recommendation from the Board of Missions that the Woman's Auxiliary should hand over their funds to the Board undesignated, on the plea that the members of that Board were the most competent to decide upon the needs of the mission field, was not entertained. The report of the recording secretary showed the number of members in Huron, senior and junior, to be 2,400. Three little daughters of missionaries, whose education had been undertaken by the Huron Woman's Auxiliary, have been provided for. Many bales of goods have been sent to various mission stations, and the funds for the year amounted to \$35 69. The Bishop of Moosonee spent two weeks in Huron in the beginning of March, advocating the claims of his diocese.

The Executive Committee of the diocese met on the 14th ult., when a good deal of business was transacted, and the Bishop appointed a committee to consider the question of canvassing for subscriptions for the see house. The rector of St. John the Evangelist, New York, the Rev. Dr. De Costa, preached in St. Paul's cathedral recently. He also addressed the young men's meeting in the Opera House, and spoke at Cronyn Hall. The missions conducted by the Huron College students are meeting with much success.

At the adjourned meeting in Toronto, on March 20th, of the committees of Huron, Toronto, Niagara, and Algoma, appointed to deal with the question of the extension of the episcopate, an amended report was adopted: 1st, that no mere adjustment of the boundaries of existing dioceses would meet the necessities of the case; 2d, that a new diocese should as speedily as possible be constituted out of the counties of Bruce, Grey, Simcoe, Dufferin, and North Wellington; 3rd, that a part of the diocese of Huron should be added to Niagara; 4th, that a new endowment be raised for the new diocese; 5th, that such arrangements shall be made with regard to trust funds as shall be found just and practicable. The Bishop of Toronto has issued a Pastoral to his diocese, urging that aid be given to the diocese of Newfoundland in the present great calamity in consequence of the commercial collapse in that country. The Toronto Local Assembly of the Brotherhood of St. Andrew held their last meeting at St. Philip's church, Toronto, on April 1st, when an important conference and discussion on the "Sole Object" (as carried on in life in the home, in the Church, and in contact with the world) of the Brotherhood, was held. The "free suppers" given by the church of the Ascension have stopped for the season after a very successful winter's work. The weekly cottage meetings will be held at the mission hall on Friday evenings for the rest of the year. Trinity College held its annual theological and missionary meeting in the middle of March, the Bishop in the chair. Mr. Smith, of Glasgow, the founder of the Boys' Brigade, addressed a meeting in Toronto, at which Lord Aberdeen presided. An impetus has been given to the movement by the presence and speeches of Mr. Smith, and many branches are being formed in connection with the churches in Canada. The Bishop held an ordination in Holy Trinity church, Toronto, lately, when three candidates were raised to the priesthood. The Toronto Woman's Auxiliary has sent out about 36 bales of clothing to missions during the past month, and the receipts were \$1,700. It has been finally decided to rebuild Trinity College School, Port Hope, on the old site. A pretty little church has lately been built at Unthoff.

A special meeting of the House of Bishops of the ecclesiastical province of Canada, has been summoned, it is said, by the Archbishop of Ontario, to meet in Kingston in April, on special business. The Archbishop has been suffering from an affection of the eyes which it was feared might result in the loss of the sight of one. A new Churchman's Union has been formed in Ontario; about 150 names have already been enrolled. Of the six churches in Kingston, St. George's cathedral is the oldest, having been erected in 1825. It was made a cathedral in 1862. The see house, the residence of Archbishop Lewis, is on King st. A new church was opened at Enterprize, Feb. 17th. The first session of the Court of Appeal of the Metropolitan of the Church in Eastern Canada to be held since its establishment in 1862, will take place on the 25th in Kingston. The appeal to be heard is from a decision of the Diocesan Court of Huron and a sentence pronounced by the bishop of that diocese.

There was a very large number present at the service for the dedication of the new font and baptistery in memory of Bishop Williams, in St. Matthew's church, Quebec, on March 21st. Bishop Dunn, attended by his chaplain and the archdeacon, conducted the service. A large number of the clergy were present. After the prayers of dedication the Bishop baptized three children. The sermon was preached by the Ven. Archdeacon Roe, former rector of the church. In a letter or Lenten Pastoral issued by the Dean of Quebec to the congregation of the cathedral, mention is made of the increased number of communicants, notwithstanding the many troubles and anxieties that have existed in the parish of late. The Bishop addressed the congregation at the morning service every day in Holy Week. There was a short service for children on the afternoon of Good Friday at three o'clock.

### New York City

It is feared that serious damage was done to the tower organ by the recent fire in the steeple of Grace church.

The loan exhibition of religious art already referred to in the columns of THE LIVING CHURCH, was reopened in Easter week. Additional articles of interest were on exhibition.

At St. Michael's church, the Rev. Dr. Peters, rector, the Three Hours' service was held on the afternoon of Good Friday. In the evening was rendered Stainer's "Crucifixion."

On Palm Sunday a specially profuse decoration of palms was particularly noticeable in St. Thomas' church, the church of the Beloved Disciple, and the church of the Transfiguration.

On Good Friday the Oratorio Society rendered the magnificent St. Matthew Passion of Bach. It was repeated on Easter Even, by public desire, under the leadership of Mr. Damrosch.

Should the proposed sale of the church of the Holy Trinity, 42nd st., be carried through, it could find a site less crowded than at present, as it is now within a block of St. Bartholomew's. Its mission work would probably be enlarged.

The 6th and last of the Bishop Paddock lectures was given last week by the Rev. Dr. Fairbairn, of St. Stephen's College, the subject of the lecture being "The Historical Creed illustrated in the offices of the Prayer Book."

The wife of ex-Postmaster Gen. Thomas L. James, an earnest Churchwoman, died last week. She was present at the assassination of President Garfield, and, sinking to the floor, at once caught his head in her lap.

The new Russian church, already referred to in the columns of THE LIVING CHURCH, has passed into the charge of the Rev. Evtihey Volanovitch, lately arrived from Russia. He was accompanied by an assistant.

At All Angels' church, the Rev. Dr. Hoffman, rector, the new organist, Mr. Wm. Smedley, who lately came from St. James' church, Chicago, is accomplishing most satisfactory work. His Easter services were especially successful.

Bishop Potter conducted a retreat for the students of the General Theological Seminary at the end of Lent, and was assisted by Bishop Brewer. Scholastic work at the Seminary was temporarily discontinued while the retreat was in progress.

At Calvary church, the Rev. Dr. H. Y. Satterlee, rector, a commemorative service in honor of the late Rev. Dr. Henry A. Coit, of St. Paul's School, Concord, will be held on the afternoon of the 2nd Sunday after Easter, when Bishop Potter will be the preacher.

At the General Theological Seminary a meeting of the Students' Missionary Society was held on Thursday of Passion Week, with election of officers as follows: Executive, Erskine Wright; vice-executive, F. S. White; corresponding secretary, R. E. Wood; recording secretary, J. B. Sill; treasurer, C. A. McKnight.

At Grace, Calvary, St. Bartholomew's, and St. Thomas', the Easter flowers and music were especially magnificent, and particularly large Easter offerings were taken. At All Saints' and the church of the Holy Trinity, Harlem, there was the additional interest of the administration of the rite of Confirmation. At all the churches there were crowded congregations, beautiful flowers, and good music, with special festival services for the children in most instances.

Since the clergy club organized seven years ago, it has had its headquarters in the See House, Lafayette Place. On account of the need of using the room devoted to the club on the first floor, for diocesan purposes, Bishop Potter sent out notice a week ago announcing that the reading room would be abandoned, the papers, books, etc., being removed to another and smaller apartment, to be used by those members of the club who occupy rooms in the house. What was formerly the reading room will now be the reception room for visitors to the Bishop.

It has been practically settled that the community of the Brothers of the Church will leave New York, May 1st, at least for the summer, to transfer the scene of its labors to

Falsington, Pa., a few miles from Trenton, N. J. The purpose of Brother Hugh, the prior of the order, and his associates, is primarily to establish a summer home for crippled and orphaned children; but they expect also to found a mother house in which men wishing to join the order may be properly trained for their work.

The will of Mrs. Cornelia Wadsworth, which was executed on March 9th, has just been admitted to probate. The income of \$10,000 was left to the orphanage of the church of the Holy Trinity. The sum of \$5,000 was left to the executors in trust to pay the income in maintaining and supporting the worthy poor of Middletown, Conn., until a suitable corporation be formed to receive the trust. Among the family bequests were legacies to members of the Tyng and De Koven families.

The Guild of St. Elizabeth gave an Easter Monday festival to the patients of the Metropolitan Hospital at Blackwell's Island at the chapel of the institution. Among the members of the guild, which is wholly composed of Churchwomen, are Mrs. Wm. H. Vanderbilt, Mrs. Beekman De Peyster, Mrs. W. G. French, Mrs. J. W. Minturn, Mrs. Geo. Taylor Stewart, Mrs. Geo. Innes Kane, and many others of prominence. The chancel of the chapel has lately been embellished with a handsome frieze depicting the story of the Saviour's life. The work is from the designs by the Rev. C. W. De Lyon Nichols, one of the chaplains of the Church city mission.

The will of the late Mrs. Mary Putnam Bull was filed in probate Wednesday of Holy Week, leaving an estate valued at \$575,000. It contained many public bequests, including \$5,000 to St. Mark's church (memorial to Washington Irving), Tarrytown, N. Y., for the erection therein of a memorial of her late husband; \$5,000 each to Christ church, Tarrytown, and Christ church, Westport, Conn. In the latter is to be placed a memorial window and an oil painting of her husband. All Saints' church, New Milford, Conn., is to receive \$1,500 for a chime of bells; \$2,000 is bequeathed to Bethesda church, Saratoga springs, N. Y., and \$3,000 to found a scholarship in St. Faith's School, Saratoga.

Grace parish is to lose the valuable services of the Rev. Geo. F. Nelson, who for more than 16 years has been in charge of Grace chapel. Mr. Nelson, who is one of the assistant secretaries of the House of Bishops and private secretary to Bishop Potter, has been recently appointed superintendent of the City Mission. His new duties having necessitated severance of his old relations, special services were held at Grace chapel on the morning of Easter Day in his honor, Bishop Potter being the preacher. The Ven. Archdeacon Tiffany, D. D., and the Rev. Ralph Baldwin, the Bishop's chaplain, assisted in the service. Easter afternoon, 900 children of the chapel Sunday school took part in a testimonial to the retiring priest. This summer he will travel abroad for rest and recreation.

The course of Church Club lectures for 1895 begins on the afternoon of Low Sunday, on the general subject of "Christian Unity and the Bishops' Declaration." The first lecture will be delivered by Bishop Gailor, of Tennessee, as introductory to the course, to be followed April 28th by the Rev. Chas. E. W. Body, D. D., D. C. L., professor of Old Testament Literature and Interpretation in the General Theological Seminary, on "The Holy Scriptures;" May 5th, Ven. Chas. S. Olmsted, of Cooperstown, N. Y., on "The Two Creeds;" May 12th, Ven. A. St. J. Chamber, D. D., of Lowell, Mass., on "The Two Great Sacraments;" and May 19th, the Rev. Francis J. Hall, M. A., instructor of theology in Western Theological Seminary, Chicago, on "The Historic Episcopate."

Grace church, on Palm Sunday, was adorned with remarkably beautiful palms of the cocoanut species, measuring 20 feet in height, and massed in magnificent profusion on either side of the chancel, outside the sanctuary arch. This church has for years, on that day, been supplied with handsome palms, shipped direct from Cuba for that purpose, through the thoughtfulness of one of its communicants, the late Mr. James Marsland Lawton, who recently passed to his eternal rest. In Mr. Lawton's final illness, a very brief, but severe one, his thoughts turned to the fact that his order for the palms had not yet been forwarded, and to gratify his urgent request, a cablegram was immediately sent. It was his wish to provide them annually, during his lifetime, and his widow will continue the custom, in memoriam, during her lifetime.

The rector of St. Paul's church, Washington ave., the Rev. Dr. Thomas Harris, has resigned after a rectorship of 25 years. Work in the parish has grown of late especially hard, and the new church edifice is building, as already referred to in these columns. Dr. Harris, who has long been secretary of the convention of the diocese, concluding to take lighter duties, has accepted the rectorship of St. Mary's church, Beechwood, in the suburbs. He will not make the change, however, until June 1st. Dr. Harris has long acted as chaplain of the Home for Incurables, and is a brother-in-law of the Ven. Archdeacon Van Kleeck, of Westchester, whom he succeeded in the rectorship of his present church. His father was at one time one of the officers of Harvard University.



The observance of Good Friday in this city was more general than for several years. Of course Roman and Greek Christians unite with the Church in the observance of this sacred feast, but many Protestant denominations also observed the day of the Lord's Sacrifice. At Trinity church, the Three Hours' service was conducted by the Rev. Dr. Morgan Dix, and his assistants. The Rev. James Blanchard, of St. James' church, Philadelphia, took prominent part. At many other churches the Three Hours' service was held. All the city departments not required by law to be kept open, were closed for the day. The Stock Exchange and all the other down-town exchanges were closed, and many brokers' and lawyers' offices also. Several theatres were closed. The extent to which Good Friday was observed, although not a legal holiday, shows the disposition to note it in the way prescribed by the Church.

The Sisters of St. Joseph of Nazareth have, through their work at St. Martha's Training Home, 34 West 22nd st., been led to feel the demand for a low-priced industrial school for girls, and are purposing the establishment of such a school in the immediate future. They would aim to meet needs of a class of children of good character, fitted to receive instruction in somewhat higher branches of study than are taught at St. Martha's, and who would spend less time in industrial training, though all the pupils will be taught sewing and practical housekeeping in all its departments. Eight children are already at St. Martha's, waiting to enter the school as soon as it is opened, and the number of applicants already entered on the waiting list is almost sufficient to fill the proposed school. If a house properly situated in the country, within an hour's ride of New York, could be found, the school might be opened in a few weeks. If any of the readers of THE LIVING CHURCH have a country house standing empty, will he or she not allow the Sisters to make use of it for a year, and so insure the speedy inception of this most practical undertaking?

### Philadelphia

In the will of Mrs. Maria C. Burnham is a bequest of the residue of a trust fund, after the death of the beneficiaries, to the corporation of St. Andrew's church, Lambertsville, N. J.

The mid-day meetings for business men and women at old St. Paul's church, which were so successful during Lent—the average attendance being about 300—were, in answer to many requests, continued on Monday and Tuesday in Easter week.

The boys' department of the Brotherhood of St. Andrew is comparatively new, that branch of the work of this great organization having been started in November last, and numbers about 125 chapters in the diocese. It is an offshoot from the older brotherhood and is intended to promote the welfare of boys and make them better Christian workers.

Owing to the urgent appeals of the unemployed, the City Mission has been obliged to resume work in Fairmount Park. This work is carried on by the mission at its own expense, and the sum of \$200 is needed each week to keep about 33 men at work daily. The superintendent, the Rev. H. L. Dubring, has issued an appeal to the public for the necessary funds.

The "Three Hours' Agony of our Blessed Lord," with addresses on His last words, were observed in a large number of our churches, the fine weather drawing out an unusual number of worshippers. At St. Clement's church, the preaching from the Cross was by the Rev. Father Huntington, O. H. C., whose meditation dwelt upon the Seven Beatitudes as exemplified by the Seven Words from the Cross. This service was immediately preceded by the Reproaches. At St. Mark's there were services nearly all day; the rector, the Rev. Dr. A. G. Mortimer, conducted the meditations from noon to 3 P. M.

On the evening of Maundy Thursday, the Holy Communion was celebrated at a number of churches, including Gloria Dei, Holy Trinity memorial chapel, church of St. Matthias, Holy Apostles, Nativity, and Zion. On Good Friday morning at 7:30, there was a plain celebration of the Holy Eucharist at the church of the Ascension, the Rev. G. Woolsey Hodge, rector; and also at the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, at a later hour. On Maundy Thursday there were three celebrations of the Holy Communion at St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, the last one, at 10:30 A. M., being full choral; the music was that of the *Messe des Orpheonistes*, which was sung by the Men's Choral Society.

The 3rd annual report of the Mortuary Guild of St. Vincent (of St. Clement's church), has just been issued. During the year ending Jan. 22nd, three Churchmen have been given Christian burial in the Guild's own consecrated lot in Mt. Moriah Cemetery. The members of the guild wish to do more active mission work for the future, desiring with the consent of their contributors, to extend their work to other hospitals. Very frequently members of the Church are to be found, far from home and friends, perhaps from a strange land, with no one except the physician and nurse to speak a kind word. Should it be possible thus to extend

the work of the guild, many persons so situated would have a friend to cheer them in sickness, to help them prepare for death, and finally, to give them Christian burial. While the report was in press, the guild has had two more of the Church's poor ones to bury. The receipts for the general fund (including balance of \$45.65), were \$25 63; present balance, \$146.22. There exist at St. Clement's two guilds bearing almost the same name. The Guild of St. Vincent is composed of the acolytes only, who had their corporate Communion on Jan. 20th, that being the Sunday nearest St. Vincent's Day (Jan. 22nd.) The Mortuary Guild of St. Vincent includes a majority of the acolytes and also members from other parishes; and as the work is extra-parochial it was deemed best to make this latter a separate organization.

In addition to the daily services during Holy Week, in many of our churches there were a number of sacred cantatas rendered by the several choirs. At St. Barnabas' church, Kensington, Stainer's "Crucifixion" was given on Tuesday evening, 9th inst., and on Good Friday night E. V. Hall's new and beautiful composition, "Is it nothing to You?" was sung with a chorus of 100 voices, under the leadership of Mr. H. J. Tily. Dudley Buck's Passion Cantata, "The Story of the Cross," was finely rendered at old St. Andrew's on Wednesday evening, 10th inst., under the direction of Prof. W. R. Barnes, Mr. Ernest Forsdick at the organ, by a chorus of 50 voices, St. Andrew's quartette of soloists, and the Temple male quartette. On the same evening, at the church of the Holy Apostles, after a special service, the Meditations on the Passion as set forth in Sir John Stainer's "The Crucifixion" were presented by a choir of 25 voices, under the direction of George F. Bishop, with the Misses Bond and Porter, organists. On Thursday evening, 11th inst., the same cantata was sung by the choir at St. Stephen's church, Wissahickon, under the direction of Mr. Frank Berry, organist and choirmaster. On Good Friday night, Stainer's "Crucifixion" was also rendered at the church of the Atonement by the choir, assisted by Sig. Setaro, harpist, and Chas. Scheffhauser, violinist, P. Darlington De Coster, choirmaster. On the same evening the vested choir of the church of the Saviour, under the direction of the Rev. Julius G. Bierck, organist and choirmaster, rendered the same cantata. At the offertory, "Be Thou Faithful," from Mendelssohn's St. Paul, was feelingly sung by Mr. Glisson.

### Chicago

The beautiful new St. Peter's church was dedicated on Easter Sunday. The services of the day began with a celebration of the Holy Eucharist at 7:30 at which between 200 and 300 communicants received. This was followed by another Celebration at 9 o'clock, and a third Celebration after the 11 o'clock service. The Rev. Samuel C. Edsall, the rector, conducted the services, assisted by the Rev. H. G. Perry. The sermon by Mr. Edsall was a retrospective resume of the growth and achievements of the parish since May 29th, 1887, when as a lay reader he held the first service in a cottage. A little parlor sufficed for that meeting. Then a store was secured at 1532 N. Clark st. and services were held there from June 29th, 1887, until July 15th, 1885, when a chapel was built on Fletcher st. In 1889, after the ordination of Mr. Edsall as a priest, the present location on Belmont ave. was selected and a modest little chapel erected. The lot is 103 feet wide, and to the east of and adjoining the little chapel which is to be enlarged and made into a parish house, is the new church, which is one of the handsomest in the city. The building is of stone, designed in the fifteenth century style of architecture with two low side aisles and a centre nave with clerestories. A low peaked square tower with battlements ornaments the east corner of the very effective facade. The interior is spacious and its furnishings are rich and harmonious. The nave is separated from the chancel by an oak choir screen. The choir stalls afford ample accommodation for the surpliced choir of 60 men and boys. The chancel rail is of beautifully carved oak set upon brass standards, and is given in memory of Mrs. Cornelia A. Parsons, a parishioner of St. Peter's. Over the altar is a memorial window representing the angel of the resurrection, given in memory of Mrs. H. H. Emmons. The cost of the building, including the new pipe organ, is about \$30,000. The offerings on Sunday morning amounted to nearly \$4,000. After the sermon the Bishop made a brief address, congratulating the members of the parish upon their beautiful new temple of worship, and praising the ability, zeal, and devotion of the rector.

At the cathedral of SS. Peter and Paul, the Easter services were elaborate and impressive. There were seven services in all during the day and evening, and all were well attended. There was a choral celebration of the Holy Eucharist at 6 A. M., repeated at 7:30 A. M. and 8:30 A. M. There was also a service at 10:30, preceding the High Celebration at 11 o'clock. In the afternoon there was a Sunday school festival and in the evening a special musical service. The 11 o'clock service was conducted by Bishop McLaren, assisted by the Rev. George D. Wright, priest in charge, and his assistant, the Rev. George S. Todd. A class of

28 young men and women were confirmed, to whom Bishop McLaren delivered an address on the significance of Easter. Preceding the Celebration Mr. Wright addressed the congregation briefly, reviewing the work of the cathedral church during the last four years and urging upon the communicants the necessity of continuing the work of the Church among the population which surrounds it. The music was directed by R. A. Dunster, the choir-master, and was much enjoyed. At the evening service the choir rendered the sacred cantata, "The Daughter of Jairus."

The floral decorations in Grace church eclipsed those of former years and were very fine. In the north wall of the church were unveiled two bronze memorial tablets to the memory of John Blake Rice and Mary Ann Warren, his wife, the gift of their daughter, Mrs. Orson Smith. The music furnished by the choir of 70 men and boys, under the leadership of Henry B. Roney, was exceptionally fine and sweetly rendered. The Rev. Clinton Locke, D. D., the rector of the church, participated in the services by his presence in the chancel. The offering was \$4,200.

The chancel of St. Andrew's was beautifully decorated with potted plants on Easter Day. The Easter Communion services were more than ever before, and the offering amounting to \$5,265, are nearly \$500 more than the amount required to pay all the indebtedness of the parish.

At the church of the Ascension, from early dawn until 1 o'clock in the afternoon, and again in the evening, service followed service in rapid succession. The elaborate ceremonies at 11 o'clock were conducted by the Rev. Father Larrabee, rector of the parish. The decorations were exquisitely arranged. Innumerable wax tapers sent up their slender flames amid the whiteness of Easter lilies. The Mass sung was Gounod's "St. Cecilia," the soprano solo parts of which were all sung by Master Fred Pedgrift, late soloist of St. Thomas' church, Regent st., London. The little folks celebrated in the afternoon. Each child brought flowers which were later distributed among the hospitals and given away to the poor.

At Trinity church, contrary to the usual custom, there were very few flowers used in the decoration of the nave, although around the chancel rail were Easter lilies and white roses in profusion. After the processional, the Easter anthem, by Savage, "Christ, our Passover, is sacrificed for us, therefore let us keep the feast," was sung by the surpliced choir. The Rev. John Rouse, the rector of the church, spoke on the origin of Easter, and the lessons that humanity should see in the celebration of the sacred day in the evening the rite of Confirmation was administered.

Easter services at St. Thomas' church were largely attended. The interior of the small edifice was beautifully decorated with cut flowers and potted plants. The musical programme was well rendered throughout. The Rev. J. E. Thompson, pastor, preached the morning sermon.

Easter morning, the chimes of St. James' church commenced at 5:45 o'clock and continued until 6, and again rang out at 10:30. In the afternoon the music was once more repeated and each time lasted for a quarter of an hour. Holy communion was celebrated three times. Sunday-school exercises were held in the afternoon, followed later by Evensong. The Rev. James S. Stone, D. D., the rector, officiated. He was assisted by Rev. Messrs. Walter Hancock, D. D., and T. D. Phillips, M. A. Throughout the decorations the daisy predominated, there was, however, a great variety of flowers represented. The music, which was under the direction of Choirmaster H. Bausher, was especially fine in the evening, when the evening and morning choirs united. The flowers used in the decoration of the church were taken the next day to St. Luke's Hospital, in accordance with the custom of the church.

At the church of the Epiphany there was a special Easter service, but the floral decorations were not as much a feature as in former years. At the principal service, at 10:30 o'clock in the morning, the pastor, Rev. T. N. Morrison, took for the theme of his sermon, the Resurrection. The music was under the direction of James Watson, organist, and Edgar C. Lawton, choirmaster.

At St. Stephen's church the services were conducted by Rev. C. N. Moller. Holy Communion was celebrated at 6:30 o'clock, with a second Celebration at 8 o'clock. The grand service of thanksgiving began at 11 o'clock with the processional hymn, "Welcome, Happy Day." The musical programme was rendered by a mixed choir of 40 voices, under the direction of Miss Laura Drake Harris, organist. The music was exceptionally well rendered, especially the selections from Stainer's service.

The congregation of St. Mark's church listened to an eloquent sermon by the rector, Rev. William White Wilson, on "The Nobility of Life." The church was artistically decorated with plants and flowers. The singing was also a feature of the services, the "Te Deum Laudamus" in C, by Dudley Buck, as rendered by the choir, being particularly appreciated by the congregation. Dr. William Grant assisted Mr. Wilson.

In our next issue we shall hope to report the services in the suburban churches.



## Michigan

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

A largely attended meeting of the congregation of St. Thomas' church, Detroit, was held Wednesday evening, April 3d, to consider the remodeling and enlargement of the church, which for some time past has proved to be insufficient for the present need. The rector, the Rev. George Forsey, presided and outlined the project, explaining that the vestry, at a recent meeting, had adopted a plan whereby the church could be made to seat 600 persons, beside furnishing a basement the full size of the building, for Sunday school and other purposes. After some discussion, the congregation, by a rising vote, enthusiastically endorsed the plan. A subscription list was opened and \$1,250 pledged at once to the building fund, and further effort among the friends and well-wishers of St. Thomas' will doubtless carry out the plan in an entirely satisfactory way. The church, as remodeled, will be cruciform, with chancel, sacristy, organ chamber, and choir, and will be a tasteful and commodious structure. The cost will be \$5,000, and a building committee of eight men has been appointed. The work is to be done this coming summer. The prosperity of St. Thomas has been marked under the present rectorship; the location of the church in a growing and attractive part of the city is a most advantageous one, and in the coming years it must be the centre of a constantly increasing work and influence.

## Olympia

Wm. Morris Barker, D. D., Bishop

SEATTLE.—St. Mark's church services were transferred for Sunday nights during Lent to one of the largest and finest halls in the city. At the first of these services the preacher was the Rev. H. R. Haweis, of London, who lectured and preached altogether seven times in Seattle. At the following services the rector of St. Mark's, the Rev. D. C. Garrett, preached on questions of the day, under the general title of "Things we want to know." The Brotherhood of St. Andrew distributed invitations, and the choir did valuable service. The attendance was surprising. Hundreds of men were present each Sunday night, and most of them were working men. Many had not been to a religious service for years.

## Kansas

ATCHISON.—Trinity church was crowded to the doors, and the adjoining parish house was also in demand by the overflowing congregation on the evening of Wednesday in Passion Week, when Dr. Stainer's beautiful meditation, "The Crucifixion," was sung by the Trinity Choral Association (40 voices), under the direction of the rector, the Rev. John Henry Hopkins. The service began with familiar hymns sung by both choir and congregation, followed by the Creed and collects, and a short address. The offertory was in part for domestic and foreign missions. From first to the last the singing was most satisfactory, reflecting great credit on the chorus who had rehearsed with especial diligence and care. The shading and attack, the power and finish, were most delightful, and a spirit of deep devotion ruled throughout the evening, both with singers and congregation. The organ in Trinity church is a well-voiced, two-rank Hook, and was admirably played by Miss Foote. The rector supplied additional accompaniment on the piano. The "Words from the Cross" were beautifully sung by a male quartette, the *pianissimo* being particularly effective. There were music-loving visitors present from Leavenworth, Topeka, and Kansas City, and the occasion was one long to be remembered, both devotionally and musically.

## Connecticut

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

NEW HAVEN.—The corner-stone of the new St. John's church, at the junction of Orange and Humphrey sts., was laid by Bishop Williams on Saturday afternoon, April 6th. Owing to the heavy rain, only the Bishop and the Rev. Stewart Means, the rector, wore their vestments. Having vested at the residence of Mr. Robert Beers, on the opposite corner, and accompanied by the Rev. J. E. Wildman, of Wallingford, and the Rev. Messrs. Lines, Morgan, Macbeth, Beardsley, McCrea, and Gesner, of New Haven, the Bishop and the rector of St. John's proceeded to the covered platform where the corner-stone was ready to be laid in place. Bishop Williams, with a silver trowel, laid the corner-stone, after which he congratulated the rector and people of St. John's upon the inauguration of a work so full of promise in that part of the city. An address was to have been delivered by the Rev. E. S. Lines, rector of St. Paul's church, of which St. John's church was once a mission, but owing to the prevailing storm it was omitted. The plans were prepared by Mr. William Halsey Wood, of Newark, N. J. The style is that of the old English parish churches of the 13th and 14th centuries. The material is East Haven brown stone laid in broken ashlar. The church will front on Orange st., and will seat about 400 people in the nave, and an additional 50 in the tower. The north transept, which is entered from Humphrey st., will be eventually thrown into the church, but will, until the parish is able to provide a

separate building, be used as a guild room, Sunday school, and also for Lenten services, and in fact as a general parish room. The whole arrangement is most satisfactory and convenient. The general dimensions of the church are: length over all, about 135 feet; width of nave, 42 feet; height of tower, about 60 feet; height of church, 38 feet; the chapel is 32.8x29.10; the vestry room is 15.6x32.4; the chancel is very large and roomy and well proportioned, being 29x31 feet, and lighted by a large window in the south wall.

## Central New York

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

BISHOP'S APPOINTMENTS

MAY

1. Evening, Earlville.
2. A. M., Oriskany Falls; P. M., Waterville.
8. Asylum.
9. P. M., Greene; evening, Oxford.
10. A. M., Norwich; evening, New Berlin.
- 11-12. Syracuse.
19. A. M., Grace, Watertown; P. M., Brownville.
20. A. M., Copenhagen; evening, Lowville.
23. A. M., Brookfield; evening, Sherburne.
25. Evening, Trinity, Watertown.
26. A. M., Sackett's Harbor; P. M., Dexter.
27. Port Leyden and Constableville.
30. A. M., Van Etten; evening, Trumansburgh.

A very fine pulpit of brass and oak, made by Mr. Oscar Luetke, of New York, was placed in Trinity church, Syracuse, the Rev. Robert Hudson, Ph. D., rector, on Easter Day by the Young People's Association of that church. It is very artistic and adds much to the appearance of the chancel.

## Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—Bishop Lawrence administered the rite of Confirmation to 30 candidates at St. Paul's, on April 7th. Other candidates came from the Advent, church of the Messiah, St. Ann's, Dorchester, and the Swedish mission. The Rev. Dr. Lindsay was assisted in the service by the Rev. Messrs. Frisby, Finlay, Richards, and Sundelof.

The rectors of Trinity and Emmanuel united with the Unitarians and Congregationalists on the evening of Good Friday, and a public service was held in the Old South.

The Rev. Father Converse, at the church of St. John the Evangelist, preached Good Friday evening, upon the topic, "The faithfulness of our Lord even unto death." The impressive service, "*Miserere*," was also sung.

NEWTON.—Grace church parishioners united Good Friday evening, with the other Christian bodies, in a service at the Congregational place of worship. The vested choir furnished the music.

Bishop Lawrence preached at Emmanuel church, Good Friday morning.

Mr. Rev. A. Gray, D. D., delivered a course of five lectures on the Church and Church History, in the Sunday school room of St. Matthew's church, South Boston, during Lent. They were illustrated by stereopticon views, many of which were so beautifully colored as to be really works of art. The audiences which attended were loud in their expressions of appreciation of Dr. Gray's efforts to extend a knowledge of the Church and her History.

## Pennsylvania

Ozi W. Whittaker, D.D., Bishop

THE BISHOP'S APPOINTMENTS

APRIL

21. Kensington: A. M., St. Matthias'; P. M., St. Mary's; evening, St. Barnabas.
23. Evening, St. Stephen's, Clifton.
24. Evening, Ascension, Philadelphia.
25. Evening, St. Mary's, Wayne.
28. Chestnut Hill: A. M., St. Matthew's; P. M., St. Paul's. Evening, Good Shepherd, Kensington.

MAY

1. Evening, the Annunciation, Philadelphia.
5. A. M., Trinity, Southwark. Philadelphia: P. M., St. John the Evangelist; Evening, the Advent.
7. Diocesan convention.

The Community of the Brothers of the Church, will on May 1st, take possession of a property at Falsington, Bucks county, where the mother-house of the order, "The Priory," will be established. This property includes a farm of over thirty acres, on which is erected a house containing a large number of rooms. The Brothers do not intend to make the new house a hospital for the crippled, but rather a school. The farm will be tilled by the inmates, and the proceeds from the sale of the products will be applied towards the maintenance of the Priory.

WEST CHESTER.—On the afternoon of Maundy Thursday, Bishop Whittaker made his annual visitation to the parish of the Holy Trinity. After confirming several invalids at their homes, he administered the apostolic rite to a large class in the church, presented by the rector, the Rev. G. Heathcote Hills.

WAYNE.—The death of the Hon. James Hipburn Campbell, ex-Minister to Sweden and Norway, and a prominent Churchman and vestryman of St. Mary's memorial church, occurred on Good Friday, at his residence, "Æola," on the outskirts of this town. He was seventy-five years and two months old, was a member of Congress from 1855 to 1861, and was among the first to reach Washington in April of that year, at the first call of President Lincoln for troops, being assigned as one of a company to guard the White House and Navy Yard. He subsequently commanded a regiment of Pennsylvania infantry. Married in 1843 to the eldest daughter of the late Chief Justice Lewis, he celebrated in June, 1893, his golden wedding. He was noted for the integrity of his nature and the purity of his life. His death was due to general infirmities.

## New York

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

On Maundy Thursday the "Crucifixion" was musically rendered at St. Peter's church, West Chester. Mr. S. G. Potts, organist and choirmaster, accompanied the chancel music, and was assisted by Mr. Frank Wright, organist and choirmaster of St. John's church, Brooklyn.

## Western Michigan

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

GRAND RAPIDS.—The Bishop made his annual visitation to St. Mark's and Grace parishes on the 5th Sunday in Lent. At Grace church 14 were presented for Confirmation by the Rev. John Brewster Hubbs, rector.

The Rev. Marcus H. Martin, for several years rector at Charlotte, has removed to Grand Rapids. At present he is in charge of the parish at Holland, and holds service on the first Sunday in the month in St. Matthew's mission, Grand Rapids.

St. Paul's church, Greenville, has taken a new lease of life under the efficient work of the Rev. Dr. Thomas, of Ionia, who has been holding Wednesday evening services for some time. A Confirmation class of 14 has been formed. The church building is crowded to its utmost capacity every Wednesday night, and numbers are turned away unable to gain admission. Dr. Thomas has endeared himself to the hearts of the people of this little parish by his faithful and devout service.

Lay services have been kept up at Allegan during Lent, supplemented by an occasional visit from the Bishop and the Rev. Drs. Fair and Hubbs, of Grand Rapids.

Services in the vacant parish of Charlotte have been held by the Rev. W. P. Law, of Grand Rapids, in addition to his work in the northern part of the diocese.

## Alabama

Richard H. Wilmer, D.B., LL.D., Bishop

Henry Melville Jackson, D.D., Ass't Bishop

MONTGOMERY.—During the year that the Rev. Richard F. Williams has been rector of the parish of the Holy Comforter, very satisfactory progress has been made. There have been added to the congregation about 100 persons, making the number who belong to the parish about 310, of whom about one-half are communicants. The rector has paid about 700 visits, officiated at 456 services and meetings for instruction, exclusive of attendance on his Sunday school class. There have been 27 persons baptized and 12 confirmed. The record of work done by the parish is a good one. The Sunday school now numbers 90 pupils and 14 teachers. A Sunday school library is well patronized. The guilds are in a flourishing condition. St. Mary's especially has done a large amount of work. The parish is fifth on the list of contributors to diocesan missions.

## Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

Mahlon N. Gilbert, D.D., Ass't. Bishop

The Rev. J. H. White, Bishop-elect of Indiana, has had the degree of D. D. conferred upon him by the trustees of Seabury. The consecration will take place in Indianapolis, probably on the feast of SS. Philip and James. His successor to the wardenship has not yet been chosen.

ST. PAUL.—The Three Hours' service was observed on Good Friday in Christ church, Good Shepherd, and St. Paul's.

Bishop Gilbert confirmed a class of 23 at Christ church, Palm Sunday evening; two of the candidates were formerly baptized in the Roman obedience.

A rousing rally of the various city chapters of the Brotherhood of St. Andrew was held at St. Peter's church. After a shortened form of choral Evensong by the choir, an address of welcome by the rector, and a paper on rescue work, by Bro. Cole, of Gethsemane, Minneapolis, the business session opened. Mr. F. B. Millard read from *St. Andrew's Cross* an article on "Brotherhood boarding houses." Two lines of Brotherhood work were then mapped out, a "Brotherhood house" as outlined in the article, and a central location for rescue working, beginning on a small scale with reading room, restaurant, and lodging rooms. After considerable discussion on both topics, a close vote revealed the preference for the latter scheme.



**Fond du Lac**

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

St. Mary's guild, Sheboygan, has fitted up a room in the new hospital to be known as "The Robert W. Blow room," in memory of their long-time and dearly loved rector.

A stone font has been presented to the Bayfield mission.

The Rev. H. Blackman had charge of the work for Lent at Ishpeming, Mich., and reports an encouraging work.

Twelve priests of the diocese, including the Bishop, have been sick this Lent with *la grippe*, much hindering their work.

A new altar with cross and lights was to be put in place at Medford for Easter.

**Oregon**

**Benj. Wistar Morris, D.D., Bishop**

PORTLAND.—On April 5th, the Rev. Wm. Lancaster MacEwan, rector of St. Mark's church, entered into life eternal. Born at Clatsop, Oregon, on the 22nd of June, 1851; educated in his early years under the instruction of the Rev. T. A. Hyland in his parochial school at Astoria, subsequently at St. Augustine's College, Benicia, Cal., at the Bishop Scott Academy, Portland, and at the Berkeley Divinity School, Middletown, Conn.; the last candidate to receive Confirmation from the apostolic hands of Bishop Scott, and among the first ordained by Bishop Morris (thus being the connecting link between the earliest days of the Church in Oregon and our own time), having spent his entire ministry in Washington and Oregon, he was in a peculiar sense related to the work there. He was a loyal Churchman, ever faithful to her doctrines, standards, and principles, and a thoughtful and instructive preacher, a man of sound judgment, and a strong personal influence amongst men.

**California**

**William F. Nichols, D.D., Bishop**

In Trinity church, San Jose, on Passion Sunday, Bishop Nichols preached and confirmed a class of 37 persons, three-fourths of whom were adults presented by the rector, the Rev. Dr. Wakefield.

**Western New York**

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

GENEVA.—President Potter, of Hobart College, has just returned from an extended trip in the South in the interests of the college, and of education. Arrangements for entrance examinations to the college from several prominent Southern schools were satisfactorily made. The endowment of a library alcove has also been secured. The Rev. Wm. White Wilson, rector of St. Mark's church, Chicago, has been appointed to deliver the baccalaureate sermon Sunday, June 23rd.

**Maryland**

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

BALTIMORE.—In addition to the legacy of \$93,000 from Mrs. Charles Spaight Keerl, the particulars of which were recently announced in these columns, the diocese of Maryland will inherit nearly all the estate of Mrs. Keerl's son, Mr. Eversfield Fraser Keerl, estimated to be worth between \$200,000 and \$300,000, if Mr. Keerl's will is sustained by the courts. The will is contested by Miss Susan H. B. Keerl, sister of Mr. Keerl's father, who claims that it is invalid, on the ground that her nephew was insane at the time he executed it. The will bequeaths to Mr. Keerl's mother all his personal property. The residue of the estate, in the event of Mrs. Keerl not surviving her son, is left to the convention of the Protestant Episcopal Church of the diocese of Maryland, the income to be used in aid of the diocesan, domestic, and foreign missions. The testator's mother is named as sole executrix, without bond. As Mrs. Keerl died over a year ago, and her son on the 26th of March, the diocese of Maryland is the only legatee under the residuary clause of the will. The estate in controversy consists mainly of large tracts of land in the western, north-western, and northern suburbs of Baltimore, and in North Carolina, Tennessee, and Rhode Island. Mr. Keerl was unmarried. Soon after making his will he was confined for a year in a private insane asylum in Philadelphia. He was graduated at the Columbian Law School, but never practiced his profession. He inherited most of his property from his father, the late Thomas M. Keerl.

The Rev. R. M. Benson, of Boston, conducted a special Lenten service for men at Mt. Calvary church, the Rev. Robert H. Paine, rector, Sunday, April 7th.

Bishop Paret confirmed a class of 36 persons at Ascension church, April 8th. He was assisted in the services by the rector, the Rev. C. C. Griffith.

The fourth of a series of memorial windows which is to adorn the interior of St. George's church, was placed in position April 10th. It is a memorial of Miss Nannie Calwell, by her mother, Mrs. Harriet Calwell, and her sisters and brother. It is 6 feet by 2½ in dimensions and represents

the Baptism. The three windows already in the church, to which the new one belongs, are all illustrative of the life of Christ—the first showing the Annunciation; the second, the Nativity; and the third, the visit of the magi. The Rev. Frederick Gibson, rector of the church, says it is the hope of the congregation to place in the church a complete series of this character.

The Rev. Frederick W. Clappett, rector of St. Peter's church, at the close of the service on Sunday, April 7th, gave an account of the work of the parish during the year ended March 31st. He stated that the membership has increased steadily and that all of its agencies of work had been zealous. He also said that it was the first time in seven years that the parish met its current expenses. A number of improvements have been made to the church during the year.

Sir John Stainer's beautiful cantata, "The Crucifixion," was rendered on Sunday April, 7th, at the church of St. Michael and All Angels', under the direction of Mr. Chas. H. Thompson, the choir-master. The Rev. Dr. Douglas, of New York, late of St. John's church, Washington, did not preach, as expected, upon the pro-cathedral scheme.

The Bishop confirmed 12 persons on April 9th, at Trinity church, assisted by the rector, the Rev. Julius E. Grammer, D. D.

**Delaware**

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

The noonday Lenten services at St. Andrew's church, Wilmington, for business and professional men, have been very well attended throughout, very much to the encouragement of the local assembly of the Brotherhood of St. Andrew, under whose auspices they have been held.

A Quiet Day for the women of the diocese was conducted on March 27th by the Rev. E. A. Bradley, D. D., of New York. The congregations were very large, more so than those of any preceding year, and the addresses have left a deep and lasting impression.

The Bishop confirmed recently a class of 17 at Trinity church, Wilmington, and one of 12 at Dover, where the new rector, the Rev. George M. Bond, is doing a very good work.

Mr. George Alexander McGuire, lately an African Methodist Episcopal minister, was recently admitted by the Bishop as a candidate for Holy Orders.

The parish at Seaford shows much interest under the rectorship of the Rev. Pelham Williams, D. D. It is in contemplation to erect a new brick church tower.

**Ohio**

**Wm. Andrew Leonard, D.D., Bishop**

CLEVELAND.—At St. Mark's church, on the evening of Palm Sunday, the Bishop administered the rite of Confirmation and preached an impressive sermon on the events connected with the day. The chancel was beautifully decorated with Florida palms. The congregation more than filled the church, many from neighboring parishes being present.

At the morning service the Bishop held Confirmation at Trinity cathedral and in the afternoon at St. Luke's church, preaching at each service, and confirming in all 52 candidates.

During Holy Week daily service is held in nearly all the churches. At the noonday service for men at the cathedral the Bishop speaks every day. On Good Friday a Three Hours' service was held at the cathedral and also at St. James' church.

The fifth sermon in the course at the United Lenten Services at the cathedral was preached by the Rev. A. W. Arundel, D. D., on the ninth commandment. At the noonday service for men, on the same day, Dr. Arundel spoke a few forcible words, the text of his address being, "Send out Thy light and Thy truth and let them lead me."

The sixth and last of the series of sermons at the cathedral during Lent, was preached by the Rt. Rev. Geo. W. Peterkin, Bishop of West Virginia. His subject was, "Thou shalt not covet."

**Albany**

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

ALBANY.—In answer to the appeal recently made by the authorities of St. Margaret's Home to obtain funds for the erection of new buildings, a generous gift has been made by Mrs. William Howard Hart, of Troy, of \$10,000, to be used especially for a wing in the new building, wherein the Sisters and those in charge of the Home may have their quarters.

When, some weeks ago, the Masonic fraternity of this city purchased the property which for many years had been occupied by the rector of St. Peter's church, the parish corporation found it necessary to raise a large amount to erect a rectory proper. A site was purchased next to the church, and the members of the Potts family in this city have offered to erect and fit up the building. The foundation is already being laid, and the plans are being rapidly carried

out. The barn in the rear of the purchased lot has been changed to a pleasant choir room, finished with highly-polished hard wood and fitted with electricity, and is a vast improvement over the cramped room formerly used for that purpose.

KINDERHOOK.—A beautiful memorial of a deceased sister has been recently placed in St. Paul's church by Mrs. Peter Bain. It is an altar made of pure white statuary marble, and all the work and carving have been done in Europe by the best artists. Three angels of exquisite workmanship support the top of the altar; two ivy wreaths and the sacred emblems, Alpha and Omega, appear on the panels in front between the angels, and the re-table is adorned with a running vine and the "Thrice Holy." It is one of the finest altars in the diocese, and is a tribute worthy of the donor.

**Quincy**

**Alexander Burgess, S.T.D., LL.D., Bishop**

GALESBURG.—Bishop Burgess made a visitation of Grace parish on Sunday, March 31st, and confirmed the second class presented within the year by the rector, the Rev. W. B. Guion. The two classes make a total for the year of 47, which is a larger number than the total of all confirmed in the parish during the five years preceding.

**Newark**

**Thomas Alfred Starkey, D. D., Bishop**

Sir John Stainer's "The Crucifixion" seems to be in favor this winter for choir work. On Ash Wednesday it was rendered by the vested choir of Christ church, East Orange, and was repeated there on Good Friday. It was rendered again by the vested choir of Grace church, Orange, under direction of Mr. F. H. Shepard, organist and choir-master, at the evening service on Sunday, March 31st, the solos being taken by Messrs. Ritchie and Hampton. Friday, April 5th, it was given by the choir of Christ church, Bloomfield, under the direction of Mr. J. A. Wade, organist and choir-master. The choir was augmented to 60 voices, and the bass solos sung by a man imported from St. Luke's church, Brooklyn. At St. Stephen's church, Newark, there is held on the first Sunday evening of each month a special musical service, the main feature of which is simply an increased number of anthems. This service is always rendered by the regular choir of the church.

At Grace church, Orange, the Rev. Alexander Mann, associate rector, has held a children's service, with ten-minute address, every Monday afternoon during Lent. The children have made good use of these services, proving their need and value, and many of the mothers take advantage of them. Mr. Mann holds a weekly Bible class, attended by an average of 45 adults. This class has been carried on for more than six years.

The 25th anniversary of the ordination to the priesthood of the Rev. Reeve Hobbie, rector of St. Philip's church (colored), Newark, was fittingly observed on Saturday, April 6th. Father Hobbie is a Southerner, the son of a former slave-holder, and brings to his work a good knowledge of the negro character. Since his work at St. Philip's began, the parish church has twice been enlarged. The congregation has lately returned to the use of the enlarged building, having met, during the time needed for the changes, in the chapel of St. Paul's parish.

Considerably over 200 children—boys and girls—besides women and men—assembled in Christ church, East Orange, on Saturday, April 6th, to take part in the diocesan meeting of the Junior Auxiliary. The music was furnished by a portion of the vested choir of the parish, the rector singing the Office. Addresses were made by the Bishop, who welcomed the children, and explained in a very happy fashion the objects and work of the organization. He likened the Junior Auxiliary to the kindergartens where the little ones learned not by object lessons, but by practically doing the work laid out. The spirit of this branch is that of Christ, of real self-denial, and this spirit is the foundation of all Christian character. Miss Emery, with her pleasing parable of the three boys with their knives, showed how we ought to use our blessed faith in letting others know about it and use it. She urged a faithful use of the "pyramids." Bishop Talbot told of his work and needs, and kept the children's attention by reciting some apt stories. During the late war, he said, if a man could not go to the front, he would send a substitute. It cost \$300 to do this. If you cannot go to do missionary work, pay the expenses of some one who can and will go. The Bishop asked for \$15 per month to pay the salary of a young Indian who is assisting one of his clergy. The Rev. Sherman Coolidge told of his life and work. Born an Indian, he was brought up by Christian people, and is now working among his own people on a spot famous as a battle-ground of the Indians in time past. The meeting was most encouraging.

On Monday, April 8th, an interesting conference was held by the State chapters of the Brotherhood of St. Andrew, in Christ church, East Orange. Addresses were made by members of New York chapters, and by members of the local council.



## The Living Church

Chicago, April 20, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

The offices of THE LIVING CHURCH have been removed to 55 Dearborn St. Letters that have been sent to the former address will be duly delivered.

THE cynicism of the English government in its relations with the Church was well illustrated by Mr. Asquith's recent speech on Welsh Disestablishment. It will be remembered that Lord Rosebery, the Premier, in a speech at Cardiff spoke of a statute which transferred the endowments from the Roman Catholic Church to the new Church of England somewhere about the time of the Reformation. Historians were quoted against him and the highest legal authorities stated that there never was any such statute and that legally, at least, the continuity of the Church had never been broken. Lord Rosebery himself, besieged by anxious correspondents who wished him to cite the statute to which he referred, answered substantially that "he hadn't time." Now comes his lieutenant, Mr. Asquith, in his speech in the House of Commons, with the cool statement that his chief's assertion rested upon "imperfect historical information." Mr. Asquith's strong point was statistics. The character of these statistics may be understood from one instance. Mr. Asquith said that twenty-seven parishes in a district of the diocese of Bangor were without a resident pastor, that the tithes of these parishes amounted to £7,000, and that the communicants of the Calvinistic Methodists in the same district numbered 11,000. To this the Bishop of Bangor replies in *The Times* that the parishes referred to are nineteen in number instead of twenty-seven, that they are all under pastoral supervision, and the population being exceedingly small in many of them, the whole number in some cases only amounting to thirty souls, two or more of them are affiliated under one vicar. Furthermore, the tithes amount to £1,100 only instead of £7,000. Finally, the entire population of the district is only 3,000, so that it is difficult to see where the Methodists manage to find 11,000 communicants. Of course such exposures do not trouble the gentlemen concerned. They make no apologies or explanations, but simply turn to some other branch of the subject. Good politics, perhaps, but very shabby morality.

### The Council of Bishops

Some carping criticism of the Pastoral Letter is still seen here and there. Most men are ashamed to question the truth of the doctrine there set forth in the clear and luminous phrases of Catholic theology. Everybody knows that it is the doctrine of "this Church" and of the whole Anglican Communion, and every scholar knows that it has been the doctrine of the Catholic Church from the beginning. The Church in general rejoices that our chief shepherds should have comforted the hearts of the faithful in trying times by an utterance so grand and sure. Setting aside one or two cases of the nature of monstrosities, even those whose teachings have been most questionable have been driven to express themselves in grudging words of acquiescence, or have preserved a wise silence.

The criticisms to which we refer are of a more insidious character than any attempt to touch the teaching of the Pastoral could be. They have reference to the authority of the Pastoral. At first statements were made that it had no weight fur-

ther than that given by the six bishops whose names are signed to it. But such a representation was an intolerable assault upon the integrity of those venerable prelates, and its authors could hardly press it without bringing confusion upon themselves. Next it was asserted that the Letter was the fruit of an irregular meeting of certain bishops, privately conferring together, in no way entitled to represent the episcopate as a whole. Any thoughtful person, comparing this assertion with the prefatory words of the document itself, could see the impossibility of reconciling it with the claims of the Pastoral. So far as it needed refutation it was disposed of by the letter of the Presiding Bishop recently published. From this it appears that while the House of Bishops was in session last October for the purposes defined in the Constitution, they thought it well to deliberate upon a subject of great importance to the Church which is not among the matters defined by the Constitution for consideration on such occasions by the House of Bishops, properly so-called. In order, therefore, that this business should not be confounded with the transactions of the House under the Constitution, they resolved to go into *Council*. This is in accordance with a custom of more than forty years' standing. The bishops have limited themselves, so far as their law-making power is concerned, and in some other matters expressly defined, to act only in accordance with certain methods, and when they meet under these limitations they meet as the House of Bishops. But they have not so limited themselves in all respects. There remains a field in which their inherent powers and duties remain unrestricted, and they may certainly, if they choose, meet together for deliberation and common action in all such matters.

The bishops by themselves may not pass canons, neither can they set forth new doctrinal statements such as shall be included henceforth among the authorized formularies of the Church. They cannot ignore canons, and pursue a different line of action from that which the canons provide. Their field of independent action is in the moral and spiritual sphere. Things which an individual bishop may do or recommend, or enjoin for his own diocese, we suppose the body of bishops may do for their collective dioceses, and what is thus agreed upon by the body has a moral weight and authority much greater than that of any individual. The bishops have not and cannot give up the duty solemnly enjoined upon them at their consecration, "with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word." When they do this collectively, as the Council of the bishops of the American Church, their utterances have the same force which the utterances of the bishops of a Province or of a National Church have possessed since the beginning of the Christian Church. They have not the attribute of infallibility, but they have an immense moral weight, and must generally command the loyal approval and assent of the great body of the clergy and laity. An extreme case may occur—such cases have occurred in the history of the past—where faithful souls have been outraged to hear those set over them in the Lord giving utterance to heretical statements. Nothing then is left but to appeal to the larger body—the bishops of the Church in a wider sphere. But this is an extreme case, and those who feel themselves driven to such an attitude are only justified by the last necessity. So long as the bishops act upon the lines of the present Pastoral it is not possible that their warnings should be received otherwise than with a spirit of grateful joy by the great body of Churchmen. They have framed no new definitions, they have added nothing to the Faith, they have not even attempted to settle any open question—though we suppose they might do this tentatively and in deference to the collective Anglican

episcopate—but they have simply drawn solemn attention to the Faith of the Catholic Church, as expressed in the words of our own formularies which have drawn them from the decisions of the undisputed Councils and the common reservoir of the consentient Church, and have warned their people that all teaching at variance with this is false and alien to the Church of God.

One writer insinuates a suspicion that the Council of Bishops may some time undertake to exercise powers which belong properly to the House of Bishops as a constitutional body, or to the General Convention. Of course such a thing is possible, there are those who think that in one famous instance such unfortunate action was really taken. But not to speak of the trouble which has ensued, and which is not even yet ended, which might serve as a sufficient warning against a similar mistake, the ground covered by the Constitution and the Canons enacted under it, is clear and distinct, and there is absolutely no danger of any progressive usurpation. Mistakes will occur, even the General Convention has sometimes done unconstitutional things. But in the long run, such errors are rectified without giving occasion to attack the system itself.

The bishops have acted entirely within their rights. Outside the Constitution there still remains a sphere, not large perhaps, but real, in which they have not limited themselves by anything further than their consecration vows. It is the sphere of the Catholic Episcopate, and nothing is more vitally involved in its inherent character than the right and duty to "take heed unto the doctrine." Assuredly this Pastoral has done much to settle the prevailing anxiety which has been so long on the increase among us. It is a great thing to know that those to whom we naturally look for guidance will in no degree admit the right of new and strange teachings and twistings of words, to the undermining of the ancient Faith, to have any place in the Church. To those without, the spectacle of such a body as the bishops of the American Church taking an unflinching stand, uninfluenced by the innovations of the period in the religious world, is worth many volumes of controversy over the "Historic Episcopate."

### Five Minute Talks

BY CLINTON LOCKE

VIII

I never feel myself so thoroughly a Churchman as at Easter, and I have always attributed it to the moon. Do not smile. What is this April moon to a Baptist or a Presbyterian? Why nothing more than any other moon, but when a Churchman raises his eyes to the full moon after the vernal equinox, riding gloriously in the sky, he remembers that it is the same moon that looked down on Jerusalem and Gethsemane, and lit up the garden where our Lord knelt in agony; the same moon that faded from the sky as the Easter sun, pale figure of the rising of the Sun of Righteousness, flooded with its light the tomb in the garden. And from that day to this whenever the changing year sees again that moon in its fullness the whole Catholic Church joins to celebrate the Resurrection of the Lord. The date of Christmas is a regulation of the Church, for in spite of all the learning spent upon that subject, that point cannot be definitely settled, but the moon of Easter is a natural sign which nothing can gainsay. There is then no other Sunday in the year like Easter Sunday, none so dear to the Christian, none so full of beloved memories to the Churchman. Some people think Christmas the first of the Catholic festivals, but as the Apostle says: "If Christ be not risen then is our preaching vain." So if Christ had been born and then had perished on the cross, and the seal on the tomb had remained unbroken, those who deny His miraculous Birth, and that He was very God as well as very Man, would have had some color for their assertions.

And now that Easter has come, are you going to join in that too common cry: "Hurrah, boys! the fast is over, the dull Lenten duties are past. Let us eat, drink,



and be merry." It is true that the fast is over, that the constant church-going, the withdrawal from society, the penitential tone of the Church services, give place now to other duties and other thoughts. It is not good for any man to overstrain his attention on any one point, and an unending Lent would be as fatal to the evolution of the well-rounded Christian as an unending Christmas. But do not forget that the joy of Easter must be a sober, a tempered joy. We are not to forget the hill Calvary because the brilliancy and the perfume of the flowers in the garden of Joseph are around us. One of the first things we ought to do in Easter week is seriously to "take account of stock," if I may apply that business term to things of the soul. If we have kept any kind of Lent, we ought now, before its memories have grown dim, to ask ourselves: What good has come of it? How have I improved? What change has there been in me, in any way? Lent answers to the modern religious word, 'revival,' has my love been revived? Am I nearer to God and to my fellow men because they are my brothers under God? Is my temper any sweeter? Do I nag less at home (dwell on that point, for it is a great test as to the usefulness of the past Lent)? Do I bear with more patience the daily annoyances and difficulties of my business and my home? Could the clerks and servants if they were put on a witness stand, testify clearly that I was less overbearing and fault-finding and unreasonable? Can my children truly say: "We never knew our father or our mother to be so dear, so kind, so patient with our faults?" Do I realize as never before the wonderful power and beauty of the Church and what an instrument for doing good she is on earth, the true Body of Christ, and do I mean to be in future a more devoted son to her and therefore to my Master and my Father? Have I got the better, even in a little way, of my darling sin, whether it be of the flesh, like drink or lust, or of the spirit, like meanness, and envy, and pride? There are a thousand such questions which every one ought in these first days of the great feast seriously to ask himself. I have gone through Lents and found myself at Easter as cold and indifferent as I was on Ash Wednesday, and I have come out of others all in a glow with fervor and good purpose and fond hope. If we do not feel much better for Lent we are apt to soothe our consciences by crying: It is due to the preacher; he just said words, he did not rouse the conscience; or it is the fault of the services; they were dull and poorly attended, and the singing was anything but edifying, or the weather was to blame, I could not go very often. Now I do not deny that these things have a great influence over anybody's Lent. Our environment affects us immensely, but the real thing to be blamed is, you, yourself. You were half-hearted and fickle and superficial in your Lent, and that is the cause why it has produced so small a harvest. "It is my fault," is what you ought to say. If you did keep a profitable Lent, I know that you had a good Easter. No matter how small your parish may be, how poor the music, how commonplace the preacher, there must have been music and gladness and eloquence in your heart, as you felt the presence of your risen Lord pervading you, and your religious lifelifted up and lighted up by the season which has just closed.

## Exposition of the Creed

BY ST. THOMAS AQUINAS

### ARTICLE VII

*From thence He shall come to judge the quick and the dead*

25—THE MANNER OF THE GENERAL JUDGMENT

It pertains to the office of a king and lord to judge: "The king that sitteth upon the throne of judgment scattereth away all evil with his eyes," Prov. xx: 8. Therefore, since Christ hath ascended into heaven and sitteth on the right hand of God as Lord of all, it is manifest that judgment belongeth to Him; and so in the Rule of the Catholic Faith we confess that "He shall come to judge the quick and the dead." This also the angels declared: "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven," Acts i: 11. Concerning this judgment there are three things to be noted: First, the manner of it; second, that it is to be feared; third, how we should prepare ourselves for it.

As to the manner of the judgment three things are included; that is, who is the judge? who are to be judged? for what are they to be judged? The judge is Christ: "It is He that was ordained of God to be the Judge of quick and dead," Acts x: 42; whether by "the dead" we understand sinners, and by the "quick" (living) those who live righteously; or, literally, by "the quick" those who shall then be alive, and by "the dead" all who have died. And He is judge not only as God but also as man, and this for three reasons:

First, because it is necessary that those who are to be judged should see their judge. But the divine nature is so glorious that none can see it without joy; and so none of the lost can see it, because then he would rejoice; therefore it is necessary that He should appear in the form of man, that He may be seen by all: "He hath given Him power to execute judgment also, because He is the Son of Man," St. John v: 27.

Secondly, because He deserved, as man, to have this office, since He Himself as man was unjustly judged, and therefore God made Him Judge of all the world: "Thou art full of the judgment of the wicked; judgment and justice take hold on thee, (or thou shalt receive judgment and justice)," Job xxxvi: 17.

Thirdly, that men might not be driven to despair, seeing that their Judge also is a man; for if God alone were to judge, men would be terrified into despair: "They shall see the Son of Man coming in a cloud," St. Luke xxi: 27.

As to who are to be judged, they are all who are, have been, and shall be: "We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," II Cor. v: 10. But among those who are to be judged, as Gregory says, there is a four-fold distinction. For those who are to be judged are either righteous or wicked. Of the wicked, some will be condemned, but not judged, as the unbelieving; their deeds will not be examined, since "he who believeth not hath been judged already," St. John iii: 18; some will be both condemned and judged, as the faithful who have died in mortal sin, since "the wages of sin is death," Rom. vi: 23; for they will not be excluded from the judgment on account of the faith which they had.

Of the righteous also, some shall be saved and not judged, such as are poor in spirit for God's sake, nay, they shall judge others, "Ye who have followed Me in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel," St. Matt. xix: 28. For this is to be understood, not only of the twelve, but also of all the poor in spirit, otherwise Paul, who labored more than they all, would not be of their number; and it is to be understood also of all who follow the apostles, and of apostolic men: "Know ye not that we shall judge angels?" I Cor. vi: 3. "The Lord will enter into judgment with the ancients of His people, and the princes thereof," Isa. iii: 14. And some will be both saved and judged, that is, those who die in righteousness. For though they died in righteousness, yet, while they were occupied with temporal things, in some thing they offended; and therefore they will be judged, but saved, judged for all their deeds, good and bad. "Walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment," Eccles. xi: 9. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil," Eccles. xii: 14. For idle words: "Every idle word that men shall speak, they shall give account thereof in the day of Judgment," St. Matt. xii: 36. For thoughts: "Inquisition shall be made into the counsels of the ungodly," Wis. i: 9. And thus is shown the manner of the judgment.

26—WHY THAT JUDGMENT IS TO BE FEARED

Moreover, that judgment is to be feared for four reasons. First, on account of the wisdom of the Judge, for He knows all things, thoughts, and words, and deeds, since "all things are naked and opened unto the eyes of Him with whom we have to do," Heb. iv: 13. He knows our words and our thoughts: "The heart is deceitful above all things and desperately wicked (or inscrutable); who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings," Jer. xvii: 9. There will be found infallible witnesses, even men's own consciences: "Their conscience also

bearing witness, and their thoughts the meanwhile accusing or else excusing one another in the day when God shall judge the secrets of men." Rom. ii: 15, 16.

Secondly, on account of the power of the Judge, because He is omnipotent in Himself: "Behold the Lord God will come with strong hand," I-a. xl: 10. So is He omnipotent in others, because every creature will be with Him: "The world shall fight with Him against the unwise," Wis. v: 20; "There is none that can deliver out of Thine hand," Job x: 7; "If I ascend into heaven, Thou art there, if I go down into hell, Thou art there also," Ps. cxxxviii: 8.

Thirdly, on account of the inflexible justice of the Judge; for now is the time of mercy, but that time to come will be only a time of justice; and therefore the present time is ours, but that will be only the Day of God.

Fourthly, on account of the wrath of the Judge. For to the righteous He will appear good and gracious: "Their eyes shall see the King in His beauty," Isa. xxxiii: 10; but to the wicked wrathful and stern, so that they shall say to the mountains, "Fall on us and hide us from the wrath of the Lamb," Rev. vi: 16. This wrath does not imply any disturbance in the divine nature, but the effect of wrath, the eternal punishment that is inflicted upon sinners.

#### 27. REMEDIES AGAINST THE FEAR OF JUDGMENT

Against this fear we should provide four remedies. The first is good works: "Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same," Rom. xiii: 3. The second is confession and penitence for sins committed, which includes grief in the thought of them, shame in the confession, severity in making satisfaction for them; for these things avert eternal punishment ("if we would judge ourselves, we should not be judged"). The third is almsgiving which cleanses all things. "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations," St. Luke xvi: 9. The fourth is charity, the love of God and our neighbor; for "charity shall cover the multitude of sins," I Pet. iv: 8; Prov. x: 12.

(To be continued)

## A Great Work for China

A LETTER FROM BISHOP SCHERESCHESKY

DEAR LIVING CHURCH:—For some time past it has been my desire to lay before our Church people some particulars of the work upon which I have been engaged for the past seven years.

When I resigned from the episcopate I did not resign my position as missionary. I by no means looked upon my missionary career as finished. I felt that there remained a great work for me to do. Beside having in mind the revision of my Mandarin Old Testament, made by me some twenty years ago for the American Bible Society, I felt that I ought to undertake, and by the help of God could accomplish, a new translation of the whole Bible, including the Apocrypha, from the original Hebrew and Greek in Wenli—the book, or literary language of China.

There have been made from time to time since the beginning of this century five different versions of the Bible in literary Chinese. Of these five versions three have never been in general use, and two of them, although used extensively by missionaries, have not, for one reason or another, been found satisfactory. None of these versions have been made directly from the originals, but are mainly translations of the English Bible. Moreover none of these versions use the term for God which has been employed for more than two hundred years by the Roman Catholic and Greek Churches, *i. e.*, *Tien Chu*, which expresses to the Chinese the idea of the Christian's God. These versions all use either the term *Shin* for God, or *Shang ti*, both of which obscure the central truth of Christianity, and expose it to pagan or pantheistic conceptions. I must content myself with merely stating this, as to enter into the details of the term question, would take up too much time and space.

There is also a translation of the whole Bible in the Mandarin Colloquial, made directly from the originals some twenty years ago. The Old Testament, as mentioned above, was translated by myself, and the New Testament, by several missionaries acting together, myself being one of them.



Here a few words of explanation as to the spoken language, Kwan Hwa, or the Mandarin Colloquial. It is the vernacular of at least two-thirds of the Chinese population, say two hundred millions. Although, according to Western ideas, it may also be regarded as a literary language, seeing that almost all the light literature of China, some of the most popular tracts and exhortations, and many abstruse philosophical disquisitions are written in it, yet the Chinese themselves do not regard it as a literary language. For literary purposes they make use of the Wenli, or book language, which is supposed to be identical with the language of ancient China.

From what has been said, it will be seen that the Mandarin version of the Scriptures is of limited use; it is not, nor can it be, used extensively in those parts of China where the Mandarin is not the vernacular. For instance, the Mandarin version has never been much used in our Shanghai mission. But even in the two-thirds of China where the Mandarin is the language of the people, this version is limited in its use. Its influence is confined to the less educated portion of the population, and it is not acceptable to the lettered class. This version of the Scriptures in Mandarin is very important, it is the Bible of the common people, but a good version in the literary language is of equal importance.

This literary language is one and the same all over the Chinese Empire, it is used in Cochin China, Anam, Tung-king, also in Corea, and to a large extent in Japan; it is the most widely used language in the world, it is the language of literature among one-fourth, at least, of the human race. Such a version of the Bible in the literary language of China should be made directly from the Hebrew and Greek. Whilst faithful to the original, it should be in good idiomatic Chinese, the style plain, easy, and dignified, equally free from vulgarisms and fine writing (the Chinese lends itself very much to fine writing). It should include the Apocrypha, for as we all know, the Apocrypha forms a part of our authorized Bible, and lessons are taken from it. There should be headings to the chapters and, in short, it should exactly correspond, in every particular, with our authorized Anglican Bible.

I have been at work over seven years. The first year I spent in revising my Mandarin version of the Old Testament, and the remaining years have been spent in making the version in the literary or book language of China. By the help of God I have finished the first draft of the canonical Scriptures. I have done the work by means of a typewriter, and the Chinese is of course in romanized text. This has to be transliterated into the Chinese characters, and the style has to be improved and polished, and the work prepared for the press, all of which I trust, D. V., to get done in China, under my personal supervision.

I undertook this work not as one making a literary venture, but as a missionary of the Church, doing missionary work. I felt that God had called me to it, and had especially prepared and fitted me for it.

I will not here dwell upon the difficult conditions under which I have been carrying on this work, nor of the incessant labor I have given to it, nor will I speak at length upon its nature and quality, and its special features. I will only mention that it is made directly from the original Hebrew and Greek, and that it has been my endeavor, to the best of my ability, to make this translation an improvement upon all preceding ones, combining—by no means an easy task—faithfulness to the original, with good idiomatic Chinese.

Nearly two years ago I proposed to Bishop Scott, of North China (missionary bishop connected with the S. P. G.), that he should join me in the work of publishing this Wenli Bible, and asked him to undertake the translation of the Apocrypha, and he gave his consent to both proposals. On his way to England from China last spring, he visited me here, and we conferred together about the version.

A year ago I laid the whole matter before our Board of Missions, and made application to be sent out to China, in order to complete the work. The Board appointed a committee to take the matter into consideration, and Dean Hoffman, at the instance of the Board, when in England last summer, conferred with the Archbishop of Canterbury, Bishop Scott, and the authorities of the Society for the Promotion of Christian Knowledge, in regard to having this Wenli translation of the Scriptures published under the auspices of the English and American Churches, and the S. P.

C. K. promised, conditionally, to contribute largely towards the expense of publication.

As mentioned above, I have spent one year in the revision of the Mandarin Bible, and it is also my hope to bring out an improved edition of the Mandarin version, with Apocrypha and headings, and in every respect corresponding to the version in Wenli.

The expense of bringing out suitable editions of these two versions, *i. e.* that in Wenli or the book language, and that in Kwan Hwa or Mandarin, will necessarily be heavy. Beside this, there will be the expense connected with sending me out to China, and the preparation of the work for the press.

The Church of England, as represented by the S. P. C. K., will doubtless contribute largely towards printing.

I now appeal to our Church people to do their share, and ask them to contribute five thousand dollars (\$5,000) towards the printing and other expenses connected with the work.

Our Board of Missions is at present greatly straightened for funds, and provision for the general work is insufficient. I am therefore the more impelled to bring the matter before the Church, and ask for special contributions toward the completion of the undertaking.

I have spent more than seven years of incessant toil upon this work, and disabled as I am, I do not shrink from going out to China to carry it on to completion. I count all the years I have toiled, all the difficulties I have, or shall encounter, as nothing, if I am only permitted to see this work accomplished. Will not the Church contribute speedily and liberally to this end?

That part of the work which could be done here, is now finished. I want to be in the field, so that I can get ready to print as soon as possible. Surely when the greatness of the object is considered, the comparatively small sum asked for will not be withheld.

The Church is celebrating the rising of her Lord from the darkness of the tomb. Will she not also give an offering towards setting the Light of His Word amid the darkness of heathen China?

S. I. J. SCHERESCHESKY,  
120 Brattle st., Cambridge, Mass.

[Offerings, specially designated, should be sent to Mr. George Bliss, Treas., Church Missions House, New York city.—Ed. L. C.]

## Letters to the Editor

"COME OVER AND HELP US"

To the Editor of *The Living Church*:

Will some Catholic-minded priest come and start a mission for the people in East Fordham, N. Y.? The faith and worship of the Church have never penetrated to this locality, and never will, unless God sends some priest endowed with the Apostolic patience and zeal as well as the Apostolic succession. Several families of the Church have connected themselves with sectarian bodies. East Fordham is on the line of the elevated roads, and the population is bound to increase within a few years. I have appealed to many quarters, but in vain. I have the personal assurance of the Bishop of the diocese that something should be done now.

To any one interested in this matter I am willing to give information as to the difficulties and obstacles of preaching the Gospel in this neglected portion of the Lord's vineyard.

EDWARD A. NORTHALL.

49 Lorillard ave., Fordham, N. Y.

THE SACRIFICE

To the Editor of *The Living Church*:

In your issue of March 30th, you incidentally refer to the argument sometimes urged against us that "in the Anglican liturgy the idea of the Sacrifice of the Body and Blood of the Lord is absolutely excluded." Of course this assertion cannot stand against a liturgy which recognizes that the Holy Eucharist is "a perpetual memory of that His precious death;" but, in the good providence of God, the American liturgy is unmistakably clear on the doctrine of the Sacrifice. After the bread becomes the Body of the Lord and the wine His Precious Blood, the priest then proceeds "according to the institution of our Saviour Jesus Christ" to offer "these thy holy gifts" (*i. e.*, the Body and Blood of the Lord) to Almighty God. We should not lose sight of this clear teaching of our liturgy. The Holy Sacrifice ought to be better appreciated and more frequently offered in a Church which teaches the doctrine of the Sacrifice so emphatically.

WM. WIRT MILLS.

AUGUSTINE NOT THE FOUNDER OF THE CHURCH OF ENGLAND

To the Editor of *The Living Church*:

In confirmation of the contention of James C. Quinn in your issue of March 9th, allow me to give the following quotations from the late Bishop Lightfoot. His authority on a question of this kind cannot well be disputed. In "Leaders of the Northern Church", in his sermon on "The Celtic Mission," he says: "Iona stepped in where Rome had failed;" "Not Augustine, but Aidan, is the true apostle of England;" "Iona succeeded where Rome had failed;" "The diocese of Newcastle still enshrines the Holy Island of Lindisfarne, the true cradle of English Christianity;" and "after all it was not the splendor, but the simplicity of Iona and of Lindisfarne, that won England for Christ."

I add no comments on these plain statements of the late Bishop of Durham.

W. A. MCGONIGLE.

Monkwearmouth, England, March 25, 1895.

LET THE PEOPLE PRAISE

To the Editor of *The Living Church*:

The admirable papers concerning choir training, just ended in *THE LIVING CHURCH*, have been interesting reading, even to those of us who know little or nothing about the nice little boys in nice little cottas, except through the Sunday results of choir rehearsals. Now would it not be well to have a series of papers on the training of the congregation in the service of the sanctuary? There is a thing known in art as "continuity," by which artists mean the carrying out the idea of the picture in all its details and accessories; and surely there must be some way of bringing the congregation into intelligent relation to the musical part of the service—that "continuity" be not lost by the music being confined to the east end of the church.

It is a quarter of a century or more since, spending a Mid-Lent Sunday in Milwaukee, I attended a rehearsal of a congregation for the Easter music, presided over by Bishop Armitage. Ah, how the walls rang with "Christ the Lord is risen to-day," alleluias at the end of each line! There may have been some flattening; but there was certainly much contagious enthusiasm, caught, perhaps, from the good Bishop who fairly beamed with delight, as he energetically led the rehearsal, beating time in good old-fashioned singing-school style. That congregation did not, on Easter Day, listen critically to the efforts of the choir.

Far be it from me to undervalue the noble music possible only from careful training of a choir; but has not that side, the æsthetic side, of Church music come in these days to overshadow the people's share? I have often wondered if such scenes as that I have alluded to above, and which deeply impressed itself upon my memory, is a common one, if congregational rehearsal exists anywhere, or if the efficiency of the choir has not become the be-all and the end all. At least I read nothing in the Church papers of the urgent need of the congregation's singing with the spirit and the understanding. And so I beg to suggest that *THE LIVING CHURCH* call for a symposium on the subject. I have myself a—I was about to say a device to make all well; but I stop in time lest the mild and judicial editorial voice remind me that it is Bottom the Weaver, I was quoting.

Y. Y. K.

THE DIOCESE OF CALIFORNIA

To the Editor of *The Living Church*:

May I offer a suggestion to some of the many hundreds of Church people among your readers who at some time in the past have visited California (either for pleasure or for health)?

In convention last May the diocese of California, on the initiative of Bishop Nichols, resolved in favor of erecting a new diocese in the southern part of the State; and a large committee was appointed by the Bishop to consider and report details for final action next May. This committee was divided into sub-committees, appointed to deal with the several parts of the subject, and I have the honor to be a member of the Sub-committee on Ways and Means.

This sub-committee has to face the requirement of Article 5 of the Constitution of the General Convention, prescribing that the General Convention shall not give its consent to the erection of a new diocese "until it has satisfactory assurance of a suitable provision for the support of the episcopate," etc.

In addition to other action, a special committee has been appointed, consisting of the Rev. H. B. Restarick and the Rev. A. G. L. Trew, to endeavor to raise an endowment fund, the interest of which shall be applied to the salary of the bishop. It is on behalf of this fund that I would throw out a suggestion.

During the past ten years hundreds, I might almost say thousands, of Church people from the Atlantic and Northern States have spent several weeks or months of the winter in the genial climate of Southern California. They have come seeking rest and health for themselves, or for some members of their families. They have returned to their homes, in most cases, with restored health, and a renewed lease of life.

And now the Church in Southern California is seeking for the means by which she can more fully discharge her mis-



sion and meet the rapidly expanding duties thrust upon her by the extraordinary development of the country. The pressure of the present hard times to meet the expenses required will strain every resource within her reach. Yet failure to meet them now will be disastrous, for it will delay the erection of the new diocese—already too long delayed—for three years more, or until the General Convention of 1898.

Among those who have regained their health in California are there not some whose gratitude to God may fitly take the shape of a contribution to the endowment of the new diocese? Or, further, among the smaller number who are mourning for relatives who came here too late to receive benefit, and who have passed into the rest of Paradise, are there not some who might give a memorial offering, as a special fund named after the person to be commemorated, thus associating forever the name of their husband, or wife, or son, or daughter with the new diocese of Southern California?

Any persons who may thus desire to aid in the erection of the proposed diocese are requested to communicate with either of the members of the special committee for its endowment, the Rev. H. B. Restarick, of San Diego, or  
A. G. L. TREW,  
Rector of Epiphany church,  
Los Angeles, California.

WESLEY AND COKE

To the Editor of The Living Church:

Did Wesley intend to make Coke a bishop? Dr. Andrew Gray will find that "old document" in Bennett's "Church's Broken Unity," on Methodism, p. 127. Dr. Gray conveys the idea that Wesley only intended to set Coke apart by "imposition of hands and prayer," as superintendent of the societies in America. In order to interpret this "old document" rightly, it is necessary to know what took place before this document was issued. It matters very little whether the words "ordination" or "consecration" were used or omitted, it is the act itself that is in question.

Shortly before this ceremony took place, Wesley suddenly became convinced, through reading a book by Lord King on the primitive Church, that bishops and presbyters were one and the same order. Bennett says: "He communicated these difficulties to Dr. Coke and proposed, in his character of presbyter, to invest him with presbytero-episcopal powers, and in that capacity to send him out to America. Dr. Coke, thus made and consecrated a kind of presbytery bishop by a brother presbyter, and commissioned by one who had no commission, proceeded to America. Arriving in New York he held a council with the preachers, assumed his place as their head, and Methodism was established and propagated afresh as an Episcopal Church. Shortly afterwards, Dr. Coke consecrated (so to speak) Mr. Ashburn "bishop of the Episcopal Church in America." Again: "In the year 1787, with the assistance of Mr. Creighton and Dickinson he ordained two of his lay preachers, and consecrated Mr. Mather a bishop or superintendent." "Now there was no necessity here in England as before in America." Mr. Holden, in his work "John Wesley and High Churchmen," says: "Wesley yielding to the arguments of Lord King, in faith that his was a fair and impartial draught, decided for the latter, and in a case of necessity, ordained Dr. Coke to execute the office of bishop in British North America; the English bishops being, as Wesley complained, too timorous and time-serving to send out any." For this act he got severely satirized by his brother Charles:

"How easy now are bishops made,  
By man or woman's whim;  
Wesley his hands on Coke hath laid  
But who laid hands on him?"

Sometime afterwards Dr. Coke distrusted this foolish assumption of episcopal power and sought a better ordination.

Lord King on reading Selater's reply to his arguments declared them unsound and withdrew them. Two years after, yielding his judgment to King's fallacious book, Wesley repeats his belief "that bishops are, and have been from the apostolic age, empowered to convey the requisite authority for the exercise of the priestly office." No man can give that which he does not possess. Dr. Coke, a priest of the English Church, equal to Wesley in point of orders, received at his ordination power to administer Baptism and the Lord's Supper. Where then was the necessity for setting him apart by imposition of hands and prayer, and delegating to him a commission that he already possessed?

On a closer reading of this old document I think it will strike most of your readers as a presumptuous act on Wesley's part. He thought himself "providentially called," a common reason given to-day by Dissenters for perpetuating schism. We can in all charity believe that Wesley never intended to be the author of schism. Yet we cannot deny, in the face of historical evidence, that he largely paved the way for it.

Well might his brother Charles exclaim: "'Twas age that made the breach, not he."  
W. L. CULLEN.  
St. Paul, Minn.

## The Passion Flower

Written on beholding, near a Southern home, a group of leafless branches, exquisitely adorned by richly tinted blossoms of this lovely climbing plant.

BY E. W. C.

Of all the brilliant gems in nature's robe  
So beautifully wrought, not one is there  
To me so dear, so eloquent, as this  
Frail passion flower. One name, and one alone,  
It speaks—the name of Jesus. Then the crown  
Of piercing thorns, the purple robe, the cross,  
The torturing nails and wounds, the chosen twelve  
(Save Judas and the one who thrice denied  
His Lord, though soon repentant and forgiven),  
Blending so sweetly in its modest face  
Touched by the scourge, and reed of mockery,  
All tell the story of His passion and  
His cruel death.

O matchless flower! how can  
We pass thee carelessly? Angels, it seems,  
On holy mission sent, must linger as  
They near thy path, and with a sorrowful  
Remembrance turn them to the mournful scenes  
Of dear Gethsemane, whose sacred soil,  
Fancy has whispered, was thine earliest home.  
When in that fearful hour of agony  
And woe unutterable, the sinless One  
Shed from His suffering frame great crimson drops  
Upon the conscious earth, them, trembling, she  
Received and nourished in her bosom kind,  
Till from that Garden, hallowed evermore,  
Appeared this wondrous flower to sing of Him.

When brought in some mysterious way to this,  
Our Western home, came long ago the tribe  
Whose very name has perished from the earth,  
But whose strange works about us still remain,  
The only trace to tell us they have been;  
Loving perchance the Saviour's name, though, it  
Would seem, forgetting Him at last, they brought,  
It may be, as memorial of His love  
And death, this holy gem, so sweetly now  
Adorning hill and stream, and sunny field,  
Of our own pleasant land.

Not with the young  
And beautiful alone, we find it, but  
Its tendrils, symbolizing Jesus' love,  
Cling with endearing tenderness round old,  
Dismantled vines, dead boughs, and fallen trunks.  
Its cross, and robe, and crown, are emblems all  
Of what Emmanuel endured for us.  
They tell us, too, if we but faithful are,  
Of life eternal, shining garments, and  
Unfading wreaths, laid up for us and ours,  
Where Jesus is, in many mansions of  
His Father's house, preparing now a place  
For us, His ransomed ones, to be with Him  
In bliss supreme, and glory, evermore.

## Personal Mention

The Rev. V. Hummel Berghaus is in temporary charge of St. Paul's, Doylestown, Pa., during the absence of the rector, and may be addressed there for the present.

The Rev. S. R. S. Gray has accepted a call to the parish of Manitowoc, diocese of Fond du Lac, and will take charge on Low Sunday.

The Rev. Dr. Dafter has resigned his charge at Marinette, diocese of Fond du Lac.

The Rev. M. J. Bywater has resigned the rectorship of St. Luke's, Minneapolis, Minn., and has accepted the rectorship of Christ church, Waterloo, Iowa.

The Rev. E. J. Parly has taken temporary charge of St. Luke's, Minneapolis.

The Rev. M. L. Poffenberger has accepted the rectorship of Calvary church, Tarboro, N. C.

The Rev. Eugene Griggs has entered on his duties in the rectorship of the church of the Ascension, Gloucester, diocese of New Jersey.

The Rev. H. L. Duhring has been made rector *emeritus* of All Saint's church, Philadelphia.

The Rev. Dr. Robert McKay has accepted the rectorship of All Saint's church, Philadelphia.

The Rev. Chas. C. Quinn has resigned the rectorship of Calvary church, Wadesboro, N. C.

The Rev. Nathan A. Seagle, of the diocese of North Carolina, has been transferred to the diocese of New York.

The Rev. F. B. Dunham, rector church of the Redeemer, Chicago, has been granted a year's leave of absence for recovery of his health. His address until further notice will be Lewiston, Idaho.

The Rev. Thomas S. Robjont, All Saint's, Saginaw, Mich., has accepted an unanimous invitation to become rector of St. Andrew's, Dayton, O., and will commence duty there on the 2nd inst.

## Ordinations

On Thursday, April 4th, at Christ church cathedral, New Orleans, La., the Rev. A. R. Price, deacon in charge of St. John's church, Washington, was advanced to the priesthood by the Rt. Rev. Davis Sessums, D. D. The candidate was presented by the Very Rev. Dean Paradise, and the sermon was preached by the Ven. Archdeacon Percival. The Rev. Messrs. H. L. Gamble, A. J. Tardy, and A. Gordon Bakewell, assisted in the service.

THE Rev. James L. Smiley, who has charge of the church at Chaptico, St. Mary's Co., Md., was ordained to the priesthood at Emmanuel church, Baltimore, Md., on Thursday, April 4th. The candidate was presented by the Rev. E. T. Lawrence, and the ordination was conducted by Bishop Paret. The service was read by the Rev. J. Gibson Gantt, and the sermon preached by the Rev. J. Houston Eccleston, rector of the church. The Rev. Mr. Smiley is a Baltimorean, and, prior to going to Chaptico, was an assistant at Emmanuel church.

## To Correspondents

R. L. G.—In *The Church Times* for March 15th will be found an account of the most recent meeting of the Scottish Church Society, which represents the so-called Catholic movement in the Kirk of Scotland.

M. S.—Dr. Hort, in his "Two Dissertations," contends that the so-called Constantinopolitan Creed was not an enlargement of that of Nicea, but was the old creed of Jerusalem with Nicene insertions. The expression "God of God" was not among these insertions, perhaps because it seemed to add nothing to a form meant for popular use. Both Hort and Heurtley ("History of the Earlier Formularies of Faith") agree that this Creed was not framed by the Council of Constantinople, though probably sanctioned by it. At Chalcedon the Nicene Creed, with some interpolations, was set forth side by side with the Constantinopolitan, and both were affirmed. The Eastern Church has ever since recited the Creed as it stands in the decrees of Chalcedon. The Western Church has inserted the "God of God" from the Nicene symbol and has also added the Filioque.

## Official

A regular meeting of the Church Periodical Club will be held at Sherry's, corner 5th ave. and 37th st., New York city, on Wednesday, April 24th, at 2:30 P. M. All persons interested in the work of the Club are cordially invited to be present.

ANN H. LAIGHT,  
Recording Secretary C. P. C.

## Died

AYRES.—Died at New Orleans, La., on April 10th, T. Nelson Ayres, son of the Rev. Nelson Ayres, aged 17 years, 8 months, and 4 days, in the Communion of the Catholic Church. The prayers of the faithful are besought.

MACEWAN.—Entered "the rest that remaineth" on Friday, April 5th, the Rev. Wm. Lancaster MacEwan, rector of St. Mark's church, Portland, Oregon.

## 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 Haiti.

The Quarterly Message contains an excellent likeness of the Presiding Bishop opposite his letter to the clergy and laity upon the financial crisis in our missions. Send postage stamp for copy or order a supply for distribution at the rate of \$1 per hundred.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

WILL any church that is replacing an old font with a new one, kindly donate the old one to a growing but struggling mission at Windom, Minn. Address MRS. S. COLLINS, 1102 24th st., S. Minneapolis, Minn.

The trustees of the Convalescent Home, Chicago, expect to open "Clover Lodge" about May 1st, and earnestly appeal for the gift of a good milch cow, also for a gentle old pony and carriage suitable for invalids. Kind-hearted people may thus find a place for animals to which they are attached, and also become contributors to a noble work of mercy. Address the president, DR. DELAFIELD, 4333 Ellis ave., Chicago.

WHAT OLD POSTAGE STAMPS CAN DO.—50,000 postage stamps of old issues (Columbian included) will support a city mission over a year; 500,000 will build a mission church. Will you kindly contribute to this work by sending old stamps to our rector, the Rev. A. T. GESNER, St. Peter's church, St. Paul, Minn., 754 East 7th st.

## Church and Parish

WANTED.—By trained nurse, position as invalid's companion. Reference, Bishop Graves, Kearney, Neb. MISS HART, 216 Lincoln ave., Hastings, Neb.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

EXCHANGE.—Mr. Rasmus R. Madsen is desirous of receiving the names of persons who would like to effect an exchange between THE LIVING CHURCH and *The Church Times* or *Church Review* (English papers). Will they please, in the first instance, stating name and address, and which paper they desire to exchange with, communicate with the above at 22 Rossett st., Liverpool, Eng.

ORGAN FOR SALE.—Two manual Mason & Hamlin reed-organ now used in St. Mary's church. Style, No. 800; twenty-four stops; two and one third octaves of pedals; list price \$1,150. Perfect instrument, suitable for chapel or choir-room. Cash, \$400, f. o. b., at Newport, R. I. Address, REV. G. HERBERT PATTERSON, St. Mary's Parsonage, South Portsmouth, R. I.



## The Editor's Table

### Kalendar, April, 1895

7. Sunday (Palm) before Easter.	Violet.
8. Monday before Easter.	
9. Tuesday before Easter.	
10. Wednesday before Easter.	
11. Maundy Thursday. Violet. (White at Holy Communion)	
12. GOOD FRIDAY,	Black.
13. Easter Even. Violet. (White at Holy Communion and at Evensong.)	
14. EASTER DAY,	White.
15. Monday in Easter,	White.
16. Tuesday in Easter,	White.
21. 1st Sunday (Low) after Easter,	White.
25. ST. MARK, Evangelist,	Red.
28. 2nd Sunday after Easter,	White.

### Easter Morning

BY MADELINE RUSSELL

Awake, sweet flowers!

The snow on the mountain has melted at last,  
And the lonely night of the year is past,  
The ice-chains have broken, the birds are singing,  
Awake to the call of the Easter bells ringing.

Awake, O my spirit!

The bright days of spring have slumbered so long;  
Arise in the beauty and rapture of song;  
Arise in the gladness of nature's adorning,  
Come forth in thy strength on this glad Easter morning.

An interesting discovery was recently made at Durham, which changes the view hitherto entertained as to the original architectural form of the choir. It has always been assumed that the two side aisles continued around the choir in an ambulatory. Some workmen were engaged in excavating in order to introduce hot water pipes, and in the course of their work uncovered the old foundations. Digging further, the discovery was made that the building had three apses at the east end. This design, almost universal in the Greek Church, and not uncommon on the Continent of Europe, is almost unknown in England. The uncovered walls are immensely solid, twelve feet in width, square on the outer, curved on the inner side. The base of the foundation is more than twenty feet below the surface.

The Ainos, the descendants of the aboriginal inhabitants of Japan, have some peculiar superstitions regarding names. A child must not be named after a deceased person because the name dies with the person, and it is a kind of sacrilege to revive it. No name can be chosen which by sound or otherwise suggests anything unpleasant or unlucky. A missionary baptizing an Aino girl proposed the name Rhoda, but it was rejected as sounding too much like "ro," a prison. Sara was likewise disapproved, because "Sara" in Aino means a tail. Eunice would not do, as resembling an Aino word meaning "poor." At last Rebecca was settled upon as sounding like Reipaka, which signifies "a fitting name." But at the last moment it was remembered that the first syllable of the mother's name, who had died six years before, was "Re," so Rebecca had to be given up. In desperation the missionary invented a name, *Tom un-mat*, meaning "a shining female." At this, to his surprise, every one was delighted, and the girl at last had a name.

### Thoughts for Easter-tide

BY CAROLINE FRANCES LITTLE

II

THE RESURRECTION OF THE DEAD

"Oh, how glorious and resplendent,  
Fragile body, shalt thou be,  
When endued with so much beauty,  
Full of health, and strong, and free,  
Full of vigor, full of pleasure,  
That shall last eternally!"

The fact of the Resurrection of our Blessed Lord is a pledge that those who are members of His sacred Body shall be raised in glory at the last day. In the Creed we say: "I look for the Resurrection of the dead, and the Life of the world to come." "This," says a learned writer, "is the crucial point of the Christian's hope. It is the distinguishing tenet of Christianity, as compared with other religions, that it extends this hope, and

makes it an article of faith." Many religions, so-called, have taught in a way the continuance of existence, but none have given to their votaries the comforting belief that the body may also rest in hope. The heathen decorated the tombs of their departed with symbols of despair; we place on the grave a cross, the emblem of our Faith, and plant sweet flowers, which, blooming with each returning spring, are symbolic of the resurrection of the sleeping form beneath.

"If a man die shall he live again?" has been the cry of suffering humanity for thousands of years. "Man's heart and flesh cry out for the living God; they claim the resurrection; they ask to see life—the whole of life—bloom, as a flower, according to the fancy of the old alchemists, might be raised from its ashes."

Where and how are we really taught that the body shall rise again? Reasoning from analogy, though it may strengthen and confirm a belief, is of course not an absolute proof. Yet a thoughtful study of nature, that unspoken word of the Lord, reveals a resurrection in all her works. What is sleep but the twin brother of death! Outwardly we die each night, and rise to life again in the morning. The seed, that simile so aptly used by St. Paul, which contains the germ of the future plant, must be buried and die, in order to bring forth the new life. The insignificant worm dies to the light, yet from out its tomb it bursts forth a radiant and winged creature.

"Lo, on the turf, the empty cocoon lay!  
But from its gloom, up towards the perfect light,  
Had soared on wings with gold and crimson wrought,  
The once dull life that trod earth's dusty way."

Again, nature wrapped in her snowy shroud, through the long, dreary winter, springs into full life under the genial rays of the vernal sun.

"Countless types of resurrection  
We may see in every sod;  
Germ and grass blade in perfection  
Rise in perfect proof of God,  
And that life from death shall be evermore a verity."

But we need not depend on nature when we have spoken revelations as a guide. The direct assertions in regard to the resurrection of the body in the Old Testament are not numerous, but our Lord Himself uses in His argument with the Sadducees the following: "And as touching the dead that they rise; have ye not read in the book of Moses, how in the bush God spake unto Him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; ye therefore do greatly err." In another place we read of "one like unto the similitude of men," saying to Daniel: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." And David in the Psalter for the ninth day, speaking of the dead, declares that "the righteous shall have dominion over them in the morning." But the most triumphant assertion of a belief in the resurrection of the flesh in the Old Testament is that inspired utterance of God's servant Job, of whom He declared, "there is none like him in the earth, a perfect and upright man." Familiar to us all is the use the Church makes of his words in the burial service, where the priest, speaking in the name of the departed, as he walks before the casket, says: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold and not another."

Then examine the teachings of the New Testament before our Lord's Resurrection. His conversation with the Sadducees, and His words to Martha, all declare a resurrection of the flesh, not a mere spiritual arising. Again referring to the Burial Service, we have the opening sentence in the very words which He spoke to Martha, and still speaks to all mourners through His priests. "I am the Resurrection and the Life, he that believeth in Me though he were dead yet shall he live, and he that liveth and believeth in Me shall never die." The burden of the apostle's preaching was the resurrection. Take the fifteenth chapter of Corinthians, and carefully study every text that bears upon the subject. Also notice in the eighth chapter of Romans, "We groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

In the other Epistles, and in the Revelation of St. John, we have a most abundant supply of proof texts, showing that we must appear in our bodies before the

judgment seat of Christ, to be punished or rewarded for the deeds done in the body.

Believing that we shall rise again, the question comes to us, as asked by St. Paul: "But some man will say, how are the dead raised up, and with what body do they come?"

First. The initiatory rite which admits us into the Catholic Church is Baptism; "wherein," says the Catechism, "I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." Here we have the key-note of the resurrection of the dead. Where the head of a body is, there must the several members be. Christ, the Head, rose and entered into glory, hence those who are a part of Him must rise and enter upon a new life. Our membership in His Mystical Body is continued and preserved by feeding upon His most sacred Body and Blood, really and truly given unto us in the Holy Eucharist. Notice the sentence pronounced by the priest as he delivers the consecrated wafer into our hands: "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life." It is not merely our spiritual life that is here fed; our *bodies* also are made one with His Mystical Body; we are partakers of His Flesh and Blood. The same words are said as the chalice is administered: "The Blood which was shed for thee preserve thy body and soul unto everlasting life."

Right here comes in a thought which must be apparent to any candid mind. Our bodies need the holy Food; but if they have already been supplied by other food, the heavenly Manna loses, as a type, its full significance. So rightly, the Catholic Church, since the days of the Apostles, has bidden her children come to that holy Feast ere they have partaken of earthly food. Thus a belief in the resurrection teaches frequent and devout Communion, that we may become closer and closer members of that sacred Body, which is our pledge of eternal glory.

Further, as to the means by which the faithful shall be raised, St. Paul says: "He which raised up the Lord Jesus shall raise up us also by Jesus." Again He says: "He that raised up Christ from the dead, shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Seeing that Nature and the Bible teach the resurrection of the dead, and that the means whereby we shall be raised are Christ and the Holy Spirit, we are brought to a third thought above quoted, "And with what body do they come?"

One thing we do know, for the Psalmist declares: "When I awake up after thy likeness, I shall be satisfied with it," and we pray that "our vile body may be fashioned like unto His glorious Body."

We know that flesh and blood cannot inherit the kingdom of God, but St. Paul teaches us that our bodies are to be changed. "The corruptible must put on incorruption, and the mortal must put on immortality." For "as we have borne the image of the earthy, we shall also bear the image of the heavenly."

The body of our risen Lord was not bound by the laws of time and space; like a spirit, He came and went, vanishing or appearing as He pleased. He needed not to be sustained by food, yet He partook of both fish and honey-comb. In appearance His Body was the same, that is in form and feature. So our risen bodies will bear our own likeness, the likeness which our spirits have impressed upon them.

"For of the soul the body form doth take,  
For soul is form and doth the body make."

"We shall," says a writer previously quoted, "carry our individuality into the next world. We shall be identically the same persons that we are now. Hence that life is not so much another as this one prolonged. The life of the world to come begins in this world."

"O, mortal form of heavenly birth,  
Thou shalt arise, arise from earth,  
Fleeting thy rest in dust shall be  
Born heir of immortality."

Skeptics concerning the resurrection claim that the body, changed into dust, or scattered to the four winds, cannot resume the same atoms and particles of which it was formed when consigned to mother-earth. This weak objection is easily refuted. For the body we possess in youth and age contains not one atom that existed there when we were children. Yet do we not feel and say: This is my body, the same that I have always inhabited? Identity of matter does not of necessity constitute the same body. Faith and science need



never conflict, and with God all things are possible."

Said a deep thinker upon scientific subjects, just before his death: "Yes, there is hope for the flesh, then the spirit of the matter becomes a part of the essence of the spirit of the *Ego*, thus, and only thus, a glorified body, an absorption of the earthly spirit by the celestial. Thus are we raised from the dead."

In the words of a devout writer, shortly before her entrance into the unseen world: "We shall look into the same deep eyes, and clasp the same warm hands, and walk on beside the same beloved beings we have known here, our transfigured lives forever young with the youth of the angels." What the endless joy of that risen-life will be none yet may know. Keble says:

"What is the heaven our God bestows?  
No prophet yet, no angel knows;  
Was never yet created eye  
Could see across eternity."

"It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Then the purified body shall become the vehicle of the perfected soul, and man will have attained to his true destiny. The saints in Paradise look forward with patient but longing expectation for the joyful day to which we are hastening:

"On the Resurrection morning  
Soul and body meet again;  
No more sorrow, no more weeping,  
No more pain.

Soul and body re-united  
Thenceforth nothing can divide,  
Waking up in Christ's own likeness  
Satisfied.

Oh, the beauty, oh, the gladness  
Of that Resurrection Day,  
Which shall not through endless ages  
Pass away!"

**Book Notices**

**Polly's Lion.** A California story for children. By Louise Carnahan. Published by the author, 1401 Van Ness ave., San Francisco, Cal.

Polly was a very little girl, and Polly's lion was a big, big lion, a "truly" lion, as the children would say. How a very little girl came to have a very big lion, is told in the pretty book before us. From it we learn that not only was the lion a "truly" lion, but Polly was a "truly" girl, one of the dear children of the dear Church. How the happy family, the Roseberrys, dwelt in their lovely California home at "Sweetbriar," how they went up into the mountains, and what befell our Polly there, may be learned from the charming volume, a sweet story of child life that will delight the little people, both girls and boys.

**Hieroglyphic Bibles.** Their Origin and History. By W. A. Clouston. New York: Frederick A. Stokes Company. Price, \$2.

It must strike the ordinary reader as surprising that so large a work could be made of so small a subject, and it seems, in fact, to have surprised the author himself, who set out to write a few bibliographical notes, but found his material grow upon him. The result is a portly volume of 316 pp, supplemented by Laing's Hieroglyphic Bible Stories. At first sight this book might seem a notable example of labor misapplied. But the subject is not without interest in connection with the history of Bible instruction. It cannot be denied that these quaint pictorial stories were well calculated to make a strong and permanent impression upon the minds of children, especially at a period when juvenile books were not so abundant as they are at present. The large number of editions through which some of these curious books ran, proves that they fulfilled a useful purpose. The author describes successive English productions of this type, from Hodgson's "Curious Hieroglyphic Bible," the second edition of which came out in 1784, and some of the cuts of which are attributed to the celebrated Thomas Bewick, though they do not add to his reputation, down to that published by S. W. Partridge & Co., London, 1863. Picture-Bibles for the young, such as Mrs. Trimmer's Scripture Lessons, also find a place in the author's scheme, though only remotely akin to his main subject. Next, the German Hieroglyphic Bibles are described which, beginning from the Augsburg original, antedate the English specimens of about two hundred years. In this section are many details of curious interest. Perhaps nothing in the book is more interesting than the account in Section V of the Latin manuscript, "*Biblia in Rebus*," or Mnemonic Bible presented by a Jesuit father in the last century to Thomas Pennant, a well-known collector and antiquary. It was once the property of Prince Henry, elder brother of King Charles the First, who died in 1612. The author decides from internal evidence that it was written between 1441 and 1493. The last chapter, on Emblem Literature, has the most interest for the general reader. The volume is exquisitely gotten up and is a fine specimen of book-making. Such a book is calculated to delight the eye of the bibliomaniac, and is not without usefulness to those who judge books by their contents.

**St. Paul's Conception of Christianity.** By Alexander Balmain Bruce, D. D. New York: Charles Scribner's Sons. Price, \$2.

We must commence our remarks upon this book by entering an earnest protest against the useless concession made to an exploded school of criticism which leads the author to treat the four Epistles which Baur condescended to admit, as the only certainly genuine works of St. Paul. Whether this is the true "scientific" method, as Dr. Bruce asserts, depends entirely upon the assumptions with which the writer sets out. Of course there is another reason why Protestant theology exalts these Epistles above the rest. According to Lutheran and Calvinist traditions these Epistles contain the only genuine Pauline theology. We insist, on the contrary, that the Epistles of the imprisonment contain the central core of Christianity, as St. Paul taught it to his converts, in fuller measure than the four which have become so celebrated in controversy since the Reformation. Important as those Epistles are, and especially applicable as they were to the circumstances of the period when they were written, they nevertheless relate (*i. e.*, the Romans and Galatians) to questions which lay at the threshold, and only incidentally introduce into the inner sanctuary of Christian truth. In them we have the contrast between dispensations, the true relations between Judaism, the preparatory stage in God's dealings with men, and the final revelation, the New Covenant in His Son. It is certain that with all the mass of learning and the endless discussion which have been expended upon these Epistles they will never be understood until it is seen that what they are dealing with, first of all, is the two objective systems, "the Law" and "the Gospel," and not the relative merits of two modes of human action, obedience to the moral law of God, on the one hand, and an exertion of the intellectual nature, called faith, on the other. "The Faith" in St. Paul and in the Acts of the Apostles is "the Gospel." This men are called upon to receive and appropriate. "The believer" is he who does thus receive and appropriate it, by Baptism, with repentance and faith. But the Lutheran and Calvinistic tradition has taken so strong a hold upon modern commentators, both orthodox and rationalistic—those of England echoing their German teachers—that it seems quite impossible to establish a footing for the only clear and common-sense interpretation of these Epistles. When the truth is accepted and the true key applied, it is easily seen how far astray was Luther in his claim that in the Epistles to Galatians and Romans we have the very essential core of the Gospel. In truth, it is in the Epistles of the imprisonment that we are introduced to the profounder and more glorious mysteries of the New Dispensation. Any attempt, therefore, to set forth "St. Paul's Conception of the Gospel" which leaves out of view the Epistles to the Colossians, the Ephesians, and the Philippians, can be nothing else but a maimed and imperfect work.

While the book before us hardly seems to be based upon distinctly Christian foundations, the author, nevertheless, is a Christian, and though he has preferred to proceed upon the methods of a "science," of which the primary assumptions are rationalistic, writes with Christian sympathies. The style is clear and attractive, and many special subjects are treated in an interesting and useful way. We are pleased, for instance, with the way in which the writer disposes of the theories of Sabatier and Pfeiderer in regard to the growth of St. Paul's views from the Epistles to the Thessalonians onward, or, according to Pfeiderer, the growth of Pauline views in the Pauline section of the Church. Of this rubbish Dr. Bruce easily and satisfactorily disposes. In other cases he is less successful, but space is not left us to cite examples. It does not seem to us true, however, that "in the Galatians he (St. Paul) has chiefly in view the ritual aspect of the law." The first part of the book gives the "sources" from which we are to ascertain St. Paul's conceptions. Then follows a chapter on his religious history, in which the divine element is minimized to the last degree. The writer then proceeds to expound his four foundation Epistles. The last half of the book treats of special topics intimately connected with the general subject. The treatment of "the Church" is what might be expected. The truth is that if these gentlemen are correct, the actual Christian Church is the most inexplicable phenomenon in history. With the caution that it is written from a rationalist-Presbyterian standpoint, the student of the New Testament may find much that is interesting and some things that are useful in this work.

The last number of the current issue of the Whittaker series of instruction papers on the uniform scheme of Sunday school lessons reaches the high figure of No. 916. This means that these publications have been issued continuously for nearly eighteen years. During all that time they have been under the charge of but one editor, the Rev. Dr. Shinn. Notwithstanding the multiplication of teaching materials, they have steadily held their place in the front rank.

FROM PITTSBURGH: "I do not see eye to eye with THE LIVING CHURCH in some matters, but I heartily thank it for its able and fearless defense, many a time, of the principles of the Catholic religion. I don't know what we should have done without it."

**Opinions of the Press**

*St. John's Record of North Adams, Mass.*

THE PASTORAL.—The Pastoral Letter of the House of Bishops seems to have stirred up quite a tempest in the Unitarian teapot, particularly in and about Boston. When a man gets hit by a catapult he generally howls. That is just what some of our young sprigs of divinity are doing who have recently hailed from the Cambridge school, and who have been imbibing Unitarian atmosphere. One of these, who is most unfortunately in Priests' orders, has publicly asserted his dissent from the House of Bishops, the teaching of the Ecumenical councils, and the entire Catholic Church from the beginning. He says: "I cannot in conscience teach that the doctrine of the Virgin Birth of our Lord is an absolute essential of the Christian Faith." Now this statement puts that man, so far as his ideas and sympathies are concerned, outside of the Christian Faith. It is a denial of the Incarnation on which the Christian Church and Dispensation depend. No Virgin Birth means no descent of the Son of God from heaven, no pure, sinless Christ, no sacrifice on the cross, and no remission of sins. It means that the Church has been in error from the days of St. John who said: "The Word was made Flesh and dwelt among us, and we beheld His glory." The man who makes that statement, denying the Virgin Birth and all it includes, must see that his place is not within the Church, and if he hasn't honesty enough to get out, his Bishop should assist him. We understand that he will be presented for trial, as he ought to be, but with what result remains to be seen. It is to be feared that a court sitting on the circumference of the Church, and whose polarity is proverbially weak, may miscarry. The Pastoral Letter, or one-half of it, was aimed at this very Church Unitarianism and therefore the present outcry was to be expected. It was, however, a letter addressed to the whole Church by the authority of the entire House of Bishops. That House, in council assembled, appointed a committee of six bishops to draw up the letter, and after ample discussion, determined upon the two subjects of which it should treat and the manner in which they should be treated. The chairman of the committee of six, who was the ablest theologian among them, the venerable Bishop Williams of Connecticut, first made a draft of the proposed letter and submitted it to the other five bishops for suggestions and emendations. Then after rewriting it, with these under consideration, he sent copies of the perfected instrument to the other five members of the committee, all of whom (including the Bishop of New York) signed it. It was then printed and circulated. This letter, therefore, *in substance*, emanated from the whole House of Bishops, though *in form* it might be said to issue from the committee of six. The whole House of Bishops is therefore responsible for it, and consequently the entire American Church whose authority they bear. If it is possible for the Church to speak in any instance, it has spoken in this one; and if her voice is ever final it is so here. But in speaking the Church has simply enunciated the truth which has been held always, everywhere, and by all orthodox Christians. Why then this protest on the part of any, except they be unsound in the Faith and do err from the truth, disbelieving in the Incarnation and the Divinity of our Blessed Lord?

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## The Household

### An Easter Carol

BY MARTHA A. KIDDER

Blossoms tell the story of His love,—  
How the Saviour left His home above!  
How He died for us, and rose again,  
Victor over every grief and pain!

Chimes ring out, and tell the same sweet tale!  
Echo far away o'er stream and vale!  
Jesus lives! upon this Holy Day,  
Hail the King, triumphant on His way!  
*Brooklyn, N. Y.*

### Ellen Alcott

A TALE OF TRUE LOVE

(Copyrighted)

BY FANNIE SOUTHGATE

CHAPTER XVI

Jack Milton was sitting alone in his office, several years after the close of my last chapter, while before him lay the closely written pages of a letter. He had just finished reading its contents, and was pondering deeply over the problem which it presented. The writing we recognize as that of Ellen Alcott, and it was indeed a momentous question which she had given for his consideration. Let us read it in her own words:

"I feel sure," she wrote, "that if any one in this world does know and understand me, it is you, dear, and I hope most earnestly you will feel as I do about the matter I am now going to lay before you. You have known for a long time of my deep interest in, and love for, the Sisters of St. John, and how I have worked with them in the last few years. Need I tell you that my admiration and love have only grown greater the more I see of them and the life they lead, which seems to be more beautiful and more desirable every day I live. Of course were other duties clearly mine, I should not think for an instant of leaving them, but as it is I am really necessary to no one (you know in what sense I mean that, dear) and I do feel that perhaps I am wasting these years of my life which might be spent in doing so much were I living as these Sisters do, where all is arranged for the carrying out of every deed of love and mercy the heart can devise. I have said nothing of this to any one, as yet; you are the first always with me, Jack. Though Providence has not thought fit to let us spend our lives together, my whole earthly love has, and always will be yours, but need I love you any the less while devoting myself to works of mercy for the poor, sick, and sad in this world? I think not, and I feel sure I shall have your understanding and warm sympathy in this desire which has increased every day until I feel I can no longer be deaf to it.

"I remember some time ago when I first knew the Mother, she said to me one day, 'You are lonely in your life, my child, are you not? Why do you not come to us?' The words did not seem to impress me much at the time, and she never said anything more on the subject, but they were, I believe, the beginning of the desire which I now have. Write to me at once, dearest Jack, I shall be very anxious until I hear."

As he re-read these words, Jack Milton sighed heavily. He knew so well the love for others which made Ellen wish to lead this life; his heart went out in strong sympathy with her, but it seemed like cutting the last link that bound them together. To be sure he was no more in position to marry her now than formerly,

indeed less so, for as the little niece grew older her wants and necessities increased, and Emily, too, always fragile, needed many of the little luxuries of life, and much medical attendance, all to come out of his still slender salary. No, his duty was clear enough in this matter. As long as these two helpless women were dependent on him, he must devote his life to them. The question was not as to the future, but with the present. Should he prevent the woman dearest to him in the world, from finding the peace and happiness which she felt would be hers in this life? Could they not, as she said, love one another as dearly even though she devoted herself to the care of the many while he gave up his life to those nearest to him? He would write at once a letter full of love and approval, now before his courage failed with longing for what could never be. He had thought himself stronger till this temptation came to show him how weak he still was.

So it happened that a few days later Ellen, having sat long in her room reading and re-reading the precious words of that letter, knew her mind was made up, and that the life she found so beautiful and so desirable in others, was really to be hers.

There still remained the consulting her brother and sister. Of the former she had no fear, but felt sure of his approval and blessing on the step she was about to take. Of Meg, though, and Leslie, she was doubtful; they had long grown used to her frequent visits to and openly expressed admiration for, the Sisters, but her becoming one, she knew, would seem an entirely new matter, and she waited for the sanction of Dick's letter before saying anything to the others. When she did, there was, as she had anticipated, a strong dissent. Meg, with tears in her eyes, had said:

"Oh, Nell, it will be like losing you altogether. I shall never see you, and here is your little god-son who will grow up without even knowing his Aunt Ellen; it seems too dreadful," but when assured by Ellen that she would be able to spend at least a few days during each year with her family, it did not seem so dreary a prospect, and when she gave the added promise that in case of illness she could always come to them, the little woman seemed considerably cheered. Ellen had also written to the Carters and Emily Milton. Of these, Mrs. Carter was not as cordial in her approval as she might have been, but both her son and Emily Milton wrote letters full of encouragement and sympathy.

"I knew you could never be satisfied with any life that was not devoted to the care and help of others," Henry Carter wrote; "you are one of those women who would never be content to lead a merely semi-useful life, and in the life you have chosen you will, I know, have scope for all the love and tenderness you possess to so great a degree. I need not tell you that I wish you unspeakable peace and happiness in the lot you have chosen, and I feel sure they will be yours. In those intercessions for others which form, I believe, a part of such devoted lives, may I hope you will often remember one who always thinks of you as the truest, noblest woman he has ever known?"

When it came to the actual parting, Meg again became tearful, but after all it was only into Carrollton she was to go at present, and what was to prevent them from seeing each other occasionally, at least on the street? At which Ellen smiled and assured her that she might

even go so far as to call at the House, and if she were not occupied at the time, felt sure she would be allowed to receive her visit. So it happened that often when Meg was in town she would drop in and be allowed a few moments' chat with her beloved sister, and even became very much carried away by the few glimpses of the life which she saw, declaring it really was very lovely and peaceful, though dreadfully busy, and she became quite resigned to Ellen's future.

Sister Ellen, as she was now called, became a familiar and much loved figure at Fairview and in the little cottages scattered about, and her visits were hailed with much delight. Her little niece even went so far as to feign serious illness, with the hope of having Aunt Ellen come to nurse her, and when informed by her mother that she did not think she was quite sick enough for that, found it better worth her while to recover as quickly as possible.

The year following her novitiate, Sister Ellen was professed, and all the friends and members of her family, at her urgent request, were present at the service. Meg, Leslie, and their two elder children were there, also Jack Milton and Dick, not to mention those who had grown to dearly love the sweet Sister during her life among them. The service was impressive and beautiful, not at all the sad and even harrowing affair which many had feared to find it, and none of those present, seeing the Sister's face as she rose from receiving the emblems of her office, could doubt for an instant but that she had really found that "peace which passeth understanding."

\* \* \* \* \*

We will take one more glance at those whose lives we have been following before we bid them a final farewell, leaving them to go on their separate ways. Sister Ellen is still the loving active Sister of Mercy, going here and there in her happy ministry, bringing joy and comfort to many a poor, sick, and sorrowful soul. Never has she regretted, for an instant, the step which she had taken, and can only be truly grateful that she was accounted worthy of being called to such a life.

Meg Farrant and her family, the eldest of whom is now a tall young lady of eighteen, still live in their happy home at Fairview, where husband and wife spend their whole life in the tender, careful bringing up of those little lives committed to them. Mrs. Carter had died abroad, and her son had remained there,

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still finding his chief solace in traveling through all the least known parts of Europe and Asia, and often rumors of the philanthropy and generosity of this wealthy American would reach the ears of his friends at home.

Dick Alcott, after giving undivided attention all the early part of his life to his work, was now to be married, much to the surprise of all those friends who considered him a hopeless bachelor, and who should be the object of his love and choice but that gay little creature, Agnes Durand, now a pretty, fresh girl, many years his junior, but who had completely captivated the heart of this dignified, awe-inspiring rector, as she had considered him till her own heart had responded to his devotion. Jack laughingly declared he had never expected to live long enough to see his giddy little niece and play-fellow settle down into such a sedate person, quite properly, though, as she was to become a parson's wife.

As to Jack himself, he was still living a life of devoted service to his frail, loving sister, whose every affection was twined around him and the girl who had been their joint charge. On the day after Agnes' marriage to Dick Alcott, Emily was sitting alone waiting for her brother's return, feeling lonely and desolate indeed, without the bright laughter and light footsteps of the girl. As she hears his footsteps in the hall, she goes to meet him; putting his arm gently around her, they go back together into the room from which she had come.

"We miss our little one sorely, Emily, don't we? Never mind, we shall have to

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be more than ever to each other now, little sister. What a treasure you have always been to me," and he kissed her lovingly.

"Oh, Jack, don't talk of my helping you. What should I have done all these years without your care? God will bless you for all your devoted service to those you love, dearest, of that I am sure."

After Emily had retired, Jack sat alone in his little library, his head resting on his hands, while he gazed earnestly at two photographs which lay before him. One was of Ellen Alcott, taken when he first knew her. He remembered the time well, and the joy the gift had given him. The other was of Ellen Alcott, but how different. It showed her in the habit of a Sister, the white cap closely drawn about her face, the long black veil falling about her, while suspended around her neck was the silver cross of her order. As he gazed at one, then the other, a look of peaceful happiness came over his face, and he murmured: "Thank God, dear one, you are truly happy, no one can doubt it who looks at that serene, joyful face. He has blessed me, too, in the happiness of those who are dear to me, and in the possession of such true, pure love as has been mine through life, to be mine I know, also in that better life to come."

THE END.

### THE SECOND SUMMER,

many mothers believe, is the most precarious in a child's life; generally it may be true, but you will find that mothers and physicians familiar with the value of the Gail Borden Eagle Brand Condensed Milk do not so regard it.

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# Children's Hour

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

## An Easter Thought

BY ETHEL MAUDE COLSON

Oh Easter Day, so sweet, so dear,  
Oh happy, gladsome Easter-tide!  
How worn hearts thrill when thou art near;  
Ahl! could'st thou but forever bide!  
Could we but hold the holy joy  
That comes when Lent's dark night is passed;  
The peace which nothing can alloy;  
Could triumph but unchanging last,  
How sweet would be this waiting earth,  
How filled with hope's perpetual spring!  
And this shall come; with reverent mirth  
Our souls shall yet arise and sing,  
For when the dear Lord Christ arose,  
He vanquished all our human woes.

## The Rain

"It always rains when I want to go anywhere," said little Madge, as she woke up in the early morning and saw the rain-drops pitter-pattering on the window-pane.

"Always? Are you sure of that, Madge?" said her mamma. "Think a moment. It did not rain the day you took the drive to the lake, and the Saturday you went to the grove and had such a pleasant time picnicing under the trees, the day was delightful. Then the boat ride we had last week; you know you were very anxious to go to the island, and no rain came to keep you at home—the day, you remember, was what we called 'a perfect day.'"

"Yes, mamma, I know; but this picnic we thought would be the best of all. Two large wagon-loads of girls and boys, and each wagon to be drawn by four horses. I never rode in a wagon behind four horses in my life, I know it must be lots of fun."

Madge looked out of the east window and thought the sky did not look very dark; surely the clouds would break away and the sun come out, but when she spoke of it her papa said: "You look out of the west window, that is the right place from which to judge about the weather. There you will see that the sky is very dark. I am afraid that you will be disappointed to-day. But, Madge, this rain is worth thousands of dollars."

"A rain worth thousands of dollars!" that sounded very strange to little Madge. Just then one of her papa's friends came in and said: "Isn't this a glorious down-pour? I think everybody will be thanking God for this rain, things were in such a dying condition. Why it is nearly a month since we had a rain of any consequence. I hope this will be a three days' rain. The wind is in the east, and that is the sign of a good long storm."

"The rain has come just in time to save the crops and thicken up the grass. What a mercy!" papa rejoined.

Then the two gentlemen took their umbrellas and went out.

Madge sat down by the window and began to cry. Her mamma came in and said: "You crying, Madge, when everything else is laughing because the beautiful, warm, growing rain is coming down? Did you notice yesterday how the pretty flowers hung their heads, and did you see the little pansy faces covered with dust? I can tell you they are glad of this life-giving rain."

"Patrick could water them, mamma, and it would have been just as well."

"Oh, no, my dear, there is nothing like

the rain to make them grow—the pure, fresh rain coming down from the clouds. And the farmers were afraid the hay crop would be light, because we did not have the rain to make the grass grow, and what would the horses and cows do next winter if they could not have hay to eat? Did not you hear the minister pray for rain last Sunday in church?"

"Yes, mamma; but when he knew we were going to have a picnic, he might have said to God: 'Send it any day but Wednesday, please.'"

"God sends us our blessings in his own way and at his own time, child."

"If God knows everything, mamma He knew we wanted to have a picnic to-day."

"Yes, dear, God knows everything, and all the thoughts in our hearts, and He knows how disappointed little Madge feels, and all the rest of the boys and girls who were looking forward to that great pleasure. We cannot always do just as we wish and just as we plan. We must learn that our ways and times are not always God's ways and times. When we cannot do just as we wish we must be patient and cheerful, and do what we may, believing that is best for us. Some one has said that 'our disappointments are God's appointments.'"

Mamma went to the kitchen to make some pies, and left little Madge to think it all out for herself—she knew Madge would see a lighter, brighter outlook in a short time. In about a half hour the little girl came down with her doll in her arms and a smile on her face.

"Dolly and I are going to have some rainy day fun, mamma," she said. "I saw the little brook in the pasture running and jumping over the rocks again when I looked out of the south window. It is just as happy as it can be now; yesterday it just stayed still on the rocks, and I wondered why it did not run and jump any more. And, mamma, the flowers really look so thankful and turn their heads up to God, just as the little birds and the chickens do when they drink."

It was a three days' rain, and the children could not go on the picnic until the next week. But the woods were so much fresher, and greener, and sweeter, and the children all felt so much stronger because of the clear, cool atmosphere, that they enjoyed the outing far better. When Madge heard one and another talk about the merciful rain that came just in time to save the crops, she understood what her papa meant when he said: "This rain is worth thousands of dollars."—S. T. P., in Evangelist.

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### Care of Furniture

It is customary in some households to wash the furniture with soap and water. Such a method may be entirely safe when practiced by careful persons. As the average maid is likely to treat a valued Vernis Martin cabinet with the same consideration accorded a common floor, it is well that the use of soap and water by her in connection with furniture should be forbidden.

When soap is used for furniture, it should be of the best quality, having but a small amount of alkali in its composition, and the water used should be luke-warm, applied with a soft cloth and quickly wiped off, particularly from all corners and crevices.

Dark mahogany, which is now so fashionable, is particularly sensitive to soap and water, arising from the fact that the coloring matter which operates to darken the wood through the action of light is an acid, so that when the alkali of the water is permitted to remain upon it, it will, in reaching the acid for which it has a affinity destroy the polished surface.

Raw linseed oil and spirits of turpentine, in the proportions of two-thirds oil and one of turpentine, is the model furniture reviver. It is what professionals rely on; as a rule they use no other. The woodwork should be first carefully wiped off with a dry, soft cloth, and the dust thoroughly removed from corners and carvings. The best article to accomplish this is a large paint brush, usually called a painter's duster. The oil may then be applied with a smaller brush, wiping off with a soft cloth and rubbing thoroughly dry. It will be found that dents and scratches lose their prominence under this treatment; should this method be pursued regularly, there will be no difficulty experienced in having furniture retain a fresh appearance.

When a piece of furniture is very badly dented and dented it should be entrusted to some good repairer, who may sometimes find it necessary to scrape off the old finish entirely, in order to make a satisfactory piece of work. When the wood is slightly dented one may sometimes overcome the trouble by steaming the indentation with a hot iron and a wet cloth, afterward making a small pad of muslin and rubbing over the surface some thin shellac, just adding a touch of oil to make the work easier. Scratches may be treated in the same way.

Of all woodwork that with the high varnish polish is the most difficult to keep looking well—it is so easy to mar it and so difficult to repair. When dents and scratches do not go entirely through the polish they may sometimes be removed by rubbing over with linseed oil and rotten stone, using a small piece of flat felt to do the rubbing. Care, however, should be used so as not to rub too hard.

Hardwood floors, if polished with shellac or varnish, may be first washed with soap and water, and then thoroughly rubbed with a cloth wet with oil and turpentine or kerosene and water; this will make them look as well as when new. Floors finished by the waxen method of our ancestors may be revived by the use of turpentine applied with a piece of flannel, afterward polishing with a brush—those sold for the purpose, having a long handle and weighted with lead, being, of course, the best. Spots caused by water may be obliterated on waxed woodwork by rubbing with oil. When the wax has become worn in places nothing short of complete renewal will prove satisfactory.

Cheese-cloth will be found to be the best material available for use in the care of furniture. After it should be recommended worn-out muslins and calicoes. For polished surfaces nothing can equal a well-worn silk handkerchief, using a little of the oil and turpentine to take out dim spots and finger marks, then rubbing vigorously. — Ladies' Home Journal.

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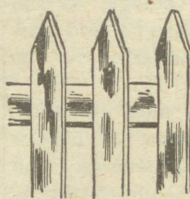
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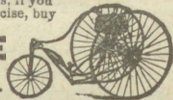
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