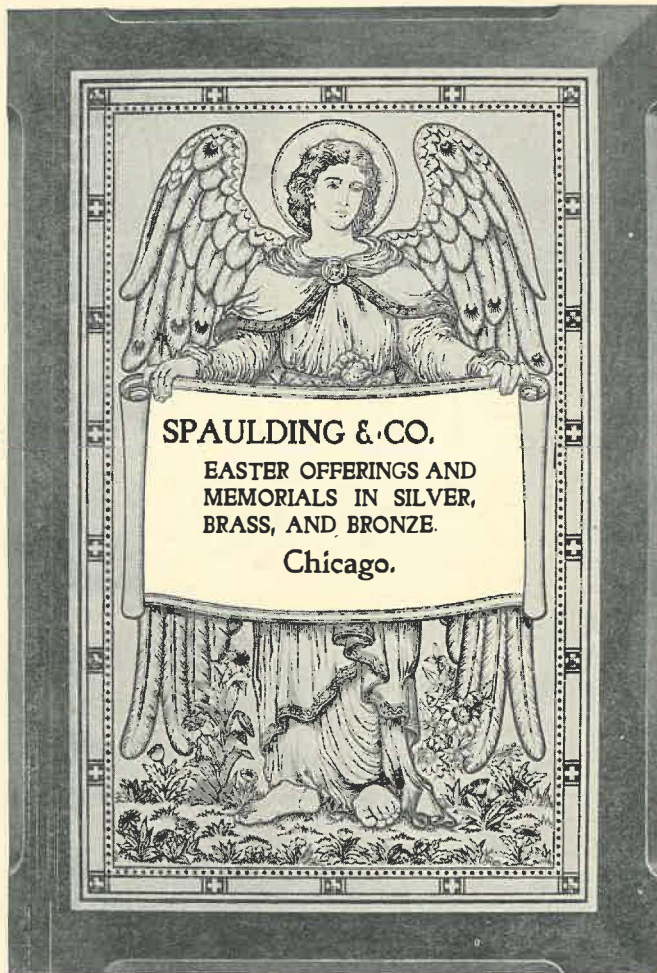


The
Living Church

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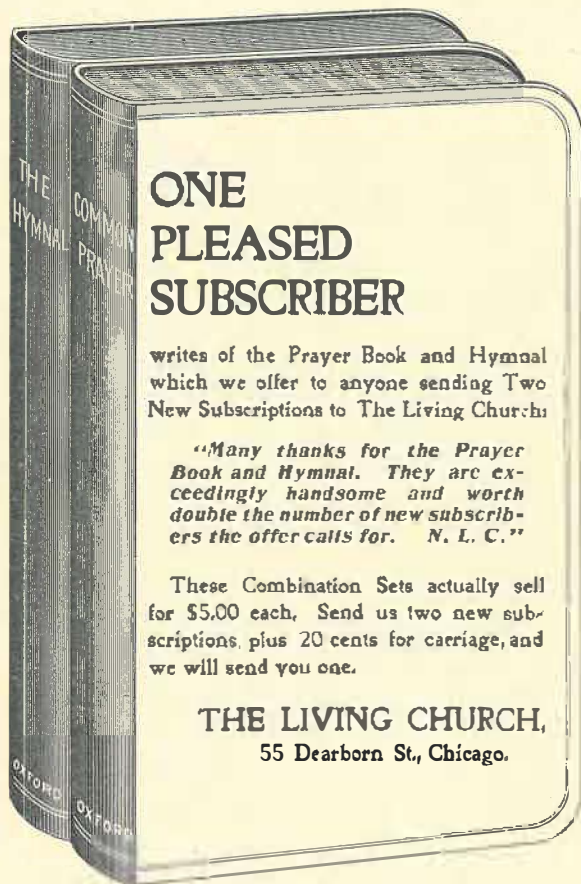
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The Living Church

Rev. C. W. Leffingwell, Editor and Proprietor

Notes of the World's Progress

THE RAPIDITY WITH WHICH NEW industrial combinations have been effected this year, has caused leading financial papers to sound a warning note against the disastrous effect of over-capitalization and fictitious valuation. At the close of the last year, there were in existence in this country about 200 large industrial companies. Their stock issues aggregated 3,283¼ millions of dollars, and their bonded debt 378¼ millions. So many of those companies have been organized since January 1st, that there are now about 350 of them, with stock of the face value of 5,118½ millions of dollars, and a bonded indebtedness of 714¼ millions. During less than three months the activity of promoters has brought forth securities with a face value of nearly 1,835 millions, but with doubtful actual value. Of 1,835 millions of new stock, 1,358 millions is common, and 477 millions preferred, stock. The larger percentage of the former, to a great extent, represents "water," a slice of which goes to subscribers to preferred, and a good part to promoters. As a rule, preferred stock represents value, and common stock does not. The latter may earn dividends during a period of abnormal prosperity, but generally is not stable. Barring exceptions to the rule, the industrial combination is the result of a desire on the part of the promoter to make money out of the investor. The increase in volume of securities offered this year does not represent a corresponding increase in national wealth.

THE ADDRESS TO THE NATIVES OF THE Philippine Islands, drafted by the American Commission, in behalf of the United States government, and embodying the views of the President, has been made public. After being translated into all the native dialects, it is to be disseminated throughout the archipelago. The address assures the Filipinos of the intention of the Americans to develop the powers of self-government in the people. It explains that the United States has assumed international obligations which it must fulfill, and which makes it responsible to the whole civilized world for the stable government of the Philippines. The Commission, it is explained, is to interpret to the natives the purposes and intentions of the President toward them, and also suggest the establishment of such a government as shall suit the capacity and requirements of the Filipinos, and be consistent with the interests of the United States. The protection of the United States is not to be exercised in any spirit of tyranny or vengeance, but, having destroyed the Spanish power and accepted the sovereignty of the islands, the United States is bound to restore peace in the Philippines. To this end, all insurgents are invited to lay down their arms and place their trust in the government that emancipated them from the oppression of Spanish rule.

WHILE GERMANY HAS NOT DEMANDED the recall of Chief Justice Chambers from Samoa, that government has nevertheless intimated quite broadly that it desires his deposition. In its communication with the State department, the German government has placed all of the blame for the trouble at Samoa upon the shoulders of the Chief Justice. This government does not agree with the view taken by the Germans, but, on the other hand, blames the German Consul for the trouble, and is equally anxious to have him removed, although no demands have been made by either side. According to the terms of the treaty between this gov-

ernment, Great Britain, and Germany, neither of these governments can remove the Chief Justice. Because he happens to be an American, that does not signify that he is the representative of this government. On the contrary he is the representative of the three powers that signed the treaty, and can only be removed by united action on their part when complaint has been made against him.

RECENT DEVELOPMENTS BEARING ON the discovery of a process for producing liquid air, by Professor Tripler, have attracted renewed interest in his wonderful invention. Having established his ability to make liquid air cheaply, he almost compels belief in his main claim that he can apply his new force to steam engines and locomotives, and operate them without water or fuel. The most important feature of Mr. Tripler's discovery, and one that opens up bewildering possibilities, is the apparently well-founded statement that he can use liquid air to produce more liquid air in an increasing ratio. In a recent lecture before the National Geographic society at Washington he repeated this declaration, stating that with three gallons of the liquid he had repeatedly made ten gallons, and that he could go on doing so for any length of time. While actual demonstrations of practical application of this new force are yet to be made, the discovery gives greater promise than any other now on the industrial horizon. It is not at all impossible that it may shortly outstrip electricity itself in point of practical results; and again it is also possible that it may not fulfill any of its promises for years to come. A good many years ago compressed air seemed about to supersede steam, but the one fact that it froze and clogged the machinery with ice caused its failure in practical work. Some similar difficulty may stand in the way of liquid air, yet only within the last year human ingenuity has triumphed over the defects of compressed air, and it will be strange if the same does not ultimately prove true of liquid air, which is the same thing, only infinitely more compressed.

AFTER A TOUR OF INVESTIGATION OF Western packing plants which supplied canned and refrigerated meat to troops, and hearing testimony of officers and privates as to the quality of rations, the Court of Inquiry will hold its concluding sessions in Washington. Much evidence has been brought out in support of the position taken by General Miles. The fact has been shown that so-called canned roast beef was supplied before its fitness as a regular ration had been demonstrated, and also that the understanding of the contractor was that refrigerated beef would keep good until twenty-four hours after delivery, instead of seventy-two. The testimony of Governor Roosevelt was particularly strong in condemnation of canned beef, his statements, as well as those of many others, supporting the allegation that it was one of the main causes of sickness. Incontrovertible evidence places the blame with the Commissary Department at Washington. The concluding sessions of the Court of Inquiry are expected to sift matters to the bottom.

THE SIGNING OF THE TREATY BETWEEN France, and England delimiting their respective frontiers in the Valley of the Nile, in Egypt, which took place recently in London, brought to a peaceful termination a controversy which at one time threatened to involve the two

countries, and possibly other European nations in war. In 1897 the French advanced their claims to the northern and eastern shores of Lake Chad, and to their right to occupy a portion of the Valley of the Nile. To this latter proposition England objected, giving France and all other countries to understand that Great Britain alone had any right to the occupation of that territory. The correspondence over the contested boundary lasted until within a few weeks, when an agreement was reached. That agreement, however, was precipitated by the march of events, and England ultimately conceded to France a portion of her claims. What gave the affair a warlike appearance was the Marchand expedition which preceded Sir Herbert Kitchener to Fashoda. For a time an Anglo-French war was discussed abroad as almost inevitable. The expulsion of Marchand was demanded by the English people, and he finally withdrew, allowing the diplomatic negotiations which had been going on to continue.

DISPATCHES THIS WEEK TELL OF ENGAGEMENTS between our troops and the Filipinos, which have resulted in great loss of life. The indicated policy of the United States is to carry on an aggressive campaign until all resistance to the establishment of a liberal and stable government is overcome.

AN EXCEEDINGLY INTERESTING REVIEW of business and industrial expansion in the Southwest, is published by the St. Louis *Globe Democrat*. The facts are collected by special correspondence in various parts of Missouri, Illinois, Kansas, Arkansas, Texas, and Oklahoma, fifty-four towns having thus far been heard from. The information in each case is explicitly conveyed in a special letter, and is definite in all particulars. The net result of the inquiry is highly gratifying. It shows that within the last two years, in the fifty-four towns from which reports have been received, new industries are capitalized at over \$14,000,000, employ 16,000 persons, pay \$10,000,000 annually in wages, and have an output of \$76,000,000. This makes the average value of output per town of over \$1,400,000, which is a snug sum to come into a community for distribution in payment for material and labor. One feature of the exhibit is that it includes only towns of moderate size, none of the large centres of population and business, like Chicago, St. Louis, and Kansas City, being included.

THE POPULATION OF THE EARTH IS about 1,500,000,000, it being estimated in 1898 at 1,485,763,000. The Statesman's Year Book (an English publication) for 1897 estimated that four-fifths of the world's population, or 1,273,284,463 human beings were under the sway of ten powers, as follows: China, 402,680,000; British Empire, 383,483,469; Russian Empire, 129,545,000; France, 70,467,775; United States, 62,929,706; German Empire, 62,879,901; Austria-Hungary, 41,358,376; Japan, 41,818,215; Netherlands, 38,852,451; and the Ottoman Empire, 39,212,000. The estimate of the population of China is really guess-work, nothing more. It may exceed the figures given, or it may fall vastly below them. In fact, some authorities put China's population as low as 225,000,000. The population accorded Great Britain, France, and Germany is largely composed of Asiatics and Africans. This is especially the case with Great Britain, about 275,000,000 of the people under her sway being inhabitants of India.

The News of the Church

The Church Abroad

Death of the Bishop of Barbados

The Rt. Rev. Herbert Bree, Lord Bishop of Barbados, died at St. Aubyn's, Hove, England, at the age of 71. Bishop Bree was educated at Gonville and Caius College, Cambridge, taking his B. A. degree in 1850, and M. A. three years later. He was ordained in 1852, and served as curate of Drinkstone, Suffolk, and of Wolverstone, being subsequently, in 1858, appointed rector of Harkstead, and afterwards, in 1870, of Brampton. In 1882 he was consecrated Bishop of Barbados, and, holding that position, was in charge of the church in the Windward Islands. The Bishop was a D.D. of Cambridge.

The New Bishop of Madagascar

The Rev. George Lanchester King, vicar of St. Mary's, South Shields, England, has accepted the bishopric of Madagascar. Bishop Kestell Cornish who last held the appointment, resigned in 1896, and is now rector of Downe St. Mary, Bow, North Devon. The new Bishop was born Dec. 5th, 1860. Having been an exhibitor and scholar at Clare College, Cambridge, he took his B. A. in 1882. In 1882-'83 he acted as assistant master at Woodbridge Grammar School, Suffolk. Mr. King was prepared for Holy Orders at Auckland Castle, under Bishop Lightfoot. He was ordained in 1884, and took Priests' Orders the following year. He held a curacy at St. Andrew's, Spennymoor, for five years; was curate at Holy Trinity, Gateshead, for one year; was appointed curate-in-charge of St. Mary's, Tine Dock, in June, 1890; and vicar of the same parish in March, 1894.

Canada

Diocese of Toronto

The Bishop held an ordination in St. Alban's cathedral, Toronto, on the 2d Sunday in Lent, when three candidates received Holy Orders. Two of the speakers at the deanery meeting, held in St. James' school house, Toronto, addressing the audience on the subject of the missions of the Canadian Church, urged the necessity for a cordial understanding between the official and voluntary boards and societies. Many of the mid-day Lenten services in St. James' cathedral have been very well attended. A parsonage has been purchased for the church at Gore Bay, and the property made over to the Bishop. The vestry of St. Clement's church, Toronto, has decided to build a Sunday school house in the coming summer, to cost about \$1,800.

Diocese of Ottawa

The ceremony of inducting the Rev. W. P. Garratt into the mission of Janeville, was performed by Bishop Hamilton in St. Margaret's church, March 3d. The offerings for missions in this diocese, taken up at the annual meeting in the cathedral, Ottawa, in February, were very liberal. Appeals were made to Churchmen to devote at least one-tenth of their income to Church work. Many letters have been published in the Ottawa papers of late, advocating free seats in all churches. The pretty chapel built by Lord Aberdeen at Government House, Ottawa, and which on his departure from Canada, he presented to the Dominion government, with its fine pipe organ, also his gift, has now a regular Sunday evening service. The Rev. Canon Hanington has been appointed chaplain. The reports of the deputations visiting Ottawa parishes on behalf of the Diocesan Mission Fund, promise a good increase over last year's contributions when the work is finished.

Diocese of Huron

The Bishop conducted a Quiet Day in Christ church, Chatham, for the clergy of the counties of Essex and Kent, March 16th. The Bishop held Confirmations in Grace church, West Lorne, and the parish of Tyrconnell, March 5th and 6th. St. Peter's church, Dorchester Station, which

has been greatly improved, was re-opened March 12th. There was a good attendance at the annual missionary meeting in St. James' church, London. A statement of the Diocesan Mission Fund finances show that there are in Huron 80 clergymen, 32 widows of deceased clergymen, and 19 superannuated clergymen, who receive aid from the fund. A new church is to be built at Kirkton next summer, for which the material is now being prepared. Special services have been held every week in Lent in St. James' church, St. Mary's. On Good Friday there will be the Three Hours Service.

Diocese of Nova Scotia

Bishop Courtney consecrated the new church at Boyleston, Feb. 24th, and also St. Thomas' church, at Spry Harbor, recently. He held a service to induct the rector of Tangier to his charge, and Confirmation services at Guysboro' and other places. St. Paul's Alms-house, Halifax, has received a bequest of \$200, and St. Paul's Sunday school, \$100, by the will of the late William Dunbar.

Memorial to the Late Bishop Sullivan

It is proposed to raise a fund, for the diocese of Algoma, to be named "The Bishop Sullivan Memorial Sustentation Fund." Bishop Thornloe in his letter to clergy and laity says he is convinced that in no better way can recognition of the great qualities of the late Bishop be made, "than by raising a memorial fund for the furthering of the work to which he devoted the best years of his life, and which, to the last, was so specially dear to his heart."

Diocese of Montreal

Bishop Bond held a Confirmation service in St. Luke's church, Montreal, March 12th. The new headmaster of the school of St. John the Evangelist, who was lately rector of St. Mark's church, Hcosick Falls, N. Y., has arrived in Montreal, and begun his work. The Bishop presided at the annual meeting of the Church Home, Montreal. All the reports presented were most encouraging. It has been proposed that a prize shall be offered to the students of the Montreal Diocesan Theological College, to be known as the "Lobley Prize," in memory of the late Dr. Lobley, first principal of the college.

Chicago

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

The Rev. Dr. Stone held on Monday the funeral services over the remains of Calvin T. Wheeler who came to Chicago in 1851, being then 33 years of age. He was eminent in financial services, and a native of New York.

The church of the Redeemer, Elgin, suffers serious and regrettable loss by the removal to Kansas City of Mr. Albert Chandler Stowell, lay-reader to the Rev. Dr. Fawcett, and superintendent of the Sunday school.

We regret to learn that the Rev. W. C. De Witt is ill with an attack of measles.

The Rev. G. Mead has resigned charge of St. Michael's, Berwyn, and gone East for a visit.

The Rev. H. Goodman goes to Sterling for Easter, and, by sundry changes arranged by Dr. Rushton under the direction of the Bishop, provision has been made for Easter Celebrations in almost every parish and mission in the diocese, Dr. Rushton himself taking Harvey, Pullman, and Morgan Park, between the hours of 7 and 11 A. M.

Home for Boys

A sale for the benefit of the Rev. John M. Chattin's Home for Boys, 19 Bishop Court, will be held under the auspices of friends, in the rooms of the Home, on the afternoon and evening of April 5th. Articles of fancy work, domestic articles, jellies, preserves, etc., will be gratefully received, and should be sent direct to the Home, marked "For the sale." The Home is open to inspection at all times. The Rev. Mr.

Chattin is at home Monday afternoons and evenings.

Musical Services During Holy Week

Stainer's sacred oratorio, "The Crucifixion," was given in St. Peter's last Sunday evening, and will also be given in St. Chrysostom's on Good Friday evening; at the church of the Redeemer, on Sunday night, was sung Benedict's "Passion from St. Peter," and on Thursday evening Dudley Buck's "Story of the Cross" was to be rendered; and in St. James', Mercadante's "Seven last words." In nearly all of our churches the Hours on the Cross will be commemorated on Good Friday.

Confirmation at Grace Church

On the morning of Palm Sunday the Bishop confirmed 90 in Grace church, presented by the rector, the Rev. E. M. Stires, who is just now working without a regular assistant. The class was, in many respects, a remarkable one, over one-half being adults, the number of young men in particular being very noticeable; and the class succeeds the largest known in the history of the diocese, that of last year, 110, in the same church. The Bishop addressed the candidates before preaching. The annual reports from the numerous parish societies and guilds are indicative of unvarying activity and of increasing success in all departments of parochial work in this very prominent congregation. Gaul's Passion music was given its tenth yearly rendering, on Wednesday evening of this week.

Memorial of the Rev. John Rouse

We mentioned in our last issue the beautiful memorial recently placed in the centre panel of the east window of Trinity church, 26th st. and Michigan ave. The original committee appointed to carry out the idea consisted of Messrs. H. Blair, G. S. McReynolds, and G. Foreman. On the death of the last, Mr. G. H. Webster filled the vacancy. Several designs were submitted, that of Tiffany, New York, being finally selected. It is a representation of the Ascension, with the ascending Lord as the conspicuous figure, and in the act of parting from the apostles. Above are two angels, one holding a crown and the other reckoning. Below is the inscription: "In loving memory of John Rouse, M. A. Oxon, for six years rector of this parish." The memorial, considered the most beautiful of its kind in this city, is appreciated all the more as it is viewed with the sun shining upon it. Its cost was \$1,500, largely gathered by the wife of Mr. Charles Raymond, treasurer of the fund, whose connection with the parish is almost lifelong, and who served for many years as vestryman and warden. The contributors were the vestry, Sunday school, choir, and, indeed, all of the parochial associations, whose contributions were supplemented by generous subscriptions from other and individual parishioners. On Sunday evening, the choir rendered "The last night in Bethany," a sacred cantata; and on Maundy Thursday evening, Haydn's Passion music will be sung.

New York

Henry Codman Potter, D.D., LL.D. Bishop

At St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, the class just confirmed by Bishop Potter, numbered 150 individuals.

The archdeaconry of Dutchess, with the consent of Bishop Potter, has taken steps to establish St. Andrew's church, Fishkill Landing, on the Hudson.

The rector of St. James' church, the Rev. E. Walpole Warren, D. D., returned home from Palm Beach, Fla., in much restored health, in time for the services of Passion Week, and will officiate on Easter Day.

At Calvary church, the Rev. J. Lewis Parks, D. D., rector, on the evening of Palm Sunday, he first part of Gounod's oratorio of the "Re-

demption," was rendered by the choir of the parish, augmented for the occasion.

The very efficient work of the Rev. Brockholst Morgan, in connection with the Church's City Mission Society, which has been successfully carried on for the past decade, has been unfortunately terminated by his resignation, caused by ill-health.

At Columbia University the preacher of the baccalaureate sermon this year will be the Rev. Samuel D. McConnell, D.D., rector of the church of the Holy Trinity, Brooklyn. The sermon will be preached at the beginning of commencement week, in the crypt of the cathedral of St. John the Divine, this being the first definite touch between the cathedral and the great university.

Gallaudet Home for Deaf-Mutes

The Church Mission to Deaf-Mutes has been successful in paying off the entire mortgage indebtedness of the Gallaudet Home for Deaf-Mutes, amounting to \$7,500. This relief is due to the proceeds of a legacy.

Christ Church, Suffern

Arrangements are making for immediate work in the enlargement of Christ church, the plans having been approved by the vestry. On Palm Sunday, the Rev. Romaine S. Mansfield completed the 21st year of his rectorship of this parish.

Brothers of Nazareth

The new buildings of the Brothers of Nazareth are so far completed at the Priory Farm, Verbank, that they will be put to use this coming summer. But money to supply heating apparatus is needed, and Brother Gilbert makes an earnest appeal that the houses be not closed in autumn for lack of this.

Confirmation Classes Presented

At St. Matthew's church, the Rev. Dr. Krans, rector, Bishop Potter preached March 23d, and administered Confirmation. On Sunday, March 19th, the Bishop administered the same rite at St. Bartholomew's church, in the morning, St. Paul's Memorial church, Stapleton, in the afternoon, and in the church of the Epiphany in the evening.

Firemen's Annual Service

The annual Church service of the firemen of Port Chester was held on Palm Sunday, at St. Peter's church. The rector, the Rev. Charles Edward Brugler, as chaplain of the local department, conducted the service, assisted by the Rev. James LeBaron Johnson, chaplain of the New York Fire Department, and the Rev. Cornelius B. Smith, D.D., rector *emeritus* of St. James' church.

Sunday School Work

At the series of conferences in the crypt of the cathedral of St. John the Divine, on Sunday school work, the speaker on March 18th, was Prof. James Earl Russell, dean of the Teachers' College, of Columbia University, who took for his topic, "The purpose and scope of the Sunday school." On the feast of the Annunciation B. V. M., March 25th, Miss Patterson, a deaconess, spoke on "Material, its selection and distribution."

Charitable Bequests

Legacies have been provided by the will of the late Mary Beach Tousey, as follows: For the Board of Missions and St. Clement's church, New York, \$10,000 each; for the Episcopal Orphan Asylum, St. Luke's Home for Indigent Christian Females, St. Luke's Home for Old Men and Aged Couples, the Society for the City and Port of New York, the Church Mission to Deaf-Mutes, the City Mission Society of the Church, and St. Mary's Free Hospital for Children, \$5,000 each; and the New York Bible and Common Prayer Book Society, \$2,500.

Memorial of Rev. T. McKee Brown

At the church of St. Mary the Virgin, the Rev. George M. Christian, D. D., rector, a memorial to the founder of the parish, the late rector, the Rev. Thomas McKee Brown, has been decided upon. It will take the form of an

altar tomb of stone, with a sculptured recumbent figure of the beloved priest, in his sacerdotal vestments, and with the chalice in his hands. The design of the tomb is by Mr. J. Massey Rhind, with the co-operation of Mr. Le Brun, the well-known artist, and its treatment will be in accord with the Gothic architecture of the church.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

The Burial Office for the late Hon. Samuel G. King, mayor of Philadelphia, 1881-'4, was read on Saturday, 25th ult., at his residence, the Rev. George H. Moffett, rector of St. Clement's church, officiating.

At its meeting on Monday, 20th ult., in the Church House, Philadelphia, the Clerical Brotherhood was addressed by the Rev. Joshua Kimber, associate secretary of the Board of Missions, on "Specials"—special missionary offerings.

Reunion Service of Confirmation Classes

Ever since the Rev. Dr. Joseph N. Blanchard became rector of St. James' church, Philadelphia, an annual reunion of the several Confirmation classes has been held, and is regarded as one of the most important services of the year, and one of the most fruitful in good results. The reunion this year was held on Friday evening, 24th ult., when several hundred members of the classes since 1891 were present. The last lecture to the Confirmation class of 1899 was delivered by the rector.

The Mission of St. John the Divine

This mission which has been for several years past under the fostering care of the South memorial church of the Advocate, the Rev. Dr. W. W. Silvester, rector, and which has been faithfully served by Mr. W. Frank Reber, lay-reader, who took sole charge of the mission in 1894, has again changed its location to 2625 Lehigh ave., where services will be held for the first time on Sunday, April 9th. This new site is about a half mile south-west of the building formerly used as a chapel, and which was abandoned because it was in the immediate vicinity of the Municipal Hospital (pest-house). The Rev. James O. McIlhenny has accepted the appointment of the Bishop as missionary in charge.

John Rapson, an Aged Churchman, at Rest

John Rapson, so long and favorably known among the financiers of Philadelphia and the country, generally, as well as to Church people, entered into life eternal, on the 18th ult. He was a native of Plymouth, England, came to America in early life, and was appointed to a clerkship in the Bank of the Northern Liberties, and after a service of 50 years in that institution, was recently retired with the honorary, and somewhat unique, title of cashier *emeritus*. He had been a vestryman of the church of the Incarnation since its inception, and for many years its accounting warden. The funds for erecting the church edifice were raised largely through his influence and personal efforts. His acts of charity were many and judicious, and performed in the quietest manner. He was always considerate for others, and was of a cheerful and sociable disposition.

Silver Anniversary of the Rev. Dr. Falkner

The Dr. Rev. J. B. Falkner, rector of Christ church, Germantown, Philadelphia, preached his 25th anniversary sermon on Sunday morning, 19th ult., taking as his text, "Hitherto hath the Lord helped us," I Samuel vii: 12. Dr. Falkner said that in March, 1874, the vestry of the church had extended a call to him to become its rector. Christ church was then passing through troubled waters. A large and influential portion of the congregation had just colonized, and taken with them their labor, influence, and support. The church was decimated; the Sunday school was empty; and the organizations for work were few and feeble. Severing his connection with St. Matthew's, he came to Christ church. By degrees, the congregation increased, and now stands among the most distinguished

churches in Germantown. During his rectorate, there have been Baptisms, 571; confirmed, 566; marriages, 101; burials, 315.

Boys' Club House—Gift to the Church Club

A movement looking to the eventual erection of a building, to cost upwards of \$25,000, and possibly \$50,000, to be used for many purposes in the work of the Church among the boys of the old district of Kensington, is to be considered at a special meeting of the Church Club, in the near future. The board of directors of the Club recently received a letter from one of its members who requested that his name be not used, and stated that he had purchased a large lot at the north-east corner of Somerset and Howard sts., for \$12,000, and that he was ready to give it, and \$12,000 in addition, for the erection of a building and the establishment of a boys' club house, on condition that the Church Club would pledge itself to raise whatever additional amount may be required to keep the club in a satisfactory condition for five years. The writer adds:

It seems to me that we have a great opportunity open to us, the benefit of which to our community cannot be overestimated, and I hope that we may enter into, and possess permanently, this great field, and thus show the broad and liberal spirit in which a true Church Club should do its work.

Among the deeds presented for record in the recorder's office, on the 20th ult., was one from F. J. Rumpf to the Church Club, for a lot 95½ x 108¼ ft., N. E. corner of Somerset and Waterloo sts., \$12,000; the deed dated March 17, 1899.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

The Rev. Richard Howell has been obliged, on account of continued ill-health, to resign the rectorship of St. Margaret's church.

The fifth lecture of the Churchman's League was delivered in St. Andrew's church, on the evening of March 21st, by the Rev. Thomas P. Hughes, D.D., of New York, on "Christian missions in the Orient."

Bishop's Appointments

APRIL

1. P. M., Grace church, S. Washington.
2. 11 A. M., Christ church parish, West Washington.
3. Grace church, Silver Spring parish.
4. Holy Trinity parish, Prince George's Co.
5. 8 P. M., St. James parish Washington.
7. 7:30 P. M., St. John's church, All Saints' parish.
9. 11 A. M., St. Paul's church, Rock Creek parish; 7:30 P. M., parish of the Incarnation, Washington.
12. St. Paul's parish, Prince George's Co.
14. 7:30 P. M., St. Luke's church, St. Matthew's parish, Prince George's Co.
16. Princeton University.
19. St. Peter's parish, Montgomery Co.
21. Epiphany parish, Prince George's Co.
23. Prince George's parish, Montgomery Co.
25. 7:30 P. M., St. Mark's pro cathedral, Washington.
26. St. John's parish, Prince George's Co.
28. Zion parish, Prince George's Co.
31. 11 A. M., St. Philip's parish, Prince George's Co.; 7:30 P. M., Emmanuel church, Anacostia parish.

Recent Confirmations

There has seldom been a more impressive and beautiful service at St. Paul's church, than at the Bishop's visitation, on the 5th Sunday in Lent. There was a choral Celebration, with the Confirmation service after the Nicene Creed; 40 candidates were confirmed, among them many children of the Sunday school, and some members of the choir. The Bishop addressed them, and also preached. In the evening, at Christ church, East Washington, the Rev. A. S. Johns, rector, 10 persons were confirmed by Bishop Satterlee who, on the previous Friday evening, had visited St. Matthew's chapel, a mission of this parish, which is doing a successful work in a district of laboring people. Here, the priest in-charge, the Rev. J. M. E. McKee, presented 18 candidates for Confirmation. The rector of the parish and his assistant, the Rev. Mr. Myer, were present, and

a very large and interested congregation from the neighborhood. The Bishop has also recently confirmed 19 persons at St. Andrew's church, the Rev. J. B. Perry, rector.

St. John's Orphanage

On the afternoon of Sunday, March 19th, the anniversary service of St. John's Orphanage was held at St. John's church. The annual report was read, showing that over 100 children have had a happy home and been taught in the Church's ways during the past year. The Rev. Dr. Mackay Smith, the rector, conducted the service, and the Bishop made an address, urging the liberal support of this true home for Christ's little ones who have no other.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
M. N. Gilbert, D.D., LL.D., Bishop-coadjutor

Mrs. Gilbert, wife of Bishop Gilbert, has been very ill at St. Luke's Hospital. We are glad to state that she is now recovering.

By the will of the late Levi Cook, \$5,000 has been bequeathed to St. Barnabas' Hospital, Minneapolis.

The Rev. J. J. Faude, rector of Gethsemane, Minneapolis, was presented with a purse, well-filled with gold, by his parishioners, on the completion of his nine years' rectorship. Mrs. Faude was also remembered, with a bouquet of beautiful roses.

Bishop Gilbert's visitations, Minneapolis: St. Mathew's, 6; Holy Trinity chapel, 6; St. Mark's, 10.

Why I am a Churchman

Bishop Gilbert's lecture, delivered extemporaneously at the People's church, St. Paul, on Refreshment Sunday, in spite of the terrible blizzard that prevailed, brought out an immense audience. The lecture on "Why I am a Churchman," from the Church's point of view, was one of the Bishop's best efforts. He made it perfectly clear why he was, and could not be anything else. He was definite and positive on every point of Church teaching, clear, and logical. His evident sincerity and unflinching loyalty to the Church which he represented, and the broad charity towards those he differed from, made a deep impression. At the conclusion, the Bishop answered a large batch of questions that had been sent up to him.

Olympia

Wm. Morris Barker, D.D., Bishop

The Bishop of the jurisdiction visited St. Clement's, Seattle, on the 5th Sunday in Lent, and confirmed a class of 33, presented by the rector, the Rev. George Buzzelle.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

The rector of Emmanuel church, Petoskey, has been holding services, not only in his own parish, but also at Charlevoix and Mancelona, during Lent. Nativity mission, of the latter place, has received a Sunday school library, the gift of Mr. David Ward, of Detroit.

A Unique Lenten Feature

The clergy of the whole diocese have been faithful during the "dear feast of Lent" in ministering to the needs of their people. In St. Mark's church, Grand Rapids, from one to three services have been held daily, with good attendance. The rector, the Rev. J. N. McCormick, has been giving a series of addresses on the Litany, at the afternoon services, and on Wednesday evening holds a Bible class. A unique service is the Lenten recital given every Monday afternoon, in charge of the assistant, the Rev. Chas. R. Hodge who is ably assisted by Mr. Ferdinand Warner, organist, and Mrs. Mary S. Palmer, violinist. Mr. Hodge is a tenor of rare culture and ability, and sings three numbers at each service, from oratorios and old Italian masters. A special idea runs through each service, culminating in a five-minute address by Mr. Hodge. The topics for the entire series are, "Repentance," "Mercy," "Confession," "For-

givenness," "Love," "The Sacrifice." The music, besides the congregational hymns, includes selections from Handel, Cherubini, Stradella, Pergolesi, Mendelssohn, and others. The church is well filled at all these services.

A Quiet Day

On Wednesday, March 15th, Quiet Day services for women were conducted by the Rev. Chas. Scadding, of La Grange, Ill., in Grace church, Grand Rapids. "Personal religion" was the general topic selected for the meditations, and the interest was well sustained throughout. At a service held in the evening, a powerful sermon was preached on the subject of "Names." The altar of Grace church is now three steps above the choir, and other changes in the sanctuary are contemplated. On Palm Sunday the Bishop visited this parish for Confirmation.

The New Mission at South Haven

On the 5th Sunday in Lent, Bishop Gillespie visited Epiphany mission, South Haven, and confirmed four candidates, presented by the missionary, the Rev. Woodford P. Law. This mission, organized in September, has been presented by the warden, Dr. Haupt, with a pulpit and a new organ. It is hoped that arrangements can be made for holding services each Sunday during the summer months.

Quiet Day at Battle Creek

The annual Quiet Day, March 17th, was conducted by the Rev. Robert Claiborne. After the celebration of the Holy Communion by the rector, the Rev. Lewis Brown, the Rev. Mr. Claiborne began his most helpful and eloquent addresses. The opening one was upon the words, "What think ye of Christ," and was a masterly presentation of the doctrine of the divinity of Christ. The other addresses were upon "Christ the Deliverer," "Christ the Reconciler," "Christ the Sustainer," and "Christ the Comforter." While each was distinct in itself, the connection between the entire series was admirably preserved. A large congregation followed the speaker with close attention, and manifested their gratitude for the helpful thoughts expressed. St. Thomas' church, by the will of Mrs. Jane Nakelee, recently deceased, will come into possession of handsome residence property in the centre of the city, valued at \$10,000. It will make a commodious parish house, and will be ready for occupancy early in June.

Massachusetts

William Lawrence, D. D., Bishop

Six thousand dollars have been raised in Cohasset for a church building.

Fall River Churches

The debt of \$2,000 in the parish of the Ascension, will be liquidated at Easter. St. John's church proposes to raise the parish house and place under it a commodious basement. This arrangement would give accommodations for the choir and Sunday school. The Rev. G. W. Sargent has taken charge of St. James' parish.

The City Board of Missions

Bishop Lawrence presided at the annual meeting of the City Board of Missions, in Emmanuel church, Boston, March 19th. In his address, he commented upon a few of the drawbacks of the ministry, because the income was so small, and made it impossible to have that skillful division of labor which is to be found in hospitals and other secular institutions. He thought a large part of the time of rectors had to be given to small matters, which should be done by some one else, leaving them free for their Sunday duties. He also dwelt upon the need of religious teaching as keeping the poor to a healthy life of the body as well as of the soul. The Rev. T. B. Allen described the work of the board in detail, and the inception of a new work among the Swedes in the new parish of St. Ansgarius, on Shawmut ave. Mr. S. H. King outlined the important work at Charlestown, among the sailors, and the many reform measures begun there. The Rev. J. G. Robinson depicted, in an interesting way, the work among children in South Boston, and how necessary this was in the poorer districts.

The Rev. J. M. Foster showed the meaning and responsibility of the Church's work among the poor in large cities.

Iowa

Theodore Nevin Morrison, D.D., Bishop

Legal Decision against Griswold College

In an action brought by the American Church Missionary Society against Griswold College, Davenport, requesting the Supreme Court to direct the disposition of a trust fund which was given to the society by Louisa Dean, for the establishment of a theological professorship in Griswold College, Justice Kellogg holds that for more than ten years the college has refused to provide the theological school, or to maintain any seminary in which there was a theological department. He says that this neglect and abandonment on the part of the college must be interpreted as a refusal to comply with the conditions of the trust, and that this must operate as a voluntary surrender of all benefits under it.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On Monday, March 13th, the Clerical Union held its monthly meeting at the residence of Bishop Whitehead, beginning with luncheon at one o'clock. The paper on this occasion was read by the Rev. H. E. Thompson, and was based on St. John xviii: 38. The attendance was good, and the meeting a very enjoyable one.

The Church Club held its March meeting in the chapel of Trinity church, on Tuesday evening, March 21st. The Rev. E. H. Ward, D. D., made an address on "The Church's claims on men to-day." The Rev. Dr. Francis Launt, of Philadelphia, was also the guest of the Club, and made a short address.

The Rev. A. J. Nock has been chosen rector of St. James' memorial church, Titusville. He has been in charge of the parish since the death of the Rev. Dr. Purdon, at Christmastide.

Confirmation of Deaf-Mutes

Bishop Whitehead visited St. Margaret's Deaf-Mute Mission, on the 5th Sunday in Lent, and confirmed two members, presented by the priest in charge, the Rev. A. W. Mann. For many years the "silent" congregation have worshiped in the chapel of Trinity church.

Bishop's Appointments

APRIL

2. Pittsburgh: Ascension; St. John's.
6. Woman's Auxiliary, Prayer Book Society.
7. Emmanuel, Allegheny.
11. Braddock, Jeannette; St. Matthew's, Pittsburgh.
21. Brookville.
23. Calvary, Pittsburgh; Wilkinsburg; St. James', Pittsburgh.
30. Oil City.

Newark

Thomas Alfred Starkey, D.D., Bishop

Trinity church, Newark, the Rev. Louis S. Osborne, rector, has just put in an organ, the cost of which is \$10,000. Its energetic rector succeeded in getting that large sum together by the time the organ-builders were through their work.

Brotherhood of St. Andrew

On Thursday evening, March 23d, the combined chapters of the Brotherhood of St. Andrew of the diocese, held a service at Trinity church. A number of the choirs of Newark rendered the music, and the Rev. George R. Van De Water, D. D., of New York, preached the sermon.

Improvements in Christ Church, Newark

The Rev. Dr. Dean Richmond Babbitt entered on the rectorship of this church three months ago. Since then the rectory has been improved within and without. A number of repairs have been made to the attractive old church. New heating apparatus has been put in, and general improvements of the church property have been made. A reunion of all the past and present parishioners was lately held, at which much enthusiasm was manifested, and generous offer

ings were made. Addresses were made by the Rev. Louis S. Osborne, of Trinity church; by the Rev. Dwight Galloupe, of St. Paul's church, and by the Rev. John S. Miller, of the House of Prayer. Dean Babbitt read an historical sketch of the parish from its founding by the Rev. Dr. Lowell, brother of James Russell Lowell, in 1850, to the present year. The parish, which is thus about 50 years old, has had but three rectors besides the Rev. Dr. Babbitt; viz, the Rev. Dr. Lowell, Dean Stansbury, and the Rev. W. H. C. Lyburn. Dr. Lowell was rector about 10 years, Dean Stansbury 33 years, and the Rev. Mr. Lyburn, about nine years. The property includes a fine brown-stone church, extensive and beautiful lawn reaching from Prospect to Congress st., and a comfortable rectory. It is the only parish among about 50,000 people on its side of the city. On Feb. 8th, the Rev. Dr. Babbitt, the rector, opened a large parish house on one of the densely populated streets. In it are centered many institutional agencies, as free reading and game rooms for men and for boys, a men's smoking-room, parish kitchen for teaching domestic science, an industrial school, and the various parish societies. The second story is given over to the rector's offices and study, and to a suite of rooms for women's work, for tired clerks, seamstresses, etc. About 1,000 persons a week at present use the parish house.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

Quiet Days for Clergy and for Women

On March 7th, the Bishop of the diocese conducted a Quiet Day for the clergy, in the chapel of the Good Shepherd, at Bishopstead. The two main subjects for meditation were: (1) "How to deepen our own spiritual lives"; (2) "How to deepen the spiritual lives of our people." The Rev. F. W. Clampett, of Baltimore, conducted a Quiet Day for women, in St. Andrew's church, Wilmington, on March 14th. The subjects of the addresses were "Prayer"; "The joy of self-sacrifice," "The life, active and contemplative," "Self-abandonment." At an evening service for men and women, Dr. Clampett preached on "The victory of faith."

The Friday services for men, held under the management of the local assembly of the Brotherhood of St. Andrew, in St. Andrew's church, Wilmington, were well attended, and the addresses very helpful.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

Bishop Peterkin's Appointments

APRIL

2. New Martinsville, Sistersville.
3. Long Reach.
9. Montgomery, Mount Carbon, and Powellton.
10. Nuttall.
11. Caperton.
12. Kenny's Mount.
13. Dubree.
14. Glen Jean.
16. St. Alban's; St. John's, Charleston.
23. Good Shepherd, Parkersburg; and Grace, Taverns-ville.
25. Convocation, Morgantown.
28. Weston.
31. Buckhannon and Lorentz.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

Archdeacon Webber conducted a very successful Mission at Waukesha, from March 13-19th inclusive. There were four services each day, and on the last day of the Mission, the Archdeacon made seven addresses. Large evening congregations gathered from city and country, and from every religious organization. The surpliced choir assisted each evening. On Sunday, besides the Archdeacon and rector of the parish, the Rev. J. W. Areson, of Elkhorn, assisted in the services. On Sunday evening many had to stand, and many more could not find place. At the close of this service a family conference was held. The archdeacon gave the members some valuable advice concerning personal responsibility, duty, and privilege. During Passion Week there was preaching every night: Canon St. George on Monday; the Rev.

C.B.B. Wright, Tuesday; the Rev. L. P. Holmes, Wednesday; the Rev. H. B. Haslam, Thursday; Canon Richey, Friday. During Holy Week, the rector, the Rev. John Brann, has continued the services morning and evening, including the Three Hours' Service on Good Friday. The unanimity pervading the parish is a prophecy of future prosperity, spiritual and temporal.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

Trinity church, Mobile, is to have a choir of 40 men and boys, who are now in training for the Easter services. Until changes can be made necessary for their sitting in the chancel, they will remain unvested in the gallery of the church.

Bishop Jackson made a visitation among the Gulf Coast missions during the past month, preaching, and administering the rite of Confirmation to nine candidates, at Bon Secour, Whistler, and Point Clear. A number of candidates were prevented from meeting the Bishop by the inclement weather that prevailed during his visitation.

A successful eight days' Mission has recently been held in Trinity church, Mobile, by Archdeacon Webber, of the diocese of Milwaukee. His illustrations, taken from the Bible and the Holy Land, in which he has traveled extensively, have greatly interested the crowds who have thronged to hear him. All his sermons, meditations, and addresses were delivered without notes.

Bishop Jackson's Appointments for April

2. New Decatur.
5. Florence.
6. Sheffield.
7. Tusculumbia.

Church of the Advent, Birmingham

The congregation are looking forward to the consecration of the church on Easter Day, Bishop Wilmer having notified them of his intention to be with them for this purpose, if his feeble health will permit. Besides freeing their church from debt, this parish has contributed during the past two years, \$1,000 for diocesan purposes; \$500 for the "Mercy Home Building Fund"; \$400 for relief of poor; \$800 for gifts and memorials; \$3,400 for improvements on church and rectory; other expenses making a total of \$30,100, all except \$400 having been paid in full. The Advent chapter of the Brotherhood of St. Andrew hold services every Sunday at three mission stations, with most gratifying results. The guild and aid society have recently placed windows in the chancel of the church, and hope soon to present it with an altar and reredos to accord with the windows.

Mississippi

Hugh Miller Thompson, S.T.D., LL.D., Bishop

Bishop Thompson speaks in glowing terms of the beautiful new church at Batesville, which was built while the Rev. Mr. Winecoff had charge of this mission. This rector was the architect, and has built a churchly and substantial structure, at a very low cost.

The mission fields of Como, Batesville, Sardis, and Hernando, have just been left vacant by the resignation of the Rev. Irenæus Trout who has accepted a call to All Saints', Grenada.

During the Bishop's recent visitations, he has confirmed 41 persons, preached 16 times, administered the Holy Communion seven times, and delivered a lecture, by request, at the "Round Table Club," New Orleans.

Bishop's Thompson's Appointments for April

2. Jackson.
3. P. M., Winona.
4. P. M., Carrollton.
6. P. M., Hazlehurst.
9. Oxford.
11. Rolling Fork.
18. P. M., Osyka.
19. P. M., Magnolia.
21. Glass Station.
23. Vicksburg.
26. Council, Trinity church, Vicksburg.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Bishop visited the church of St. John the Divine, Syracuse, the Rev. David B. Matthews, rector, on the 12th ult., and confirmed 27 persons.

The Brotherhood men of Syracuse have commenced arrangements to entertain the State convention, which is to meet in that city May 13th and 14th.

The interior of St. Andrew's chapel, Utica, the Rev. J. W. Clarke, priest-in-charge, has been decorated. A brass altar cross has been presented to the chapel by a lady parishioner, as a memorial of her mother.

The parish of St. George's, Utica, the Rev. Wm. B. Coleman, Jr., rector, rejoices in the enlargement of its chapel into a combined parish and clergy house. It is both comfortable and commodious for present use, and makes a much-prized home for the rector.

Gift to Trinity Church, Watertown

Mr. Anson R. Flower, a vestryman of Trinity church, Watertown, has recently presented \$13,000 toward the endowment fund of the parish, and also contracted for a chime of bells, of the finest quality, to be placed in the tower of the church the coming summer. Mr. Flower was the chief contributor to the erection of Trinity's fine stone church and chapel.

Confirmations in Utica

At the visitation of the Bishop, March 14th, to Calvary church, Utica, the Rev. E. Huntington Coley, rector, a class of 35 was confirmed, and also five persons presented by the rector of Trinity church, the Rev. J. R. Harding.

Death of Hamilton S. White

The sudden death of Mr. Hamilton S. White, March 13th, in Syracuse, was a severe shock to the community, and a bereavement to the diocese and the Church at large. His death was caused by overexertion at a large fire. All his life he was interested in methods to conquer the element of fire, giving of his time and means to that end. He was a devoted Churchman, and regularly attended the daily services in his parish church. The burial was from St. Paul's, the Rev. Dr. H. R. Lockwood, rector, officiating, assisted by the Bishop. The whole city mourns Mr. White's death, and a movement has been started to erect a monument to him by popular subscription.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Bishop's Appointments

APRIL

2. Evening, All Saints', St. Louis.
4. 10 A.M., Schuyler Memorial House, annual meeting of Orphans' Home Association.
9. St. Louis: A.M., Holy Communion; evening, St. Augustine's.
16. St. Louis: A. M., St. Peter's; evening, Holy Innocent's.
21. Mexico, Hannibal convocation.
23. Columbia.
26. Wentzville.
27. Troy.
30. St. Louis: A. M., St. Paul's; 4 P.M., St. Philip's; evening, Mt. Calvary.

Connecticut

Chauncey B. Brewster, D.D., Bishop

Report has only just reached us of the Quiet Day for the clergy of Hartford and vicinity, held by Bishop Brewster on Feb. 7th, in Trinity church, Hartford. It was a day long to be remembered by those who were present, and, though the addresses gave rise to "deep searchings of heart," they also gave incentive to renewed devotion and consecration. The privilege of meeting the Bishop in this close and intimate way was a precious one.

St. Agnes' Church, Bridgeport

On mid-Lent Sunday, Bishop Brewster confirmed 15 candidates at St. Agnes' church. This parish has been presented with a complete set of stoles and Communion linen, the gift being a memorial of the late Miss Malvina F. Murray, of Albany, N. Y. In his sermon on mid-Lent, Bishop Brewster said that he came prepared for surprises (this being his first visit), but that he was surprised beyond expectation. He also stated that he hoped he should soon see the congregation worshipping in a much statelier house of God than the present building, which is the former St. John's West End Mission House.

Editorials and Contributions

This Easter Day

“THIS is the Day which the Lord hath made, we will rejoice and be glad in it.” No element of human weakness dims its radiance, no shadow of humiliation obscures its splendor. We will rejoice to-day that life and immortality are brought to light, and all the yearnings of a waiting world are satisfied. We will rejoice to-day in hope, for the stone is rolled away from the door of the sepulchre and from the hearts of mourners. The Risen Lord bids us “All hail!” All hail! to the faithful women who were first at the tomb; all hail! to friends and enemies; all hail! to the great brotherhood of humanity in whose behalf the victory was won.

“All hail, dear Risen Lord! no trace
Of Calvary's woe hath marred Thy face.
All hail, Redeemer of our race!
Alleluia!”

“Behold, He is alive forevermore.” Because he lives we shall live also. Our souls are living souls once more, and the breath of God has returned to us. “Alive forevermore!” What imagination can pass even beyond the vestibule of that vast existence! By faith we can see only the nearest stars of the galaxy of glory that shines in the heaven of deathless souls. Those that sat in the shadow of death, the Day-Spring from on high hath visited. The serpent's head is bruised, the curse has been endured. The power of an endless life returns to man by the Resurrection of Jesus Christ, and the life of God once more quickens dying souls.

“In Christ shall all be made alive.” It is not merely duration of existence, prolonged vitality, that is promised to us. To be made alive by the quickening spirit of the Second Adam, is to be made heirs of everlasting blessedness and glory. Being risen with Christ from burial by Baptism, we have already passed from death unto life. The miracle of the Resurrection still goes on, no less a miracle in the souls of men, than at first in the guarded tomb, “according to the working of His mighty power which He wrought in Christ when he raised Him from the dead.”

Of the Resurrection of Christ, the Church gives perpetual proof, in her Apostolic Order, which witnesses to the Risen Lord; in the solemn assembly of her members on the first day of the week, “for the Breaking of Bread and for the prayers”; in this great annual feast of Easter; at the font and at the altar and by the open grave of those that sleep in Jesus. This risen life is bestowed in power by the quickening Spirit, and its presence is manifested in His Body, the Church. Whatever be our state of earthly misery, of poverty, or bereavement, we are still blessed with all spiritual blessing, in heavenly places in Christ. Amid the darkness of departed hopes, under the shadow of earthly sorrows, we have the light of immortality to illumine the soul; we have an inheritance that is incorruptible and undefiled, and that fadeth not away. “In Thy Resurrection, O Christ! let heaven and earth rejoice!”

The Poverty of the Clergy

A LETTER from the Rev. Dr. McConnell, in *The Churchman*, on the conditions with which the ministry of the Church are confronted at the present time, has attracted considerable attention. He asks the question: “Whether there is any room in the ministry?” and his answer inclines strongly to the negative. He puts the case in a very practical shape, by describing an experiment which he recently tried. Endeavoring to obtain a parish for a clergyman out of work, who is described as “a first-rate man, with a wife and two children,” a good preacher, “a Prayer Book Churchman,” and in every way desirable and efficient, he addressed a letter to every one of about seventy bishops. He desired to know whether there was, or soon would be, an opening for such a man, which would give him a salary of \$1,000 and a house; or, failing that, whether there was a position where he could be assured of even a meagre support for a time, until he should be able to make a place for himself. Out of fifty-nine replies, only two gave any hope of such a position as was desired, and in each of these cases, there were already many applicants. Dr. McConnell draws the conclusion that, from whatever cause or causes, the supply of clergy at present greatly exceeds the demand.

We are not at all sure that he is justified in drawing so broad a conclusion from a single instance. There are many reasons why bishops might not feel justified in holding out inducements in a case which came to them in this way, and from a distance. It is true, also, that the number of places of the character desired in this instance, in which the bishop has it in his power to influence appointments, is necessarily small. Then, there are men nearer home who ought to be provided for before inducements are held out to those further away. Again, it is easier for a man who already has a parish to secure a call to a new one. Vestries are more or less suspicious of a clergyman who may be described as “stranded.”

But whatever may be true of the premises, we have no doubt that the general conclusion is correct, that the number of one thousand dollar parishes looking for a rector is at any time very small. We have also the statement of a majority of the bishops that the average salaries of their clergy are from \$500 to \$700. But we do not agree with Dr. McConnell to any great extent in his estimate of the situation and its causes. At least we think he makes too much of certain causes, and his estimate of what we believe to be the chief cause of all, is quite different from our own. Dr. McConnell will not hear of any fault in the laity. He thinks they will pay for what they get, according to its intrinsic value. He says: “If the Church retains in her ministry men who do not actually give the goods which the laity have a right to expect, the laity will decline to pay.” He is, of course, thinking of organized and self-supporting parishes and this or that kind of “goods” which the “practical” men who control them consider that they have a right to expect. But the laity, as a class, includes all sorts of men. Some of them are liberal and some are not.

Some are reasonable and some are not. All the ineffective and impracticable men are not in Holy Orders, nor are all the laity people of earnest loyalty and sweet reasonableness. The truth is, that where there is trouble, it is sometimes the fault of the priest and sometimes it is the fault of the people. Occasionally, there is fault on both sides. But we do not think these considerations are particularly connected with the subject before us.

Dr. McConnell gives chief prominence to two causes of clerical indigence. The first of these is the enormous advance of what he calls the “priestly” idea. He thinks it capable of proof that wherever the “Oxford Movement” has gained control the clergy are poorly paid. We shall not now stop to consider the validity of that statement, further than to say that, if it be true, it may be owing to the fact that that movement has taught many men to disregard the law of supply and demand, and to undertake forlorn hopes where there was but little prospect of adequate remuneration. But Dr. McConnell seems to bring against the clergy of this type the charge of neglecting to “preach the Gospel,” and also of “dogmatism, pettiness, and hardness.” These accusations do not strike us as fitting. It is quite useless to make such accusations against any one school of the clergy or party in the Church. None of these undesirable things are the exclusive characteristics of one class of men. We wish we could believe that there was such burning eagerness to hear the Gospel, and nothing but the Gospel, preached from our pulpits, that faithfulness in that respect formed the criterion by which the clergy are judged. But the satisfaction with which some of our congregations listen from week to week to discourses in which subjects of the day have the pre-eminence, and the “Gospel” is a “new Gospel,” if any; where the “faith once delivered” is resolved into symbols capable of all possible interpretations, makes us doubt whether giving the people what they want and giving them the Gospel are precisely synonymous terms.

In the end, if we understand him, Dr. McConnell finds the chief explanation of the fact that the average salaries of the clergy are so small, in the multiplication of missions which remain for a long time a burden upon the Church at large. He recalls the good old times up to about twenty-five years ago, when the missions invariably passed on, and became self-supporting parishes in a short time. Without doubt this is an important point. We suppose it is quite true that during the earlier history of the Church in America, such missions as were started did ordinarily become self-supporting before long. And the change is very apparent. Scores of missions are set on foot, many of which fall through altogether, many others fail to become self-supporting, and only a comparatively few gradually gain strength to stand alone, become permanent, and are able to contribute to the diocesan or general funds. In those old times the Episcopal Church was still the Church of a class. It was regarded in the community as an aristocratic institution. One of the points commonly alleged in its favor was the fact that it was composed of the “nicest” people. Mis-

sions, in the proper sense of the word, were hardly thought of. If there was a "group of Church people in a town, they drew together, grew larger, built a church for themselves, called a minister for themselves, and paid for all themselves." The bishop of the diocese would do what he could to help such a congregation in the selection of a "minister," if they thought they needed his help, and would visit the parish subsequently, and administer Confirmation. The idea of sending a missionary to people who had not asked for the Church, who knew little about it, and probably cared less, hardly entered the minds of the people of that generation.

The whole matter, we take it, hinges upon the question whether this Church has any such vocation as that. For many years past the conviction has been strong that it has such a vocation. At quite an early time individuals were convinced of it. It was such a conviction, for example, which sent Breck and his associates to the Northwest. The time came when the idea seized the minds of those who had chief control of the destinies of the Church, that it was her duty even to multiply bishops in regions where nobody thought of asking for them. This carried the whole principle with it. It greatly accelerated the development of this kind of work in the older dioceses as well as in the missionary jurisdictions. Bishops no longer waited for the "group of Church people" in a town to organize themselves; but they endeavored to plant the Church in every possible place.

This may be a mistaken notion of the mission of the Church. We suppose there are those who think it is. But there can be no mistake in assuming that, if it is pursued, it must entail much hardship upon many of the clergy who undertake such work; that it will result in large and continuous drafts upon the general funds of the Church; and that it will reduce the average of salaries. If this Church is to be a missionary Church in any real sense, all this must be deliberately faced. Another thing, we imagine, is also true; namely, that this changed policy is due chiefly to the influence of that "Oxford Movement" of which Dr. McConnell speaks. For the conviction that the Church was bound to propagate herself, even in communities where she has not been known, is closely connected with the view of the nature of the Church which that movement most strongly insisted upon. Here is the point at which the "priestly" idea really comes in on a large scale, and has undoubtedly wrought momentous changes.

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Father Austin and His Teachings.—XIII.

BY THE RT. REV. DR. McLAREN,
BISHOP OF CHICAGO

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ONE of Father Austin's leading parishioners had a son of thirty years, who had been sent to a university where everything but the Christian religion, or perhaps I ought to say, every religion but the Christian, was taught.

Two things ensued: First, the young man lost his faith, forgot his vows of Baptism and Confirmation, and "whooped up" the opinions of one of the professors who was altogether on the side of philosophical materialism. Second, he had a jolly good time dur-

ing his course, was an expert in polo, devoutly given to billiards and cards, wonderful for century rides, lavish in betting on the games and races, and a representative member of three different clubs. In due course, with the aid of a coach, he got his degree, and returned to his home with the intention to become a gentleman-farmer on a large tract of land near the city, a gift from his parents. There was not much farming done, but he was a very busy young man, nevertheless; for nothing that could afford him amusement was neglected—parties, dinners, theaters, races, games, drives, cycling, and methods of "fun" of more dubious kind. Self-indulgence described the character and life of the man.

Father Austin often saw mortification and disappointment on the faces of the parents, and they might have seen the same on his; but while they were reticent about the iron that entered into their souls, he determined to break the silence, and in some way to get at the boy, if by winning his confidence he might haply draw him back to God, and to this end he asked him one day when there was a convenient chance, why he had given up his old place in the church.

The reply was entirely frank and unreserved. He did not think the Church was necessary to him, or consistent with his views of life. He had a belief, and he was living it out. The latest revelations of science had proved that man is the product of lower things, and has reached his present state as other animals have reached theirs. His life, like theirs, is an awaking out of other material phenomena, and his death is a falling asleep into still other phenomena. We have no memory of the matter of which we were composed, and never shall have any knowledge of the matter which is our fate at death. This is true as well of what is known as the mind as of the body. Mind is only a complicated material machine, and it dies with the death of the brain. This is the only life he had to live; and therefore he was the devotee of the present. The only time for him is now, and he intended to make it a good time.

Father Austin said he reminded him of St. Paul's words in the lesson of the Burial Office: "If the dead rise not, let us eat and drink, for to-morrow we die."

"Precisely, that is the creed I profess and practice!"

"Of course, my dear boy, you are not the only one in this community who holds that creed, and there are many more who, while they profess the Christian creed, practice yours. The fact must be acknowledged that some modern scientific writers, without demonstrating their views, have made the impression upon many that they are cunningly arranged matter, and nothing more, and that they are doomed to extinction as conscious entities, although the actual matter of which they are composed is assumed to be indestructible. While very few know the cause of their tendencies, thousands are under the influence of this materialistic view of man, his origin and destiny, and are actually living in the world to-day as if the grave were the goal, and the idea of immortality demonstrated to be the baseless fabric of a dream. I heard of a millionaire who built himself a palace, saying he was going to have a fine palace to live in while he was in this world, for this was the only world he knew anything about. There are thousands, I say, who have come consciously or unconsciously under the influence of inferences

from the teachings of materialistic scientists, and as a logical consequence, as you candidly acknowledge in your own case, they have given themselves up to self-indulgence. Their only aim seems to be to have a good time, so far as they can get it. How many of our young men and women recognize no higher end, and little wonder is it, when "papa" and "mamma" live the same life! I know what the end of all this will be, for the conditions have their frequent parallel in history. Well, my dear boy, from my point of view, it is all painfully sad, and I think I could break my heart over it, were it not that I know whose Spirit is striving with man's, and that His might is the ultimate force in the world. But, now, good by!"

"Stay! You are not purposing to leave me, are you, Father Austin? Why, I expected you would try to reason me out of my new opinions!"

"A man who adopts a creed and lives up to it, will soon enough find out by his life whether his creed is true or not, and if he finds that he has been mistaken, he will renounce it, and get another, as he is an honest man."

"But suppose that he goes so far and so long in the practice of it that he is not able to make a change?"

"True, true! I thank you for saying that, because it shows me that our talk ought not to end here. There is something to be said to a man who confesses the future possibility of a change of views when there shall be no possibility of a change of practice, and therefore my word to you is not to rest your eternal future on the creed that makes you the most animal of animals, for, if you and the beasts are only material organisms, they live to keep up life, and you live to abbreviate it by excess."

"It doesn't strike me that way; but I want to hear what you have to say, and I'll be honest with you, Father, if it shakes me."

"Well, let us define terms. The materialist says there is but one substance, and that substance is matter. Matter and the motions of matter are everything. Thought is the material product of the mechanical operation of the brain, and if thought, then emotion, imagination, memory, religion, every thing. Death is the death of the whole man. Therefore immortality is a dream. Chemistry will take care of the corpse. Over against this depressing statement, we believe that matter and mind, while partners, are distinct existences. Matter has properties which mind has not, and mind rises to planes which matter cannot reach. "Of these two hypotheses, if they are no more, the hypothesis of two substances is most acceptable to mankind, and involves fewer difficulties than the theory of materialism."

"But does not modern science bring proofs that finally settle the question that matter is everything?"

"Credulous indeed are they who believe that materialism has been proved by modern science. What science has done, and this is all that it has done, has been to bring out more clearly than before the fact (which we unhesitatingly accept) of a very intimate relation between our thinking and our brain. We deny that 'the brain secretes thought as the liver secretes bile,' but we are profoundly convinced that in our present condition the mind works in partnership with the brain. We accept without dissent the inductions of science, but we do not commit ourselves to the conclusions of some sci-

entists. We are not ready to reduce all psychology to physiology, any more than we would reduce all physiology to psychology, as the followers of Mrs. Eddy do. Knowledge is still hedged in by limitations, and science cannot go beyond a certain point. Thus, it has never been able to dissect a live brain. Its only anatomy is the brain from which the spirit has forever flown. It has nothing but matter to investigate. The intimate relations which yesterday existed between matter and not-matter have ceased. It is an absolute impossibility now to demonstrate by those relations that mind is matter.

"There is undoubtedly a similar limit of demonstration in the proof that mind is distinct from matter. Knowledge is as yet partial. But Emerson says all serious souls are better believers in immortality than they can give grounds for. 'The real evidence is too subtle, or is higher than we can write down in propositions, and therefore Wordsworth's ode is the best modern essay on the subject.' Man shall not live by science alone, and he is conscious of inner capacities which are not the less real because they cannot be pinned down by scalpels or disclosed by X rays. We do not expect that the immaterial will ever be demonstrated by the material. Nor has it been demonstrated by syllogisms. Its validity rests on consciousness, and this is the supreme reason why all the unscientific people follow the lead of those scientific experts who believe that mind is not material. Their instincts direct them. There is in them an intuitive conviction, a consciousness that their nature is dual, and that the mind is distinct and separable from the body."

"But the consciousness itself may be material!"

"Then is it not a strange and inexplicable phenomenon that the brain should secrete the thought that thought is not originated by the brain? and is it not even more incredible that it should be the ordinary habit of the gray matter of the brain to palm off that illusion upon the whole world? Matter makes many troubles for us, but it tells no lies."

"Can you say the same of consciousness? Is it truthful when it represents itself to be immaterial?"

"In reply to that, I would say that our knowledge of self by consciousness is more immediate than our knowledge of matter by the senses. We become conscious of matter only through the medium of the senses; it is secondary knowledge; it is knowledge by representation, while we are conscious of our own existence intuitively and without meditation. We have therefore more reason to trust original testimony than testimony at second-hand. There is also, therefore, more reason for doubting the evidence of the senses, by which only can we know matter, than the evidence of consciousness by which we know mind. Why should we doubt either? Why not accept both lines of evidence, and act accordingly, as all the world does? Every man acts as if matter were matter; and every man instinctively recognizes the duality of his nature, and this forms the guiding principle of his whole life. His actions, his language, his laws, his education, his poetry and art, his social relation, his religion, all are based upon the validity of his conscious mentality."

"But cannot all this be accounted for by education?"

"The difficulty with the objection you offer, my dear boy, is that duality asserts it-

self in the younger years of childhood, and has been discovered to have existed in the most primitive stages of human history. The earliest forms of natural religion were saturated with belief in the presence and power of invisible spirits. From what other source could this belief have been derived than man's instinctive conviction that he was himself a spirit, a soul within a body, which would survive after the death of the body?

"But here is another consideration. You are not so long away from your books as to have forgotten that modern thinkers, in their efforts to explain the significance of the universe, have come to believe that its ultimate reality is to be found beyond the line of sensuous perception, that there are forces not immediately knowable, which are the true centres of energy, and that all these unknown factors resolve themselves, by centripetal activity, into one infinite and eternal energy; that this fontal source, which is transcendental to the universe, does not refuse to remain within it as its ultimate potency and directing providence, and that nature thus becomes a veil which half reveals and half conceals the Infinite One. This inspiring conception of the relation between the seen and the unseen, holds strong sway, and must influence the world for good, if too eager minds do not distort it into pantheistic shape. It is largely the scientific, rather than the theological, thinker to whom this revival of the old Hebrew conception is due. Now, if it is the lesson of the material universe that behind its phenomena rises in majestic splendor the vast upholding Spirit Divine, why should not we as gladly embrace the suggested relation of the spirit of man to his body as a relation which glorifies the latter without violating the incommunicable unity of the former? And why should not the heart leap within us as we contemplate an analogy which makes us in some sense a reflection of God?"

"If there be any virtue in these thoughts, let it reach your reason, but above all, let me appeal to your heart. Why should one who is so dear to others put an impassable gulf between him and them?—a gulf of intellectual variance, but worse than that, of moral incongeniality? For it is a fact which you have acknowledged that your life has changed with your change of belief, and certainly the kind of life which your theory has produced is not what you have known so long in your parental home. The condition of men is always governed by their views of the world. You know what views made that home. You know that your views have withdrawn you from the sacred atmosphere of its oratory; already you have lost taste for its viands of heaven, its cup of salvation, you! you, of whom I heard your proud father say in Hamlet's words:

'Hyperion's curls; the front of Jove himself;
An eye like Mars, to threaten and command;
A station like the herald Mercury,
New lighted on a heaven-kissing hill;
A combination, and a form, indeed,
Where every god did seem to set his seal,
To give the world assurance of a man.'

You, to surrender to a creed that animalizes, and a code of ethics that demoralizes, and a career that can end only in disgrace and despair. How can you, oh, how can you do it?"

There was a far-away look in the young man's eyes, for he was thinking of the former days, before he went away to college, and was saying to himself that those were his happiest days. With a quiet "good evening, and God bless you!" the priest with-

drew, and went away to minister to some of his dear sick folk.

One year after.—The change did not come at once; there was a gradual surrender of self-indulgences, there was infinitely more farming done, and the old home brightened up wonderfully. To-day (Easter) just one year after their conversation, the priest gave him the Bread of Life. On the right knelt his father, on the left, his mother.

—X—

The Angel of the Garden

BY S. ALICE RANLETT

What chosen seraph of the radiant host
Knelt, wondering, reverent, at the Saviour's side,
In dark Gethsemane?

How did he comfort the World's Comforter,
Himself in pain and anguish all untried?
What consolation-message to the Son
Did he from home-land and from Father bring?

In that strange agony,
How did he strive to bind Christ's breaking heart?
What was the marvel of his ministering?

However else the spirit bright is called,
Among his brothers in heaven's courts above,
That secret and soul name

Which made him dare bend o'er God suffering,
Was that above all others—it was love;
Love was the message which the Father's Word
Spake through the angel, and love winged his flight,

What time alone he came
To suffering, triumphing, Incarnate Love,
In the dim garden, at the still midnight.

—X—

Letters to the Editor

CHURCH AND SACRAMENTS

To the Editor of *The Living Church*:

"Parish Priest," in your issue of March 18th, says: "One or two things in the paper" (which I contributed to your issue of Feb. 25th) "struck me as being rather strange," and one of these is the statement that "the Evangelicals of our country treat this rite (*i. e.*, the Lord's Supper) as a memorial and not as a means to convey grace," and he cites the Methodist article on the subject to disprove what I said. The Methodists have never outgrown their Wesleyism, and for this let us be thankful. But I do not find the sacramental system with the Baptists, the Presbyterians, the Congregationalists, or the Disciples, all large religious bodies in this country. The last-named come nearer to the Church's position than any of the others, but they almost negative the teaching by a practical denial of the Real Presence—they discredit the office and work of the Holy Ghost to a very large extent. My sympathies are with the good people in all these denominations, and I welcome any tendency that looks to "godly union and concord." But I must insist, surrounded as I am by three-score-and-ten to one, that these good people reject and repudiate in toto the idea of grace conferred through the sacrament of the Lord's Supper. As to whether or not they get the blessing—that is another question, as Rudyard Kipling would say. "Parish Priest" argues that "regenerating grace" can flow through irregular channels. Now, it seems to me that we might go as far as Frederick W. Robertson, and affirm "that there is a Church on earth larger than the limits of the Church visible; larger than Jew, or Christian, or the Apostle Peter, dreamed; larger than our narrow hearts dare to hope even now." But it is very certain that the Master called certain men out of the world, instructed them in the ways of the kingdom, and commissioned them to do certain things, promising to be with them to the end of the world. And this Church affirms that persons are admitted to the threefold ministry by "lawful authority"—certainly we cannot assent to the performance of priestly functions by those who have not the lawful authority. It is not a question of what God does or will do—for who can limit the goodness and the mercy of the Lord—it is a question of fact. Is the Christian Church a divine institution, or is it a human organiza-

tion? Has it perpetual life, or is it subject to lapses? Would "Parish Priest" permit me, layman as I am, to take his place at the altar? If not, he is illogical, for I am a communicant of the Church, and if my non-communicating Methodist brother performs priestly functions, why may not I? Any of the race of Adam are privileged to call on God's Holy Name, and I am sure He will hear and bless. But if the Master "hath instituted and ordained holy mysteries as pledges of His love," and hath committed these to a holy priesthood, it is not lawful and right for us to hold the same in contempt. Layman as I am, I yet put greater store on these words than apparently does "Parish Priest": "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

TEXAS.

P. S.—Since writing the foregoing, I have had a talk with a Presbyterian brother, and he tells me their standards hold the Lord's Supper to be an extraordinary means of grace to the worthy recipient. That, too, is encouraging, and if "Parish Priest" can point out others, I shall rejoice in the information. But if we believe in "One Holy, Catholic, and Apostolic Church," are we not necessarily driven to the Succession for the proper administration of the Lord's Supper? On any other basis, it seems to me, we are an impertinence in those communities where the Presbyterians, Methodists, and Baptists have full sway.

THE BIBLICAL EXPLORATIONS IN EGYPT

To the Editor of *The Living Church*:

Splendid as are the discoveries in Egypt relating to every department of human learning and progress, none surpass in value those which relate to Old Testament history, and to the teachings of Christ and his disciples and followers, in the earliest days of Christianity. Here the work of the Egypt Exploration Fund appeals with unique interest to Christian people everywhere. The papyri with the earliest texts of the Gospels far exceed in interest to such the texts of the newly-found lines of Homer, and stanzas of Sappho, or the ancient text of Thucydides. The Egypt Exploration Fund must appeal earnestly for many more subscriptions—even but five dollars securing an ample return in the fine illustrated quarto volume of the year and the annual "Archæological Report" brochure. Fifty bishops of the Episcopal Church, eminent ministers of all denominations, one hundred and ten university or college presidents, have subscribed. All services by the honorary officials are a gratuity. I simply ask now that all interested, address, for our illustrated circulars, the Rev. William Copley Winslow, or Mrs. Buckman, secretary, at the national office, 59 Temple Street, Boston. Other information gladly given. A request for circulars will be promptly answered. WM C. WINSLOW,

Vice President and Hon. Secretary.

Boston, March 8, 1899.

SELF-SACRIFICE

To the Editor of *The Living Church*:

Everybody ought to read, mark, learn, and inwardly digest the sermon on self-sacrifice, preached by the Archbishop of Canterbury in Westminster Abbey, and recently published in *THE LIVING CHURCH*.

The sermon applies quite as well to the tobacco habit as to the drink habit, and it is high time for self-sacrifice in regard to the former habit; for tobacco, in one form or another, is doing so great harm among our boys and young men, that it is deemed necessary to teach boys, in our schools, the destructive effects of it on the human system.

For this purpose there is now in use in our

schools a book on physiology, in which the effects of alcohol, opium, and tobacco are set forth.

In said book is a quotation from Dr. Willard Parker who wrote: "It is now many years since my attention was called to the insidious, but positively destructive, effects of tobacco on the human system. I have seen a great deal of its influence upon those who use and work in it."

The duty of abstaining from the slow killing of one's self by this poison is as clear as the duty of not cutting one's throat. Tobacco is doing more harm in the world than rum. It is destroying our race."

These observations of Dr. Parker have been confirmed by recent events. For when war was declared with Spain, it was discovered that a large percentage of the young men offering themselves for the army, were unfit for military duty on account of the "tobacco heart!" and wherever one goes, he sees boys with their cigarettes, cultivating the worse than useless smoking habit. Nor can it be denied that the influence of the smoker is on the side of this destructive habit. But in this age of self-indulgence, self-denial seems to have become a "lost art," and few can be found willing to make the self-sacrifice in regard to smoking or the use of tobacco, even for Christ's sake, or for the sake of the salvation of our boys and young men.

Perhaps some who read this letter may say the writer is an old crank. But many said worse things than that of our Saviour: "For many said, He hath a devil, and is mad, why hear ye Him?"

J. I. CORBYN.

Anamosa, Iowa, Lent, 1899.

Personal Mention

The Rev. Octavius Applegate, Jr., rector of St. James' church, Keene, N. H., has accepted the rectorship of St. John's, Kingston, N. Y.

The Rev. John F. Ballantyne has resigned St. Peter's church, Springfield, Mass.

The Rev. H. A. Chouinard, rector at Montevideo, Minn., has resigned, and accepted the rectorship of Holy Communion, St. Peter, Minn. He will enter upon his new cure on Easter Day.

The Rev. Frank Pinckney Clark, priest-in-charge of St. John's church, New London, Pa., has resigned on account of ill health.

The Rev. Chas. A. Denfield has resigned the rectorship of the church of the Saviour, Providence, R. I., to accept that of the church of the Transfiguration, Edgewood, in the same diocese.

The present address of the Rev. J. Belton Haslam, curate of St. Edmund's, Milwaukee, is 155 Oneida st.

The Rev. P. H. Linley, of the senior class, Seabury, has been assigned to St. Luke's, Hastings, Minn. Upon his ordination to the priesthood in June, he will be inducted into the rectorship.

The Rev. Wyllys Rede, D.D., has resigned his position as canon of the cathedral and rector of the church of the Incarnation, Atlanta, Ga., and accepted the office of Archdeacon of Savannah. He will continue to reside in Atlanta until after the diocesan convention in May, but will devote his whole time to the work of the archdeaconry.

The Rev. E. M. Rodman, of Plainfield, N. J., has gone for a three months' trip to Palestine and the Orient.

The Rev. Henry M. Stone has resigned the rectorship of Berkeley Memorial church, Middletown, E. I., to accept that of Trinity church, Newport in the same diocese.

The Rev. George R. Savage, rector of the church of the Beloved Disciple, Philadelphia, has removed to 1632 Oxford st., Philadelphia, Pa.

The Rev. Stanley F. W. Symonds has resigned the rectorship of the church of the Advent, Kennett Square, Pa., to accept a call to St. Michael's mission church, Wilmington, Del., of which he will take charge April 9th.

The address of the Rev. H. P. Viborn is changed from Albion, Mich., to Dowagiac, Mich.

Official

Bishop Potter has deposed the Rev. Robert T. Nichol from the priesthood, and the Rev. B. Beverley Arden from the diaconate, for causes not affecting moral character. The deposition took place at the church of the Beloved Disciple, New York City, and was witnessed by the Rev. Messrs. Henry M. Barbour and the Rev. John Acworth.

STANDING COMMITTEE, LONG ISLAND

At a meeting of the Standing Committee, held Feb. 26th, Messrs. Henry Rutgers Remsen and Henry Walter Bunn, Ph. D., were recommended to the Bishop as candidates for Holy Orders, Mr. Robert Philip Kretler, for Deacons' Orders, and the Rev. Arthur Wynn Shaw, for Priests' Orders.

Ordinations

On the 5th Sunday in Lent (Passion Sunday) at St. Simeon's memorial church, Philadelphia, a special ordination was held, when the Rev. W. J. Robertson and the Rev. T. A. Hilton were advanced to the priesthood by the Rt. Rev. Dr. Whitaker. The sermon was preached by the Rev. W. H. Falkner. The Rev. Mr. Robertson was presented by Dean Bartlett, of the Philadelphia Divinity School, and the Rev. Mr. Hilton, by the Rev. Edgar Cope. The latter is now assistant at St. Paul's church, Camden, N. J. The Rev. Mr. Robertson is assistant at St. Simeon's.

Died

KIMBALL.—Gone home, from his residence at Cleveland, Ohio, Thursday, March 9th, Hiram Kimball, senior warden of Emmanuel church, in the 54th year of his age.

"He loved his God and he served his generation. He has now passed into the peace of God."

MERRISS.—Departed this life, in Washington, D. C., March 4, 1899, George F. C. Merriss, in his 27th year, son of Fred H. Merriss, interment at Pawtucket, R. I., Saturday, March 11th, from St. Paul's church.

POPE.—On Thursday, March 16th, at her residence in Springfield, Ill., Mrs. Eliza A. Pope, daughter of the late Major Thompson Douglass, U. S. A., and relict of the late William Pope, of Springfield, in the 79th year of her age. A life-long member of the Church, and a faithful communicant of St. Paul's pro-cathedral.

"Our feet shall stand in thy gates, O Jerusalem."

TUTTLE.—Entered into rest, on Wednesday March 22nd, at her home in Hartford, Conn., Louisa Ramsey, wife of Samuel I. Tuttle, in the 79th year of her age.

Appeals

(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 seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

THE CHURCH PERIODICAL CLUB greatly desires Easter cards and booklets and leaflets on the Lenten season. Any one having such or wishing to provide them, should write or send to Room 15, Church Missions House, 281 Fourth ave., N. Y.

Church and Parish

FOR RENT.—Furnished cottage on the Manasquan river, Point Pleasant, N. J.; beautiful location. For the season, six months, \$350. To a clergyman, \$300. Address W. E. McLAREN, Highland Park, Ill.

EXPERIENCED organist and choir-master desires engagement. Good record. Address ANGLICAN, care THE LIVING CHURCH.

MR. JOHN DAVID LLOYD, fellow of the Guild of Church Musicians, (England), for the past nine years organist and choir-master of St. Paul's pro-cathedral, Springfield, Ill., seeks larger sphere. Eminently successful. Refer to the Rt. Rev. Bishop Seymour, or to the Ven. Archdeacon Taylor, D.D., Springfield, Ill. Address Springfield, Ill.

THE Rev. T. C. Tupper, chaplain of the 10th Ohio Vol. Inf., whose regiment will soon be mustered out of service, is desirous of engaging in parochial or missionary work as early as practicable, and with this purpose in view, invites correspondence. His address, after March 25th, will be 225 Loyd St., Atlanta, Ga.

The Editor's Table

Kalendar, April, 1899

1. EASTER EVEN (White at Evensong).	Violet.
2. EASTER DAY.	White.
3. Monday in Easter.	White.
4. Tuesday in Easter.	White.
9. 1st Sunday (Low) after Easter.	White.
16. 2d Sunday after Easter.	White.
23. 3d Sunday after Easter.	White.
25. ST. MARK, Evangelist.	Red.
30. 4th Sunday after Easter.	White.

Our Easter Offering

BY ADA STEWART SHELTON

'Tis Easter morning. Holy is the hour
 Within the church, where festal wreath and flower
 Have made His dwelling place most fair and sweet,
 With joy again, the risen Lord to greet.
 Through chancel window radiant sunbeams steal,
 The throng of worshippers in silence kneel,
 Until from priest, the glad command is heard—
 "Lift up your hearts!" How every heart is stirred!
 The answer vibrates on each deepest chord.
 "We lift them up," we cry, "unto the Lord."
 What are these hearts so freely offered there?
 Have they been beautified by love, by prayer?
 By work for Him? Been strengthened by His grace?
 Been often found within His dwelling place?
 Or is it 'neath the glow of Easter skies
 We offer them, a careless sacrifice?
 Oh, Lord Divine! grant that our hearts may be
 An offering worthy to lift up to Thee.

— x —

THE Eastern peoples are generally sharply distinguished from Europeans by the "quiescence." The Chinaman, for example, can write all day, work all day, stand in one position all day, weave, beat gold, carry ivory, do infinitely tedious jobs for ever and ever, and discover no more weariness and irritation than if he were a machine. This quality appears in early life. There are no restless, naughty boys in China. They are all appallingly good, and will plod away in school without recesses or recreation of any kind. The Chinaman can do without exercise. Sport or play seems to him so much waste labor. He can sleep anywhere, and in any position—amid rattling machinery, deafening uproar, squalling children, and quarrelling adults.

— x —

IN Hall Caine's noted romance of the Isle of Man, "The Deemster," occur two remarkable literary bulls which have, as far as is known, not hitherto been noticed. The first occurs in the seventeenth chapter, where Dan, the hero of the story, comes to the parish church, and the novelist proceeds as follows:

He remembered that this was Christmas Eve. The choir was practicing the Psalms for the morrow's service.

"Before I was troubled I went wrong; but now have I kept Thy Word."

Dan went up to the church porch, and stood there and listened.

"It is good for me that I have been in trouble, that I may learn Thy statutes."

The service alluded to is that of the Church of England, or the Protestant Episcopal of this country, and the abstract quoted is from the Psalms for the morning, which is part of the cxix; that is to say, for the 25th day of the month. But as it is Christmas Day, it happens that there are proper Psalms appointed for that day, and no portion of the cxix Psalm is designated.

Again, in the 26th chapter, the Bishop is said to read for the first lesson on this Christmas morning, the story of Eli and Samuel, as found in the First Book of Samuel, chapter

iv. The proper lesson, as given in the calendar, is Isaiah ix, and the only date when the Eli story referred to could be legally read, is April 17.

It may be that Hall Caine purposely erred, to meet the exigencies of his story, but then again, as he is not an Episcopalian, he could readily have made the blunders referred to. —*Syracuse Journal*.

— x —

Pen-and-Ink-lings

"My daughter is too delicate to go to early Communion" said a mother recently to the writer, "the doctor has forbidden it." But the same fragile creature thinks nothing of going to a ball and dancing till daylight, six and seven times in a month.

Miss E. M. Charles, said to be England's first woman architect, is about to be admitted as an associate of the Royal Institute of British Architects. The profession is held to be peculiarly adapted to women.

Ruskin Hall, Oxford, is the latest addition to the colleges of that university. The scheme has been devised by two young Americans, Messrs. W. Vrooman and C. A. Baird, members of the university, and its aim is to supply a practical education to labor leaders at the minimum of expense. The entire cost to the students of the proposed college, for board, lodging, and tuition, will be \$5 a week. To those who are willing to do service in the college as cooks, scouts, etc., the privileges of the institution will be extended at a very reduced rate—in some cases free. The success of this experiment will be watched with very great interest on both sides of the Atlantic—not least in the United States, where, it must be remembered, Cornell university was started in accordance with a similar idea.

A church in the suburbs of London had had a new reredos put up. It was a beautiful piece of wood carving, the work of some Ober-Ammergau carvers. The old verger was very proud of it, and liked to explain it. One day he said, pointing to the carved halo around the head of a saint, "I suppose they do wear them things in hot countries."

We may not agree with all that Dr. Theodore Cuyler said to the reporter of the New York *Tribune*, who asked him if he thought the world was growing better, but there is food for thought in it, and therefore it is worth quoting: "In this country there is an advance in some respects, and in some directions we have retrograded. There is more unity among the Churches, better sanitary conditions in our cities, and popular education has advanced. There is a lowering of tone in reference to the Sabbath [Sunday], and I am afraid that in our commercial life there is a larger infusion of the gambling element, making it more exciting and trying to the consciences of men. There is an increase in social extravagance, an aping of things in Europe. It makes the country less severely Republican. Our old American stock is diminishing every year, and we must stand more and more for our old ideas against the influx of foreign ideas."

"Voluntary? What's that?" says Sam.

"Why," said Milly, "it's a hymn that the

choir, or somebody in it, sings of their own accord, without the preacher givin' it out; just like your tomatoes come up in the spring, voluntary, without your plantin' the seed. That's the way they do in the city churches."

It seems strange, says *The Interior*, that a nation which enforces the laws of the Bible in its courts and its penitentiaries, and even executes its penalties upon its scaffolds, should refuse to teach that Bible code in its schools. The anomaly will seem more and more startling as the question is the more discussed. Eventually the common precepts of our common Christianity will be taught in our schools, or be no longer required by the State. The question is coming to a head in our next Congress, when it will be found by the Mormon issue, whether we hold the Christian view of marriage as a principle or as a fad. The fact is, that Christianity is rooted deeper in the mind and heart of the nation than demagogues and trimmers know.

Music is the latest developed of the arts; therefore, says *The Literary Digest*, "it is not surprising if we are still at the day of small things in American music." Mr. John S. Van Cleve, writing in *Music*, speaks thus on the subject:

American musical life is in much the same heterogeneous, even chaotic, state as American society. Here is a country fashionable on one side of the street and plebeian on the other; proud of its progressiveness, yet patiently tolerant of abuses of public franchises such as would disgrace the most despotic nation of the Old World; dividing itself sharply more and more into two classes of human beings, those who have more money than is good for them, and those who have less money than is good for them; a nation which is no longer a country, but an empire, which contains every climate of the globe, every nation of the human race, and keeps its citizens in every possible degree of varied circumstance. Is it strange that such a people should pay thirty thousand dollars per year in royalties to such a march-maker as Sousa, and such a waltz maker as the author of "After the Ball," should feed its religious life upon such a mild mixture of milk, warm water, sugar and bread crumbs, as the Gospel hymns and the like outputs, yet patronize the great artists of the operatic world with such lavishness that they may well bless us and laugh at us alternately? Demand of the orchestral director all the latest works of the Germans, French, and Russians, and pour themselves in tumultuous waves to hear the most abstruse creations of Bach, Brahms, and Berlioz, as they do at the Cincinnati May Festivals? Surely, a strange land this dear America, with her muddy stream of street music and her crystal fountains of most sacred art, with her worship of Handel, and her toleration of banal Sunday school ditties.

The Philadelphia Times draws attention to a condition of things which demands serious thought. It is certainly not a promise of good to the country: "Continental Sunday gaiety seems to have struck new York with a force which almost causes milder-mannered places to stand aghast. Nearly everybody now has Sunday afternoons at home, and the avenue is crowded with turnouts almost as much as on a week day in mid-season. *Musicales* are given in the smartest of style, and the restaurants are crowded with dinner parties in evening dress—quite a departure from the staid old notions of just dropping in, in frock coats and wraps for a

few minutes' chat after church. But such a condition is immensely popular, and, like as not, the fever will spread."

The permanency of a true work of art has for us an inspiration, expressed thus by *The Outlook*:

"An artist pours his life into his book, his statue, his building, his painting, with the conviction that he has laid up for himself that fame which is the human synonym for immortality, and men guard and cherish the perfect work because, being perfect, they are persuaded that it must endure. So the marbles remain though the Greeks are gone; the Madonna survives though Raphael has departed; the Fifth Symphony speaks though Beethoven is silent; Westminster abides though its builders have perished. In its art the race sees the visible emblems of its immortality."

The effect of stimulants on the endurance of fighting men has been tested in various ways of late. The Sirdar in his Soudanese campaign, sent out three regiments, one to whom whiskey had been given, one to whom beer had been allowed, and one to whom nothing but tea had been permitted. The men to whom the whiskey and the beer had been given evinced renewed vitality at certain stages of their journey, but all showed reaction and a certain collapse before the march was finished. The men who had taken nothing but tea showed the most endurance, and the regiment was the only one to reach its destination in good condition. No stimulants were therefore allowed afterward in the campaign. During our late war with Spain, says *Harper's Bazar*, two of our men-of-war were sent out without a drop of any kind of stimulant on board, and as all of us now know, the fighting qualities of naval men have proved themselves beyond the suspicion of reproach. A substitute for alcoholic stimulants was given in the oatmeal water, a tank of it being always on tap, as it were. Both nourishment and stimulus are given by this harmless and innocent beverage, which has been used for some time by the denizens of large cities.

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The Resurrection

WE like to look on the mountains because heights are in us, and on the ocean because far shores and horizons still farther are in us. We like life, because life eternal is in us. What we want is that amity which will knit into a whole, height and distance and eternity, with brief time and hindering space, and the scars and seams and shadows we carry. It was with the Resurrection that the new reconciliation began its career.

Death is ever before us, as the glacier pass girt on either side by snowy precipices which we fear to cross, an arrangement of which we do not approve, and which we think might have been something different. But the worship of Christ has so wedded death to life, so joined the country here and the country transalpine, that snow and glacier have lost their terror, and the pass invites adventure. There are times, oftenest at evening, that the snow glows into a rose and the peaks are tipped with gold and a purple gathers on the sky beyond, and we cannot keep our eyes off the landscape, and what is beyond becomes an inquisitiveness. Every religion lifts the line of this horizon on to another; the evolution of religion which the Ascension pressure has effected, has so

lifted the horizon as to make a friendly unity of two worlds, so expanded the religious faculty that we regard our interests and relations far away with wonder, curiosity, desire. The years bring us a deepening solitude, the memory of what has been a deepening sadness, the sorrow of the world a deepening pathos, but there is no sense of wrong or anger at the heart as we communicate with the Resurrection power.

Rather we go deeper into trust and hope, we touch the element of infinity, we wait our assumption into the unseen. Our last shall be as the first, a birthday into light and love. Much remains to be explained—the misfits, jars, tragedies which confuse us here; but we see enough to wait the reversion into which we are coming in the Resurrection, when we shall find, past all doubt, that all is love. A modern lyric of this reversion was written by Newman:—

"Praise to the Holiest in the height
And in the depth be praise;
In all His works most wonderful,
Most sure in all His ways."

A second life is an assurance confided to us in the medium of the Resurrection. Mixed in this mystic being is the sense of our continuance beyond death, "a presence which is not to be put by," as Wordsworth has it. Somehow we have not had a freehold in it. It is an awe in many religions, a silence in others, a gleam of the homeland from which we have come, the murmurs of a memory. It has at last resulted into confidence and persuasion. Life and immortality have been brought into light.—*W. W. Peyton in Contemporary Review.*

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The King of Musical Instruments

BY THE REV. FRANK J. MALLET

THE evolution of the modern pipe organ must ever be of interest to Churchmen. It has a history, unique and attractive. A few facts will remind us of the slow, but sure, development of this instrument that has been of such inestimable benefit to God's saints throughout the centuries. We read in the history of a time not far from the deluge, that "Jubal was the father of all such as handle the harp and organ," but the tyro understands that "the organ" there mentioned could mean nothing more than a mere set of Pandean pipes, a number of reeds, of different lengths, placed side by side, so as to be conveniently blown by the mouth.

Who could have predicted that, from such an unpretentious beginning, the marvellous and complicated instrument of our days could possibly be evolved? What toil of hand and brain all this implies! What skill and devotion! What success and failure! What romance and biography hover around this mighty instrument!

To one standing, as some of us have been privileged to stand, before the organ in St. Paul's or King's College chapel, it seems almost impossible to conceive of the "former day"—to realize that the majestic tones of "to-day" were the shepherd pipes of the far-away "yesterday."

The organ was introduced into the service of the Church probably about the end of the seventh century, but the development of the instrument was slow, for as late as the twelfth century, there were seldom more than twelve or fifteen notes in the entire compass, and as the keys were six inches wide, if "reports are true," the work of

bringing forth music was pretty hard, and, moreover, required a strong man to manipulate them—striking each with the clinched fist. Those were not the days for "women organists."

A description of the organ in Durham cathedral, as it existed in the fifteenth century, runs thus: "Such organs as you have built are seen nowhere; twice six bellows above are ranged in a row, and fourteen lie below; these, by alternate blasts, supply a quantity of wind, and are worked by seventy strong men laboring with their arms, covered with perspiration, each inciting his companion to drive the wind up with all his strength, that the full-bosomed box may speak with its four hundred pipes, which the hand of the organist governs. Two brethren of a religious order sit at the instrument, and each manages his own alphabet; they strike the seven differences of joyous sound, adding the music of the lyric semitone; like thunder the iron tones batter the ear, so that it may receive no sound but that alone. To such an amount does it reverberate, that echoing in every direction, every one stops his gaping ears, being in nowise able to draw near and bear the sound. The music is heard throughout the town, and the flying fame thereof is gone out over the whole country."

Thus we find the good citizens and Churchmen of Durham were made to suffer, that we might enjoy our noble organ-heritage. Verily we are debtors to the past, debtors to a long line of inventive geniuses and devotees to the art divine—some lay, some clerical—and no man can estimate the study, devotion, and piety that through the ages have been freely lavished on the magnificent instrument.

That their labor has not been in vain, the world knows full well, for as among the arts music holds a foremost place, claiming a larger constituency than any of the sister-arts; so the work of these men was fraught with greater results, not only from an ecclesiastical, but from a secular, standpoint, than if they had devoted their energies to some other artistic end.

These men believed that there was some real connection between music and morals, between consecrated art and religion, and so it has come to pass that just as the military band evokes, and is expressive of, the patriotic spirit, and the orchestra stands for, and evokes, the "gay and festive" spirit, so the pipe organ stands for, and ever evokes, the soul's highest and best emotions.

The orchestra is adapted for the footlights and the ballroom; the military band, for outdoor, patriotic, and public purposes; and the organ—the Church's own instrument—seems most at home within the hallowed courts of the Lord's house, the temple. All this the Anglican Church has ever practically emphasized, and so it has come to pass that the Independents and other Reformation-begotten bodies, have at last been moulded to her model, and the interdicts have gradually been removed, except in the case of a few sects who will ere long also add themselves to the admiring throng who recognize the part the organ plays, in more senses than one, in the worship of Almighty God. In the "light of other days," it is amazing to read Henry Ward Beecher's eulogy on the organ. Some years before his death he said: "I would not be thought unduly enthusiastic in speaking of this instrument, which I look upon as a historian looks upon a great nation, that through a thou-

sand years has been evolved by great providential events and eductions, until it has reached a place in which manifestly it stands a prime power in the world. It is the most complex of all instruments, it is the most harmonious of all instruments, it is the grandest of all instruments. Beginning far back, growing as things grow which have great uses, it has come now to stand, I think, immeasurably, transcendently above every other instrument, and not only that, but above every combination of instrument."

This is not mere empty eulogy; yet how strange it sounds, coming from a leading preacher representative of Puritan elements who, in former years, hated and anathematized this noble instrument, and the Church which it stood for and represented. What would the predecessors of Beecher say to this glowing tribute?

The Church clung tenaciously to the "box of whistles," because it has ever been "the outward and visible sign" of stately and elevating ideals in Church music, embodying the best ideas of worship. The organ has stood as the representative of chaste and solemn music, and this instrument is the most potent factor in the expression of our liturgy and offices.

Through all the clamor raised against the Church and her ways, against her "forms and ceremonies," her architecture, her symbolism, through all this, the Historic Church has stoutly and consistently maintained her position, and she has already seen the harvest of such faithful sowing; and so to-day we find that the prominent religious bodies are coming to acknowledge that our position is right, hence they are copying our architecture and liturgical worship, and even our vested choirs.

The organ has taken with it into the outside religious bodies, the *Te Deum*, the canticles, the chants, the Churchly hymnology of the Anglican Communion. In a word, the various denominations, or at least their leaders, are about ready to endorse the utterance of one of their own number, a professor in a certain institution of learning, who, lately writing on "Religion and Music," said: "Christianity has borne consummate flowers of song, hymns that palpitate with precious heart-throbs, melodies that mount up on eagle's wings, anthems and oratorios that seem to be foretastes of the angelic praises, and yet these very blossoms have been so imitated and reproduced in clumsy wax and flimsy paper, that thousands of would-be worshipers know nothing of the fragrant and fruitful originals, and are even disgusted with the sham and paltriness of everything called sacred music; this prevalent vulgarity of music in religious uses is a grievous evil."

Surely, this kind of utterance indicates a yearning for "better things" in religious music, and may we not credit this growing dissatisfaction to the influence of the organ and its inherent accompaniments? The historic branches of the Church have been using, and, by the grace of God, will continue to use, what the professor says the other religious people have not—"the fragrant and fruitful originals." Some of these are in our possession, and can be enjoyed, in some portions of the Church, in their "original" purity and power.

The organ, in neither prelude nor postlude, should ever lend itself to light or unseemly music. It is set apart for sacred use. Its message is sacred. The organ is "a poor

thing to play a waltz on." Its office is to express for each worshiper the "inarticulate, heavenly speech," the dumb craving of the soul that comes heavily laden to the "holy place," there to find this good angel waiting to waft the soul towards God and heaven.

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Easter Victory

BY THE REV. JOHN POWERS

Rejoice, ye sinless spirits bright,
Ye first-born, fadeless sons of light,
Extol your Victor-King, for He
Hath spoiled the spoiler mightily.

O Ye, His ransomed saints, proclaim
Triumphantly your Saviour's Name,—
The Christ who died but lives again,
And evermore shall live and reign.

Ye sons of men, exultant sing,
Loud let your thankful pæans ring,
Your direst foe, the monster death,
The Great Redeemer conquereth.

Let all things that have breath give praise,
Be this, henceforth, the day of days,
For life to death no more is thrall.
But Christ, the Life, is Lord of all.

Hastings, Neb.

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Book Reviews and Notices

The Garrison Church. Sketches of the History of St. Thomas' Parish, Garrison Forrest, Baltimore Co., Md. 1742-1852. By the Rev. Ethan Allen, D. D., Baltimore. Edited by the Rev. Hobart Smith, M. A., Rector St. Thomas' Parish, 1898; with additional sketches. New York: James Pott & Co. 1898. Price, \$2 50.

Would that every colonial parish had had such careful historians as the author and the editor of this handsome volume, for we should not only know more about the beginnings of the American Church, but we should also be able to form a far better estimate of those struggles with political disaster and sectarian jealousy which the Church in so many individual parishes sustained, sometimes with success, but not always. In this book there is a most interesting and valuable account of the efforts of one rector of St. Thomas', the Rev. John Andrews, D. D., in conjunction with the Rev. Wm. West, rector of St. Paul's, Baltimore, to persuade the two Methodist leaders, Messrs. Asbury and Coke, not to separate from the Church by setting up a formal, organized schism. The effort was futile, but it is worth noting that Mr. Asbury professed that "the difference between us lay not so much in doctrines and forms of worship as in experience and practice." As the historian justly remarks: "These relative differences between the Church and the Methodists have since that day materially changed. . . . Now, after seventy years have passed away (1784-1852), it is seen that the difference lies not so much in experience and practice as in forms of worship and government." (P. 47.) After all the vicissitudes of colonial and revolutionary days, and the hardly less discouraging epoch of 1789 to 1820, this old parish, after seeming to be almost extinct, or at any rate, moribund, took on new life. Its roots were planted too deep in the soil to allow of its perishing. It is now one of the strongest country parishes in Maryland—in fact, it is now a mother of parishes and chapels. "Within the limits of St. Thomas' parish, as constituted in 1742, there are now seven parishes or organized congregations, with ten churches and chapels, 656 communicants, and appropriations, \$10,371.95. The historical notes, appendices, and biographical sketches make this a very valuable "original," under the category, "*Americana*." The illustrations are excellent, and so is the press work.

The Kingdom of Heaven, Here, and Hereafter. By Rayner Winterbotham, M. A., LL. B., B. Sc., Canon of St. Mary's Cathedral, Edinburgh. New York: The Macmillan Company. 1898. Price, \$1.

Our Lord set forth the salient characteristics of the Kingdom of Heaven in parables, which have been an inexhaustible mine for the Christian students of every age. This volume is an

other contribution, and in many respects a very valuable one, to the Parable literature. The author confesses that his undertaking is an arduous one, in which any large measure of success can scarcely be looked for. Nevertheless, he has given a fresh and helpful exposition in most instances, and has endeavored to avoid the common snare of finding, or trying to find, much more in the Parables than our Lord appears to have intended we should find in them. It has been pointed out by many expositors that we should be on our guard against this tendency to find a hidden meaning for every detail of a parable, yet nearly all of them fall under the temptation to do so. We would particularly commend *Excursus III.*, "On the Destiny of the Lost," which is appended to this volume. While it is as broad a treatment of the subject, from the Scriptural point of view, as we could have, yet it is clean contrary to the rather mawkish Universalism which has such a prevailing power in Christian thought.

Workers Together With God. A Series of Papers on Some of the Church's Work by Some of the Church's Workers. Edited by Nathaniel Keymer, M. A. Second edition. Oxford and London: A. R. Mowbray & Co.

If we ventured any criticism on this collection of papers, we would suggest that rather too much has been attempted, and that the result is in many instances disappointing. Here are sixty-seven papers, on as many separate topics, besides a series of notes on the work of the district visitor, by the compiler, occupying thirty-nine pages; and the whole collection fills three hundred and seventy-eight pages. Quite a number of the papers are scrappy, and seem to have been hastily written. However, one can gain many helpful suggestions from them, as a whole, and one of the impressions the reader will doubtless take away is that of the magnitude, variety, and searching minuteness of the work of the Church of England among all sorts of poor and needy folk. Most of the papers are thoroughly practical, and will repay study.

The Federation of the World. By Benjamin F. Trueblood, LL. D. New York: Houghton, Mifflin & Co. Price, \$1.

The noble dreams—are they prophecies?—which Tennyson utters in "Locksley Hall," and "Locksley Hall Sixty Years After," give the germic motive of this sympathetic essay for the hoped and longed-for betterment of man. Is it a dream, or is it a prophecy, to imagine that America may yet be the key-stone of an arch of peace which shall embrace within its shadow all races of men upon this earth! May not our gradually increasing consciousness that America has a higher destiny than to be a well-fed, self-sustaining nation, help on the greater idea that she is to lead all people to true life, liberty, and happiness in a world made one by universal light and a world-wide peace? The book in question is well worth reading, and no one can read it without hoping and wishing for the federation of the world.

Guesses at the Riddle of Existence. By Goldwin Smith, D. C. L. Chicago: A. C. McClurg & Co. Pp. 295. Price, \$1.25.

Prof. Smith is widely known as a clever man of letters, and a destructive critic of Christianity. His attitude towards Christian institutions is so hostile that no one but an advanced free-thinker or open infidel could read his writings with patience. So biased and distorted are his views, that they lie at most beyond the range of reasonable consideration. What, for instance, is to be done with a man who can make such a statement as the following: "Christianity, as it came from the lips of Jesus of Nazareth, was like the philosophy of Socrates, unliturgical and unsacerdotal; its liturgy was one simple prayer." What further errors could be crowded into a single sentence? His view of the inspiration of Holy-Scripture may serve as another example of the sort of ideas which are embodied in this book: "An inspiration which errs, which contradicts itself, which dictates manifest incredibilities, such as the stopping of the sun, Balaam's speaking ass, Elisha's avenging bears, or the transformation of Nebuchadnezzar, is no

inspiration at all. It requires the supplementary action of human criticism to winnow the divine from the human, the truth from the falsehood; and the result of the process varies with the personal tendencies of the critics. The use of the phrase 'inspiration,' when the belief in inspiration has been abandoned, is worse than weak; it is Jesuitical, and will end as all Jesuitry must end." To those whose business it is to combat the prevailing forms of unbelief, this book may be of interest. We could not recommend any one else to read it.

The Hebrew Prophets. By the Rev. R. L. Ottley, M. A. Oxford Church Text Books). New York: James Pott & Co. 1898. Price, 30c.

The Oxford text books are cheap but scholarly manuals, dealing with the more important branches of religious knowledge. This little volume on the Hebrew prophets is a marvel of condensed learning and information. We were about to say accurate information, but as the book is written from the point of view of the "Higher Criticism," we are precluded from attributing accuracy to it until it is settled that the conjectures of certain modern scholars are certainly true. Aside from this aspect of the matter, however, the little handbook cannot fail to be welcomed by laymen and students of theology both, as a valuable summary of what is known concerning the prophets and their writings, together with their historical setting. The books in this series are published at the low price of one shilling sterling each.

The City Wilderness. A Settlement Study, by Residents and Associates of the South End House. Edited by Robert A. Woods, South End, Boston. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

This is an exhaustive study of a slum district of Boston, drawn up by people connected with the South End House, one of those useful institutions now found in every great city, and of which Hull House, in Chicago, is a conspicuous example. It treats of the public health, work and wages, amusements, criminal tendencies, religion, and education of this district, and it is accompanied by most carefully drawn and thorough maps. Such a book as this is not only invaluable to those studying sociology, or engaged in philanthropic work, but it cannot fail to interest every man who has at heart the good of his fellows. The district contains 40,000 people, and there are 22 churches in it, besides four rescue missions, two corps of the Salvation Army, and one Corps of Volunteers of America. It might seem as though the spiritual needs of any nationality, class, and type, would be adequately met. Only one of these churches is Episcopal. It is St. Stephen's, and while the contributors to this book are not Churchmen, they speak in glowing terms of the work done for the poor in that well-known parish. Speaking of the Protestant ministers, this impartial critic says: "Their preaching is exceptionally genuine and sincere, but except at St. Stephen's, it misses that call to devotion in which Catholicism, with its vivid sense of the nearness of God, is so strong. One has the feeling that something of the ritualistic sacrificial system is almost necessary to express the struggle of life in such a district as this."

The Archdeacon. By Mrs. L. B. Walford. New York: Longmans, Green & Co. Pp. 274. Price, \$1.50.

The conversion of an archdeacon to Christianity is a rather serious undertaking for a novelist, but it is very thoroughly accomplished in this book. That some archdeacons do need to be converted from the error of their ways, there can be no manner of doubt. We only wish their conversion might be effected as surely and swiftly as that of Theobald Yorke. But we fear many of them have become so hardened in sin, as to be beyond such means of grace as were brought to bear upon this one. To all who are interested in such cases, as well as to the sinners themselves, we would recommend this tale. The archdeacon is almost worthy to take his place along with those famous clerical characters whom Anthony Trollope made known to the last generation, and who ought to be more

familiar to the people of to-day. Bishop and Mrs. Proudie, the warden, and Mr. Crawley belong amongst the immortals, and he who does not know them misses one of the true joys of life.

The Heart of Denise; and Other Tales. By S. Levett Yeats. New York: Longmans, Green & Co. 1899.

A collection of short stories, all full of action, and some of them rather lurid, after the style of Dumas, Weyman, and Kipling. They are quite readable, and are published in time for the idle days of summer, when this sort of literature can be enjoyed with a clear conscience. The author exhibits considerable power at times, and his tales are skillfully told, the interest being sustained to the end.

The Principles of Protestantism. By the Rev. J. P. Lilley. Imported by Charles Scribner's Sons, New York. Pp. 250. Price, 75cts.

It would seem to many minds a most difficult and forbidding task which this author has set before himself. To define the principles of a religion of negations, whose every professor is an infallible pope, and to harmonize its contradictory teachings, is a gigantic undertaking. But the author has the courage to enter upon it, and we are bound to confess that he has done his work wonderfully well. He is an able writer, and possesses the true judicial temper. His effort is to exhibit the teachings of Protestantism, in contrast with those of Rome, in such a way as to show the superiority of the former. This is of course an impossible task, as the "views" of Protestantism are legion, and no one Protestant can speak for anyone but himself. Many of his statements of Protestant teaching would be violently repudiated by large bodies of his brethren, and others would be unrecognizable by the original Protestants. For instance, in defining the doctrine of "total depravity," he defines it away, making it merely a statement that unredeemed human nature is (not wholly given over to sin, but) more or less prone to evil throughout its whole range. Our good old New England Puritans would hardly recognize this form of total depravity. We give the author great credit, however, for having made the best of a very difficult undertaking, and recommend his book to those who wish to discover, if possible, what the distinctive features of Protestantism are.

Theological Encyclopedia and Methodology. By Revere Franklin Weidner, D.D., LL.D. Chicago and New York: Fleming H. Revell Company. Price, \$1.50.

The information given in this work is very extensive, and in a form that is attractive to the Biblical student. The book is a very useful one to place in the hands of seminary students, because it gives the names of the most prominent writers on the Bible, and their works, and at the same time a brief summary of the principles of criticism and exegesis they followed. Dr. Weidner has added a valuable work to our theological library.

Jesus Only. By Albert L. Gridley. Chicago and New York: Fleming H. Revell Company.

Mr. Gridley dedicates his book to his congregation in Kidder, Missouri, and in the preface states that his design is to help them to a fuller sense of the Godhead of our Lord. This is necessary, he says, on account of the spread of Unitarian influences. The writer is very earnest, and there are many excellent points about the book. For men and women troubled with doubts, the suggestions of a nearer approach to the heart and life of the Saviour are very useful. Many of our clergy might glean some helpful thoughts from this book.

The Bishop of Springfield writes as follows, of "The Hill Called Calvary," addresses for Good Friday, recently published by the Young Churchman Company, Milwaukee: "I have read with personal profit the excellent addresses of the Rev. Dr. Thomas E. Green, D.D., rector of Grace church, Cedar Rapids, Iowa. There can never be too many addresses based upon the Seven Utterances of our Lord while He was on the Cross, provided they are well done, and on this condition these sermons of our brother of

Iowa must not only be admitted, but must claim, a high position in the list of such instructions. We are grateful to the Rev. Dr. Green for placing the results of his studies and meditations at the disposal of his brethren, clerical and lay, for their edification."

Periodicals

Most readers of *The Critic* will agree that, in its present form, it is more pleasing in appearance, more convenient to read, than formerly. The March number contains many good things in the way of sketches, essays, and illustrations. The enterprise of the editor is shown in three hitherto unpublished portraits, those of Washington, Gladstone, and Thackeray. The painting of Washington, from which this is taken, was made by Rembrandt Peale, in September, 1795. It is claimed for this portrait that it is the best, as it reflects the striking features of Washington, without idealizing him. An interesting article of two pages gives an account of the circumstances under which this noteworthy portrait was made. There is a discriminating essay on Cable, with portrait; some original sketches by Thackeray are reproduced, with a portrait, never before published; about six pages are given to Dickens and his illustrators, and there is a lengthy review of the Browning letters, with portraits and extracts. So much, the table of contents leads the reader to expect. What it modestly withholds, however, is any hint of the rich variety of comment and brief criticism to be found in the pages furnished by "The Lounger," and others. There is no mention made, either, on the outside page, of the painting of Gladstone, never printed before. Readers of *The Critic* will be repaid for the time spent in discovering for themselves the many enjoyable features of the March issue of this readable journal. [The Critic Company, 289 Fourth Ave., New York. \$2 a year.]

Opinions of the Press

Christian Advocate (Methodist-Episcopal)

POISONING THE ATMOSPHERE.—The character of children is affected much more powerfully by the quality of the atmosphere in which they are brought up than it is by formal instruction in morals and religion. There is such a thing as the unconscious inhalation of right or wrong notions, sentiments, and convictions. Could parents only realize this fact, they would surely be more careful than the most of them are to create and maintain a right order of home life. We were once deeply impressed by the remark of a thoughtful friend who said in our hearing: "The home in which I was reared was narrow, poor, and almost hard; but it was as pure as the breath of a May morning in the mountains. Never once did I hear a word spoken there that was irreverent, vulgar, or even of doubtful propriety. The recollection of the high and almost austere virtue that surrounded my early days has braced me in the thick of every fight during my later life." What a word was that!

. . . Speaking lightly or contemptuously of religion, as if it were a matter to be despised or, at least, ignored, in the regulation of conduct, and a fit subject for jest and merriment; indulging in a constant flow of censorious and critical remarks concerning the Church, its institutions, and its ministers; sneering at all pretensions to consistent uprightness in character and action; speaking of honor and honesty, of truth and purity, in terms which intimate that they are not to be found in the world; laughing at sin as if it were a mere peccadillo, and not a damning fault; toying with all high and sacred things, and thus dragging them down to the level of the commonplace and the profane—such follies as these serve the purposes of Satan, and drive away the influences of the Holy Spirit from the heart. We have listened, with a wonder that bordered on amazement, to fathers, and even to mothers, as they filled the sensitive minds of their children with false lessons of irreverence and doubt, of suspicion and mistrust, of dishonesty and uncleanness, and so closed and barred the doors to all better and holier teaching.

The Household

The Meadow-Lark

MARGARET DOORIS

Oh! when I hear the meadow-lark at morn,
My pulses quicker beat;
My heart is thrilled to hear the wild notes sweet.
Oh! then I know that flowers will soon adorn
The ground beneath my feet.

The chill March wind is blowing as he sings,
And cold the March sun beams;
But in its rays I see the glinting gleams
Of yellow gold upon his outspread wings—
How beautiful he seems!

I look around, the while I stand to hear,
The lilac buds are green;
The crocus and the snowdrops now are seen;
In graceful boughs of willows, bending near,
Are mossy catkin's sheen.

I give you joyous welcome, meadow-lark!
Your singing makes me glad—
Earth without songs and blossoms would be sad;
Ye wake in me sweet hopes of days afar—
And happy days I've had.

Oh! sing, and sing; my soul is listening—
What is it that ye say?
Methinks your anthem is of Easter Day—
It lifts my thoughts to Christ, the Risen King.
A song of victory.

London, Ohio, Eastertide.

Easter

BY JEANNETTE GRACE WATSON

"The world itself keeps Easter Day,
And Easter flowers are blooming."

IS it not true that all of the world is coming to keep Easter Day, as all of the world has come to keep Christmas?

"The world itself keeps Easter Day."

Not long since it was cold and wintry, heaps of brown leaves lay huddled in the hollows and fence corners, and men and women were happy to be at home sitting before the blazing logs, and thankful for the cheer and charm of it all. Then a change began to creep over the face of the old, brown earth: the wind came and swept away the leaves; you went to sleep predicting a storm, but awoke to find the miracle of new life again showing itself. A gentle shower had fallen; the grass seemed to have turned green in the night, and everywhere the lovely carpet lay unrolled for our admiration. A bluebird sang so sweetly that it was almost a pain to hear him.

The days creep on, and the children who live near the country go to gather the blossoms that have come to embroider the emerald carpe; for

"Out on the hills in the mild spring weather,
So early that only the bluebirds knew,
Thousands of little flowers grew together,
Pink and purple, and white and blue."

Lent means springtime, and Lent rightly used is a season of meditation, of prayer and of special spiritual preparation for the crown, the pre-eminent festival of the Christian Year, Easter.

The Saxon name Easter is derived from the old German festival of Ostra, the goddess of spring, which was celebrated at the same season.

As the Lententide draws to a close we come to Palm Sunday. How the shouts of the throngs who crown the Saviour King ring in our ears. Up the city streets he goes, meek and lowly, and riding on an ass, and the fickle multitude cry Hosanna! Hosanna! On Thursday we draw near with reverent awe to watch in memory the institution of the Lord's Supper. Good Friday—why, the world is keeping that day. The

busy hum of Wall street is hushed, the children leave their accustomed tasks, and all are learning to remember the sufferings of Him whom we welcomed at Christmas.

Long, long ago, there were solemn night services on Easter Eve, and these vigils marked the transition to the joyous Easter celebration. An old legend that on this night Christ's second coming would take place, rendered the service particularly solemn, and as the first hint of the dawning came into the sky the people began to sing, "The Lord is risen," and the response rang out, "He is risen indeed."

The little Babe in the manger at Bethlehem is to-day not only Lord of Life, but Lord of Death as well.

Early in the morning Mary saw her glorified Lord in the garden, and she knew Him and heard Him speak.

To all that have eyes to see, and ears to hear, and hearts to understand, He is speaking to-day in His visible creation, in the soft, red coloring of the maple tree that is just leafing into beauty, in the ripple and dance of the stream lately bound in icy fetters, and in every blossom that has found beginning and nurture beneath the earth's brown mold.

There is a good deal of talk and of jeering in these days about Lent and its social observances; about Easter and its Easter gowns and its Easter bonnets; about the Easter openings and the Easter gayeties.

Pray, why shouldn't one have an Easter bonnet? To be sure, ostentatious display is always bad taste, and having the new gown and bonnet may or may not be that; and then the pretty things are so fascinating. It is the festival of the springtime, of risen life, of deathless glory, and we do well to deck our churches with flowers and to remember with

"These stars that in earth's firmament do shine,"

the sick and the lonely and the old who can not come to church.

The little children bring their carefully hoarded pennies to church to be put upon the altar, and their united offerings are used to send the Gospel to the man who sits in darkness because none have come to show him the light—the Resurrection Light of Christ.

And so the world keeps Easter Day, and God's children are learning to sing, with some glimpses of its true meaning:

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"Christ the Lord is risen to-day,
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heavens and earth reply,
Alleluia! alleluia!
Christ the Lord is risen to-day."

Chillicothe, Ohio.

THE cold wind was blowing down Broadway; blowing off hats, turning fur collars up over the heads of the ladies, making the few small children out walk faster, and turning the noses of the people red. The policemen stood in the shelter of doorways when they could. A big policeman came round a corner where the people were hurrying in every direction, and beckoned to a small boy standing inside the doorway of a big express office. The boy came running out. He had no overcoat nor gloves. He turned the corner, and there was a newsstand made of two soap-boxes. A man wanted to buy a paper. The policeman watched the stand from his post on the corner, and called the boy out when there was a customer. He was a big, cross-looking policeman, and would have made a bad boy run just to look at him, but you may be sure the little newsboy did not think him cross, when the policeman let him stand out of the cold while he protected the boy's property. I saw the boy look at him as he passed him, and I think he made the policeman know how he felt.—*The Outlook.*

The Queen's Glebe

By FREDERICA EDMUNDS

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CHAPTER VI.

AND what of Griffith? It had happened on that pleasant September afternoon, as he leaned carelessly against the door jamb at the smithy, that Veeder's wife, a good soul who had some reason to be grateful to the Underhill family, offered the young master a drink of her home-brewed ale. Griffith tossed off the draught with a smile and a pleasant word. Another moment, however, he asked for a cup of water; the ale had not quenched his thirst, he said.

While the goodwife was fetching the water, a strange giddiness and weakness of the limbs seized him. He leaned heavily against the door, and heard as if in a dream the pounding of the anvil within. Then all grew dark about him. He knew nothing more, except that he seemed to be passing through great spaces of blackness, on and on, perhaps in the body, perhaps out of it. After what seemed an eternity of this half-conscious dream-like progress (it had actually lasted some twelve hours perhaps), some realization of outward things came back upon him. He was indeed journeying, but why this darkness? Was he in truth a disembodied spirit?

Suddenly he felt a hand upon him, then a heavy covering was thrown down and a bandage removed from his eyes, while a harsh voice said: "And now the day is somewhat advanced, you may as well guide your own beast. We are far enough on our journey, and you will do well to follow peaceably."

Griffith for a moment was blinded by the sudden access of light. He passed his hand across his forehead and asked: "On what planet am I then?"

"You are where your own tongue is still spoken," laughed another discordantly, "but you may as well spare your breath from asking further questions, for the answers will be forthcoming but at the journey's end."

Griffith now saw that his companions were three mounted men, one of whom rode beside his own bridle. Their appearance and dress was that of traders or trappers, but they were evidently strangers to the neighborhood of the Queen's Glebe. Instinctively the young man felt in his belt for his purse, and a small pistol. The weapon was gone, but the purse was there with its contents, for he could feel the coin with his fingers. What did it all mean? But to that question he could extract no reply, and he found himself compelled to journey ignominiously onward with his strange companions, who, however, treated him with some degree of respect.

The party traveled steadily for two days, merely stopping for hasty lunches, or to rest their horses, but at nightfall on the third day Griffith was glad to sup with them more bountifully at a small public house on the outskirts of a village, where the host was as taciturn as he himself was apathetic.

After the meal that strange giddiness again seized him, and he knew nothing clearly for what might have been hours, days, or weeks of continuous travel. When full consciousness at last returned, he knew that he was at the unknown goal of his strange journey. The bare walls of a small,

neat apartment confronted him. He walked stiffly and rather feebly to the window and looked out. To his astonishment it commanded a view of the roofs and chimneys of a large town. Almost directly opposite was a great, many-windowed building having a dome-like cupola. His own room was evidently several stories from the ground, and his window was barred. At one side he caught a glimpse of a vast sheet of water, masts, and sails, and even the side of what looked like a gunboat. A parapet of earth stretched away toward the distant horizon. Griffith tried the door for form's sake, but he knew before he touched it that he was a prisoner, a prisoner with no knowledge of his crime or sentence!

Scarcely had he turned away from the door when it was opened, closed, and locked within by a new guardian. There was something forbidding in the solemn unctiousness of this man's appearance and speech. In person he was tall, swart, and rather heavily built. In garb he was a cross between a Dissenting minister and a militia captain.

"My young friend," he began, "the time is come to tell you wherefore you are here held in bondage, though you know well that no harm has been done you, either in person or goods. Naturally, however, you are chafing at the restraint on your liberty. It rests with you to remove it, an you will."

"Conditions," cried Griffith fiercely, "do you make conditions? Let me hear them at once, and end this folly."

"Softly, softly, good young sir, and hear

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the reasons first. It is only in the Papal Church, and that of her cruel English daughter, that conscience works aside from reason."

"What prating is this?" muttered Griffith, but the other spoke on calmly.

"Know you then, first, that you are held as a hostage for your father."

"For my father?" exclaimed Griffith.

"Yea, verily; he is known as an upholder of royalty and prelacy, and now you are surety that he shall not be known further for treachery."

"Treachery!" burst out Griffith, pulling unconsciously at his belt, "What call you the seizure of an innocent man, the carrying of him drugged and blindfolded to a prison?"

"The enemies of the Lord shall be taken in a snare," replied the other coolly. "Will you hear further reason?"

Griffith assented somewhat savagely.

"Your purpose has been to journey across the sea, to receive ordination from a foreign potentate, and to urge the establishment of such usurpers here. You have been detained until your party and your good ship have sailed, in hopes that the way may be impossible shortly. Lastly, you may choose under godly training to change your career. I could convince you of your errors."

"Fool and traitor, whoever you are," cried Griffith, hotly. "Think you your prating would weigh a hair's heft with me?"

"I think you are not so rash as you speak. Do you desire liberty?"

"Assuredly; and look you—"

"Patience! Your liberty may be obtained immediately, or indefinitely postponed. It rests with you."

"Your conditions?"

"You shall take no steps against your captors who have treated you with indulgence."

"Hah!"

"And you shall pledge yourself, on God's Holy Word, to give up your purpose of entering upon the ministry of the English Church."

"I take no such oath to any man."

"You are speaking rashly. Take time to think."

The elder man looked at Griffith steadily, patiently, imperiously. The young man, in spite of himself, dropped his own eyes. Then he looked up and shook his head.

"Why tempt me to forswear myself?" he said.

"Stay, I will compromise with you," returned the other. "Will you swear to give up for one year the attempt to procure ordination?"

"And after?"

"After, you shall do as you will."

"I shall not be kept in durance for that period?" inquired Griffith suspiciously.

"You shall be free in two weeks. It will take that long to hear—but consider."

The young man again dropped his head, supporting it with his hand. An inward vision passed before him. Was it of Him whose follower he had sworn to be, refusing the kingdoms of the world and the glory of them? Or was it of honors laid aside, of a social and spiritual eminence yielded? Perhaps, indeed, it was a double vision, and all these elements entered into it in the strange complexity of our humanity.

But when Griffith looked up it was but to say, with the free drawn breath of temporary reprieve, "I cannot give answer now. Make your arrangements, and you

shall have my decision before the time is up."

About three weeks later, a solitary man of military bearing was pacing to and fro before a low, one-story building upon the water front of Boston Harbor. The storehouse, or whatever it might be, which he appeared to be guarding, was in total darkness. But the moon emerging now and then from an overcast sky, to shed a transient illumination on the dark waters, threw his figure into bold relief, as that of a well-made and stalwart man.

As he turned in his rounds towards the bayside, voices came up to him from the water. Cautiously he stepped nearer to the shore, at the same time flashing out a weapon hitherto concealed. One of the men in the approaching boat ran up a colored light, at sight of which the pistol arm of the solitary watcher again dropped to his side. In a few moments the newcomers were alongside, and one of them had sprung ashore, exclaiming, yet not over loud, "Good evening, Captain McKaye. Here be some dispatches just received from the militia men of Concord and Worcester, and there be also private letters. As I am to relieve you in the care of this store-house whose grains are leaden, and whose blades are other than those of the harmless, rustling corn, you may read in peace."

Capt. McKaye took the papers, only say-

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ing, "Look well to the signals, comrade, and make known to your companions the requirements for to-morrow's training," then passed on to his comfortless lodging not far off, where he read by the light of a stinking whale-oil lamp.

The dispatches were unimportant, but they were accompanied by a personal letter from Schenectady, with which McKaye toyed uncertainly before opening. Then crimsoning even in the solitude, as if ashamed of his own fancies, he hastily broke the seal and read:

"Honored Commandant:

'Tis not like You have forgot more than I, for your Heart was always in the right place and so thank God was your Stomach which I have often filled with good victual, and hope the same again, the Good friends of the Valley whose heads now mayhap are somewhat addled by the stirring Events of these Times. And so methinks You will have heard of the taking off for I misdoubt me if it were of his own Will and Consent, but willy-nilly as the learned say, of Mynher Griffith Underhill and the sore Distress of all his Volk, particularly of the Juvrouw Darcy who grieves for her junker like a Lamb that bleats for theewe till her sweet Face is not like You remember. And no wonder for she loves they say the Yunker though such Things are not to be spoke of to men Volk, who are puffed up enow with Pride since the Day they ate the Apple in Eden which Adam did. Though he blamed the Vrow no Doubt he got the Apple all but one bite. And now we hear the junker is confined in Boston Town where he was brought after Anneke saw him at the Tavern, which Peter would almost choke her if he knew this Letter, and now mayhap if You could give some knowledge of him to the Sorrowfull Volk at the Glebe, and help him to escape, the Good Lord will reward You. And now honored sir no more from,
JUVEOUW KATRINA MYNDERT.

It took the Captain some time to study out this epistle of scant punctuation, in that fine, irregular writing, and he dwelt especially long upon one sentence—that concerning Evelyn Darcy. As he gazed, his face lost those stern lines which these days were fast writing, but his dark eyes were full of sadness.

He knew not how time was passing, but when, with a heavy sigh, he at last refolded the letter and placed it in his coat, the cocks were crowing for the dawn.

(To be continued.)

The Easter Message

BY HOPE DARING

Rap, rap, rap.

The sound penetrated the room where Doctor Bailey lay sleeping. He stirred uneasily.

Rap, rap, rap, it came again, clear and incisive. The doctor sat up, then sprang to the floor and rapidly began to dress. A moment later he opened the outer door, but it was too dark to see who his caller was.

"Who is it?"

"Please, sir, it's me."

"And who is me?" the doctor asked, striking a match and lighting the hanging lamp which was suspended in the hall. "Oh, Tim Dunn, whatever are you after?"

The light of the lamp fell upon an eager, freckled little face. The boy's clothing was faded and patched, but clean, while a cheery good nature looked out from his sunny blue eyes.

"Please, doctor, you are to come out to Higly Farm right off. Mr. Higly, he's took a awful bad."

"Humph! Higly Farm is two miles away

How did you come to be sent from there after me?"

"Why, you see, I am working for Mr. Higly. There hain't any other hired man, so I had to come."

"Come two miles in the dark! Wasn't that pretty hard on a little fellow like you?"

"Oh, not very. I wasn't afraid—not much, I mean."

"Working for Mr. Higly, are you, Tim? What do you do?"

"Most everything, sir. Been picking stone part of the time."

The doctor shook his head. Tim was too small for such work, but there was no one save an invalid, half-demented father to care for him. The two lived in a tumble-down cottage near the doctor's house. Tim was always on the lookout for chances to earn money, thus bringing many comforts to that forlorn home.

While this conversation was going on, the doctor had lighted a lantern, made his way to the barn, and, with the help of Tim, harnessed bay Fancy, and hitched her to the carriage. As he put his medicine case under the seat, he said cheerily, at the same time looking at his watch:

"Jump in, my lad. Morning is here. See, it is growing light in the east."

The doctor stopped to draw the heavy robe carefully about the thinly-clad form of his companion. Then he chirruped to Fancy, and she stepped off at a brisk pace.

They had gone but a little distance when from the bells of the village churches rang out a glad peal.

"Easter morning," the doctor said thoughtfully.

"Please, sir, what do them bells say?"

"Say? Why, Tim, they tell us it is Easter."

"And what's Easter, please, sir?"

"Don't you know, you poor child? It is the anniversary of the day when our Savior rose from the grave. The bells say, 'He is risen! He is risen!'"

"Not is, Doctor Bailey. You don't mean that He is alive now, and cares what comes to a fellow like me?"

Doctor Bailey looked sharply at Tim. The light was still too dim for him to see plainly, but the eagerness of the child touched him.

"Surely you have heard all about it—" he commenced, when Tim interrupted him to say:

"Yes, sir, I heard it to Sunday school. Somehow it didn't seem to mean me, though. Daddy can't explain things to me, and there hain't any one else. Poor Daddy! He would if he could. If them bells say, 'He is risen,' he must be here, and—"

He paused. His eyes were fixed on the east, where the sun was peering above the horizon and painting the sky with gold and crimson. In the south, these colors paled to

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soft yellow and pink. Gradually the light grew brighter. The doctor heard the boy's breath come fast between his parted lips.

"That is just what Easter means, Tim," and the voice of the strong man trembled. "Christ is indeed alive up in heaven, and, best of all, He cares for you and me."

"Oh, it seems most too good to be true. Why, sir, everything will be all right. He'll take care of daddy and me. I couldn't jest understand 'bout trust-before, but I see now. I can trust Him."

They had reached the gate of Higly Farm. The doctor descended slowly from the carriage.

"I want to see you a moment before I go back, Tim," was all he said, as he strode up the path, his medicine case in his hand.

All the time the doctor was listening to Mr. Higly's complaints, and Mrs. Higly's explanations, he was considering an idea which had come to him. Doctor Bailey was a man of wealth, and alone in the world. Many good deeds were done by him. Still, this was different.

"I'll do it," he said to himself at last. "I really believe it's my duty."

"Tim," Doctor Bailey began, tenderly laying one hand on the lad's shoulder, "I want a boy. Want him to take care of my horse and office, go to school, and grow up to be a good man. In return for this, I will buy his books and clothes, besides furnishing a comfortable living for him and his father. What do you think about it?"

Tim's face flushed, then grew white. "Please, sir, do you mean—" he began, but he could go no further.

"Yes, my boy, I mean you."

A moment's silence. Finally Tim said slowly:

"Please, sir, I don't know how to thank you. You shan't ever be sorry, for I'll try hard to please you. I know now that what the bells said is true. You've proved it to me, sir, 'cause He must be alive, or you could'n't do so near like Him."

Doctor Bailey looked off across the fields, sudden tears dimming his eyes. Again the Easter bells took up their message of joy and love. Once more there floated through the air the glad tidings, "He is risen!"

That was fifteen years ago. Tim is Doctor Timothy Dunn now, Doctor Bailey's partner, and his son in love and confidence. The truth and beauty of the Easter message are still dear to both men, and their lives are noble and useful ones.

Fifty Dollars or Fifty Cents

THERE is on the borders of the Connecticut a small town, which, though weak and feeble, still, with the help of a "home missionary society," supported a minister and maintained regular divine worship. About the time when it became necessary to pay the minister's salary, there moved into the place a man who gained his living by carting coal, and by other similar labor. It was noticed that this man was very regular in his attendance at church, and was never absent from the prayer-meeting, but from a pecuniary point of view was not considered important. It was the custom, when the salary was due, for one of the deacons to collect all he could from the people, and then get the balance from the home missionary society. In accordance with this custom, one fine morning, Deacon A., a man of considerable means and considerable penuriousness, started forth, subscription paper in hand, to see how much he could squeeze

out of the parish for the support of the minister. The first person he met was the above-mentioned coal-carter, moving along the road with a cart load of that material. The deacon considered within himself that it might be worth while to ask him to contribute, seeing that he was a good sort of person, and every little helps, and so accosted him with, "Good morning, Mr. B., are you willing to give anything toward the support of the pastor?" at the same time handing him a paper. The man stopped, stood thoughtfully for a moment or two, drew a pencil out of his pocket, and with his dirt-begrimed hand he headed the list with the sum of fifty dollars.

The deacon was so taken by surprise that he could scarcely believe the evidence of his eyes; and thinking the man had made a mistake, and not wishing to take the advantage of him, he asked: "Did you mean that for fifty cents?" The coal-carter turned, drew himself up to his full height, and with great earnestness replied, "I do not value the gospel at fifty cents a year."

The answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said: "If that man can give fifty dollars I can give five hundred." The same spirit actuated the rest of the parish on hearing the story, and in a few days the salary was raised by the people themselves without the necessity of applying for outside aid.—*The Lutheran Evangelist.*

Cuzzi's Long Imprisonment

During my fifteen years' imprisonment I never saw a mirror, and gradually all interest in my personal appearance faded completely away. When it became sure that an expedition was on its way to Omdurman I began to live again. When at last the cannon began to thunder and the wild cries of the battle penetrated the city, I laid my sword ready, determined, should this last hope be destroyed, to put an end to my life. When finally the noise of the cannon ceased and the victor, Kitchener, stood before me, congratulating me on my release, I thought I should suffocate with emotion. The next day I made my toilet in an officer's tent, and held in my hand the first looking-glass I had seen for fifteen years. I looked curiously at my reflection in it and started back. I had gone out into the world a young, active, strong man, and the image which now stared at me was that of a sick, hollow-eyed, wrinkled, broken man. Never did all that I had suffered enter my mind with such strength as at this moment, and I wept, wept like a child, the first tears in fifteen years! The day after I was made a prisoner I saw my wife die, but my grief was too great for the relief of tears; my child was torn away from me, and died of starvation far away, and I could not weep; I suffered deprivations and ill-treatment without a sign of weakness, but now, before this small looking-glass, I was overwhelmed. The pain of all that I had lost seemed concentrated in the grief-stricken features reflected in the mirror. At one glance I saw the story of my sufferings.—*The Egyptian Courier.*



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Children's Hour

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

The Cheerful Heart

"The world is ever as we take it,
And life, dear child, is what we make it."

Thus spoke a grandma bent with care,
To little Mabel, flushed and fair.

But Mabel took no heed that day
Of what she heard her grandma say.

Years after, when no more a child,
Her path in life seemed dark and wild.

Back to her heart the memory came
Of the quaint utterance of the dame:

"The world, dear child, is as we take it,
And life, be sure, is what we make it."

She cleared her brow, and smiling thought:
" 'Tis even as the good soul taught!

"And half my woes thus quickly cured,
The other half may be endured."

No more her heart its shadow wore;
She grew a little child once more.

A little child in love and trust,
She took the world (as we, too, must)

In happy mood; and lo! it grew
Brighter and brighter to her view.

She made of life (as we, too, should)
A joy; and lo! all things were good

And fair to her, as in God's sight,
When first he said, "Let there be light."

The Brook's Easter

BY S. ALICE RANLETT

THE dark, green firs were powdered with glittering snow-dust, the ground beneath was buried under white drifts, and the brook, which usually leaped down the hill in tinkling cascades and ran through the wood in a series of merry rapids and still pools, was strangely silent; no dancing bubbles on its waves, or flecks of creamy foam; indeed, no waves at all, but a smooth, gleaming floor built over it, and hiding its merry play.

"O mamma," cried little Irene, out on her winter walk, "where is the brook? It always laughed and chatted and played with me; now it is so still; why, mamma?" sorrowfully, as she saw only the icy floor over the stream, "the dear brook is all dead!" and sadly she turned away.

If Irene had put her ear close to that icy floor, she would have heard a gurgle of silver laughter and, a little more softly sung, but still quite clearly, the old brook-song, with its trills and ripples, and a thousand sweet notes known only to brook-music, and those who lovingly listen to it. And if she could have peeped under the icy floor, she would have seen much besides music that meant life; sparkling wavelets, cold, yet clear and bright, in some of the pools, swaying gently with the currents; tiny water-weeds; emerald-green mosses, and swift, slender pickerel darting through the icy current; but Irene did not see these things.

For a long time the snow lay deep in the forest, and Irene did not go there again till it was early spring and Easter. A soft, warm wind had been blowing for some days, and ice and snow had melted away, but on the night of Easter Eve came a sharp frost.

When Irene saw the brook, it was dancing in sparkling waves and singing as gayly as on any summer day, only in a little hollow beneath some over-spreading rocks, near a bit of a cascade, the frost had caught the spray and made a wonderful grotto; above a clear pool, green-floored with emerald moss, hung tiny gleaming icicles, and a

thousand jewels of ice flashing out the many-colored fires of the diamond.

Irene called joyfully: "The dear brook is alive again! But a little of the dead is left, and makes it more beautiful than ever."

Her mother thought of the Life which, arisen from the dead at Easter and taken into heaven at Ascension, was beautiful, was glorified, in that it had been through death; and of those who sleep but who shall pass "through the gate of death to a glorious resurrection," and she said to the child: "The brook has never really been dead; its beautiful life has been there all the time, waiting the day when God would call it out again into light, and so help us to understand a little better how brook-life lives on by God's power through the winter, as soul-life, through Christ's Resurrection, lives on through death."

A Cat's Household Duties

MISS ANGIE EDDES, a lady living near Stockton, Cal., owns a cat bearing the euphonious name of Bildad that is a marvel of feline intelligence and industry. Miss Angie lives on a little place of her own, where she has her busy hands pretty full in looking after the ranch work and attending to her father, who is a cripple; and the cat, Bildad, has come to be very helpful to her in many ways. Among other sources of revenue, Miss Angie has a dozen fine bearing almond trees that bring in no inconsiderable amount, and Bildad is invaluable to her in taking care of the nuts. Every morning in falling time Miss Angie sets a large basket out in the orchard and Bildad begins work, frisking back and forth under the trees, picking up the plump brown nuts, never ceasing till the basket is full, when he goes in, letting his mistress know, by pulling at her apron, that he needs her help. Aside from thus relieving Miss Angie of all the trouble of gathering the nuts, Bildad's services are called into requisition to protect them from rats, which otherwise would begin to ravage the trees as soon as the young almonds show evidences of maturity.

Another one of Bildad's accomplishments is that of churning, at which he is quite an adept. Old Mr. Eddes, who has quite an inventive faculty, has manufactured a little churn, with a unique, light-running treadle, upon which Bildad mounts and treads away with the most praiseworthy industry till the work is done. So expert has the cat become that he can tell by the sound of the milk when the butter has come, and strikes with his paw on the little bell which is attached to the churn to let his mistress know.

In the midst of all this industry Bildad finds time for as much fun and frolic as the average cat, and is a source of great amusement and pleasure to the old man Eddes, relieving him of many tedious hours.—*Happy Thought.*

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Who Loved Mamma?

THE sun had gone down, and it was dark in the sitting-room. Great flakes of snow were flying through the air outside. The wind whistled and blew through key-holes and under door-sills.

Mamma sat in a big Boston rocker in front of a blazing grate fire, surrounded by her little family—Willie, the youngest, on her lap, Janet on one arm of the chair and Jack on the other, both with their heads leaning on mamma's shoulders, while Sam, the eldest boy, sat on a stool at her feet with his back up against her.

"I love you, mamma," said Janet.

"So do I," "So do I," "So do I," chimed in the three other voices.

"I love you more than anybody else can love you," said Sam, because I am the oldest. I loved you the longest."

"I love you the most, because I'm the only girl," said Janet.

"I love you so much that I wish a big bear would come after you and I'd shoot him," said Jack.

"I love you more than I can tell you," said Willie, putting his arms around his mother's neck and kissing her again and again.

Then all the children kissed her at once, and poor mamma was almost suffocated with their embraces.

"Do you love me, children?" she asked. "Do you really know what love is?"

"Why, love is love—something you feel inside of you that makes you want to do something for somebody."

"Yes, love is doing something—not at your own pleasure, but doing something for some one else, perhaps something hard and unpleasant."

Just then the postman whistled at the door, and the children ran to see what he had brought.

"It's a letter for me," said mamma, as she opened it, "and I must write an answer at once, so it will go in this evening's mail. Who'll take a letter to the lamp-post for me?"

Sam looked out of the window. How the snow blew around! His rubber boots were away upstairs. Oh, dear, he had five hard examples to do. Why couldn't that letter wait until morning! He'd take it on his way to school.

Jack looked out of the window, too. Ugh! how dark it was. He didn't like being out in the dark alone. It made him scary. Suppose there should be bears somewhere about the street corners! In the stories he had read, when they came, it was always in a snow-storm.

Janet thought: "Why, certainly mamma doesn't mean me to go as long as Sam and Jack are in the house. I've got my slippers on. I hate going out in the cold."

So when mamma had finished writing the reply to her letter, and looked up, she found Sam busy with his slate and pencil, Jack with one of his games, and Janet knitting away very industriously on a hood for her doll. Only Willie stood before her, with his big boots on, and his overcoat turned up about his ears.

"I'm all ready, mamma," he said.

"But, Willie, aren't you afraid to go alone?" she asked. "It's getting dark, and its cold out of doors."

"I love you, mamma," he answered. "I'll run fast, and I don't believe anything will hurt me."

"Yes, you may," said mamma.

"Don't get lost in the snow-drift, little man. I'll watch you from the window. I know who loves me truly to-night," she added, with a sorry smile. "Love does not think of itself, and love conquers even fear, doesn't it, Willie?"—*New York Observer*.

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These 375 persons will earn money prizes, and each and every person who fails to win a money prize, but whose letter contains 20 true names and addresses of persons who would be benefited by leaving off coffee, will receive 25 cents worth of Postum Food Coffee free.

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Finance and Commerce

Bank clearings for the last week show the enormous increase over last year of 73 4 per cent. Baltimore heads the list with a gain of 129 per cent., with New York next, with a gain of 100 per cent., Boston, 47 per cent., and Philadelphia, 45 per cent. Probably the average outside of the centres of stock speculation would be fully 25 per cent. increase. These figures fairly represent the growing industrial activity of the country. The first rush of buying naturally following an advancing tendency of prices in leading standard commodities, is probably over, and business has settled down somewhat to the more moderate movements of actual demand and supply. Following this, however, there are no indications of decreasing products, for in nearly all departments actual wants are still pressing on supply. In the iron trade there has been a pause in some products, and a further advance in others, but in few can new orders be filled except for delivery at considerable periods in the future. In copper the recent advance carried the price far beyond export figures, and even with the reaction to 17 cents, sales abroad are still prohibited.

In the wool market an increased pressure of selling by interior holders, has caused a further recession in price, and the volume of transactions have been materially increased. It is thought that a prospect of combination among manufacturers for the time being lessens the demand from that quarter. There is an improved demand for manufactured goods over last year, but the full capacity of mills is by no means yet employed.

There has been a slight decline in cotton. Stocks in the hands of mills and speculators are liberal. The demand for manufactured articles is good, but no further advance in prices has been established. Wheat took a sharp turn up the latter part of the week. The principal incentive was the poor appearance of the growing crop in the South-west, mainly in Kansas and Nebraska. The complaints so far come through commercial channels direct from the farmers. None of the leading authorities, like Snow, *The Statistician*, *The Cincinnati Price Current*, or *The Modern Miller*, yet accept these reports as conclusive, as they are regarded as being premature, no warm growing weather having yet pervaded these localities, to demonstrate the real conditions. The speculative buying that has resulted, has, however, carried the price up several cents, per bushel. Receipts at primary markets are decreasing, as is usual, and a gradual reduction of visible stocks may be expected. Corn has also advanced about 2 cents per bushel the past week. This has been partly in sympathy with wheat, but the receipts at Western markets are well below last year, and with the good demand which prevails, a rapid reduction in the speculative load is not unlikely. A fair upward reaction in provisions has also taken place. Receipts of hogs are still larger than last year, and the largest on record, but a little better foreign buying the past week, mainly for lard, gave the market a better tone. In the money markets there is a slowly hardening tendency. The New York bank statement last week was less unfavorable. Reserves only decreased slightly, while loans and deposits increased. The tendency, however, still seems to be for currency to go to the interior to handle the constantly growing volume of business. There is as yet no movement of gold either way, and financiers are still in the dark as to the extent and ultimate effect of the recent selling of American securities heretofore held by foreign investors. All signs point to greater activity in real estate this season.

Foreign Trade Statistics

A picture of the foreign commerce of the United States from the adoption of the Constitution to the present time, is presented in a single table which forms a part of the recently issued report of the Chief of the Bureau of Statistics. This table shows the imports and exports, and excess of imports or exports in each year since the adoption of the Constitution, and includes both merchandise and specie. The total imports of merchandise in the entire period are \$29,979,961,487, and the total exports, \$30,952,202,985, making the excess of exports of merchandise, \$972,241,498. The total imports of gold and silver are \$1,940,150,320, and the exports, \$3,400,623,581, making the excess of exports of specie \$1,460,473,261. Combining these, the table shows the total imports of merchandise and specie in the entire period, as \$31,920,111,807, the exports, as \$34,352,326,566, and the excess of exports, \$2,432,214,759. Commenting upon these figures, the report says: "The fact that the statement gives the total exports of merchandise since 1789 as practically a billion dollars in excess of the imports of merchandise, and the grand total of exports two-and-a-half billion dollars in excess of the imports, seems susceptible of explanation.

"All statements of values of imported merchandise, give merely the cost of the goods abroad, and do not include the sums paid for their transportation to the United States, which of course enter into their real cost to the importer, and their real value. Statements of value of goods imported into the United States are, therefore, to that extent misleading. To obtain the real value of imports at the point where the value of exports is taken, the cost of freights should be added. A recent elaborate computation puts the average cost of freights on imported goods at 3.5 per cent. of their original cost. If this be accepted as a fair addition to be made for freights to the stated values of the importations since 1789, it would make their real value \$31,029,260,139, a sum which about equals the value of the merchandise exported."

With the exports of merchandise practically equalling the imports of merchandise, the excess in the grand total of exports must be found chiefly in the specie account, and amounts approximately to \$1,500,000,000. This excess of exports of specie seems to be accounted for by the fact that large sums are annually sent abroad on account of foreign capital invested in the United States, and considerable sums also expended abroad by our citizens temporarily sojourning in foreign countries.

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[Popular Science Monthly.]

Languor, loss of appetite, indigestion, and often feverishness, are the common symptoms of a physiological condition termed "malaria." All these symptoms may be, and frequently are, the effect of the use of alum baking powders in food making. There is no question about the poisonous effect of alum upon the system. It obstructs digestion, prostrates the nerves, coagulates and devitalizes the blood. All this has been made clear, thanks to physicians, boards of health, and food commissions. So "highly injurious to the health of the community" does the eminent head of the University of Pennsylvania, Dr. Barker, consider the alum baking powders, that he says "their sale should be prohibited by law."

Under these circumstances, it is worth the while of every housewife to employ the very little care that is necessary to keep so dangerous an element from the food of her family.

A pure cream of tartar baking powder, which is the only kind that should be used, ought to cost about 45 cents to 50 cents a pound. Therefore, if you are paying much less, something is wrong; if you are paying 25 cents, or less, per pound, the powder is certainly made from alum.

Always bear these simple facts in mind when purchasing baking powder.

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Paste and Cement for Family Use

A good paste, warranted to stick tight to almost anything, can be made as follows: Take 3 parts lead acetate (sugar of lead), 3 parts alum, 5 parts gum arabic, and 16 parts wheat flour. Dissolve the gum in two quarts warm water. When cold, stir in the wheat flour, and add the sugar of lead and alum, both previously dissolved in warm water. Cook the mass until it shows sign of boiling. Then set away to cool.

To stick paper to wood, take gum arabic, 1/2 oz.; powdered gum tragacanth, 1/2 oz.; water, 1 1/2 oz.; acetic acid, 20 drops. If the paper is good, this paste will not stain it. Give the paper, when dry, a coat or two of gum arabic.

A paste that will keep several months is made by dissolving a teaspoonful of alum in a quart of warm water. When cold, stir in flour to give the consistence of cream, beating out all the lumps. Then stir in as much powdered rosin as will lie on a dime. Pour boiling water over the mass, and stir until it is as thick as treacle, which will occur in a few minutes. Cool in an earthen vessel, by covering and putting in a cool, dry place. When needed, take out a portion and thin with warm water.

Paste suitable for scrap-books is made by taking equal quantities of glue and alum and dissolving them in water. Add flour, and beat until the mass is mixed together and quite smooth then add boiling water, stirring constantly. A good keeper in a cool place.

To keep paste from spoiling in warm weather, add a few drops of oil of sassafras, or oil of cloves; essence of wintergreen and carbolic acid are also good. Alum will harden or stiffen paste, and oil of pennyroyal will keep the flies from it. Two grains of hydronaphthol to a pint of paste will preserve it. The oils named are apt to discolor or grease delicate paper. Hydronaphthol (which must be dissolved in a little alcohol) is free from this objection, as is carbolic acid.

CEMENTING CHINA, GLASS, ETC.—Plaster of Paris, mixed with gum arabic water, makes a white cement that hardens quickly, and must be used at once.

Five parts of gelatine to one part of acid chromate of lime gives an insoluble cement. Press the edges together and expose to the sunlight.

Plaster of Paris, mixed with a cold solution of alum, makes a slow setting, but very hard cement, for stoneware.

For mending fine china, dissolve three parts of fresh casein in one part of silicate of soda, or soluble glass.

To mend glass or porcelain, to eight and one-half ounces of a strong solution of gum arabic add 30 grains of a solution of sulphate of alumina, dissolved in two-thirds ounce of water.

For china and glass, mix milk and vinegar, a half pint of each. Take the resultant whey and beat the whites of five eggs with it; then sift in powdered (airslaked) quicklime to form a paste. Rub, or cover, both edges, cover the outside crack also, and allow two weeks for hardening.

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