

EASTER  
1897.



Miss S. F. Smithey 1496  
Soc. Library Home  
4306 W. 20th St

THE  
LIVING  
CHURCH

R. W. H. '97

# SPAULDING & CO.

(Incorporated)



## Ecclesiastical Art Metal Workers

WE desire to call the attention of the clergy and laity to our line of high-grade

## Ecclesiastical Metal Goods

Suitable for

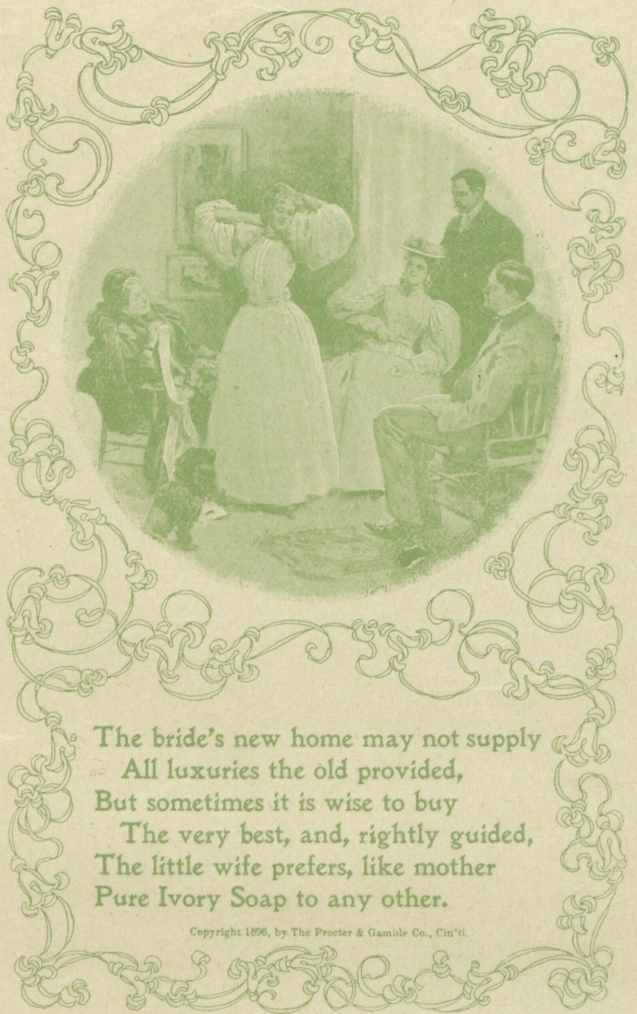
## Easter Memorials

WE use only the best material and workmanship, and can assure satisfaction.

OUR 1897 Illustrated Catalogue mailed free on application.

Correspondence solicited.

State and Jackson Sts.,  
CHICAGO.



The bride's new home may not supply  
All luxuries the old provided,  
But sometimes it is wise to buy  
The very best, and, rightly guided,  
The little wife prefers, like mother  
Pure Ivory Soap to any other.

Copyright 1896, by The Procter & Gamble Co., Cin. O.



PATRON  
SAINTS  
MISSAL  
AND  
BREV-  
ARY  
TITLE-  
PAGES  
BOOK-  
PLATES  
ETC.  
DONE  
IN  
BLACK  
AND  
WHITE  
AFTER  
MEDIÆ  
VAL. EX-  
AMPLES

ROBERT · WILSON · HYDE  
AT · 32 · WALTON · PLACE

Chicago, Ill.

## Why Not Recuperate This Spring?



## Pennoyer Sanitarium

An ideal, modern home where no expense has been spared in providing every appliance and comfort necessary to make sick people well. Rural surroundings. City advantages. Most healthful locality in America. Distinctive Cuisine. Pure water; perfect sanitary conditions. Delightful summer climate. For Illustrated Booklet, address

N. F. Pennoyer, M.D., Manager.  
KENOSHA, WIS.

# The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, APRIL 17, 1897

## News and Notes

REMARKABLE in several ways is the gigantic Trans-Siberian railway, which is now approaching completion. Its western end is so far finished that travelers may go from St. Petersburg to Koolivan, a distance of 1,800 miles, in less than five days, without change of cars. This part of the road runs through the most fertile part of Siberia, which produces large supplies of grain. The construction of this railway was begun in 1891, and when completed will show the longest continuous railway track ever laid—4,700 miles. The estimated cost per mile of work varies from \$40,000 to \$90,000. One of the most difficult features of the undertaking has been the climatic conditions, the temperature in the Yablonoi mountains rising to 77 degrees in the daytime and falling to 23 degrees at night. During a quarter of the year only, is the temperature above freezing. In the valley of the Chita the soil is always frozen, with the exception of about twelve feet of top soil, which thaws in summer. As many as 150,000 laborers have been employed at one time during the summer. The total cost of the undertaking is estimated at nearly \$300,000,000. The possibilities opened up by this grand accomplishment are almost beyond computation.

IT is pleasant to read of a recent meeting at the White House between President McKinley and his formidable competitor of last fall, Mr. W. J. Bryan. It was an excellent illustration of one of the best phases of American character as it is at the end of the century. Mr. Bryan paid his respects to the President, and was received with the utmost cordiality. The former congratulated the latter upon his apparent good health, notwithstanding the anxieties and hard work incident to his position. The President told Mr. Bryan that he had received a copy of his book and intended to read it; and the two gentlemen proceeded to talk of their personal experiences during the campaign when they were matched against each other. There was more than mere gentlemanly civility in this. It almost reached the point of a certain fellow feeling. Each understood and respected the position of the other. Without abating in any degree their settled convictions, according to which each represented to the other the most objectionable and even destructive principles, they could give each other credit for entire honesty and sincerity. Such amenities in politics would, if tradition may be trusted, have been out of the question in what some people call "the better days of the Republic." But certainly it is well that men have in some degree learned to eliminate the element of personality.

THE terrible floods in the Mississippi Valley appear to be unprecedented, so far as the regions involved are concerned. During the last few days the entire valley in Arkansas was flooded, including a region of more than 250 miles. More than fifty

towns and villages were under water. Many lives have been lost, and the inhabitants who escaped have been compelled to flee for refuge to places far from home, and are in a forlorn and destitute condition. Buildings have been swept away and crops destroyed. No man knows in what condition he will find his property when he is able to return to it again. At last accounts, 7,000 or 8,000 homeless people had found their way to Memphis, where the citizens have exerted themselves nobly to relieve the immediate necessities of their distressed fellow countrymen. Not content with aiding those who have taken refuge among them, they have sent supplies to many other points with the hope of relieving at least the most acute cases of suffering. A similar condition of things exists along the Red River of the North, involving some of the most productive regions of the Dakotas. The timely message of the President to Congress, on the 7th, met with an immediate response, and the sum of \$200,000 was appropriated to meet the exigency. Amid all the painful features of such a catastrophe, the one compensation is found in the ready response of sympathy and open-handed charity which invariably follows the appeal of distress.

MR. BAYARD, the retiring United States Ambassador to the Court of St. James, has received an honorary degree from Cambridge University, and in presenting him the Public Orator spoke of him as bearing the name of the Chevalier *sans peur et sans reproche*. The degree of D. Sc. has been conferred on Dr. Nansen. The Public Orator introduced the Arctic explorer as one who had received a Spartan training in his youth. He likened the *Fram*, with its chosen band of heroes to the "new Argo," predicted by Virgil, and eulogized Nansen's bravery in quitting his vessel and boldly advancing across vast solitudes of intractable ice.

A Mr. Jacob Primmer, Scottish Presbyterian, is troubling the serenity of his brethren by trying to check the spread of ritualistic innovations among them. At a meeting of the presbytery of Dunfermline he arraigned the Rev. Dr. Cooper, of Aberdeen, for conducting a "performance" in the Abbey church, Dunfermline, which included the wearing of a surplice, stole, and hood by the reverend culprit, as well as the use of a liturgy, with amens, glorias, responses, etc. Mr. Primmer, in a long speech, appealed to the presbytery to put a stop to these Popish innovations. But, sad to say, he was listened to with many marks of impatience, and attempts to interrupt and set him down, and at the end the brethren unanimously rejected his petition. We cannot but sympathize with Mr. Primmer. What have the followers of John Knox to do with surplices and liturgies? Was not their organization fed and fattened from the first, on opposition to these very things? What is the world coming to when Rev. Drs. of the Presbyterian Kirk wear such "rags of Popery" and read prayers out of a book? We should have thought one such case enough to produce a

perfect explosion of Protestant zeal, yet we are told the brethren were "bored" at Mr. Primmer's speech and treated his petition with contumely and scorn.

IT has been known for some time past that the well-known Assyriologist, Dr. Fitz Hommel, has been engaged on an important work on the ancient Hebrew tradition, in which he proposes to demonstrate the utter inadequacy of the purely literary methods employed by the so-called "higher critics" of the Old Testament. Dr. Hommel has amassed a large body of new material which has enabled him to direct a very destructive attack against the whole Graf-Wellhausen hypothesis. The book, which will appear early in May next, will be published simultaneously in Germany, England, and the United States, the English publishers being the Society for Promoting Christian Knowledge.

ANOTHER discovery has been reported from Egypt by telegram to the British Museum. This time it is the "Logia" of Papias which is said to have been found by Prof. Flinders Petrie or some one among his associates. If the report is correct, the discovery is one of the highest importance. The few provokingly fragmentary extracts from this author which have come down to us have been matter of endless controversy. The original work, written in the early part of the second century, appears to have been entitled "An Exposition of the Logia of the Lord." The very meaning of the word "Logia" has been a subject of dispute. Some, taking it in the sense of "Discourses," have built upon it a theory that Papias had in his hands a collection of our Lord's discourses, which was older than our present Gospels. Others assert that the word "Logia" embraces the whole Gospel narrative, consisting of the acts as well as the words of Christ. Papias also professed to give reports of conversations which he had held with early disciples of Christ. If his works really have come to light in a genuine form, it would seem that they must add some important elements to our knowledge of the history of the New Testament writings. Though Papias was accounted a man of poor judgment and indifferent intellectual ability, his truthfulness as a witness is not necessarily called in question. Scholars will await with keen interest more exact information on the subject of this discovery.

THE Rev. Prebendary F. E. Wigram, of St. Paul's cathedral, London, who recently died at the age of 80, was for many years clerical secretary of the Church Missionary Society, and was an enthusiast in the work of foreign missions. A man of large private means, he limited his own living to very modest surroundings that he might have the more to give away. He worked with extraordinary zeal and his contributions to various Christian enterprises were on a large scale. To his favorite society he devoted more than \$100,000. He gave not only money, but unwearing la

bour to the same cause. In 1887, not deterred by extreme age, he made, at his own expense, a tour of the world to visit all the principal stations of the C. M. S. More than all the rest, he imparted his enthusiasm and spirit of sacrifice to his family. Three of his children, two sons and a daughter, are now working gratuitously as missionaries.



AT the funeral of Gerasimos, Orthodox Patriarch of Jerusalem, five Orthodox bishops took part in the service, among whom it is interesting to meet with such names as Epiphanius, Cyril, and Polycarp. The *locum tenens* of the Patriarchal throne was the Bishop of Philadelphia, the same who represented the Patriarch of Jerusalem at the coronation of the Czar. The Anglican Bishop Blyth, with his chaplain, attended by invitation. An Armenian bishop, the Syrian bishop, and two Abyssinian priests were also in attendance. The Latin Church was not represented at the service. After the Greek clergy had finished their office, the leader of the Russian choir sang with marvelous sweetness, and the Russian singing was also a striking feature in the procession to the cemetery on Mount Zion. The body of the Patriarch was placed seated on a chair, facing East, in a vaulted tomb, to await the last great Easter morn.



THE Maharajah of Darbhanga, India, is famous for his charity. When the famine broke out he declared that no one in his dominions should die for want of aid. Every year he gives large sums to feed the poor, and during the last famine he expended \$1,500,000, in alleviating distress. Now, according to a correspondent of the *London Standard*, on his relief work or within the circle of his relief agencies, there are nearly 40,000 people, who would but for his aid be dying of starvation. This is in addition to at least 214,000 persons, who, in the same district, are receiving government relief, with the assistance of contributions from England.



### The Church Abroad

The late Bishop Thorold had many admirers in this country who will be interested to know that his monument at Winchester cathedral has been completed. It was designed by Mr. Kitchin, the architect, son of the Bishop of Durham. The tomb is a coped or roof-shaped one, the ridge being decorated with a very elaborate floriated cross, the floriations extending to the sloped sides, where are also carved in relief the pastoral staff and the shield, charged with the arms of the see and the coat armor of the Thorolds. At the foot of the cross are the words:

"Lord, all-pitying, Jesu blest,  
Grant him Thine eternal rest."

The dedication around the sides of the tomb is: "In loving memory of Anthony Wilson Thorold, Bishop of Winchester, born June 13th, 1825, fell asleep July 25th, 1895." A large window will also be filled with stained glass as a memorial to the Bishop.

### New York City

Last Saturday a Quiet Day was conducted at the House of Mercy by the Bishop of Pittsburgh.

An effort is making to increase the funds for the building of the country home for destitute children of the Church Settlement.

St. Thomas' chapel, the Rev. Dr. Pott, vicar, has already filled its new Day Nursery building to its full capacity. A movement is on foot to provide a new organ.

Bishop Potter made a visitation on Passion unday afternoon of St. Paul's memorial church,

Edgewater, and administered Confirmation. The choir was augmented for the occasion.

At Calvary church, the Rev. J. Lewis Parks, D.D., rector, on the evening of Tuesday of Holy Week, the choir rendered "The Crucifixion," under the direction of Mr. Clement R. Gale.

At the commencement, April 8th, of the New York Trade School, founded by a Churchman, Mr. R. Fulton Cutting presided and made an address. Mr. J. Pierpont Morgan, Jr., and other trustees were present.

The Rev. August Uhlmann, rector of Trinity School, in this city, gave on Tuesday evening of Passion Week, at the parish hall of St. Thomas' church, Mamaroneck, an illustrated lecture on "The Massion Play."

At the latest meeting of the local chapter of the Brotherhood of St. Andrew, held in St. Mark's chapel, April 9th, the Rev. J. M. Neifert and Mr. W. W. Lord opened an interesting discussion on the question, "What is the Brotherhood of St. Andrew?"

Part of the plan of the new St. Christopher's House, given to St. James' church by Miss Serena Rhinelander, is to provide in course of time a chapel building, to be known as the church of the Holy Trinity, and to have a seating capacity of 1,000 persons.

On Thursday in Passion Week, a reception was held by the ladies' auxiliary of the Post Graduate Hospital, and a special effort was made to increase the support of the babies' ward. Addresses were made by Mr. Hamilton Mabie, the Rev. Wm. M. Grosvenor, and Dr. D. B. St. John Roosa. Additionally to arrangements for summer outings, effort is making to perfect with trees and shrubs, a roof-garden on the top of the hospital.

At the Guild rooms of the church of the Ascension, the Rev. Percy S. Grant, rector, a regular meeting of the Church Association for the Advancement of the Interests of Labor was held on the evening of Tuesday in Holy Week. Mr. Henry White, secretary of the United Garment Workers, opened a discussion of "What the Church can do to help organized labor." It is proposed that the annual supper of the association shall be held on the evening of May 3rd, and Bishop Potter has promised to be present.

At the last meeting of the Church Club, the theme considered was "Social discontent; its causes and remedies." Addresses were made by the Rev. John P. Peters, D.D., Ph. D., the Rev. W. Everett Johnson, Mr. Jacob A. Riis, Commissioner John P. Faure, and Mr. J. Bleecker Miller. An interesting paper by Mr. Everett P. Wheeler who was unable to attend, was read by Mr. John H. Cole, secretary of the club. Unusual interest was shown in the proceedings.

At the church of the Holy Sepulchre, the rector, the Rev. Thomas P. Hughes, D.D., has been giving a course of Bible readings during Lent, on "The law of sacrifice," "The pre-Mosaic sacrifices," "The sin offering," "The thanksoffering," "The burnt offering," "The incense offering." Confirmation was administered on the evening of April 1st. The rector lately delivered a lecture on "Comparative religions," before the faculty and students of St. John's College, Annapolis, Md.

The vestry of St. Ann's church met Friday, April 9th, and took the final vote to settle the question of consolidation with St. Matthew's church, in accordance with terms already described in these columns. The action was taken by a tie vote, with the rector, the Rev. Dr. Krans, deciding by voting in the affirmative. There was a long discussion, and so decided a display of divergent opinion, that legal complications may follow. A protest against the proposed consolidation was presented on behalf of some deaf-mutes of the parish.

All the mechanics who were on strike at the new buildings of Columbia University, with the exception of steamfitters, have returned to work, and labor leaders expect that the latter will soon be in place. The resumption of activity is mainly due to efforts at arbitration made b

President Seth Low, LL.D., and Bishop Potter. It is a great relief to the authorities of the University whose interests were seriously affected by the progress of the strike at this critical time of the removal of the institution from the old site to the new.

The church of Zion and St. Timothy, the Rev. Henry Lubeck, LL.D., D.C.L., rector, is making effort to secure a better site for its mission chapel. At present it is hoped to secure a well built edifice at 46th st., not far from 9th ave., heretofore occupied by the Presbyterians. For a long time the Rev. Isaac C. Sturges has been the faithful priest in charge of this work. It is desired that sufficient funds may be subscribed during Easter-tide to permit of the purchase of the property designated, as considerable offerings have already been made for the purpose. The present location of the chapel is in very inferior quarters in 41st st.

### Philadelphia

The Rev. Jesse Y. Burk, secretary of the board of trustees of the University of Pennsylvania, and rector of St. Peter's church, Clarksboro, N. J., is seriously ill at his residence in this city.

A large and handsome pipe organ has just been erected in St. Alban's church, Roxboro, the Rev. Charles S. Lyons, rector, and several important improvements have also been made in the church edifice.

In the will of Miss Elizabeth Schaeffner, probated 7th inst., are bequests of over \$100,000 to Lutheran organizations, unsectarian charities, etc. Two of our Church institutions are remembered by legacies of \$5,000 each; viz., St. Christopher's Hospital for children, and the Home of the Merciful Saviour for crippled children.

On Passion Sunday, Bishop Whitaker, at the morning service in the church of the Nativity, confirmed a class of 25 candidates presented by the Rev. L. N. Caley, rector. In the afternoon he administered the same rite to 50 persons at the memorial church of the Holy Comforter, the Rev. W. H. Graff, vicar. At the night service at the church of the Holy Apostles, 81 persons were presented by the rector, the Rev. H. S. Getz, to receive the laying on of hands. In each parish the Bishop preached or delivered an address. On Thursday evening, 8th inst., at the church of the Covenant, a class of 66, presented by the rector, the Rev. J. J. J. Moore, was confirmed by Bishop Whitaker, who also addressed them.

Bishop Thompson, of Mississippi, preached on Sunday morning, 4th inst., at Grace church, the Rev. H. Richard Harris, rector, and at St. Matthias' in the evening. At the conclusion of his sermons, he asked the sympathy of the congregations for the sufferers from the floods, there being five of our churches already overflowed. During the episcopate of his predecessor, Bishop Green, a similar affliction visited that district of country, and in response to an appeal from the ecclesiastical authorities of Mississippi, the Church people of this city and vicinity contributed a considerable amount of money, and it is hoped and believed that a similar gift may be made in the near future.

Owing to the extension of electric lines of railway into the suburbs, especially in West Philadelphia, vast numbers of small private dwellings have been erected and occupied. This is particularly the case with that portion of the district where the church of the Holy Comforter is located, at 48th and Haverford sts. This parish is an outgrowth of the church of the Saviour, and was admitted into union with the convention in 1875. In recent years, owing to want of support, it was taken in hand by St. Stephen's vestry, and the Rev. Dr. S. D. McConnell, then rector of St. Stephen's, was also constituted rector of the Holy Comforter. After his removal to Brooklyn, this last-named parish was placed in the hands of the Bishop of the diocese, and he has appointed the Rev. W. F. C. Morsell priest-in-charge. By a house-to-house visitation among the new residents, many families have been found welcoming the existence

of a free church in their midst. Within the past two months the congregation has more than doubled in attendance, and at the night service the people are more present than at Matins. The people have begun to organize, and have already shown most practical spirit of devotion. The music is rendered by a vested chorus choir, who give their services as volunteers. The present church edifice with its parish and Sunday school buildings, with very slight repairs, will answer for a short time; but every consideration points to the wisdom of a new group of up-to-date buildings at a new point, three squares west.

A meeting in the interest of missions was held on the 8th inst. at No. 1812 Rittenhouse square. The Rev. Dr. W. N. McVickar presided and conducted the devotional service, and also made a few remarks. The first address was by Herbert Welsh, Esq., who said: Everything that makes for civilization finds its force and centre in Jesus Christ. The message must be sent to all. To increase faith in the missionary cause we should go out to South Dakota and see the work done; the actual problem with which the missionary has to struggle will be realized. He spoke of the school which General Armstrong has planted at Hampton, Va., which is one of the greatest monuments of Christian faith. Anyone who is skeptical about missions can do nothing better than go and live two or three days in that institution. The work which Hampton is doing for the negro, she is also doing for the Indian. The Rev. Masakuza Tai spoke of what Christianity had done for women in Japan, their condition there being due to the teaching of a false religion. He told of the results accomplished by St. Margaret's school, Tokyo. Among those who have graduated from it are girls who have shown the best results. There is great need of a new building for the school. This address was translated by the Rev. J. Thompson Cole, a former missionary in Japan. The Rt. Rev. Dr. Talbot made the closing address. He said every thoroughly converted man or woman is a missionary. What we require is a deeper knowledge of the needs of missions. We must feel that every man needs the Gospel, for without it we are lost. We cannot dwell too strongly on the spirit of missions. The missionary bishops in the domestic fields need \$250,000 in the 16 or 18 missionary districts. In a new land it is important to lay foundations strongly and well. Indifference towards missions means a spiritual paralysis.

A mass meeting in behalf of St. Timothy's Hospital was held on the 6th inst., in Masonic Hall, Manayunk. J. Vaughan Merrick, Esq., one of the founders and the donor of the original buildings and grounds, made an address, and said, in part, that the hospital was opened to receive patients on St. Barnabas' Day, 1890. The district served by it covers some eight square miles, much of it closely built up. Two steam railroads, three electric railways, vicinity to the park drives, together with numerous mills and factories, afford ample opportunity for accidents. The nearest hospital (Germantown) is four miles away. In the first year, 100 cases were treated in the house, and 150 outside. Last year there were 210 in the house, and 850 minor accidents; the current year will show much larger figures. During the six years and nearly ten months, 4,345 persons were admitted, of whom 3,982 have left cured, and 191 have been improved; or 92 per cent. fully cured, and 4 per cent. improved. The business depression has greatly curtailed the income, and the managers were forced to take from their small building fund to make up the deficit, even with the \$3,500 received annually from the State during the past four years. The cost of maintenance has been \$7,000 per annum, which will be increased when the new ward, now nearing completion, is opened; the cost of which is already \$30,000, and an additional amount is needed to finish it. The amount now asked for from the State is \$5,000 yearly for two years, and \$15,000 for the building. "St. Timothy's" he concluded, "asks no pay from its patients, nor for the use of its nurses outside, and therefore

has peculiar claims on the State and on our citizens." A committee was appointed, in accordance with resolutions passed, to proceed to Harrisburg and endeavor to procure favorable legislation; and a committee of 25 to solicit subscriptions to the hospital funds. Other addresses were made by prominent citizens, including a Presbyterian minister.

The work of rebuilding the chancel of St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector, which was destroyed by fire in August last, is rapidly progressing, although it is not expected it will be completed for several weeks. In December last plans were approved at a meeting of the parishioners, and work was commenced soon after. The cost of the chancel will be \$20,000, exclusive of the insurance appraisement, which is about \$10,000. The new chancel will be larger in dimensions than the one destroyed. The floor will be of Roman mosaic. A cross, eight feet in length, with a large Alpha and Omega at its foot, will be the principal design between the choir stalls. Surrounding it will be white marble, with a border of red and green pomegranates. A large St. Andrew's cross, in salmon and blue, is to be placed directly in front of the altar. It is claimed that this floor, when completed, will be one of the finest in the city. It is proposed to construct the principal portion of the altar of Caen stone, and the face of mosaic. A portion of it will be of onyx, and the three steps will be of marble. The reredos will be of oak, of Gothic design, with niches for four figures. The walls of the chancel and under the arch, between the nave and chancel, will be colored red and green. Three large memorial windows will occupy the rear of the chancel walls. The middle one will have for a design the Good Shepherd, with an adoring angel on either side. For one of the side windows, the figure of St. John Baptist has been designed, while the other will represent the Visitation of the Blessed Virgin to her cousin, St. Elizabeth. The chancel rail is to be of brass, with a "washing" of gold. An organ, to replace the old one, is being built by C. S. Haskell, and is to cost \$5,000.

### Chicago

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

The Bishop of Chicago returned to the city on Saturday, April 10th. He is much improved in health, and on Sunday morning administered Confirmation in St. James' church.

The next meeting of the Church Club will be held on the evening of Thursday, April 29th, and will be in charge of the Committee on Social and Economic Questions.

The Bishop of Indiana spent last week in Chicago. On Wednesday evening he visited St. Andrew's and confirmed an exceptionally large class; on the following evening he visited Grace church, confirming a class of 75, the largest in the history of the parish. On Friday, he made an address at the noon-day service in Handel Hall, and in the evening visited Christ church, confirming a class of 49.

At St. Chrysostom's church, the Rev. Thaddeus A. Snievley, rector, Sunday evening, April 11th, the choir, under the direction of S. Wesley Martin, choirmaster, gave an admirable rendition of Sir John Stainer's "The Crucifixion."

Mrs. Fowler, who has been assistant secretary of the Church Club of Chicago since its organization, over six years ago, has resigned her position. Mrs. Switzer, daughter of the late Canon Street, has been elected to fill the vacancy.

JOLIET.—The Bishop of Indiana, a former rector of Christ church, the Rev. Wm. Bohlen Walker, rector, preached on the evening of March 29th, and confirmed a class of 20. After the service the Bishop and a greater part of the congregation adjourned to the parish house, where an opportunity was given the Bishop's old friends to greet him and his wife. It was a happy occasion for all. On the following day he confirmed a class of seven in New Lenox, and on Thursday of the same week a class of six in Manhattan. Both of these missions are at present under the care of the Rev. Mr. Walker, who

gives each mission a service on alternate Sunday afternoons.

### Easton

Wm. Forbes Adams, D.C.L., Bishop

St. MICHAEL'S.—By the will of the late Mr. Richard S. Dodson, which was admitted to probate in the Orphans' Court, Baltimore, on March 22nd, is bequeathed to Christ church, St. Michael's, the sum of \$500.

PORT DEPOSIT.—St. James' church, which has been closed for about eight months, has been reopened, with the Rev. Alexander M. Rich as rector. Daily services are held during Lent, at 4 p. m., except Wednesday, when the service is said at 7:30 p. m., and a lecture on the origin, growth, and history of the Church is delivered. The congregations at all the services have been good. The rector is preparing a class for Confirmation. Earnest efforts are being made to raise funds for a rectory.

### Fond du Lac

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

The services at the cathedral during Lent have shown a large increase in the congregations, due to the presence of the Bishop and to the faithful house-to-house visiting of the Sisters. During Holy Week the special preachers are the Rev. R. H. Weller, Jr., the Rev. C. A. Hayden, the Rev. H. O. Riddel, the Rev. J. A. Carr, and the Rev. F. W. Merrill.

BERLIN.—On the morning of Mid-Lent Sunday, the Bishop made his visitation of this parish. At night he delivered an address, by invitation, before a non-sectarian organization, known as "The Sunday Evening Club." The Bishop spoke for an hour to an audience of 700 people on the claims of the Anglican Church. The daily press spoke in the highest terms of the able and eloquent address, and predicted as a consequence a larger sympathy for the Episcopal Church in this town.

### New Jersey

John Scarborough, D.D., Bishop

On Wednesday evening, March 31st, the third of the general missionary meetings arranged by the Trenton Clericus, was held in Christ church, Trenton. The other meetings have been in behalf of foreign and domestic missions. This, the last of the services, was held for the purpose of presenting the cause of the missionary work of the diocese. The Rev. Dr. A. B. Baker, dean of the convocation of New Brunswick, presided, and the speakers were the Rev. Brockholst Morgan, the head of the New York City Mission, the Rev. H. M. P. Pearse, and the Rev. T. A. Conover. Mr. Morgan spoke of the work of the New York mission in the slums, hospitals, asylums, etc. Mr. Pearse spoke of the need of home mission work and of systematic giving towards its support, and Mr. Conover explained the work of the Associate Mission, which, with four members, supplies services at 31 churches and mission stations.

On April 7th, the Rev. H. H. Oberly, rector of Christ church, Elizabeth, conducted a Quiet Day for the Trenton clergy and the members of the Associate Mission staff. This was the second of the Quiet Days given for the clergy during Lent, the first having been conducted by Bishop Scarborough.

At the March meeting of the Trenton Clericus, an interesting paper was read by the Rev. Dr. Jones, on "Religious consciousness in the child's life." An extended and profitable discussion followed.

At St. Andrew's, Lambertville, the Rev. H. S. Smith, rector, an excellent orchestra now assists at the Sunday services in the church. The organ has been greatly improved, and the music is reaching a very high standard of excellence. The parish itself is in a flourishing condition, with an increasing attendance at the services and a growing work among the boys who have organized several societies and guilds. The Rev. E. K. Smith, the rector emeritus, is still able to look after the work of the parish to a large extent, and father and son are both laboring zealously for the growth of the Church in Hunterdon Co.

Church services were begun at Dean's Station, March 24th, and a large congregation was in attendance when the Rev. W. O. Baker arrived. The people of the place have requested that a regular service be given them, and have expressed a willingness to do all in their power towards its support. Services have also been begun by the Associate Mission at Frenchtown, and at the first one there was an attendance of over 100, with excellent singing by a volunteer choir who have already mastered the chants and sing with great precision and heartiness. Another small town in which services have been started, is Little Rocky Hill. Here, at the last service, 12 children were baptized by the Rev. W. O. Baker, missionary-in-charge; 8 of the 12 were colored children.

On Monday evening, April 5th, Mr. Talcott Williams gave a talk to the men of All Saints' parish, Cadwalader, on the monetary and banking system of the United States. The meeting was one of a series of informal gatherings arranged by the Rev. T. A. Conover and intended for all the men of the vicinity.

### North Carolina

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

Very soon after the death of the late Bishop Lyman it was suggested by his friends that a church should be built in the city of Raleigh as a memorial of him, and the church of the Good Shepherd being the church to which Mrs. Lyman who was a large and liberal contributor to the Church in North Carolina, as well as to that individual congregation, belonged, and to which she and the Bishop were devotedly attached, it was resolved by the vestry, March 8, 1897, that the erection of the permanent church for the Good Shepherd, to be known as the Bishop Lyman memorial, be undertaken, to cost not less than \$20,000 nor more than \$25,000. The building operations are not to commence until \$10,000 in cash is in hand. The character of the architecture is to be Gothic, the material of outer walls to be North Carolina granite, the woodwork, of North Carolina pine, and the seating capacity of pews to be not less than 600. Appeal is now made to the loyal Churchmen of the diocese and to the friends of Bishop Lyman everywhere to give substantial aid in this undertaking. An offering will be presented for this object at Easter, to which contributions are desired. Bishop Cheshire endorses the project.

### Milwaukee

**Isaac L. Nicholson, S. F. D., Bishop**

The rector and wardens of Trinity church, Baraboo, have let the contract for a new pipe organ, which, it is hoped, will be in place and in use on Easter Day. It will be built by the Lancashire-Marshall Organ Company, of Moline, Ill., and will cost \$1,600.

Some very notable improvements are now going on at All Saints' cathedral, Milwaukee, in the arrangement of the choir and sanctuary. A new pulpit of carved oak, with massive canopy, a memorial to the late Rt. Rev. Dr. Knight, fourth Bishop of Milwaukee, has been erected. New side stalls for the clergy, with choir benches, and return stalls along the rood screen facing the altar, all in polished oak, in memory of the late Canon Ashley, D.D., have been added and also a new flooring in hardwood over the entire choir and sanctuary. The effect is a chancel of singular grace and dignity. The central portion of the rood screen, already placed in memory of Bishop Welles, has been raised, making a very marked improvement to that attractive work. On the great cross will soon be placed the figure of Our Lord, in carved wood, made in Switzerland, and some ten years ago presented to Bishop Welles, but never used until now. Beside this figure will stand St. Mary and St. John, the ever effective and familiar Calvary group thus surmounting the whole rood. These latter figures were recently carved in Ober Ammergau, and will be a memorial to the late Samuel Bush, one of the loyal founders of the cathedral under Bishop Armitage.

St. Stephen's church, Shell Lake, is now

wholly free from debt. The Rev. Jas. Trimble, D.D., late of Iowa, is now serving Shell Lake and Cumberland as the resident missionary.

Acting on the suggestion of the Bishop, the Standing Committee, at its March meeting, consented to a postponement of the annual diocesan council from June to October. The fixing of the exact date in October has been left to the Bishop and the Rev. Chas. Stanley Lester, president of the Standing Committee.

A formal invitation has been extended to the Board of Missions in New York to hold the annual missionary meeting next October in Milwaukee. It is hoped that this invitation will be accepted, as the semi-centennial of the diocese will be celebrated at that time.

The Bishop has again this spring been hindered in his work, and somewhat crippled by a very severe attack of grippe. It was contracted while on one of his many long journeys, and he has not yet wholly recovered from its effects.

The sacred cantata "Jairus' Daughter," by Sir John Stainer, will be sung, with full orchestral accompaniment, at All Saints' cathedral, on Easter night.

### Ohio

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

The deaf-mutes of Mahoning county met for worship and instruction at St. Mary's church, Youngstown, in the forenoon of Saturday, March 27th. The Rev. Mr. Mann preached in the sign language from the text, "Is it I?"

Grace church, Sandusky, has a Young Communicant's Union, which meets every Sunday just before Evening Prayer; original papers on Church history and religious biography are read in turn by the members. The interest is great and people are attracted to come and to learn.

The 5th annual convention of the Ohio State Assembly of the Brotherhood of St. Andrew will be held in Christ church, Dayton, Saturday and Sunday, May 8th and 9th.

TOLEDO.—At recent visitations 40 were confirmed in Trinity, 21 in St. Mark's, 11 in Grace, 20 in St. John's, and 6 in St. Andrew's. Of the whole number 15 were from the Adams street mission, a union enterprise having one Prayer Book service a week, and all other services extempore.

The Woman's Auxiliary to the Board of Missions has just had a very interesting quarterly meeting, at which all the parishes were represented. The report showed considerable interest and activity. Trinity had sent a box of clothing to Archdeacon Caswell, of Tennessee, with \$56 for use among the colored people. It had also sent out a large number of Christmas dinners to the Toledo poor. A similar work has been done by the Junior Auxiliary of the mother church. St. Mark's reported regular monthly meetings, ten visits, gifts to the Old Ladies' Home of Toledo, three families clothed. The Christian Endeavor Society of St. Mark's has kept up its Sunday services and been very active in various good works, and, with the Auxiliary and Junior Auxiliary, has raised for several different objects \$124.87. St. John's reported nine meetings, a barrel of clothing sent off, \$10 to General Missions, 50 cents to charity, \$2.07 for the United Offering, and 99 cents in the baby branch. The Junior Auxiliary of St. John's has 18 members, holding regular meetings, praying for missions, and doing much good work. It sent out several Christmas dinners. The next quarterly meeting will be at Grace church, where a new parish house as large as the church has just been built.

On April 5th, there were services in St. Paul's, East Toledo, for a Quiet Day for the clergy of the Northwest Convocation. They began with Holy Communion and closed with Vespers; the Ladies' Aid Society served a noon lunch in the basement, and after Vespers there was a tea at the rectory. The two addresses of the Bishop *ad clerum* were very searching, loving, and inspiring.

The Rev. Harold Morse, rector of St. Paul's, being much occupied as assistant to Trinity, has two lay-readers, Messrs. Simpson and Scadding,

who conduct the Sunday morning services. There is a growing attendance and interest. "The Crucifixion" by Stainer, has been sung at St. Mark's during Lenten Sunday afternoons. Trinity choir, which had the same service last year in Lent, will also have it again during the rest of the season. The Rev. J. W. Sykes, of Grace church, is now appointed by the Bishop to be diocesan member of the General Sunday School Association.

CLEVELAND.—The death of Schuyler Davis occurred on Saturday, March 27th. He was the son of the late Rev. Geo. S. Davis, for 25 years rector of the church in Medina, and though himself a layman, has for many years been active in Church and philanthropic work. As a lay-reader, his services were always in demand, and for some time he has been in charge of St. Matthew's mission in the West End. The funeral services at the house were conducted by the Rev. Thos. Lyle, and the burial took place at Elyria, where the committal was said by the Rev. Francis M. Hall.

The united Lenten services of the parishes in Cleveland, held on Wednesday evenings, closed on April 7th, with a sermon by Bishop Vincent on "Charity with the world." All expectations in regard to this course have been more than fulfilled. The congregations have been large, the services inspiring, and the addresses strong and able.

### North Dakota

GRAND FORKS.—The Rev. A. T. Gesner, the newly appointed rector, has entered upon a vigorous campaign of aggressive work. Previous to his arrival, the parish had been without a rector for five months. Faithful service has been rendered by E. C. Elwood, a Brotherhood man, in keeping some of the people together and providing them with a lay service. Mr. Gesner, upon his arrival, set vigorously to work and reclaimed the scattered members from sectarianism, which is very rampant. Crowded congregations at all the services are the results. A Confirmation class is being prepared for the Bishop's visitation in May; 30 women have been organized into a guild; a Woman's Auxiliary, a chapter of the Brotherhood of St. Andrew, Daughters of the King, Junior Auxiliary, and a Laymen's League for literary purposes, have all been organized. A choir of boys, shortly to be vested, is being trained under the able leadership of A. H. Deeks, formerly organist and choirmaster of Christ church, Winnipeg. Besides a full Lenten programme, lectures upon distinctive Church teaching are delivered Wednesday and Friday evenings; they are well attended by old and young. The outlook for a strong parish and a larger edifice looks very bright.

### Central New York

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

Bishop Huntington visited St. James' church, Cleveland, on March 30th, and confirmed nine persons (adults), presented by the rector, the Rev. J. A. Farrar. Holy Communion was administered to the candidates and many others. The Bishop preached to a large congregation. His subject was the cowardly conduct of Nicodemus who came to Christ by night, contrasting the conduct of the present candidates who came boldly by broad daylight.

### Newark

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

TOWN OF UNION.—The Rev. Horatio W. P. Hodson, rector of Grace church, presented a class of 32 persons to Bishop Starkey for Confirmation, March 31st. Eight others expected to receive the rite, but were kept away by unavoidable causes. Three persons detained at home by sickness were confirmed there. The class was about evenly divided as to sex, and was made up mostly of young persons from 12 to 20 years of age, though there were 12 adult persons, ranging in age from 25 to 40. There were two from the Lutheran body, three from the Presbyterian, and four from the Methodist. The Bishop made an impressive address, and an

anthem arranged for tenor and chorus, "He shall give His angels charge over thee to keep thee in all thy ways," was sung with fine effect by the choir-master, Mr. James M. Erskine, and the choir. It was composed for the occasion by the organist, Mr. John Erskine. The list of communicants in this parish has doubled within the last three years.

**SUMMIT.**—At Calvary church, the Rev. Walker Gwynne, rector, a special musical service was held Tuesday evening of last week, when the choir rendered Stainer's "Crucifixion."

### Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**

During the session of the diocesan convention in 1896, a committee of five clergymen, four laymen, and the Bishop as chairman, was appointed to consider the parochial system of the diocese, and to report and print the results for distribution among the members of the convention of the present year, not later than March 15th, 1897, in order that both the clerical and lay delegates might learn what action ought to be taken when the convention of 1897 meets. Such report has been made and, briefly stated: It is recommended that the present canons, 18 and 20, be repealed, and two new ones, similarly numbered, are presented for consideration and enactment—canon 18, "On the establishment of new places of public worship;" and canon 20, "Of the alienation and abandonment of Church property." This latter canon also includes sections "aimed at a new evil which has lately arisen in the diocese, and is likely to grow unless some legislation to regulate it is enacted." The committee also propose an additional section for canon 8, which is intended to define certain territorial limits or districts for churches, chapels, mission stations, etc. "The object of this canon may be stated in a word; viz., to make somebody responsible for every part of the diocese."

**ROCKDALE.**—A contract to erect a rectory for Calvary church, the Rev. G. L. Miller, rector, has recently been awarded, the price being stated as \$3,452.25.

### Iowa

**Wm. Stevens Perry, D.D., LL. D., Bishop**

Dr. Quinn, rector of St. John's church, Mason City, went to Brett on Monday, March 22nd, by special invitation of a number of Church people resident there. After visiting a number of families during the forenoon, a service was arranged for the afternoon, when Evening Prayer was said by Dr. Quinn, and the ordinance of Baptism administered in the residence of Dr. Carton, after which a sermon was delivered on the theme, "What is a Christian?" It seems that this was the first Episcopal service ever held in Brett, and Dr. Carton's baby the first child baptized according to the Episcopal office. Dr. Quinn is organizing a mission in Brett. The people are hearty, earnest, determined, and enthusiastic, and under God, success is assured.

### Colorado

**John Franklin Spalding, D.D., Bishop**

The Bishop is away from Denver much of the time now at his spring visitations. The third week of Lent he was at Alamosa. He visited also Del Norte, and confirmed three candidates.

General Missionary Radcliffe has been conducting a Mission among the colored people of Denver at the church of the Redeemer. The fourth week in Lent he spent at Ft. Collins, assisting the Rev. David Clarkson, rector of St. Luke's church, in that city.

The daily Lenten services held in Denver from 12:05 to 12:35 each day, for business men and women, have been very well attended, and the interest in them has deepened with each service. They have provided a half hour of earnest devotion for many loyal Church people who have been prevented from attending any other regular service by their long business hours.

The Bishop confirmed a large class at St. Stephen's church, Denver, in the evening of March 26th. This parish enjoys a steady and vigorous growth, under the charge of the Rev. A. B. Jennings.

Dr. Housley, organist of the cathedral, is giving one of his sacred cantatas, entitled "The Passion," each Sunday evening through Lent. This is the third of a series written by him, the other two being entitled, "Gethsemane" and "Calvary;" a fourth, yet to be brought out, on "The Resurrection," will complete the set. The services have been earnest and full of devotional spirit.

There has been great activity and earnestness in Christian service and devotion throughout the diocese during the present Lenten season. The clergy of the various parishes have concentrated their efforts mostly upon the work of their own parishes. This plan was chosen rather than that of co-operating by exchange of service, as the parish congregations in this diocese need to be united in a more vital fellowship and the parish churches made stronger as religious centres.

### Los Angeles

**Jos. H. Johnson, D.D., Bishop**

**LOS ANGELES.**—The Lenten services in all the churches of this city have been marked by a large increase in the attendance over that of previous years. On each Wednesday evening a service has been held in the different churches in succession, in which the several parishes have united and worshipped together, the combined congregations packing the seating accommodation. The clergy are earnest in seeking to drive away the spirit of parochial congregationalism, which in some cases seems to be almost an irrepressible result of the conditions of our parochial system. They have in their efforts the hearty co-operation of Bishop Johnson, whose sympathetic interest gives them great encouragement.

On March 24th, Bishop Johnson visited Christ church parish, Ontario, under the charge of the Rev. R. H. Gushee. At evening service 11 persons were confirmed. On the following morning, the Feast of the Annunciation B. V. M., the Bishop was celebrant at 8 o'clock, and those confirmed the previous evening made their first Communion.

### Long Island

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

**BROOKLYN.**—The Bishop made his annual visitation to the church of the Good Shepherd on the evening of April 2nd; 50 candidates were confirmed. The Bishop's address contained special mention of the zeal of the rector, the Rev. A. F. Underhill, in presenting so large a class. The parochial Mission recently conducted evidently aided in accomplishing these spiritual results.

The church of the Epiphany, the Rev. J. B. Nies, Ph.D., rector, has had the annual report issued by Mr. Charles E. Hotchkiss, treasurer of the parish. Total receipts, including the results of the "tithe gleaners'" efforts and a balance of \$684.89 on hand Feb. 29th, 1896, amounted to \$9,996.98. All disbursements, including those for Church improvement and work of many kinds, reached \$9,812.40, leaving \$184.58 on hand.

The family of the former Governor of New York, the Hon. John Alsop King, has directed that a chime of eight bells be placed in the tower of Grace church, Jamaica, the Rev. H. O. Ladd, rector. They are to be memorials of the late Miss Cornelia King. The eight bells composing the set will be rung for the first time on Easter morning.

The register of St. Paul's cathedral school, of which Mr. Frederick L. Gamage, A.M., is headmaster, has just been issued in attractive form. It gives the history of the founding and endowment of the school by the late Mrs. Alexander T. Stewart, and contains the lists of the trustees, faculty, students, curriculum, and honors won, and also general information which the well-made half-tone pictures serve to fully illustrate.

St. Mary's church, the Rev. W. W. Bellinger, rector, has just lost through death a venerable parishioner, Mrs. Lydia Walker, widow of the late Joseph E. Walker. Husband and wife came from England many years since, and have long been residents of the diocese.

Bishop Littlejohn visited the Ascension parish, Greenpoint, April 6th, and confirmed a class of 44, including adults, presented by the zealous rector, the Rev. J. A. Denniston, M.A. The class presented a very beautiful Altar Book at this eventful service in this parish of many activities.

### South Carolina

**Ellison Capers, D.D., Bishop**

On Sunday, April 4th, a most interesting and impressive service was held in one of the oldest of the colonial churches in the South. The occasion was the unveiling of a mural tablet of brass, to the memory of the late Bishop Howe. Bishop Capers prepared special services for the occasion, and gave an eloquent and feeling tribute to the Christ-like character and noble life of Bishop Howe. This old church, "Strawberry chapel," was erected in 1729 in the old town of Childersbey, on the Cooper River; the church, venerable tomb stones, and two chimneys, are all that remain to mark the spot where the town was in days gone by. The inscription on the tablet, which is brass, mounted on an oak shield and encircled by passion flowers, is:

Sacred to the memory of William Bell White Howe, D.D., lay-reader and catechiser in this parish in 1845 and '46; deacon and assistant rector in 1847 and '48 priest and rector, 1849-1859; consecrated to the episcopate in October, 1871; our faithful Bishop until his death, November, 1894. Endeared to this parish by his services and the exercise of a Christ-like life and ministry, he was esteemed among us for his sound learning, his clear and eloquent preaching of the Gospel, and his devotion to the Church. He was a good man, full of faith and the Holy Ghost.

### Western Michigan

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

**NILES.**—To the congregation of Trinity church, and even to "outsiders," this Lenten season has been one of unusual interest. The Quiet Day for Women, conducted by the Rev. Charles Scadding, was welcomed as a privilege. His meditations on "The spiritual life" will long be remembered. In few parishes of its size do young people take more interest in church attendance and Church work than in this beautiful little city. There are increasing congregations and deep interest in "things small and great" pertaining to the parish labors.

### Maryland

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

**BALTIMORE.**—The Rev. Robert G. Osborne preached his farewell sermon as rector of St. Andrew's church on Sunday, April 4th, to a large congregation. Mr. Osborne left for Washington the following day, where he will remain until Easter, when he will assume charge of St. Clement's church, Buffalo, N. Y.

On Sunday morning, April 4th, Bishop Paret visited old St. Paul's church, the Rev. J. S. B. Hodges, S.T.D., rector, and administered the rite of Confirmation to a class of 31 persons. In the afternoon he confirmed seven persons at St. Bartholomew's church, and at night six at St. Andrew's church.

The Baltimore local council of the Brotherhood of St. Andrew met in the chapel of the Ascension, April 6th. The topic discussed was "The most effective method of personal work," with Messrs. W. Frank Yost, of Christ chapter, Edward G. Gibson, of St. George's, and Daniel M. Murray, of Grace, as the appointed ten-minute speakers. Following this were a number of three-minute talks by members from the floor.

A minute of appreciation of sympathy on the death of the Rev. Richard C. Hall, was unanimously adopted by a rising vote of the Clerical Association, at its recent meeting in the chapel of Grace church.

The Bishop confirmed 37 persons at the church of the Ascension, the Rev. Charles C. Griffith, rector, on April 8th.

The Rev. Charles G. Currie has resigned as rector of Christ church on account of ill health. He has been ill for several months, and is now suffering with nervous prostration. Several weeks ago he was granted three weeks' leave of absence and went to Atlantic City, hoping to recuperate strength sufficient to return and con-

tinue his duties during the remainder of Lent. While his condition is slightly improved, he is very far from being a well man, and his health will not warrant a continuation of active parish work. It is hoped that he will be able to occupy the pulpit the Sunday after Easter, when the resignation will take effect. Dr. Currie took charge of Christ church in October, 1891. He is now at a sanitarium at Warnersville, Pa. As soon as able, he and his family will go to their country place, Intervale, N. H., where they will spend the summer.

### Massachusetts

William Lawrence, S. T. D., Bishop

#### MAY

1. Evening, St. James' church, Greenfield.
2. A. M., Christ church, Springfield; P. M., St. Paul's church, Holyoke; evening, St. Peter's church, Springfield.
3. A. M., Chicopee, consecration of church.
7. A. M., Trinity church, Boston, centennial of consecration of the Rt. Rev. Edward Bass, D.D., first Bishop of Massachusetts.
8. A. M., St. Paul's church, Newburyport, centennial celebration.
9. A. M., St. Paul's church, Newburyport; evening, St. James' church, Cambridge.
16. A. M., St. John's memorial chapel, Cambridge; evening, Trinity church, Bridgewater.
- 19-20. Diocesan convention, Boston.
23. A. M., Grace church, Amherst; evening, St. John's church, Northampton.
27. Evening, St. Mark's church, Southborough.
30. A. M., Trinity church, Boston, ordination; evening, church of St. John the Evangelist.

Union services with other Christian bodies have been recently held in St. Stephen's, Pittsfield; church of the Redeemer, Lexington, and church of the Epiphany, Winchester.

CANTON.—A modest but substantial stone chapel, is very much needed in this town. Trinity mission has acquired a fine building lot 100 x 200 on a corner of the main street, opposite the town hall, and upon which is the rectory. There is a mortgage of \$2,000 upon this. The Rev. Geo. Walker is doing a self-sacrificing and effective work in this and four other places.

ATTLEBORO.—All Saints' mission has received the gift of \$400, which enables it to clear its indebtedness.

NEWBURYPORT.—The Rev. W. C. Richardson, rector of St. Paul's church, has resigned. He took charge of the parish in 1890, and has carried on an excellent work.

HOPKINTON.—\$1,170 has already been raised for the new church building.

PITTSFIELD.—Mr. Alexander M. Hadden, associate secretary of the Brotherhood of St. Andrew, recently made an address in the oratory of St. Stephen's church. Col. Jacob L. Greene, president of the Connecticut Mutual Life Insurance Company, made an address in the same church on March 28th, upon the topic of "Belief."

### Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The Quiet Day for women was conducted by the Bishop at the pro-cathedral April 1st. The first service was a celebration of the Holy Communion at 7:30 A. M. Morning Prayer was said at 9:30, followed by the introductory address, and there was a second Celebration at 10:30. At the noon service, there were special prayers for missions, and the Bishop expressed an earnest desire that the practice of observing mid-day intercessions for all workers in the missionary field might become general in the diocese. The instructions during the day were upon the requirements for the proper reception of the Holy Communion, founded on the last answer in the Church Catechism, and were deeply spiritual and helpful. There was a larger attendance than ever before on a similar occasion, and most of those present remained throughout the day.

The new Eye, Ear, and Throat Hospital, under Church auspices, was formally opened by the Bishop April 7th. The house, which has been fitted up for the temporary use of the hospital, was filled with Church people, when the services began at noon. They were held in the ward in the second story, and opened with pray-

ers, said by the Rev. Charles E. Buck. Music was rendered by a quartette of the Epiphany church choir. Addresses explaining the purpose and scope of the institution were made by Bishop Satterlee, the Rev. Dr. R. H. McKim, and Dr. W. W. Johnston. Reports were read by the treasurer and the secretary, and the latter, Dr. Belt, announced that dispensary work would be commenced on the following day, and that all poor persons desiring treatment would be freely cared for, without regard to Church connections. The Bishop then proceeded to the several wards, and held a brief service of benediction in each.

Upon the invitation of St. Paul's chapter of the Brotherhood of St. Andrew, a series of three special sermons was preached during Passion Week by the Rev. Wm. E. Johnson, of the church of the Redeemer, New York. The first was at the regular Wednesday evening Lenten service, and it was then decided that the others should be also for the general congregation, and not for men only, as at first intended.

### Western New York

Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop  
BISHOP'S APPOINTMENTS

#### APRIL

18. St. Mark's, Tonawanda; Buffalo: A. M., St. Paul's; P. M., All Saints'; evening, St. James'.
19. St. Mary's, Buffalo. 20. Newark.
21. Irving. 22. Jamestown.
23. A.M., Jamestown (Ordination); P. M., Randolph; evening, E. Randolph.
25. Rochester: A. M., Christ church; P. M., St. James'; evening, St. Luke's.
26. Attica.
27. Lockport: A. M., All Saints'; P. M., Christ church.
28. Grace church, Lockport.
29. Hammondsport. 30. Bath.

Bishop Walker visited St. Jude's, Buffalo, the Rev. C. H. Smith, S.T.D., rector, on the evening of March 27th, and confirmed 15 persons. On the 28th, he visited Grace church, Lyons, the Rev. W. N. Webbe, rector, in the morning, preaching the sermon; and St. John's church, Clyde, the Rev. B. F. Miller, rector, in the evening, and preaching. He visited St. Stephen's church, Olean, the Rev. J. W. Ashton, D.D., rector, March 30th, preached, confirmed 48 persons, and addressed them. On the 31st, at the request of the Bishop of Pittsburgh, Bishop Walker visited St. Matthew's, Eldred, and St. Joseph's, Pt. Allegheny, confirming 15 persons in the former parish, and 8 in the latter. On April 1st the Bishop visited Christ church, Hornellsville, the Rev. E. S. Hoffman, rector, and confirmed 13 persons, and on the evening of the following day, at Christ church, Corning, the Rev. W. C. Roberts, rector, he confirmed 35 persons.

The Bishop spent Sunday, April 4th, in Buffalo visiting the church of the Ascension, the Rev. W. A. Hitchcock, D.D., rector, in the morning, and confirming 20 candidates. In the afternoon he officiated at St. Mark's, where the rectorship is vacant, and in the evening confirmed 56 persons at St. Paul's, the Rev. J. A. Register, S.T.D., rector.

LOCKPORT.—Grace church, the Rev. Wm. F. Faber, rector, is to have its first pair of memorial windows, in the recently adopted scheme, in place for Easter. They are the gift of the Hon. and Mrs. John E. Pound, in memory of their only daughter; the figures represented are those of St. Andrew and St. Stephen. Easter Day will also see the choir newly vested, and furnished with new hymnals. Cut glass cruets for the Eucharistic services are also to be presented by Mrs. C. G. Sutliff.

Christ church choir will have an entire set of new vestments for Easter, the expense of material being borne by the unwearied benefactress of the parish, Mrs. Mary H. Hunt, of New York.

All Saints' chapel has received the gift of a handsome surplice from Mrs. Willard J. Daniels. The Helpful Circle is procuring gifts of money for altar linen and a cassock. Mrs. W. F. Balou presents to the chapel a hymn board, and Mrs. A. S. Beverly has had the chapel cellar fin-

ished with a floor in cement. Other gifts are on the way.

LE ROY.—The largest class ever presented in St. Mark's church was confirmed on April 7th, by Bishop Walker. It numbered 26, and was composed of children and adults.

### Minnesota

Henry B. Whipple, D.D., LL.D., Bishop.  
Mahlon N. Gilbert, D.D., Bishop Coadjutor

The services for men only, during Lent, conducted by the rectors at Red Wing, Austin, and Northfield have been largely attended.

Bishop Gilbert's visitations: Anoka, 12; Windom, 4; Breck School, 5; Worthington, 7; Highwood: St. Paul's, 7; Minneapolis: Gethsemane, 44; Excelsior, 5; Shakopee, 3; West Concord, 6; Kenyon, 5; Hastings, 20; Fairmont, 21; Wells, 7; Ft. Dodge, Iowa, 8; Red Wing, 36; Frontenac, 5; Lake City, 7.

FARIBAULT.—Bishop Whipple is expected to reach home in time to officiate upon Easter Day. The Lenten services have been largely attended. The music at the cathedral has been greatly improved, under the able direction of Dr. Clements and the organist.

WELLS.—The ladies of Nativity parish had the rectory thoroughly renovated, painted, and papered before their new rector, the Rev. A. K. Glover, took possession of it. Electric light has been placed in the rectory and the church. The rector presented as the first fruits of his incumbency a class of seven for the Bishop's visitation. New life and vigor have been introduced into the parish since his arrival.

ST. PAUL.—Bishop Gilbert reports exceptionally large congregations at all his visitations, and a larger number of candidates for the apostolic rite. On Passion Sunday he confirmed a class of 25 at St. Paul's church, mostly all adults. Two adults who had been baptized in the Roman obedience, and several from the denominations, were among the number. In the afternoon the Bishop visited St. Stephen's and confirmed a class.

At St. Clement's pro-cathedral three new members were admitted into the Brotherhood of St. Andrew on Passion Sunday.

MINNEAPOLIS.—The Brotherhood of St. Andrew of Holy Trinity parish have been doing faithful house-to-house visitation on behalf of St. Mary's chapel. The Sunday school attendance has doubled. The rector, the Rev. S. B. Purves, presented a large and well-instructed class upon the Bishop's visitation. There was a large offering for the Bishop's special needs fund.

At St. Paul's church, the Rev. F. T. Webb, rector, the large attendance of men throughout the Lenten season has been remarkable in spite of the inclement weather.

At Gethsemane church, the Rev. J. J. Faude, rector, on the 1st Sunday in Lent, 44 persons were confirmed, making a total of 75 within a year. A supplementary class is in course of preparation. Seventeen boys were admitted into the junior chapter of the Brotherhood of St. Andrew. Others will be admitted presently. The rector announced that \$2,000 would be required Easter Day to meet parish obligations; within 20 minutes after the announcement, three-fourths of the amount was pledged.

### Louisiana

Davis Sessums, D.D., Bishop

Bishop Sessums confirmed a very large class of 52 children and adults on Passion Sunday, at St. Anna's church, New Orleans. The rector of this church, the Rev. E. W. Hunter, has been preaching during Lent an instructive series of sermons on "The Oxford movement."

The Church Club has been having a series of lectures delivered during Lent. The concluding lecture was by the Rev. B. E. Warner, D.D., on the "Broad Church idea."

The diocesan council will meet April 28th at Christ church, and will open with a celebration of the Holy Eucharist and a sermon by the Rev. John Fearnley, of Monroe, La.



## Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

MAUCH CHUNK.—A novel and interesting sight was witnessed in the Sunday school of St. Mark's church on the occasion of the recent visit of the Bishop. The rector, the Rev. Marcus Alden Tolman, had previously asked the classes of the Sunday school to select some one article from a list which he read, to be placed in the missionary boxes to be sent out by the Woman's Auxiliary. Near the close of the session each class was called, and in response, one or more scholars came forward with the gift of the class. One class of 12 boys came forward in a body, each boy bearing a gift. By this plan, which has been in operation in the parish for several years, the missionary treasury is greatly relieved, and great interest in missions is also aroused upon the part of the teachers and scholars. Three large boxes were packed and sent away the following week, giving the result of the labors of the Woman's Auxiliary, the junior branch, and the Sunday school donation plan. The Bishop expressed himself as greatly pleased with this novel and interesting feature of the Sunday school work at St. Mark's. It was truly an "object lesson" not to be forgotten by those who witnessed or participated in it. At the morning service in church the Bishop preached and confirmed a class of 32 persons. One was from the Roman Catholic Church, and was received without the "laying on of hands." It is interesting to note that of this large class all but two were connected with the Sunday schools of the parish.

EASTON—The Bishop visited Trinity church March 7, and confirmed a class numbering 28, of which a noticeably large number were adults, and preached an effective and interesting sermon. In the afternoon he delivered an address at Lafayette College.

POTTSVILLE—At Trinity church 57 candidates were confirmed by Bishop Rulison, being 33 from Pottsville, 8 from Minersville, 7 from Frackville and 9 from St. Clair. Bishop Rulison also preached.

St. Paul's church, Mechanicsville, the new chapel in the parish of Trinity church, was formally consecrated by the Bishop, assisted by the Rev. James Powers, D. D., rector, and the Rev. Messrs. May and Powell, assistants of Trinity church, and the Rev. Mr. Stauffer, rector of the St. Clair church. The full vested choir of Trinity church rendered the music under the direction of Dr. Morgans, organist, and Mrs. Daniel Wetzel, soloist. Mr. Guy E. Farquhar, in behalf of the vestry of Trinity church, read the request for the consecration of the chapel under the name "St. Paul's." The Rev. Dr. Powers then read the Sentence of Consecration, and made a short address in which he briefly sketched the work of building the chapel, which was started nine years ago, when a supper was held in Union Hall and a nest egg of \$250 raised. He said it had been a hard struggle for the people and pastor, and took occasion to pay a high tribute to the energy displayed by the Rev. James B. May, the pastor in charge, through whose zeal and constant endeavor the building had been completed. Bishop Rulison delivered an interesting address. Among other things he said: "Every man is a believer in God. We hear of atheists and unbelievers, but you will find no man who will say there is no God after dark. By 'after dark' I mean when trouble befalls him, sickness or trials come, or when death is nigh. Then he will get down on his knees or open his heart to God. This house of God is testimony that men believe in God. The church is not to teach a man to believe in God; it would not be built unless he did." He said the work on this chapel had begun really thirty years before with the founding of the Sunday school. The building is situated on the lower street from the Port Carbon road and overlooks that pretty little town. The architecture is a combination of Romanesque and Gothic. The walls are of stone and the roof of small stained shingles. The dimensions of the building are 50 ft. by 28 ft. and the vestry

is an annex. On the southwest corner is a tower, surmounted by a large cross. The entrance to the building is through this tower. The interior is plastered and wainscoted, being finished in natural wood color. The building, without the altar furnishings and memorial windows, cost about \$2,700. The windows are of rolled cathedral glass. The Prayer Book and Hymnal for the altar were presented by May and Annie Sturman, daughters of Joseph Sturman. A handsome altar cross and altar vases were the gift of Mrs. Lydia Outwin in memory of her husband, Henry Outwin. The pulpit and altar, of solid walnut, and the heater, were presented by the vestry of Trinity church.

WELLSBORO.—Ground was broken for the new St. Paul's church March 25th. It is to be built of Antrim stone, and in color will be of an extremely light and delicate shade of yellow. The late William Halsey Wood completed the plans for the building before his death, and in the prosecution of the work they will be strictly adhered to. It is to be Roman in style, with a seating capacity of from 350-400 people. The length, 115 ft., 6 inches; width (between extreme outside projections), 93 ft., 6 inches; walls, 16 ft. high; height to peak of roof, about 35 ft.; height of tower, 60 ft. It is to stand upon a lot 250 by 120 ft. The location is an especially good one, facing upon a small park and toward the main street. It is entirely open on three sides, and practically so on the fourth, there being on that side only a small brick building some forty feet away. The chancel is to be the full width and height of the interior of the nave, and is to be provided with chair stalls. Adjoining the chancel, is to be a small chapel with sacristy, vestry, and robing rooms attached. Under the entire building there is to be a cemented basement, to be used exclusively for cellar purposes. The church is to be ready for use on or before the 1st of August, 1898. It is estimated that the entire cost will be about \$22,000.

## Kansas

Frank R. Millspaugh, D.D., Bishop

## THE BISHOP'S APPOINTMENTS

## MAY

- |  |                |
|--|----------------|
| 1-8. Divinity School.                                |                |
| 2. Leavenworth: A. M. St. Paul's; P. M., St. John's. |                |
| 4. Wamego  | 9. Goodland.   |
| 10. Colby.   | 11. Pittsburg. |
| 12. Smith Center.                                    |                |
| 13. Mankato.   | 14. Formosa.   |
| 16. Wellington.                                      | 17. Harper.    |
| 18. Medicine Lodge.                                  |                |
| 19. Kiowa.   | 20. Anthony.   |
| 21. Freeport.  |                |
| 23. Baccalaureate at St. John's, Salina.             |                |
| 24, 25, 26.—Closing exercises of St. John's.         |                |
| 27. Regular visitation of Bethany College.           |                |
| 30. Baccalaureate Sermon of Bethany in cathedral.    |                |
| 31. And June 1st, Closing Exercise of Bethany.       |                |

## JUNE

2. Commencement Day, Bethany

During these hard times, financially, it is encouraging to learn that the college of the Sisters of Bethany, Topeka, is in a better condition than for three years past.

At the new missions at Augusta, Tonganoxie, and Yates Centre, opened during this year, nearly 50 have been confirmed by the Bishop.

The new church at Hiawatha will be consecrated April 21st, during the meeting of the convocation of the Atchison deanery. The new church at Goodland will be opened by Bishop Millspaugh on May 9th. Lots for church buildings have been secured at Holton, Argentine, and Ellsworth, and plans are being considered for building. New churches are being built at Augusta, St. John, and Wellington.

On March 10th, Mr. John Wood, general secretary, met the local chapter of the Brotherhood of St. Andrew in the cathedral. His visit was much appreciated, and has, in consequence, done good.

The mission at Sterling has been re-organized by the Bishop, and placed under the charge of the Rev. Alfred Brown, rural dean. The mission at Eureka was also re-organized, and placed under the care of the Rev. W. G. Coote. A friend of Bethany mission, Larned, has paid the three

years' back interest on the loan to the Church Building Fund Commission, so that the poor, struggling mission can start afresh. The Bishop has made arrangements for two students from the General Theological Seminary, New York, to enter the mission field in this diocese after Commencement in July.

The Rev. Dr. Beatty, president of the Standing Committee and rector of St. Matthew's, Newton, has been very sick, but at the recent visitation of the Bishop last month, he left his sick room for a few minutes to present his class for Confirmation.

A new mission was opened at Perry by Archdeacon Hill in March. Oskaloosa and Tonganoxie missions have been placed under the care of the Rev. N. S. Thomas, of Leavenworth, who will be assisted by a lay-reader.

## West Missouri

E. R. Atwill, D.D., Bishop

BROOKFIELD.—On Passion Sunday morning the Bishop made his annual visitation to the parish and, assisted by the rector, Dr. George B. Norton, celebrated the Holy Communion twice. The number receiving on that day was greater than the whole number of communicants reported at the last annual council. Two persons were confirmed. Sickness and a lack of thorough preparation led to a postponement for others who were anxious to come. A steady growth of interest has attended the ministrations of Dr. Norton. A new and larger church is much needed, and after Easter the vestry will probably take action to this end.

St. JOSEPH.—On the evening of Sexagesima Sunday, the Bishop held a service of benediction of all the recent improvements in Christ church. The service was very impressive, consisting of Psalms, Glorias and Prayers, and at the close the full choir burst forth into the glorious strains of Mendelssohn's anthem, "Thanks be to God." The improvements are as follows: a recess chancel richly decorated in black walnut and tinted in green with gold. This was built during the summer, and is the gift of an anonymous donor. The large double organ was put in at the same time, and is fully paid for. Mrs. C. D. Smith gave in memory of her husband, for many years a vestryman of Christ church, an antique brass altar rail, with massive brass gates, the design being the Passion flower. The pulpit of black walnut and brass was given by Mrs. G. W. Marlow in memory of her husband. This is from the well-known house of Geissler, and is most graceful in design. The chancel window in memory of Dr. Runcie, for 18 years rector of the parish, makes the church building much more beautiful. The window is designed from Raphael's noted painting of "The Transfiguration," and the colors are unusually soft and mellow. At the bottom of the window is the group of disciples huddled together. Above in the clouds is the Christ, clad in "raiment white and glistening," and on each side are Moses and Elias. The grouping is excellent and the effect most artistic.

## Michigan

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

Bishop Morrison, of Duluth, conducted a Quiet Day for the Woman's Auxiliary of Michigan, at Christ church, Detroit, April 9th. The subjects of the Bishop's instructions were: "The destiny of the soul;" "One star differeth from another star in glory;" "The need of sanctification;" "The secret of power;" "Work."

On the morning of Palm Sunday, in St. Peter's church, Detroit, there was unveiled a window showing the figure of St. John at Patmos. It has been given by the children of Mr. George S. Teagen, in memory of their father, who was for many years a vestryman of this church. Dr. B. R. Hoyt made the presentation address, and response was made on behalf of the church by the senior warden, the Hon. Wm. C. Maybury, now Mayor of Detroit, who reviewed many circumstances of Mr. Teagen's life, and his devotion to the interests of St. Peter's parish, which was manifested for many years.

## The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

*Antiphons.*—The Angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it.

This is the Day which the Lord hath made; we will rejoice and be glad in it.

V. In Thy Resurrection, O Christ,

R. Let heaven and earth rejoice. ALLELUIA.

V. The Lord is risen indeed,

R. And hath appeared unto Simon. ALLELUIA.

\* \* \*

“**B**EHOLD, I show you a mystery.” St. Paul was not referring to the continued existence of the soul after death. This indeed is a mystery, yet conceivable as in the order of nature. No reality of being perishes. But St. Paul is speaking of the resurrection of the body; that it shall be raised, restored, incorruptible. This is a mystery transcending natural law. That the soul should enter upon its final and eternal state, “clothed upon” with a glorified body, is not the conjecture of human philosophy; it is a mystery revealed and witnessed to by the Resurrection of our Lord. We shall not, as disembodied spirits, mingle our songs with those of angels and archangels about the Throne, but with spiritual (yet real) bodies we shall stand there, seeing as we are seen and knowing as we are known, praising Him who has exalted our humanity, body, and soul, to the right hand of God.

— x —

**W**E have been reminded that the Church of England is much nearer the heart of the English people than was the case during the era of Protestant influence. This was strikingly illustrated by the remarks of Mr. Stead on the death of the late Archbishop Benson. He remembered the time when the ecclesiastics were not much loved, save by the stauncher Churchmen. “In an ordinary crowd, a gibe at the palaces and emoluments of His Grace of Canterbury was almost certain to be warmly received. Nonconformists of course regarded the Archbishop and all the appurtenances thereof as contrary to the divine order, and thanked God they had neither part nor lot in Archbishops.” This, be it remembered, was before the days of “ecclesiasticism.” Mr. Stead proceeded to say that, speaking as an outsider and Nonconformist, it seemed to him that Churchmen but faintly realized the extent to which the Church has in these late years become strikingly the Church of England, in whose welfare every Englishman feels he has a vested interest. Even Nonconformists of the stricter type feel this very strongly. Universal interest centred in the selection of the new Archbishop. It was a matter of national rejoicing if the selection should prove to be a good one, of national humiliation if he was not up to the mark of his high calling. There was much more interest among the Congregationalists in knowing who was to be the next Archbishop of Canterbury than as to the chairmanship of their own Congregational Union. Very much of this he attributes to the character and administration of the late Archbishop who, by the way, was perhaps more distinctly what *The Outlook* and Mr. Stead would call a “sacerdotalist” than any occupant of the throne of Canterbury for a long time. It is curious that Mr. Stead, in view of all the facts, should think that the favorable attitude of the people gen-

erally, and the intense interest felt in the appointment of a successor to Archbishop Benson, is an evidence of the spread of the Broad Church sentiment. Doubtless it does indicate greater breadth in the disappearance of narrow prejudice, but that is quite another matter.

— v —

**N**OTWITHSTANDING the pessimistic view many people are inclined to take of the conditions of society and politics, it is evident that some reforms are taking place. The Civil Service law as applied to municipal offices in a city like Chicago, is a great step in advance. Notwithstanding the attempts of machine politicians to obtain a repeal of this law, it is probable that it is too strongly entrenched behind a wholesome public sentiment to leave any possibility of retrogression. Another great change for the better has been effected by the introduction of the Australian secret ballot at elections. A whole host of abuses has disappeared in the wake of this reform. The turbulence and disorder, resulting sometimes in violence and even murder, have entirely disappeared. At the recent election for mayor, when nearly 300,000 votes were cast, the city was left in perfect quiet. Probably no larger number of arrests were made for breach of the peace than on ordinary days. The friends of good government have every reason to take courage. By persevering effort, step by step, it will be possible to adapt our system to the conditions of these later times, and to secure for posterity the blessings of a stable and efficient government. Nowhere is there greater need of this than in our great cities, and it is a matter of congratulation to be able to note any substantial progress in this direction.

— x —

### Innocuous Criticism

**T**HE English Roman Catholics, as might be expected, were not slow in noticing the weighty reply to the Pope just put forth by the primates of the Church of England. It was too damaging to their cause to be left without rejoinder. Cardinal Vaughan, head of the “Italian mission,” made it the subject of a discourse on the Sunday following its appearance. He dwelt particularly upon the absence of any expression of a belief in Transubstantiation, without which, in his opinion, the Eucharistic Sacrifice of the Archbishops cannot be the same thing with the Eucharistic Sacrifice of the Catholic Church. This is a shifting of the ground, as the Pope does not talk of Transubstantiation. This word is a Roman definition of the Real Presence. It is an attempt to explain the mode. The Anglican Church is content to accept the fact without attempting to enter upon the question of the mode. The Cardinal made an attempt to prove that the entire Oriental Church, including the Russian, agrees with the Roman in accepting the term “Transubstantiation,” and that, therefore, the Anglican Church holds a different doctrine of Eucharistic Sacrifice from the rest of Catholic Christendom. It is a quibble at best, but Mr. Birkbeck, of Sion College, one of the best authorities in England on the Russian Church, shows in a letter to *The Guardian* that the Cardinal has been misled, and that in fact the authoritative definition of the Russian Holy Synod does not contain the words “substance” or “Transubstantiation,” but the synod eliminated those very words from a form laid be-

fore them in 1838, before they gave it their sanction.

It is not easy to follow up all the vagaries of controversialists, but sometimes it is instructive to do so. The Pope laid down certain things which he declared necessary to make Anglican ordinations valid. These things, he says, were deliberately stricken out of the English Ordinal at the Reformation, and as that showed that the doctrine contained in those forms was rejected, doctrine necessary to the truth of the priesthood, the English Church has had no true priesthood since that time. It would seem to be a sufficient answer to this to say that as the Roman Church itself lacked those forms for many centuries, and the Oriental Church has never adopted them, it cannot be the fact that they are essential, unless we are prepared to admit that the truth of the priesthood perished altogether from the world during the earliest ages. The Pope himself has said that if priests have not been rightly made for a long period, the defect cannot be repaired by amending the Ordinal at a later period. It would seem that if this principle is sound, the fact that the forms of words which the Pope considers essential were added late in the Ordinal of his own Church, would be fatal to its own claims of priesthood. The Archbishops in their reply to the Pope have pressed this argument home. Accordingly, as might be anticipated, the ground is shifted. It is one thing, we are told, never to have had certain forms expressive of the significance of the priestly office—in that case we may regard them as undoubtedly implied—and it is another thing to erase them after they have been long adopted and used. To erase them under such circumstances is to reject the truth which they express.

The answer to this has been anticipated by the Archbishops. They deny that such omissions necessarily carry with them the rejection of the doctrine expressed in the omitted clauses. For, first, enough may remain throughout the office to express its purpose with all necessary fullness, and, second, the acts of our Fathers must be judged not by new or by superficial standards, but by the principles and standards which they set before themselves. It is not to be alleged that they omitted certain words because they rejected the doctrine contained in these words, if we know certainly that the omissions were owing to other reasons. Thus the standard by which they estimated the priesthood is clearly expressed in the preface to the Ordinal. They received and perpetuated the priesthood and the whole hierarchy, in the same sense in which it was delivered to the Church by the Apostles and in which it had always been exercised. In their revision of the Ordinal, as in everything else, their standard of appeal is the Holy Scriptures and the Primitive Church. If they omitted any form previously in use, this is not to be taken as proving that they rejected the thing signified. They omitted it because they did not find it in the ancient services. Thus they omitted the very significant ceremony “of holding a copy of the Gospels over the head of one about to be ordained bishop, during the utterance of the blessing and the laying on of hands.” They did not find that custom even in the ancient Church of Rome itself. But does any one suppose that dispensing with this ceremony involved any depreciation of the Gospel, or of the bishop's office as its protector and expounder? It was evident, then, as it is now

that the Roman Ordinal had got into a confused state. Ceremonies and forms of words had been added from time to time, but the aggregation thus formed had never been digested or harmonized—a fact which till now has caused differences of opinion among Roman authorities as to the precise place in the service at which the ordination is accomplished. It might well appear that to rectify such a state of things there could be no better or safer method than to go back to the Holy Scriptures and the Primitive Church. When this was the object, this the controlling motive, it cannot be said that the omission of later forms and ceremonies implied any condemnation of the ideas they exhibited. It simply implied that such forms and ceremonies were unnecessary. The ancient forms which once sufficed must still suffice. As the Archbishops say, "it cannot be asserted without a sort of sacrilege" that such forms have lost their virtue because other things have been added. Such is the answer to the shallow objection which has been raised. It serves only to illustrate the perversity of those who allege it.

Further than this, the reformed Ordinal in use among us has a distinct advantage over that of Rome. In the latter the offering of sacrifice and the remitting of sins are almost exclusively expressed, and other functions of the priestly office of the highest importance are all but ignored. "The duties of the pastoral office, for example, have little place in the Pontifical, although the Gospel speaks out fully upon them." Our own Ordinal, on the other hand, entrusts to our priests all "the mysteries of the Sacraments anciently instituted" (as the ancient English Sacramentaries express it), and does not exalt one aspect of them and neglect the others.

The conclusion of this controversy in the minds of unprejudiced men will surely be that there is no fruit of the English Reformation with which we have better reason to be satisfied than the reformed Ordinal as it appears in the Book of Common Prayer.

— x —

### Very Short Sermons

BY CLINTON LOCKE

VI.

I Kings xi: 21. "Mine own country."

THAT is here in America, you will say, and a grand and noble country it is, and you may well be proud of it. I am proud of it, but, after all, this is not my own country; this is not home. The time will come when we will sail away from all of this in the black ship called Death; sail out into the unknown ocean for the port of home, our own country, our real, true fatherland. There have gone before us so many whom we love, and there are waiting for us hearts which beat as warmly in sympathy with ours as they did when we felt their beating. That is home. That is "mine own country!" Point it out on the map. Ah! it is laid down on no earthly chart. It has not been discovered by the keen eye of any sailor as he looked from the mast-head. We think of it as far away, but it may be so near that our very breath sways the veil that parts it from our sight. How does it look—this country of yours? My friends, there are no photographs of its palaces; there are no painters who have transferred to canvas its marvelous beauties. God, by the mouth of the beloved St. John, has tried to convey to my dull senses some word pictures of its unspeakable glories—gates of pearl, seas of glass, foun-

dations of amethyst, streets of pure gold, trees of life in matchless grandeur; but how dim and vague it all is! Mortal words are too weak to describe immortal things. Each weaves for himself out of the bright stuffs of his imagination a tapestry of that sun-lit land. It may be only his dream, the whereabouts and the landscape of heaven, but it is such a happy—such a consoling—dream, and it would be a cruel theology that would forbid such dreams to its votaries.

But men will say: "If you cannot tell where it is and how it looks, how can you be so sure that it really is? How do you know there is a heaven and a resurrection?" There ought to be answers ready, and Easter is the time for giving them. First, I know it by my own conviction. Men bring this belief into the world with them. They are as sure of it as of their own identity. Men here and there cry out: I, personally, am not sure of it at all; but over against them rises the testimony of generation after generation of men, Egyptian, Chinese, Hindoo, Red Indian, Scandinavian, Christian, to say they do believe it. This is no local, sectarian idea. Christ, indeed, "brought life and immortality to light;" that is, made it clear and positive; but it is a doctrine as old as the world and as widespread as man. I shall live because I am a man with a soul. This is an elemental thought.

The second proof is: The state of things around me. If there be no immortality and no other world, then a very dance of devils is this life we are living. Can you believe that all the glorious lives and glorious deaths which gleam in history were all there was of it? It revolts our moral sense. We cannot conceive that when a man in the full vigor of his powers, struck down by a fell disease, breathes his last sigh, that never is that splendid mind to re-appear again in a new material vesture and in a loftier home. Shall he be, as Tennyson says:

"No more! a monster then, a dream,  
A discord; dragons of the prime,  
That tear each other in their slime,  
Were mellow music, matched with him."

But the greatest proof of our immortality and, therefore (of necessity), of the existence of a place where we shall be, is God's revealed Word. He has said it, and this whole scheme of Christianity rests upon it. I need not recite the story of our Lord's Resurrection. Whether you believe it or not, you must grant that the Apostles and first Christians believed it. It is their main argument. St. Paul and St. Peter rest their cause on this Resurrection, which they take for granted was a fact well known. These three roads, then—my own personal conviction, and that of ninety-nine men out of a hundred; the logical conclusion that God must have other spheres for us, for if not, He is not a good and just God; and the historical fact, attested by many witnesses, that a Man has risen—sweep grandly up to this Day of days, the day of joy and song and flowers, of high pitched triumph, and glorious exultation. This is the day when we think of the loved and the lost without that horrible pang of endless separation; the day when we go to cemeteries, and stand by graves and see them open and transparent, and away beyond them a spirit beckoning to us in transport; the day when we close the eyes of the departing, with the sure hope of their opening in their "own country;" the day when grim, grisly, ghastly death wears a robe of brodered flowers, and is known, after all, to be only the porter to the gate of Paradise.

Oh, my own dear country! How the heart turns to thee to-day! Here we are strangers and pilgrims; here we tarry but for a night; here the joy of our coming is broken by the sob of our departing; but in our own country we stay forevermore. Dear home, it almost seems to-day as if the straining eye of Faith could see thy sun-lit towers and catch an outline of thy matchless beauty. A little while, and the curtain will be lifted for us, and we shall see thee; we shall go in and enjoy forever the blessed vision of our risen Master.

— x —

### Learn of Jesus Christ to Die

BY THE REV. CAMERON MANN, D.D.

VIII.

HE DIED IN PEACE

FROM all which has gone before, this is the inevitable outcome. A soul trustfully dependent on God, sweetly grateful to men, conscious of duty fully done, bestowing benefits up to the very end, must die in peace, in a serene confidence, in a perfect equipoise. And so, when our Lord says, "Father, into Thy hands I commend My spirit," it is not the voice of dull resignation, nor of wistful anxiety, but the clear, calm, glad declaring of a happy fact.

Peace—that is the one object of life, to which all the minor objects are subservient, for which alone they are ever sought. We may greatly err as to their tendency and power to give us peace; we may wrongly imagine that this or that possession or attainment will conduce to peace; but it is for peace that we seek them all. In all the follies and sins of human history this spectacle at least has never been shown—a man who did not long for peace. All the labors, all the searchings, all the wars, all the abnegations, have had this end in view. For this alone men have toiled and battled and suffered; this alone both the voluptuary and the ascetic, both the man of action and the man of contemplation, have had in mind. With all their outward diversities, all their inward contrasts, we can justly say of each and every man that what he yearned for on this earth was peace.

We read with interest the whole letter of Brother Ilario, of the convent of Santa Croce, wherein he narrates the visit of the world-worn Dante to his monastery; but the one point which, above all others, touches us, makes us feel our brotherhood with the mighty poet, assures us of the substantial sameness of human life in the middle ages and to-day, is when Ilario says: "I questioned of him what he wanted, and seeing that he answered naught, again I asked him what he wanted. Thereat he, looking round upon the brethren who were with me, answered—Peace."

Yes, there it is, the one great craving of the soul; the *summum bonum*, the "final and self-sufficient happiness," which Aristotle, in his "Ethics," declares to be the real object of life.

Peace is not inaction, a mere quiescence; the relief from a burden and release from a toil. Such peace as we gain in sleep is no gladness; we are unconscious of it. The peace we crave is our harmonious adjustment and unvexed working; our freedom from doubts and anxieties and fears; our clear perception of what we ought to do, and our calm sense of ability to do it. It is, of course, dependent on both outward and inward conditions. It requires that we shall have the right disposition and also favorable

circumstance. The former, no doubt, is by far the most important. No man can be in peace who has internal misgivings, who hesitates, questions, revolts. And so we say truly that a man may be, must be, in peace when he is conscious of a steady progress in right-doing, even though, so far as the world is concerned, his efforts are thwarted and blasted. The trust in God, the quiet conscience, do pour a balm upon the heart. There is a "peace which the world cannot give;" and without it no peace which the world can give, no favoring fortunes, successful enterprises, applauding friends, will avail.

But while this is true, it is true also that outside conditions have their effect. If they are against us, if they interfere with our doing, if they make our steps slow and painful, they must detract from our tranquillity. Infinitely better is it to say, if one truthfully can, "The populace hiss me, but I applaud myself," than to have to say, "I am praised, but I know I do not deserve it." Still, the hissing of the populace does cause a pang; the ostracism hurts Aristides, although he is "the just."

And so perfect peace comes to no man in this world. If he be evil, of course, he cannot have it "There is no peace for the wicked." And if he be good, it may, it will, at times descend upon him and envelop him; but he cannot abide in it permanently. There will be vexations and defeats, harassings and persecutions, and these must cause disquietude and grief. The fruit of the Spirit is peace, but that fruit never ripens in this present world. "Glory to God in the highest, and on earth peace," but not yet is the glory fully revealed here below, and for no one here can that peace absolutely prevail.

It did not for Jesus Christ. He was, as no other has been or can be, the possessor of inward peace. No doubts perplexed, no fears dismayed Him; no feeling of guilt saddened His soul. Day by day He saw and did His duty. The years beyond lay bathed in radiance for Him; He knew their tasks and moved confidently on to do them. But in the world He had tribulation. He saw His teaching disdained, His purposes thwarted, His benefits despised, Himself hated. He triumphs indeed; He fulfills His mission; but it is with tears and blood and agony.

But at the last He is in peace, complete and unalloyed. He can survey His life, with the duty laid upon it, and declare, "It is finished." Therefore He can say: "Father, into Thy hands I commend My spirit." What wealth of meaning those words had for Him, what a glory and gladness they contained, what a vision of perfect bliss they noted we are not told, for we could not be. That for Him they embraced eternity and sounded infinity, we may be sure. But He would not say aught which we may not say. He would leave the future in the indefiniteness it must have for us. For Him heaven opened; for Him the Father stood unveiled; for Him the life eternal glowed in full effulgence. But He only says, "Father, into Thy hands I commend My spirit." And His faithful ones, so far below Him, but trusting in Him, have been saying it ever since.

What it all means we comprehend not; into no heart has yet entered an appreciation of the blessedness that shall come to the saints. But this we do know: that to die with His last thought in our hearts, and His last word on our lips, is to die in peace.

## "The Resurrection and the Life"

BY MRS. J. D. H. BROWNE

Gathered and garnered, one by one,  
By the hand of Love,  
The day of their earthly life is done,  
And they rest above.

Gathered and garnered, one by one,  
Yet we shed the tear  
Of hopeless pain, as we journey on,  
For the lost and dear,—

Of hopeless pain, for ah! faithless heart,  
Thou canst nothing see  
But the grave that covers the earthly part  
That was knit to thee.

The past that is past is with thee yet,  
And it mocks thy tears  
With pictures, keen as thy vain regret,  
Of the vanished years.

Listen, oh listen! and thou shalt hear,  
Through thy twilight gloom  
A voice as the trumpet strong and clear,  
That shall rend the tomb.

"The Resurrection and Life am I."  
O Christ above!  
Our hearts are pierced by that wondrous cry  
Of conquering Love.

"The Resurrection and Life am I,"  
And we see Thee stand,  
Pointing the way to the opening sky  
With Thy pierced hand.

The Light on that Easter morn that rose,  
On our graves doth shine,  
And our pain is healed by the balm that flows  
From Thy touch Divine.

San Bernardino, Cal., Easter, 1897.

## An Intolerable Papacy

BY HENRY A. PARKER

IT is strange to see the success that has attended the higher critics in imposing on the world the wild and often manifestly absurd theories that they have promulgated as indisputable truths. The very arrogance of their deliverances seems to be the one quality that has given them any great measure of success.

They say: "Everybody knows," "no intelligent man now believes," "it is clearly proved," etc., etc., and then follow up the assertion, sometimes put in a still more offensive shape, with some denial of Christian or historical truth or some statement of positive error.

If one takes the trouble to search for the proofs of the things said to be manifest or to have been proved, he finds assertions piled on assertions, or, at best, arguments advanced with little or no consideration of what is known on the other side. The one assumption that lies back of it all in the last analysis, is generally, "I, the great and enlightened critic and expert, tell you this, bow down and adore."

The *Bibliotheca Sacra* has been goaded into some editorial remarks in the last number, exceedingly pointed and not less true. It says:

The most casual examination of the materials out of which literary criticism has been constructed in the last fifty or seventy-five years, will show that the Higher Criticism has been giving itself not to purely literary matters, but to arbitrarily re-constructing history. No plain statement of fact, if of a certain textual character, has been important enough not to be swept away by an expression totally unjustifiable from the mere literary contemplation of the facts. The presence of a mere word or series of words, or a form of expression, has been sufficient to discredit in the mind of the literary critic, any number of matters of historical fact. Literary criticism has not confined itself to

matters literary, but rather undertaken to re-construct and alter, each according to the personal inclination of the critic, the most fundamental statements of the document under review. It is just this part of the assumption of the higher critics that the archæologists have punctured, and it is this which causes the resentment of the higher critics. \* \* \* Archæology has shown how insufferably arrogant and cocksure the attitude of the higher critics has been, and it may be observed, in passing, that the higher critics have grown more cautious in recent years in the matter of predictions and date-making. Archæology has certainly justified its being, if it does no more than remind a coterie of petty infallibilities that the Almighty reserves such attributes for Himself alone.

It is pleasant to see revolt against this new and intolerable Papacy spreading.

— ❧ —

## The Archbishops' Reply

The *Guardian* points out the admirable temper which characterizes it from the first line to the last. "Controversy," it says, "is always hostile to charity, and never so much so as when the matter of it is theology. But in this case the danger has been avoided with complete and singular success. It is a document which should make English Churchmen proud of their chief pastors."

The *Record* is equally well pleased. The Archbishops had to meet "a charge which is in itself an insult of peculiar malignity." Their reply, however, is courteous and calm, showing "the quiet confidence proper to those upon whose side truth lies."

The *Church Times* says: "Never has the see of Canterbury had a greater opportunity than was presented by the Papal utterances of last year upon English ordinations. Never has an opportunity been seized to better effect."

*Church Bells* says: "Our Primates have taken up their rightful position, and have addressed their epistle to the whole body of bishops of the Catholic Church. They have, in the past, been content to accept the *ipse dixit* of former Popes of Rome as to the non-validity of our Orders, and have, with few exceptions, considered it unnecessary to make an independent examination of the arguments on either side. This attitude will no longer be possible, and we shall be surprised if the perusal of the letter from the Primates of England does not have the effect of enlightening the members of the Greek Church, and others, on the subject."

The *Irish Ecclesiastical Gazette* says: "The scholarly and courteous reply of the English Archbishops to the Papal Bull has been received with keenest satisfaction. The Archbishops fittingly remind the Pope that 'in entering upon this controversy he has consulted the interests of the Church and of the truth in throwing over the very vain opinion about the necessity of the delivery of the instruments, which was, nevertheless, widely accepted by scholastic theologians from the time of St. Thomas Aquinas up to that of Benedict XIV., and even up to the present day. At the same time, he has done well in neglecting other errors and fallacies, which, for our part also, we shall neglect in this reply.'"

The *Family Churchman* says: "The reply of the Archbishops to the Pope's recent pronouncement on the subject of the Anglican Orders is conclusive and very strong. Logic and history alike are all against the Papal claim, and the Archbishops have shown this in a manner at once cogent and conclusive, so far as the Anglican Church is concerned. The tactics of the Pope are shown to have consisted in seizing upon a number of minor points which appear to make for the conclusion he desires to establish, and using them regardless of their setting and true significance. Such a policy can, of course, tend only in one direction, that of widening and hardening the division that exists; and in their concluding passage, the Archbishops point this out in a spirit which is worthy of all consideration

## Church Unity and the Eastern Church

BY THE REV. JOHN WRIGHT, D.D.

EDITOR OF THE LIVING CHURCH:—I desire to refer your correspondent who is seeking information concerning the doctrines of the Eastern Church to the book entitled "The Holy Catechism of Nicholas Bulgaris," translated from the Greek by the Rev. W. E. Daniel, and edited by the Rev. R. R. Bromage, both English clergymen. It is published by J. Masters, of London. Another helpful book is "Russia and the English Church During the Last Fifty Years," edited by Mr. W. J. Birkbeck, and published for the Eastern Church Association of England by Rivington, Percival & Co., London. "Notes on the Divine Office, Historical and Mystical," by the Rev. Dr. Neale, is an invaluable book to the student of early liturgies. It is published in London by J. T. Hayes.

To clearly understand the teachings of the Holy Orthodox Church, we should study its service books. These have been recently translated into English by G. V. Shann. The first book is entitled, "Euchology," A Manual of Prayers," published at Kidderminster in 1891. It not only contains the liturgies of St. Basil and St. Chrysostom, but also Matins, Vespers, and the special services for festivals. The second volume is called the "Book of Needs of the Holy Orthodox Church." It consists chiefly of priestly and pontifical offices, and was published at London in 1894 by David Nutt. All these books mentioned are inexpensive and contain a wealth of information.

There is no doubt about the Russo-Greek Church administering the Holy Communion in both kinds. In the Bulgaris catechism this is clearly laid down. It is the custom to break the consecrated bread and mingle it with the consecrated wine of the chalice. The two are administered at one and the same time with a spoon. Not knowing this custom has led some tourists in Russia who have witnessed the administration of the Holy Eucharist to conclude that only one element was given, as they saw but one administration. The Eastern Church holds very decided views concerning the Real Presence in the Holy Communion, and while seemingly approaching the doctrine of transubstantiation, it is careful in its instruction books to guard against that error as held and taught by the Roman communion.

The book on "Russia and the English Church" is interesting, as it deals to some extent with the subject of Church Unity. The editor of the book, Mr. Birkbeck, is an example of what a consecrated layman can do. A few years ago he made his first visit to Russia. He became at once interested in the Eastern Church and the relation it sustained toward the Anglican communion. He came back to England and set to work to learn the Russian language. After he had mastered it he made six distinct tours of Russia. In that country Mr. Birkbeck is highly honored, and his articles on unity have found a welcome place in the religious journals of the Orthodox Church. He has made himself familiar with the missionary work being done by the Russians, and has read papers upon the subject before Church gatherings in England. No other English layman has done more in a practical way for unity.

Last summer, while in Russia, I made a special point of inquiring into the position of the Russo-Greek Church concerning the validity of Anglican Orders. I had a memorable interview with the Suffragan Bishop of Moscow, in which he assured me that the validity of English Orders had never been doubted by his Church. It had never been questioned by the Holy Synod, or by any individual among the clergy or the laity. Attention was drawn to the fact that in the Eastern Church there is a daily prayer for unity, in which a petition is offered "for the peace of all the world, for the welfare of the holy Churches of God, and for the union of them all." In 1888, the ninth century of the conversion of Russia to Christianity was commemorated at Kieff. On that occasion the Archbishop of Canterbury sent a congratulatory letter to the Metropolitan of Kieff. The latter made a most

gracious reply, in which he said: "I beg you to communicate to me distinctly and definitely upon what conditions you consider the union of your and our Churches would be probable." Could any words express more decidedly the friendly attitude of one Church toward another?

It is well known that the Latin Church has long been desirous of drawing the Greek Church into her fold. I asked the Suffragan Bishop of Moscow if he thought this union would ever be accomplished. He was very emphatic in his negative reply. In detail he told of the effort that was made in the sixteenth century. That failed because the Greek Church could not accept the supremacy of the Pope. At the present time the difficulties were still greater, for there were three obstacles in the way; namely, the supremacy of the Pope, the infallibility of the Pope, and the doctrine of the Immaculate Conception. Under existing circumstances unity was impossible with Rome.

Very little attention has been given in America to the subject of unity with the Russo-Greek Church, for the reason that only a few persons are familiar with that great communion in a distant empire. The Church of England has sought to educate her people through the publications of what is known as the Eastern Church Association. Its objects are as follows: (1) To give information as to the state and position of the Eastern Christians, in order gradually to better their condition through the influence of public opinion. (2) To make known to the Christians of the East the doctrine and principles of the Anglican Church. (3) To take advantage of all opportunities which the providence of God shall afford for intercommunion with the Orthodox Church, and also for friendly intercourse with the other ancient Churches of the East. (4) To assist, as far as possible, the bishops of the Orthodox Church in their efforts to promote the spiritual welfare and the education of their flocks.

Two practical objects are projected, as follows: (1) To publish books bearing on the history and services of the Eastern Churches. (2) To send two or more clergymen who, besides discharging any clerical duty they may find to do, should promote the study of Oriental Church life, and cultivate friendly relations with Eastern Christians.

Truly we must admit that this association exists for wise purposes. Church unity is certainly a long way off through any negotiations with the numerous denominational bodies around us, for they have little, if any, regard for things either primitive or historic. Would not the way to unity be a shorter and a surer one if we cultivated friendly relations with the millions of Christians in the Eastern Church who hold the Faith as it was given by Christ and his Apostles?

St. Paul, Minn.

## Letters to the Editor

ARMENIAN ATROCITIES

To the Editor of *The Living Church*:

The slaughter of the Armenian Christians by the Turks, is the horror of the centuries. To tell how atrocious, how revolting, the scenes that have been enacted in that unhappy land, would be impossible. How many hearts have trembled with sympathy for the suffering that has been inflicted upon an innocent and unoffending people! The astonishment is that civilized nations professing Christ have stood by, and looked upon these things with apparent apathy. Can nothing be done to put a stop to this horrible conduct? The efforts heretofore made have been unavailing. The application made by the bishops of the Church in England and America, to human powers, has resulted in no benefit to the sufferers. So far from any relief having been afforded, the mischief has rather been increased; for the Turk has taken encouragement from the conduct of the powers to continue in his career of murder and pillage. And now we behold the astonishing spectacle of the blockade of the island of Crete by the navies of the pow-

ers. So we see the result of putting confidence in princes.

If it be not improper for a layman to make a suggestion, I would respectfully propose this line of proceeding: That all of the great divisions of Christendom, the Greek, the Roman, and the Anglican now most unhappily separated from each other, agree upon and set forth a common form of prayer and supplication to Almighty God that He would, for dear Christ's sake, cause the present horrible massacre of our brethren in Armenia to cease, and that He would mercifully change the heart of the Turk that he might be converted to God through Jesus Christ. It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. .Ps. cxviii: 8-9. This course of conduct on the part of all these three great Christian organizations will bring about, for the time being at least, a perfect Church unity, for a special holy purpose; and when they see the stupendous results from their united supplication to Almighty God, they may be led to a permanent union amongst themselves. For these glorious results, let every servant of Christ devoutly pray. With the conversion of the Turk, the Eastern question will disappear, for the Turk may remain in his own land in peace.

F. M. DANSBY.

Birmingham, Ala.

THE HOLY EASTERN CHURCH

To the Editor of *The Living Church*:

I do not know whether any one has replied to the inquiry of your correspondent concerning the Holy Eastern Church, an inquiry printed in your issue of March 20th, and answered by yourself editorially, referring your correspondent to various books and papers which are most valuable and helpful.

By the kindness of a friend I am able to mention a book which may fulfill the requirement of a "work, at a reasonable price, which gives a clear statement of the doctrines and usages of the Holy Eastern Church." Its title page reads as follows: "The Holy Catechism of Nicholas Bulgaris, faithfully translated from the original Greek by the Rev. W. E. Daniel, M.A., vicar of East Pennard, Somerset, and formerly tutor of Worcester College, Oxford, and edited by the Rev. R. Raikes Bromage, M.A., F.R.G.S., parish priest of Christ church, Frome, Somerset. With letters of approval from His Blessedness, Nicodemus, ex-Patriarch of Jerusalem; the Rt. Rev. G. F. Popham Blyth, Anglican Bishop in Jerusalem; the Rt. Rev. Charles R. Hale, Bishop of Cairo, U. S. A.; the Rt. Rev. Joseph H. Reinkens, Old Catholic Bishop in Germany; Professor N. Orloff, Russian Embassy chapel, London; and dedicated to His Grace the Archbishop of Canterbury, Primate of all England, and Metropolitan. London: J. Masters & Co., 78 New Bond st.; New York: J. Pott & Co., 114 Fifth ave. 1893."

In this very elaborate catechism your correspondent will find answers to his second and third questions, as to Transubstantiation and Communion in one kind.

CORTLANET WHITEHEAD,  
Bishop of Pittsburgh.

HINDRANCES IN THE MINISTRY

To the Editor of *The Living Church*:

Will you please let me say to your many readers how delighted and how thankful I am that the Rev. George T. Linsley has grace enough to speak as he does, and that you have grace enough to print what he says about the work, and the hindrances there are in the work, of the ministry. Not in my time, and I have been in America fifteen years, have any stronger, nobler, more appropriate, or more needed words been spoken. I will only speak about two points suggested by Mr. Linsley's paper.

He says the ministry often is not supported as it should be; he tells of a clergyman whose income was less for his family per head than the amount paid by the State for the support of each insane person. Is this a solitary case? The way in which at least one thousand clergy

are paid is not for the honor of God, nor is it for the service of men. It is little use to restate these facts, it is more to the purpose to speak of what can be done to change them. Take a city where there are eight or ten churches: are there not in all such cities men of wealth in our communion—three or four such men or women, one of whom could go to the smaller churches and by gift of personal service, by wise advice, and by regular attendance, and by gift of money make the place of the rector easy in so far as his living is concerned, make his face to shine and his hands strong to do the work of Jesus Christ in the salvation of men? I have seen one such instance, only one; it is in Brooklyn, N. Y. In a part of the city where the hard-working people live, is a church with all useful appliances for a large work. It has two clergymen and other helpers. This would not be possible but for the interest of one man who, in the spirit of Jesus Christ, left the Heights and went down to serve in the lower part of the city. I have seen the results: the waste places are glad, they blossom as the rose. I do not mention the name of the church or man, for obvious reasons. I ask if there are not other men who will follow such example. In cities a large proportion of the clergy must do work under conditions where it is impossible to be self-supporting. Some of the ablest and best men the Church has are now doing such work, and the men who in cities have grown rich should remember this fact. It is a sad thing that the lives of men in the priesthood are spent often in one long, hard, constant, struggle because of lack of worldly means, spent with one object, to bless men and purify the world, and that such lives are left with little aid, so that they turn with almost broken hearts to the Cross; and when some sweet day these souls awake in Paradise, people who could have made them on earth glad as with the gladness of God, but did not, send flowers to a funeral and tell of the heroic glories of the departed. We should all remember the recording angel is not blind. God knows these things. For one, Mr. Editor, I thank Mr. Linsley, and I thank you.

WM. WILKINSON.

Minneapolis.

#### "THE NAME QUESTION"

To the Editor of *The Living Church*:

The correspondence which has appeared in the columns of *THE LIVING CHURCH* is interesting, vitally interesting to all members of that branch of the Catholic Apostolic Church called "The Protestant Episcopal." The present name is absurd, very hurtful, and misleading. Would not "the American Communion of the Catholic Apostolic Church," be the proper title? There is but one Church; viz., "The Catholic Apostolic Church," *vide* "The Nicene Creed." It is lamentable that *ekklesia* in the New Testament was ever translated "Church;" the word always means "assembly" or "congregation." Is not the gradation of ecclesiastical definition the following?—"The Catholic Apostolic Church;" the Anglican Communion of; the American Communion of; Greek or Eastern Communion of; the Roman or Latin Communion of, etc.

Then of "The Communions" the divisions are, dioceses, parishes, or missions, or better still, *ekklesias*; *i. e.*, "congregations;" thus "St. James' congregation," "Trinity," etc.

The word "Church" ought not to be employed, whereas now it is used so indiscriminately that all proper significance is lost.

There is another matter worthy attention. So much confusion is seen in designating the assembling of the clergy in a diocese; there are "convention," "convocation," "synod," "council." Let the ecclesiastical word "council" be universally adopted. Abolish the secular word "convention" altogether. We should then have "General Council," as of the bishops and clergy every three years, and "diocesan council," as of the bishop and his clergy in each diocese. Ecumenical Council would be the term for that council of the Catholic Apostolic Church which,

by the grace of Almighty God, we all pray may at last be realized once more in His Christendom.

Albuquerque, N. M.

F. B.

### Ian Maclaren and the Prayer Book

DR. WATSON, in his Yale lectures on preaching ("Cure of Souls," p. 254), made the following defense of a liturgy "such as the Prayer Book of the Anglican Church:"

(a) That a liturgy, whose materials have been drawn from the classical ages of devotional literature, has a certain stateliness of thought and charm of style which satisfy the ear and cling to the memory.

(b) That a liturgy, being instinct with the spirit of undivided Christendom, will lift its children out of sectarian and provincial ideas of religion, and bring them into the communion of the Church Catholic.

(c) That a liturgy being framed for the use of the Body of Christ, not to express any individual mood or experience, will embody the ordinary wants of all kinds and conditions of men.

(d) That a liturgy makes the worshipers independent of the officiating clergyman, so that his faults do not hinder their devotions.

(e) That a liturgy, affording a common and uniform means of worship, serves to bind together all the members of the Church, both old and young, into one fellowship and loyalty.

(f) That a liturgy is especially suitable for old people, because of its unchanging form of words; for people wearied by the week's toil, because their minds are not strained following a prayer through an unknown country; for young people because their interest is sustained and they have some part in the worship.

(g) That a liturgy can be taught to children from early years in the Church, and unto their last days they will love and respond to the dear familiar words.

### Winding the Mort

BY CLARA DARGAN MACLEAN

Stand, deathless angel, on the eternal heights  
That edge the pathless desert of despair  
Where the foul Terror hath his horrid lair,  
Coiled thro' the dread days and unending nights,  
Where awful dusk with visions vile affrights—  
Oh, stand and sound the call afar, a-near!  
Summon the souls haunted by deathful fear!  
Sound! for the mighty Captain with him fights,  
And all the wilderness is flecked with gore.  
No more the orphan's wall, the widow's tear—  
No more the strenuous strife, th' unanswered  
prayer—  
Sound, glorious Gabriel! Let the summons soar;  
And blow a blast the universe shall hear,  
For Time is ended, Death is dead forevermore!

### Personal Mention

The Rev. George S. Ashley, curate of St. Peter's church, New York, has accepted the rectorship of Grace church, Carthage, N. Y.

The Rev. E. W. Cowling, of Madison, Va., has accepted a call to the new parish of St. Stephen's, in Steubenville, Ohio.

The Rev. Edward Huntington Coley, minister in charge of St. John's church, Stamford, Conn., has accepted the rectorship of Calvary church, Utica, N. Y. After May 1st, his address will be 31 Howard ave., Utica.

The Rev. Walter Edwin Dakin has accepted the rectorship of St. Paul's church, Murfreesboro, Tenn., and will enter upon his duties Sunday, April 25th.

The Rev. W. J. Hawthorne has resigned St. Paul's, Medina, Ohio, and has accepted Trinity, Wheaton, Ill. He has entered upon his duties. Address accordingly.

The Rev. E. L. Kemp, of Massillon, has accepted a call to St. Paul's church, Medina, Ohio.

The Rev. James McLaughlin, of the diocese of Central Pennsylvania, has been appointed to the care of Holy Trinity parish, Brookville, and St. Martin's,

Johnsonburg, diocese of Pittsburgh, and will begin work in his new field of labor on Easter Day.

The Bishop of Pittsburgh sails with his family for Europe, in the steamship "Fulda," on April 24th. Address, until July, Drexel, Harjes & Co., Paris; July and August, Church House, London.

The Rev. L. L. Swan takes charge of Christ church, Kingman, Kas., with missions near.

The Rev. Cornelius W. Twing has accepted a call to become rector of St. Mary's church, Haledon, in the diocese of Newark, and will enter upon his duties the second Sunday after Easter.

### To Correspondents

J. L. A.—The use of choirs, male or female, vested or otherwise, is left by the canons of the American Church entirely in the hands of the clergyman of the parish. It has generally been felt that to vest women and girls in garments proper to men is not in strict harmony with the ideal of the Church. Dr. Liddon called it "grotesque." It is a matter of taste rather than law. Our preference would be in favor of a dress for women—if there must be a distinctive dress—which would be recognized by all as proper to women. A veil covering the top of the head and the greater part of the dress has been adopted in some places with good effect and general satisfaction.

### Died

PRATT.—Entered into rest, from his residence in N. Y. city, on the Feast of the Annunciation, March 25th, 1897, the Rev. Horace L. Edgar Pratt.

"The peace of God, which passeth all understanding."

THORNTON.—In Port Royal, Va., Feb. 22nd, 1897, Leslie, the beloved wife of Arthur P. Thornton, and youngest daughter of the Rev. Elliot H. Thomson, of China.

### Official

Communications intended for the secretary of the convention of the diocese of Central New York should be addressed to the Rev. James K. Parker, Waterville, N. Y.

The Standing Committee of the diocese of Milwaukee have recommended the Rev. James Homes McGuinness, deacon, of the General Theological Seminary, New York, for Priests' Orders; and Mr. Arthur Edgar Gorter, of the Seabury Divinity School, Fairbault, for ordination to the diaconate.

### Appeal

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Domestic missions in nineteen missionary jurisdictions and thirty-five dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

*Spirit of Missions*, official monthly magazine \$1.00 a year.

MONEY is needed to meet the expenses of the Mid-Western Deaf-Mute mission, REV. A. W. MANN, General Missionary, Gambier, Ohio.

#### THE GALLAUDET HOME FOR AGED AND INFIRM DEAF-MUTES

This home is situated on a farm of 156 acres, by the Hudson river, near Poughkeepsie. It has 24 inmates, 13 women and 11 men. Two men and one woman are deaf and dumb and blind. Several are crippled. One woman is 89 years old. All have been educated, and broken down in the battle of life. They are most kindly cared for, and constitute a happy family, notwithstanding their affliction. They live in a religious atmosphere, and regular sign-services are held in the chapel. This home is supported by charitable gifts. With a larger income several worthy applicants could be admitted. Address THOMAS GALLAUDET, General Manager, 114 W. 13th st., New York.

### Church and Parish

PRIEST, 25 years in Holy Orders, of large experience, extemporaneous preacher, both in English and German, desires at once permanent or temporary Church work. Refers to bishops and clergy at home and in Europe. Address MISSIONER, office of *THE LIVING CHURCH*.

## The Editor's Table

### Kalendar for April, 1897

4. 5th Sunday (Passion) in Lent.	Violet.
11. Sunday (Palm) before Easter.	Violet.
12. Monday before Easter.	Violet.
13. Tuesday. " "	Violet.
14. Wednesday. " "	Violet.
15. MAUNDY THURSDAY.	Violet.
(White at Holy Communion.)	
16. GOOD FRIDAY.	Black.
17. EASTER EVEN.	Violet.
(White at Holy Communion and Evensong.)	
18. EASTER DAY.	White.
19. Monday in Easter.	White.
20. Tuesday in Easter.	White.
25. 1st Sunday (Low) after Easter.	White

### The Tomb at Eventide

BY WILLIAM B. CHISHOLM

Ere yet the Paschal candle glows;  
Ere yet the lily and the rose  
Breathe hallowed fragrance o'er the stall  
In morning's glad processional,  
Ere yet the rock is rolled away  
From prisoned souls at reddening day,  
One last farewell, dear Lenten shade!  
One bloom upon thy grave be laid.

In holy panoramic view  
We would thy forty days renew,  
From summit of Temptation's hill  
To olive grove, to Kedron's rill;  
Once more in dark Gethsemane  
Beside the kneeling martyr be;  
Once more, with Him, the Stations go:  
With Him ascend the hill of woe;  
And in His last Sabachthani  
Each heart renew its litany.  
With Him in Joseph's garden laid,  
Ah blest, supremely blest! the shade  
That hides our every stain of sin;  
Where hushed the clank and blare and din  
Of daily toil and daily pain,  
We rest within His arms again;  
Oh blessed rest! Oh sacred sleep!  
O'er which the angels vigil keep.

Farewell, sweet Lenten days, farewell!  
The feast is set—yon merry bell,  
Impatient of the nearing day,  
Bursts into sweetest song, away  
The shadows flee, but still to me  
The lingering tone of litany,  
Re-echoed, makes the dawn more sweet;  
For we must go with bleeding feet  
And thorn-crowned brow as He once went  
Unto His place of banishment,  
If we would see the rock start back,  
The fiery legions on their track,  
The sentry's maze, the dancing sun,  
And shout our Paschal antiphon;  
If we indeed with Him shall rise  
Our sins must die for which He dies;  
Dear Lenten shades! we lay the bloom  
At gloaming on the Garden Tomb!

— x —

AN English paper says, in speaking of the death of Mr. George Dyott, of Freefort, Staffordshire, that it is the custom of this old Staffordshire family "to be buried at midnight. When the late Col. Dyott died, the funeral procession was led by forty torch-bearers, and it was computed that along the line of march there were at least fifteen thousand spectators. The midnight funeral had its origin in the Cromwellian period, when the Puritan prejudices of the time made it an offense for Churchmen to bury their dead during the day with the customary religious service." This reads strangely in the light of recent claims made in behalf of Cromwell as a champion of religious liberty.

— x —

HERE is an explanation of the expression "by hook or by crook." In the old monasteries it is said that the abbot was accustomed to fish out of the cauldron in which the monk's food was prepared, his own portion. This he did by means of a flesh hook. Having the first choice he might, if he were

not a self-denying man, select the best portion for his own plate. On the other hand, the crook or crozier was the emblem of the abbot's authority, and, in deference to this, when the monks themselves did the distributing they assigned the best portion to him as a matter of course. Thus, whether by virtue of his hook or his crook, he was always sure of the best. The expression is used as early as Spenser, who uses it twice in his "Faerie Queene."

— x —

WE find the following in an English paper: "Snareston, near Burton-on-Trent, possesses an aged chorister, in the person of John Siddons, who has just celebrated his ninetieth birthday. He joined the parish church choir in 1814, and has continued to chirp his sacred lay to the present time. He has held the office of parish clerk for over fifty years, having taken the reins of office from his father, who stuck to his post for thirty-nine years. Three of his brothers, four of his sons, and five of his grandsons have passed through the choir; his eldest boy presided at the organ for thirty-five years, and his eldest grandson is an ordained minister."

— x —

DEVOTEES of the Papacy are not yet satisfied. Supremacy and infallibility are not enough. The latest development seems to be indicated in the following, which we find credited to *The New York Freeman's Journal and Catholic Register*: "Leo XIII. is he before whose eyes the world accomplishes its daily revolution—he is cognizant every moment of what passes at every point of this earth, and can govern with perfect knowledge—he holds a multitude of souls in the hollow of his hand."

— x —

IT may become a question, whether the Coming Man will have teeth? It is reported in the English papers that a large number of recruits for the navy, amounting to 12 per cent. of the whole number, were rejected because their teeth were too unsound for the mastication of "hard tack." But this is nothing to the statistics obtained from high class schools, from which it appears that less than eight per cent. of the pupils possess sound teeth. It was reported some time ago that a distinguished oculist had expressed in a public address the pleasing assurance that the time was not far off when everybody would have to wear spectacles from their earliest years. Is it possible that a similar necessity will arise for the universal adoption of artificial teeth?

— x —

(Copyrighted)

### An Apostle of the Wilderness

BY THE REV. THEO. I. HOLCOMBE, B.D.

.IX.

THE INDIAN MISSION—CONTINUED

BAD-BOY, our nearest neighbor and a chief of standing and influence, seemed to be the canoe-builder for his band. He had a wife and two daughters, and all lived in one birch-bark wigwam, about 12 x 18 feet in size. The women were cleanly in person and excellent housekeepers, and usually had enough to meet their daily needs. I suppose this was really a good type of the best families. I observed that the older members were industrious, especially the women. Now and then the larder became empty;

this happened, I should say, about once in two weeks, and then there would be a scattering in search of food. The wife would go to Crow Wing, eighteen miles, for a bag of flour; the son-in-law started out with his young squaw on a hunting expedition; Bad-Boy went after fish, and Wanequance, Cloud-Woman, the youngest, gathered huckleberries and red raspberries, which grew in abundance, and traded them with us for hot soda biscuits. On the third day all were at home again with their fish and game and flour. Then there was a feast, a single dish of several ingredients, and every one had a panful; I regret now that I did not sample it that I might speak more intelligently of its merits. Then, after that, the fare became moderate; then scarce; then they endured the pangs of hunger until it drove them again to the woods and lakes for supplies.

The young and unmarried appear to enjoy life after much the same fashion as do those of a fairer skin. There is courting and flirting, the accredited beauty, and the genuine fop or dude who, like his white namesake, is generally an idler. There was an Indian maiden, I remember, a visitor from a distant tribe. Gamwanabequa was her musical name. She was indeed a real beauty, of the Indian type. I could not describe her, or the charm she exercised over others. As I recall, she had a fine, rich complexion, small feet and hands, regular features, and white, even teeth that gleamed in a well-cut mouth. Her hair was very abundant, and, above all, her eyes were soft and expressive, a dimple or two emphasized the sweetest of smiles. This young squaw had always two or three young men about her, whom she delighted to tantalize. After stopping long enough to break a heart or two, Miss G. left for her distant home, and we saw her no more.

The Indian dude or fop is also a distinct species. About once a week he makes a most elaborate toilet. He has his kit, which includes combs, a hand glass, hair grease and paints—red, yellow, green, and black—and ribbons. When this young man desires to get himself into his best form, he does not "seek the seclusion which his cabin grants," but the most conspicuous position possible. He sits down at the base of a tree, where, for an hour, he is so absorbed in making himself beautiful that it is almost impossible to distract his attention. He combs and oils and braids his long locks, and then summons all his energies to secure an absolutely straight part in the very center of his head, which he proceeds to color with red paint. Then, with glass in hand, he makes up his face as his fancy suggests. He tackles his complexion first, and having secured the most approved tint, he proceeds with the decoration in black, blue, red, and yellow, and when all this part of his toilet is completed he ties a ribbon on the end of each braid; scrutinizes himself carefully in his mirror, and, with a grunt of satisfaction, arranges his blanket becomingly, and struts forth like a wild turkey cock to exhibit his points. The vanity of the fellow is unspeakable; his coxcombry, flamboyant; his self-adulation, supreme; he poses, he nips, he winks, he casts eyes at the young maidens who admire while they laugh at his conceit. No, indeed, the modern dude, licking his cane, is "not in it" with this primitive man of the forest. He is but a poor imitator of an earlier type—a case of devolution rather than evolution. The species is evidently in

its decadence, for which the world may well be congratulated.

With reference to birch canoes and their construction, I said that Bad-Boy was the only manufacturer at Gull Lake. He constructed two or three every summer; and I will say that his canoes were unexcelled for strength and model. He was, in truth, the Stradivarius of his day. There is certainly no floating beauty, unless it be the swan, which compares for grace of outline with a birch canoe fresh from the hands of such an artist as our chief at Gull Lake. "It is a thing of beauty and a joy forever." I witnessed the construction of three. Bad-Boy, with three squaws and two canoes, crossed the Lake, and was absent four or five days, when he returned laden with material for three canoes of average size. The material for a canoe consists of birch bark, white ash or hickory for ribs, and white wood or basswood for lining, with roots for wrapping or sewing, beside pine pitch for rendering the seams impervious to water. The model of the canoe appears to be only in the mind of the builder. I should say that it required about three weeks to complete two canoes. No hand touches the growing beauty save that of the master. When completed, it is a work of art without flaw or blemish. I will note the one exception to the above rule: When the canoe is nearly completed, the squaws take a hand, and have a regular quilting bee, as it were, sitting on either side of the canoe; eight or ten, altogether. They wrap, with roots, the upper rim of the boat, round and round from end to end, piercing the bark below the strips for the root to pass through. The Indian women laugh and chatter on these occasions with as evident enjoyment as their pale-faced sisters. Given a like environment, and human nature is much the same, whether the color of the skin be white or red.

(To be continued.)

### Echoes of Lent

BY DR. MANSFIELD

Eternal Father, hear Thy children's cry,  
Pity our sinful weakness, and forgive;  
As oft we stumble on the path, draw nigh,  
Lift up our drooping hearts that Hope may live.  
Our wills are weak, our purposes infirm,  
We raise to Thee our suppliant appeal;  
Thine is the might to strengthen and confirm,  
And Thine the skill to soothe, to bind, to heal.  
When crowned with folly which we oft deplore,  
We sink to vices that we dare not name;  
From foul disgrace to virtue, pray restore,  
Almighty Maker of this sordid frame.  
When earth shall fade, and mortals sink to rest,  
Ere twilight darkens, and bright stars arise,  
Kindle the hope within some anxious breast,  
To reach the sunlight of heaven's cloudless skies.

### The Picturesque Christian Year

BY WILLIAM B. CHISHOLM

THEOLOGY may be dry to some minds, but the story of the Christian Year is one continuous panorama of bright and beautiful pictures. The most prominent of these in Holy Week and at Easter are pictures of humanity in action. We see the Holy City on the first Palm Sunday radiant with the concourse. We see, later on, the brooding night over the brook Kedron and the garden where the Saviour wept. The judgment hall is a throng of angry and excited faces. The march to Calvary is not a mere parable of the onrush of our sins upon us, but it is a living drama of an historic event. We can see the soldiers, and hear the jibes and clamor. The Crucifixion, with the sun

darkened in its zenith and the veil of the temple rent in twain, is just the scene that a painter could seize and transfer to the canvas. The garden tomb in the olive groves at Arimathea is a sweet, calm ending for Lent with its long solemnities. The rolling of the rock away, and the glories of the Resurrection bursting upon the trembling, but still patiently waiting women, is the completion of a sacred poem—a poetic fact. Holy Scripture is a drama of events. Our Church in its wisdom recognizes the dramatic and scenic character of its developments in the Christian Year. Ministers might talk of the death of Christ at any time and so of his birth. But the association of time and ideas is what makes up the crowning glory of the Christian year. This makes it sure that no great cardinal point in Catholic theology—the theology of the Incarnation and Redemption—will be neglected. The hour of the Resurrection, also, appropriately indicates the hour of the sacred feast which is freest from the day's cares, and less exposed to interruption from idle and curious eyes.

The early Communion service is far from being necessarily a "High Church," still less, a Roman idea. It appeals naturally to those who have followed it. The Communion was not meant originally to be a pageant for mere curious gaze. When the Bible exhorts Christians not to be ashamed to confess Christ before men, it assuredly does not mean that they shall avoid the ceremony of such confession, which is set for an hour at which the distractions of the world shall be least. Rather, it ought to be the very time best adapted for calm and undisturbed spiritual exercise. As to the fasting feature, it is the time when fasting is most convenient, for the fast can be immediately thereafter broken. Indeed, there are so many arguments in favor of this early morning observance that the wonder is that all the Churches, even those the furthest removed from Rome, do not take it up. It would not be surprising if it should become an almost universal rule.

The Communion was instituted on Maundy Thursday, but in a sense it is most indissolubly linked with Easter morning. The Church has made it the highest day of obligation in this respect. Here we meet on the very pinnacle of spiritual glories. "The strife is o'er, the battle won. Alleluia!"

### Book Notices

**Gray Days and Gold in England and Scotland.** By William Winter. New edition, revised, with illustrations. New York: The Macmillan Company. Price, \$2.50.

We have here a companion to the author's "Shakespeare's England." It contains four chapters relating to Stratford, Arden, and the Avon, though it deals, as a whole, with the British Isles in general—the "gray days of an American wanderer" there, and the "gold of thought and fancy" that he found. Several smaller editions of the book, not illustrated, have appeared from time to time, and have met with such deserved favor that the publishers feel warranted in giving it a richer and more ornate dress.

**The Bible as Literature.** New York: T. Y. Crowell & Co. Price, \$1.50.

Of the score of contributors to this volume we may name Prof. Moulton, of Chicago University, Dr. J. P. Peters, of New York, Prof. Bruce, of Glasgow, and Prof. Batten, of Philadelphia Divinity School. The aim of the several writers is to help the ordinary Bible reader to study its sacred pages as literature; that is, to have regard for the unity of each book and not to read

the Bible as if it were a mere catena of isolated texts and maxims. It is acknowledged on all sides that the present system of dividing its chapters and verses often obscures the literary unity and meaning of whole sections of the Holy Scriptures, and the reader "scarcely realizes that it exhibits the varieties of literary form familiar to him elsewhere—essays, epigrams, sonnets, stories, sermons, songs, philosophical observations and treatises, histories, and legal documents." Dr. Cook, of Yale, contributes an interesting, but all too short, essay on "The Influence of Biblical upon Modern English Literature." Apt poetical and prose extracts are quoted, showing how the Bible has infused itself into the thought and language of the writers. We had hoped to find reference to the great poet of "The Christian Year"—John Keble. No English poetry more thoroughly breathes the language and spirit of Holy Scripture than do Keble's verses. No essay, however brief, which treats of the Bible and modern English poetry is complete, in our estimation, without reference to "The Christian Year" and its author. The following titles of some of the essays will suffice to give an idea of the scope of the work: "Literary Aspects of Genesis," "Law of Moses," "The Poetry of the Psalms," "The Parables," "Luke as an Historian," "The Fourth Gospel," "The Epistles of Paul as Literature."

**The Complete Bachelor; Manners for Men.** New York: D. Appleton & Co. 1896. Price, \$1.25.

This really useful book, in its pretty binding, should arouse the gratitude of all those "incomplete" creatures called bachelors. But, despite all this gratitude which is its due, the book is as provocative of laughter as if it were all a huge joke, which it is not. Why is it that all books about etiquette have a certain lurking comicality in their minute directions for behavior? One finds this even in books on ritual, which are, after all, but the rules of etiquette carried into the higher sphere of religion and its proprieties. For comfort and propriety both kinds of books have their use, but neither of them will make a fool a gentleman, or a man devoid of inward piety a saint. The chapter on the care of clothes, and the many useful hints given regarding the toilet, are well worth the price of the book. The sententious phrases, the mirth-provoking minutiae, and all the rest of it, we leave to be found out by those who purchase the book. They will find it well worth the outlay, and have both pleasure and profit in its perusal, and also "lots of fun."

**The Power of Thought; What it is and what it does.** By John Douglass Sterrett, with an introduction by J. Mark Baldwin. New York: Charles Scribner's Sons. Price, \$1.75.

There is no doubt that the study of pure philosophy is coming once more to the front. We have had theories and speculations in abundance, and on every conceivable subject. It goes without saying, if such speculators had known a little more about the laws and limitations of abstract thinking, we should be saved from much vague and inconsequential theorizing. Mr. Sterrett's book is timely, and, moreover, is couched in such limpid style that even the man of average thought power can easily follow him. It is not simple, however, or commonplace, but as good as the best; in fact, it looks as if the writer is a little ambitious to lead us beyond what is commonly accepted.

**Mere Literature, and Other Essays.** By Woodrow Wilson. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

The mock-meekness of Prof. Wilson's title will not deceive any one who knows his life and work. He makes the term "mere literature" a reproach to the Philistines who use it, ranking them with those "who in Nirvana would speak in likewise of 'mere life.'" Besides the title essay, with its masterly exposition of the charm and power of great literature, there are two other distinctly literary essays—"The Author Himself," and "On an Author's Choice of Company." The remaining five are historical and political in tone, though not less admirable in spirit and expression.



**Hans Brinker; or The Silver Skates.** A Story of Life in Holland. By Mary Mapes Dodge. New Amsterdam edition. Illustrated by Allen B. Duggett. New York: Charles Scribner's Sons. Price, \$2.50.

This old favorite, in its handsome new dress, will win new friends, as well as make more secure the admiration of former readers. The present "New Amsterdam edition," as it is called, is a beautiful one, exquisitely illustrated, and printed on fine heavy paper, with wide margins. One marvels anew that such a vivid, sympathetic portrayal of child-life in Holland could have been the work of one who had not visited the quaint country whose customs she seemed to know so well.

**The Elementary Study of English.** Hints to Teachers. By William J. Rolfe, Litt. D. New York: Harper and Brothers.

"Hints to Teachers," two editions of which have been published in pamphlet form, is expanded in this third edition into a book. It has been revised and enlarged by Dr. Rolfe, and thus made more helpful to teachers of language and history, as well as to those needing assistance in preparing a course of English reading.

**Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII. on English Ordinations.** Addressed to the whole body of Bishops of the Catholic Church. New York: Longmans, Green & Co. Paper. Pp. 48. Price, 35 cts.

Christians everywhere will welcome this prompt and scholarly translation of the Archbishops' Letter, published in such convenient form for study and preservation. The document is one of profound learning and patient mastery of details, and is deserving of careful study by all who would know the merits of this greatest religious controversy of the nineteenth century. As we have already discussed its contents in our editorial columns, we shall simply reiterate here what we said there: that this authorized edition of it ought to be in the hands of every intelligent Churchman, especially every clergyman, side by side with the Pastoral of our own Bishops issued in 1894.

**The New Obedience.** A Plea for Social Submission to Christ. By the Rev. William Bayard Hale. New York: Longmans, Green & Co. Pp. 191. Price, \$1.25.

Readers of Mr. Hale's articles in *The Forum* and other magazines, will be prepared to find in this volume the same clever and striking presentation of facts and theories with which they have grown familiar there. Its contents were given as a course of lectures in St. Paul's church, Boston, last Lent, and must have created something of a sensation amongst those who heard them. The position assumed is that the New Learning of which we are so proud is a failure, has grown empty and frivolous, because it has divorced truth from life. "Truth," he maintains, is not only "to be talked about, but to be practiced; not to be wrought into clever treatises, but to be obeyed." He therefore calls men to a New Obedience to Truth and to Him who is the Truth. He pleads for a restoration of their primitive meaning and force (largely lost in modern life) to the commands of Christ, and the unquestioning submission to them of men, of States, of the Church. His appeal is a strong one, and we are convinced that his contention is, in the main, just, and involves the very life of the Church. While we think that some of its applications are exaggerated, we feel that it ought to be heard and heeded by the Church. To those who are interesting themselves in the social movements and problems of the day, the book will be of absorbing interest.

**Joy; a Fragment.** By Mrs. H. L. Sidney Lear. To which is prefixed a brief memorial of the author. New York: Longmans, Green & Co. Pp. 66. Price, 75 cts.

These are the last words of one who has written much. Throughout the whole English-speaking world Mrs. Lear's religious biographies and devotional books have been widely read. "The Light of the Conscience" and "Days and Years" have helped many thousands in their inner life, not to speak of her other useful works. Their many readers will be deeply interested in the brief sketch of her life by some friendly hand, which is prefixed to this book,

and will be profoundly impressed by these last brave and wholesome words from her pen. The history of this little book shall be told in the author's own pathetic words: "Having written a book about Weariness, I wanted to write one about Joy, a brighter subject, and one I feel from my heart—my Father has given me so much to be thankful for; but illness came on, and I have never been able to go on. These few pages are all that were written." On the octave of last All Saints' Day, after long years of weariness and waiting, her soul took flight into the land of the faithful departed and her body was laid to rest in the cloisters of Salisbury, that most peaceful (and to her dearest) of all spots, near which the best years of her life were spent.

**The Trial and Death of Jesus Christ.** A Devotional History of our Lord's Passion. By James Stalker, D.D. New York: American Tract Society. Pp. 321. Price, \$1.50; illustrated, \$2.

Dr. Stalker's style of writing is so luminous and graceful that he is specially fitted to deal with narrative. He succeeds most fully in placing vividly before his readers, with force and clearness, the events he desires to picture. In the particular instance before us, he shows a fine reserve, believing that while, to use his own words, "the scenes of the Passion ought indeed, to stir the depths of the heart, this purpose is best attained, not by the narrator displaying his own emotions, but, as is shown in the incomparable model of the Gospels, by the faithful exhibition of the facts themselves." This book is a devotional, helpful study of the Passion of our Lord, full of spiritual lessons reverently yet practically developed. We regret that it did not reach us sufficiently early for recommendation for Lenten reading, but its helpfulness is, by no means, to be limited to that season.

**What is Christian Science?** By P. C. Wolcott, B.D. Chicago, New York, and Toronto: Fleming H. Revell Company. Price, 15 cts.

From the earliest days of Christianity the centuries in their onward march have witnessed the rise and fall of heresies, which, under different names and championed by various leaders, have taught practically the same errors. Gnosticism in the first and second centuries, and so-called Christian Science in the nineteenth, have many points in common, and attempt by specious assumptions to teach another Gospel than that preached by the Apostles. The hold this latter heresy has taken upon some minds is only remarkable because many in this generation are like the Athenians of St. Paul's day, always ready to hear and accept some new thing. For such minds Mr. Wolcott has done a good service in his treatise, and has conclusively proved the absolute absurdity of Mrs. Eddy's book, called "Science and Health." In the realm of medicine, Mr. Wolcott has also convicted Mrs. Eddy of enunciating ideas at which a mere school-boy would laugh. Copious extracts are given, which show to what extent it is possible to go in trying to substantiate false premises. One example will suffice: Mrs. Eddy claims that medicines produce their known effects because generations of mankind have attributed such effects to them. Yet, as Mr. Wolcott aptly observes, the effects of strychnine are the same upon a horse or a dog or an unconscious babe as upon a grown man. The value of Christian Science in therapeutics is conceded to the extent that physicians have always claimed that the influence of the mind over the body in sickness is very important. The cheerful, hopeful patient will fight disease much more successfully than the hypochondriac. But this happy frame of mind is a part of our Christian heritage, and if used in a Christ-like spirit is capable of producing as good results as Mrs. Eddy's nostrums, without their accompanying blasphemy and heresy. We heartily commend Mr. Wolcott's book to all Christians, and especially to those who are in danger of falling into the snare of so-called Christian Science.

The beautiful legend of Santa Francesca is sweetly told in verse by Mrs. Spalding, wife of the Bishop of Colorado. It makes a pretty Easter booklet, bound in white paper and

handsomely printed. [Anson D. F. Randolph & Co., New York. For sale at all the Church book stores.]

The Rev. Dr. Andrew Gray, of Somerville, Mass., is doing good service to the Church by the issue of occasional pamphlets on Church principles. His latest is entitled "Episcopacy and the Anglican Church." It is put in the form of questions by a Methodist minister with answers by the author, and is substantially as at first written in actual correspondence; plain, clear, and convincing; an excellent tract for use of the clergy in presenting the claims of episcopacy to sincere inquirers.

## Magazines and Reviews

The notable series of "Lectures on Ecclesiastical History," delivered in Norwich cathedral, and edited by Dean Lefroy, will be published here by Mr. Thomas Whittaker. Each lecturer deals with a separate subject—Dean Farrar on St. Ignatius and St. Polycarp; Canon Merrick on Justin Martyr; Prof. Gwatkin on Eusebius, and Bishop Barry on St. Ambrose, these being among the fifteen contributors to the volume.

A study of "The New Administration at Washington," by Albert Shaw, appears in the April *Review of Reviews*. Dr. Shaw draws an interesting comparison between the American and British administrative systems, pointing out the distinction between "ministry" and "cabinet" in theory and practice. Two of the briefer articles discuss the question of direct employment of labor vs. the contract system on municipal works. President Thwing, of the Western Reserve University at Cleveland, writes "How to Choose a College." His article deals with the practical questions likely to present themselves to students about to select a college home for four years, or to the parents of such students.

## Opinions of the Press

*The Church Times.*

THE ARBITRATION TREATY.—For all useful purposes, the Arbitration Treaty between Great Britain and the United States has been destroyed. The amendments accepted by the Senate have reduced its value to that of waste paper. Enough to wreck it was the amendment providing that, without the consent of a two-thirds majority of the Senate, no question should be submitted to arbitration. The difficulty of getting such a majority would obviously reduce the number of such questions to *nil*, or something very much like it. It is difficult to understand the action of the Senate, but jealousy of the power of the President and the Chamber, and a strong anti-English bias, appear to have something to do with it. It is much to be regretted that any part of the United States government should be unwilling to enter into any binding relations with this country, but it has to be accepted as a fact. As one of the Powers in the world we are not greatly loved. It is one of the penalties of greatness to be disliked.

*The Congregationalist*

FEEDERS OF CRIME.—Education is necessary to citizenship, but without moral safeguards it may make citizens more dangerous. The recent annual report of the Society for the Prevention of Cruelty to Children says that child criminals are increasing in New York, and that they are largely of ignorant, foreign-born parentage. But they have learned to read, and they eagerly seize the penny newspapers, whose pages are filled with accounts of crime and immorality and pictures of criminals. These are held up before the reader as heroes, and their exploits are described in the most attractive style to make them readable. President Gerry regards the cheap newspaper as far more damaging in its influence than the dime novel. He says: "Criminal news costs almost nothing to purchase. It is the enemy of the human race, and especially of the poor and ignorant." And the most vicious editions of these papers, with the worst and most abundant pictorial illustrations, are those issued for Sunday reading.

## The Household

### "Christus Resurrexit"

BY MARTHA A. KIDDER

Thou, Lord, didst come to suffer pain and die;  
From sin's dark thrall to set Thy children free.  
O death, where is thy sting? thy victory,  
O grave? Behold redemption draweth nigh!  
"Lift up your hearts!" O ye, who weep and sigh,  
In loving adoration bow the knee!  
Before His presence, sin and sorrow flee!  
His ear is open to His children's cry.  
Arise, my soul, thy Saviour lives again!  
His love accepts the tribute of thy praise.  
That thorn-crowned Head, those pierced hands and  
feet  
Were torn for thee; for thee was borne the pain  
That won the victory; then gladly raise  
An Easter hymn, thy risen Lord to greet!

### Easter Waits

BY HARRIET CUSHMAN WILKIE

IT had been an eventful day for Ralph Thorne. The evening before he had arrived in St. Augustine, too tired from the long journey by rail to do more than seek his bed, and at once sink into a deep, dreamless slumber. But by daybreak he was awake, and pacing the narrow sea wall. And in the long happy hours that followed he thoroughly explored the old city, seeking to discover traces of the past but scorning all evidences of modern times. And as he slowly walked through the narrow streets his thoughts were busy with visions of the glorious past; the past that is dead yet has been called to a second life in the fascinating pages of "Old St. Augustine." And now night had come, robed in the silver light of the paschal moon. Those unfortunates who have not revelled in the enchantment of a Southern moon, know but half of the beauty and witchery produced by her magic beams. Under the low Southern sky, in the soft warm air, the moon shines as she never shines in the cold, unsympathetic north.

Ralph was exhausted by the excitement and exertion of the day, and seated himself in the tiny balcony hanging low over the narrow street. Through an opening between the houses could be discerned the soft greenery of the Plaza, and beyond its waning treetops rose the quaint belfry of the old cathedral.\* The bells were ringing in their own peculiar fashion, a call to vespers. And how strangely they rang, not together in harmonious accord, but each one jangling by itself. Surely no four bells in the world ever produced greater discord than these that have hung so long in their high niches. As the bells ceased their clatter, another sound broke the evening quiet, the sound of soft voices, mingling with the liquid tones of violin and guitar. Through the winding paths of the Plaza, now lost in the shadow of a low, wide branching cedar, or hidden behind a clump of swaying palmettoes, now plainly visible in an open, moon-lighted space, appeared a band of white-robed youths, singing as they marched. Ralph listened intently. The melody was familiar yet strange. The syllables merged into one another, producing a harmony of peculiar sweetness, yet evading recognition. As he strove to resolve the musical melody into words, the singers approached and paused beneath the balcony. And now he recognized a song he had but that very evening read in his well-beloved history of the old city:

\* Before the fire of 1887, that destroyed the old cathedral. It was subsequently rebuilt and enlarged.

"Ended the day of sadness,  
Grief gives place to singing,—  
We come with joy and gladness  
Our gifts to Mary bringing."

Each youth was robed in surplice and stole; many carried small flat baskets of braided palmetto, while others softly trummed stringed instruments.

As the last notes died away the leader stepped forward, raised his basket, saying: "Brother, in the name of the Virgin we ask thy gift."

"Who are you?" asked Ralph in return.

"We are Easter Waits," answered the spokesman, in mild surprise.

"I have only just arrived in St. Augustine, and, well, we never have waits at home," apologized Ralph.

"No waits at Christmas nor at Easter!" exclaimed the leader. "Of what pleasure art thou deprived. But wilt thou not join us in these hymns."

"That I will gladly," answered Ralph, forgetting both fatigue and sleepiness. In a moment he was in the street and robed like the other waits, and was lifting his voice in the old Minorcan hymn.

Up and down the narrow streets the band slowly marched, pausing beneath windows or balconies or before lattices, singing again and again the well-beloved hymns, and receiving gifts of dainty pastry or sweetmeats, of fragrant flower or luscious fruit, with now and then a small coin. Everything had changed in a marvelous way since Ralph had explored these same streets in the morning. The towering hotels and smart shops, the pretentious villas and obtrusive boarding-houses had vanished, and with the modern structures had also vanished the grand army of tourists that so recently blockaded the way. Tiny coquina houses with balconies overhanging the street were now no longer rare. Their low roofs rose on either side and their stuccoed walls showed blue or pink, saffron or purple, red or white in the bright moonlight. High walls of the same coquina (shell-stone) also stuccoed, jealously shut in the fragrant gardens and naught but the scent of rose or jessamine or the waving fronds of a palm hinted to the passer of the wealth of beauty that was beyond his sight.

This evening the whole city seemed to be in the street. Scores of maidens in white gowns, with bright faces and brighter eyes, but half hidden by the coquettish mantilla,

Awarded  
Highest Honors—World's Fair,  
Gold Medal, Midwinter Fair.

·DR·  
**PRICE'S**  
CREAM  
**BAKING**  
**POWDER**

A Pure Grape Cream of Tartar Powder.  
40 YEARS THE STANDARD.

accompanied by their chaperones, were going to or returning from Mass. For this was Easter Eve, and all good Catholics, having obtained absolution for the sins of the past year, were preparing to enter with clear consciences the new one that begins on the morrow. Soldiers in gay uniforms, before unknown to Ralph's wondering eyes, sauntered slowly along with the crowd, or stood idly at the street corners. Innumerable priests and nuns were passing from cathedral to monastery, from chapel to convent, their black robes making a sombre shadow in the moving throng. So numerous were the priests and soldiers that half the male citizens seemed to belong to those two orders. But however dense the crowd, at the first appearance of the waits, it separated into two lines, giving the singers free passage. The men and maids joined in the strain as the waits passed; and those who could not sing, and they were very few indeed, listened reverently.

When the band had returned to the Plaza, after having encircled the city, that seemed to Ralph to have shrunken since morning to less than one-fourth its size, the waits moved towards the fort, still singing as they marched along the bay. To-night the drawbridge was not raised, and, unchallenged by sentry, they passed under the portal and entered the court. Soldiers and priests were issuing from casements or passing down the broad inclined plane that led from the ram-

ARMSTRONG & McKELVY } Pittsburgh.  
BEYMER-BAUMAN } Pittsburgh.  
DAVIS-CHAMBERS } Pittsburgh.  
FAHNESTOCK } Pittsburgh.  
ANCHOR } Cincinnati.  
ECKSTEIN } Cincinnati.  
ATLANTIC }  
BRADLEY } New York.  
BROOKLYN }  
JEWETT }  
ULSTER }  
UNION }  
SOUTHERN } Chicago.  
SHIPMAN }  
COLLIER }  
MISSOURI } St. Louis.  
RED SEAL }  
SOUTHERN }  
JOHN T. LEWIS & BROS CO } Philadelphia.  
MORLEY } Cleveland.  
SALEM } Salem, Mass.  
CORNELL } Buffalo.  
KENTUCKY } Louisville.

**P**RACTICAL painters everywhere use and recommend Pure White Lead (see list of brands which are genuine) and Pure Linseed Oil because they make not only the cheapest but by far the best paint. In fact you cannot afford to use anything else.

**FREE** By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 1 Broadway, New York.

# ANNOUNCEMENT.

To be published May 1.



## VINDICATION OF ANGLICAN ORDERS.

By the Rev. ARTHUR LOWNDES, D.D.

This learned work, in preparation for the past three months, is now ready for the press. Part I. Historical Review. Part II. The Liturgical Review. 8vo, cloth, 300 pages. Price, \$2.00 net. Advance orders will be received at \$1.50 per copy. Complete prospectus on application.

## A SAINT OF THE SOUTHERN CHURCH.

Memoir of Nicholas Hamner Cobbs, First Bishop of the diocese of Alabama. By the Rev. Greenough White, A.M. 12mo, cloth. Price, 75 cents net. *In Press.*

"Simply invaluable."

## THE AMERICAN AND ANGLICAN

### PULPIT LIBRARY.

Sermons, Outlines, Illustrations for the Sundays and Holy Days of the year. Original and Selected. Six volumes. Superbly bound, 555 pages, 4to. "It is a storehouse of treasures."

*SPECIAL TERMS: Price, \$15.00. Three Dollars Cash, balance in monthly payments of \$2.00. Vol. 6 will be ready and delivered with the final payment. First five volumes delivered at once.*

Further particulars on application.



## JAMES POTT & CO.,

Publishers,

Fourth Avenue & 22d Street, New York.

# EVERY CHURCHMAN

SHOULD POSSESS A COPY OF THE

Proper Lessons for the Sundays and Holy Days throughout the Year

As set forth by the General Convention.

This contains in full those portions of Holy Scripture appointed by the Church, in General Convention, to be read at Morning and Evening Prayer. Most useful to the clergy, especially in Missionary work, and to the laity for use either in church or at home.

Nicely printed in Long Primer type. Size, 5 3/4 x 3 3/4 inches.

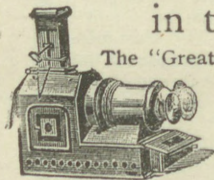
1460 CLOTH, red edge.....	\$ 75
1462 FRENCH MOROCCO, gilt edge.....	1 10
1465 PERSIAN CALF, gilt edge.....	1 50
1463 ALSATIAN, red under gold edge.....	2 00
1464 TURKEY MOROCCO, red under gold edge.....	2 75

May be obtained from any Bookseller, or will be sent free by mail upon receipt of price.

## E. & J. B. YOUNG & CO.,

Cooper Union, Fourth Avenue, New York.

# The Stereopticon in the Church.



The "Great Teacher" taught by pictures. The eye-gate is the readiest way to the mind. The Stereopticon will bring people into the church.

Special Lanterns and Slides for all purposes sold and loaned on easy terms. Send for free literature.

## RILEY BROTHERS,

Bradford, Eng. 16 Beckman St., New York.

The largest Stereopticon outfit in the world.

BRANCHES—BOSTON: 26 Bromfield St. CHICAGO: 17 1/2 La Salle St. KANSAS CITY (Mo.): 515 East 14th St. MINN-APOLIS: 23 Washington Ave. So. CHATTANOOGA: 708 Market.

## CHURCH AND CHANCEL FURNITURE OF ALL KINDS.

PHENIX M'FG CO., -:- Eau Claire, Wis.

One of the brightest, most interesting numbers of the LADIES' HOME JOURNAL yet issued, is now on all news stands

Ten cents

parts. The little chapel seemed to be the centre of an excited interest. Still singing, the waits followed the crowd and entered. Before the altar stood several priests, and before them, strongly guarded by the encircling soldiery, stood two men. Emaciated, white-haired, bent and half-blinded by the sudden change from the darkness of the dungeon to the brilliance of the candle-lighted chapel, stood the two prisoners.

The waits stationed themselves behind the soldiers, still singing:

"Ended the day of sadness,  
Grief gives place to singing—  
We come with joy and gladness  
Our gifts to Mary bringing."

As the sacred name of the Virgin sounded on the air, priest and soldier, citizen and wait, devoutly bowed the head and made the sign of the Cross. All performed the act of reverence save the two prisoners.

Ralph could now see their faces, and was impressed by the purity, courage, and dignity of their expression. Each appeared incapable of crime. There was no trace of vice or passion in either countenance. Wondering, he turned to a companion. "These are no criminals," he whispered, "why are they brought to judgment?"

"Hush!" returned the boy in a tone of horror, "hush! they are heretics!"

"Heretics! yea, heretics!" cried the leader of the waits, crossing himself; "they deny the efficacy of the holy Mass and refuse to pray to the Virgin. Let them die for their blasphemy."

"Let them die!" cried the waits in chorus.

"Let them die!" echoed citizens and soldiers.

"Yea, let them die, and their blood be upon their own heads," responded the priests.

As Ralph gazed on the noble faces of the prisoners his heart was moved by a profound pity. Here were two inoffensive men condemned to death simply because their religious belief was not in accord with that of their neighbors. Rather than sin against their conscience they accepted death. Now, for the first time, Ralph realized the full force of the words he had so thoughtlessly sung—words far removed from his own religious training and principle. Remorse for his own conduct, mingled with sympathy for the innocent captives, bowed his spirit. Moved by an irresistible power, he pressed forward crying: "They must not, they shall not die!"

"And who art thou who takest upon thyself to interfere with the decree of the Church!" cried the Jesuit at the altar in a tone that made Ralph tremble.

"I am but a boy, I know," he answered, with pale face and throbbing heart, "but if no man will try to save these prisoners, I must try alone."

"They have blasphemed. The penalty of the law is death, and must be paid. Art thou willing to suffer in their stead, that they may go free?" mocked the priest.

Ralph hesitated. He was so young and so strong! Life looked so bright and so precious. Could he give up all his hopes and ambitions? He gazed at the prisoners, and again pity and indignation surged through his soul. He was truly sorry for their fate and full of hatred of the blind intolerance that demanded their death; but was he willing to lay down his own life that they might live? Could he make the sacrifice! His heart seemed to cease beating. He struggled to speak, but his tongue refused to obey his will.

# HOUGHTON, MIFFLIN & CO.'S NEW BOOKS.

## The Open Mystery

A READING OF THE MOSAIC STORY. By Mrs. A. D. T. WHITNEY, author of "Faith Gartney's Girlhood," "Patience Strong's Outings," "The Gayworthys," etc. 16mo, \$1.25.

In this book Mrs. Whitney seeks to interpret the Pentateuch so as to enlist livelier and profounder interest in the Mosaic story. Back of the simple narrative she finds deep and helpful suggestions for our daily life and stimulus to our wiser thought.

## The Day of His Youth

A NOVEL. By ALICE BROWN, author of "Meadow Grass," "By Oak and Thorn," etc. 16mo, \$1.00.

A very readable story, showing in the most interesting way how a boy bred in the solitude of the woods develops into a noble manhood through the strong influence of love, through the suffering produced by treachery in love, and by unselfish devotion to humanity.

Sold by booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., Boston.

# Church Book Department

## Fleming H. Revell Company

An examination of our assortment of Bibles, Prayer Books, Hymnals, Altar Books, Confirmation Manuals, Books of Private Devotion, Catechism, Miscellaneous Sunday School Supplies, and General Theological Works, will be convincing, both as regards selection and price. An exceptionally choice selection of Easter Goods.

63 Washington Street, Chicago.

## IRON CROSS PUBLICATIONS.

Book of Prayer for all Churchmen.....	Cloth, 10c.; card, 5c.
Catechism, 1st Catechism.....	5c.
Catechism of Chief Thing.....	5c.
Catechism of Means of Grace.....	5c.
Catechism Apostles and Evangelist.....	5c.
Way of the Cross. Illustrated.....	15c.
Thoughts for Every Day in Lent.....	5c.
Churchman's Instructor.....	3c.

Cards, Certificates, etc.

IRON CROSS, 45 Joy St., Boston, Mass.

## THE FITZROY PICTURES.

Large colored cartoons for churches, missions and schoolrooms. Address,

FITZROY, 45 Joy St., Boston, Mass.

## CHURCH ORGANS

Hook & Hastings Co. Boston, Mass.

"My son!" said the Jesuit, in deep, solemn tones; "my son!"—

"My son! Ralph! my son, waken! How imprudent to fall asleep in such an exposed place. Come into the house to go to bed."

"Those men! Oh! mother, where am I?" gasped Ralph.

"In the hammock on the balcony," said Mrs. Thorne, smoothing his hair. "Why are you so distressed? Have you had a bad dream?"

"A dream! Is it all a dream?" sighed Ralph, rising and entering the house. "I am sorry those waits were not real fellows. But oh! that last! Could I have yielded up my life?"

Often afterward that question came back to Ralph's mind, demanding an answer, and in thinking on the subject he came nearer to appreciation of the Sacrifice of Him who died and lay down in the grave that sinful men might live eternally. And as the fullness of that supreme sacrifice became better understood, love and admiring awe filled Ralph's heart and soul. The devotion of a life seemed but a small return for the sacrifice of such a Life; and with the enthusiasm of his nature, Ralph enlisted, a loyal soldier, in the army of the King of kings.

In his heart he sings the old song of the Easter Waits, changed in but one word:

"Ended the days of sadness,  
Grief gives place to singing,—  
We come with joy and gladness  
Our gifts to Jesus bringing."

### On Easter Day

"Christ being raised from the dead, dieth no more; Death hath no more dominion over Him."

BY MARGARET DOORIS

Let joy, beyond the Christmas mirth,  
Ring far and wide through all the earth,  
Let sadness pass away;  
Of Christ the King, hosannahs sing,  
On Easter Day.

Go, tell it with triumphant breath,  
That He hath conquered sin and death,  
The sting hath passed away,  
And round the tomb fair flowers bloom,  
On Easter Day.

Rejoice! rejoice! no more to die,  
Christ intercedes for us on high.

He is the Life—the Way,  
Through Him, blest hope! "Heaven's gate stands ope."

On Easter Day.

London, Ohio.

### Doctor Preston

BY ANNIE L. HANNAH

(All Rights Reserved.)

CHAPTER XII.

THE gray dawn of the mild March morning had begun to break before Oliver Preston sought his bed after parting from Margaret at Miss Hester's door. The knowledge which had come to him on the hills had been but confirmed and strengthened during that evening, and the conviction that he must see as little of her as possible returned with redoubled force. Not that he regretted the revelation; untold wealth could not have tempted him to part with this bitter-sweet experience. To love such a woman as Margaret Lea he felt to be only less an honor than to be loved by her; and it should be, God helping him, but an incentive to nobler living. If the time ever came when he could ask her to be his wife and she returned his love, his life should prove his gratitude to the Giver of all good gifts. If that time never came, or if when it did, she told him that she could not care

for him, he would still be thankful for having known and loved her.

That the girl did not love him he was quite certain; she would never have looked up into his face with those frank, honest eyes if she had been conscious of the slightest approach to any such feeling as he entertained for her. Oliver was no coxcomb; on the contrary, his lofty opinion of womanhood made him humble and modest to an unusual degree, but he could not but see that Margaret trusted and respected him, and, had there been no obstacle in the way, he would have left no stone unturned to win her. Though he felt himself unworthy of her (in which I do not agree with him), he was conscious that he had laid at her feet all that his life held or ever would hold of homage and devotion, to do with as she would, and it was the distrust of his own powers of self-control which warned him to keep as much as possible, without attracting attention, away from her. Could he, he asked himself, as he sat beside his hearth on that wild night, show her less veneration than his heart prompted him to express? Could he keep such constant watch over his eyes and tongue that their secret should not escape him? More than once that evening, when she had turned to him unexpectedly, or lifted her glance for an instant to his face, she might, had she been less unconscious, have surprised his secret in his eyes. Yes, he must see as little of her as possible till he could in honor strive to win her love and teach her, if might be, the lesson he would have her learn.

And so that night as he parted from her in Miss Hester's hall, though his whole soul was crying out within him to tell her all that was in his heart; to let her know that all that was best and noblest in him was hers, he simply held her hand for an instant in his, with a pressure hardly warmer than his usual cordial, hearty grasp, and forced himself to return with cool friendliness the glance of her eyes as she stood looking up at him. She had enveloped herself in a mackintosh and tied a lace scarf over her head, but an umbrella being out of the question in such a gale, her face and hair were

## A Little Sufferer

Face, Hands, and Arms Covered With Scrofulous Humors--How a Cure Was Effected, and the Humor Driven Out.

"When five years old my little boy had scrofula on his face, hands, and arms. It was worst on his chin, although the sores on his cheeks and hands were very bad. It appeared in the form of red pimples, which would fester, break open and run, and then scab over. After disappearing they would break out again. My wife's mother had had scrofula and the only medicine which had helped her was Hood's Sarsaparilla. We decided to give it to our boy, and we noted an improvement in his case very soon. After giving him four bottles of Hood's Sarsaparilla the humor had all been driven out of his blood and it has never returned." WILLIAM BARTZ, 416 South Williams St., South Bend, Ind.

## Hood's Sarsaparilla

Is the best—in fact, the One True Blood Purifier Sold by all druggists; price, \$1; six for \$5.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

### SPENCERIAN PENS

WRITE WELL    WEAR LONG  
ONCE TRIED    ALWAYS USED

Samples sent on receipt of  
return postage — 2 cents.



ESTABLISHED 1860

## MAGEE RANGES and HEATERS

HAVE NO EQUAL  
MAGEE RANGE CO., 32-38 Union Street, Boston.

## Artistic Originality

### in Dress

SOLD ONLY BY

The Singer  
Manuf'g  
Company

OFFICES IN  
EVERY CITY  
IN THE WORLD

THE correct construction of a costume according to one's own ideas can best be accomplished at home by one's self. The most convenient stitching mechanism for the purpose is the **Singer Automatic**, making the single-thread chain-stitch. Its simplicity of parts, easy operation, and the excellence of its work, specially commend its use to the *dilettante* dressmaker desiring to express her artistic perceptions in the most appropriate form.

Having all the advantages claimed for other "automatic" sewing-machines, the **Silent Singer** has many points of preference that can easily be demonstrated by comparison. Of **faultless construction and finish**, it is absolutely the lightest-running, the simplest and most compact. It is more easily threaded, and its parts are better protected from dust. The broad treadle better

### Promotes the Health and Comfort

of the operator, because it is lower and the position of the feet can be changed at will. These points are worthy careful consideration by those of delicate health or unaccustomed to continuous use of a sewing machine.

wet with the rain. She had brushed away the drops as they entered the house, but the pretty hair lay in damp moist rings over the white forehead, and her eyes and cheeks were glowing with the excitement of the struggle with the storm.

"In my professional capacity I order you at once to take off your wet shoes, Miss Lea," Oliver had said, laughing down at her as they stood together beneath the lamp, the light from which fell directly upon her upturned face, "though I do not believe," he added, "that you could take cold if you tried. However, it is not well for even one in your magnificent health to tamper with this particular danger, so please go at once."

"And leave you standing here, and Aunt Hester's front door unlocked all night?"

"Ah! I had not thought of that. Well, you shall not have to hint twice for me to go, Miss Lea. Good night." And with a laughing shake of his head, he opened the door and vanished in the darkness and storm.

And now, as he sat there by his fast dying fire, the picture of the glowing, girlish face, with its clustering curls of soft dark hair, came up before him again as another picture had on that night after their first meeting, and again he murmured, as he had whispered then, "Poor little enemy! poor, unconscious little enemy!" But the half-tremulous smile with which the words had been spoken died suddenly away a moment later, and Oliver Preston's head went down upon his hands with something like a groan. As the night blew itself out, and the dull gray dawn began to break he rose up, and laying all of his burden that was too heavy for him at the feet of Him who has promised to bear our griefs and carry our sorrows, he laid him down and slept.

It was still raining when Oliver came down to his breakfast a few hours later, and when she found that he was planning to ride as usual Martha begged him to take the carriage.

"Why, you'll catch your death, Master Oliver dear, that you will!" she exclaimed. And though he only laughed at her at first, when he found that she was really anxious, he explained that it would be almost impossible to take the carriage where he was going that morning.

"The roads will be under water in many places up the valley, and doubtless there will be new streams to ford which Prince and I could manage alone where the carriage would hinder us sadly. I have only one call to make up there to-day, and if it will make you any more comfortable I will come home before going over to the Mills, and change my clothes and take the carriage. You have a cup of hot coffee ready for me," he added, knowing that she was never so happy as when watching him eat. "What, not satisfied yet! Surely, Martha, you know that I never take cold?"

"It isn't that, Master Oliver (Martha would fall into this boyish form of address when worried or excited), it's the river that frightens me. Mis' Cathcart up on the mounting was telling me the other day of a freshet that came with just such a rain as this with the snow thick on the hills, some years ago; and I'm real bothered about your going," wistfully.

"I'm sorry, Martha," Oliver said gently; "but you would not have poor old Mrs. Grimm wanting me for twenty-four hours while I sat at home and watched for a freshet, would you?"

"No, surely, my lamb, but you will be careful, my boy, won't you?"

Poor old Martha! Oliver knew well that in all the world he was the thing most precious to her, and when half an hour later she followed him to the door, and as he stood pulling on his gloves, turned up the collar of his riding jacket, and examined carefully the heavy legged boots to see if they were properly oiled, he regarded her with a smile half tender, half amused, and then as he was about to leave the house he turned, and with a sudden impulse stooped and kissed the anxious old face, little thinking how precious, in a few short hours, would be the memory of this simple little act to the loving, loyal heart.

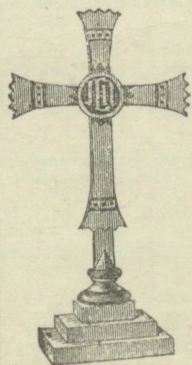
Oliver was detained much longer at the little cottage up on the hills than he had planned or expected to be. His patient, a nervous old woman, had been so wrought upon by the storm that she was in a state of excitement bordering on frenzy, and her granddaughter was at her wit's end to know what to do with her, and overjoyed when the Doctor appeared. The poor old creature was sure that her house was going to be washed away, and only after careful explanation and frequent re-iteration was he able to persuade her to the contrary.

"Why, Mrs. Grimm," he said, "you are as safe up here as a bird in its nest; I only wish that every body else had as good a chance as you of escaping a wetting. Your wood is going to be in the shed where it is now when the storm is over, but somebody's wood pile came floating down the river as I passed over the bridge just now; and even the poor bridges will stand a poor chance if the ice in the river above the falls comes down. So do not think any more about being in danger, but tell me how you make that delicious cake you gave me a slice of the other day. I am so fond of cake and I want my housekeeper to try making one."

The old woman was all interest in a moment, and immediately launched forth into an elaborate description of the construction of this particular dainty; for her baking was her strong point, and she was proud beyond words at Oliver's request.

But her terms were about as clear to his masculine mind as so much Greek would have been to Dame Grimm herself, and when he found himself in a hopeless maze of cups and teaspoons, pinches of this, and specks of that, he resorted to pencil and paper and set down the minute directions carefully for Martha's benefit. Then his object, the quieting of the perturbed brain, being accomplished, and the old woman in a condition to be influenced by the drops which he had prepared for her, Oliver gave her granddaughter written directions as to her care, and prepared to leave.

"Now see here, Doctor Preston," the pa-



## Altar Crosses, Vases and Desks.

WE have an entire new series of designs arranged so as to be used together, either as a single memorial or each piece individually marked. Send for illustrated Hand Book on altar furniture.

PRICES have been made with reference to the times.

Correspondence Solicited for EASTER memorials.

**NOVELLO, EWER & CO'S**  
**Service List No. 3**  
 May, 1897.  
 Edited By....  
**MALLINSON RANDALL,**  
 ORGANIST AND CHOIRMASTER, ST. ANDREW'S CHURCH, NEW YORK.  
*These Lists are issued monthly and will be sent post free on receipt of application.*  
 EDITOR'S NOTE.  
 These lists are intended to be an aid to the Clergy, Organists, and Choirmasters in making up their Service Papers. The Compositions selected are all within the scope of an average choir. Great care has been taken that the music is strictly suitable for the season for which it is selected.  
**Novello, Ewer & Co.,**  
 21 East 17th St., - New York.

## Revell's New Books.

**FORETOKENS OF IMMORTALITY.** Studies "for the hour when the immortal hope burns low in the heart." By NEWELL DWIGHT HILLIS. 12mo, decorated boards, gilt top, boxed, 75c.  
 Contents—Part I. Foregleams of Immortality. Part II. Immortality and Life's Withheld Completions. III. Christ and Immortality.

**A MAN'S VALUE TO SOCIETY.** Studies in Self-Culture and Character. Fourth Edition. By NEWELL DWIGHT HILLIS. 12 mo, cloth, \$1.25.

"A storehouse of teaching for practical and spiritual life, set in unrivalled splendor of illustration and rhetoric, and always wrought into solid arches of logical reasoning."—*Interior.*

### LETTERS FROM ARMENIA

By Dr. J. RENDEL HARRIS and HELEN B. HARRIS. With illustrations and Map. 12mo, cloth, \$1.25.

"The direct testimony of onlookers, as they were, is often convincing where the words of those who share in such experiences may be regarded as overdrawn. We should be glad to see this book in every family, and those who are interested in the situation of Turkey will be sure to find it of great value."—*Independent.*

### CHRISTIAN LIFE IN GERMANY

By Rev. E. F. WILLIAMS, D.D. 12mo, cloth, gilt top, \$1.50.

"It is a careful and scientific presentation of facts, based upon thoughtful observation upon the field. It gives us a general survey; then the intellectual training; the moral and religious life; the social and industrial movements; several chapters on missionary work, etc. Each chapter is carefully developed, and when one lays down the book he feels he really knows the religious and social condition of the great empire."—*Standard.*

## Fleming H. Revell Company,

PUBLISHERS,  
 Chicago. New York. Toronto.

**COX SONS & VINING,**  
 70 Fifth Avenue, New York.  
 CASSOCKS, SURPLICES, STOLAS,  
 CHOIR VESTMENTS,  
 EMBROIDERIES AND FABRICS.  
 SUCCESSORS TO  
**COX SONS, BUCKLEY & CO.**

**CHURCH FURNITURE,**  
 Stained Glass Fabrics, Etc.  
**R. Geissler,** 124 Clinton Place (W. 8th St.) NEW YORK.

## Altar Crosses, Vases and Desks.

WE have an entire new series of designs arranged so as to be used together, either as a single memorial or each piece individually marked. Send for illustrated Hand Book on altar furniture.

PRICES have been made with reference to the times.

Correspondence Solicited for EASTER memorials.

**J. & R. LAMB.**  
 59 Carmine St., New York

tient said as he stood for a moment at the bedside, "you see that you come early in the morning; I was worried to death fearing you wouldn't come to-day."

"You need never fear again that any storm will keep me from you when you need me; you know that I am used to all sorts of weather."

"Well, you ain't used to being washed away by a freshet, are you?" she demanded in a tone quite in accord with her name.

"Why, no," laughed Oliver, "I can't say that I am."

"Well, then, you needn't wonder I was anxious with all the world turning to water like it is. What should I do in my state of health if you couldn't come to me, I should like to know?"

Oliver laughed again at this very unselfish interest in his welfare, and assuring her that he would come early in the morning, went away.

But he did not come the next morning, and old Mrs. Grimm watched for him in vain that, and many other mornings.

The river had risen very perceptibly during the hour that Oliver had been on the hills, and though in the valley it only spread out into a great rushing tide, it bore evidences of having wrought havoc higher up where its limits were more circumscribed. That it had been through somebody's barnyard was evident, and Oliver began to feel a little anxious for Crafton, though perhaps without much cause, and set Prince at a quick gallop down the hills, keeping him going till he neared the river, and the road became too deep with mud, the water rising more than once to the horse's knees.

"Never mind, old fellow," said Oliver soothingly, patting the neck which arched gracefully as the horse picked his steps daintily through the muddy water, "we'll be home soon now and you shall have a fine rubbing down and a good long rest. "Once over the bridge the road will be better."

The bridge was just below a sharp bend in the river, and getting to it was no easy matter, for the water had risen beyond it on each side, hiding the banks and necessitating great care in its approach. More than once the horse lost his footing and was obliged to swim, but after repeated efforts, and gentle encouragement by his master, his feet found the first plank. But then when Oliver thought the trouble practically over, the animal stopped suddenly, and stood trembling in every limb, refusing to cross the boards, close beneath which the water raced, a dark, repellant tide.

"Go on, Prince," his master urged, perplexed at his evident fear; "surely it cannot be the roaring of the water you object to, you who have stood quietly before the mills ought not to mind that. Come, over with you!" and at the sharp prick, as the spur pressed more firmly than he was at all accustomed to, the horse yielded and sprang out upon the bridge. Poor Prince! he had done what he could, but in vain. He could not tell of that strange, grinding sound which his acute ear had caught above the dash and roar of the water, but hardly had the centre of the bridge been reached, when round the curve, hurling itself with frightful power against the already weakened piers, came a tremendous mass of ice, wrenching the frail structure like a straw from its foundations and sweeping the horse and its rider off into the foaming, tumbling current to struggle to the surface among debris of every kind. It seemed to Oliver

## Just Published! Eighteen New Copyright Editions of the Genuine "Oxford" Teachers' Bibles



With New Helps, Maps, and 124 Full-Page Plates. *The Best Biblical Compilation of the age, and the most modern of all Teachers' Bibles, placing the Student, Preacher, and Teacher in possession of recent discoveries in Bible Lands.*

"The Living Church," Chicago, Ill., November 21st, 1896, says:

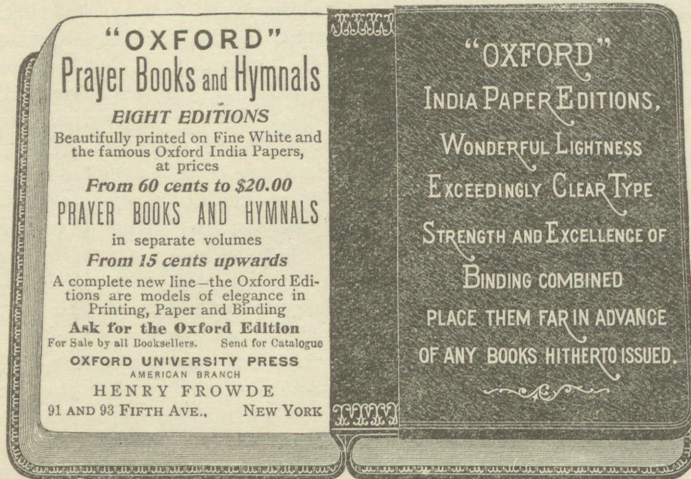
"Without doubt, the best edition of the Bible yet published for Students, Teachers, and Clergymen. The reference columns are exceedingly valuable, containing some of the best results of the Revised Version. The famous Oxford India Paper is used, giving the greatest degree of clearness and durability in the smallest possible space. The printing is very clear and readable, even in the smaller type."

Rev. Samuel Hart, D.D., says, September 25th, 1896:

"I hardly know how to express my satisfaction that the results of learned exploration and study are so promptly and readily put at the disposal of the readers of the Bible."

The Churchman, New York, March 6th, 1897, says:

"This is a book of which it can be truly said that no student of the Bible can afford to be without it, and the publishers have placed us under not a little debt to them for the valuable material they have gathered in so small and handy a compass. One cannot fail to marvel at the amount of learning that is brought within so narrow a compass, and at so reasonable a price is placed within the reach of every eager student."



FOR SALE BY ALL BOOKSELLERS.

SEND FOR CATALOGUE.

OXFORD UNIVERSITY PRESS,

American Branch: HENRY FROWDE, 91 and 93 Fifth Avenue, New York,

## THREE GREAT ROUTES

.... TO ....

## CALIFORNIA

The "Sunset Route"

The renowned and popular Winter Route via New Orleans to Los Angeles and San Francisco.

The "Ogden Route"

(Central Pacific R. R.) The oldest, shortest, and only route operating through Daily Dining Car Service between the East and California.

The "Shasta Route"

Noted for its grand and sublime scenery. Via Portland to San Francisco; passing in full view of Mt. Shasta, the last grand towering landmark of the Sierras.



ROUND TRIP TICKETS

to principal Pacific Coast points that read going via any of the Southern Pacific Company's

THREE ROUTES,

## SUNSET, OGDEN or SHASTA

and returning via the same or either of the others, are on sale at all important railway stations in the United States and Canada.

For information regarding Routes and Tickets, and the many famous California Pleasure Resorts, call upon or address

E. HAWLEY,

Asst. Gen. Traffic Manager,  
349 Broadway, N. Y. CITY.

T. H. GOODMAN,

General Passenger Agent,  
SAN FRANCISCO, CAL.

S. F. B. MORSE,

General Passenger Agent,  
NEW ORLEANS, LA.

W. G. NEIMYER,

General Western Agent,  
238 Clark st., CHICAGO, ILL.

Preston that he lived over all the years of his life during those few seconds before his head rose above the water. He caught at a floating rail, as he came to the top, and gazed for an instant about him, to get his bearings before striking out for the bank, and to discover, if he could, his faithful house. Prince was already far down the river, swimming, Oliver thought, and with a sigh of relief he was about to push for the nearest land, which he discovered to be a tiny island in mid-stream, when, before he had taken a single stroke, he received from some floating object a terrific blow upon his temple, zigzag lights flashed before his eyes, then all was darkness.

(To be continued.)

**Valuable Parishioners**

PARISHIONERS may be divided into two classes. One class is composed of the faithful people, who are a help and an ornament in the Church, and whose praise is in the hearts and on the lips of all who know them. They are a precious comfort to the rector and the mainstay of the parish. They are always in their places during divine service, unless hindered by some necessity, ready ever with aid and sympathy and appreciativeness, and invariably to be depended upon to support every noble undertaking. In them we have the valuable parishioners.

The other class consists of those, who, though their names are on the roll of communicants, are of no real account to their parish. Indeed, the parish is scarcely theirs except in a most remote sense. Nothing pertaining to the Church arouses their interest. At the best they are spectators, and not very inspiring ones either. They do not know what is going on and they do not care, and nobody expects them to do anything.

When parochial schemes and possibilities are canvassed they—their purses, co-operation, and even their good wishes—are left out of the calculations, just as though the individuals themselves were not in the land of the living. They are never counted upon for any good word or work. If they were only zeros, the case would not be so distressing, but they are a dead weight upon the parish, and by their example hinder the glorious work of saving souls and blessing the world. Let us not characterize them, except to say that they are not valuable parishioners.

Everybody can be a valuable parishioner if he will. It does not require that he be rich, or a person of elegant leisure. All that is necessary is for him to do what is easily within his power.

Valuable parishioners are the faithful and devoted Christians of the congregation. Their godly lives are a blessing to the parish. People who are true to Christ commend the Church. They are the best and strongest sort of argument for the existence of God, the Gospel of Christ, and for the American Church. Adversaries may attack our arguments, but they cannot controvert a noble life. Every earnest Christian is a valuable parishioner.

Church-going is one instance of the helpfulness of valuable parishioners. Although they attend divine service in order to worship Almighty God, and hear His word, and receive His grace, their devotion is blessed as a ministry to others in cheering the rector's heart, in giving a wholesome example to others, and in aiding the Church to ap-

# THE PRUDENTIAL

Issues Life Insurance Policies for CHILDREN, WOMEN, and MEN

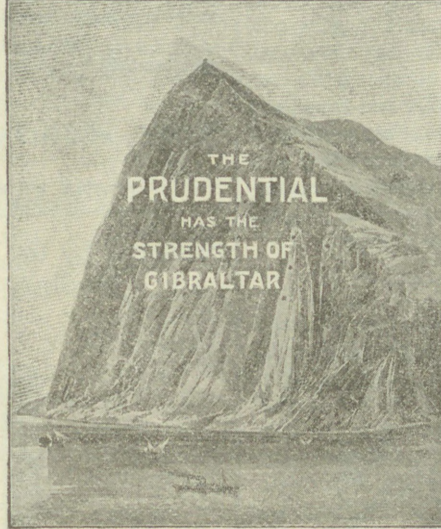
Ages, 1 to 70—\$15 to \$50,000

Under

## PROFIT-SHARING POLICIES

Premiums payable Weekly, Quarterly, Half-Yearly, Yearly.

...HAS...  
Life  
Insurance  
in force  
**\$320,453,483**  
under  
nearly  
**2,500,000**  
policies



...HAS...  
Assets,  
**\$19,541,827**  
Income,  
**\$14,158,445**  
Surplus,  
**\$4,034,116**  
Claims Paid,  
over  
**\$26,000,000**

**FIVE YEARS' STEADY SWEEP ONWARD.**

	Dec. 31—1891.	Dec. 31—1896.	Increase in 5 Years
Assets . . . . .	\$6,889,674	\$19,541,827	\$12,652,153
Surplus . . . . .	1,449,057	4,034,116	2,585,059
Income . . . . .	6,703,631	14,158,445	7,454,813
Insurance in force . . . .	157,560,342	320,453,483	162,893,141
Interest Earnings . . . .	290,348	825,801	535,452

**\$1,260 of Assets for Every \$1,000 of Liabilities.**

**THE PRUDENTIAL INSURANCE COMPANY OF AMERICA**  
 JOHN F. DRYDEN, President. Home Office: Newark, N. J.

## \$1000 IN GOLD

will be paid in prizes for the best answers to examination papers containing 150 questions about things we all want to know. No acquaintance with the classics or higher mathematics is required for this competition, a bright school-boy or a clear-headed business man can do as well as a college professor, but these prizes can be won only by people who use

### THE CENTURY DICTIONARY and CYCLOPEDIA

The award committee will consist of college professors, whose names will be announced later.

You can obtain immediate possession of this great work in cash, the balance in small monthly payments, and (with diligence) win one of the prizes. (First Prize \$500.)

500,000 Definitions.  
150,000 Encyclopedic Articles.  
300,000 Quotations.  
8,000 Engravings.  
10 Superb Volumes.  
The World's Greatest Reference Work  
An International Authority.

# For \$5 Only

If you desire a descriptive pamphlet of the work, or details of the competition, address

**THE CENTURY CO. (Dept. E. K.), New York.**

pear worthy of herself before the community. They love the courts of the Lord's House, and the negligence and indifference of others is not countenanced by them. To attend the services is one of the first Christian duties; it is also a powerful means of helping a parish. They who can do nothing more than this are of large worth.

A valuable parishioner will not stand aloft from the parochial activities. Guilds and Sunday school, and perhaps other spheres, offer opportunities for serving God and the Church, and the people who assist in at least one of these, are of great account. Everyone might undertake at least one task for the Church, though it be nothing more than to attend a guild meeting.

Parishioners who are worth having will speak of the Church. It is bad manners, and a lack of charity, to obtrude one's convictions in the social circle, and especially should we beware of introducing matters of a religious controversy. But occasions will often arise when the most sensitive propriety will allow, and even command us, to stand up for the Church.—*Parish Record*.

THE climate of Palestine is very varied, a circumstance due to the great diversity of level, which embraces a range of 10,500 feet, extending, as it does, from the summit of Mount Herson to the surface of the Dead Sea. The consequence of this is, that among the plants and animals which it contains, there are representatives of the flora and fauna of every other region of the globe, from the arctic to the tropic. The plants of Northern Europe flourish on the Lebanon; those of Central Europe, at the level of Jerusalem and Carmel; and those of the West Indies, on the plain of Jerico, near the Jordan. While as for the animals, some of them represent denizens of Alpine districts, and others, the fauna of the plains of India and the rivers of Africa, thus supplying a natural symbolism that would appeal more or less intelligently to men of every nation. As climate has much to do with health in the case of most men and women, the above data will enable future intending settlers to select the one most congenial to their ailments.—*The Sanitarium*.

IN speaking of "company manners," *The Church Review* has a good story of Dr. Lloyd, an Oxford don of the early tractarian days, afterwards Bishop of Oxford. He was one of the last of the dignitaries of that period who wore a wig. An undergraduate seeking an interview with him was ushered into his rooms to await his return from the classroom. When Dr. Lloyd came in, unconscious of the presence of a spectator, the first thing he did was to fling his wig into a corner and execute a few dancing steps before he noticed the astonished student. Then he came to a sudden stop and explained to the young man that as he was of full habit, the wig and enforced position in the lecture room were intolerable, and when he was released his sensations were too many for him.

FROM UTAH: "I shall always feel a debt of gratitude to THE LIVING CHURCH for its influence on my life and for what it has done for me and others."

FROM BROOKLYN.—"THE LIVING CHURCH, which I have taken for 17 years, I consider not only the ablest, but the cheapest Church-paper."

## Nelson's New Series of Teachers' Bibles

NEW ILLUSTRATIONS  
NEW HELPS

NEW CONCORDANCE  
NEW MAPS

These Teachers' Bibles contain new Bible Helps, entitled "THE ILLUSTRATED BIBLE TREASURY," written by Leading Scholars in America and Great Britain.

### UPWARD OF 350 ILLUSTRATIONS

of Ancient Monuments, Scenes in Bible Lands, Animals, Plants, Antiquities, Coins, etc., are distributed through the text of the Helps.

"To the contents of 'The Treasury' the very first scholars of England and America have contributed. Thirty-eight men, the specialists of Biblical learning, have been employed in this work. It was said of Socrates that he brought philosophy down to the market-price, and the haunts of men. The Teachers' Bible puts into a brief compass all the learning of Biblical interpreters, and places its results in the hands of the people. We pronounce this edition of the Bible not only a magnificent tribute to the worth and permanence of the great Book as a piece of inspired literature, but also a convenient, most concise, complete, and beautiful storehouse of Scriptural knowledge and study."—*The Churchman*.

"... We know of no one book that gives so much reliable information about the Book of books as this."—*Living Church*.

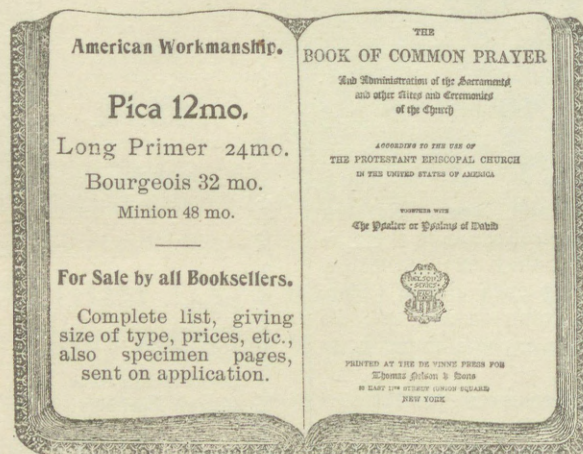


Now Ready.

NEW AND SUPERB AMERICAN  
EDITIONS OF THE BOOK OF

## COMMON PRAYER AND HYMNAL

Produced by the highest skill of American type-setting, presswork, and binding, which has now attained a degree of excellence unexcelled.



### COMMENTS OF THE CHURCH PRESS.

CHURCHMAN: "It would be in vain to look to the University Presses of England for anything more perfect in the way of type-casting, type-setting, and printing. In our opinion, the workmanship of these volumes challenges comparison with it, if it does not actually excel, that of similar books printed anywhere else in the world."

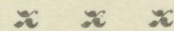
CHURCH STANDARD: "Equal to the best of foreign manufacture."

CHURCH BELLS: "With its special cast of clear-faced letter, its excellent typography, and black, even presswork, we never examined an edition of the Prayer Book and Hymnal as near to absolute perfection. It would seem as if it could never be superseded."

For Sale by all Booksellers. Write for a Complete List, giving Sizes of Type, Prices, etc.

THOMAS NELSON & SONS, Publishers.

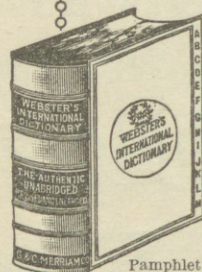
33 EAST 17th STREET (UNION SQUARE).



NEW YORK.

## Webster's International Dictionary

The One Great Standard Authority,  
So writes Hon. D. J. Brewer,  
Justice U. S. Supreme Court.



Pamphlet free.

IT IS A THOROUGH REVISION OF THE UNABRIDGED,  
The purpose of which has been not display nor the provision of material for boastful and showy advertisement, but the due, judicious, scholarly, thorough perfecting of a work which in all the stages of its growth has obtained in an equal degree the favor and confidence of scholars and of the general public.

IT IS THE BEST FOR PRACTICAL PURPOSES, BECAUSE  
Words are easily found \*\*\* Pronunciation is easily ascertained,  
Meanings are easily learned \*\* The growth of words easily traced,  
and because excellence of quality rather than superfluity of quantity characterizes its every department. \*\*\* GET THE BEST.

G. & C. Merriam Co., Publishers,  
Springfield, Mass., U. S. A.

## LUETKE'S ART WORKS AND CHURCH FURNISHINGS

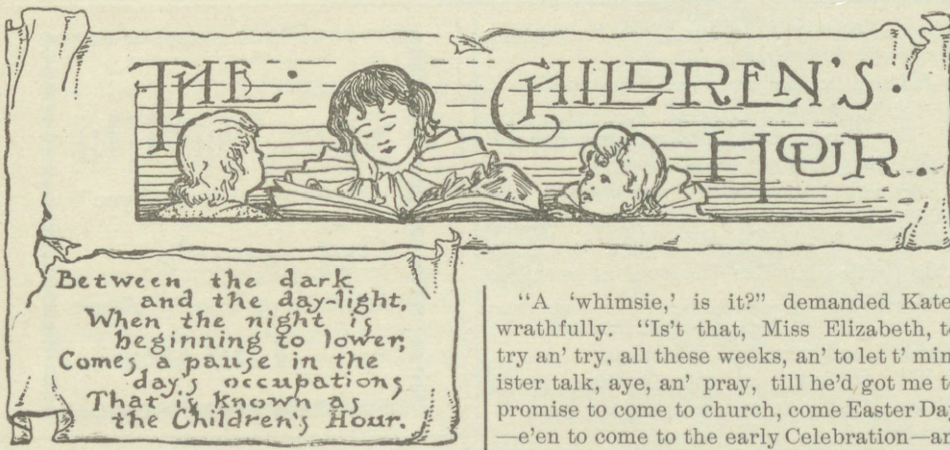
In - Metal, - Wood, - Stone, - Marble, - Glass, - Etc.

41 University Place,



New York City.





**Elizabeth's Easter Sacrifice**

ELIZABETH drummed on the window and stared at a little beggar who was passing.

"Oh, dear," she murmured. "She could do it—but here's me! There isn't the least bit of a chance to make sac'fices, for little child'en who have things, the way I do. Lent hasn't been nice—not one smidge—'cause there wasn't one single thing to give up. Mamma wouldn't let me wear bad clothes; an' she said I'd be sick if I didn't eat enough, an' they all would be scared into little pieces if I slept in the barn, on the straw, 'stead o' in my bed. 'Tisn't any use to give up candy, or butter, or anything, even if I like it 'most to death, 'cause there's so many other things that it makes right up! 'An' day after to-morrow's Easter!"

There was a sigh, and a tear rolled straight down each side of Elizabeth's nose.

"Mamma," she asked, with a shake in her voice, while the tip of her nose was flattened against the window, "may I go to play with Kate Bain's baby?"

"There?" said Mrs. Ellis, doubtfully. "To-day?"

"Yes, mamma; and don't say 'there' that way! I heard Aunt Hardinge scolding you for letting me go, an' she called Kate 'dreadful.' But she isn't, 'cause she don't do things any badder than to cry all the time; an' sometimes she does hug Charlie tighter'n I sh'd judge was just good for him—'cause he sort o' whispers a little cry. I must go, mamma, if you let me, 'cause I'm 'sturbed in my mind."

"How will Charlie help you?" Mrs. Ellis asked, curiously.

"I—I—h—ate G—g—good Friday!" sobbed her daughter. "An' C—harlie m—makes m—me think o' Jesus—be—be—fore He h—had t—t—to die. C—can't I go, p—please?"

"A little while, then, dear."

The little beggar was out of sight when Elizabeth reached the street, and she walked soberly along. Just as she reached Kate Bain's she stopped short.

"An' right on top o' all the rest o' the good things, Brother Gerald's coming to-morrow night, an' I can go to early service with him, just 's if he hadn't ever been gone. Oh-ee!"

She executed a little dance of delight on Kate's doorstep, and the next minute was kissing the palms of Charlie's rose-leaf hands.

She thought Kate shut the kitchen door rather hard, and that her eyes appeared more red than usual before Grannie mumbled, as she knocked the ashes from her little black pipe:

"Never mind, Kate, dearie; it's a whimsie he's got to-day .

"A 'whimsie,' is it?" demanded Kate, wrathfully. "Is't that, Miss Elizabeth, to try an' try, all these weeks, an' to let t' minister talk, aye, an' pray, till he'd got me to promise to come to church, come Easter Day—e'en to come to the early Celebration—an' he tell't me, to know the Lord had forgiven my sins—at's made me sore heartache these many days? Ah me! ah me! it was too comfortin'. I might a knowed the minister deceived hisself, an' that the Lord 'ud have naught to do with such as me! An' now He's showed it, for sure; for 'Liza Turner give her word to stay with Grannie an' the boy—an' to-day she's flung it in my face, an' she won't come, on'y to gibe at me for being 'goody.' Me! An' nobody else is there, an' Grannie like to burn the house with sparks from her pipe, if I leave her an' Charlie alone. Ah me! ah me! it's all a mistake about Him bein' lovin' and forgivin'—an' it's no use at all to try to please Him! He's showed 'at He wouldn't have none o' me.

She dropped on her knees beside Charlie's cradle, and, with her apron over her head, rocked to and fro in such grief as Elizabeth had never seen.

Grannie muttered something meant for comfort, and Elizabeth's eyes grew wide with sorrowful sympathy. She still felt "sturbed in her mind," but without a word she put the baby in his mother's lap, and walked slowly home.

And there was Uncle Henry, Kate's "minister" talking to Mrs. Ellis.

Elizabeth could not help hearing what he said—and he spoke of Kate Bain.

"It was such a beautiful hope," he told his sister, "to think at last poor Kate was willing to come to Him—I felt Lent had indeed been a feast, not a fast—and now, she firmly believes the Master refuses to receive her,

**True Bearings**

Perfect bearings are of vital importance in your bicycle. Waverley bearings are true, and remain true. A new and simple principle. Dust proof, too.



**\$100**

'97 Waverleys are built for those who desire the finest product of mechanical skill, regardless of cost.

For those who want a good bicycle at a low price, we continue making '96 Waverleys, improved and perfected—\$60.

Catalogue free.

INDIANA BICYCLE CO., Indianapolis, Ind.

because He lets Eliza Turner fail her. There seems to be no one else to ask, either."

Elizabeth heard mamma go away, and pretty soon Uncle Henry kneeled down on the floor by the piano, a long, long time, before he, too, left the room.

A knot, which would not let her swallow, came into Elizabeth's throat. She crept among the cushions of the big brown couch, and lay quietly there till the maid came in to light the lamps.

She took so long that night with her "thinking over" prayers, after the usual petitions had been offered, that Mrs. Ellis touched her softly, fearing she had fallen asleep.

"I don't want to hear a story to-night, please, mamma," Elizabeth said, wearily.

And early on Easter Even, a quiet little figure led Mrs. Ellis upstairs, and into the farther corner of the bath room, "to talk secrets."

"I think I'd better," Elizabeth said, when they came out; "if your willing. I think Grannie and Charlie both like me. Could I go down there now?"

But at night when Brother Gerald stood on the steps, and put both arms round the "little sister," the face raised to his in loving welcome was grave indeed, and some

*Granula*

**A nutritious and digestive food, ready cooked.**

Prepared from the best selected white winter wheat, grown in the famous Genesee (N. Y.) Valley. Specially adapted to the needs of invalids and children. Originated by Dr. James C. Jackson, founder of the Jackson Sanatorium.

**GRANULA** is a health food *par excellence*. Manufactured exclusively and sold under a registered trade mark by

**OUR HOME GRANULA CO.,** Dansville, N. Y.  
Pamphlet free. Trial box prepaid 25c.

**A WORD TO MOTHERS**

Condensed milk is well known as food in the whole civilized world; it is a substitute for fresh cows' milk, which cannot always be had, and cannot be kept in a suitable condition for a long time. When the now deceased Gail Borden, a man of rare talent and, at the same time, of practical American intelligence, more than 40 years ago, and after many experiments, placed his valuable preparation at the disposal of his astonished contemporaries, he, like all other benefactors of mankind, had to fight against ignorance and ill-will. The fact that he was able to convince the world in a comparatively short time of the excellence of his invention, so that it is to-day known to every child on earth, can only astonish those who are either unable to estimate the value of condensed milk, or who do not want to acknowledge the same on account of their ill-will or ignorance.

**EVERY-DAY EXCURSIONS.**

To all parts of the world can be arranged for any day in the year, for one or more persons, upon application to any principal ticket agent of the Chicago, Milwaukee & St. Paul railway. Itineraries carefully prepared for excursions to California, China, Japan, and Sitka, Alaska. Tickets furnished for the complete journey. It is not necessary to wait for any so-called "Personally Conducted Excursions." In these days of progressive enlightenment, with the English language spoken in every land under the sun, one does not need to depend upon the services of guides for sight-seeing, but can go it alone or in small family parties, with great comfort and security, and at one's own convenience. Write C. N. Souther, Ticket Agent, 95 Adams street, Chicago.

**DEAFNESS & HEAD NOISES CURED.**  
Our INVISIBLE TUBE Ears help when all else fails, as glasses help eyes. NO PAIN. Whispers heard.  
Send to F. Hiscox Co., 855 B'way, N. Y., for Book and Proofs **FREE**

**TO SAVE YOUR DIGESTION**  
Use "Garland" Stoves and Ranges.



# KINGSFORD'S SILVER GLOSS STARCH

Unsurpassed for fine Linens, Muslins and Laces.

It pays to do your *Shopping by Mail* with "The Quickest Mail Order House in the World."

## Laundered Shirt Waists

like illustration made of fast colored Lawns and Percalines—in light and dark colorings—with detachable collar and cuffs of same material.

\$1.00 Postage 9 cents.



In ordering state bust measurement and size collar wanted, and if selections are made from samples, make second choice, as patterns are being constantly closed out and replaced by others.

**Walking Skirts** All-wool Black Storm Serge. cut after the newest Rouff model—percaline lined and velveteen bound—the product of our own famous workrooms, and equal in every respect to the sort usually retailed at \$5.00 and \$6.00. If you'll figure the cost of material, findings and the making you'll realize the exceptional opportunity—\$3.95 each. In sending for samples address Mail Order Dept.

**CARSON PIRIE SCOTT & CO.**  
CHICAGO, U. S. A.

## JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD. THE MOST PERFECT OF PENS.



**HOME STUDY FOR BUSINESS** We teach Book-keeping, Business Forms, Penmanship, Com'l Law, Letter Writing, Arithmetic, Short-hand, etc. thoroughly by MAIL at your own HOME. Success guaranteed every earnest student. We give a useful, Money-Making Education which leads to a good paying position. A ten years' success. Highly endorsed. It will pay you. Try it. Catalog free. BRYANT & STRATTON, Trial lesson 10c. 93 College Bldg., Buffalo, N. Y.

## Two Ideal European Tours,

sailing June 5th and July 3rd. Scotland, England, Belgium, and France, \$260, with Germany and Switzerland, \$70 extra; also Italy, \$100. For full information, address Rev. and Mrs. Edwin W. Husted, Meriden, Conn.

## EUROPE, HOLY LAND. \$465.

All expenses. Sailing Aug. 25. 63 days. Itineraries of Edwin Jones, 462 Putnam av., Brooklyn, N. Y.

For Choicest New Flowers, Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to **JOHN LEWIS CHILDS, Floral Park, New York.**

tears were near to falling when he bent his head and whispered:

"Ready for early service, Elizabeth?"

"No!" she said.

"What! not going with me, dear heart?"

Elizabeth's voice was not steady:

"I've got to make a sac'fice, Gerald," she whispered. "It—it's a 'willing sac'fice,' truly. You see, I think Jesus didn't really like to die—but He—He loved us 'nough to be willing!"

Then she looked after her brother as he nodded, and went into the house.

"It's so sweet to tell Brother Gerald things, 'cause he understands, always," she murmured.

There was not a cloud to mar the early morning when the chimes in the tower of St. Peter's rang out at half-past five on Easter Day. Inside the church, on window ledge, and prayer desk, and lecturn, were lilies, and masses of bloom round the font, and in the great brass vases on the re-table. And during the whole service the fragrance of roses floated like incense about the worshipers, who heard the Benediction, and the last notes of the Recessional growing fainter and far away.

Gerald waited for Uncle Henry, and they came down the aisle together. Just before they reached the door, from a seat in the edge of the blue and crimson light from the rose window, a woman rose from her knees and turned to pass out. They saw Kate Bain's sad eyes with a strange look of peace in them, and she smiled as she gave the old sweet salutation:

"The Lord is risen, sir!"

"He is risen indeed!" the rector's reverent voice answered.

Perhaps Uncle Henry had some suspicion how Kate came to be there, for he led Gerald around by the back street, past Kate's little cream-colored house.

At its gate stood a figure in a white dress and a black velvet wrap. In one hand a white rose nodded above its single leaf, on a tall stem. The other hand Elizabeth slipped into Brother Gerald's.

"I stayed," she said, in reply to the question in Uncle Henry's face. "I knew about it, an' I kept 'membering some way about 'lovers an' neighbors standing looking on,' an' I thought prob'ly she'd feel bad. She gave me this," holding up the swaying rose.

"How do you s'pose she knew I'm not fond of lilies? So mamma said I might. I went over yesterday. First, she didn't want to let me, an' said Jesus didn't want her. Course I knew better'n that, so I just 'splained how I hadn't any had chance, not a teenty one, in Lent to d'ny myself, an' I told her it was pretty good o' God to find a 'special sac'fice for me at the last minute, an' 'cause He does love her, you know. An' then," with a squeeze of Gerald's hand, "then—we talked—an' I guess—mebbe—we know 'bout Jesus better'n we did—now!"—*The Church Evangelist.*

THE editor of *The Hospital*, replying to Dr. Mitchell's riddle of Pain, "to which earth can give no answer," says: "So far from agreeing with Dr. Weir Mitchell that pain has no purpose in the world, we affirm that one of the most obvious of all the facts connected with pain is its definite and incalculable value, as an indicator, a corrector, an educational force, alike in the physical, the mental, and the moral spheres."

FOR HOARSENESS, COUGHS, ASTHMA, AND BRONCHIAL TROUBLES, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

When you buy  
**Sarsaparilla**  
Ask for the best and you'll  
**Get Ayer's.**  
Ask for Ayer's and you'll get  
**The Best.**



Important  
**Ladies' Silk Dress Skirt**  
Offering.  
of Lyons Bro-  
caded Gros  
Grain Silk, 4  
yards wide, taffeta lined inter-  
lined, velvet bound—cut after  
French models; perfect hanging  
at 4.75  
of very fine  
quality Moire  
Velour Silk—  
latest French mod-  
el, 4 yards wide,  
lined & interlined  
—perfect hanging.  
at 5.75  
at 1.75  
Special—Figured  
brocaded Mohair or  
fancy Mixture suit-  
ing, cut in newest  
fashion, lined, 4  
yards wide. When ordering, state waist measure and  
full length. Waist sizes 22 to 34. Lengths up to 44 inches.

**SPRING CATALOGUE NOW  
SUMMER CATALOGUE READY**  
SENT FREE ON REQUEST.  
Send in Your Name for a Copy Now.

## Fishing FOR YOUR TRADE IN AMATEUR PHOTOGRAPHY.



Developing and Printing for Amateurs a Specialty  
Kodaks Reloaded—Photo Supplies.  
Albums for Unmounted and Squeegee Prints.  
CAMERA AND KODAK EXCHANGE.  
**Boston Photo Finishing Co.,**  
126 State Street,  
CHICAGO.

For Rest and Luxury.  
Baths, elec-  
tricity, etc.  
**PENNOYER  
SANITARIUM,**  
Specially attractive in  
Winter.  
For illustrated book address,  
N.F. PENNOYER, M. D., Mgr.  
Chicago office, 70 State-st. Tuesdays 1.30 to 4.

**Enameline** THE MODERN  
STOVE  
POLISH

**A Love Letter**

He hurried up to the office as soon as he entered the hotel, and without waiting to register, inquired eagerly:

"Any letters for me?"

The clerk sorted out a package with a negligent attention that comes with practice, then flipped one—a very small one—on the counter. The traveling man took it with a curious smile. He smiled more as he read it. Then, oblivious of the other travelers who jostled him, he laid it gently against his lips and actually kissed it. A loud laugh startled him.

"Now, look here, old fellow," said a loud voice, "that won't do, you know. Too spoony for anything."

Said the traveling man, "The letter is from my best girl."

The admission was so unexpected that they said no more until they had eaten a good dinner, and were seated together in a chum's room. Then they began to badger him.

"It's no use, you have got to read it to us," said one of them. "We want to know all about your best girl."

"So you shall," said the one addressed, with great coolness. "I'll give you the letter, and you can read it for yourselves."

"I guess not," said one who had been the loudest in demanding it; "we like to chaff a little, but we hope we are gentlemen."

"But I insist upon it," was the answer, "there is nothing to be ashamed of, except the spelling; that's a little shaky, I'll admit; but she won't care in the least. Read it, Hardy, and judge for yourself."

Thus urged, Hardy took the letter shamefacedly enough and read it. First he laughed, then swallowed suspiciously, and as he finished, threw it upon the table again and rubbed the back of his hand against his eyes, as if troubled with dimness of vision.

"Pshaw! if I had a love letter like that,"—and then was silent.

"Fair play!" cried one of the others with an uneasy laugh.

"I'll read it to you, boys," said their friend, "and I think that you'll agree with me that it's a model love letter."

"'Mi oween dear papa,

"'I sa mi Prairs every nite and wen I kiss your Pieshure I ask God to bless you. good bi Papa yure best gurl.'"—*Canada Presbyterian.*

**He Knew How**

A BABY beaver was caught and given to a gentleman as a pet. Beavers, as you know, build dams in which they can make their houses. But here was this poor baby living in a house where there was no possibility of his having the kind of home that he would love to have. One day when the little beaver was in the kitchen, a leaky pail was put on the floor. The moment the baby beaver saw the water running in a little stream across the floor he ran out in the yard, and appeared in a minute with a chip. The gentleman who owned the beaver was called to see him. The chip was placed in such a way as to stop the water, and the beaver hurried out and came in with another bit of wood, and then some mud. Orders were given that the beaver was not to be disturbed, but allowed to work out his plan; and in four weeks he had built a solid dam around the pail in which was the water.—*The Outlook.*

**Educational**

**CONNECTICUT**

**Ingleside. A School for Girls.**

New Milford, Litchfield Co., Ct.  
Fall term opened Tuesday, October 6th, 1896.  
Mrs. WM. D. BLACK, Patroness



**Woodside Seminary.**  
City advantages for culture and study.  
Experienced teachers.  
MISS SARA J. SMITH, Prin.,  
Hartford Conn.

**ILLINOIS**

**Waterman Hall, Scyamore, Ill.**

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.  
Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition \$300 per school year. Address the Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

**St. Alban's Academy.**

Knoxville, Ill.  
A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.  
A. H. NOYES, Headmaster

**St. Mary's, Knoxville, Illinois.**

Now in its Twenty-Ninth Year.  
Prominent families in every Western State, during a quarter of a century, have been patrons of this "SCHOOL FOR GIRLS and COLLEGE FOR YOUNG WOMEN." Students are received at any time when there is a vacancy. Escort furnished from Chicago without charge. Address, The Rev. C. W. LEFFINGWELL, D.D., Rector.

**MASSACHUSETTS**

**The Sauveur Summer School**

of Languages, at Amherst College, Mass. 22d Session—July 5th to August 13th. For programme, address Miss F. M. HENSHAW, Amherst, Mass. For particulars and circulars of L. Sauveur's Works, address DR. L. SAUVEUR, 4613 Ellis Ave., Chicago, Ill.

**NEW YORK—STATE**

**St. Gabriel's School, Peekskill, N.Y.**

A Boarding School for Girls.  
Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson River. Prepares for College. Twenty-fifth year began Sept. 23, 1896. Address, THE SISTER-IN-CHARGE.

**SHORTHAND BY MAIL. FREE COURSE.**

Kerst's School, Corning, N.Y.

**Ossining School for Girls.**

New York, Sing-Sing-on-the-Hudson.  
Prepares for college. Advanced courses in Art and Music. Albert Ross Parsons, Musical Director. One hour from New York. 30th year begins Sept. 22d.  
MISS C. C. FULLER, Principal.

**NEW YORK CITY**

**St. Mary's School, New York.**

Boarding and Day School for Girls. Collegiate, Preparatory and primary classes. College preparation. Special courses. Address SISTER SUPERIOR, 6 and 8 East 46th Street, New York.

**The General Theological Seminary**

Chelsea Square, New York.  
The Academical Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A. M. The students live in the buildings. Furnished room, with board, coal, gas, and care of room, \$225 per annum, payable semi-annually in advance.  
SPECIAL STUDENTS admitted, and a GRADUATE course for graduates of Theological Seminaries.  
The requirements for admission and other particulars can be had from  
The Very Rev. E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean

**PENNSYLVANIA**

**Ivy House.**

A home with private instruction for six students preparing for entrance examinations to Bryn Mawr College. Certificate admits to Vassar. For circulars, apply to Miss MARY E. STEVENS, 59 High St., Germantown, Philadelphia.

**A Thorough French and English Home School for 20 girls.**

In charge of Mme. H. Clerc and Miss M. L. Pecke. Address, 4313 Walnut St. Philadelphia, Pa.

**WISCONSIN**

**Kemper Hall, Kenosha, Wis.**

A school for girls, under the care of the Sisters of St. Mary. The twenty-seventh year began September 21, 1896. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; General Lucius Fairchild, Madison, Wis.; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address, THE SISTER SUPERIOR

**Educational**

**WISCONSIN—Continued**

**Cathedral Choir School,**

Fond du Lac, Wisconsin.  
New term opens Jan. 8th, 1897. \$125 for boys having good voices. New illustrated catalogue on application.  
THE REV. CHAS. E. TAYLOR, S.T.B., Warden.

**St. John's Military Academy,**

of Delafield.  
For catalogues and all information address  
Rev. S. T. SMYTHE, Pres.,  
Delafield, Waukesha Co., Wis.

**ST. AGNES' GUILD,**

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottes, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.  
Address, Rev. WM. B. HAMILTON, RECTOR,  
1406 Monroe St., Chicago

**J. M. ONDERDONK,**

ECCLIASTICAL EMBROIDERIES  
AND CHURCH FURNISHINGS

106 and 108 E. 23rd Street, New York.

**GEO. E. ANDROVETTE & CO.,**

**STAINED GLASS,**

27-29 So. Clinton St., Chicago, Ill.

**MENEELY BELL CO.,**

CLINTON H. MENEELY, General Manager.

Troy, N. Y., and New York City.

Manufacture a Superior Quality of Bells.

**BELLS**

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



**Buckeye Bell Foundry**  
E. W. Vanduzen Co. Cincinnati, Ohio.  
Best Pure Cop- Church Bells & Chimes.  
per and Tin  
Highest Grade, Pure Tone Westminster  
Bells. Founders of Largest Bell in America.

**The Living Church**

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago

\$2.00 a Year, if Paid in Advance

After 60 days, \$2.50.

(TO THE CLERGY, \$1.50).

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 233 Washington st. In Baltimore, at E. Allen Lyceet's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., W. H. Morrison's Son, 1326 F. st., N. W.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

REMITTANCES.—Should be by check, postal, or express order. Currency is sent at senders' risk.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 10 shillings.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to the inch), without specified position. Notices of Deaths free. Marriage Notices, one dollar, Obituary Notices, Resolutions, Appeals and similar matter, three cents a word, prepaid.

Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

A ten-cent lamp with the right chimney gives more light and less smell than a \$100 lamp with a wrong chimney.

What is the right chimney?

What lamp have you got?

We'll send you an Index; free.

Geo A Macbeth Co

Pittsburgh Pa



**FULL of HEALTH**

Every ingredient in Hires Rootbeer is health giving. The blood is improved, the nerves soothed, the stomach benefited by this delicious beverage.

**HIRES**  
Rootbeer


Quenches the thirst, tickles the palate; full of snap, sparkle and effervescence. A temperance drink for everybody.

Made only by The Charles E. Hires Co., Philadelphia. A package makes five gallons.

**Burlington**  
**Route**

**BEST LINE**  
**CHICAGO AND ST LOUIS**  
TO  
**ST PAUL**  
AND  
**MINNEAPOLIS**

You must know



That the best line from Chicago to Cripple Creek, Colo., and all points shown in the

**C & A**

accompanying map is the Chicago & Alton R. R.  
Write or call to-day, for lowest rates and full particulars. R. Somerville, General Agent Passenger Department, 101 Adams Street, Marquette Building, Chicago, Illinois.

**Household Hints**

"I am so 'chilly, I think I must have taken cold," is a remark often heard. Take one tablespoonful of ginger, place it in a bowl, and pour on a generous half pint of boiling water, leaving it to steep a few moments; then pour off a glass of the clear tea, sweeten well, and drink it hot. The chilly feeling, in its early stages, will most always disappear, and with it a threatened cold.

"My throat is sore," announces a cold in another form, and one that should always have immediate attention. A good gargle, easily prepared, to be used once a half hour, is one cup of sage tea (pressed sage can be gotten at the drug store, if you haven't it fresh), one teaspoon of honey, or sugar, one-half teaspoonful of borax. This has the advantage of being a pleasant gargle to use, and is efficacious in most instances. A stronger solution for a more obstinate throat is one teaspoon of tannin and one teaspoon of borax dissolved in a glass of water.

A sore throat bathed with camphor at night, and tied about with a warm flannel, will often be much better in the morning. A simple gargle is made of salt and water—a teaspoonful of salt to a glass of water. This touches cankered throats quickly.

A more serious sore throat is one often called a quinsy sore throat—that is, one which if not taken in time will produce quinsy. This distressing disease is worth a strong effort to prevent. The patient is apparently well one hour, and commences to swallow a lump in the throat the next. The lump increases with rapidity. In other words, the tonsils swell and partially fill the throat. The gargle which is an almost sure cure for this very painful trouble is a peppery combination, liable to draw tears to the eyes, but prevents days of acute suffering. Mix one-half cup of vinegar, one tablespoonful of salt, one tablespoonful of drained honey, and a good shake of cayenne pepper, together, and let them boil up, then add one-half pint of strong sage tea. This remedy, used every ten or fifteen minutes, when the throat is filling rapidly, will often give entire relief in a few hours. It may be used at longer intervals as the throat grows more comfortable.

Another more serious, if not more painful, form of sore throat is laryngitis. In this case the trouble lies further down in the throat—below the tonsils—and is consequently harder to reach. The inflammation of the membrane at this point makes swallowing and breathing both difficult. The time "before the doctor comes" in this case should be as short as possible, but even a short time seems long under some circumstances, and the doctor may be at a distance. In the time of waiting relief may be given to the patient by a simple remedy. Fill a large bowl full of hot water. Place over it a tin funnel inverted, so the large end entirely covers the bowl and water. Steam will rise from the small end of the funnel. Let the patient place his mouth over the small end of the funnel, letting the steam pass as nearly directly down his throat as possible. The degree of heat that can be borne by the sick throat is considerable. The same amount of heat is in danger of scalding the well roof of the mouth. Each person has to test the degree of heat he can stand for himself, beginning with not very hot water, and increasing the heat till he has reached his limit. The hot steam makes its way down the throat and allays inflammation, bringing a degree of comfort with it.—*Christian Work.*

**AN EXCELLENT TONIC,**  
**HORSFORD'S ACID PHOSPHATE**

Dr. H. E. LINDSAY, Whitewater, Wis., says: "I have prescribed it with excellent results in dyspeptic and nervous troubles, and consider it an excellent nerve and general tonic."

If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.



No. 374. Surrey Harness—Price \$15.00. As good as sells for \$22.00.

but have sold direct to the consumer for 24 years, at wholesale prices, saving them the dealers' profits. Ship anywhere for examination before sale. Everything warranted.

100 styles of Carriages, 90 styles of Harness, Top Buggies as low as \$35. Phaetons as low as \$35. Spring Wagons, Road Wagons, etc. Send for large, free Catalogue.



No. 606. Surrey—Price with curtains, lamps, sunshade, apron and fenders, \$60. As good as sells for \$90.

**ELKHART CARRIAGE AND HARNESS MFG. CO., W. B. PRATT, Sec'y, ELKHART, IND.**

"A FAIR FACE MAY PROVE A FOUL BARGAIN."

Marry a Plain Girl if She Uses

**SAPOLIO**

**A Perfect Infant Food**

**Gail Borden Eagle Brand Condensed Milk**

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

"INFANT HEALTH" SENT FREE.

N.Y. CONDENSED MILK CO. NEW YORK

**GET** Whitman's Pure, wholesome, INSTANTANEOUS Chocolate convenient—made in a jiffy—NO BOILING.

It may be that the C. S. Bell Company, Hillsboro, Ohio, are making special efforts to please their customers; there is one thing certain, there never were so many gratifying letters received by them in regard to their bells that they have lately put up than during the last three months. We learn that their low prices will continue for a short time longer. They hope to obtain better prices during the anticipated general prosperity.

TO LIVE WELL AND HAPPILY  
Use "Garland" Stoves and Ranges.



**EARN A BICYCLE**

600 Second Hand Wheels. All Make. Good as New. \$5 to \$15. New High Grade '96 models, fully guaranteed, \$17 to \$25. Special Clearing Sale. Shipped anywhere on approval.

We will give one agent in each town free use of sample wheel to introduce them. Our reputation is well known throughout the country. Write at once for our special offer.

N. A. MEAD CYCLE CO., Wabash Ave., Chicago.

**ILLINOIS**  **CENTRAL**

Runs Two Solid Vestibuled Trains Daily

**Diamond Special**  
NIGHT TRAIN  
**Daylight Special**

DAY TRAIN

between Chicago and St. Louis.

Free Reclining Chair Cars, Pullman Buffet Parlor Cars, Pullman Buffet Open and Compartment Sleeping Cars. See that your ticket between Chicago and St. Louis Reads via Illinois Central Railroad.

It can be obtained of your local ticket agent. A. H. HANSON, G. P. A., Ill. Cent. R. R., Chicago, Ill.