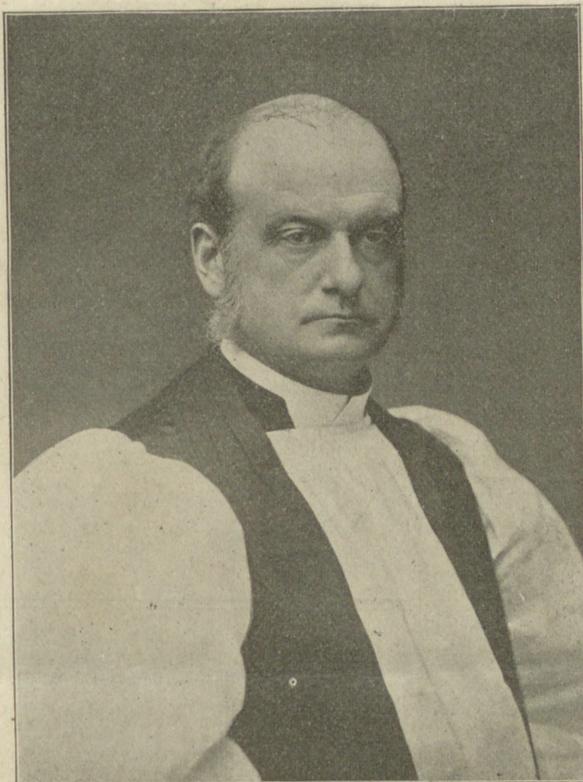


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BISHOP OF NEW YORK Page 90

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The Living Church

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

CHICAGO, APRIL 24, 1897

News and Notes

A FAMILY pew in an English church has recently added a new chapter to its history. These strange and grotesque structures called "family pews" may still be seen here and there! They are monuments of a period to which enlightened Church people do not look back with much pride, and they have gradually been abolished in most parishes with the good will of all concerned. Not so in the present instance, however. Some fifteen years ago the church in which the pew in question occupies a conspicuous place on the south side of the chancel, underwent extensive alterations. All the other pews of like character were done away with. This one was temporarily removed, and failing its restoration to the old position, which had become quite unfit for the purpose, the owner brought suit in 1888 against the vicar and church-wardens to restore it. The court decided against him, but as a local magnate he seems to have felt that his importance was in some measure bound up with this queer structure and its position in the chancel. Accordingly he took an appeal, and the decision was reversed in the higher court. The old oak pew in all its native hideousness has been replaced, and the squire exercises his "rights" in the house of God, and triumphs over the feelings of the disgusted and indignant parishioners.

IT is no longer matter of surprise when our churches are crowded with worshippers on Easter Day. In Chicago this year, the bright sky and mild atmosphere of the morning brought out unusual numbers, and a stranger might easily have imagined the metropolis of the West to be quite devoted to religion. But while it is gratifying to see the queen of Christian festivals thus honored, the experienced priest does not build too much upon the fact of a full church on Easter Day. He is too well aware of the varied character of the motives which bring people out at that time. Good Friday furnishes a much better test of religious reality. In the first place, it is a week day; a fact which, in many cases, makes it difficult for people to attend. There is, as a general thing, no music of a kind to attract people of aesthetic tastes. And, again, no one would think of going to church on that day in order to make a display of new hats and dresses—the intensely vulgar reason which seems with many to give Easter its chief importance. Finally, the service which has come in this vicinity to characterize the day is very long, and its adjuncts of the simplest. As if to give additional point to these considerations, while Easter this year was bright and mild, Good Friday was by all odds the worst day of the spring. Through a large portion of the day a driving storm of snow and sleet, with the natural accompaniment of mud and slush, made it an act of heroism to venture out. Nevertheless, reports from all quarters indicate a wonderfully good attendance at the numerous churches in the city and suburbs, where the

Three Hours' service was held. We cannot be far wrong in regarding this as trustworthy evidence of growing spirituality and earnestness. From that point of view there is great reason for courage and hopefulness. Nothing could testify so strongly to the power of the Church in developing sincere and heartfelt piety and earnest loyalty to Christ.

ONE of the criticisms of the public school system, and one apparently not without foundation, is that the result of the training which is given is to unfit the girls, at least, for the only positions in life which the majority of them are likely to be called upon to fill. It is certain that a merely literary education may be carried too far. The growth of the idea of manual training for girls as well as boys will, it is to be hoped, help to remedy the difficulty. It is said that manual training for girls has already become a regular part of the school system in as many as fifty cities in different parts of the country. Chicago has lagged behind, but measures are now under way to introduce this very desirable innovation. The Kitchen Garden Association has taken the matter up, an organization which has already done some good work in this line by way of a charity, independently of the schools, in some of the poorer districts. Money is being obtained for the purpose of meeting the first year's expenses attending the introduction of the system in three of city schools, including the normal training school at Englewood. The branches to be undertaken are cooking and housekeeping, than which certainly nothing could be more practical. No doubt when the idea has once taken root it will soon become a settled part of public school system.

IT might have been supposed that the entrance of women into the arena of politics would at least make for all that is amiable and peaceful in the conduct of public affairs. But if such hopes were seriously entertained, they are evidently doomed to disappointment. It may not be fair to allude with any emphasis to a scene reported in the newspapers as having occurred in a western deliberative body, wherein men and women are said to have mingled energetically in something very like a free fight. What we have in mind is the tone of a quiet meeting of a woman's political club in New York. The chief feature of the occasion was a paper on "Progress," in which the ground was taken that war is the greatest element of progress, and the proposed arbitration treaty was scouted as not amounting to anything. It is fair to say that the sentiment of the club was not unanimous, and that the reading of the paper was followed by a spirited discussion. But what a strange feature of our times is this feverish war spirit which ever and anon breaks out in the most unexpected quarters. The United States is at peace with all the world, and there is no reason to apprehend that war will be forced upon us. Yet every now and then for the last year or two a wave of war-

like temper has seemed to sweep across the country, which has only passed because a legitimate object of hostility was lacking. Under the influence of this feeling the Senate seems to be bent upon defeating the Arbitration Treaty, and with it one of the most beneficent measures the world has known. But surely we might have expected better things of the gentler sex.

AN election law was recently passed in the very young Territory of Oklahoma making a certain amount of education a condition to the exercise of the right of suffrage. Now this law has been called in question in a very curious way. Thomas Scott, formerly a slave, was denied the right to vote since he could neither read nor write. Upon this his counsel has petitioned for a mandamus ordering that his vote be accepted. The point made is that the election law is in conflict with the organic law that there shall be no abridgement of the franchise because of race, color, or previous condition of servitude. It is contended that Scott's ignorance is owing to his previous condition of servitude. The plea seems somewhat strained. Can it be said that present inability to read is owing to a condition which was terminated over thirty years ago? The desired writ of mandamus was denied by the United States judge, and an appeal has been taken to the Supreme Court.

CORRESPONDENTS and others are reminded that it will not be possible for us to find space for all the notices of Easter services sent us; only those having some special feature of interest can receive mention in our columns.—A trolley line will soon cross the Nile from Cairo to the Pyramids. It will pass by the magnificent new museum now being built not far from the site of the Boulak Museum, where the mummies of the great Rameses II. and other kings who reigned before Moses will lie in state.—Within the last five years no less than fifty-two new versions have been added to the list of languages and dialects in which some portions of the Bible are printed. The total number in which some portion is printed is 381, while the entire Bible has been translated into 107 languages and dialects. During the ninety-two years since the organization of the British and Foreign Bible Society, 147,366,669 copies have been issued.—A writer in *The Church in China*, describing the services of All Saints' Day in Waching, and the placing of flowers on the graves in the cemetery, says: "This beautiful custom of the Church appeals especially to the Chinese spirit of reverence for the dead."—A local preacher recently offered up the singular prayer "that the spark of grace might be watered with the dew of blessing from on high."—The Western Methodist Book Concern advertises Easter music and Easter services—a prominent feature of the latter being responsive Scripture readings.—*The Messenger of Hope* (N. C.) says: "THE LIVING CHURCH is both newsy and of a good, solid

Churchmanship that is of no uncertain sound, which it has uniformly preserved for many years. We are always glad to see it.

—*Church Bells*, under the head of "A New Departure in Church Journalism," announces the formation of a company to issue several papers and other Church literature. This association, called the "Church Newspaper Company," will publish *Church Bells*, *The Illustrated Church News*, *The Church Bells Monthly*, *The Cathedral Album*, popular ecclesiastical biographies, and other similar publications. By thus combining forces it has been possible to secure a large staff of writers, reporters, and correspondents.



The Board of Missions

At its meeting, Tuesday, April 13th, there were present (the Rt. Rev. Dr. Doane, Vice-President, in the chair), two bishops, seven presbyters, and six laymen.

In presenting his report the treasurer informed the Board of a very interesting incident that had occurred since the last meeting. He stated that on March 26th he was called upon by a lady very much advanced in life, who handed him a check for \$602.55 with the request that the amount be used by the society in its general work. She explained that the money had been left to her by a lady recently deceased, with the provision that if she needed any of it she might have it, and at her death the balance was to go to this society; but she felt that, as she was of such an advanced age and her wants were so few, she would prefer, before she died, that the money should be placed in the hands of the treasurer. She declined to allow the use of her name in connection with the matter.

The General Secretary stated that it had come to his knowledge that Miss Julia C. Emery, secretary of the Woman's Auxiliary, had received a communication from some of her friends in the Auxiliary, desiring that she should have a long vacation and that she should go to England to attend some ladies' meetings of the Church of England, appointed to be held at the time of the Lambeth Conference, accompanied by a purse to cover her expenses. Whereupon it was

Resolved: That this Board has heard with pleasure that the friends of Miss Julia C. Emery, secretary of the Woman's Auxiliary, have placed in her hands a sum of money to enable her to go to England during the summer, and with cordial good wishes the Board requests her to take a vacation of three months for the purpose of visiting England.

A letter was submitted from the Rt. Rev. Dr. Nicholson proposing that the Missionary Council should be held next October in Milwaukee, when also the semi centennial of the diocese will be celebrated. The Bishop wrote: "No place will give a more hearty welcome than they will try to give." In connection with this the following action was taken:

Resolved: That the invitation of the Rt. Rev. Dr. Nicholson be accepted and that the next Missionary Council, with the approval of the presiding Bishop, be held in the city of Milwaukee, beginning Tuesday, October 19th.

A letter has been received from the presiding Bishop expressing his cordial approval.

A report was submitted from the Rt. Rev. Dr. Graves of his first visitation as Bishop-in-charge of Northern California, as follows: He visited 31 places (four of them twice), delivering 82 sermons or addresses; he confirmed 179, which, with those confirmed by Bishops Leonard and Nichols, makes a total of 256; \$201.36 has been collected for General Missions. The Bishop wrote: "I was everywhere welcomed by clergy and people, and all seem much encouraged by my visits. The clergy at my suggestion have opened five new missions. There are a number of important and promising places for new missions which I hope to visit in the autumn. The clergy generally are doing good work. I was twice at Bishop Wingfield's house, but could not see him. His physical strength is slowly

failing, and physicians say he can never be better."

A communication was presented from the Rt. Rev. Dr. Hare conveying the information that the following missionaries have already, or will soon, complete 25 years of service in South Dakota: The Rev. Messrs. W. J. Cleveland, J. Robinson, E. Ashley, L. C. Walker, and H. Burt. Miss Ives and Miss Graves. The Bishop proposes to celebrate this fact at the next annual convocation. He adds: "Whatever measure of success has attended the missionary work in South Dakota has been largely due to their persistent fidelity." Upon receipt of this intelligence, the following resolution was adopted:

Resolved: That the general secretary be authorized and requested to write Bishop Hare a letter, conveying the congratulations of the Board to those missionaries who have completed twenty-five years of service in South Dakota.

Letters were submitted from four of the domestic bishops with regard to the appointments, stations, and stipends of missionaries within their jurisdictions, and suitable action was taken where required.

A letter was presented from the Rev. J. L. Prevost, dated St. James' mission, Nov. 16th, 1896, saying that when he left Anvik Sept. 29th, all the missionaries were well. He was able to get the little steamboat, "Northern Light," up to within 80 miles of St. James' mission, where she was laid up for the winter. Mr. Prevost and his family were well. Miss Elizabeth M. Deane was appointed, agreeably to the wish of Bishop Rowe, as a missionary nurse for Circle City, Alaska. Miss Deane is a student at the New York Training School for Deaconesses.

The Board accorded permission to the Rev. F. L. H. Pott to make a special visit to the United States, in the interest of the China mission, for six months from the beginning of August next. Information was at hand from Dr. Henry W. Boone that he is proposing to arrive in the United States about May 4th. Mr. and Mrs. S. E. Smalley sailed from Vancouver for Shanghai March 1st. The Rev. J. M. Francis, on leave of absence from the Japan mission on account of illness, arrived at Victoria, B. C., on April 6th, and expected to reach Milwaukee, Wis., before Easter. Miss G. Suthon, returning to her work at Aomori, Japan, sailed from New Orleans for Liverpool, March 13th. A friend has made it possible for her to spend a fortnight in Palestine, en route to her field. Bishop McKim's appointment of Mr. Griffin Marshall Cutting as missionary to Japan was formally approved. Mr. Cutting is a student at the Church Divinity School in San Mateo, Cal., and his appointment will take effect upon his ordination to the diaconate.

It was stated on behalf of the Auditing Committee that they had caused the treasurer's books to be examined to the 1st instant, and had certified the same to be correct.

Canada

An ordination service was held in St. Alban's cathedral, Toronto, by the Bishop, on the 15th ult., when two candidates were ordained to the priesthood. The annual meeting of the Theological and Missionary Society of Trinity University, was held March 23rd, the provost in the chair. The Toronto Brotherhood men, instead of the general business monthly meeting, had a devotional evening conducted by the Rev. C. H. Shortt, of St. Cyprian's, in St. Margaret's church, on the 23rd. Some interesting information was given at the meeting, March 15th, of the Auxiliary to the Leper mission, held in the church Missionary Home, Toronto. Miss Youngman, lady missionary at Tokio, Japan, in a letter read at the meeting, gave encouraging accounts of the work done. Very good reports were given at the annual meeting of the St. John's, Port Whitby, branch of the Woman's Auxiliary. There was shown to be a large increase of membership during the year. Bishop Sweatman sails for England May 20th to attend the Lambeth Conference. Most of the Canadian bishops are leaving for the same purpose, in May, or early in June.

The Bishop held a Confirmation service in St. James' church, Ingersoll, on the 28th, when a class of 28 were confirmed. Very satisfactory reports were read at the quarterly business meeting of the Sunday school of Trinity church, Galt, diocese of Huron, showing a large increase in the attendance. The Woman's Auxiliary of the diocese of Huron held the 10th annual meeting, March 8th-11th, in London. On the second day there was celebration of the Holy Communion in St. Paul's cathedral, and an address by Bishop Baldwin. At the business meetings the reports of the various secretaries showed steady progress, and good work done in each department. Archdeacon Phair, from Rupert's Land, addressed the meeting, asking aid for Dynevor hospital for Indians. Two special resolutions were passed, one of sympathy with the famine-stricken people of India, together with an appeal for help for them, and the other a very enthusiastic resolution of loyalty and congratulation to Queen Victoria on the completion of her diamond jubilee, after which the national anthem was sung. Clergymen from the neighboring parishes have been assisting in the daily Lenten services of St. John's, Strathrop. The Brotherhood of St. Andrew have held a weekly service in the parish room, for men only.

St. Thomas' church, St. Catherine's, has had daily Lenten services, and two each day during Holy Week. The Quiet Day held in the diocese of Niagara, just before Lent, by Bishop Du Moulin, was found most helpful by the clergy.

The Bishop of Quebec has been holding a number of Confirmations in April, one at the cathedral, Quebec, on the 13th. He arranged to dedicate St. Thomas' church, Bury, on the 21st. The Central Board of the Church Society, Quebec, was held March 16th, the Bishop in the chair. The diocesan synod of Quebec is to meet May 4th, in Cathedral Church Hall, Quebec. Bishop Thornloe, of Algoma, is to be in Quebec at that time, on his way to England, and will address congregations on the nature and needs of his missionary diocese. The Rev. George Dumbell, rector of Sherbrooke, has been asked to preach the sermon for St. George's Society on St. George's Day, in the cathedral, Quebec. The Bishop was to celebrate Holy Communion on Easter Day in the cathedral. The annual meeting of the diocesan Woman's Auxiliary is to take place May 5th, at the time of the meeting of synod. The daily Lenten services in the cathedral have been very well attended. A short service for children was arranged for the afternoon of Good Friday. The Bishop holds a Confirmation at St. Luke's church, Magog, April 22nd, in preparation for which an adult was baptized March 14th. The recently consecrated Bishop of Duluth, Dr. Morrison, was incumbent of the mission of Magog in 1869 for a short time. The Bishop of Quebec held Confirmations in the townships during the first week in March.

The Archbishop of Rupert's Land held a Confirmation at Laurier School, Woodlands mission, in March. The Archbishop has sanctioned an appeal for aid to build a new church at Neepawa, to take the place of the one destroyed by fire lately, and has given \$50 for that purpose himself. A society has been formed in Winnipeg, to be called the "Dynevor Hospital Aid Society," for the purpose of helping the hospital on St. Peter's reserve, where Indians of all creeds are received, and which is the only Indian hospital in the Northwest. It is situated a few miles from Selkirk. The Ven. Archdeacon McDonald, who has been laboring among the Indians on the Yukon and Mackenzie rivers, for the last 35 years, gave a very interesting address in Holy Trinity schoolhouse, Winnipeg, lately. He has translated the Old and New Testament, the Book of Common Prayer, and many hymns into the Indian language.

The Bishop of Athabasca has been visiting the missions in his diocese lying between the Athabasca and Peace rivers. He spent two weeks at Wapuska. The Bishop also held a Confirmation at Lesser Slave Lake, and preached both in Cree and English.

The Bishop of Algoma paid his first visit to Holy Trinity church, Little Current, Manitowish, March 14th and held a Confirmation. A ten days' Lenten mission was held in this church in the beginning of Lent. The Bishop desires a church to be built at the Slash, and a parsonage at Manitowaning.

The Bishop of Montreal was taken ill with *grippe* in Passion Week, consequently Confirmations arranged for Palm Sunday were obliged to be postponed. Bishop Bond held a Confirmation at St. Mary's church, Hochelage, on the 4th, and later confirmed a large class at St. Stephen's church, Montreal. The mid-day services for men have been well kept up through Lent. The daily services during Holy Week have been well attended. The Dean of Montreal was confined to the house by illness for some weeks, but was able to be out again before Easter. A number of the students in the Diocesan Theological College are to be ordained this spring.

New York City

At the church of the Intercession, on the evening of Good Friday, a special musical service was held, at which was given "The story of the Redemption."

At the church of the Incarnation, the Rev. Wm. M. Grosvenor, rector, the rite of Confirmation was administered on the afternoon of Easter Day.

After the completion of the services in commemoration of the 200th anniversary of the founding of Trinity parish, Bishop Potter will sail for England to attend the Lambeth Conference.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, a class of 227 candidates was confirmed by Bishop Potter on the evening of Palm Sunday. The Bishop was suffering from a cold, and spoke only with difficulty.

The Wilson Industrial school celebrated its 45th anniversary on Friday in Easter Week. An address was made by the Ven. Archdeacon Tiffany, D.D. The present attendance at the school is about 175.

At the pro-cathedral, the Rev. Mr. Hulse, vicar, Bishop Potter celebrated at the early Eucharistic celebration Easter Day. At the second Celebration, Mr. Hulse was celebrant, and the Rev. Dr. F. L. Humphreys preacher.

At the church of the Intercession, the Easter music was in care of Mr. Samuel A. Baldwin, organist and choirmaster. It included Tours "Christ our Passover"; Tours' offertorium, "God hath appointed a day," and the "Hallelujah chorus."

At St. Andrew's church, Harlem, the chimes rang in Easter Day. At the principal morning service was rendered, among other selections, "Rejoice, the Lord is King"; C. Warwick Jordan's *Te Deum*, and as offertory anthem, Maunder's "Sing unto the Lord."

At St. Luke's church, the Rev. John T. Patev, Ph.D., rector, the musical compositions sung Easter morning by the vested choir, included Barnby's anthem, "King all glorious"; Handel's "The trumpet shall sound"; Stainer's *Benedictus*, and Gilbert's setting of the Nicene Creed.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, the music at the High Celebration on Easter Day was conducted by Dr. Geo. Wm. Warren. Among the renditions were Sir Joseph Barnby's "Awake up, My glory," and Warren's "Sing with all the sons of glory," composed for this festival.

At St. Paul's chapel, the Rev. Wm. Montague Geer, vicar, Confirmation was administered on the evening of Maundy Thursday. A course of lectures has just been completed in the parish building on notable men of the Old Testament. The course has been illustrated with lantern slides.

At St. Stephen's College, Annandale, the library building given by the late Dr. Chas. F. Hoffman is nearing completion. Recently special sermons have been delivered in the college chapel by the Rev. Dr. G. C. Carter, Bishops

Potter and Coleman, the Very Rev. Dean, Dr. E. A. Hoffman, and the Rev. S. B. Pond.

At the church of St. John the Evangelist, the Rev. Dr. De Costa, rector, several fine memorial windows have been added to the sacred structure. Another will be put in place during the coming summer, and will be historical in character, commemorating the discovery of the continent of America by Cabot.

Mr. Theodore Havemeyer has presented the City Mission Society with a "New England kitchen," which will be connected with St. Barnabas' house, and will provide food for poor deserving families at nominal cost, and also demonstrate healthful processes of cooking for the instruction of the tenement population.

At St. Augustine's chapel, the Rev. Arthur C. Kimber, D.D., vicar, there were three Eucharistic celebrations on the morning of Easter Day. At the High Celebration the settings included compositions of Hodges, Monk, Woodward, Humphrey, Thane, and Ouseley. The *Kyrie* was from Gounod's *Messe Solennelle* (St. Cecilia).

As has been increasingly the case for many years, Easter was observed this year by Protestant congregations of all denominations, and for the most part with the use of the hymns and canticles of the Church. This year the festival was ushered in with a considerable recognition of the religious bearings of Good Friday, by the same congregations.

At the church of the Holy Apostles, the Rev. Brady E. Backus, D.D., rector, the musical settings of Easter were finely rendered under the leadership of Mr. A. A. Weid, organist and choirmaster, the selections including Handel's "Awake, thou that sleepest," and the "Hallelujah Chorus"; Sir Charles Vincent's "As it began to dawn," and Haydn's "The heavens are telling the glory of God."

At St. John's chapel, the Rev. Philip A. H. Brown, vicar, the evening of Thursday in Passion Week was observed in accordance with a custom of several years' standing. A number of fine colored pictures, illustrating phases of the sufferings of our Lord, were thrown on the screen. The Rev. Frederick J. Keech, senior curate, gave explanations, using, as nearly as could be, the language of the Bible.

At the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, the Easter music was rendered by the vested choir of 36 men and boys, assisted by a harpist and a violinist, under the direction of Mr. Harry E. Duncan, organist and choirmaster. The notable numbers were Bach-Gounod's *Ave Maria*, rendered by all the instruments; Stainer's *Te Deum* in B flat; Peel's offertorium, "Why seek ye the living among the dead," and Gounod's Communion Service in F.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, the rite of Confirmation was administered on the evening of Maundy Thursday to a very large class. The Easter offering was for the completion of the parish house. On Wednesday evening in Holy Week, the Rev. Dr. Uhlmann gave a special lecture on the "Passion Play" with lantern slides. On Good Friday the Three Hours' service was held, and at night was rendered Haydn's "Seven Last Words."

Much interest has been manifested in the announcement that Dr. J. H. McIlvaine, a distinguished Presbyterian divine of this city, former pastor of the Murray Hill Presbyterian congregation, and later co-pastor of the fashionable "Brick church," on Fifth ave., has been received into the Church. Complimentary resolutions in his honor have been adopted by the Presbytery of New York. Dr. McIlvaine is a son of a professor of Princeton, and received his college and theological education there. He is a man of exceptional pulpit ability and of high social qualities.

The burial services over the remains of the late Mr. Howard Potter, brother of Bishop Potter, were conducted on the morning of Monday in Holy Week, in Grace church. Bishop Littlejohn officiated, assisted by the Ven. C. C. Tiffa-

ny, D.D., the Rev. Drs. Wm. R. Huntington and Geo. F. Nelson, private secretary of Bishop Potter. The music was by the full choir of the church. Among those present were the Rev. Dr. Morgan Dix and many notable laymen. Burial took place in Greenwood.

At the church of the Holy Trinity, Harlem, the Rev. Dr. Bridgman, rector, a feature of Easter was the administration of the rite of Confirmation by Bishop Potter. The music was sung by the vested quartette and chorus of mixed voices, and consisted of Tours' "Christ our Passover"; Morley's *Te Deum* in F; Sir John Stainer's *Jubilate* in E flat; and his anthem, "Awake, thou that sleepest"; Handel's "I know that my Redeemer liveth"; and Tours' Communion service in F. Mr. Walter C. Gale, organist and choirmaster, was assisted by Mr. Frank E. Ward, assistant organist.

At St. Ignatius' church, the High Celebration was accompanied on Easter morning with music of imposing grandeur, sung by the quartette and chorus of 40 voices, under the direction of Mr. Chas. Bailer, organist and choirmaster, assisted by Mr. Wm. Dressler. The organ was supported by a stringed orchestra. The renditions were Henselt's *Ave Maria* as prelude, followed by Lemmen's *Marche Pontificale* as processional; Haydn's "Imperial Mass," with organ, orchestra, full choir, and solos; Bach's offertoire, "The Awakening of Spring," and Handel's "Hallelujah Chorus" as postlude.

Work has been advancing rapidly on the addition to St. Bartholomew's parish house. The new building is the gift of Mr. Cornelius Vanderbilt. A few months ago he purchased 45 feet on the east side of the building for the site of the extension. He bears all the costs of remodeling, and the ground and new edifice together will reach a total of nearly \$250,000. The furnishing alone is expected to amount to \$40,000. The addition will rise nine stories in height. It will be remembered that the late Mrs. W. H. Vanderbilt who largely built the original structure, left an endowment for the work of the whole of \$250,000.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, Bishop Potter made his episcopal visitation on the morning of Palm Sunday. A feature of the occasion was the Confirmation of 12 uniformed members of the fire department of the city—the first fruits of the labors, in the department, of the Rev. James Le Baron Johnson, who has become known in every fire-house in the city. The men confirmed represented nearly every grade, from chief of battalion to third-grade firemen. The church was crowded, many firemen being in the congregation, among them the two city commissioners of the fire department and the chief of the department. The Rev. Dr. Huntington delivered a glowing tribute to the fire-fighters of the city. He referred to the dangers of their daily life, and rejoiced that so many of them had received the grace of the Church.

At Columbia University a special course of lectures on *La Litterature Francaise Contemporaine 1875-1897*, by Mr. Ferdinand Brunetiere, the distinguished French academician, and editor of *La Revue des Deux Mondes*, will be five in number, and will begin April 21st. Cards of admission will be issued without charge to persons applying to the secretary of the university. Friends of the late Henry Cuyler Brunner have raised a fund of \$1,000, the interest of which is to purchase annually a medal, to be known as the H. C. Brunner Gold Medal, to be awarded to the candidate for a Columbia degree who shall present the best essay on an assigned subject in American literature. President Seth Low, LL.D., has just appointed the committee to determine the first winner of the medal—the subject being "America's satiric poetry." The theme for next year is announced to be "The literary influences which affected both Hawthorne and Poe."

At St. Bartholomew's church, the Rev. David H. Greer, D.D., rector, there was an exquisite floral display Easter Day. The music was rendered by a quartette and chorus, a number of

notable singers taking part. The selections, under the direction of Dr. Richard Henry Warren, were, for early Celebration: Communion Service in F, by R. H. Warren; recessional carol, "The world keeps Easter Day," by Geo. Wm. Warren. At the High Celebration, the renditions were R. W. Warren's processional, "O, the golden glowing morning"; Tours' canticle, "Christ our Passover"; Schumann's *Te Deum*, in B flat; C. Villiers Stanford's *introit* anthem, "If ye then be risen:" Gounod's *Gloria Tibi*; Sir Joseph Barnby's offertory anthem, and at the presentation of alms, Gounod's *Sanctus*, from the oratorio of "The Redemption." The rector preached and celebrated the Blessed Sacrament. At vespers, the offertory anthem was from Gounod's *Mors et Vita*; and at the presentation an anthem from Handel's oratorio of the "Messiah."

The Society of the Lying-in Hospital, to which Mr. J. Pierpont Morgan has given the promise of magnificent new buildings, is arranging for great increase of its charitable and educational work. A committee appointed to act with the medical board in investigating the probable cost of opening the new hospital building, reported that the additional sum of \$25,000 added to the yearly income, giving an expenditure, altogether, of \$60,000 annually, would enable the governors to open some of the lower wards, and to conduct the educational and out-door patient departments, and as the income of the hospital increased, gradually to use every floor in the development of the work of the institution. The committee is endeavoring either to raise the sum of \$500,000 to provide for a necessary endowment fund, or else to obtain 1,000 annual subscribers of \$25 each. The society has greatly benefited by the sewing class organized in the winter by Mrs. Frederic Bronson, Mrs. Frederick W. Vanderbilt, and others. The labors of these ladies have enabled the society to relieve and assist many of their patients. More than 2,000 garments have been made and sent to the hospital.

At the opening services of St. Christopher's House, just held, many members of the Rhinelander family were present, and a large congregation. Of the clergy, Bishop Potter, Archdeacon Tiffany, the Rev. Drs. Warren, Smith, Huntington, and others, were in attendance. Mr. Rhinelander Steward, on behalf of the donor, Miss Serena Rhinelander, presented the key of the house to the Bishop, and made an address recounting that the building occupied ground which a hundred years ago formed part of the summer residence of the family—a rural estate in the then suburbs of the city. He explained that the edifice was a memorial of Wm. Rhinelander and his son, Wm. C. Rhinelander. Bishop Potter responded and handed over the care of the property, on behalf of the trustees of the diocese, to the Rev. Dr. E. Walpole Warren, as representing St. James' church. Addresses were made by Dr. Warren and by the rector *emeritus* of St. James', the Rev. Dr. Cornelius B. Smith, and the Rev. Dr. Wm. R. Huntington. In the terms of agreement with St. James' church, reference is made to the consolidation of St. James' with Holy Trinity, which contemplated the erection by St. James' of a church east of 3rd ave. and above 59th st., unless some individual or individuals should build such, in which case the new church, with its parish buildings, would be supported by St. James'. Of the \$750,000 received from the sale of the old church of the Holy Trinity, \$200,000 was devoted to this purpose. By Miss Rhinelander's generosity, splendid results are to follow. In addition to St. Christopher's House, just opened, she is to build within three years a clergy house and church, to be called the church of the Holy Trinity, at a cost of not less than \$100,000 exclusive of the land already given. The vestry of St. James' will devote the \$200,000 to the endowment of this work, thus assuring its vigorous success. In the church, provision will be made for an eventual series of windows, memorials of members of the Rhinelander family. This is a unique and very interesting method of establishing a

worthy memorial not merely of a family, but of the home that for generations sheltered it, a precedent worthy of imitation by other descendants of our old colonial families.

GENERAL THEOLOGICAL SEMINARY.—Easter vacation began Wednesday in Holy Week, to reopen April 26th. Mr. W. F. Niles has just given an address in the chapel, on "Dr. Muhlenberg's work and life."

Philadelphia

In the will of Margaret H. Reichert, probated 15th inst., is a contingent bequest of \$3,000 to the Episcopal hospital.

The congregation of the memorial church of St. Luke the Beloved Physician, Bustleton, the Rev. S. F. Hotchkiss, rector, has contributed \$113 for the Indian famine sufferers.

In response to an appeal made at Quinquagesima, a member of St. James' church, the Rev. Dr. J. N. Blanchard, rector, has sent \$500 to the General Clergy Relief Fund of the Church.

A processional cross, the gift of the chapter of the Brotherhood of St. Andrew, was used at St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector, on Palm Sunday.

There were evening celebrations of "The Lord's Supper," as in former years, on Maundy Thursday in several parishes, including the churches of the Holy Apostles, Gloria Dei, and the Nativity.

A Passion cantata, "The story of the Cross," by Dudley Buck, was rendered on Good Friday evening at old St. Andrew's, the Rev. Dr. W. F. Paddock, rector, by the church choir, under the direction of Prof. Wm. R. Barnes, with Frank K. Hewitt, organist. It was also sung on the same evening at the church of the Holy Apostles, the Rev. H. S. Getz, rector.

Palm Sunday services were well attended. At St. Mark's church they were of a very impressive character. At the 11 o'clock service the palms, which had been blessed at an early service, were placed in the vestibule for distribution. The altar cross was veiled in violet. In the processional both the vested choir and clergy carried palm branches. The sermon was preached by the rector, the Rev. Dr. A. G. Mortimer. The music was Tours in C.

On the evening of Maundy Thursday, Stainer's "Crucifixion" was sung by the large vested choir of the church of the Saviour, the Rev. Dr. W. B. Bodine, rector. The Rev. Julius G. Bierck, organist and choir-master, was in charge. The choruses were well sung, and the tone of the boys' voices was excellent. On the same evening, the same composition was sung by the vested choir at St. Paul's church, Chestnut Hill, the Rev. Dr. J. Andrews Harris, rector, under the direction of Carl H. Reed, organist and choir-master.

Messrs. Bailey & Truscott, architects, have been engaged to make plans for the new St. Elizabeth's church, the Rev. Wm. McGansey, rector, to be erected on 16th st., south of Mifflin st. The structure will be in the Byzantine style of architecture, of red brick and round arches. The columns in the interior, to support the clerestory, will be of polished marble. There will be semi-circular apse, very handsome in design; the chancel steps will be of marble, and the floors laid in cement. The roof is to be of Italian tile work.

The Palm Sunday services at St. Clement's church were particularly elaborate and solemn. The palms, which had been previously blessed, were distributed to the clergy, acolytes, and choristers by the celebrant, the Rev. Father Clapp. There was a solemn High Celebration, the music being Gounod's *Orpheonistes*, sung by a large choir of men, the boys taking part only in the responses and hymns. The rector, the Rev. G. H. Moffett, preached a short and stirring sermon on "Individual responsibility and the individual share in the Passion," including an earnest exhortation to the use of the sacramental privileges of Holy Week.

At old St. Andrew's, on Sunday afternoon, 11th inst., the Rt. Rev. Dr. Brooke, of Okla-

homa, acting for Bishop Whitaker, confirmed nearly a score of young people presented by the rector, the Rev. Dr. W. F. Paddock. The Bishop preached a powerful sermon from the parable of the prodigal son. An elaborate programme was arranged for the closing musical service of the season at the night service, embracing the *Gloria* from Mozart's 12th Mass; *Magnificat* and *Nunc Dimittis*, in A, Buck; and Van de Water's "The Penitent," which was sung by Mr. Richard A. Beale, baritone; as a voluntary, Mendelssohn's "Priests' march" was rendered. The sermon was preached by the Rev. Dr. W. W. Silvester.

Contrary to general experience, Good Friday came with cloudless skies, and the attendance at all the churches that observed the great Fast was unusually large. Very many houses of worship of the various denominations, where the day was formerly ignored, were open. One of the most prominent Presbyterian congregations kept Holy Week by evening services, which were largely attended. The "Three Hours' service," with the singing of the "Reproaches," was held in a majority of our churches; and in the evening, Stainer's "Crucifixion" was sung at Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, by a mixed choir of 42 voices; at All Saints' church, the Rev. Dr. R. McKay, rector, by an augmented choir, under the direction of the choir-master, Prof. Wm. Bristowe; and at old St. Paul's, the Rev. E. K. Tullidge, rector.

On Palm Sunday at morning service in the church of the Resurrection, Bishop Whittaker administered the rite of Confirmation to a large class presented by the rector, the Rev. Joseph R. Moore, and addressed them. In the afternoon, the Bishop visited Trinity church, Southwark, where he confirmed a class of 30, presented by the rector, the Rev. Horace F. Fuller, and preached an able sermon. The rector also made a short address. Immediately after the Office the regular choir of the church, which is an unusually large and fine one, rendered Gounod's "Send out Thy light" in a superior manner. At the night service in the church of the Good Shepherd, Kensington, the rector, the Rev. John A. Goodfellow, presented 45 candidates for the laying on of hands, to Bishop Whittaker. On the evening of Passion Sunday, the Rev. Mr. Goodfellow administered the Sacrament of Baptism to 10 adults.

Holy Innocents' church, Tacony, the Rev. L. F. R. Davis, rector, has purchased a site for a new church edifice, on Torresdale ave. at Tyson st., with a frontage of 165 ft. and a depth of 75 ft. on Tyson st. extending to Vandyke st. Plans for the new building have already been prepared, and the deeds for the ground were signed on the 12th inst. Work on the excavation will shortly be begun, and the corner-stone will be laid May 18th, when the convocation of Germantown holds its annual meeting and the election of officers, in Holy Innocents' church. The new edifice will be of Holmesburg granite, 50x72 ft. in dimensions, and two stories in height, with a basement; the latter will contain a gymnasium and supper room. The first floor will be used for Church services, Sunday school and Bible class rooms; the latter will be separated by glass partitions, which, on special occasions, can be thrown open, thus affording a seating capacity for over 500. The second floor will contain rooms for the Church guild, literary society, and entertainments. Entrances to the building will be through a tower, 50 ft. high, on the west side. Work on the new building will be pushed rapidly; as the members of the congregation are very anxious to remove from their present quarters. As soon as the new building is completed, the present pretty brown stone church will be vacated, secularized, and sold. Holy Innocents' dates from Dec. 8, 1867, and had for its first rector the Rev. Dr. D. C. Millett, now rector *emeritus* of Emmanuel church, Holmesburg. The present church edifice was consecrated by the late Bishop Stevens, Aug. 22, 1872; and the present rector is the seventh since the parish was organized.

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

The Three Hours' service on Good Friday was observed in nearly all the churches of the diocese, and the attendance, in spite of the inclemency of the weather, was notably large.

The Bishop of the diocese has administered Confirmation during the past week at the churches of the Transfiguration and Trinity, Chicago, and on Easter morning, at the cathedral.

The Western Theological Seminary had its usual recess during Holy Week and a portion of Easter Week. During Lent meditations or short spiritual instructions have been given every night. The year thus far has been a very satisfactory one.

At Highland Park, a house and 75 ft. of ground adjoining the church on the west, have been purchased. The house will be used as a rectory.

During the past year, St. Margaret's, Windsor Park, has been completely re-decorated and re-furnished, the church cleared of all indebtedness, and the communicant list increased from 39 to 150.

At Grace parish, Hinsdale, the Easter services were largely attended, 72 Communion were made, of which 54 were at the early Celebration. The total offerings for the day were \$429.25.

At the church of the Atonement, Edgewater, the total number of Easter Communion made was a third larger than ever before in the history of this mission. The offerings were also larger than ever before.

A very handsome alms bason has been presented to Grace church, Oak Park, and was used for the first time on Easter Day. It is 15 inches in diameter, and is hammered out of a single sheet of solid brass. It is given in memory of Mrs. Jean Conyne Jones.

At the church of the Good Shepherd, Mokence, the Children's Guild have purchased new choir stalls, and thank offerings have been received of altar linens, a white silk veil and burse, and altar book. The attendance at the Easter services was unusually large. A class of 20 was confirmed in this parish shortly after Christmas, and another class awaits the visitation of the Bishop.

At All Saints', Ravenswood, the number of communicants on Easter Day was 50 per cent. larger than last year. Many beautiful gifts were used for the first time, notably a rich lace altar frontal and a beautifully worked fair linen cloth, both being the work of devout communicants of the parish; also a set of very handsomely bound chancel books. The offering amounted to \$250.

The Easter services at St. Luke's, Evanston, the Rev. D. F. Smith, rector, were marked by an attendance that for the first time in the history of the parish compelled some to be turned away from lack of room. It is also noteworthy that out of a possible 238 communicants, 191 partook of the sacred elements. The offering amounted to \$402.

CITY.—At St. Peter's, the church was crowded to its utmost capacity on Easter Day; 511 communicants received at the four Celebrations. The offerings amounted to over \$1,700.

At Grace church, reports indicate a wonderfully successful year in both spiritual and temporal affairs. The Easter offerings amounted to \$2,500, and over 700 Communion were made.

At St. James, the services on Easter began with a Celebration at six o'clock. The number of communicants was a decided increase over that of previous years. The offerings were generous.

On Easter morning the congregation at the church of the Ascension was the largest ever in the church. The offerings amounted to over \$1,000. About 300 Communion were made.

The Holy Eucharist was celebrated by the chaplain of St. Luke's Hospital at six o'clock on Easter morning. The nurses marched in procession from the training school to the chapel, singing an Easter hymn; 39 Communion were

made. Generous gifts were received from friends of the hospital.

Massachusetts**William Lawrence, S. T. D., Bishop**

BOSTON.—Fr. Sargent, of the Order of the Holy Cross, conducted the Three Hour service on Good Friday in All Saints' church, Dorchester district.

Grace church has purchased a new organ at an outlay of \$1,400. It will be dedicated April 27th.

On Palm Sunday, the altars of St. John the Evangelist's, and the church of the Advent were elaborately decorated with palms, and these emblems were also carried in processions. At Trinity palms were distributed to the Sunday school scholars.

Mr. W. H. Lincoln has given \$1,000 to the city missions.

Major Sarah Wray, of the Church Army, recently addressed a meeting of women at the residence of Miss Manning, 129 Commonwealth. Other meetings in behalf of the same cause have been held by Col. Hadley in the Y. M. C. A. Hall.

BRIDGEWATER.—On Good Friday union services were held. The Rev. S. S. Marquis, rector of Trinity church, preached in the New Jerusalem church, upon the topic "The significance of the Atonement."

New Jersey**John Scarborough, D.D., Bishop**

At Christ church, Elizabeth, the Rev. H. H. Oberly, rector, one of the most encouraging results of the Lenten work has been the interest shown in Eucharistic intercessions. For Holy Week the intentions were made from requests sent to the rector from members of the parish. A large number of such requests were made, and the attendance was also most encouraging. The number of churches in the diocese in which the daily sacrifice was offered the past Lent was much larger than ever before.

CAMDEN.—On Sunday, March 28, the Bishop made his annual visitation to St. Paul's, and confirmed a class of 31 candidates, five of whom were from St. James' chapel. The rector, the Rev. Edwin A. Penick, has resigned the charge of the parish on account of continued ill-health, the resignation to take effect Sept. 1st. Mr. Penick expects to spend some years in missionary work in the West, hoping that the outdoor life and the new climate will improve his health. The Bishop also visited St. John's the same evening; a class of 17 candidates being presented by the rector, the Rev. George R. Underhill. At St. Augustine's, a mission for colored people, in charge of the Rev. E. L. Henderson, five were confirmed, this being the second class presented this year. A second class of five was also presented at the church of our Saviour, by the Rev. E. R. Baxter.

By the will of the late Margaret B. Neale, a legacy of \$4,000 is left St. Andrew's church, Mt. Holly, the Rev. R. A. Rodrick, rector. All Saints' memorial church, Lakewood, has also been generously remembered in the will of the late Mrs. Henry S. Crook, who was one of the founders of the parish. The Bishop visited All Saints' on March 31, and a class of six was presented for Confirmation. The rector, during several weeks' illness, has been assisted by the Rev. Stephen W. Pray, of the Associate Mission, Trenton. Daily services have been held during Lent, and at both Matins and Evensong and at the Celebrations there has been a large attendance.

BURLINGTON.—At St. Mary's, a class of 26 was presented April 4th by the Rev. Dr. Charles H. Hibbard who has resigned to accept the rectorship of St. Peter's, Morristown, of which he will take charge on June 1st. His resignation is universally regretted. The five years of his rectorship at Burlington have been very fruitful ones for the parish. During that time a new parish building has been erected, and other improvements to the church property made. The Rev. W. P. Taylor, curate at St. Mary's and

chaplain of St. Mary's Hall, has also resigned. He will accompany Dr. Hibbard to Morristown as curate at St. Peter's. At the recent visitation of the Bishop to the chapel of the Holy Innocents, St. Mary's Hall, two of the pupils of the school were baptized and four confirmed. There was also a Confirmation at the chapel of Burlington College, the Rev. C. E. O. Nichols, chaplain. A handsome new organ was recently placed in St. Barnabas' church, at a cost of \$2,000, and the service is now sung by a vested choir, of men only.

At St. Stephen's church, Beverly, the music is now rendered by a mixed choir of 50 voices, the choirmaster being the rector himself, the Rev. C. E. Betticher. At the recent visitation of the Bishop, Mr. Betticher presented a class of 23 candidates. There has recently been transferred to his charge the cure of St. Peter's, Rancocas, which has been resigned by the Rev. P. W. Stryker, that he might give more time to three other missions of which he has charge.

Weekly services have been started by the associate mission at Carteret, and already a fund of \$175 is on hand towards the erection of a mission chapel, the money coming from the people among whom the mission work is carried on.

VINELAND.—Trinity church was ransacked on the night of Monday in Holy Week, and robbed of silverware valued at about \$160. No marks of violence were found on the doors or windows of the church, and it is thought that the burglars gained entrance by false keys, or secreted themselves in the building during the evening services. They broke open a closet in the vestry room, and took two Communion service sets, one of which was of solid silver lined with gold, and the other silver plated. All the money was taken from the mite boxes.

Central New York**Frederic D. Huntington, S. T. D., LL. D., Bishop****BISHOP'S APPOINTMENTS****MAY.**

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|---------------------------------|---------------------------|
| 1. Trinity, Syracuse. | |
| 8. Chittenango and Canastota. | |
| 10. Evening, Lowville. | |
| 11. Watertown (3). | 12. Brownville. |
| 12. Dexter. | 18. Bainbridge and Afton. |
| 19. Harpursville and Windsor. | |
| 25. Adams and Pierrepont Manor. | |
| 27. Jordan. | |

JUNE.

Willard, Willowdale, Van Etten, Clinton, Slater-ville.

Western Michigan**Geo. D. Gillespie, D.D., Bishop**

Bishop Gillespie has confirmed candidates during his winter and spring visitations as follows: Hastings, 13; Mendon and Sturgis, 10; Mt. Pleasant and Clare, 7; Benton Harbor, 15; St. Joseph, 8; Ionia, 8; Lyons, 8; Luther, 7; Marshall, 10; Battle Creek, 35; Kalamazoo, 15; Grand Rapids, Grace and St. John's, 11; Rockford, 3; Allegan, 8.

The heart of the faithful missionary in charge of the Church work at St. Joseph and Benton Harbor, the Rev. M. L. Woodruff, is cheered by signs of renewed zeal on the part of his people; 23 persons were presented by him for Confirmation on the 1st Sunday in Lent. At St. Joseph a committee has been appointed to select a lot for a church, and at Benton Harbor an enlargement of the church is contemplated.

St. Stephen's mission, Schoolcraft, now in charge of the Rev. A. Wetherbee, has received from Mrs. Dyckman a gift of \$500, and from St. Luke's church, Kalamazoo, a marble font.

The Rev. J. W. Bancroft reports increased interest in Grace church, Charlotte. It is hoped that the Sunday school may be revived and regular Sunday services established ere long. One of the prettiest churches in the diocese was built at Charlotte.

During the two weeks' stay of the Rev. Woodford P. Law, general missionary, at Luther and Newaygo, nine received Holy Baptism. At the close of the Mission held in Luther, seven were confirmed in Christ church. A class for instruction has been formed at Newaygo, also. Three days were spent at Rockford in April, and three

persons were presented to the Bishop for Confirmation who had been under instruction during the winter. Candidates are being prepared at Pentwater, Hart, and Mancelona.

Courses of special sermons and addresses are being given in St. Mark's, Grand Rapids; St. Thomas', Battle Creek; St. John's, Grand Haven; St. Luke's, Muskegon, and St. Luke's, Kalamazoo, by the visiting clergy, and much interest is aroused.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, D.D., Coadjutor Bishop

An interesting series of addresses has been delivered on the Wednesday nights during Lent, in the church of the Epiphany, Barton Heights, attracting large numbers of non-Episcopalians, and particularly young men. The first subject, March 10th, was "The Christian at home"; March 17th, "The Christian in church"; March 24th, "The Christian in business"; March 31st, "The Christian in society"; April 7th, "The Christian as a citizen," and April 14th, "The Christian as the highest type of man." An address on each subject was made by a clergyman and a layman. The services were under the direction of the Brotherhood of St. Andrew.

Old Christ church, Lancaster, is to be restored, at least in part. The Society for the Preservation of Virginia Antiquities have taken it in hand. The building, which is of brick, cruciform, was built by Robert Carter, in 1732, and given by him to the parish. It has been fast going to decay, and has never been altered in any way since its erection. There are in it three curious-looking pews, square, with seats on each side, and on one can still be seen the nails which once fastened curtains. The Carter family occupied one of these pews, their servants another, and the county magistrate the third. The floor is stone flagging, and in the centre, where the transepts cross the main building, is a tomb of David Miles, dated 1674, placed there when a previous building stood on the spot. The Rev. E. B. Burwell is the present rector.

On Sunday, April 15th, Bishop Whittle visited St. James' church, Richmond, preached, and confirmed a class of 23, of whom 15 were men. In all the Richmond churches there were frequent services for Holy Week. At St. Paul's, there were three celebrations of the Holy Communion, and at Epiphany, Barton Heights, two. At the latter church there were two services daily through Passion Week, with a night Celebration Maundy Thursday. It is expected that the Easter offering will extinguish the last of the debt incurred in the erection of this pretty little rural church, and Bishop Newton has arranged for its consecration early in May, during the session of the Richmond convocation, which is to be held in this church. A mission up to last May, it was then admitted into the council, with 50 communicants. The rector has now 15 candidates for Confirmation on April 27th.

Southern Virginia

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

The corner-stone of the new St. John's church, Portsmouth, was laid April 13th, in the presence of a large gathering of people. The Masonic rites preceded the Church service by Bishop Randolph. All the clergy of Portsmouth, Norfolk, and Berkley were present. On the 10th the wall of the old church was cut into, and the tin box, placed there in 1848, taken out. It contained some Church records, a copy of *The Episcopal Record* of October 28, 1848, and of *The Southern Churchman* of October 26, 1848, a journal of the convention of the diocese of Virginia, of 1848, and a number of small coins, all in a good state of preservation. These were placed in the new box. The corner-stone bears the inscription: "St. John's church, first erected in 1850, rebuilt in 1897." At the conclusion of the ceremonies, Bishop Randolph made a masterly address. The new church will be built of granite with buff stone trimmings, very handsome in design. The seating capacity will be 400. A new organ will be built, and all the furnishings

will be of the best kind. The structure will cost, completed, about \$26,000, and it is expected it will be occupied by next December. Several of the vestry of this church are the grandsons of those who were vestrymen in 1849.

The Rev. Walter Q. Hullihen, rector of Trinity church, Staunton, was on Sunday, April 11th, made the subject of many congratulations on the 25th anniversary of his rectorship. Bishop Randolph was present and preached, afterward confirming 18 persons. A testimonial of the love of the congregation, in the shape of a purse of gold, was presented to Mr. Hullihen.

Western New York

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

MAY

2. Geneva: A. M., Trinity, P. M., St. Andrew's; Evening, St. Peter's.
4. Penn Yan.
5. Good Shepherd, Buffalo.
14. St. Peter's, Buffalo.
23. St. Mark's, Rochester.

JUNE

1. St. Stephen's, Buffalo.
6. A. M., St. Paul's, Rochester, ordination.
7. St. James', Batavia, A. M., ordination; P. M. Confirmation.
8. A. M., Palmyra, ordination. Unless otherwise designated, Confirmation will be held in the evening.

Long Island

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

BROOKLYN.—The Bishop visited St. Peter's church, the Rev. Lindsay Parker, rector, on the evening of Palm Sunday, and administered Confirmation to 62 candidates of the average age of 23 years. A large proportion of the class had come from other denominational bodies, and had been under careful instruction by the rector during the previous three months. Many will receive continued teaching and will be enrolled for active church work.

At Holy Trinity church, the Rev. Dr. S. D. McConnell, rector, the special committee of vestrymen who have in charge the preparations for the Memorial Building to the late Rev. Dr. Hall consists of Messrs. Lyman R. Greene, John Ditmas, Jr., Geo. Foster Peabody, Wm. C. Howard, and Albert Fraser. The Easter offering was to be devoted to this purpose. The recent circular letter of the committee to the congregation, on the subject, stated: that of amounts to be contributed or pledged on Easter Sunday, they had received several promises of \$1,000 each, several of \$500, and varying sums below that—the aggregate so far, from 40 signatures, being over \$17,000. It was hoped that every one in the parish would have a share in the memorial house, especially every child baptized by Dr. Hall, and all who were confirmed under his ministry.

In St. Timothy's church, Howard ave., the Rev. W. I. Stecher, rector, the Brotherhood of St. Andrew have arranged for a special series of sermons on Church doctrine, as follows: April 25th, "The Church organization," the Rev. C. B. Brewster; May 2nd, "The Church: British branch," the Rev. C. R. Baker; May 9th, "The Church: American branch," the Rev. Dr. S. D. McConnell; May 16th, "The Church: the Holy Scriptures," the Ven. Archdeacon Darlington; May 23rd, "The Church: Prayer Book," the Rev. Dr. E. A. Bradley; May 30th, "The Church: Unity," the Rev. Dr. H. C. Swentzel.

Milwaukee

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

PORTAGE.—At St. John's church, the Rev. Frederick S. Jewell, rector, the Easter services were largely attended, and were delightful, although the rector was so feeble from recent illness that it had been very doubtful whether he would be able to officiate. The floral decorations were specially beautiful. There were about 70 communicants at the rail. The vested choir was in full attendance and sang well. The main musical feature was Knauff's Communion Service in G, a beautiful, yet simple, setting of the Office. Two notable parts in the chief service were the presentation of a new and beautiful chancel rail, in oak—the work of Edson &

Sons, of Fond du Lac—and an elegant silk chalice veil, the handiwork of Miss Buhler, of Baltimore. The former was the gift of the choir, and the latter was the first fruits of the industrious fingers of the Young Girls' Guild which was formed last year. The combined cost of the two gifts was over \$40. St. John's church has to struggle against peculiar difficulties, but this Easter gives signs of no little vigorous life in the parish.

Iowa

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

MASON CITY.—On April 10th, the silver wedding anniversary of the Rev. Dr. Quinn and wife was celebrated. The parishioners and friends made their appearance at the residence in the evening, and offered congratulations. Mrs. Burr Kirk, president of St. John's Ladies' Guild, presented Dr. Quinn and his wife with a case of silver spoons as a token of esteem and an expression of their good wishes. Dr. Quinn briefly expressed grateful appreciation of the thoughtful consideration of their friends, and of the beautiful gift. Light refreshments were served.

Albany

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

Bishop Doane has just issued a personal letter to every individual member of the Church in this diocese. It has for its object the raising of an endowment fund for the cathedral of All Saints. After pointing out the large improvements in the way of material growth during the 28 years of his episcopate, the Bishop reviews the work connected with the movement to secure funds for the large group of buildings in Albany, and especially for the cathedral. He much desires a permanent endowment as a necessary provision for the future of the cathedral, and appeals directly to "the personal confidence and affection of the people" to make their offerings toward a fund which, it is hoped, will not be less than \$100,000. This amount could be raised in two years, he thinks, and would thus grandly mark the 30th anniversary of his consecration.

South Carolina

Ellison Capers, D.D., Bishop

The Rev. C. C. Pinckney, D.D., who for over 43 years has been rector of Grace church, Charleston, has tendered his resignation. The venerable doctor is 85 years old, and he will probably be made rector *emeritus* of the church he loves so well.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Bishop expects to sail for Europe on April 24th.

The quarterly meeting of the Prayer Book Society of the diocese was held April 7th, at the Church Rooms. Bishop Whitehead presided. During the quarter, Prayer Books and hymnals were distributed to the number of 640.

The annual sermon in behalf of the Pittsburgh branch of the guild of St. Barnabas for nurses was preached on the evening of the 3rd Sunday in Lent, at Emmanuel church, Allegheny, by the rector, the Rev. Howard E. Thompson. The monthly meeting of the guild was held on the following evening, at the Allegheny General Hospital, on which occasion the guild service was read by the chaplain, the Rev. T. J. Danner.

Trinity church, Braddock, has received the gift of an altar rail, from the Sunday school of Trinity church, New Castle.

March 22nd, the Bishop made his annual visitation to the Church Home, catechising the children, celebrating Holy Communion and administering the Apostolic Rite of Confirmation, assisted by the chaplain of the Home, the Rev. Mr. Danner. The Bishop made a helpful address to the children and older persons present on the opening words of the Epistle for the week, "Be ye therefore followers of God, as dear children."

Christ church, Meadville, shows signs of new

life under the rectorship of the Rev. G. S. Richards, who became rector in December, '96. At a recent visitation of Bishop Whitehead, 51 were presented for Confirmation, including 22 men. This is the largest class in the history of the church. A club for men was formed and the membership to-day is 94. The club rooms are in the parish house, and during last month there were 900 visits. All the societies are engaged in the work of the parish.

Fond du Lac

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

The Rev. W. R. Gardner, D.D., will have charge of the cathedral parish during the summer months. The Sunday school work at the cathedral has revived, under the fostering care of the Sisters of the Holy Nativity, the number of scholars having doubled within the last month.

OSHKOSH.—The Bishop made his visitation to Trinity church on Palm Sunday, and confirmed a class of 57 persons. The condition of the parish is admirable in every respect, the communicant list being larger than that of any other parish in the State.

GARDNER.—The Rev. Father Gauthier, a priest who received his orders from Bishop Hertzog, will take up his old Catholic work in this place. Fr. Gauthier has lately been working in Canada.

Minnesota

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

MAY

- 2. A. M., St. Paul's, Minneapolis; 8 P. M., Winona
- 5. 8 P. M., Wilmar.
- 6. 8 P. M., Litchfield,
- 7. 8 P. M., Howard Lake.
- 9. A. M., Gethsemane, Minneapolis; 7:30 P. M., Ascension, St. Paul:
- 10. 8 P. M., Pipestone.
- 11. 8 P. M., Lake Benton.
- 12. 8 P. M., Tracy.
- 13. 8 P. M., Marshall.
- 14. 8 P. M., Sleepy Eye.
- 15. 4 P. M., Birch Coolie.
- 16. A. M., Red Wood Falls; 3:30 P.M., Morton; 8 P.M., Beaver Falls.
- 17. 8 P. M., New Ulm.
- 20. 8 P. M., Belle Creek.
- 21. 8 P. M., Rochester.
- 23. A. M., Mankato; 8 P. M., St. Peter.
- 24. 8 P. M., Lake Crystal.
- 25. 8 P. M., Henderson.
- 26. 8 P. M., Le Sueur.
- 27. Ascension Day, Faribault.
- 28. St. Paul, Quarterly meeting of Mission Board.
- 30. Minneapolis; A. M., St. Ansgarius'; 3 P. M., St. Johannes'; 8 P. M., St. Sigfrid's, St. Paul.
- 30.-June 1. Faribault, Seabury Commencement.

JUNE

- 2-3. St. John the Evangelist's church, St. Paul, Diocesan Council.
- 6. 4 P. M., St. Bonifacius, St. Paul, Whitsunday.
- 8. 10:30 A. M., Hassan; 4 P. M., Rockford; 8 P. M., Delano.
- 13. Faribault: Trinity Sunday, ordinations.
- 14-17. Commencement, St. Mary's and Shattuck Schools.

Northern California

John H. D. Wingfield, D.D., LL.D., Bishop

Bishop Wingfield lies in the same condition as he has done for months past, only much weaker.

Bishop Nichols, at the request of Bishop Graves, recently confirmed a class of 31 at Chiro. A mission was started some 11 months ago, the outlook of which is full of promise.

Bishop Graves has concluded his visitation of this missionary jurisdiction and returned to The Platte. During his two months' visit, the Bishop worked incessantly, and confirmed over 170 persons. These, added to those confirmed by Bishops Nichols and Leonard, will bring up the total to the neighborhood of 300.

The last visit (April 2nd) made by the Bishop was to Keswick, where a large number of men are employed by an English company in mining, smelting, etc. In company with a missionary, the Bishop visited the works and made many calls in the town. At night a service was held in the men's reading room and was largely attended. There were 20 men to each woman

present, and the room was quite full, many standing throughout, and a large number standing outside at the open door. The Bishop preached an eloquent and forcible sermon, attracting and keeping the attention of the men throughout. The Bishop arranged for services to be held regularly.

Indiana

John Hazen White, DD, Bishop

Bishop White visited St. Alban's Deaf Mute Mission, Indianapolis, on Palm Sunday in the afternoon, and administered Confirmation to two members presented by the pastor, the Rev. A. W. Mann, who interpreted the services and addressed the confirmed for the Bishop. Just before the Confirmation he baptized an infant and adult.

Ohio

Wm. Andrew Leonard, D.D., Bishop

On the 14th inst. there was filed for record, in the office of the Register of Wills, a certified copy of the will of Laura Wiggins, of Cincinnati, disposing of an estate of upwards of \$150,000, and containing a bequest of \$10,000 to the "Domestic and Foreign Missionary Society of the Protestant Episcopal church in the United States of America."

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

LANSDALE.—A substantial wall 232 ft. in length, of pointed grey stone, has been erected around Holy Trinity church by Mrs. Ann T. Boileau, in loving memory of her son Frank M. Boileau.

WEST CHESTER.—On the evening of Good Friday, Bishop Whittaker made his annual visitation to Holy Trinity church and administered the rite of Confirmation to a class of 26 persons presented by the rector, the Rev. G. Heathcote Hills, and addressed them.

Central Pennsylvania

Nelson S. Rulison, D.D., Bishop

Memorial services in honor of the late Bishop Howe were held recently in St. Luke's church, Reading, at which the rector, the Rev. William B. Burke, and the Rev. Dr. Orrick made addresses on the life and work of the venerable and beloved diocesan. A tablet of brass, 30 by 20 inches, on a panel of quartered oak, 50 by 30 inches, with a mitre handsomely carved in oak, placed on the north wall of the church to the east of the chancel, was unveiled. The tablet contains this inscription:

In affectionate memory of the Rt. Rev. M. A. De Wolfe Howe, D.D., LL.D., first Bishop of the diocese of Central Pennsylvania, by whom St. Luke's mission was established, and whose last episcopal act was performed within its walls. Entered into rest at Bristol, R. I., July 31, 1895.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

On Wednesday and Friday evenings in Passion Week, the services were of special interest at St. Mary's chapel, in St. John's parish. At the former, eight adults were baptized by the Rev. Oscar Mitchell, the priest-in-charge; and at the latter, Bishop Satterlee confirmed 18 candidates, to whom he made an earnest address. The Bishop administered Confirmation at the church of the Incarnation, April 8th, when the rector, the Rev. Wm. T. Snyder, was able to be present for the first time since his accident; and on Palm Sunday, at St. John's in the morning, and at the church of the Epiphany in the evening, when the Rev. Dr. McKim presented 41 candidates.

At St. James' church, Capitol Hill, the Rev. James W. Clark, rector, a parochial retreat was begun on Palm Sunday evening, and continued throughout Monday in Holy Week. The conductor was the Rev. Father Benson, S.S.J.E., and the services and addresses were of great interest.

At the pro-cathedral, the Three Hours' service on Good Friday was conducted by the Bishop of Washington.

Church of England Statistics

VOLUNTARY CONTRIBUTIONS FOR MAINTENANCE OF CHURCH WORK FOR ONE YEAR; COMMUNICATED BY CANON BURNSIDE, RECTOR OF HERTINGFORDBRO, HERTFORD, AND HON. EDITOR OF THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND.

The following details have been carefully collated from the parochial returns of 98 per cent. of the clergy communicated at the request of the Bishop of the diocese. The total for each diocese includes money raised through parochial organizations alone for the following purposes: Assistant clergy, maintenance of Church services; also of day schools, Sunday schools, of home and foreign missions, diocesan and general objects; the support of the poor, Church building, restoration, parsonage houses, endowments school building.

The sum total is still far from being a complete record of all that Churchmen contribute, inasmuch as it takes no account of sums privately given and sent independently of the parochial clergy to central societies and agencies.

The two per cent. of the parishes from which no return has been received would have largely added to the sum total, as they represent considerable wealth and population.

All grants from the Ecclesiastical Commissioners and Queen Anne's Bounty have been studiously avoided.

Diocese	Voluntary Contributions	Diocese	Voluntary Contributions
	£ s d		£ s d
Canterbury	269,713 4 3	Llandaff	83,144 9 3
York	219,605 14 1	Manchester	339,486 14 7
London	726,999 1 4	Newcastle	71,755 18 8
Durham	89,904 8 0	Norwich	162,884 5 4
Winchester	297,143 1 10	Oxford	194,016 9 11
Bangor	29,746 14 7	Peterborough	144,525 19 10
Bath and Wells	122,672 18 6	Ripon	160,401 8 8
Carlisle	76,690 0 11	Rochester	373,238 11 7
Chester	163,354 10 2	St. Alban's	216,150 13 8
Chichester	215,081 16 2	St. Asaph	79,544 16 2
Ely	112,083 2 7	St. David's	68,365 10 9
Exeter	142,823 4 4	Salisbury	110,125 15 10
Gloucester & Bristol	175,315 17 6	Sodor and Man	6,853 9 2
Hereford	65,547 17 6	Southwell	163,431 10 2
Lichfield	222,875 4 5	Truro	50,239 19 10
Lincoln	97,720 5 1	Wakefield	120,405 8 6
Liverpool	166,460 17 11	Worcester	206,739 5 3
		Total	5,745,048 6 4

FOR ELEMENTARY EDUCATION

	£ s d
For General Maintenance	707,312 10 7
For Building, <i>i. e.</i> , for additional school accommodation, and for enlarging and improving existing premises	472,132 6 8
Total	1,179,444 17 3
Income arising from Endowments for General Maintenance	112,904 3 10
Total	1,292,349 1 1

NOTE.—These figures apply to the year from January to December, 1895, or from Easter, 1895, to Easter, 1896.

If Tewkesbury Abbey were on the Continent, the British tourist would go miles out of his way to see it, and would dilate on its glories to his untraveled friends. As it happens to be in England, a country not supposed to be worth exploring, to how few is its magnificence known! Yet it is, without exception, the most glorious parish church in the country. Consecrated in 1125, and transformed in the fourteenth century, with a splendid central tower and unique front, its wealth of stained glass and rare monuments, it surpasses not a few cathedrals in beauty and historic interest. But it has the misfortune of being only the parish church of a not very prosperous town, and its only endowment is a paltry £200 a year. Much has been done by local Churchmen towards restoring some of its ancient splendor, but the fabric is a source of much anxiety to its custodians, and an appeal, we see, has been put forth for funds to arrest its further decay.—*The Church Times.*

FROM NEW JERSEY.—THE LIVING CHURCH is the best of our Church papers. I should like to see it in every household in our parish, for increased knowledge of the activities of the Church would be sure to deepen interest.

The Living Church

Chicago

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

IN different ways, through the self-denial of the clergy and the loyalty of the people, the Church of England is becoming prepared for the possibility of Disestablishment and spoliation. It is well known that some of the most notable work which has been done in London during the last quarter of a century has been without endowment. Among the clergy engaged in this work are to be found liberals in politics and men who are quite prepared for Disestablishment, or even favor it. They have found by experience that the Church does not stand or fall with the possession or loss of worldly goods and temporal prestige. It is undeniable, however, that much remains to be done before English people generally are educated up to the idea of supporting the clergy and the work of the Church. The munificence of the wealthier classes in this regard is unparalleled. Hardly anything like it has been seen in any other country. But this liberality is hardly as yet a characteristic of the great mass of people of moderate means. American parish priests have often had occasion to wonder at the difficulty of inducing their English parishioners of this class to recognize the duty of contributing to the support of the Church. At present, a movement is on foot for restoring the ancient custom of appropriating the Easter offering to the vicar. It is an expedient suggested by the serious decline to which the incomes of many livings have been subject, entailing in many cases hardship and even absolute poverty upon those who formerly had at least a comfortable income. This custom, though lacking in the element of certainty, will, it is contended, form a very pleasant link between the lives of pastor and people, as it affords the laity an opportunity once a year of showing that they appreciate the labors of the clergy. It may open the way to something of a more constant and systematic character.

A Seeker after Truth

A GREAT thinker has declared that if God came to him with truth in the one hand and the search after truth in the other hand, offering him his choice of either, he should choose the search after truth. Few biographies show the earnestness and gain of an honest search after truth better than the biography of George John Romanes, one of the most brilliant of the disciples of Charles Darwin. Romanes died at the comparatively early age of forty-six, yet in his brief career he did such solid scientific work as entitles him to remembrance on his own account, as well as on account of his intimate relations with the remarkable man he loved to call "The Master." To the larger world not immediately interested in science he offers a striking example of the goal to which earnest and honest investigation leads the seeker after truth. He wandered far from faith, but in the end came back, like a wearied sea bird to its native rest, and slept in Jesus. The story of how he found his soul is full of interest and instruction.

At the age of thirty, Romanes published a book, entitled "A Candid Examination of Theism," in which he tried to show the utter and helpless collapse of all the possible ar-

guments in favor of Theism. He did not go so far as to deny the existence of God, but he assured the world that, from the scientific point of view, God was unnecessary. So ably and subtly did he put his plea that his book made an immediate and considerable impression. There was a grim courage in facing what was supposed to be facts, and an unflinching bravery in bowing to the inevitable, that commanded the homage of earnest souls groping in the darkness of an unsettled period of theological thought. The conclusions reached were two: First, Christianity is an outward superstition; second, belief in God is a discredited hypothesis. The young scientist admitted that the acceptance of these conclusions banished the soul of loveliness from the universe for him, but he resolutely resolved to be true to truth at any cost.

Seven years later, after unremitting and successful work as a biologist, Romanes was called upon to deliver the Reid Lecture, and took for his subject "Mind and Motion." Already he had traveled so far from his old position as to admit that the materialistic explanation of the universe is untenable. Laborious and unprejudiced investigation compelled him to say: "There is no motion without mind, and no being without knowing." His experience had verified the correctness of the famous axiom of Francis Bacon, the father of modern science, that if a little knowledge of physiology and psychology disposed men to Atheism, a fuller knowledge of both will lead men back to some form of religion. Romanes had to look in the direction of Christianity for moral and intellectual satisfaction.

The further progress of Romanes was remarkable. It is fully chronicled in the notes edited and published after his death by his friend, Mr. Gore, under the title, "Thoughts on Religion." Here a man brought up in the school of Darwin, a trained biologist who had lived for a quarter of a century an avowed agnostic, acknowledges that the simple search after truth, with no other motive than the desire for truth, led him to find in Christianity what he wanted. He frankly confesses that the ripening experience of life and the enrichment of judgment with fuller thought convinced him that the reason alone could not bring the whole man to the whole knowledge of the truth. He had neglected the exercise of the faculty which may be called the organ of spiritual discernment. Men of the school of Professor Huxley readily fall into that confusion of thought which thinks that faith is mere opinion, but Romanes was clear-sighted enough to discern that, "so far from being mere opinion, faith is an energy and a faculty of the soul, just as real for its object as reason is for its object, or as sense is for its object." In a passage of peculiar pathos he acknowledges that for twenty-four years he had refused to exercise this faculty, shrinking from prayer even in its simplest form. The conclusion he reached is very striking, and ought to be written in letters of gold for the instruction of the arrogant advocates of unbelief who lift up their voices in the high places of literature: "Unbelief is usually due to indolence, and often to prejudice, and is never a thing to be proud of." That is the testimony of a man who knew from long and painful experience what he spoke about.

The summing up of his search shows what conception of life Romanes entertained in his later years. He looked upon life as a

state of probation. We are placed in this world with a great possibility. Just as a mere thinker possesses a mind which he may use or neglect for the discovery of such truth as lies within the compass of reason, so every man is endowed with a faculty which he may use or misuse for the discovery of truth more essential. It rests with the man to decide whether he will open his spiritual eye and claim his spiritual heritage, or whether he will blindly strive to find satisfaction outside of the spiritual. Every faculty has its object, and the object of faith is God. Without God the nature of man must be miserable. Unconsciousness of the cause of the misery of men does not prevent the fact of their being miserable. Neither does the concealing of the fact as far as possible from themselves, by occupying their minds with society, sport, and frivolity of all kinds, or with science, literature, and art, if they are more intellectually disposed. All these expedients are like unto filling a starving belly with the husks which the swine do eat. Thus the modern man of science reaches the same conclusion arrived at long ago by the man of pleasure who became the founder of a famous school of theology and a great saint: "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee."

Such an *apologia* must be of incalculable benefit to many earnest seekers for light. It is a welcome harbinger of the coming day when it will be discovered that science, instead of being the foe of religion, is its handmaid. It also demonstrates the folly of narrowing investigation to phenomena that may be seen and classified without taking into account phenomena unseen and outside of the province of reason. Man is not a mere animal, neither is he purely mind. Physiology, and even psychology, cannot, therefore, say the last word about his nature, or point out the goal at which the crown of being is attained. Only by the exercise of the God-given faculty of faith can man be what his Creator meant him to be.

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Very Short Sermons

BY CLINTON LOCKE

VII.

St. John xx: 10. "Then the disciples went away again to their own home."

THIS was on Easter, and the disciples were Peter and John, who, eager and loving, had hastened to Joseph's garden on the news from Mary Magdalen that the tomb where they had laid their Master was empty. They found it even as she said, and so they went back. They had homes then, these Apostles of Christ; homes just as we have, and mothers and fathers and wives and children. That fine network of family life had enwound them in its meshes as it had all other men, and there was for each of them a spot in the world which was dearer to them than any other spot, and whither their hearts turned in all their wanderings by land and sea. Rude and comfortless, as we would think, it doubtless was, but outward surroundings, remember, are only the masks of home; its real beauties are those of imagination; its memories are the magnets which draw us to it. I remember traveling once with a young Swiss who had been for years away from home and was now returning. His heart was full of it, and he talked about it so much in the diligence, that we caught his enthusiasm, and thought of this home as some enchanted spot, set in roses. At last

the cry broke from his lips, "My home! my home!" and he pointed with straining eyes to a low and ugly hovel on a bleak mountain side. It seemed a wretched thing to us, but he saw only the glorious place where words of love had been spoken to him, and his mother had cradled him in her arms; where he had learned his prayers and taken in those principles which had been the lodestar of his life.

Family life—how it survives all crumbling empires and all upturned dynasties! It began in the far-off ages when the first man took the first woman by the hand and led her to the cave, or the hut, or the sheltering tree, which he had fixed upon as his home. It will endure after every empire and republic and new woman and all foes of God-born institutions have perished. For this thing so universal and so enduring is heaven-born and God-inspired. He placed us in families. He instituted homes. They flourish under every power, whether despotism or commune. How awfully important these homes are, when we think of the superstructure built upon them, for Church and State, society and politics, manners, morals, every institution which binds us men together, runs back to the home and has its roots in family life.

There is, you know, a keynote to every house on which its harmony is builded, and which guides and governs its power. In one, it is awful propriety. You know, the moment you enter the door, that no liberty ever enters here, but a strict and stern rule represses all individuality and frets all swelling hearts. In another, it is perfect laxity, so that the veriest stranger feels in a moment that here is no order, and no real comfort, which can only come with order. Some homes are keyed on pleasure, some on work, some on mere comfort, some on selfishness, some on society. You cannot really disguise the atmosphere of a home; a glance at one book shelf is always enough for me to form a tolerably correct estimate of the leading thoughts and the intellectual standing of the people of that house.

Have your home refined and lovely. One of the blessings of modern progress is that things of beauty are now made so cheap and so abundant that only the very extreme poor are debarred from possessing them. All little refinements affect the mind and the heart, and have an influence upon children's characters. Then let your home be one of order and regularity; times for everything, and everything done in time. I will venture to say that no household can do its Christian duty where everything is left to chance and individual preference, or mere passing convenience. Again, let your home be clean in spirit. What a home that is where the father's oath is heard on even the most trifling annoyance, and where scandals are discussed, which you delude yourselves in thinking children do not understand. Of course, I can only touch on a few of the points which go to make up a good home. I can mention only one more: Make your household like that old home at Bethany, where Jesus Christ was a constant visitor. Have Him for the visitor in your home; known, beloved, the Comforter, the final Appeal. Above all the pictures and statues, put up your duty to God and your neighbor, which you will find in your Catechism. Oh, father and mother, serve the home altar as faithful priests; oh, children, guard that altar as the vestals of old guarded the sacred fire, for on these Christian

homes must rise every fabric that can be expected to outlive war and pestilence and sin and tyranny; everything that will endure when time and this world shall be no more.

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Two Aspects of Confirmation*

BY THE REV. EDGAR GARDNER MURPHY

TO the plain question, What is Confirmation? I wish this morning to speak as clearly and as helpfully as I can. What is the meaning of the rite in the system of the Church we love? What is its befitting and reasonable place in the experience of the Christian? A question may have been given many answers, because it really has no answer; or, it may have been given many answers, because it is a great question.

If I say that Confirmation is a great question, I do not call it so because there have been times when men have thought it the greatest question. I do not call it the less so because there are those who sit under its discussion with impatience, and who treat its interests with ridicule. I call it so because its authorities and arguments are not only Scriptural, ecclesiastical, and traditional, but essentially and deeply human; because every religion of mankind has held its analogue; because wherever men are bound together for serious and common ends—in business, in politics, in society—they call in force its principle and declare the need it answers. This principle and this need were not created by the Church. Through them both, rather, was the Church created. Through these the institution and its rite continue. No institution and no rite were ever enduringly and victoriously settled, save on the foundations of the universal heart. Confirmation is a great question because its truths stand in the universal heart, and because its sanctions spring from the God-given and essential needs to which the race is born.

But these truths are guarded and expressed in their service of religion by an ordinance and a symbolism. The truths of life, as preached in the Church, are preached in the Church's way. That which appears in business or in government under the terms of the one sphere or the other, appears in our Christian household in a rite which is in part a sacrament of profession, but is chiefly "the laying on of hands."

I have said that it is in part a sacrament of profession—the outward sign to the world of what we would do and be for Christ. But it is not, even in part, a sacrament of initiation. Those who offer for it stand forth not as enemies who have come over from some force opposing, but as children who come forward from the rear—from the company of the young, the indifferent, the timid of the King's army—to march henceforth in the line of combat, to fight in the King's name, making their own forevermore the kingdom's lot in glory or defeat. Those who come forward to Confirmation come not as children of the world, but of the Church. Long ago, by Baptism, they were "grafted in." Then it was, according to the plain words of the Prayer Book, that membership began. You should be confirmed because you are a member of the Church; because you who receive from her should give to her; because you who are built up in habits, affections, and sentiments of good by words and works of hers, owe as your debt of gratitude for these a loyalty which the world

*An address delivered in St. Paul's church, Chillicothe, Ohio.

may understand. There are many ways of being loyal to the Church, but does not the loyalty which leaves out the way of loyalty she asks fail clearly in the completeness of its service, if not in its singleness of motive? There are many ways of confessing Christ before the world, honorable ways, pure evidences of allegiance and of fellowship, but the confession which stops short of some such outward act as that which all the centuries have offered as the test of the disciple; a confession, indeed, which refuses any opportunity of avowal, which grudges any reasonable giving of its sign, misses, I take it, in the noble greatness of its self-surrender. Confessing Christ means much more than an act like this; but it certainly does mean this much. Therefore, do not dream, dear friend, that you are bravely and clearly confessing Him so long as you are refusing yourself to Him in that way which He has Himself undoubtedly approved, which all Christendom, in every time, or land, or fellowship, has accepted as its ordinance of fealty.

This outward taking of His name will be your response, moreover, not only to the Church's need, but to the world's. To those waiting—not knowing what they will, or where they stand—your deed, if it be truly done, shall be the sign that a diviner world has spokesmen here. This act which stands challenging sight and thought tells, if the act be pure, of faith to the uncertain, of courage to the fearful, of a path which one, at least, will take, to the amazed, the perplexed, the despairing. The most self-sufficient among men need, at times, your witness. The bravest and the most fitted of the world feel their doubts strike through, to weaken and to unarm. It was the wisest spirit of the poet's story on whom "the great melancholy" fell:

"He walked with dreams and darkness, and he found

A doom that ever poised itself to fall,
An ever moaning battle in the mist.
World-war of dying flesh against the life,
Death in all life and lying in all love,
The meanest having power upon the highest,
And the high purpose broken by the worm."

That is the discovery which men are making every day: Out of one such day to have one moment made clearer in its testimony to the things of Light, this may be some man's sustaining power through many desert and darkened years. And this moment your faith may give.

We take, you see, the deed at its highest; its meaning at its fullest. For otherwise, I do not understand it as being worthy either of pleading or of heeding. Yet the more we make of Confirmation, the more pure the appeal it offers, the more inevitably the old answer comes: "It is too much for me to do; its venture lies beyond my strength; its life lies beyond my worth. Mine are the uncertainties of weakness. These offer the certainties of failure. I cannot bind myself so far."

I am reminded of another idyl of the poet I have quoted—the story of the young Gareth seeking Arthur's hall, who, coming at last to the city of the king, meets the challenge of the aged seer. In words, oft quoted, sweetly familiar to us now, the old man tells the knight the meaning of the music round the walls, for

"They are building still, seeing the city is built
To music; therefore, never built at all,
And, therefore, built forever."

But the old master, keeping ward, tells to the soul of Gareth the law of the city's life:

"Yet take thou heed . . . for the king
Will bind thee by such vows, as is a shame
A man should not be bound by, yet the which
No man can keep; but, so thou dread to swear,
Pass not beneath this gateway, but abide
Without, among the cattle of the field."

Among the cattle of the field! There he cannot abide, for he is not of them. He has seen the vision of the city; he has heard the music of its building; he has caught the summons of the King. He is not as those who have not seen or heard or understood. He will pass beneath this gateway, and, although the King will bind him by vows no man can keep, yet because they are "such vows as is a shame a man should not be bound by," he will not dread to swear! That is the history of the soul's allegiance; that the unfolding of the experience of every loyal spirit, as the ideal greets it in the way. Once seen, its claim is absolute; its law is your law forever. You succeeding, its freer height will beckon on; you falling, its flaming and splendid eminence of glory shall smite the sleeper, waken deeper slumbers, free, unattempted powers, be their challenge and their goal for nobler and more comforting successes.

"But, so thou dread to swear,
Pass not beneath this gateway, but abide
Without, among the cattle of the field."

Not only in the way to Arthur's court is that word uttered—at the gateways of all the cities beautiful of the ideal its warning echoes; heard in the music of the builders; heard through the voices of their vision heard in the summons of the King. In all art, in all life, in all religion, the soul's refusal to the highest of the soul's best in wealth, of the soul's bravest in confession, is the soul's death—the heavy ears, the leaden eyes, the heart of flesh.

It is for us to know, however, that Confirmation is not only being sworn for Christ. It is but partly a sacrament of profession. It is also and chiefly "the laying on of hands." Its first thought is not of our doing or of our giving, though our doing be done purely and though our giving be the gift of self. Its thought, chiefly, is of God's doing and of God's giving. The Bishop standing with hands imposed, with words of fatherly and protective love, is the Church's symbolism of the enfolding and self-bestowing Lord. Christ moves through it to enlighten and to empower. It is an ordinance of benediction and of grace.

You will come, therefore, asking and expecting. You will put your hand in His hand. You will ask His power, and He will give it you. If you ask and expect and are true, you, in the old plain sense, will find Him near. He will also give Himself to you in and through your nearer sense of responsibility and of fellowship; He will give as the problems and the issues of His work become your own; He will give as the wants and perils of the Church tempt forth the manliness which is patient, the magnanimity which is great enough for little deeds, the heroism which is the enduring of hardness in His name.

You have seen a young man come, at the age of manhood, to cast his ballot. He does so, perhaps, in the thought that he is doing great things for the country of his fortunes. So he does and so he will. But if he bears purely that part of citizen, if he keep intelligently and truly this trust of the patriot, you will see his country do great things for him. You will see its institutions and its policies, as providences of character in the citizen and the man, stand about him for his

good. By this country's fame or by its risks of infamy, by the constant and ennobling challenge of its interests, by the appeal of its emergencies, by the discipline of its opportunities and its burdens, you will see this man—once poor—made rich in ideals, sympathies, capacities, of heart, judgment, and life. First it seemed that the man would make the State; it has turned out that the State has made the man.

Somewhat in this way it is that the pleading God, the calling Christ, the struggling and dependent Church, are the truths of power upon us all. You may give, and you may do, but through these gifts and deeds, as water-ways are broadened by their flood, the light and wealth of the infinite Abundance works and gives for you. You go forth to give response to God and lo! you have found response; you go forth to answer Christ and you find the answer which your heart has asked; you go forth to preserve, deliver, and sustain the Church, and lo! your life has found preservation, deliverance, and sustainment.

There may be those who will come forward to their Confirmation that they may give, to make evident and brave profession of allegiance; if they come truly, they will only remember in after time that here it was that they received—received into their hearts the first breathing of Christ's confession of the New Name, the first motions of Christ's committal of Himself, His work, His sorrow, and His glory unto them. Oh, dear friends, do not imagine that His law—whosever will confess Me him will I confess—stands for a bare and external policy of "give and take" in the profound economy of His realm. It is a law of life, a necessity of things, a truth of essential, unalterable fact. As a father can speak outward to the future only through those children of his loins who are also the children of his love, so, here and evermore, those only can be Christ-confessed, can speak for Him unto men, angels, God—the universe which has ears to hear—who have confessed the Christ. It is, as I have said, the greater thing that you should receive, that He should give to you, that in your Confirmation the master word should be not faith but grace; yet only through the lesser things of your venturing and your avowal can the gift be given, can the Lord be your Lord, can God be God to you. Only as you are Christ's can Christ be yours. Only so, among the knights-errant of the spiritual city stood the King's face in the countenance of all.

"Ranged about the throne,
Clear honor shining like the dewy star
Of dawn, and faith in their great King, with pure
Affection, and the light of victory,
And glory gained, and evermore to gain."



Trustees for God

FROM AN ADDRESS AT A DRAWING-ROOM MEETING
IN PHILADELPHIA, MARCH 18, 1897

BY THE REV. WM. S. LANGFORD, D.D.

We are trustees for God. He is the absolute owner of all, and whatever we have He has given to us in trust for Him. This is illustrated by our Lord's parable of a man traveling into a far country, who called his servants and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one, to every man according to his several ability. After a long time the lord of those servants cometh and reckoneth with them.

Each one's personality, his position and endowments, his advantages of mind, of body, and of possessions, constitute a trust from God to be used for God. It is our highest duty to em-

ploy this trust for doing God's work, for God's glory. Every one should come face to face with this truth and keep it in view always. There is a constant temptation to lose sight of it, to forget it, to hide from it.

We are God's, all we have is God's, and to God we must give account.

I like exceedingly the answer to that first question in the Westminster Catechism: "What is the chief end of man?" "To glorify God and enjoy Him forever." It means that the Christian heart should be a spring of joy. There is no virtue in being sad or miserable; the real virtue of heaven is joy, joyousness, rejoicing in God, and this flows from living for God's glory.

There is a parody on the answer to the question: "What is the chief end of man?" in these words: "To keep all he gets and get all he can." It is more than a witticism. It is a pernicious falsehood. It substitutes self for God, and degrades man from his exalted destiny. It touches the very point of danger: namely, in regard to possessions. It teaches men to think that what they get is theirs to keep; God has no right to it; not to recognize that they are God's trustees, but to make money their god, and "trust in uncertain riches rather than in the living God who giveth us richly all things to enjoy."

A wealthy layman, in conversation with his friend who was a learned professor, remarked, "I am at a loss how to invest my income." "How to invest your income!" said the professor. "Why, invest it in doing good, invest it in providing for the sick and needy, invest it in building up God's kingdom, invest it in preaching among the Gentiles the unsearchable riches of Christ, invest it in helping souls out of darkness into the Light. That is the best way to invest your income, laying up treasures in heaven rather than heaping up riches, not knowing who shall gather them."

One may readily recall instances in which a rich man who was accustomed to give money for good objects has left his property to heirs who had no sense of responsibility for money as a trust from God. The streams of his benevolence were instantly dried and the money which he left was used for objects which he could not approve.

I wish I might hold up before this generation the example of Amos Lawrence, of Boston, a merchant prince in the first half of this century. He was a man who feared God and gave much alms to the people. His charities were boundless and incessant. For years he gave away all his income. He felt that he was a trustee for God and was anxious to discharge his trust with fidelity.

To him, giving became a luxury. The pains and sorrows which he suffered had their counterpart and found their relief in doing good to others. He wrote, "How can I enjoy life better than by distributing the good things intrusted to me?" President Mark Hopkins, after Mr. Lawrence's death, said he thought no man had lived on this continent who approximated him in the amount of money that he gave during his lifetime. To his brother Abbott, who had made a single gift of \$50,000, a great sum fifty years ago, he wrote: "It is to impress on unborn millions the great truth that our talents are trusts committed to us and to be accounted for when the Master calls. It enriches your descendants in a way that mere money can never do, and is a better investment than any you have ever made." He made the following quotation in a letter to one of his partners: "The good there is in riches lieth in their use, like the woman's box of ointment; if it be not broken and the contents poured out for the refreshment of Jesus Christ, in His distressed members, they lose their worth; the covetous man may, therefore, truly write upon his rusting heaps, 'These are good for nothing.' He is not rich who lays up much, but he who lays out much; for it is all one not to have as not to use. I will therefore be the richer by charitable laying out, while the worldling will be poorer by his covetous hoarding up."

Our society has recently received a legacy from the estate of J. Sullivan Warren, of Bos-

ton, who died some thirty years ago. It was a part of the residue of his estate after the death of his wife, which occurred a few months since. Mr. Warren was a son of the eminent surgeon, Dr. John C. Warren. He inherited a competence and lived in comfort in his home on Park street, at the head of the Common. He did not engage in business, but devoted himself assiduously to doing good. He was the most modest and unostentatious of men, always open-handed and liberal, ever seeking opportunities to exercise charity and going upon errands of mercy. All he possessed was consecrated to God's service. He was a trustee to the utmost, and when he died, after making a life provision for his wife (they had no children), his will distributed his entire estate to various religious and charitable objects.

I remember, upon one occasion, when I asked him for money for charity, he refused, but in such a manner that his refusal made a more lasting impression than the many times when he gave at my request. His reply was: "I cannot give to-day, but I thank you for asking me. Always ask me when you know of a case of need." He was never fretted by appeals, but welcomed them as opportunities.

Both of these men felt that they were trustees for God. There are others like them, but they are exceptions to the rule, and the truth which most needs to be uttered and reiterated and emphasized is that we are all trustees to the full measure of what we have received.

There are certain questions which every one, as a trustee for God, ought to consider seriously: How much can I give away? What proportion of my income should go for charity and religion? If I have a competence, should I not be content therewith, and give away all my increase? Should I not find joy hitherto unknown if my attention were largely given to the wise disbursement for my fellow-men of all I receive beyond my needs? We must, sooner or later, leave all behind. Would it not be wise now to do all the good we can with all the means we have?

The Gospel is a special trust which has been committed to us. We are charged to make it known and send it with winged speed to those who have not received it. Not to celestial beings was this trust committed, but to us who have known the Gospel as the power of God unto salvation, that we should carry it with the accents of human love and with the energy of strong conviction to bless all men. This is a sacred, solemn trust, and woe to us if we fail to fulfill this trust for God.

A few nights ago, as I lay thinking of this meeting, I fell asleep and dreamed a dream. In my dream I went from place to place, and everywhere I observed unusual religious earnestness. This impression grew in strength and volume, until it seemed that the spirit of the world had wholly given place and the Spirit of Christ was everywhere in the ascendant. As I thought on these things I met an officer of one of the large missionary societies, which has been very much embarrassed in its finances, and I inquired how the society was getting along. "Never better," was the reply, "our debt is all paid and the work is flourishing." "Why, how is that?" I asked, "you astonish me. I feared this would be the worst year for missions. How do you account for it?" "I do not know," he replied, "money has come in most unexpected ways." I awoke and found it was all a dream. But I quickly put the two things together—the spiritual awakening and the setting free of money to do the Lord's work. They stood to each other as cause and effect, and I thought if only such a spiritual stirring up should come and make us realize that we are trustees for God, debts would be lifted from the missionary societies—the demand for retrenchment would cease; it would no longer be necessary to discourage those who wish to be sent forth, or to refuse to enter new fields, or supply the needs which plead for help. The work of missions, and every good work, would then go forward joyfully, and prosper.

To be a trustee for God is the highest honor

to which any one can attain, and blessed is he whosoever shall hear the commendation, "Well done, good and faithful servant!"

Letters to the Editor

THE 999 YEARS' LEASE

To the Editor of *The Living Church*:

My impression is that some time in the late '70s or early '80s a 999 years' lease expired and the property reverted to University College, Oxford, and I imagine that this is the origin of the report that a 999 years' lease expired and the property reverted to the Church of England. I have no doubt that if any one is curious in the matter, he can satisfy himself as regards particulars by writing to the authorities of University College.

W. R. GARDNER.

Ahnapee, Wis., April 9, 1897.

CLERGY RELIEF FUND

To the Editor of *The Living Church*:

May I have a little space in your valuable and widely circulated paper to call attention to the seeming apathy manifested regarding the "Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen"? The stirring and timely words uttered by THE LIVING CHURCH should attract and command attention, and doubtless in many quarters have done so. One has only to listen to the half-hearted, luke-warm appeal which emanates from many pulpits to find the root of indifference. In many parishes Quinquagesima comes and goes without one word from the parish priest to his flock regarding the sacredness of this debt of the Church. Upon the clergy rests the duty and privilege of instructing their flocks in intelligent giving, but too often fervor and eloquence seem to be exhausted in appeals for the improvement and benefit of the parish, and these wards of the Church are left in penury and misery to eke out an existence as best they can. Delicate women, the widows of clergymen who gave their lives uncomplainingly and gladly for the Bride of Christ, are left with helpless families to rear and educate, with little or nothing but their own exertions to depend on, and all that is done to ameliorate their helplessness is a mere pittance. It would seem as if a clarion voice would ring from every pulpit on Quinquagesima, on behalf of these sorrow-stricken ones. "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me."

RUBRIC.

Los Angeles, Cal.

A CHRISTIAN of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible, when the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought and feeling and purpose are still bright and fresh and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar. It is quite a different thing in the middle of the day, even when serious efforts are made to communicate reverently. Those who begin their Sunday with the Holy Communion know one of the deepest meanings of that promise, "They that seek Me early shall find Me." (Easter in St. Paul's, p. 286.)—*Canon Liddon.*

Personal Mention

The Rev. Walter E. Bentley has accepted the position of vicar of St. Mark's memorial chapel, New York city.

The Rev. H. A. Henry has just completed the 10th anniversary of his rectorship of Trinity church, Wilmington, Del.

The address of the Rev. James H. Lamb, D.D., is changed from Moorestown, N. J., to Mt. Airy, Philadelphia, Pa. Communications in reference to the

Clergy Retiring Fund should be addressed Room 13, Church House, Philadelphia, Pa.

The Rev. W. F. B. Jackson is temporarily in charge of the church of the Messiah, Providence, R. I.

The Rev. M. K. Schermerhorn has returned to 57 Brattle st., Cambridge, Mass., after a *locum tenens* in Florida.

The Rev. F. L. Wells has accepted charge of Trinity church, Clayton, Del.

Ordinations

At the church of Zion and St. Timothy, New York City, April 7, Mr. Frank N. Cockcroft, a member of the middle class of the General Theological Seminary, was ordained a deacon by the Bishop of Wyoming and Idaho. The rector, the Rev. Dr. Lubeck, preached the sermon. The Rev. Mr. Cockcroft sailed in Holy Week to spend several months abroad.

On April 1st Bishop Graves, in St. Paul's, Sacramento, Cal., ordained to the diaconate Mr. W. Sinclair, a Presbyterian minister, of good standing, who will take charge of Auburn and Loomis.

Official

At the April meeting of the Standing Committee, Mr. Richard Henry Wolfenden was recommended to the Bishop for ordination to the diaconate, and the Rev. James Yeames, deacon, for ordination to the priesthood. Applications were received from Albion Herbert Ross, late a minister of the Congregationalists, to be recommended to the Bishop as a candidate for Holy Orders; from James Clement Sharp, William Frederic Williams, and Charles Edward Hutchison to be recommended to the Bishop for ordination to the diaconate; and from the Rev. Messrs. Frank Alan Brown, Arthur Newton Peaslee, J. Ogle Warfield, John Edward Borncamp, Charles Samuel Hutchinson, Edward Henry Newbegin, and Leslie Elias Learned, deacons, to be recommended to the Bishop for ordination to the priesthood; and the same were laid over for one month, under the rules.

EDWARD ABBOTT,
Secretary.

Boston, April 13th, 1897.

To Correspondents

M.—The anointing mentioned by St. Matt. xxvi:6 and by St. Mark xiv:3 is undoubtedly the same with St. John xii:1. St. John alone gives the time. The "two days" before the Passover, St. Mark xiv:1, denotes the time when the discourse of the preceding chapter was delivered. Both St. Matthew and St. Mark mention the anointing in this place, in order to connect the treachery of Judas with the plot of the chief priests and scribes. St. John's narrative explains it. Judas began the complaint against Mary, and the reproof rankled in his breast till he was led to go to the chief priests. St. Mark and St. Matt. bring the whole matter together in one view. Careful reading will show that they do not say the anointing took place at the time they mention it. It was "six days before the Passover," but its effects came later.

Died

ROBERTS.—At Tomah, Wis., on Easter Even, at 12:30 noon, Lula Lee, wife of the Rev. C. E. Roberts, and daughter of the late Hon. Wm. H. Dill, aged 30 years and 7 months.

"The King of Love my Shepherd is."

FEARON.—Entered into rest, April 6th, 1897, at his home, Camden, N. J., Joseph Fearon, aged 77 years. Interred at St. Peter's church, Philadelphia, Pa.

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.

Church and Parish

LOCUM TENENCY desired after Easter. "SACERDOS," 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

Christ is Risen

Open the gates of the Temple;
 Spread branches of palm and of bay;
 Let not the spirits of nature
 Alone deck the Conqueror's way.
 While Spring from her death-sleep arises,
 And joyous His presence awaits,
 While morning's smile lights up the heavens,
 Open the beautiful gates.

He is here! The long watches are over;
 The stone from the grave rolled away;
 "We shall sleep," was the sigh of the midnight,
 "We shall rise," is the song of to-day.
 O music, no longer lamenting
 On pinions of tremulous flame,
 Go soaring to meet the Beloved,
 And swell the new song of His fame.

The altar is snowy with blossoms,
 The font is a vase of perfume,
 On pillar and chancel are twining
 Fresh garlands of eloquent bloom.
 "Christ is Risen!" with glad lips we utter,
 And far up the infinite height
 Archangels the paean re-echo,
 And crown Him with Lilies of Light!
 —Frances L. Mace.

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THE Rt. Rev. Henry Codman Potter, D.D., LL.D., Bishop of New York, is a son of the late Bishop of Pennsylvania, and a nephew of the late Bishop of New York. He was born in Schenectady, N. Y., May 25, 1835, was graduated from Union College, Schenectady, and in 1857, from the Theological Seminary, Alexandria, Va. His first rectorship was in a small village in Pennsylvania, Greensburgh, from which he went to St. John's church, Troy, N. Y., and then to Boston. In 1868, he became rector of Grace church, New York city, where he remained fifteen years, or until 1883, when he was consecrated assistant Bishop of New York, with the right of succession. Upon the death of his uncle, Bishop Horatio Potter, in 1887, he became Bishop of New York. Three years later, Harvard University conferred upon him the degree of doctor of divinity; he has the degree of doctor of laws from Cambridge, England, and is one of the three American bishops, to receive the degree of doctor of divinity from Oxford. Bishop Potter is said to have accepted an invitation from the authorities of Cambridge University to be select-preacher to the University in May of this year. This distinction has only once or twice before been conferred upon a bishop or priest of the American Church. Besides many sermons and lectures published by Bishop Potter, are the books, "The Gates of the East," and "Sisterhoods," and "Deaconesses." Bishop Potter has done much for the extension of the Church in his diocese, and has taken an active part in social movements for the good of the community. The cathedral of St. John the Divine, the plans for which have attracted so wide an interest, owes its beginning and its present success to the Bishop.

MISSGLADYS VANDERBILT, aged ten, is one of the three editors of *Spring Blossoms*, a paper published for the benefit of the Church Mission House. Little Miss Vanderbilt is a daughter of Mr. Cornelius Vanderbilt. She has contributed two articles, the title of one being, "My First Impression of Washington."

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SOME years ago a vestryman of an Episcopal church in this city, after the Sunday morning service, said to a brother vestryman across the aisle: "Come with me this evening and see my boys." "Your boys! What do you mean?" the other replied. "Come, and you will see." With some persuasion his friend went with him, and found himself, on a wintry, icy night, at the Children's Aid Society rooms. There the vestryman took the desk as leader, read the Scriptures, offered prayer, made a most appropriate address, and then called upon his friend to speak. At the close of the service his friend asked the question: "How long have you been doing this thing, without my ever having suspected it?" "Sixteen years," was the reply. For sixteen years Howard Potter had been leaving his rich and beautiful home every other Sunday night to help and instruct, and stimulate to a better life, the poorest boys, the very waifs of New York City, and to find for them honorable homes in the West. He died suddenly of heart disease last week in London, where he was the head of the London branch of the great house of Brown Brothers & Co., of which he was the senior partner. He was a brother of Bishop Potter, of this city, and no member of the family was either an abler or a truer man than was Howard Potter.—*The Independent*.

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"THE SOUTHERN CROSS" comes to us from far-off Port Elizabeth. It is the literary organ of the dioceses and missionary jurisdictions of South Africa. It is a well-edited and interesting paper, but naturally requires for its full appreciation a knowledge of the geography, and political and ecclesiastical history of South Africa, which can seldom be looked for in this part of the world. The leading article in the number for January is devoted to a laudation of Mr. Cecil Rhodes, which is a trifle queer in view of that gentleman's admissions in his testimony before the Parliamentary Commission. His violation of the law of nations and betrayal of his official trust in secretly preparing war against a country with which his own country was at peace, can hardly be condoned as nothing more than "a mistake." We observe that the learned Dr. Wirgman is one of the editors of *The Southern Cross*. It is from his excellent history of "The English Church in South Africa" that we have gleaned instructive particulars of the relations between the English Government and the Dutch settlers in times past. No attempt is made to disguise the injustice to which the Boers were subjected at various times, which sent them "trekking" from place to place to find a region where they could establish themselves without foreign interference. We heartily echo the hope expressed by *The Southern Cross* that in future wiser counsels will prevail, and that "time and wisdom will bring about a better state of things." But the attitude of Mr. Chamberlain is hardly reassuring. He seems unable to forget that President Kruger has

been more than a match for him in diplomacy, and falls back upon the insolence of the strong towards the weak.

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(Copyrighted)

An Apostle of the Wilderness

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

X.

THE INDIAN MISSION—CONTINUED

WE remained at the mission through July and August of 1852, and then, the small log house being completed, we were ready to return to St. Paul, leaving Capt. Craig as the sole representative until Dr. Breck should get back. To save expense, it was determined that we should go to St. Paul by water in a birch canoe. We secured a second-hand one for five dollars that would carry four comfortably. Hayward and myself had mastered the birch canoe by the constant practice of two months, and felt capable of making the journey by water, although as yet we had not tried our skill in the strong current of a river. The weak point in a birch canoe is its bottom. On the deep waters of the lake you are safe, for it will ride any billow like a swan; but in river travel there are shallows and rocks and logs and sharp limbs of fallen trees, and to run full on or against any of these is to puncture or scrape a hole in the bark, and then you must get to shore quickly or be submerged. Any ordinary injury, however, is readily mended with pitch pine gum, which every canoeist carries for just such emergencies. As Dr. Breck and Halstead had little experience with the paddle, they were readily excused from a contribution of their inexperience, and became practically cabin passengers. Hayward, at the bow, was lookout and paddler, while I, at the stern, was supposed to assist in the labor and direct the course of the canoe.

The journey by water to St. Anthony Falls was about two hundred miles, which we accomplished in three days, but not without incident and some adventure. Our Indian friends witnessed our departure with many expressions of regret, and on our part it was responded to most earnestly, if not tearfully. Dr. Breck, they knew, would soon return, but for us, they realized, as did we, that we should see each other no more in this life forever. Gull Lake, or Kahgeeashkoonisikag, is one of three lakes; the other two are known as Round Lake and Long Lake; all of these empty their waters through the Gull and Crow Wing rivers into the Mississippi, a distance of about fifty-three miles, and by land direct, as the crow flies, eighteen miles; yet we accomplished by canoe the fifty-three miles between ten A. M. and seven P. M. A birch canoe, to one not accustomed to its ways, is as restive and dangerous as an unbroken colt or a bicycle. It did not occur to me at the time, but as I look back upon that journey of two hundred miles in the low waters of August, I think I did exceedingly well to bring my crew and passengers safely to the end of the voyage.

The first day took us six miles to the foot of Gull Lake; then forty miles to the Mississippi; then seven miles down the Mississippi landed us at Fort Ripley, where we stopped to say good-by to the Rev. Mr. Manney, the chaplain who had entertained us so hospitably on our way up. It was here that Dr. Breck felt called upon to assume command of the canoe, although, in fact, it

belonged to Hayward and myself, for we had paid five dollars for it, while he had declined to contribute. Dr. Breck made many inquiries of the officers of the Fort about the river below, and so insisted on an opinion as to the safer side that finally one of them, who knew really nothing about it, responded that the left was probably the safer side. I felt really indignant at this assumption of authority, and quietly determined that I should be governed entirely by my own judgment. This brought on, very soon, a conflict of authority. We had not gone a mile before the current changed from the east to the west side, and, naturally, I followed the current to keep off the shallows. "Where are you going now?" asked the new captain, in a tone of earnest interrogation. "The officer advised the east side as the safer." I responded that I was at the helm and alone responsible, and cared nothing for the officer's advice, unless it happened to agree with the trend of the current and my best judgment. After this, Dr. Breck subsided into silence, as he always did when he had no power to enforce his orders.

That day we ran Pike Rapids and over a fall of about ten feet successfully. We were very much elated at this, but, as we discovered later on, it was a small affair in comparison with what we were to encounter on the morrow. Fifty miles above Minneapolis is an island dividing the river, and on its east side there are tumbling, rushing rapid about three-fourths of a mile in length. We arrived at this interesting spot about ten o'clock in the morning. Half a mile above the rapids we inquired of a man who stood on the bank watching us, whether the Indians were accustomed to run the rapids, and he answered that he had never made the venture himself, but that the Indians sometimes did in high water. As it was now August, and the water, as usual at that time of year, very low, our spirits were much depressed. Dr. Breck declared it madness to think of it. When we had brought the canoe to shore, he and Halstead got out and took all their belongings with them. I remember that Dr. Breck remarked he would not trust even his old boots if we decided to risk our lives in the attempt. The alternative for Hayward and myself was that we must run the rapids or make a portage of about a mile. To carry the canoe that distance was a serious matter, and we had no mind to it, so we consulted and talked it over for a time; then we went down some distance on the bank and looked the rapids over. We noted that the main body of the stream held well together in the middle of the river for a considerable distance; then a mighty current shot off to the right bank, where it met a low reef of rocks, which sent it off again to the left shore; then all connections were lost in the rush and foam of it. That was all we could see or know. We seemed already to have decided that this was but a preliminary act, for we had no further discussion, but jumped into the canoe, pushed out from the shore, and followed the main shoot as we had observed it, so committing ourselves to whatever fortune the next ten minutes had in store for us. It was doubtless a risky adventure, but the excitement and the rush of it, and the glorious leaps and shoots of the canoe, were a delight beyond all words. We went easily and steadily, swifter and swifter, for a hundred yards; then we were flung to the right, and seemed to be plunging onto the reef; then we were swirled about, and driven with a

mighty current to the east, and then we were in a jumble of waves, tossed up and down, until at length, the danger passed, we glided swiftly on and into the smoother water, and soon drew our good canoe on shore in safety. There were but two or three marks of the struggle visible; and long before Dr. Breck and Halstead joined us, we had mended our craft and were quietly smoking our pipes of tobacco and kinikinnick, enjoying the unspent sensations of our exciting time. As it was a hot day, our friends were very tired and perspiring with their long walk, while we were fresh and triumphant. The canoe journey closed at six o'clock that evening, with a large leak in the bottom of our bark from lifting it over the logs of a boom just above St. Anthony Falls, and Hayward and myself were completely drenched by the rushing water. We drew the canoe up under an old warehouse, by the river, and walked down to St. Paul, nine miles, and so completed our journey.

This concludes the hitherto unwritten history of the founding of the first Indian mission of our Church west of the Mississippi river. The exposure to which Hayward and myself were subject resulted in a short run of bilious fever for my part, but with my friend it was far more serious. We both returned to Nashotah in September of that year, 1852, and shortly afterwards Hayward came down with a very serious attack of typhoid fever, which left him with a lung affection from which he died a few years later. Josiah Hayward, the older brother, took the fever from nursing Stephen, from which he never fully recovered. He also died of consumption in a little time, and was buried at Nashotah. The death of these two stalwart men is to be traced directly to the founding of the Gull Lake mission. Were these men martyrs?

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Book Notices

Foretokens of Immortality. Studies "for the hour when the immortal hope burns low in the heart." By Newell Dwight Hillis. Chicago, New York, and Toronto: Fleming H. Revell Company. 1897.

With a special appropriateness does this little book appear at this season when the belief in a life after death has special emphasis. It contains no dogmatic treatise, but in clear, attractive style, sets forth the irresistible conclusions to be drawn, first, from the "foregleams of immortality"—the limitations of individual consciousness and experience, the partial development of man's faculties and powers, the evident incompleteness of earthly life—and, secondly, from "life's withheld completions," "the aspirations that are liens upon immortal life," closing finally with a showing of the rich results of a Christ-given belief in immortality. The beauty and strength of the thought are well matched by the charm of its manner of conveyance to the reader.

The Church Psalter: Containing the Psalter, Proper Psalms, and Twenty Selections, with the Pointings set forth and authorized for use by the General Convention, together with Special Settings of Certain Psalms; Arranged with Appropriate Chants by the Rev. Charles L. Hutchins, D.D., editor of the Church Hymnal. Boston: Parish Choir. Cloth, red edges; pp. 332.

The make-up of this handy volume leaves nothing to be desired in printer's or binder's art. The paper also is excellent. We are pleased to observe in the preface the statement that in the preparation of this "pointing" of the Psalms the commission had constantly before them and had consulted the best and most widely used of the English pointed Psalters; a conservative course that should satisfy "many men of many minds." The only men whose wants can not be

met in this authoritative pointing are they, and not a few there be, whose musical souls are wedded to the ancient tones, those commonly termed the "Gregorians." One wonders whether or no this respectable class in our Church was even thought of by the commission. The matter is at least worth remarking upon. Are those venerable tones tabooed in the Church of the United States? At the end of Dr. Hutchins' Church Psalter a valuable feature of it appears in the "Special Settings" to eight of the Psalms which have unusual elaborative requirements, and they are admirably arranged as to accompanying harmonies and suggestive organ registration. This manual also is wealthy in its number of well-chosen chants, there being two single chants as alternatives, and a double one set to each Psalm, and often where the sentiment of a Psalm in its course makes decided change, there a fresh and sympathetic chant is set in place. After a thorough examination of the work, we find it not easy at any point to suggest an improvement.

The Proper Gift of the Christian Ministry. By the Rev. Thomas Richey, D.D., Professor of Ecclesiastical History, General Theological Seminary, New York: Crothers & Korth.

The sub-title of this volume adds, "The Sacramental Mode of the Transmission of Orders." In the first chapter the proper distinction is made between rites and ceremonies. It is a distinction not always so well understood as it ought to be. In any sacrament the rite consists in the proper discharge of the essential things, without which the sacrament is not effected; while ceremonial adjuncts are used to add dignity and significance to the rite, but are in no way essential to its validity. What has happened in the case of the Roman Ordinal is a confusion of these two elements and the erection of ceremonial accompaniments into essential rites. It is the history of this change with which the present treatise deals in a most masterly manner. It is made abundantly clear that the point at issue between the Anglican Church and the Church of Rome lay precisely here. The Roman Controversialists are just now endeavoring to have men believe that the growth of their ordinal was in the line of adding features necessary to the full significance of Ordination. Dr. Richey exposes the fallacy of this. Little by little ceremonies, fitting enough for the purpose of illustrating and adding dignity to the rite, came to be insisted upon as an essential part of it, and this went along with a changed and corrupt view of the ministry itself. As the learned writer expresses it, the hierarchy of order was changed into a hierarchy of worship. The episcopate was depressed so as to become merely a grade of priesthood, and the whole pastoral and teaching sphere of the ministry ceased to have proper recognition. The functions of sacrifice and absolution came to be regarded as the all in all of priesthood. This impressed itself upon the ordinal, and led to erroneous statements of a dogmatic character from Popes and theologians. A very interesting feature of the book before us is the history of the promotion of the sub-diaconate to a position among the holy orders—corresponding to the lowering of the episcopate by taking it out of the category of holy orders—and the effect of this upon the ordinal. All this, as Dr. Richey says, was "to make way for putting in the place of the episcopate one invested with absolute power, who, to complete the confusion, is not able, as not included in the organic ministry, to transmit to others the office which he has himself usurped, except through the episcopate which he was created to destroy."

We have never seen the subject of the ministry treated with such profound learning, and its august character and grandeur so luminously expounded as in the chapters on "The Sacrament of Order," and "The Three Orders of the Ministry." The vindication of the Anglican Ordinal is complete. It is shown convincingly to those who desire to stand in the old paths of true Catholicism that the Ordinal of 1662, which the American Church has inherited, "is in every way superior, both as to matter and form

to the modern Roman rite." This little work will be of immense use, not only to those who desire an adequate treatment of the points in controversy, but to all who wish to understand the doctrine of priesthood and holy order. It may be read with advantage in company with the recent reply of the English Archbishops to Pope Leo. Though published some weeks before, it anticipates some of the best points of that famous document, and adds a thorough examination of the fundamental principles involved. From the historical method of treatment employed, and its wide grasp of the most profound aspects of the subject, it appears to us the best of all the publications to which the Papal Bull has given rise, and, as having a purpose apart from the immediate controversy, the most likely to have an enduring value. The American Church has reason to congratulate itself upon the possession of such a theologian as Dr Richey.

The book, "Sources of the Constitution of the United States," by the Rev. Dr. C. Ellis Stevens of Christ church, Philadelphia, is being translated into the French language by a member of the French diplomatic service, and is about to be published in Paris by Messrs. Guillemin & Co., in their well-known series of notable foreign works.

The Official Year Book of the Church of England (1896), published by the S. P. C. K., under the sanction of the Episcopate and Convocation, contains an amount of statistical information that is really marvelous. Nearly seven hundred pages are closely filled with records of the varied activities of the Church in Great Britain and in her colonies and missions. The Year Book for 1895 contained also a chapter on the American Church, with a review of the actions of the last General Convention, and tabulated statistics for the three years preceding. The book is compiled with great care from official sources, and is most valuable as an authorized and accurate report of the Anglican Communion. It can doubtless be obtained through Messrs. E. & J. B. Young & Co., New York, agents for the S. P. C. K. publications. It would not be possible here to enumerate all the authorized activities of which full reports are given in this large volume. There is scarcely a question that can be asked concerning the work and organizations of the Church of England that will not find answer here. Through the kindness of the editor, the Rev. Frederick Burnside, M.A., rector of Hertingfordbury, we are able to give in another column a summary of some of the most important statistics for 1896.

Magazines and Reviews

Harper's Weekly for April 3rd has a double-page illustration of Chicago Lake-front parks as they will appear when Mr. D. H. Burnham's great work of transforming Chicago's water-front is completed, and the accompanying description of the plans. In the issue of the 10th, there is an elaborately illustrated paper showing the development of architecture in this country, and an account of "The Washington and Lee University and Her New President." The *Weekly* of the 17th is the "Greater New York Number," and the issue of the 24th will contain an authoritative article on the New American Navy, by Lieutenant J. D. Jerrold Kelly, with a panoramic view of all the ships.

Harper's Bazar opened in the first number for April a new department devoted to "Club Women and Club Work," under the direction of Mrs. Margaret H. Welch. This department will contain each week full and accurate information regarding the work of the leading women's clubs of the country, together with portraits of well-known club-women and illustrations of prominent club-houses. Among the articles of interest to appear in April are "Entertaining in Summer in a Country House," and "Servants in Their Ordinary Routine;" and a new form of summer amusement is treated in "Outdoor Plays for Amateurs," by Fannie Aymar Mat-

thews. The latest information regarding the fashions will be given by writers in Paris and New York, with elaborate drawings.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

FREDERICK A. STOKES COMPANY
Might Have Been. By the Rev. Joseph Parker, D.D. \$1.25.
The Sacrifice of Fools. By R. Manifold Craig. \$1.
The Three Richard Whalens. By James Knapp Reeve. 75 cents.

THE YOUNG CHURCHMAN CO., Milwaukee
"Ember Days" and Other Papers. By the Rev. Edw. Wm. Worthington.

H. L. HASTINGS, Boston
Consecration. By H. L. H.

THE MACMILLAN COMPANY
The Modern Readers' Bible—Jeremiah. Edited by Richard G. Moulton, M.A., Ph.D. 50 cents.

ORANGE JUDD COMPANY
Sugar: A New and Profitable Industry in the United States. By Herbert Myrick.

EATON & MAINS
Champions of Christianity. By Silas Farmer. 60 cts.

Pamphlets Received

Such pamphlets as seem to be of general interest and permanent value will be noted under this head as received. No further notice is to be expected.

The Historic Church for America, by the Rev. A. C. Haverstock, 10c; Worship, by the Rev. E. W. Spaulding, D.D.; The Church of the New Testament, by the Bishop of Fond du Lac. The Young Churchman Co., Milwaukee.

Report of the Clergymen's Retiring Fund Society.
Catalogue of Amherst College.

Social Righteousness and the Power of the Church to Proclaim It. By Mr. Rathbone Gardner. Church Social Union, Boston.

Our Faith and Our Duty. By S. Burns Weston. The International Ethical Congress. By Felix Adler. S. Burns Weston, Philadelphia.

Sixth Annual Report of the Church Periodical Club. Columbia University Bulletin.

History and Work of the Asia Minor Apostolic Institute in Its Various Departments. Allen, Lane & Scott, Philadelphia.

The King, the Knave, and the Donkey. By Pythias Damon. T. S. Denison, Chicago.

An Introduction to the Principles and Practice of Chanting. By Francis Pott. Henry Frowde. New York city.

The Abridged Calendar of Trinity University, Toronto, Canada.

The Resurrection Morn. By Abby S. Marsh, Los Angeles, Cal.

A Memorial to the Senate of the United States by the National Arbitration Committee.

Episcopacy and the Anglican Church. By Andrew Gray, D.D. James Pott & Co., New York.

Reports of the Laymen's Missionary League, Diocese of Western New York.

Thoughts on the Holy Communion. Edited by the Rev. Anthony Bathe. Guild of the Holy Name, Detroit.

The Burial Service. By J. Wickham Legg, F. S. A. E. & J. B. Young & Co. (S. P. C. K.), New York.

Twenty-sixth Annual Report of the Society of St. Johnland.

Fourth Annual Report of the House of the Annunciation for Crippled and Incurable Children, New York.

Address by the Rev. George Venables, S.C.L., to the Clergy of the Rural Deanery of Lothingland. Jarrold & Sons, London.

The Kingdom of God. By the Rev. Wemyss Smith, B. A., Cleveland.

How Shall I Give? By the Rev. George A. Forneret, M.A. American Tract Society.

Deborah. A Sermon by the Rev. Wm. T. Fitch, Brooklyn.

Family Prayer. A Sermon by the Rev. Wm. T. Fitch, Brooklyn.

The Economies of Devotion. By the Rev. Charles Ferguson. The Church Social Union, Boston.

The Law Our Schoolmaster. A Sermon by the Rev. J. W. Gilman, Racine, Wis.

Music Received

NOVELLO, EWER & Co.
The Strife is o'er, by Bruce Steane. Let the Righteous be Glad, by Richard Francis Lloyd. Where Thou Reignest, by Franz Schubert. The Steps of a Good Man, by F. Cambridge. I Heard a Voice from Heaven, by Alan Gray. If Any Man Sin, by Thomas Adams. Choral Communion Service, by Walter J. Clemson, M. A.

JAMES POTT & Co.
Hymns and Carols. By Alexander A. Wild.

H. J. BONNELL, Elizabeth N
O Day of Days. By E. M. Hinds.

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Opinions of the Press

Church Eclectic

MANAGING THE POPE.—It is announced that the Pope is unwilling to allow the Roman archbishops and bishops in this country to have a plenary council at Baltimore, knowing full well that it might be controlled by the anti-papal element. We remember that Pius IX. once refused a similar request, but the bishops in retiring from the audience with the holy father showed their teeth to the papal chamberlain, in strict accord with the etiquette of the Vatican, and the shrewd Pope hastily sent for the Americans, and told them that he was so touched by the loyalty of his American children that he could not deny their request, and so the council was held. Will history repeat itself?

The N. Y. Evening Post

CORRUPT POLITICS.—Why do clergymen, and professors, and business men, and simple Christians, and philosophers, count for so little in Washington or Albany? The reason is not far to seek. The people, and especially the classes we here speak of, do not select these legislators for office, and cannot keep them in office or expel them therefrom. They have no control whatever over their nomination and election. If legislators offend them or disregard them, therefore, they have nothing to fear. There are few men in Washington or Albany who would suffer in the smallest degree for contemning the wishes of the moral and religious public. This public could not prevent their re-nomination if they so offended. They could not even if they had committed crimes, or were notorious rogues. Moral control over the legislators in this part of the country, at least, is destroyed or greatly weakened. They cannot be made ashamed or be moved by appeals to the conscience. That process belongs to a time now beginning to be remote. They can only be reached through fears for their salaries, or for the passage of the little bills in which they or their friends are interested.

The Congregationalist.

OBSERVANCE OF HOLY WEEK.—Indications are plentiful that next week, which is Holy Week, will be observed more widely than ever among churches of our order. We have already received announcements of special services, and not a few churches are planning to celebrate the Communion either on Thursday or Friday. We rejoice in this growth of interest in Holy Week. It means that our churches are laying stronger hold upon associations and anniversaries that have again and again quickened and deepened the life of Christians throughout eighteen centuries. Added proof is thus afforded that the person of Jesus is coming more and more to the front of our thought, that every fact and event connected with his humiliation, sufferings, and death is precious, as enabling us to understand him better and to walk in his footsteps more worthily.

The Household

Easter Lilies

BY EMMA PLAYTER SEABURY

We gathered the Easter lilies
For the beautiful mother to hold,
And we gave their name to the baby who came—
Lily, with heart of gold.
Our lives, as the flowers with perfume,
Seemed full of love before,
But the Father of good, He understood
Our hearts could bear some more.

We gathered Easter lilies
For our pet's Communion Day;
We robbed her in white as the daisies bright,
Or violets scenting the May.
For no dew-kissed flower is half so sweet,
As the quivering souls who wait
And expectant gaze at the coming days
That are drifting in their fate.

We gathered the Easter lilies
For the beautiful bride one day,
With hearts that would ache all ready to break,
For she went from our lives away.
But birds must mate in the sweet springtime,
They must build their own home nest,
And sing their song the whole day long,
Till it glimmers away in the West.

We gathered the Easter lilies
Again for a mother to hold,
We saw her sink over sorrow's brink—
Our lily with heart of gold.
For love can be cruel and false sometimes,—
'Tis the bitterest cross to bear,
That our sheltering arm cannot shield from harm
The dear ones in our care.

We gathered the Easter lilies
As we decked her for the tomb,
As spotless and sweet as her angel feet
In asphodelian bloom.
It seemed as if God had forgotten us then—
So hard it is to know
Why evil and sin should enter in
The paths our loved ones go.

We gather the Easter lilies
Each year as we grow old,
And our hearts divine the haloes that shine
From love and its heart of gold.
Her memory far outweighs all pain,
Her spirit like the star
In the lily's heart seems to dwell apart,
Yet with us wherever we are.

So we gather the Easter lilies,
And we see each Easter dawn,
No sepulchre lone, she has outgrown—
No tomb, whence she has gone;
But the love which ascends with Christ and bursts
Its buds with the life of spring;
Out of the gloom, the scent, and bloom,
Freedom to soar and sing.

Doctor Preston

BY ANNIE L. HANNAH

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CHAPTER XIII.

IT would be difficult adequately to describe Paul Raymond's sensations when word was brought to him that Doctor Preston's horse had been discovered, dead, among the heterogeneous mass of *debris* borne through the village on the turbulent bosom of the swollen river.

He had been out since breakfast, visiting the parts of the little town where any danger from the freshet might first be looked for, and, yielding to his wife's persuasion, was in the act of taking a cup of hot coffee before starting out again, when suddenly she exclaimed: "Paul, something must have happened! people are rushing up and down the street toward the river; and here comes a man at full speed; yes, he has gone for the doctor! some one must have been hurt! Oliver will not be at home, will he?"

"No," her husband replied, setting down his cup and hastening to her side as she stood looking from the window. "You see he has discovered that and is coming here,"

and turning he hastened into the hall and had opened the door before the man could ring the bell.

"Mr. Raymond," he exclaimed breathlessly, "we fear that something terrible has happened to the doctor, sir. His horse has just come down on the river, dead; and the bridge went by a few moments ago! We fear that they were on it when it was carried away, and"—

"But there was no sign—you saw nothing of"— He could not frame the words, try as he might; but the man understood.

"No, sir, there was nothing seen of the doctor himself, but"—

"Thank God for that!" said Paul Raymond fervently. "At least we may hope for the best!" But his face was white and drawn with anxiety when he turned to reassure his wife before hastening to join the crowd which had gathered at the spot where poor Prince's body had been caught and secured to a tree.

"Dear," he whispered, "I must go; but pray, Fanny, that he may come back to us." And then he kissed her and went quickly down the street to that white-faced, horror-stricken group of men and weeping women.

Paul Raymond had more than once complained that his patients did not appreciate Doctor Preston, but if that had ever been the case, their eyes seemed suddenly opened to a realizing sense of what manner of man they might be called upon to mourn, and Paul found his own hopes rising as he tried to encourage and reassure them. He told them that the fate of the horse did not in any way presuppose that of his master; Doctor Preston might not even have been upon his back when the accident occurred. At any rate, they must leave no stone unturned to discover his whereabouts; and almost instantly searching parties were organized and started up the valley, whither poor old Martha, with tears streaming down her cheeks, told them that he had gone. From Mrs. Grimm they learned that he had left her cottage at just about the hour which would have brought him to the bridge as it gave way, but though a thorough investigation was made of the banks, no trace of the missing man was found, and as the hours passed by the opinion grew and strengthened that the Doctor had shared the fate of his faithful horse; been struck, perhaps, by the heavy timbers of the bridge, perhaps by



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the floating masses of ice, and might be somewhere beneath the *debris* with which the surface of the river was thickly strewn. The rain had ceased, but the gloom of the day seemed only to increase as the dark clouds piled themselves higher and higher as though preparing for a fresh effort, and the wind moaned and sighed dismally among the bare branches of the trees.

Martha had gone down to see with her own eyes if the dreadful story were true. Others might mistake, but she would know Black Prince among a hundred horses. But any hope was soon dispelled, and she came slowly back up the street, her gray head bowed, never noticing where she was going till she came suddenly up against some one coming out of the minister's gate, and glancing up with a start, she found herself almost in Margaret Lea's arms. The girl had always been a favorite with the old woman, and something in her beautiful face made her suddenly cry out: "O, Miss Lea! O, my dear young lady! what shall we do?"

Without a word Margaret put her strong young arms about her and led her gently on to her own gate and through it to the house; nor did she leave her till she had placed her in her own rocking chair beside the bright fire in the kitchen.

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"Martha," she said then, "you must not give way; you must be brave and strong, and ready in case your help is needed. Keep plenty of water hot, and the fires burning brightly. Yes, you must let me go," she said gently, as the old woman clung to her hand; "Mr. Raymond will let you know when—there is anything to tell you." And turning hastily away she left the house, without glancing right or left, and walked slowly up the street, and so, between the dripping box borders, to the house, where Miss Hester stood waiting her at the open door.

Margaret came directly down stairs after changing her wet clothing, but when she reached the hall she paused suddenly and remained standing where, the night before, she had stood with Oliver Preston. The night before! It seemed weeks—months—since he had looked down into her face and ordered her playfully to go and change her wet shoes. How strong and well and brave he had looked then; and now—?

When the girl entered the sitting-room a few moments later, Miss Hester was standing at the window looking up the river; but at the sound of her step she turned, and her face was so full of anxiety and intense misery that Margaret went directly to her and put both arms protectingly about her.

"Aunt Hester, dear Aunt Hester," she said pleadingly, "do not look like that! Surely this cannot be the end!"

"Margaret, Margaret! you do not know, you do not understand what this would mean to us who have known and loved him for so long!" cried the elder woman with a nervous little sob.

"N—o," she replied; "no, I suppose I do not understand just what it would mean to you who have known and—loved him—for so long."

Though the words were quietly spoken, there was that in the tone which caused Miss Hester to raise her eyes quickly. But Margaret had gently withdrawn her arms and turned away, and now stood looking from the window, though all unconscious of the busy scene upon which her eyes rested. Dark figures moved here and there through the flooded meadows far up the valley; boats darted back and forth in their search among the floating masses which momentarily increased in volume. Who would have believed that those two rows of trees, meeting in a lacy arch overhead and forming a winding lane in the midst of the great sheet of water, had ever marked the river banks.

Not long, however, did Margaret stand there. Anxiety and excitement had brought on one of Miss Hester's bad attacks, and she found constant occupation in caring for her during the next two hours. She had not had one of these attacks since Margaret arrived, but Doctor Preston had given the girl full and explicit directions in case of just such an emergency as this, when he might not be at hand to call upon. She recalled, with a strange sensation, just where he had stood and how he had looked, as he said, with a friendly smile: "You cannot think what a relief it is to me to know that there will always be some one here who is competent, Miss Lea. I have been in constant dread lest something might happen when I was beyond instant reach, for Nanny was a little better than no one at such a time."

"When he was beyond instant reach!" Ah! had the time arrived when he would

never be within reach—within their reach, any more forever!

During the afternoon the minister came in for a moment, and though he did all that he could to keep up Miss Hester's hope, they could both see that his face was growing set and stern in his efforts at self-control, and Margaret thought that he looked years older. He had nothing new to tell them, but Margaret begged him to wait while she brought him some coffee; and when it came he looked at her, as she stood holding the cup, and said, with a sad little smile: "This reminds me of last night, Miss Lea." But then, as the realization that "last night" might indeed prove the last night to one at least of that bright, happy little party flashed over him, he turned suddenly away, and folding his arms upon the mantel, laid his head down upon them. He was worn and spent with grief and anxiety, and this man was his dearest friend!

There is nothing more touching to witness than the sight of a strong man's sorrow, and for a moment Margaret watched him, feeling as though her heart would break with sympathy. She could not have told how it happened, certainly it seemed by no volition of her own, but the next moment Paul Raymond felt a light touch upon his arm, and heard her voice saying, almost in a whisper:

"Mr. Raymond, I think that he is safe. But if he is not safe—here, surely he is—there? And as the minister lifted up his head and turning grasped her hands in both of his, looking down into her face with eyes brimming with great tears, he saw revealed there that of which Margaret herself was all unconscious. For a moment he stood holding the girl's hot hands, gazing straight down into the beautiful, troubled, questioning eyes raised so frankly to his.

"Aye," he said presently, and his voice had a soft, tender ring, "aye, surely he is safe! for 'the eternal God is his refuge, and underneath are the everlasting arms.' Yea, he is safe, wherever he may be; and what is best for him is best for us, Miss Lea. 'Let not your heart be troubled, neither let it be afraid.'" Then, with a warm pressure of her hands, he was gone from the room.

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The afternoon was drawing in and the dusk had begun to fall. Margaret had built up the fire afresh, and drawing a screen so as to shade Miss Hester's face, sank down in an easy chair, and with folded hands sat watching the dancing flames. She was not thinking; her mind seemed stunned and incapable of effort, but over and over the minister's words repeated themselves: "The eternal God is your refuge, and underneath are the everlasting arms." "Let not your heart be troubled, neither let it be afraid."

Worn out by excitement, and soothed by the remedies which Margaret had administered, Miss Hester had fallen into a deep sleep, when suddenly the girl raised her head and listened attentively. Yes, it was the minister's step in the hall, and the next moment he stood in the doorway. It did not occur to Margaret to wonder that he should come directly to her instead of looking or asking for Miss Hester; but that is what he did. Crossing the room to where she sat, and holding out both his hands, "Miss Lea," he said, "we have found him and he is alive!" Then, as the color rushed into her face in a great wave, and retreated with startling rapidity, leaving her deathly pale, he drew a chair to her side and in a few low-toned words told her all. It was one of the hands from the Mills who had found him (for the news had traveled fast and many of them had come over to lend their aid in the search). He had been tossed upon a tiny island and the rapid accumulation of drift had hidden him before the first party had arrived. He must have regained his consciousness, for he had dragged himself out of the water, but he was quite insensible when, a sudden eddy tearing away the piled-up mass, he was revealed to the view of the man who at that instant chanced ("Eternal God that chance did guide") to be passing in his boat. They had taken him directly home where, fortunately, Martha had everything in readiness, brought old Doctor Simpson, and at his request telegraphed immediately to the nearest city for other advice. The blow on the temple was serious enough, the old man told them, but it was the long exposure to cold and wet that would prove the greatest danger. Still, they had much to hope, very much to encourage them, in their knowledge of his splendid physical condition and magnificent constitution; and to know that he was safe at home, out of the cold, dark, dreary night, was something to be beyond words grateful for. "O, Miss Lea," Paul Raymond exclaimed, "to think that he might have died there, as Doctor Simpson says that he would in another hour or so!" And then the strong man broke down and cried like a little child. But in the eyes of the girl at his side there were no tears, only a great and heavenly joy and peace.

Paul Raymond and his wife remained in the sick room all through the long, anxious night which followed. From his death-like state Oliver had passed into a high fever. Dr. Simpson had prepared them, before he left, for what would happen, and given them directions. For a few hours he lay in the stupor in which they had found him, but then he began to talk; first in rambling, disconnected sentences, but presently his words took form and meaning, and finally Fanny Raymond who had been bathing the hot head and hands, turned to her husband with her eyes full of tears.

"O, Paul!" she said with a sob, "is that

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what was the matter with Oliver last night?"

"Mr. Raymond," asked the consulting physician a few days later as he came from the sick room with Paul, "do you know this lady whose name is so constantly on Doctor Preston's lips? and is she where she can be reached?"

"Yes, Doctor Russell."

"Then I think that you must ask her to come. His life depends upon quieting this terrible restlessness, and till he has his desire we cannot hope to accomplish that. Will you ask her to come at once, if you please?"

And so it came to pass, as she sat alone in the twilight that evening, the minister came to Margaret with his request.

"He is no better, Miss Lea," he replied to the question in her eyes; "rather more restless if anything this afternoon." Then, after a moment's pause: "You will think it very strange, but I have come to ask you to go with me to him. He has called for you constantly, and now Doctor Russell says that his life depends upon your coming. Will you go?"

"Calls for me! Are you sure, quite sure, Mr. Raymond?" cried the girl, the color rushing in a great wave over her face.

"Quite sure, Miss Lea; there can be no mistake," he answered gravely.

"Then I will go," she said simply.

Fanny Raymond came down to meet her friend.

"Dear," she said, going to Margaret and putting her arms about her when her husband left them alone together, "how good of you to come. We would not ask you till they said it was our only hope." But as she took her hand to lead her away she whispered: "You must not mind me; you know I have had to hear."

The door of the sick room stood open, and as they crossed the threshold there fell upon Margaret's ear the sound of a quick, low voice.

"Margaret," it said, "Margaret, if you would only lay your hand upon my head I am sure that I could sleep. Are you afraid to come? You need not be. Ah! the bridge is going! I did not mean to tell you that I loved you, I meant to be strong and brave, but I shall never see you—couldn't you lay your cool little hand for just one moment on my head? Ah! how the water rushes! Not even a little moment, Margaret?"

With a quick-drawn breath, and a face from which every particle of color had faded away, the girl crossed the room and kneeling down beside the bed laid her hand gently upon the burning forehead.

(To be continued.)

ON a recent Sunday the congregation at a baptismal service at St. Nicholas church, Strood, Kent, were astonished and alarmed at the fall of a portion of the ceiling, while at the same moment the feet and legs of a man were seen dangling through the lath and plaster. By a desperate exertion he succeeded in extricating himself and a moment after emerged from the belfry "in an agitated condition." He proved to be a new bell-ringer who had been whiling away the time by perambulating the space between the ceiling and roof. His escape was a narrow one, and it was no wonder he was "agitated."

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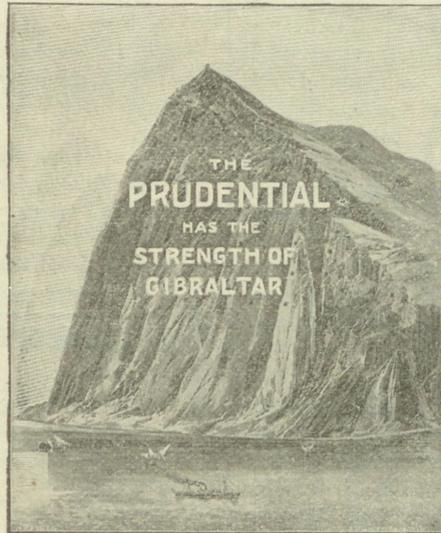
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Between the dark
and the day-light,
When the night is
beginning to lower,
Come, a pause in the
day's occupations
That is known as
the Children's Hour.

Jesus Rose on Easter Day

BY E. CARRIE DOUGLAS

Hallelujah, Jesus lives,
Hallelujah! amen!
Life and light to all He gives,
Hallelujah! amen!
Let the whole round world be gay,
Hallelujah! amen;
Jesus rose on Easter Day
Hallelujah! amen!
Every little tiny flower,
Hallelujah! amen!
Touched by God's Almighty power
Hallelujah! amen!
Bursts anew from every spray,
Hallelujah! amen!
Jesus Rose on Easter Day,
Hallelujah! amen!
Little birds on every bough,
Hallelujah! amen!
Warble forth to Jesus now,
Hallelujah! amen!
Sing for Him your sweetest lay,
Hallelujah! amen!
Jesus rose on Easter Day,
Hallelujah! amen!
Children rise with Jesus, too,
Hallelujah! amen!
Listen, for He calleth you,
Hallelujah! amen!
Follow Jesus while you may,
Hallelujah! amen!
Jesus rose on Easter Day,
Hallelujah! amen!
All the sweetest buds of spring,
Hallelujah! amen!
Let us gather, let us bring,
Hallelujah! amen!
Scatter them in Jesus' way,
Hallelujah! amen!
Jesus rose on Easter Day,
Hallelujah! amen!
Jesus, let Thy Spirit lead,
Hallelujah! amen!
All Thy children in their need,
Hallelujah! amen!
May they by that "Living Way,"
Hallelujah! amen!
Rise with Thee on Easter Day,
Hallelujah! amen!

The Narrow Path

BY S. B. THORNTON

"OH, mamma!" cried little Elsie Donnithorn, running in from school hot and breathless. "Just think, I ran all the way home right in that little narrow path; I never touched the grass at all, and I never stopped once. Annie Marshal said that was the only way to do; that you had to keep on without stopping."
Mrs. Donnithorn brushed the damp hair from her little daughter's forehead, and said, kissing her:
"And what does that remind you of, my darling; can you think?"
The little girl wrinkled up her white brows and looked anxiously at her mother.
"What did we read last Sunday, Elsie? Think well."
"Oh! I know! I wonder I didn't know right

away; it was about the narrow path that leads to heaven, and the broad road that so many take. Oh, mamma, isn't that it?"

"Yes, dear, and I want my little girl to take that path for life as she takes this one for play. Now run and get dressed in a clean frock."

Mrs. Donnithorn was a widow, and Elsie was her only child. She was bright and affectionate, but her mother longed to make her a Christian child, and tried to show her of how little importance was all else.

"Mamma," said Elsie, as they sat at tea, "to-day at school Tim Dixon got black marks for everything; all the girls just d'spise him—he's so stupid he never knows anything, and when he misses he gets so red, and stammers awfully; and he's so common, we just wish he wasn't in our room."

"Maybe he can't help it, dear."

"But, mamma, he's so silly; he can't learn a thing; and then he's got red hair, and his clothes are all ragged! Why, Mamie Robbins wouldn't sit by him at all to-day; she said at recess she was 'fraid she'd catch something."

Mrs. Donnithorn repressed a smile.

"But he may be very poor, Elsie."

"Yes, he is; he never has any pie for lunch, nor doughnuts—just bread, and sometimes old fat meat or cheese."

"Well, Elsie, suppose you try giving him some of your cookies to-morrow."

"Oh, mamma, I couldn't! He's so hateful to us girls; he teases us as mean—as mean—we all hate him."

"Poor, little Ishmaelite," said Mrs. Donnithorn, softly. Then she turned to the little girl who sat finishing her last morsel of bread and jam.

"Do you think if you had no kind mother and no nice clothes, Elsie, that you would feel like being bright and pleasant, and working hard for lessons? Now will you promise me, before we have our prayers to-night, to be as kind as you know how to Tim, and try and help him? Will my little daughter promise me this?"

For a moment Elsie was silent; then she impulsively threw her arms about her mother's neck.

"Yes, I will, mamma, and I'll tell Mamie, too; we are chums, you know, and its my week to say what let's."

The next morning Elsie's mother prepared



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her an unusually tempting luncheon, and the little girl went off in great glee. She was a general favorite at school, and sullen Tim could not resist her smile nor the doughnuts she held out to him. He took them in his grimy hands, and even grinned by way of thanks.

Elsie went home delighted with her success, and soon it became an understood thing that Tim shared her luncheon, and that he generally edged up close to her at recess, but he did not answer any of her shy questions.

It was nearing Easter, and the children's guild which their kind teacher had organized was to present flowers for the chancel of the little church.

Elsie's particular care now was a beautiful potted rose. The plant was covered with buds, and Elsie carefully watered it every day. Her anxiety for it to be covered with blossoms for Easter grew in intensity as the time went on. The Friday before Easter when Elsie came home from school, her mother called her, and she ran to her room where, on a table, stood her rose, a mass of pale pink color. Nearly every bud was out. Elsie uttered a cry of joy.

"Oh, mamma! isn't it lovely?"

"Very lovely, dear. To-morrow we will send it to the church, and Sunday, when we go to celebrate our dear Lord's Resurrection, we will see it with all the others."

"Oh, mamma, it will be the very prettiest of all!" She sat down before it, lost in admiration, her lunch basket and books falling to the floor.

Her mother picked them up, saying, in surprise, "Why, how is this Elsie? You did not eat your lunch."

"Yes, I did, mamma; but Tim wasn't there, and I always give him half. He didn't send any word, either. I guess he's sick."

"We will try and find out," said Mrs. Donnithorn. "We must keep in the narrow path at this joyful season, little daughter."

Elsie nodded gravely, but her eyes were fixed upon her beloved rose. The next day it was to be sent to her teacher, where all the offerings of the children's guild were to be received, and then sent, with the different names attached, to the church. Elsie gave a fond last look at her beautiful rose before it was taken away.

It was late that evening when the bell rang, and a visitor was announced who proved to be Elsie's teacher, Miss Annie. Her face wore a troubled, anxious look. Mrs. Donnithorn greeted her affectionately.

"Elsie is in bed; she is all anxiety for to-morrow to come," she said, smiling.

"And I am the bearer of ill news. I am greatly worried over what has happened." She explained that the flowers had all been placed in line to be lifted into her carriage and conveyed to the church by Miss Annie herself. It was nearly dark, and at a moment when the coachman's back was turned a clever thief had made off with one of the pots, which proved to be Elsie's rose.

"I know how much the child cared for it," said Miss Annie, "and I thought it best to come at once to tell you. I will replace it, if it is possible now."

"Oh, no!" said Mrs. Donnithorn. "Elsie is a reasonable child, and will, I think, take the disappointment bravely. But I will not tell her to-night."

It was early the next morning, and Mrs. Donnithorn had just entered the dining room, when she heard the bell ring, and,

glancing from the window, saw a small boy standing on the step. A moment later she heard Jane urging him to "be after wiping yer feet afore goin' in ter the quality." And then the door opened, and a little ragged figure stood on the threshold. He was thin, and his face was pale under the freckles. His hair was red, and he fumbled his hat awkwardly.

Mrs. Donnithorn spoke kindly. "What can I do for you, my boy?"

"The big tears came into his eyes, and he brushed them away with the back of his hand. "I want to see Elsie; she gives me cookies and pie. I'm Tim, mebbly you know."

"Yes, yes—I'm glad to see you, Tim. Elsie is upstairs"—

"I—I wouldn't er took it," he broke in, desperately, "if I'd er knowed it was hern; I didn't though; I didn't till I got home. It was fer my little sister, ma'am; she's er dyin', an' she hankered atter er rose—'jus' er smell, Tim,' she said; 'jus' er rose to look at, the kind mother used to have.' You see, ma'am, there's nobody but father now; an' he's awful rough. So I says, 'Sis,' says I, 'I'll get you one,' an' I out an' hooked it; an' when I got home her name was on it, an' she's been good to me, an' I came to tell

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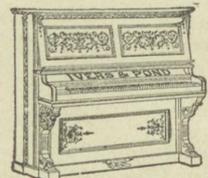
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you. I didn't bring it back cause Sis, she's jus' star'n at it so happy like, I couldn't touch it; but I've come to own up, an' when Sis's dead"— He broke off, sobbing.

Elsie had crept into the room and heard it all. She ran to her mother, crying, too.

But Tim's little sister did not die. Mrs. Donnithorn went that afternoon and carried her away from the dingy room which was their home. In the warm, bright ward of the hospital she grew well and strong again. Nor did Mrs. Donnithorn's kind care end there. She gained the consent of the drunken father for his children to be sent to a good home in the country; and there the little girl grew fat and rosy among the flowers she loved, and Tim did his chores well, and the color came into his pale face.

But little Elsie is trying still to keep in that narrow path, and she finds it easier if she helps along the way all those who are less fortunate and who stumble as they go.

"Ye Have Done it Unto Me"

NELLIE had a bed of strawberries. Very anxious was she that they should ripen, and be fit to eat. The time came. "Now for a feast!" said her brother to her one morning, as he picked some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah! but," said her brother, "how can you give strawberries to God? And even if you could, He would not care for them."

"Oh, I have found out a way," said she. "Jesus said, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me;'" and I mean to go with them to Mrs. Perkins' dying child, who never sees a strawberry, they are so poor."

Away went the children to give them to the dying child, and when they saw her put out her thin arms to take the ripe, round fruit in her little, shriveled fingers, and when they saw her eyes glisten and her little lips smile, they felt as if they had a far richer treat than if they had kept the ripe fruit for themselves; and something within told them that God had accepted their little offering.

So may you try to do something for Jesus each day. How many will try to do so?—*Reformed Church Messenger.*

IT was in an Irish court that a man was called into the witness box not long ago, and being old and just a little blind, he went too far, in more than one sense, and, instead of going up the stairs that led to the box, mounted those that led to the bench. Said the judge, good humoredly: "Is it a judge you want to be, my good man?" "Ah, sure, your honor," was the reply, "I'm an old man now, and mebbe it's all I'm fit for."

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A cold that has settled in the chest and on the lungs is too well known in its serious consequences to need a word of caution. There are many outward applications used to draw the soreness and cold from this part of the body, but it is not generally known that rubbing the chest with goose oil, lard, vaseline, or olive oil, are one and the same remedy; simply using the oily substance that is near at hand to soften and relax the skin. In the country lard and goose oil are apt to be suggested. In the city, where druggists are near and table oil or olive oil is a common part of the family store, sweet oil and vaseline usually take the place of goose oil and lard.

A valuable remedy for drawing the soreness from the chest is turpentine and sweet oil mixed in equal parts. Turpentine alone will blister some skins, but when mixed with oil it is safe for the tenderest. Several drops of the mixture rubbed thoroughly into the skin and over the entire chest, then covered with a flannel or piece of cotton-batting, will produce a warm glow which is very soothing, while it is steadily drawing out the cold and soreness. This may be repeated morning and night till the soreness disappears. It is best to keep the flannel covering for a few days, that a fresh cold may not be taken. This remedy is also useful in sore throat, or cold resulting in hoarseness and a loss of voice.

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