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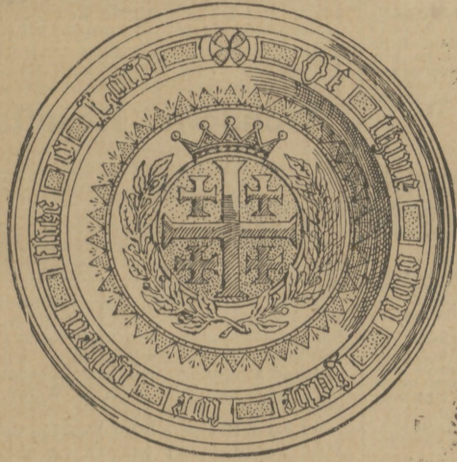
A Weekly Record of its News, its Work, and its Thought.

Vol. XI. No. 52.

CHICAGO, SATURDAY, MARCH 30, 1889.

Whole No. 543.

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The Living Church.

SATURDAY, MARCH 30, 1889.

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The edition now offered is bound in strong paper covers, and can be obtained only by sending new subscriptions. The above liberal offer is made as an inducement to secure subscribers for *The Living Church*.

NEWS AND NOTES.

THE Bishop of Durham continues to make satisfactory progress at Bournemouth, and has been out for short drives.

WE are informed that the consecration of Father Grafton will take place on April 25th, St. Mark's Day, in the cathedral at Fond du Lac.

THE Dean of York has been presented with a large silver cup by members of the Lower House of Convocation, in appreciation of the courtesy and hospitality of the Dean and his family during the period of his prolocutorship.

As a mitigation of the severity of the Lenten rule the following advertisement from *The Church Times* may afford useful hints:

FOR LENT.—150 appetizing ways of cooking and serving eggs fully explained in "Egg Cookery," by M. Suzanne, *ex-chef de cuisine* to the Duke of Bedford, K. G.

THE Bishop of Truro's health has considerably improved, but he is not yet strong enough to undertake much diocesan work. The Bishop of North Queensland (Dr. Stanton) is engaged on a series of Confirmations in Cornwall, acting for Bishop Wilkinson.

As we go to press the consecration services of the Bishop of Milwaukee are being held in the cathedral of the diocese, the Bishop of Chicago presiding, and the Bishop of Springfield preaching the sermon. A full report will appear in our next issue.

A PETITION has been presented to the President requesting the retention in office of Mr. H. H. Oberly, Commissioner of Indian affairs. It is largely signed by prominent Republicans, who believe that Mr. Oberly's conduct of the office has been sincere in his professed desire to abolish the spoils system in the Indian service.

The *Illustrated London News* of Feb. 23d, has a picture of the Archbishop of Canterbury presiding at the trial of the Bishop of Lincoln. By a curious blunder, a picture of Bishop Mackarness is given for the Bishop of Oxford, instead of that of Bishop Stubbs, who has just been translated to that see, and who sits at the court as one of the episcopal assessors.

THE trial of the Bishop of Lincoln was resumed on the 12th in the court of the Archbishop of Canterbury in the library of Lambeth Palace. The Bishop of Lincoln was not present. The time was occupied both Tuesday and Wednesday in hearing the argument

of Sir Walter Phillimore in support of the protest of the Bishop in objection to the jurisdiction of the court.

A BEAUTIFUL as well as valuable fresco, of the twelfth century style, has just been discovered in St. Anselm's chapel, Canterbury cathedral. The chapel was originally dedicated to SS. Peter and Paul, and the fresco, which is of large size and handsomely colored, represents the apostle of the Gentiles shaking off from his hand into the fire the snake which fastened on to it in the island of Melita.

THE episcopate of New Zealand contemplates taking steps to effect the erection of the Fiji Islands into a bishopric which will be annexed to their province. This colony continues under the nominal charge of the Bishop of London, though a Fiji Bishopric Endowment Fund was started a considerable time ago by the Hon. Mr. Campbell, of New South Wales. The population consists of aborigines, 110,000; Europeans, 2,200, besides a number of mixed origin. At present there are two clergy engaged in missionary work in addition to the "chaplain" at Levuka.

THE memorial of Bishop Berkeley, which is to be placed in Cloyne cathedral, is now finished. It consists of an altar tomb of veined marble, on which is a recumbent figure of the Bishop, executed in alabaster. The memorial is the work of Mr. Bruce Joy, a distinguished sculptor, and an Irishman. It will be brought over from his studio in London so as to be in Dublin during the time of the General Synod, when it will be on exhibition. It will then be conveyed to Cloyne, and placed in the cathedral, probably in the north transept, which contains the vault where lie the remains of some members of Bishop Berkeley's family.

SAWLEY parish church, in the diocese of Southwell, which has a most interesting history, is about to undergo restoration. It is said that the church existed over two centuries before the compiling of the Doomsday Book. In the year 825, Bishop Ethelweld first appointed prebendaries in Lichfield cathedral, one of whom was styled Prebendary of Sawley. About the middle of the thirteenth century the church was partly re-built, and of late several alterations have been made. There, however, still remains a considerable portion of the restoration work, and the cost is estimated at £1,000. The venerable rector, the Rev. S. Hey, has the work in hand. He is eighty-four years of age, was ordained in 1828, and has worked sixty years in the diocese.

A FEW Churchmen resident in Huddersfield, took the initiative a short time ago in promoting a fund to secure for the see of Wakefield, a permanent emblem of the episcopal office. A pastoral staff was ordered, and has now been received. The crook is so arranged as to enclose on one side the emblems of the four Evangelists, in the centre the "Divine Dove," and on the reverse side are five large jewels (carbuncles). The portion under the above consists of a canopied octagon; the four main niches contain small figures of the Evangelists; the remaining four niches are filled with shields charged

with symbols. Underneath is an arrangement for eight shields, to be charged with the coat-of-arms of the first bishop, and the seven most important towns in the new diocese, all depicted in proper heraldic colors.

ACCORDING to Sir Francis De Winton, Stanley, who was going to leave Urenia on August 28, should have reached Wadelai about November 17. It is thought the explorer may return between Unyoro and Uganda, a route he is well acquainted with. On the other hand, if he heard of the troubles consequent on the action of the Germans, and the enmity of the natives of Emin Pacha, he might work his way eastward, and follow the route Mr. Thompson took, coming out on one side of Lake Victoria Nyanza. Stanley, in Sir Francis De Winton's opinion, is probably on his way down to the East Coast; but when the letters arrive in England we shall all be relieved of further anxiety on the matter. The Imperial British East African Company has a caravan advancing along Mr. Thompson's route to Wadelai to meet Stanley; but at least a month, if not six weeks, has been lost owing to the detention of the letters.

THE Bishop designate of St. Asaph being vicar of Caermarthen, it is interesting to notice that Church life in that town appears to have been full of vigor so far back as the beginning of last century. Nelson, in his life of Bull, who was Bishop of St. David's from 1705 to 1710, says: "Whereas at Caermarthen they had only morning prayers upon week days when his lordship first came to that town, he set up also constant evening prayers; and towards this additional labor he allowed the curate the yearly synodals of the archdeaconry, to which Mr. Archdeacon Tenison, who was very ready to contribute to all works of charity and piety, being then upon the place, added 20s. a year out of his revenue there; and the prayers are still kept up and well frequented." The reign of Queen Anne was remarkable for the activity with which Church work was carried on in London, and in many parts of the country. Since then the daily service at Caermarthen has ceased for many long years, but has been restored under Mr. Edwards, the present vicar.

THE death is announced on March 1st of Dr. William Henry Monk. Dr. Monk was a distinguished Church musician and one of the original editors of "Hymns, Ancient and Modern," a book which has enjoyed a wider popularity than any hymnal extant. He was born in London, in 1823, and he studied under Adams, J. A. Hamilton (author of the famous "Instruction Book" for the piano, of which it is said nearly 1,300 editions were sold), and Griesbach. His first organ appointment was at Eaton chapel, Pimlico, but he was for thirty-seven years organist at St. Matthias', Stoke Newington, where he established a daily choral service. He was also for forty-two years director of the choir at King's College, and since the resignation of the late Dr. Hullah, in 1874, has been teacher of vocal music there. During late years he has had as his assistant, Mr. J. E. Vernham, the clever and rising organist of St. Paul's, Knights-

bridge. As far back as 1851 Dr. Monk was appointed professor of music to the School for the Indigent Blind; he was a lecturer at the London Institution, and a member of the staff of the National Training School and Bedford College. Dr. Monk was a prolific composer of Church music, and he edited the "Psalter, Anthem Book and Hymnal" for the Scottish Establishment.

DR. JAYNE, the newly-appointed Bishop of Chester, was, on Shrove Tuesday, enthroned in Chester cathedral. There was an enormous congregation, including the Mayor and Corporation, the Mayors of Crewe, Berkenhead, and Congleton, about 300 of the diocesan clergy, the Earl of Mulgrave, the Dean of Manchester, Colonel Patton, and the officers of the Cheshire Regiment in garrison. The Bishop, who was attended by his chaplains, was met at the west door by Dean Darby and the capitular clergy, and conducted to the steps of the throne. The Psalm *Exurgat Deus* was sung in procession. The Deans and Canons accompanied the Bishop to the steps of the throne. The Bishop presented the Archbishop's mandate to the Dean, and at the request of the latter, the mandate was read by the registrar of the diocese. The Dean having enthroned the Bishop with the customary formalities, special prayers were read by the Precentor. Evensong followed. The Bishop pronounced the Benediction, after which the choir and cathedral clergy, followed by the Bishop and his chaplains, returned to the chapter house. Immediately after the ceremony, the Mayor and Mayoress held a reception at the town hall, when a company of between 500 and 600 citizens had the opportunity of meeting the Bishop. The processional cross used was presented for the occasion by the Dean. It is of silver gilt, and with its staff is about 8ft high. The cross proper, about 3ft. 6in. in height, comprises an ordinary cross of massive form, with fancy terminals embossed in low relief with the emblems of the four Evangelists, in the centre, the *Agnus Dei*, and on the reverse, St. Veronica. Midway between the hall of the cross and the staff, is a highly ornamental enlarged hexagon, the several sides are embellished with the Chapter arms, the Virgin and Child, St. Cecilia, St. Oswald, St. Werburgh, and the Annunciation.

CANADA.

That there is a great and increasing interest in the work of the Church in Nova Scotia, is evident from the notes of Bishop Courtney's visitation tour which he is now making through his diocese. Within two weeks the Bishop has consecrated six new churches and two burial grounds. One of these churches is on the La Hare Islands. During the same period he administered the rite of Confirmation to about 400 persons. As some of the clergy were constantly with him there were three or four present at all the services except those held on Sunday. At the quarterly meeting of the Rural Deanery of Amherst, a plan was discussed for bringing into use Bishop Doane's series of catechetical manuals. Diligent River and Westville, two small places in the diocese, with but few Church members, have determined to

build churches, and are making good efforts in that direction.

The venerable Metropolitan, the Bishop of Fredericton, has been suffering lately from a serious accident. He is now recovering, and it is thought will soon be restored to his usual health.

The rector of Christ church, Cherry Valley, Prince Edward Island, is giving a course of lectures on English Church History, which are exciting a great deal of attention. The Church members of the village of St. Peter's, Cape Breton, are very anxious to have a church, as at present, from its position the village is not contained in any parish. Measures are being taken to meet this wish, and money has been deposited for the purpose.

Two new churches are about to be built in the mission of Malbaie, Gaspi Co., diocese of Quebec. The framework of one is ready to be put up in the spring. The people are fishing folk with little money but will contribute wood and labor. They are mostly members and communicants of the Church of England. At the public anniversary meeting of the Church Society of the diocese of Quebec in that city, all the Anglican clergy of the district were present. The report showed a steady progress in the work of the diocese during the year. The receipts are nearly \$3,000 in excess of the year before. Mention was also made of the rapid growth of the Church's work in the Eastern townships and in the Gaspi district. An address was made by the Rt. Rev. Dr. Neeley, Bishop of Maine, in which by request, he gave some account of the work in his diocese. He congratulated the diocese of Quebec upon the state of the Superannuation Fund, which was larger than that provided by any diocese in the United States.

In the diocese of Toronto a circular has been addressed to the clergy and laity, by the committee on Church buildings and architecture, in which it is stated that the object of the committee being to secure a high standard of architecture at the lowest possible cost, they invite communications from Church authorities intending to build. Information will be given by the committee, and plans and estimates furnished at a small cost (to cover the expense of printing, etc.), whenever desired. At the church of the Epiphany, Toronto, a circular was read recently from the Rev. Dyson Hague, asking that a Mission may be held in that parish. It will be conducted in accordance with the methods of Missions in the Church of England, and has the sanction of the Bishop of the diocese. It is to be a season of special prayer and effort during Lent.

In the diocese of Huron the annual missionary meetings for the city of London were held in the latter part of February. The Bishop was present at the opening service in Christ church, and gave a short address. A meeting of the Woman's Auxiliary Missionary Association was held at Bishopstowe, London, and was largely attended, the Bishop presiding. The reports which were read from the several branches were very gratifying, showing an increase in activity which was very marked. The formation of branches among the children is a pleasing feature. The Bishop held a Confirmation at St. Paul's, Woodstock, on the 20th, when a class of 50 was presented by the rector for the laying on of hands.

An interesting event was the first meeting of the synod of the diocese of

Calgary, in the town of Calgary lately. A special service was held at the commencement in the cathedral church of the Redeemer. Holy Communion was celebrated, and the shortened form of Morning Prayer read. The Metropolitan of the Province of Rupert's Land preached the sermon. Bishop Pinkham afterwards delivered his first episcopal charge to the synod of the diocese. He remarked in beginning: "This is indeed a remarkable day in the history of our Church in the Northwest. We have met to organize a diocese." Five years ago there was no clergyman of the Anglican Church in Calgary, but once a fortnight services were held in the barrack room of the Mounted Police fort, by a missionary who had to drive about 50 miles to be present. Now the church of the Redeemer, built two years ago, is already proving too small for the needs of the congregation. The town has been made the Episcopal see, and there is a prospect that a Church college will shortly be established there. The roll of delegates to the first synod contains ten clerical and ten lay members.

In the diocese of New Westminster, B. C., the Bishop in his address to the synod spoke of the success of the Indian missions in that district. The Indian school at Yale, under the All Hallow Sisters, has this year received a Government grant for each pupil, which will be of considerable assistance. Much more, however, is needed, and the Sisters are about to make a collecting tour through the province to procure the \$2,000 which is required for the extension of their work. St. Luke's Home, for the sick and friendless, established by Sister Frances' devotion, in the city of Vancouver, was also referred to by the Bishop as an inestimable benefit.

At a meeting of the Sunday School Association of the diocese of Montreal, lately, Archdeacon Kirkby from New York City, gave a most interesting address, in the course of which he strongly opposed the use of the International Scheme of Lessons for the Sunday school, and urged the use of the Church's own scheme, leaflets, etc., upon the teachers. He also in passing deprecated the use of the Moody and Sankey hymns, which he was surprised to find obtains in the cathedral Sunday school. A very hearty vote of thanks was tendered to the Archdeacon at the close of the meeting. The Bishop closed with the benediction.

NEW YORK

CITY.—The new chapel to be erected by Trinity church at 921 street, on the west side, is to cost \$32,500, not including land. Of the half dozen plans submitted, that of Mr. Potter, the Bishop's brother, has been accepted. Mr. Potter was the architect of St Augustine's chapel, and also of the new Holy Trinity church at 1221 street.

It is understood that Dr. Rainsford's health is steadily improving, and that he will remain two months in California. In the meantime, Archdeacon Kirkby, rector of Christ church, Rye, is taking his place at the Friday evening Lenten services in the church of the Heavenly Rest.

LONG ISLAND.

BROOKLYN.—The new Sunday school building of St. Luke's church, the Rev. Dr. E. A. Bradley, rector, is drawing near completion and will be ready to occupy about Easter. It is an imposing structure, and as seen from Clinton Ave., on which it faces, might be taken for the church. Indeed, some 20 feet

on the north side will be a part of the church. Exclusive of this, the building is about 45x100, the material being a combination of brown and blue stone. The entrance to the porch is through arches supported by columns of Scotch granite. Above the entrance is a large three-light window, while a stone cross surmounts the gable. On the south side is a handsome square tower which rises some 30 feet above the building, and towards the top is pierced on each side with two lights, clustered columns supporting the cap, and tiled roof above. Within the basement is as yet, one large room, which may be used for entertainments, lectures, and for a school in cooking. On the ground floor a wide corridor entered from the porch, opens into spacious rooms on either side and at the further end. These rooms will be occupied by the various guilds and associations connected with the church. The entire story above, which is reached by stairways on either side the porch, will be occupied by the Sunday school. The west end has been provided with a platform, space for an organ, etc., while in the east end is a gallery intended presumably for the infant class. This spacious and magnificent room will accommodate 800 children, while St. Luke's Sunday school now numbers 500. The room is abundantly lighted, all the windows being provided with rolled cathedral glass. The roof is supported with heavily-timbered braces. This building, which so far as the Church is concerned, is undoubtedly the finest of its kind in Brooklyn, is the gift of Col. Martin as a memorial of his daughter, and will cost some \$50,000. Upon the completion of the building, the new church will at once be proceeded with, or rather, continued. It will face on the same line to the north, be of the same style of architecture, the Romanesque, and make use of like material. It will take the place of the old edifice, except, it is understood, the chancel, which is done in marble and mosaic, and has five handsome lights representing Christ and the four Evangelists. The church and Sunday school building will constitute a noble and impressive edifice, and one worthy of a church having, with a single exception (the church of the Messiah) the largest number of communicants of any church in Brooklyn, the one being 1,220, and the other, 1,118.

The Long Island branch of the Woman's Auxiliary recently held a meeting in St. Ann's church, Mrs. A. A. Seaman, presiding. Money was voted for the son of Bishop Holly, of Hayti, and for a Japanese Bible reader at Akasaki. An address followed by the Rev. Dr. Darlington, in which he made an appeal for money with which to complete the mission chapel at Devoise street, near Humboldt. The total amount needed was \$8,500. Of this \$7,500 had been guaranteed, provided the remaining \$1,000 could be obtained. Upon this, the hundred ladies present, representing 58 different churches of the diocese, made themselves responsible for the sum required. The meeting then adjourned to April 11.

The new St. Mark's church, the Rev. S. D. Roche, rector, will be completed not far from Easter. The church fronts east on Adelphi Street and will be entered on the corner, north and south. The stone is red and highly pleasing to the eye. In front is a large window with five lights below and trefoils, quarter-trefoils, etc., above, all being provided with rolled cathedral glass in various

colors. A large circle in the centre, however, is in opal and represents a white descending dove. Below this large window, the wall is pierced with five narrow lancets. Over the south entrance is a tower which becomes hexagonal and though not large, is altogether graceful. Within, the church is well supplied with triple lights in the clerestories, including two large windows north and south near the chancel, all of which are set with cathedral glass. In the five sides of the chancel there will be as many windows, the figure of St. Mark taken from the old church to occupy, it is understood, the window immediately above the altar. On the north and south sides of the chancel will be the organ and vestry room. While there will be nothing showy and sumptuous about this church, it will be home-like and comfortable, and most agreeable to worship in. Immediately to the south and all of a piece so far as the front is concerned, is the new Sunday school building constructed of the same material. It is immediately entered from the church and with its two stories will give ample accommodations for the church's societies and Sunday school. The rector and congregation are to be congratulated in view of arrangements so complete and convenient.

On Wednesday morning, March 20th, the rector of the church of the Redeemer, Astoria, the Rev. Dr. E. D. Cooper, discovered the church on fire, and that it was plainly the work of incendiaries. The fire was soon extinguished having done no especial damage. Special offerings had recently been taken with which to build a new church, and it is thought that the thieves were chagrined at finding no money in the boxes. Some time ago the church was broken into and the carpets stolen.

SOUTHERN OHIO.

An interesting incident of the service for deaf-mutes held Sunday, March 17th, at St. Paul's church, Cincinnati, was the baptism of an infant daughter of deaf-mute parents, whose home is in a distant part of Kentucky; they having come so far for the purpose. About 50 silent worshippers were present. On the Monday evening following, the Rev. Mr. Mann held a service at Christ church, Dayton.

WESTERN NEW YORK.

GENESECO.—The memorial chancel window for St. Michael's church, the Rev. Wm. A. Coale, rector, is a marvel of beauty, and is the work of Messrs. Tiffany & Co., New York. It is divided into three sections laterally, and each section again divided into three. In the central part of the upper section is a jewelled cross of exquisite beauty. The Greek Alpha and Omega occupy the divisions on either side, the whole canopied by a wreath, above which, and filling the apex, is the monogram, "I. H. S." The centre jewel of the cross is over two inches in thickness, and weighs more than a pound, while the section has more than two thousand pieces of glass, varying in thickness from one-eighth of an inch to two inches. Three figures, representing Faith, Hope, and Charity, occupy the middle or central section. In the centre stands Faith with uplifted eyes, on either side a polished column with volutes. Seated on the left is Hope in profile. On the right sits Charity, two beautiful children on her knees. Branches and leaves form the background of the section. Nothing can be more beautiful than the faces, nor more restful than the postures of these fig-

ures, nothing richer than the draperies. In the central panel of the lower section is the following inscription in Roman lettering:

In memory of
Emmeline Austin,
Widow of William Wolcott Wadsworth,
Died March 21, 1885.

In the left panel is a shield, surmounted by a cross. In the panel on the right, a shield surmounted by a dove. In the border under the central panel are the words: "The gift of Edward Austin." The window is 16 feet high, 8 feet wide, and weighs nearly 1,000 lbs. It contains between five and six thousand pieces of glass, and is without mullions.

MISSISSIPPI.

OXFORD.—A handsome design for finishing the tower of St. Peter's church, has been submitted to the vestry of the parish by Mr. W. Halsey Wood, of Newark, N. J. The church was built when the Rev. Dr. Barnard, of Columbia College, was rector of the parish, and is a pure specimen of Gothic architecture, one of Upjohn's plans. Owing to the outbreak of the war, the tower was never completed. The original plan called for a spire, but as the plan itself has been lost, it is now proposed to carry the tower up with a square finish, giving it the appearance of some of the old English rural churches. The building is of brick with slate roof, and only needs the completion of its tower to make it one of the handsomest churches in the diocese. It is hoped to raise the amount necessary for the completion, by Easter.

PENNSYLVANIA.

Although the Quiet Day for women was held this year at the church of the Incarnation, Philadelphia, the Rev. J. D. Newlin, D. D., rector, which is considered very far up town, there was an unusually large attendance. It was begun at 9:30 by a celebration of the Holy Communion. At 11:30 Morning Prayer was said. The Litany followed a recess for lunch at 2:30, and at 3:30 Evening Prayer was said. The Bishop of New York conducted the services and made several earnestly instructive addresses. The topics upon which he spoke were: "The Beatitude of Expectancy," "The Law of Self-sacrifice," "The Training of the Temper," "Power from on High," and "Quixotism." This Quiet Day has become a feature of the diocese as a preparation for Lent among the earnest Churchwomen. The sermon which is an accompaniment and is intended for both men and women, was delivered in St. Andrew's church, by the Rev. S. D. McConnell, D. D.

As a continuance of the Quiet Day, a Conference of Churchwomen was held on the day following in the parish building of the church of the Holy Trinity. A morning and an afternoon session were held at which discussion was had on the following topics: "Money, its worth, its use, and the responsibility involved in its possession," "Reading Matter," and "Social Purity."

As a free-will offering and in recognition of the fact that St. Stephen's church, Manayunk, was established upon the basis of the support coming from "tithes and offerings," a friend of that parish has purchased a lot upon which he is now erecting a school building two stories in height, 33 by 64 feet, to be connected with the church which is across the street, by a tunnel.

Mr. S. V. Williamson, whose gift of \$2,500,000 for the establishment of training schools for boys has brought his name into marked prominence, has

left to the Episcopal Hospital \$50,000, the Church Home at Angora, \$25,000, the Lincoln Institute, \$25,000, and the Educational Home for Boys, \$50,000.

One of the grandest projects of the day is that of Mr. A. J. Drexel, who has just set aside \$1,500,000 for the establishment of an industrial college for girls at Wayne, where he, with George W. Childs of *The Public Ledger*, has a large tract of land which is being bought up for residences of Philadelphia's business men. He has also purchased the Louella Mansion which will form the home of those sharing the benefit of his munificence, which is not intended to be merely a charity; \$100 a year is to be the tuition fee which will cover all charges. A refectory and administrative, or college, buildings are to be erected, which when completed will afford ample facilities for young women to gain such knowledge of trades and occupations as will enable them to earn respectable livelihoods. By numerous scholarships ample provision is to be made for deserving ones. Those between the ages of 13 and 19 are they for whom its provisions are intended. Inability to reside at the college has been considered, and such will be provided with tickets to and from Wayne. While it is not a Church institution the fact that special provision has been made for the pupils in the memorial church about to be built across the Lancaster Pike, shows under what influence they will be placed. The Bishop of the diocese is the president. Owing to the lease of the Louella mansion not expiring until November the college will not be in full operation before the fall of 1890. The daughters of clergymen are to have the first claim upon its benefits.

Plans have been prepared by Messrs. Wilson Brothers & Co., and adopted by the Rev. Thomas K. Conrad, D. D., who purposes to build in accordance therewith a church for St. Mary's parish, Wayne, of which he is the rector, as a memorial of his father and mother. It is to be a beautiful early rural Gothic structure capable of seating some 600 persons. That the pupils of the "Drexel Industrial College for Girls" may be accommodated, Mr. A. J. Drexel has given \$5,000 by means of which transepts are to be added with seating capacity for 200 young ladies. It is to be 113 by 82 feet. A fine tower 71 ft. high is placed in one of the angles and will be used as a baptistry. It is intended that the altar, pulpit, lectern, font, windows, etc., shall be placed as minor memorials, a number of which have already been promised. Connected with it by a *porte cochere* and a covered corridor is a beautiful one-story parish building 56 feet 4 inches by 54 feet, which will accommodate the Sunday schools and guilds, and have space for the boilers by which both buildings are to be heated, and an ample kitchen; the main and guild rooms are separated by moveable partitions. Dr. Conrad has purchased the two adjoining lots upon which he purposes erecting a rectory in keeping with the general style of the church and parish house. All are to be of local stone of light color and covered with shingles.

SOUTH CAROLINA.

On Sunday, March 3rd, at Greenville, occurred the death of the rector of Trinity church, Edgefield, the Rev. John F. Finlay. At a special meeting of the vestry, a memorial tribute was unanimously adopted. He had been in charge of Trinity parish for two years and was highly esteemed for his unselfishness, zeal, and earnestness.

MINNESOTA.

CANNON FALLS.—Bishop Gilbert visited this parish on Tuesday, March 19. At half-past four in the afternoon he baptized 12 children assisted by the Rev. J. Wynne Jones, of Lake City. At night he confirmed 8, presented by the lay reader in charge, Mr. Lowry of Seabury Hall, Faribault.

EASTON.

BISHOP ADAMS' APPOINTMENTS.
MARCH.

31. Berlin.

APRIL.

2, 3, 4. Snow Hill, Stockton, and Klej Grange.
5-7. Pocomoke City.
8, 9, 10. St. Mark's, Upper Fairmount, and St. Paul's, St. Stephen's, and Crisfield.
11, 12. Princess Anne, Monie, and Grace church, Wicomico.
13, 14 15. Spring Hill, Quantico, Green Hill, St. Mary's, Tyasken, and Barren Creek.
Offerings for diocesan missions.

Dr. Du Hamel, who has been for a number of years the rector of St. Luke's, Church Hill, has removed to his farm near Dover, Delaware. The church is now without a rector.

MASSACHUSETTS.

A general meeting of the Massachusetts branch of the Church Temperance Society was held in St. Paul's chapel, Boston, on Tuesday, March 19th, the Bishop presiding, and Rev. Father Osborne secretary. The object of the call was to consider the advisability of organizing the New England department of the Church Temperance Society. The following resolutions were offered and accepted:

Resolved, That this branch heartily endorses the plan of the Church Temperance Society, if found practicable, and is prepared to co-operate in it to its fullest extent.

That the Executive Committee of the Massachusetts branch be directed to confer with the bishops and clergy of other dioceses, interested in the Temperance work, with a view to carrying out the plan as soon as possible.

That the Executive Committee shall have a meeting of the society, together with interested persons from other dioceses for final action.

The secretary then gave a condensed report of the work of the society in Massachusetts, showing what had been done in the city of Boston alone. The society has opened successfully four coffee houses in the different portions of the city, and has raised by public offering and private subscription nearly \$6,000 in the past year. Considering the lack of interest evinced in the Church Temperance cause, and the tremendous opposition to the means used by this society for the uplifting of those who need it, the Massachusetts branch of the Church Temperance Society has made an excellent showing in the past twelve months.

BOSTON.—Daily noon Lenten services are being held in St. Paul's church, different clergymen preaching on the different days. The attendance, so far, has been extremely good; and they will be continued until Holy Week. These Lenten services were initiated by Bishop Courtnay, several years ago, when rector of St. Paul's, and have had the desired effect of drawing in the business men of Boston, during the noon hour for a 30 minutes' service and Lenten address.

ROSLINDALE.—The mission of the church of Our Saviour has made most wonderful advances since its organization three-and-a-half years ago. To the Rev. John C. Hewlett, belongs the credit for the first services held in Roslindale. For more than two years he voluntarily ministered to the congregations which assembled at the two Sunday services, celebrating the Holy Communion every month. The Rev. Archibald Codman, who was ordered deacon last June, is now in charge of the mission, and under his ministrations every thing has prospered. The mission has never asked for, or received any pecuniary assistance from the

Diocesan Board of Missions; and, considering that the supporters of the work are principally clerks and mechanics, the work that they have done is praiseworthy, to say the least. A desirable lot has been secured, and is entirely paid for; \$2,200 in cash is in the hands of the treasurer, and about \$1,200 is pledged besides. Ever since the organization of the mission, services have been held in the Association Hall; but it is proposed to build a church as soon as practicable.

TENNESSEE.

BOLIVAR.—The Bishop made a special visitation to St. James', the Rev. Edward Wootten, rector, and after delivering a most eloquent and forcible sermon to what he said was the largest congregation that had ever greeted him in Bolivar, although the parish has suffered seriously by removals within the past few years, he confirmed a class of five—two males and three females. Immediately after the service at St. James', the Bishop and rector drove to St. Philip's, and he there preached again to a large and attentive congregation on the subject of Confirmation, and confirmed three persons, two having failed to come in from the country, three miles out of town, as the night was a stormy one. The Bishop remarked that the congregations had improved 100 per cent. in the past two years under the administration of the present incumbent. The rector baptized a colored adult and infant Sunday, March 17th, and on Monday night before the service another colored adult.

Bishop Quintard expects to attend the Centennial Inauguration in New York, April 30th, 1889, having been appointed by his excellency, Gov. Taylor, of Tennessee, to represent the State on that august national occasion.

CONNECTICUT.

The clergy of the several parishes of the diocese are all busily engaged in the work of special Lenten services. Many have issued cards detailing the lists of services and the names of the special preachers, a custom which is rapidly growing.

The Bishop recently visited Christ church, Ansonia, and St. Mary's church, South Manchester; in the former 39 persons were confirmed, and 66 in the latter, a large part of the class at St. Mary's being the result of the Mission recently held there by members of the Parochial Mission Society.

The contract for a new church to be erected in South Stratford, has been signed, the cost is in the neighborhood of \$5,000; for the present only the nave will be built.

A mission church is also to be erected during the coming summer in South Stamford, under the auspices of the Church Extension Society, in connection with St. John's parish.

The benediction of the new organ in St. Andrew's church, Stamford, was held on the feast of the Annunciation. The rector, wardens, and vestrymen, issued cards of invitation to the service.

The Rev. Dr. Ely has entered upon his duties as rector of St. Stephen's church, Ridgefield, and the Rev. C. L. Pardee, of Christ church, Stratford. St. Paul's parish, Norwalk, still remains without a rector; the Rev. C. M. Selleck, is priest in charge during the vacancy.

The Bishop is in receipt of a letter from England, informing him that the Corporation of the Church House, London, are now ready to begin the

work of collecting documents in connection with the work of the Church throughout the world. All books, pamphlets, etc., bearing upon the formation of dioceses or special work will be considered of value, and duly kept of record in the Church House. The Rev. Samuel Hart, D. D., of Trinity College, Hartford, has been selected by the Bishop to assist him in the collection of documents. Dr. Hart is anxious to secure diocesan journals for 1831, 1832, and 1837, in order to complete a set of journals for transmission to England.

OHIO.

The deaf-mute communicants of this, as well as other mid-Western dioceses, are making an effort to secure a Communion service of solid silver for the use of the Rev. Mr. Mann.

TOLEDO.—The Rev. Hubert E. Jephson has just ended another Mission; this time for St. Paul's, East Toledo, his own special charge. It began on Ash Wednesday, the second day after he had concluded the Mission in Grace church, and it lasted nine days. The services were held in the store rented as a chapel by Trinity for St. Paul's. The attendance was encouraging throughout, but on the last night the room was crowded and many trying to enter could not for the press. Over 100 resolution papers were signed, and of these, some 30 promised to prepare for Confirmation. The last service was for thanksgiving and was of peculiar interest. The excellent juvenile choir sang the hymns, the *Te Deum* and *Gloria in Excelsis*, admirably. The address was eloquent, especially the final appeal to 21 boys and girls, who sat immediately in front of the missioner and were baptized that night. Two large volumes were publicly presented to the Rev. Mr. Jephson, as tokens of gratitude on behalf of Grace church, because of his late successful Mission in that parish.

LOUISIANA.

MORGAN CITY.—The Rev. H. A. Grantham has been appointed by the Bishop to take charge of this parish in connection with that at Patterson. Mr. Grantham will reside at Patterson, and hold services every Sunday at both Patterson and Morgan City, the two towns being very near each other. The ladies of the Bishop Wilmer Guild have presented the missionary, the Rev. E. W. Hunter, with an elegant black silk bag, in which to carry his vestments, as a token of their love and esteem.

NEBRASKA.

BEATRICE.—The corner-stone of the new Christ church was laid on Monday, March 18th, Bishop Worthington and the Rev. R. Scott, the rector, conducting the services, and the Masonic fraternity, with the Grand Master at the head, laying the stone.

This church is at present being erected on the southeast corner of Lincoln and Fifth streets, the west front facing on Fifth. The exterior dimensions are 93 feet from west to east, and 64 feet from north to south across the transepts. The main entrance vestibule to the church is in the tower which is situated at the northwest corner of the building. This vestibule is 12x11 feet, and communicates directly with the nave of the church, which is 32 feet, 6 inches wide and 64 feet long. On each side of nave are the north and south transepts, each 25 feet wide by 14 feet deep. At the end of the nave is the chancel, 24 feet long and 17 feet wide, having octagonal shaped end. From the chancel opens the organ loft, the organ being so arranged as to show

partly from the nave also. The vestry is situated in the northeast corner of the building and has direct communication with the nave and the chancel. In the second story of the tower, arrangements have been made for an extra room to be used for meetings, etc., access being gotten by a stair from main vestibule. This stair also communicates to upper parts of tower and roof. The interior of the church will be handsomely finished in red birch, while the roof of nave and transept will have open truss work of ornamental design. The exterior will be of a very bold and vigorous character of early English Gothic. The tower forms a prominent feature, being 15½ ft. square and 82 ft. high. The stair way to the roof, is designed in the form of a turret, circular at the base and octagonal at the top. In the upper chamber of the tower provision has been made for a chime of bells, should the church become possessed of such. All the exterior walls are of stone, built of rock-faced broken ashlar, while the quoins, water tables, steps, door and window sills and jambs, pinnacles of tower, coping and window arches, will be hammer dressed. Special attention has been paid to the ventilating of the church.

KENTUCKY.

The Bishop in his recent visitations confirmed at St. John's, Uniontown, 8; at St. Paul's, Henderson, 8.

The Board of Diocesan Missions acknowledge the receipt of \$737 for the months of December and January. The receipts of the Episcopate and Contingent Fund have been \$2,368 80.

A service was recently held at St. Paul's church for deaf mutes, by the Rev. Job Turner.

At the instance of Christ church chapter of St. Andrew's Brotherhood, Trinity parish has resolved to maintain a rector by subscribing a guarantee fund for this object; already \$400 annually have been pledged.

The progressive town of Pineville, Bull county, with a population of over 1,600 situated in a rich coal and iron district on the Cumberland river, has donated to the diocese for a church, a lot 50x125 feet.

LOUISVILLE.—Christ church is looking forward to the introduction of a choral choir, and to this end have organized St. Philip's Guild, composed of boys; there are now enrolled 45, to whom musical and other instruction in the Church service is given. The badge of the Guild, worn by the members, is a Maltese cross bearing the initials "S. P. G."

The Orphanage of the Good Shepherd, since the suspension of *The Church Chronicle*, have decided to issue a leaflet for the purpose of communicating with the outside world, recording its gifts, expressing their thanks, and making known their wants. The "Quarterly" is the work of the "printer boys" at the Orphanage. The donations in money for November, Thanksgiving, and Christmas, amounted to \$337 93.

LEXINGTON.—At St. John's church, a chapter of St. Andrew's Brotherhood has been organized, numbering some 23 members.

PITTSBURGH.

On the third day of Lent the Bishop visited the Epiphany Mission at Bellevue, and held Confirmation for the first time in the new chapel, two persons being presented by the Rev. G. A. M. Dyess, missionary in charge. On the first Sunday in Lent at the chapel of the Good Shepherd, Hazlewood, the

Rev. Mr. Waller presented a class of 14, part of which was from the Linden Hall Mission which is now in a flourishing condition, and in the evening at McKeesport, the new rector, the Rev. John Graham, presented a class of 25. On the eighth day of Lent the Bishop visited the new mission at Punxatawney, where the general missionary for some days previous had been giving an instruction on the Church catechism. A service was held in a public hall, four persons confirmed and the Holy Communion was administered. Mr. R. Schuyler Van Renssalleer has been appointed lay reader, and under the general missionary the attendance has been large, and the interest has constantly grown. The Bishop has also confirmed one at Dubois, two at Sugar Hill, six at Reynoldsville, 10 at Christ church, Allegheny, and 24 at St. Peter's, Pittsburgh. The mission at Woods Run, under the care of Emmanuel church, Allegheny, continues in successful operation with lay services every Sunday.

On the 12th day of Lent, Bishop Whitehead made a special visitation to Ehrenfelt, a small town on the Pennsylvania R. R., near Johnstown, where the Rev. Alonzo Potter Diller has done an excellent and very interesting work. During the Advent season he visited the place and found a number of religious people of different denominations, who could not agree upon any on which to unite. He visited among them and proposed that they should unite in the Church which he represented, on the ground of a common worship and on the basis of unity set forth in the declaration of the House of Bishops. They all readily assented and regular services were commenced every two weeks on week-days, with an occasional Sunday service. He commenced at once a series of catechetical instructions and the result has been that the people are all well versed in Church doctrine and Bible truth. At the visitation the Bishop confirmed one in private and 28 at the public service, three of the candidates being local preachers among the Methodists. He addressed them as did also Mr. Diller, and there are several others looking forward to Confirmation.

The Rev. C. E. D. Griffith, who has been dying of consumption at Crafton, passed to his rest on the 12th day of Lent and was buried three days afterward at Painesville, Ohio. He was carried to his resting place by Knights Templar and comrades of the Grand Army, the diocesan missionary of Central Pennsylvania officiating. He had been a missionary all his life and did effective work in Central Pennsylvania, Kansas, and Missouri.

MARYLAND.

BALTIMORE.—Convocation services were held on Monday, the 18th, at Holy Trinity church, the Rev. Julius Sams, rector. The Rev. Frederick Gibson spoke on "God's Love in the Creation of Man;" the Rev. Rob't. H. Paine followed on "Our Adversary—the Devil;" the Rev. J. McElroy spoke on "Man's Fallen Condition and His Salvation." The congregation was large and the music excellent. On the following day addresses were made by the Rev. Messrs. Rob't. Paine, A. P. Stryker, and R. W. Forsythe. The Rev. Geo. Stokes and the Rev. J. J. Sams assisted in the services. On Wednesday the convocation closed with addresses by the Rev. R. A. Mayo, the Rev. Edward H. Ingle, and the Rev. R. W. Forsythe.

Bishop Paret confirmed 33 persons at

the church of the Messiah, Gay and Fayette Sts., on Wednesday night, March 20th.

The Rev. Dr. J. C. Eccleston, of Staten Island, New York, a brother of the Rev. Dr. J. H. Eccleston, rector of Emmanuel church, this city, began in the Sunday school of that church on Thursday, the 21st, a course of two lectures on English Church History. His lecture was an interesting resumé of the early history of the Christian Church in Britain. He illustrated his talk with stereopticon views.

Bishop Paret confirmed a class of 35 persons at St. George's church, cor. Presstman and Division streets, Sunday, March 24. The Bishop also confirmed 23 persons at night at the Holy Evangelists' church, Potomac and Dillon streets, of which the Rev. C. E. Harding is rector.

FREDERICK.—An interesting missionary service was held at All Saints' church, this city, on Monday the 17th, in the presence of a large congregation. Nine students from the Theological Seminary at Alexandria, Va., were present. Bishop Paret was also present. Missionary hymns were sung, the service being informal. Bishop Paret made a stirring address on diocesan missions, referring to the weak parishes of some of the counties in Maryland, and urging upon the people to contribute to their needs. Mr. Morris, of Virginia, who will go to Japan, next delivered an earnest address on missionary life, followed by Mr. Roderick, of Martinsburg, W. Va., who is to become a missionary to Brazil. He spoke at length upon the religious condition of that country, and a collection was afterwards taken for missionary work in that empire. On Tuesday, Mr. Edward T. Helfenstein was ordained deacon, as recorded elsewhere in our columns. The ordination was the first that has taken place in All Saints' church since 1820, when the late Rev. Mr. Johns, who afterwards became Bishop of Virginia, was ordered deacon.

ANNAPOLIS.—Arrangements are being made to observe the Centennial Celebration during Commencement week of St. John's College, which will prove to be very interesting this year. The programme has only been partially arranged, but it may be stated that Bishop Paret will preach the baccalaureate sermon, and the Rev. Leighton Parks, of Boston, will deliver an address before the alumni. Mr. Calderon Carlisle, of Washington, will be invited to furnish an historical sketch of the College. Gov. and Mrs. Jackson have accepted an invitation to be present at the celebration, which will be held on Wednesday, June 26th, the day preceding graduation day. This institution was first opened in November, 1789. A good attendance can be expected from all sections.

THE CHURCH IN BALTIMORE.

BY W. C. D.

A visit to Baltimore after a lapse of ten or twelve years presents some features of Church life to a Chicago Churchman that might be interesting to your readers.

Having a part of Friday to myself I used it in visiting some of the churches, Mt. Calvary being the first, where I was in time for Litany said at noon. The priest had a good voice and clear enunciation, about a dozen people were in attendance. The building is no

doubt familiar to many, the location being prominent, the chancel which appears to be newer than the rest of the building, is very fine and in excellent taste; the altar raised three steps from the sanctuary floor which is one step above the choir floor, which latter is three steps above the floor of the church.

The altar is of marble of various colors and has a tabernacle surmounted by a metal cross, the gradines on the sides, similar to the altar in the Ascension chapel, with the candles, and vases, and vesper lights on the retable. Hanging from the roof beams are the seven lamps, of handsome brass work, lights burning within colored glass covers. The church has the appearance of being well cared for and in constant use. The notice board shows a succession of services for the week, the celebration of the Eucharist being prominent as the first of each day. There is also a treasurer's notice giving the amount of offerings through the various offertories of the week before.

Near by is the church of St. Mary the Virgin, a gray stone, cruciform-shaped building, the basement of which seems to be adapted to the uses of a school. The entrance to the floor of the church is by way of two winding stairways, rather awkward, I should think, for funerals. The church was open, but the doors do not swing readily to the hand. The church is well designed inside, rather low in the roof, but of course the chancel is the most prominent feature. This was illustrated some months ago by the late *Scholast* and it was needed to show the beauties and appropriateness of the several marked features. It is so dark that without lights on and about the altar it is impossible to see well. The peculiarity of the light behind and above the reredos, would be very effective during a Tenebrae service. There was no service later than early morning, consequently I had ample time to see the church memorials of various descriptions, windows, font, etc. There can be no doubt of the Catholic faith of these memorials and the givers of them. I noticed that the settling of some of the foundation walls was injuring the fabric. The altar is rather small in appearance, and, while handsome, does not seem to stand out prominently in the sanctuary, perhaps the other marked features rather detract from it, and it needs the lights. This church ought to be made the nucleus of a great work among our colored brethren, and I could not help thinking of Mr. Thompson, in Chicago, what a help such an appointed church would be to him in his work. The colored woman in charge said the attendance was not as large as formerly.

At St. Paul's, the largest of our churches here, the stranger and wayfarer is welcome, the door being open. It stands on the corner of Charles and Saratoga Sts., and it has a church-house on Madison Avenue, a fine building. The church lacks light. The altar is raised but one step from the sanctuary floor, and behind it the east window, representing the figure of St. Paul, kills any effective presentation of the altar as the chief object to the view in the church. Two Eucharistic lights, two vesper candelabra with two vases, are on the re-table, one of each on either side of the cross in the centre. Two marble tablets keep in memory two former rectors in years gone by. From *The Parish Notes*, a monthly publication by one of the guilds, I noticed that

a very large organization of Church-workers was formed in this parish. There is a hope expressed that St. Paul's will become endowed and made the cathedral. It is to be hoped it will as it is in the heart of the city, and will make a good centre from which to work. There is on the south side of the chancel a space, suitable for a side chapel, with altar on the east end. It is seated now, facing the end of the present altar in the chancel. The outside of other more or less Church-looking buildings were seen, but the doors were locked, although in many cases the cross of Christ was planted on steeple and gable.

Upon the whole Chicago has much to be thankful for in the general advance of Church life and is in no way behind Baltimore, except possibly in wealth, which it makes up for in activity. I did not see any finer, larger, or better-equipped churches than St. James', Epiphany, the cathedral, or the Ascension, in their several distinctive features of service or work. While "westward the star of (political) empire takes its way," I think the seeds of Catholic principles planted by Churchmen from some of these old homes in the East, have taken more kindly to the soil of our rich prairie country, and have produced a more hardy and a richer fruit by the transplanting. *Laus Deo.*

LETTERS TO THE EDITOR.

HEALTH AND RECREATION OF THE CLERGY.

To the Editor of *The Living Church*:

In an article recently published in *The Edinburgh Review*, and copied in the issue of *The Living Age* dated Dec. 1, 1888, entitled "Recent Advances in Medicine and Surgery," I find this sentence: "The chronic ill-health, so curious and inexplicable a feature of clerical life, does not prevail among them (medical men)." Taking this as a text, may I venture to make a little sermon on the subject of the health of the clergy? During a medical practice of more than forty years I have had a rather large experience among all sorts and conditions of clergymen. Frequently I have cautioned them to be wiser and more careful of themselves, pointing out what I believed to be the dangers threatening them. Many times I have seen them when entirely broken down, and have almost always heard the same story.

There are three things that especially tend to bring clergymen into this condition of chronic ill-health. These are: the sedentary life of students; the very large drain upon them emotionally; and the conventional assumption that they must be barred by their profession from many of the amusements and recreations of other men. Perhaps a fourth element may be added to these, and that is, that, like many other professional men, they suppose in early life that they can accomplish very great things, at once, by diligent and earnest work. I have seen many a young doctor, impressed by the amount of knowledge he has acquired during his pupilage, and fancying that he knows everything, rush into life, and work day and night without intermission, till a violent fever, or the damage to his eyesight, or a consumptive cough, or a paralysis pulls him up suddenly, and teaches him, by an impressive object lesson, that there are limits to his physical endurance. And it is so with the clergy.

To return to my three original propositions, let me take them up in turn.

A sedentary life is in itself an un-

natural life. The animal, man, was not built and, perhaps I may say, was not designed for an indoor life. Fresh air, sunlight, and a vigorous use of his muscles, are necessary to keep the body in good working order. When these are not used, or when the necessity for them is disregarded, it is inevitable that punishment shall follow. It is fortunate if the lesson is taught early enough to be useful.

Then there is this other physiological fact, that intense or protracted mental labor is followed by great waste of nervous tissue, and, if this is persisted in, the whole man suffers for it. Irritability, nervous dyspepsia, hypochondria, if not worse things, are common results of this overwork of the brain. It would require a long monograph to exhaust this one subject.

The strain upon the emotions is in many respects similar to and a part of overwork of the brain. It has however some peculiarities. Indulgence in emotional excitement makes the emotions more excitable. The person who gives way to his emotions whenever he reads a novel, or listens to a dramatic performance, will begin to shed tears on the slightest provocation. The sympathies, in the suffering or sorrows of his parishioners, which every clergyman feels, cannot be avoided. Added to the mere mental excitement of preaching, there is the might of his desire to fail in nothing which may help to persuade his hearers to lead better, holier, lives; remembering too his duty as a faithful shepherd of his flock, this feeling urges him on, while the higher duty to God, Who, he believes, has placed this burden upon him, must add immensely to his emotions. I do not know of any public speaker who has so great a burden to bear. And this is constantly repeated and renewed with almost painful frequency. Is it any wonder that it tells especially upon those who have not robust bodies equal to the strain?

My third point is that "by their cloth" clergymen are conventionally forbidden to indulge in many recreations by which other men are benefited. Any clergyman who rows, or is a base ball player, or a hunter (fishing, for some reason that I do not fully appreciate, is more allowable) is looked upon as rather carnal-minded; while to suggest cards, or billiards, or occasional theatricals to clergymen, always gives the physician the same answer—*on possumus*. There is no reason for this, but so it is. I know the associations which attach to many of these things, but that which gives them discredit is not properly a part of them, or inseparable from them. The limited stipend of the average clergyman does not allow him to set up a billiard table, even if he has room for it. Those who have friends with billiard tables attached are the exceptions. Croquet is good for nothing as an exercise in anything but flirtation. In large places, it would be quite possible for a number of clergymen to hire the use of a table without objectionable surroundings, one or two days in the week. And then the theatre. I know all that is said against it, and I also know that to be present at the performance of a good drama is a great intellectual treat. It is a pity that men who read and speak in public as often as clergymen do, should be prevented from hearing the elocution of masters in that art. It is not the same thing to see one, say of Shakespeare's plays, as to read it. A good laugh at Pinafore, or other decent farce, is wonderfully recruiting to

weary brains and jaded nerves. Novel-reading, which in great measure is the recreation resorted to in place of theatricals, is a better substitute than none.

But I have gone beyond the limits which I assigned to myself, and, leaving much unsaid, simply urge your clerical readers: 1. To do their work in the study, in a limited number of hours, say three, and there their might what they undertake, allowing no interruption, except in the most imperative circumstances; 2. To make it their business to take vigorous physical exercise, preferably out of doors, each day; 3. To devote one day in each week to rest from all study, and the ordinary professional occupations; 4. Never to attempt to do everything at once. Time is a necessary element in doing good as well as in other occupations; 5. Never to be ashamed of, or attempt to hide, the fact that you are taking necessary recreation.

E. H. P.

A CORRECTION.

To the Editor of *The Living Church*:

Under the caption "Tallahassee" in the news from Florida, I find the extraordinary statement that on the 1st of January of the current year, "daily Morning Prayer was established in St. John's church, at 9 o'clock." From the autumn of 1874 until the spring of 1880, I was rector of that parish, and, unless in the case of unavoidable absence—a thing which occurred very seldom—Morning Prayer was never omitted, and during the greater part of the time, Evensong was also offered. The Holy Eucharist was celebrated during my charge on every day for which a special Collect, Epistle, and Gospel is provided in the Prayer Book, with a duplicate Celebration (late) on St. first Sunday in the month's day, for people who hold it to be the only saint's day in the calendar worthy of consideration. Additional celebrations were made, every Thursday during Lent, and on every day during the octaves of the great festivals. The custom followed by me, was observed by my predecessor, the Rev. John Hammond, during a curacy of, I think, upwards of four years. Moreover, plain Eucharistic vestments and altar lights were used during the period above described, at all the Celebrations. As the beginning of a return to the old paths, I am gratified to see the restoration of a portion of what has been lost, I presume, during the past eight years or more, and I trust that more frequent prayers will result in an entire restoration, for I am deeply interested in my old charge, a share in whose prayers on earth as well as in paradise, I believe myself still to possess.

EDWARD W. MEANY.

Santa Fe, New Mexico, March 17, 1889.

CANON 13 OF TITLE II.

To the Editor of *The Living Church*:

Before the next General Convention meets, and the Committee on Marriage and Divorce make their report, let them, in the first place, see what can be done to make section 2 of this canon conform to section 1, and the charge to the contracting parties in the Marriage Office of the Prayer Book, and have the statement reading: "But this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery," omitted as our Blessed Lord never made such an exception, as will be readily seen by the texts, viz., St. Mark x: 11-13, and St. Luke xvi: 18.

W. S. MADOMB.

W. Philadelphia, Pa.

The Living Church.

Chicago, Saturday, March 30, 1889.

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162 Washington St., Chicago, Ill.

REV. C. W. LEFFINGWELL, D. D.,
Editor and Proprietor.

WHEN Mr. Proth left the Old Catholic mission in Little Sturgeon on the ground that he could only thus be a consistent "Episcopalian," and is next heard of in a Trappist monastery, he excites only feelings of pity for his ignorance and weakness. This feeling gives way to one of righteous indignation when we find him emerging from the seclusion of the cloister into the public press to slander his former associates. The statement that the Old Catholic monastery was inaugurated with a ball is false. Now we will ask publicly what before we have refrained from alluding to: Where is Mr. Proth's collection book, and what has he done with the money which was placed in his hands for the Old Catholic work? Whether it was ten hundred cents or ten hundred dollars an account should be rendered.

THE Rev. F. R. Graves, the translator of Bingham's Antiquities, writing to *The Spirit of Missions*, describes the Christmas feast given by the mission to 150 of the natives. The guests occupied nineteen tables and all were filled at a cost of two dollars a table! Mr. Graves expresses the hope that for next Christmas some good Churchman will send fifty dollars, with the assurance that "he can never give otherwise a like amount of happiness for such a sum." If more than one of our readers should respond, there would be no embarrassment of riches. Wuchang, with contiguous cities (Hankow, Bishop Boone's residence, is only across the river), comprises more than a million of people, mostly poor, and a twenty-cent Christmas dinner for several thousand would not off-set the barbarous treatment which many of their countrymen have received in this "land of the free and home of the brave."

THE fourth Sunday in Lent (Mid-Lent), has been from ancient times called "Refreshment Sunday," from the feeding of the five thousand narrated in the Gospel, the only mir-

acle of our Lord's earthly ministry which is recorded by all four of the evangelists. The placing of this record of our Lord's compassion in the midst of our Lenten sorrow is a touching evidence of the tender regard of Mother Church for her children. She would encourage them in the darkest hour of penitence, lest they faint by the way, and so remind them that Christ is able to feed the hungry with good things even in the wilderness. He shows us, by this miracle, that He is touched by a feeling for our infirmities, anticipates our needs, and is able from the small beginnings of grace in our hearts to bring forth an abundance of spiritual blessing. We ask: Whence shall we have bread? He will answer by pouring out a blessing so great that we can scarcely gather up the fragments that remain.

ANOTHER name that has been given to Mid-Lent is "Mothering Sunday." Perhaps this name grew out of a custom prevalent in the early days, when the people brought their special offerings for Mother Church and laid them upon the altar. From this the idea of honoring the mother of the family may have come. Among our English ancestors this use has for many generations prevailed. Children at home have taken this as the occasion for offering some loving tribute to parents, and those who were absent at school or in service have generally been allowed this day for a visit at home. It is a beautiful and beneficent tradition, all the more helpful in these days when so many influences tend to diminish the love of home and to loosen the bonds of affection between mother and child. Let "Mothering Sunday" be improved as an occasion for honoring her to whom, in God's providence, we owe more than to any one else on earth. Happy is he who on this day has a mother to receive his tribute of love.

WE frequently receive letters in which points are argued, or discoveries announced, which the writers apparently suppose to be quite new, when they are in fact commonplaces of the subjects under discussion. One such writer, for instance, having seen in our columns some articles on the "Historic Episcopate" and "Apostolic Succession," assumes that THE LIVING CHURCH completely identifies bishops with the original twelve Apostles, and proceeds to argue at considerable length that this is a mistake. But surely it is a mistake which no one has ever made who knew what he was talking about. No one, so far as we know, has ever held that the bishops have succeeded to *all* the prerogatives of the Apostles. But un-

less we entirely mistake the matter, this distinction is by no means what is meant by those who are most fond of the new phrase, the "Historic Episcopate." The distinction made by the class of persons we have in mind, is between a *divine* institution and an *ecclesiastical* institution, the former in its very nature perpetual, the latter capable of being abolished by the power which established it.

If the Episcopate is of this latter character it may be done away, and it may be argued with great force, that at the present juncture, it ought to be done away as a great barrier to Christian union. That Communion, it may be said, assumes a terrible responsibility which insists upon a mere human institution as a condition of communion. We suppose that the whole merit of this distinction resides in the admission that such an institution may be, and perhaps ought to be, changed. We might like to retain it as a venerable and effective system, but if our separated brethren will not join us on that footing, then by all means let us do away with it. This we take to be the significance of the attempt to maintain that episcopacy is merely an ecclesiastical institution. But if we are mistaken in supposing this to be the meaning of those who have taken up this cry, we should be inclined to dismiss the whole matter as a mere question of classification, a dispute about words.

WITHOUT presuming to bring against any of those who have been prominent in missionary movements abroad, the charge of indirectness, we certainly think it unfortunate that the habit should have grown up of calling every circle or congregation of people, who in a Roman Catholic country separate themselves for any reason from the Roman Catholic Church, or still worse any company of waifs and strays that can be attracted from the streets by the prospect of alms or pensions, a "Reform movement." Still more monstrous is it to confer the episcopacy upon such a body, and then commence to speak of it as the true national Church of the country! This, which is the history of certain transactions in Mexico, and to an extent in Hayti, is now in danger of being enacted again upon the continent of Europe. Let us give up this foolish and dishonest use of language, and if we are prepared so far to depart from the principles of our forefathers as to send out missions to convert Roman Catholics upon their own soil, let us come out squarely and say so.

LET us, however, pause before we commit ourselves to such a policy and consider the probable consequences. It is hard to see how any

other result but anarchy could follow such enterprises, if they were in any degree effective. It is easier, we suppose, to deprive people of their old form of belief than to persuade them to adopt a new one. More infidels are made in this way than converts. As to bringing about a reform of any national Church through emissaries from a country utterly alien in language, spirit, and habits of thought, it is simply an impossibility. You produce what can never appear in the eyes of the great majority of the people of the country as anything else than an insignificant sect. You fail to touch the national life at any point whatever, or to effect in the slightest degree the religious destinies of the people as a whole. When the time arrives in the providence of God for the reformation and re-adjustment of the national Church in a real sense, the presence of an episcopal body constituted under foreign auspices and copying foreign methods, is not likely to be anything else than an embarrassment, an impertinence.

BELIEVING as we do that the Churches which have submitted to the sway of Rome have seriously departed from primitive purity of doctrine and that the papal domination exercises a blighting influence upon them, we cannot but believe that the day of reformation will arrive. But we do not believe that that day can be hastened by movements of the kind to which we refer. We do not believe in opposing the claim of papal infallibility by a similar claim for the Anglican Communion. The days of reform in national Churches will come in God's own time. But meanwhile, it may be asked: Has the Anglican Church no mission to the rest of Catholic Christendom? We answer most emphatically: Yes. But not of the kind described. The mission of this Church in her relation to the Christian world is to grow in strength and efficiency; to do her work in her own field better and better; to strengthen the bonds of union among all her branches, in England, America, Africa, India, and the isles of the sea; to assert more and more clearly her Catholic character and position, and to prove to the world the possibility that a Church without a pope or a visible head on earth, is capable of a real unity and at the same time of maintaining the faith, government, and sacraments handed down through the ages. The effect of such a spectacle as this upon the Churches under the Roman obedience, though indirect, will be a thousandfold more effective, more fruitful in good results, than all possible attempts by direct effort to transplant Anglican ideas to foreign soil.

MISSIONS IN ROMAN CATHOLIC COUNTRIES.

We have elsewhere suggested that if this Church is to adopt as a part of its deliberate policy the establishment of missions in Roman Catholic countries, the only honest course is to come out frankly and say so. At the same time we have deprecated very strongly such a departure from the consistent policy of the Anglican Church from the Reformation to the present time. There are many signs that such a course of action is contemplated in certain quarters, and that it is being earnestly pushed wherever it seems to be feasible. As a result after a few years, the Church may wake up to the fact that she has been committed in the most embarrassing manner to some such movements, without any careful or deliberate consideration in her authoritative assemblies. At present we are told that the American Church Missionary Society, as an auxiliary of the Board of Missions, is undertaking to manage this department of things. This looks as if the Board were employing this restless society, which at one time professes to be independent, and at another time to be working in subordination to the authorities of the Church, until public sentiment can be tested by experiment.

The last General Convention, in the endeavor to escape the difficulties in which it found the Board of Missions involved by the "Mexican Muddle", made what was called a temporary provision for the organizations in Mexico which had come upon its hands, by receiving the members of the "Church of Jesus" as "a mission under the fostering care of this Church." Many of those who voted reluctantly for this measure supposed that the main business of the gentleman who was appointed to go to that country and take charge of this unfortunate enterprise, would be to wind up the affairs of the "Church of Jesus" and bring matters to a close. But this has not been the result. Some of the aspects of the situation have been recently described in these pages. There certainly seems to be no thought at present of closing the unsavory chapter of our Mexican experience, and in all probability there will be new tales to tell of a piece with the old story at no distant day.

In fact the action of the Convention seems to have been a sort of entering wedge. Cuba is the new point of interest. It is true we have for some time had a quasi mission there, and some of our bishops, from whom we might have expected greater caution, have from time to time visited Havana to confirm or re-confirm such people as the missionary presented to them. But just

now this movement is being taken up with a vigor heretofore unknown. All disguise is thrown off, and we are told that "the Church should not hesitate, upon any call, to send out her missionaries" to such countries. The *Florida Church Year* gives a number of reasons for caution, which are the more weighty because they tell against a work to which the editor sees no objection in principle. To us they seem conclusive against the whole undertaking. That paper, which, from nearness to the scene of action, should have good reason to know the facts, asserts that the call for the Church which seems to some persons so re-assuring, has motives underlying it which deserve examination. First, this call is "largely associated with the expectation of a strong influence on civil and political reform." In other words it is the discontented party in Cuba which desires the intervention of a foreign religious organization to help on its schemes. Again, they associate business success and enterprise, the establishment of factories, etc., with the religious creeds of this country. "Very many," says *The Church Year*, "who are entirely indifferent to religion, as such, and seldom, if at all, attend upon any religious services, express a strong desire to have the Church planted in Cuba, and are willing to aid by their influence and contributions in accomplishing this." Finally, the result, in a Roman Catholic country, of repelling the people from the only form of Christianity they know, on whatever ground, is to send them into infidelity. "They lose faith in any and every religious system." This is a promising outlook. Motives: civil and political reform, and increased business prosperity. Results: a great increase of infidelity. Surely, aside from all consideration of fundamental principle, and of the ancient policy of the Anglican Church, our wise men will hesitate before they allow themselves and the American Church to fall into such a snare as this.

AN OPEN LETTER

TO THE REV. C. W. LEFFINGWELL, D. D., Ed. of THE LIVING CHURCH: MY DEAR SIR.—In your issue of Mch. 16, you have noticed my comments on the pages of the Church Almanac 1889, on "altar linen," and the correct celebration of the Holy Communion, pp. 135—141.

When you may see fit to refer to anything I have written, I would much prefer to have mention by name rather than as "another bishop." I have no wish to criticise *sub umbra*. You characterize these directions and "suggestions," as "of a reverent way of celebrating the Holy Mysteries," and as proprieties in "which the clergy should have been instructed at the seminary."

Are we to understand that until such suggestions were furnished there has been no "reverent celebrating of the

Holy Mysteries"? Certainly not to refer to the living bishops of the Church, Bishops DeLancey, Doane, Whitehouse, Horatio Potter, Odenheimer, Whitingham, and many more might be added, administered the Holy Communion at no such altar as the Rev. E. M. Pecke, M. A., describes in the almanac; nor did they observe the "suggestions" in vestments, or in handling the sacred vessels; was their celebration therefore irreverent, and had they never learned what the order of the Church and reverence for the Sacrament demanded? How do such imputations agree with the honor in which the Church has held these departed prelates?

Leaving these pages, and their severe criticism has not been confined to "a certain bishop," and "another bishop," permit me to refer to the tone of your article.

I had supposed that the position taken by even the extremists among the ritualists was, that it is the spirit of the Church to allow varied opinion and practice, that in common expression, this Church could have many schools of thought. But judging by your utterance before me, and its tone is in keeping with much that I find in your editorials and notes, advanced ritualism is the standard by which bishops, clergy, and laity are to be judged; and deviation from it, and especially objection, is to allow of any words of denunciation and even of derision.

In this day when the Church has come before the world, her heart sick over divisions in our common Christianity, and tendering that she "is ready in the spirit of love and of humility to forego all preferences of her own;" is it consistent with this, that a party confessedly small, shall dictate their own as her position?

Is THE LIVING CHURCH in accord with "the Declaration of Unity," from which we are hoping so much?

I am not alone, reverend and dear sir, in regretting the stand taken by your widely circulated paper.

I remain, yours very truly,
GEO. D. GILLESPIE.

Grand Rapids, March 19, 1889.

AN OPEN LETTER

TO THE RT. REV. GEO. D. GILLESPIE, D. D., Bishop of Western Michigan:

DEAR BISHOP.—It seems to me you have misunderstood the paragraph which you criticise, as well as the general tone and spirit of THE LIVING CHURCH. Permit me to apply to your own utterances the process of reasoning by which you have drawn these conclusions:

In a late issue of your diocesan paper you make some comments upon "The Church Almanac, 1889," certain suggestions of which you say are "an insult to the Church," a betrayal of loyalty; and you class the makers of those suggestions with "clerical tailors, Church needle-women, and clerical triflers." Are we to understand that all who make or follow such suggestions, are disloyal to the Church? Not to refer to living bishops and clergy, do we not know of many departed prelates noted for piety and good works, who observed and taught others to observe, certain proprieties tending to a reverent celebration of the Holy Mysteries, which yet never were formulated by councils nor directed by rubrics? Did they insult the Church by so doing? How does such an imputation agree with the honor in which the Church has held them?

Those who seek to promote greater reverence in public worship have sup-

posed that it was the spirit of the Church to allow varied opinion and practice, that this Church could have several schools of thought. But judging by your utterance, and its tone is in keeping with some other remarks to be found in your excellent paper and addresses, the use of Western Michigan is the standard by which bishops, clergy, and laity, are to be judged; and deviations from it, or suggestions of deviation, are to be met with episcopal denunciation and even with derision.

In this day, when the spirit of toleration and comprehensiveness pervades the Church, is it consistent that a confessedly small diocese shall dictate its own as her position? Is the bishop of that diocese in accord with the Declaration of Unity, from which we are hoping so much?

I am not alone, reverend and respected Father, in regretting the stand you have taken in your diocesan paper and in your Open Letter.

Respectfully yours,

CHARLES WESLEY LEFFINGWELL,
Chicago, March 20, 1889.

THE CHURCH ALMANAC, 1889.

(From *The Church Helper*.)

We have been so long in the habit of purchasing and distributing this venerable annual production of the press, that when we received our package for 1889, we did not think of examining it. We find now that it has betrayed its loyalty, and suffered the hand of the extremist in its most daring performances in its pages. The articles on "Altar Linen," and "Suggestions for the correct celebration of the Holy Eucharist," are an insult to the Church. They may accomplish this, showing to what "fond inventions" some unhappily in the Church would bring us. It is time that we should know in this Church, whether rites and ceremonies are to be prescribed by clerical tailors, Church needle-women, and clerical triflers, or by the grave authority of bishops and councils. G. D. G.

SOME NOTES ON THE SEVEN-FOLD GIFTS OF THE HOLY SPIRIT.

BY THE REV. DR. WIRGMAN,
VICAR-PROVOST OF ST. MARY'S COLLEGIATE CHURCH, AND RURAL DEAN OF PORT ELIZABETH, SOUTH AFRICA.

I

"And there shall come forth a Rod out of the Stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon Him.

"The Spirit of Wisdom and Understanding.
"The Spirit of Counsel and Might.
"The Spirit of Knowledge and of the Fear of the Lord.

"And shall make Him of quick understanding in the Fear of the Lord."—Isaiah xi: 1-3.

Isaiah was guided to utter these words as a prophecy of the spiritual power of the coming Messiah. His Name shall be called "Wonderful, Counsellor, the Mighty God." Thus shines forth the prophecy of His Godhead. Isaiah also sees His Manhood revealed, in the unknown agonies of the "Man of Sorrows" with Whose "stripes we are healed." But here we have set forth in the clear insight of the evangelical prophet, the Messiah anointed with the Spirit of God, and dowered with the fulness and power of the sevenfold gifts of the Holy Ghost, the seven Spirits of God. (Rev. i: 4). We are not now dealing with the Holy Spirit as the "*vinculum Trinitatis*," the eternal bond of union of the Blessed Trinity, co-equal and co-eternal with the Father and the Son. We do not touch the doctrine of the Trinity in Unity, or meditate upon the eternal harmony of action whereby God the Father, God the Son, and

Ghost are One in Three and Three in One. We are dealing with one aspect of the Incarnation, whereby the second Adam, the sinless Head of our race, was dowered with the sevenfold gifts of the Spirit in all their fulness. Isaiah sees that "the Redeemer shall come to Zion." The culmination of the long "preparation evangelica" is at length reached. All the varied lines of thought and action are wrought out, which make human history converge upon the cradle of Bethlehem. The fulness of time has come. All through the long centuries the world has been prepared for the Incarnation. The Blessed Virgin herself is the crowning blossom of the long preparation. The royal stem of Jesse puts forth a Branch, the True Vine springs up, whereon the whole human race can be grafted as branches, the Seed of the Woman, which shall bruise the head of the serpent, is manifest in the flesh. And all through these weary centuries of preparation the Holy Spirit has been longing to pour Himself upon the human race. He has "striven with" fallen man. Here and there an imperfect response has been given, the Holy Dove has hovered over the sons of men. And been near to them. Faithful Abraham, patient Moses, mighty Elijah, and other holy souls of the old covenant have felt the gracious presence and power of the Spirit of God. But none have felt it fully. Upon no soul of man could the Holy Dove rest in absolute possession save in the spotless human soul of Jesus of Nazareth. And this because "the Word was made Flesh and dwelt amongst us, and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth."—St. John i: 14.

And as Isaiah saw that this fulness of grace and truth would rest upon the Incarnate Christ, he was permitted to specify definitely the seven mighty gifts of the Spirit of God which would manifest themselves in their absolute perfection in our Blessed Lord.

We may not put lightly aside the special consideration of these sevenfold gifts. They are enumerated in the Collect of Invocation in the Confirmation Service. We must not rashly consider that the use of the number seven in Holy Scripture is meant to teach us nothing. The science of the spiritual life is meant to be as accurate and definite in its methods as any other science. When great spiritual teachers compare the seven clauses of the Lord's Prayer with the seven Beatitudes, and then again with the seven gifts of the Spirit, and when we look upon the seven deadly sins, as seven principal streams of evil opposing and attempting to destroy the spiritual life, definiteness is the result. St. Augustine and other great masters of the spiritual life, knew that their accurate methods of dealing with spiritual things were in consonance with the mind of the Church.

And first we note a repetition of the words, "fear of the Lord," in the Hebrew. The gifts are grouped in three pairs, and the seventh gift, namely, of "quick understanding" in the fear of the Lord, may seem at first sight a repetition of idea as well as of words. But this Hebrew phrase "yirath Jehovah," has evidently two meanings. The LXX. and the Vulgate both employ distinct words to render its two distinct meanings. The LXX. renders "yirath Jehovah" the first time by *eusebeia*, and the second time by *phobos Theon*. The Vulgate renders "yirath Jehovah" the first time by "pietas" and the second time by "timor Dei." The same Hebrew word has the two kin-

dred significations, "piety" and "holy fear." (See Gesenius Heb. Lex. p. 364). The LXX. and the Vulgate have made plain the two meanings of "yirath Jehovah." As the sixth gift of the Spirit it is *eusebeia* or "pietas," and signifies "true godliness," or the outward manifestation towards God and our neighbor of the seventh gift, "holy fear," *phobos Theon* or "timor Dei," which is the inward basis of the seven gifts. We may compare this gift of holy fear to the stem and centre light of the seven-branched candlestick, whilst the other six gifts range themselves in three pairs on each side of it.

Before considering the sevenfold gifts in detail, let us first consider the natural condition of man after the fall. We cannot accept the Calvinistic doctrine of the entire and absolute corruption of human nature. It is contrary to the facts and experiences of humanity. We are created in God's image, and the traces of that image, though defaced by the consequences of original sin, are yet manifest. Men have obeyed to a certain extent, the dictates of conscience and natural religion. Hence the manifestation of the four natural or cardinal virtues: Prudence, Justice, Fortitude, and Temperance. Solon and Thales were prudent. Aristides was just. The laws of pagan Rome were animated by a spirit of justice, which has made them the basis of much of our modern jurisprudence. Regulus and Decius Mus showed a fortitude far beyond the mere fighting courage of the soldier as a unit of warfare. Seneca, Marcus Aurelius, and some of the later Stoics showed in an eminent degree the virtues of temperance and self-restraint. But the moral virtues of eminent men, wrought apart from living union with Christ our King, could never have the same effect upon the world at large as the supernatural virtues of "the life hid with Christ in God." The effects of the fall of man are potent enough to prevent the unaided moral virtues of the human soul from having any widespread effect upon the mass of fallen humanity. Therefore the three supernatural virtues of Faith, Hope, and Charity, need to be super-added to the four natural virtues of Prudence, Justice, Fortitude, and Temperance. The true purpose of the Incarnation is to destroy the works of the devil, by the union of the fallen children of the first Adam with the perfect manhood of the second Adam "Who is the Lord from heaven." The perfection of the "members of Christ," the branches of the true vine, is wrought out by the sanctifying Spirit of Pentecost, who grafts upon our natural virtues, the supernatural virtues of the life of Christ. Thus are we "saved by His Life." (Rom. v: 10). We may broadly define the seven gifts of the Spirit as seven powers of the soul which call forth and direct the activities of the supernatural virtues of Faith, Hope, and Charity.

Faith is the province of the intellect, and is aided by the four intellectual gifts of the Spirit; namely, Wisdom, Understanding, Counsel, and Knowledge. Hope is stimulated by the gift of spiritual might, or to use Prayer Book language, "Ghostly strength;" Charity or heavenly love, is quickened by the two gifts of piety and holy fear; the gift of "true godliness" or "piety" promotes the outer manifestations of "heavenly love" towards God and man; and the gift of "holy fear," the inner manifestations of that heavenly love which St. Paul sets forth in that won-

derful chapter xiii. of his first Epistle to the Corinthians.

As a further preliminary step to our meditations we may note that the seven gifts elicit from the natural and supernatural virtues of the soul seven forms of spiritual activity whereby the character and lineaments of the perfect man are manifested and unveiled; namely, the Seven Beatitudes, in which our Lord Himself explained and set forth the perfect Manhood of the second Adam in action. We shall also note that the seven gifts have a corporate manifestation in the Church Catholic as the Body of Christ, as well as an individual manifestation in the members of Christ, in whom are "diversities of gifts but the same Spirit."

(To be Continued.)

PERSONAL MENTION

The Rev. F. J. Tassel is now in charge of the church of the Advent, Devils Lake City, Dak.

The address of the Rev. Dr. Hopkins is changed from Burlington, Vt., to 29 La Fayette Place, New York City.

At the urgent solicitation of the vestry of St. Paul's the parish and the community at large of Council Bluffs, added to the Bishop's earnest pleadings, the Rev. T. J. Mackay has obtained a release from the vestry of St. Paul's, Dedham, Mass., (the rectorship of which parish he had accepted), and will remain at Council Bluffs, Iowa.

TO CORRESPONDENTS

DECLINED.—"The Prelate;" "Semita Justorum;" "Easter Even;" "St. Cecilia's Picture;"
F. R. O.—Write to the Young Churchman Co., Milwaukee, Wis. We have not time to look at the MS.

ANSWER.—In an almanac sent to me from Paris this year, S. Gilbert is printed against Feb. 4th. Perhaps this may answer your correspondent's inquiry.

H. A. DE FRANCE

A. R.—The "Scrutin d'Arrondissement" corresponds to our elections for Congress by districts. The "Scrutin de Liste" is like the election of the State Executive. In France the representative of a single arrondissement is elected by the votes of an entire department comprising several arrondissements. If all the voters of a State should be called upon to elect a congressman for a single district, that would be like the "Scrutin de Liste" in France, by which Boulanger was elected in the department of the Seine.

R. H. G. O.—You will find devotions for "The Way of the Cross" in Carter's Treasury of Devotion, (E. & J. B. Young & Co.) The stations are: 1. Jesus Condemned to Death; 2. Jesus Receives His Cross; 3. Jesus Falls under the Weight of the Cross; 4. The Cross is Laid upon Simon and Cyrene; 5. Jesus speaks to the Women of Jerusalem; 6. Jesus is Stripped of His Garments; 7. Jesus is Nailed to the Cross; 8. Jesus Dies upon the Cross; 9. Jesus is Taken down from the Cross; 10. Jesus is Laid in the Sepulchre.

CHURCHMAN.—We should like to know if the manger which you describe was constructed and set up as an object of worship or as a means of teaching the children the story of the "Birth forever blessed." If the former it was clearly a violation of the second commandment.

SUBSCRIBER.—The Church Catholic has from the beginning observed the first instead of the seventh day of the week, as her chief day of worship, or recurring weekly festival in memory of the glorious resurrection of her Divine Head. See Acts xx: 7. Rev. i: 10. The testimony to this fact is unbroken from the Apostles' days.

A. B. C.—1. Read Pusey on Daniel to refute the statement as to the late date. 2. The Church has never made the dates of the various books of the Bible a matter of faith. 3. Renan was brought up in a rigid school of thought, which though Roman Catholic, had much in common with Calvinism, amongst other points the verbal inspiration of the Scriptures. Consequently when that theory was shaken in his mind, the foundations of his previous faith were broken up. The various readings found in the manuscripts have had the same effect upon other minds where the same theory of inspiration was held.

ORDINATIONS.

March 19th, at All Saints' cathedral, Albany, by Bishop Doane, the Rev. G. M. Irish, Zion church, Colton, N. Y., to the priesthood.

Bishop Whitaker held an ordination in Philadelphia on Saturday in Ember Week, when Mr. Johnson Hubbel was ordered deacon, and the Rev. William Emmot Maison and the Rev. Lucian M. Robinson were advanced to the priesthood.

On Tuesday, March 18th, at All Saints' church, Frederick, Md., Bishop Paret ordained to the diaconate, Mr. Edw. T. Helfenstein. The sermon was preached by the Rev. Dr. Rich, of Hannah More Academy, Reisterstown. The Rev. Mr. Ingle, rector of the parish, presented the candidate, and afterwards invested him with the black stole. The ceremonies were witnessed by a large congregation. Among those present were the Rev. Messrs. Edwards, Johns, Stephenson, Whittingham, Ingle, Nelson, and nine fellow-students of Mr. Helfenstein's from the Theological Seminary, Alexandria, Virginia.

OBITUARY.

BOWER.—At the rectory of St. Peter's church, Delaware, Ohio, Friday, March 22, Henrietta Sarah, wife of the Rev. Wm. Bower and daughter of Wm. and Henrietta Hoyle of Elyria, Ohio.

BOYD.—Fell asleep in Jesus on March 8th, at her home in Metuchen, N. J., at the age of 73, Annabella Gore, beloved wife of Jas. B. Boyd, Esq., and daughter of the late Col. Nichol of the British

Army. "Blessed in the sight of the Lord is the death of His saints."

GILLIAT.—John Henry' son of the Rev. Dr. Charles G. and Eleanor M. Gilliat, entered into rest eternal March 15th, at Newport, R. I., aged 9 months and 5 days.

VIBBERT.—At St. James' rectory, Chicago, March 9th, John Julian, aged about fifteen months, youngest son of the Rev. Dr. Wm. H. and the late Julia Newbold Vibbert.

SMALLWOOD.—At 2 A. M., March 19, 1889, Harriet J., beloved wife of Dr. Charles Smallwood, entered into rest.

The deceased lady was constant and loving to Church, family, and friends; a faithful communicant, a devoted mother, and unswerving friend, much respected and esteemed by all her associates. March 20th, the thirty-ninth anniversary of her wedding day, her remains were followed by a large congregation, first to the parish church, thence to the family cemetery, seven miles distant.

"Asleep in Jesus! peaceful rest!
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifests the Saviour's power."

May all of us who are yet lingering on the verge of eternity be thus blest with the saints gone on before.

H. M. JARVIS, rector.

Grace church rectory, Leviston, Bertie Co., N. C.

ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks the following sums: For the Rev. J. J. Ennegebrow, \$5 from Mrs. A. S. Hough. For "A," 50 cts. from M. E. Butler. For B., \$5 from Richard H. Thornton.

ACCORDS

THE rector of the church of St. John the Evangelist, Deadwood, Dakota, will be very thankful for a gift of vestments altar cloths, altar furniture, etc. Please communicate with the REV. JOHN H. MOLINEUX, Deadwood, Dak.

A CLERGYMAN died last fall, leaving a widow and five children. The oldest, a daughter, is married, the next, a son, is helping to support the family by honest work; the third is a promising lad of about 16 years old who is also at work, but on very small wages; and the fourth and fifth are little girls.

There was a small insurance on the good brother's life the proceeds of part of which has enabled the widow to buy a home, and the balance is invested for her benefit, and will yield probably \$100 a year. This good woman is very desirous of devoting her second boy to the ministry. The lad also ardently desires it. But the question is, *How is he to be educated?*

Has any father or mother amongst your many readers, lost a dear boy, or rather given him to the Lord, who would like to take the education of this lad, and make the cost thereof a memorial of the dear one at rest? If so, I can safely recommend this widow's son as a suitable person for them to make their beneficiary.

E. P. WRIGHT.

Milwaukee, Wis., March 19, 1889.

MISCELLANEOUS.

AN experienced English organist and choir-master (cathedral) desires an appointment. References and testimonials. Please enter into particulars, and address DELTA, LIVING CHURCH OFFICE.

A CLERGYMAN settled in a missionary charge which does not yield a sufficient stipend, desires the cure of a parish paying \$1200 or more. Address E. S. J. care THE LIVING CHURCH.

ORGANIST and choir-master wanted for large parish in Southern city. Must be thoroughly competent, and experienced in training vested choir, and of good moral character. Salary \$1,000 per annum. Address "SOUTHERN," care THE LIVING CHURCH.

A CLERGYMAN who is doing successful work in the country for satisfactory reasons desires work in city or town. Is a Prayer Book Churchman, and said to be a good reader and preacher. Address SIGMA, care THE LIVING CHURCH.

A LADY desires the position of matron. Thoroughly capable and efficient. Best of references. Apply in first instance, to REV. HENRY E. S. SOMERVILLE, 434 Third St., Manistee, Mich.

TO RENT.—Furnished house. Residence of the late Bishop Kemper. One mile to Nashotah chapel. Two miles Nashotah station. Three minutes walk to lake. Eleven rooms. Apply to MRS. DR. ADAMS, Nashotah Station.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Order taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Less n given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address STRAHER THERESA.

THE monthly magazine, *Church Work*, edited by Mrs. Twigg, one dollar a year, will be furnished to new subscribers ordering with THE LIVING CHURCH, for \$1.75.

A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln" contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and *THE LIVING CHURCH*, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to *THE LIVING CHURCH*, 162 Washington St., Chicago.

A SPECIAL CLUB OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to *THE LIVING CHURCH* for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of *THE LIVING CHURCH* to secure the *Forum*.

The Household.

CALENDAR—MARCH, 1889.

31. 4th Sunday (Mid-Lent) in Lent. Violet.

"FOR EVER AND EVER!"

BY C. W. W.

Forever and forever, Lord!
Do Thou abide with me!
As round my barque the billows roll
On life's dark surging sea.

Forever and forever, Lord!
When sunlight gilds the sky,
And peace on angel wings shall float,
While pass the storm-clouds by.

Forever and forever, Lord!
When dark the tempests lower,
And in the wilderness alone
I feel the tempter's power.

Forever and forever, Lord!
Led by Thy pierced hand,
Oh let me cling in tearful trust
To gain the radiant land.

Forever and forever, Lord!
I would alone be Thine!
Still let the sunlight of Thy love
Through life around me shine.

Forever and forever, Lord!
When through the darkened vale,
I pass to glory's morning dawn
Whose light shall never fail.

Forever and forever, Lord!
There let me dwell, with Thee,
And where Thy fairest beauty shines
Forever, Lord, to be!

Septuagesima, 1888.

Cosmos states that waves of 15 to 20 yards in height, reckoning from the level of the sea, have been seen near Cape Horn. The height from the bottom of the trough to the crest of such a wave would therefore be from 30 to 40 yards.

A RATHER good story is told of the late Bishop of St. Asaph. His lordship once delivered a short address to a village school on the subject of besetting sins. "We all," he said, "have our besetting sins, myself like the rest. What do you suppose is mine?" Noticing the astonished look on the faces of his youthful hearers at the notion of a bishop having a besetting sin, the right rev. prelate went on to say: "Do not be afraid to answer." At length one little fellow was courageous enough to hold up his hand by way of showing his willingness to respond to the episcopal questioner. "Well, my boy," said the Bishop, "what do you say is my besetting sin?" "Please, sir," stammered the lad, "drunkenness!" "No," rejoined his lordship, in the meekest of tones, "not drunkenness, but vanity." The Bishop's comment showed at all events that if he was vain he was also not destitute of a certain amount of humility.

ONE of the most celebrated oaks in the State noted for its historic trees, has fallen a victim to the vandal's axe at Woodbridge, Connecticut. The Quinnepiac oak, as it was known, was considered by Professor Daniel C. Eaton, the Yale College botanist, to be the oldest tree on the Atlantic coast. He placed its age at from fifteen hundred to two thousand years, while Oliver Wendell Holmes and Professor Abbott, of New York, respectively pronounced it eighteen hundred and two thousand years old. The circumference of the tree was over twenty-seven feet, and the diameter of the space covered by its branches ninety-three feet. It stood on the hills of Woodbridge, and

could be seen for miles around. From its branches the regicides Goffe, Whalley, and Dixwell, kept a lookout upon their pursuers; a twig from it made the whip with which Humphrey Norton was punished for harboring a Quaker; General Lafayette and other officers of Washington's army once rested under its spreading shade while on the march, and a visit to the tree by Woodworth is said to have inspired the poem, "The Old Oaken Bucket." Twice within the last half century the oak was ransomed from destruction by the payment of money to its owners, and in 1882 ex-Governor English offered \$200 for the tree and the land on which it stood, intending to enclose it with an iron fence, but \$400 was demanded, and the matter was dropped. The wood of the oak has now been purchased by prominent men, and will be preserved in the shape of chairs and other useful articles.

SAYS Archdeacon Mackay-Smith: If the churches do not help humanity in New York, and penetrate the poor and churchless with uplifting spiritual truths, and comforting deeds, and kindly sympathies, no other agency does or will. Infidel lecturers taunt the churches with neglecting the sorrows of the poor. I come to you to day from the prisons and jails, the hospitals and asylums, of this great city, and I declare to you that in them, comforting the unfortunate and ministering to their wants, I never see that infidel lecturer, whoever he may be. He is at home preparing a lecture on the selfishness of Christianity. He fills the poor with despairing fury through his doctrines; but so far as personal exertion goes, he and his followers prefer their own comfortable arm-chairs. But in these corridors of pain, I do find Christian men and women going from one cell, or one couch, to another. Waiting the solution of many difficult problems, which only children and demagogues find it easy to answer, they meanwhile put their hands to any task they may. They may not understand the relations between labor and capital, but they know all about the relations between love and labor. I sympathize with that view of life. Christ's message has not been a failure; it has been the most magnificent success the world has ever known. It is no argument against it that it does not answer offhand every difficulty which appears in every city and every age. It is rather (as a world-wide and all-time religion must be) a principle, a spirit, giving insight and energy, and which in the end, working everywhere through local conditions, solves and will solve every problem.

COUNT OSWALD.

BY T. M. BROWNE,
AUTHOR OF "DOROTHY," "THE MUSGROVE RANCH," ETC.

CHAPTER I.

The glory of a perfect summer day had softened down into the tender after-glow of a lingering sunset. Falkenburg Castle, with its deep-arched doors and windows set wide open, as if to inhale the evening air, had never looked more stately and, at the same time, more home-like.

On the balustrade of the wide terrace, extending along the whole western front of the building, massive urns of stone, filled with luxuriant flowering plants, were placed at regular intervals, and the soft breeze passing along them carried their delicate perfumes to the mistress of this delightful spot, the Countess Hilda, as she reclined among

silken cushions on a bamboo lounge, under a gay awning.

The Countess was a woman of some fifty years who had once been beautiful and was still pleasant to look upon; her face being full of vivacity and possessing, in spite of great hauteur, an underlying sweetness.

On a low seat near her sat her eldest son, the apple of her eye, Graf Ludwig, as like his mother as it was possible to be, slender and delicately framed, almost feminine in his finely moulded features, but with more of pride and less of sweetness in his face. There was even a certain hardness and a thoroughly masculine decision in the expression of the somewhat thin lips and grey-blue eyes.

There had been a boar-hunt on an adjoining estate that day, and Graf Ludwig had but just ridden home and still held his riding-whip in his hand, idly tapping his slender foot with it as he leaned back, looking at his mother.

"It is not often that I find you alone, *ma mere*," he said pleasantly, "where is Adele? She is usually as punctual as the stars, but I see they are before-hand with her this evening." They were indeed coming out one by one in the deepening sky.

"Yes, the child must have met with something unusual to detain her," replied the Graf, "the Doctor may be sick and not able to do without her, though that is not likely; he seems outside the chances that befall ordinary mortals. What an old eccentric he is!" and she laughed heartily, as at some amusing reminiscence, "did I tell you, Ludwig, about his starting up the other day with uplifted hands in front of the carriage, as I was driving to Altstadt, and imploring the coachman to take the other side of the road? I thought a child was in the way of the horses, but it turned out to be a procession of beetles or ants or something, and he was in an agony lest the horses' hoofs or the wheels should bring it to a premature close."

"Just like the antediluvian," said Graf Ludwig, laughing, but less good-naturedly, "he might have startled the horses and caused a serious accident. Ah! here comes *la belle Adele*," he continued in a lighter tone, as a foot-fall on the terrace made him look up.

A girl of twenty or thereabouts, but with more of the woman than the girl in the firm, upright, carriage and the calm, self-contained, manner in which though walking rapidly, she approached the Countess.

"I am so sorry, *gnadige Frau*," she said, in a clear, musical voice, as she included mother and son in a graceful, but not too humble, salutation, "I am so sorry to have been delayed beyond my time, but I see the Herr Graf has been keeping you company."

The Countess without moving from her easy attitude reached out her hand, and the girl touched it with her lips.

"Sit here, child," and the lady pointed to a stool beside her couch, "punctuality is one of your virtues, and I always know when you are detained that it is by something unavoidable. Your uncle is well?"

"Thank you, *gnadige Frau*, he is as usual, but he had an unexpected visit to-day from an old friend, and I have had to make things ready for his stay."

"Ah! not according to your uncle's hermit habits to have a visitor, is it?" said the Countess with the languid interest which a person in an exalted station, may, for lack of something nearer, or from the force of association, feel for an inferior.

"We have not many guests, truly," replied the girl with a half smile, "but my uncle is nevertheless very faithful at heart to his old friendships."

"He is true to his naturalist studies likewise," said Graf Ludwig, "my mother was just telling me a little adventure with him the other day," and he repeated, with a touch of ridicule what the Countess had related.

"At least his tastes are innocent," said Adele, a little coldly.

"In this case they might have been rather serious in their consequences," laughed the young man, still in a somewhat irritating manner.

"You make too much of a trifle, Ludwig," said the Countess deprecatingly, "come, Adele, we will have some reading."

She touched a silver bell standing on a table beside her, and a servant brought a shaded lamp, which diffused a soft, tinted light, over the little group. Adele took up a book, and found the place where she had left off at her previous reading, but before she began the young Graf again addressed her, looking keenly at her as he did so. "My mother has not told you, Fraulein Adele, that we have heard from Heidelberg to-day. Oswald talks of coming home, shortly."

It was not the tinted crystal lampshade that threw the sudden glow over the clear-cut face, which the Graf was eyeing so observantly. The girl's large hazel eyes kindled with a look of perfect pleasure.

"O, *gnadige Frau*! how glad you must be," she said joyously.

"Yes," said the Countess, "I have not seen my son for nearly a year, and now he will come probably sooner than I had expected him. I thought he would have spent the first part of the vacation with Prince Rudolph at Karlsbad. Are you ready, Adele? I was interested in Scott last evening, and feel proud that my English is equal to understanding him."

The place had been lost again, and there was still a little delay before Adele began to read in a low, clear voice, pleasant to listen to and with an admirable English accent. The Countess leaned back in languid enjoyment; Graf Ludwig, whose English was not equal to his mother's, listened for a while notwithstanding, without removing his eyes from the reader's face, then rose and sauntered away.

Adele read on until a yawn from her auditor gave warning that it was time to close the book. "You need not come to-morrow, child," said the Countess, "I expect the Von Gerlachs, and Oswald may arrive, perhaps with some of his fellow-students, and let me see, the day after, I dine out. Well, I will send you word when we can have another reading." "Zu diensten, *gnadige Frau*," said Adele, rising from her seat, and then she paused irresolute, as if desirous of saying something more, but the words would not come.

"Good night, dear child, you really seem to improve in your reading every time." The lady held out her slender and still beautiful hand, and again Adele touched it with her lips, said "Good night," and walked swiftly away into the shadows.

Every step of the way she had to go was so familiar to her that she traversed it with an equal sense of security by night as by day. She went first the length of the terrace, by this time silvered with the faint light of a waning moon, then down a long flight of wide and shallow stone steps, conducting to the pleasure gardens with their brilliant groups of flowers, now dim and

indistinct, their velvety lawns and splashing fountains, graceful foreign trees and gleaming statues, how familiar in their every aspect to Adele. She loved the place for its beauty, and because of a thousand associations, but she hurried through it to-night as though quite unconscious of it all.

Crossing it at right angles from the place, she came to a turn-stile in the surrounding wall which admitted into the park. The wide, exquisitely kept, carriage-road, shaded by ancient lime-trees, passed through a corner of it to the great iron gates which shut out the dwellers in the village of Falkenburg from the immediate surroundings of the castle. True, the village itself and the surrounding country for many miles belonged to the *Herrschaft*.

Still at a rapid pace Adele followed the shadowy avenue, where the moonlight struggled feebly through the heavy foliage, but when she reached the gates she paused. She wanted a few moments more to herself alone.

Leaning her arms on one of the transverse bars, and clasping her hands together, she stood quite motionless.

"Yes," she said to herself softly, but with an effort which sent the blood mantling to her cheek in the darkness, "I had best make it so plain to myself once for all, that I shall run no risk of forgetting it. I am so far removed from them that the possibility of my feeling as friend for friend, of my rejoicing to see him and welcome him as a friend, does not even occur to them.

"To his mother I occupy about the same position as her maid; to his brother, if in his own sphere, I might flatter myself that I was a pet aversion. And yet he told me that Oswald was coming home. They call him 'Oswald' in speaking to me, but so they might to any faithful retainer."

A few hot tears which had gathered while she stood there brimmed over, but she wiped them hastily away.

"Oswald," she repeated; it seemed as if the name had a gentle spell in it, softening the heart-ache and bitterness which had called forth her tears, "how is it that you stand so far apart from, and above, them all? My king among men, and yet my friend, my brother! Nothing shall part me from you, not all the unconscious insults, not all the intentional slights, which they can put upon me, shall make me swerve one hair's breadth from my faith in you."

She comforted and calmed herself by making this little protest. The trees whispered mysteriously, as if repeating it to each other, and the stars looked down upon her with the undimmed vision which sees our earthly perplexities.

II.

She passed out through a little side gate into the quiet village, already, for the most part, fast asleep, though here and there a couple of old dames, clinking their knitting-needles in company on a door-step, or a couple of lovers having a parting word in the shadow of a projecting eave, were faintly visible. Late as it was, a few "good nights" were exchanged between Adele walking erectly up the steep street, and these lingering villagers. The night must have been dark indeed which would have prevented them from recognizing the *Frauleinchen*, as they affectionately called her.

The cottage inhabited by Adele and her uncle, the only home which the girl had known for many a year, stood at the head of the little valley, along the sides of which the village was scattered. It was shut off from the road by a

tall hedge of white thorn and sweet-briar, and stood within a garden which was a very wilderness of sweets. The eccentricity of the owner expressed itself in everything, within his small domain. The garden was less a garden in the common acceptation of the term than a spot adapted, as far as possible, to the habits and comfort of the various creatures with which the old man had surrounded himself. On all sides were erections looking doubly quaint and mysterious in the moonlight, surrounded by shrubs and flowers for food or shade, adapted to the different wants of their denizens. Here was a structure like a Chinese pagoda on a small scale, where a family of squirrels of various ages and dispositions found every requisite for social and domestic enjoyment. There stood a fantastic, but very commodious aviary, divided into numerous compartments, the abode of as many feathered families, severally and intimately known to their owner. A little further on a brook, on its way to join the stream which went brawling down the valley, was utilized as the abode of a couple of beavers, the special favorites, if such a word be applicable where all were the objects of jealous care, of the Herr Doctor. These creatures had, after infinite coaxing, made the best of their situation, and had constructed a dam which was the pride of the doctor's heart. As to the aviary with its flowery surroundings, the diligent inhabitants seemed to recognize in their master a being possessing a mysterious affinity to themselves and would crawl in squadrons, much to Adele's trepidation, over her uncle's hands and face.

These were but a few of the varied habitations, not to speak of a hundred quaint devices, for the better acquaintance with the life and manners of creatures more minute, with which the doctor's garden abounded.

(To be continued.)

SUNDAY SCHOOL HINDRANCES.

BY F. K. COLLINS.

In order to appreciate these, we must enquire: What is a Sunday school's chief purpose? It is not, certainly, to give to weary mothers a quiet opportunity for a refreshing nap; nor to keep the children out of the streets, nor to teach them to restrain bodily activity and sit still; nor to engage in prayer or praise; nor to distribute books containing pious or moral stories, or illustrated religious papers; nor to teach singing; nor to plant the habit of Christian giving; nor to entertain children twice or thrice a year by exhibitions or by excursions. All these and, perhaps, other things, are desirable, and are more or less valuable advantages of a Sunday school. But none of these is its chief purpose.

The chief purpose of the Sunday school—its highest aim—is, indisputably, Christian instruction. But if the school's chief object is Christian instruction, plainly is the duty of rector, superintendent, and teachers, not only to ponder studiously, and with frequent consultation, as to the best subjects and methods of teaching, but also to cut down in amount, if not to exclude wholly, everything that materially hinders success in the work of such teaching, every unnecessary weight that increases their labor.

The first such hindrance is the undue length of a practice which to many persons is doubtless sacred, "the opening and closing exercises." That children should be trained in the use and

love of the chaste and refined services of the Book of Common Prayer is true. But in trying to accomplish this object there are, as in most things, a right way and a wrong way. The right way is to have at convenient intervals, in the church, a children's service, made as attractive as possible by music, chants, and hymns, accompanied upon the large organ, and by a carefully prepared, clear, and interesting address or sermon. The wrong way is to take valuable time in the Sunday school for "exercises" which are in some cases good and in some, it is to be feared, little better than a parody on the services of the Church; which furthermore too often produce irreverent habits in prayer, the form of the seats being inconvenient for kneeling, and the superintendent being ignorant, or regardless of the fact, old as the canons of Nicæa, that if people do not kneel in prayer they should stand. When the whole time of the school is one hour, if ten of its sixty minutes are allowed for the opening and ten for the closing, there can remain but the space of 40 minutes for the necessary preliminary work of the teachers, roll call, etc., and for the lessons; a limit quite brief enough, surely, coming as it does but once a week, for instruction which should—and in theory always does—relate to subjects confessedly the most momentous that can occupy the human mind.

There can remain but forty minutes, be it noted. In common practice there will remain less. For thereupon comes a series of nuisances, ancient but not time-honored, which trespass upon the teachers' time and patience. Take for example the collecting of offerings, with its concomitant fumbling in pockets, counting of coins, passing of money from one brother or sister to another, and entering of amounts in the class book. Be the confusion thus produced more or less, it suffices to take away attention from the lesson. No half-way remedies are demanded for this evil. The true prescription is that given in Hamlet, "Reform it altogether." Perhaps the best plan is a mite chest in each family, for any little sums saved by self-denial and given with cheerful spirit, the box to be brought into church at the children's service and its contents presented in the manner usual in the church offertory. If, however, it is thought that money must be given at the Sunday school, why not let each scholar on passing out at close of the session hand his offering to the treasurer stationed for that purpose at the door?

The teacher may have just reached an important point of their interrupted lessons when around comes the next consumer of time, to wit, the librarian, or some assistant, with books. Who does not know the scene that ensues? Questions and answers about the merits of different stories—chiefly as to the interest of the plot; the finding of the old books or excuses for their absence; the registering of names and numbers. Cut off this nuisance as summarily as the last. If a Sunday school library is desirable—and it is less so, perhaps, in a large city than in a village—let the librarian and assistants be understood to be always at the book case for the necessary time before school begins, and let all who wish books come at that time, and then, and then only, return volumes that are out and draw others desired. As its second advantage, this plan would check tardiness, in all using the library. If it is thought hard on the librarians, in that they are

required to come early, the answer is, they can finish their duties and go correspondingly earlier than other officers. Of course all noise at the library case must stop before the regular time of opening the session.

As to the illustrated Sunday school papers, if they are distributed by still another disturber of the classes, this mode of operation is the worst. If by the librarian with the books, the harm is less. It is very questionable how far the reading of such papers—when they actually are read—really helps the work of the school. But if worth their cost in time and money, the papers should not be given out during class time; but rather after the session. If offerings are taken as the scholars pass out, papers can be given simultaneously.

There can be no doubt that in proportion as the scholars grow in age they grow also, if other things are equal, in ability to give attention, to study understandingly, and to learn the deeper parts of Christian teaching. In this view the most advanced class, sometimes a Bible class, and sometimes mis-called a Bible class, is the most important in the school. If, therefore, the superintendent makes it his habit to take away members of this class to supply places of absent teachers, he is thereby stopping the most valuable work for the sake of that of lower grade. A class however, is in disorder for want of a teacher. What is the unfortunate superintendent to do in the emergency? Two suggestions may be in order as outlining a way out of the difficulty. Try to make teachers' absences fewer by making and executing a rule, and impressing it on teachers, that they must always provide a proper substitute when necessary; or when unable to do this, give notice to the superintendent so that he may find one. Any who rebel against such a rule may well be dropped and their classes be consolidated, at least temporarily, with others. When a class is without a teacher notwithstanding this rule, adopt for that day, if possible, the remedy just mentioned, consolidation, rather than take a scholar from an advanced class.

The last of the hindrances to be here mentioned is the subordination for several weeks twice a year, of everything else to the learning of Christmas and Easter carols. This is perhaps a matter especially within the province of the rector, who should decide after due and unprejudiced consideration whether the gain from the brief festival hour in which carols are publicly sung and the possible good effect on the minds of the children, outweigh the interruption, sometimes even the destruction of the lessons, and the general confusion produced. Perhaps in some cases the special music of Christmas and of Easter can be learned at times other than the regular school sessions. If so, by all means let the practice be continued. Of the teachers, those who can not sing may properly be excused from attendance. But if carols must be learned at the cost of lessons, better no carols from Advent to Advent. It is true that if the lessons in a school are of no value or are of very trifling value, music, one of the divinest gifts of God, may at times well be substituted. If, however, the instruction given is really worthy of the patience and self-denial of the faithful teachers, not even music, not even the honor due to any of the Church's highest festivals, should be allowed to displace it.

TURNING HIS BACK TO THE PEOPLE.

A HOMEY TALK ON A FAMILIAR SUBJECT.

Vicar.—Good morning, Mr. Brown, you want to ask me a question, I believe?

Mr. Brown.—Yes, Sir, I do; but I hope I am not taking up your time, and that what I say will not offend you.

Vicar.—In the first place, you cannot take up my time, for I have none of my own; it all belongs to you and any others who seek counsel or help. A priest is always on duty. In the second place, no one will ever offend me who speaks out honestly what is in his mind. Anything is better than subterranean growls or whisperings behind a man's back.

Mr. Brown.—Well, it is this. Mr. Low came to church last Sunday, when you officiated for the first time, and he says you turned your back upon the people, and that if you do this they will turn their backs upon you. Of course he only speaks for himself, and I don't think any one else would put it so rudely; but I don't quite know how to answer him.

Vicar.—I am, of course, sorry that he or any one else should come to the house of God to use, as it were, an opera-glass or a microscope, instead of worshipping and saying his prayers, but yet I would not assume or believe that he meant to be rude. Ignorance and prejudice often make us speak unadvisedly with our lips and in a way for which we are afterwards sorry. He means, I suppose, that at some parts of the service, for instance, at the Creed, I faced towards the East or altar.

Mr. Brown.—Yes, that is what he means.

Vicar.—And which way were the people facing at that time?

Mr. Brown.—Towards the East, of course; that is the way seats are always arranged, except in some few churches where they face all sorts of ways towards the pulpit, as if we never had to come to church unless there was a sermon, or as if the sermon were always the chief thing in church.

Vicar.—I am glad that you at any rate know that a church is primarily for worship, secondly for prayer, and thirdly for preaching. But if the people face Eastwards and the clergyman faces Eastwards, would common-sense and honesty lead one to say that he then turns his back upon the people, or that he faces the same way as his fellow-worshippers?

Mr. Brown.—Of course you face the same way as they do.

Vicar.—Did Mr. Low sit in the last seat in the church, nearest the west door?

Mr. Brown.—No, he sat well up the church.

Vicar.—Then I suppose he might be accused, on his own principle, of turning his back upon many of his fellow-worshippers?

Mr. Brown.—Of course he may. I don't suppose he would like that way of putting it, but what is sauce for the goose is sauce for the gander.

Vicar.—Precisely. And now what is the office of the parish priest when not engaged in addressing his people? Is it not to be their leader in worship and in prayer?

Mr. Brown.—Certainly.

Vicar.—And a leader is usually in front of those he leads, and looks the same way as they do?

Mr. Brown.—That is so.

Vicar.—Then when an officer volunteers to lead a forlorn hope in a siege, do the soldiers grumble and threaten to desert because he turns his back upon them?

Mr. Brown.—They would not be so silly.

Vicar.—When you were married you remember that you stood and knelt before the officiating priest, and that your best man and the bridesmaids were behind you; did they afterwards complain that you had contemptuously turned your back upon them, and that, therefore, they would not come to the wedding breakfast?

Mr. Brown.—That would have been an absurd idea.

Vicar.—And at that funeral the other day you saw the clergyman meet the corpse at the gate, and then, as the rubric directs, "going before it," say the opening senten-

ces of the service. Did the mourners take offence because he had turned his back upon them?

Mr. Brown.—They could have had no such idea. Of course, the leader is in front.

Vicar.—I think, then, you see the common-sense view of the matter, and how little Mr. Low's grumble accords with common-sense. But the question may be approached from another point of view. You know that in the Prayer Book there are rubrics or directions as to how the service shall be performed, and that these rubrics are laws, or by-laws rather, of the English Church, binding on all who as Churchmen accept and use the Prayer Book?

Mr. Brown.—Yes, I know that; but I don't remember any rubric about facing Eastwards?

Vicar.—Do you remember any rubric ordering the priest to face the people?

Mr. Brown.—Yes, is he not told to turn to the people when he reads the commandments?

Vicar.—Certainly he is. Now take this Prayer Book and see in how many places there is a rubric telling him to turn to the people.

Mr. Brown.—Let me see. Morning Prayer. Nothing there, except that for the reading of the Lessons he is to turn himself "as he may best be heard of all present." Evening Prayer; nothing at all. Athanasian Creed; nothing. Litany; nothing. Prayers and Thanksgivings; nothing. Collects, Epistles, and Gospels; nothing. Holy Communion. He is to turn to the people when he rehearses the Ten Commandments.

Vicar.—Excuse me for a moment. If he is specially ordered, after a service has begun, then for a special purpose to turn to the people, does not that assume that previously he has not been facing them?

Mr. Brown.—Of course it does. If he had been always facing them it would be absurd to have a fresh rule to tell him to do so at a given point.

Vicar.—Quite so. The ordinary rule is then that he shall not be staring into the people's faces, as I might express it if I followed Mr. Low's lead, but that at certain times only he shall turn to them. Now look on for other directions to turn to the people.

Mr. Brown.—Only one more in the Communion Service. He is to turn to the people to pronounce the Absolution. Therefore, plainly he had not been turning towards them before that. Baptism services; nothing. Catechism and Confirmation; nothing. Marriage. After the Psalm the priest is to turn his face towards those who have been married. Nothing else ordering him to turn to the people down to the end of the Prayer Book.

Vicar.—Then in the whole of the Prayer Book only twice is the priest directed to turn towards the people.

Mr. Brown.—Quite so, but I suppose when he is preaching or giving out hymns and notices he will turn towards them?

Vicar.—Of course he will; and even, though there is no direction for it, in reading those exhortations which are found in nearly every service, and are really short sermons. To put the case shortly, when he speaks to the people he will turn to the people; but when he is speaking on their behalf, and as their mouth-piece and leader, to God, there is no reason why he should turn to them or face in a different direction to the rest of his fellow-worshippers. But you said that you recollected no rubric about facing Eastwards. I might, of course, say that no rubric is needed when the custom not merely of the Church of England but of all the Catholic Church is well known. Still, let us see if any rubric suggests or directs that when leading his people the priest should face the same way as they do—which our friend calls turning his back upon them. Common sense suggests that if the people are facing in one direction, the priest should not face in the opposite direction if he is their leader. Rubrics ordering him to turn towards them for a special purpose imply, to any honest mind,

that he was not previously so turning. But now look at the rubrics in the Communion Service, about which mistakes or objections are most commonly made. Do you see how many rubrics there are directing the priest how or where to stand?

Mr. Brown.—Yes, I see there are six. First he is to be standing at the north side.

Vicar.—Yes, the north side, not the north end. This will make him face east, whereas if he were at the north end he would be facing south.

Mr. Brown.—Then he is to turn to the people. Then he is to stand as before, that is, before he turned to the people. Then, for the second time, he is to turn to the people. Then he is to turn to the Lord's Table (or turn his back to the people, according to the saying of our friend). And then for the Prayer of Consecration it is enjoined that he should be "standing before the Table."

Vicar.—Twice then, and only twice, is he directed to turn to the people by the rubric, for the rehearsing of the Commandments and giving the Absolution, and in each case he is ordered to turn back again, and he is left for the chief and essential part of the service "standing before the Table," where he must of necessity be "turning his back upon the people." The only possible positions for him in consecrating are to face south, with his right side to the people, north with his left side to the people, or east with his back to the people, or as the special rubric orders in more sensible language "before the people." Three positions are possible, the rubric, following universal custom, dictates the one which shall alone be taken.

Mr. Brown.—The matter is perfectly clear to any one who takes the trouble to think and read; but supposing he says he doesn't care for the rubrics?

Vicar.—Then he is simply in the position of a soldier who says: I don't care for the articles of war; of a Freemason who says: I don't care for the rules of our order; of a member of Parliament who says: I recognize no duty of obedience to the rules of the House. If a Churchman, he is a member of a society; no society can exist without laws; no one can claim to be a loyal member of a society who rejects its rules.

Mr. Brown.—Well, I hope I can bring him to look at the matter in the common-sense way, but suppose he carries out his threat and leaves the Church?

Vicar.—The Church has weathered many storms, and may survive even such a calamity as that. If, unfortunately, he prefers to retain the captious spirit, and to attend the House of God as a critic rather than a worshipper, he would no doubt be more in his element as a deacon of an independent congregation with a dependent minister. But please do not assume that he, or any one else, is not amenable to kindly argument or common-sense. We all need more charity, and to make more allowance for old prejudice and ignorance. I am glad you came to me; but I should have been more glad if he had come himself. Misunderstandings would be very rare if people more frequently put themselves in the way of having them removed, and did not assume that everything was wrong which they did not understand.—*The Church Times.*

BOOK NOTICES.

THE ADVENTURES OF A CHINAMAN IN CHINA. From the French of Jules Verne. By Virginia Champlin. With fifty illustrations. Boston: Lee & Shepard; New York: Charles T. Dillingham.

Droll, extravagant, ingenious, full of adventures, comical and exciting, this is sure to please the boys. It will prove also a harmless recreation to older readers.

SERMONS, by the Right Rev. W. C. Magee, D. D., Lord Bishop of Peterborough. The Contemporary Pulpit Library. New York: Thomas Whittaker. Pp. 188. Price \$1.00.

The first part of this volume is occupied with five sermons on the Creed, delivered in Peterborough during Lent, 1887; the second with seven addresses on the Church's Catechism, also made in his cathedral during the season of 1886. Others

of Dr. Magee's sermons are added, which were preached in St. Paul's cathedral; the Chapel Royal, Whitehall; and at Welford church, Northamptonshire. The tone of thought throughout is in the best characteristic of Peterborough's great Bishop; inornate, direct, and of no uncertain sound.

THE CIVIL SERVICE LAW. By William Harrison Clark. New York: L. K. Strouse & Co.

This is a timely exposition of the principles of Civil service as they have found place in the legislation of our own and other countries. With a brief history of this reform are also given opinions of leading statesmen upon its importance in securing intelligent and effective service in the administration of governmental affairs. The beneficial results of the law are clearly contrasted with the evils of the patronage and spoils system. The book is of interest to all who desire more definite knowledge of a subject so generally discussed.

ON BEHALF OF BELIEF. Sermons preached in St. Paul's cathedral, concerning the Resurrection, concerning the Church, concerning Human Nature. By the Rev. H. S. Holland, M. A., Canon and Precentor of St. Paul's. New York: Thomas Whittaker. 1889. Pp. 285. Price, \$1.75.

Under the first caption Canon Holland has placed four sermons: On Criticism and the Resurrection; The Critical Dilemma; The Gospel Witness; The Elemental Enigma; under the second, four: On Corporate Faith; The Pattern in the Mount; Our Citizenship; The Building of the Spirit; under the third, four: "Made under the Law"; The Divine Sanction to Natural Law; "The Word was made Flesh"; The Nature of the Flesh. Abundant thought, keenness of analysis, and a fervid picturesqueness of style strike a reader as the main characteristics of his treatment of the several subjects which he pursues with a throbbing interest to their end. It is one of the really great books of sermons of our age. The discourse on "Divine Sanction to Natural Law," has perhaps of the whole number, pre-eminent beauty and power.

ANOTHER new anthem for Easter appears from the press of Novello, Ewer & Co., London and New York, "As it began to dawn," composed by Charles Vincent, Mus. Doc., Oxon. The narrative portion, selected from St. Matthew and written for four-part voices, is smooth and tuneful. The message of the Angel of the Lord to Mary Magdalene and the other Mary is set for a soprano voice to a flowing and agreeable melody, with a solo for flute stop in the accompaniment. The full chorus (*allegro moderato*) of "Hallelujah" which succeeds, has a beautiful pause of eight measures in midst, for the introduction of a supplicatory strain (*alla capella, lento*), "By Thy glorious resurrection, Good Lord, deliver us." There is nothing difficult in this anthem, and it will be a favorite.

THE CENTURY Co. have issued a descriptive circular containing specimen pages of the great Dictionary now in preparation, which is sent to applicants for ten cents, the cost of manufacture. This promises to be a colossal work, encyclopædia and dictionary in one. It will be completed in two years, a section being issued each month, each section being durably bound. Price, \$2.50 each section, \$60; or bound in six volumes, \$90. The first section will be issued in May.

A UNIQUE and beautiful Easter souvenir, the first that comes to hand this season, is a dainty book in silk covers, "Hark, Hark, my Soul," by Frederick W. Faber, illustrated by half-tone engravings after original designs by W. St. John Harper. The work is artistic in every respect. [New York: Frederick A. Stokes & Brother. Price, 50 cents.]

MESSRS. ANSON D. F. RANDOLPH & Co. have published an attractive Lenten book entitled "The Cross, Ancient and Modern," by Wilson W. Blake. It is handsomely bound and illustrated; the paper and typography are of the best; the subject is historically well developed. Price, \$1.50.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

CONJUNCTIONS OF THE PRESS.

N. Y. Evening Post.

OUR EX-PRESIDENT.—The return to private life of a man who has been President is really as impressive an illustration of the genius of our institutions as can possibly be afforded.

The Church Times.

CATHOLIC TRUTH.—The Catholic Revival took as its primary principle and first starting point the vindication of the Church of England as an integral part of the Catholic Church and not a mere Protestant sect, as essentially Catholic in doctrine and constitution;

Boston Transcript.

EPISCOPAL PROVINCE.—It is perhaps, too hasty to name Bishop Potter of New York as the new archbishop. At the same time it is true that the action of the Federate Council means this much in the event, and is the initiation of arrangements which cannot be long postponed if the Episcopal Church in this country is to discharge its duties to its own members and meet the growing demands of an ecclesiastical organization.

importance of this action, and to throw dust. It is not intended, as Bishop Huntington suggests in his protest, to introduce "fuss and feathers" into the Episcopal Church, but to assist in the regulation of ecclesiastical affairs, and in the reaching of wiser action for this Church within certain definite geographical limits.

THE Rev. John W. Irvine, rector of St. Mary's, Colchester, recalls the fact that the tactics adopted towards the Bishop of Lincoln are identical with those of the earlier prosecutions initiated by this amiable body. Mr. Irvine tells us that when the Association indicted Mr. Enraght for the use of wafer-bread at Holy Communion, one of its witnesses attended a celebration of the Holy Communion in Bordesley church, and received the bread as a devout communicant.

WHAT THEY EAT.

- The tailor—Roast goose.
The builder—Plum pudding.
The druggist—"Pizen" things.
The base-ball man—Fowl.
The carpenter—Plane food.
The stock-raiser—Bred.
The actor—Supe.
The printer—Pi.
The singer—Oyster Patti.
The old maid—To mate, O.
The Quaker—Peas.
The prisoner—Cell-ery.
The acrobat—Turn-ups.
The smoker—Pipe plant.
The real-estate man—Coffee grounds.
The dry-goods clerk—Flannel cakes.
The tramp—Rag out of veal.
The debtor—Owe it meal.
The public speaker—Toa-t.
The funny man—Chestnuts.

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Of the peculiar medicinal merit of Hood's Sarsaparilla is fully confirmed by the testimony of thousands who have tried it. Peculiar in the combination, proportion, and preparation of its ingredients, peculiar in the extreme care with which it is put up...

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Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar

Advertisement for Scott's Emulsion of Pure Cod-Liver Oil and Hypophosphites. Includes illustration of a man carrying a large fish on his back.

Is acknowledged by Physicians to be the FINEST and BEST preparation of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN, and CHRONIC COUGHS.

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And save the large profit you pay your local dealer. We carry a most elegant and complete stock of Silks, Satins, Plushes & Henrietta Cloths, which we sell direct to consumers.

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GOLD MEDAL PARIS EXPOSITION 1878. Nos. 303-404-170-604. THE MOST PERFECT OF PENS.

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Six packages, each containing two colors of dye, making 12 beautiful colors, and 6 fine Easter Cards. Sent by mail post-paid on receipt of 20 cts. in stamps.

FREE 1000 WATCHES!

To agents who will introduce our Watches and Jewelry we will give a Watch Free. Send your address and 2-cent stamp and be convinced.

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No dizzards, heavy snows or cyclones. Average winter temperature 43° above zero. Seattle, largest city in Washington on Terry. Population 25,000.

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Prices on Dry Goods, Groceries, etc. Every thing you eat, wear or use. Send for FREE Illustrated Catalogue to H. R. EAGLE & CO., 68 Wabash Av., Chicago, Ill.

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The only sure Cure for Corns. Stops all pain. Ensures comfort to the feet. 15c. at Druggists. HISCOX & Co., N. Y.

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The best of all remedies for Inward Pains, Colic, Indigestion, Exhaustion and All Stomach and Bowel troubles. Also the most effective cure for Coughs, Colds, Bronchitis and affections of the breathing organs.

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When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study.

OPIMUM

Remedy never fails, and no other treatment ever cures. We have cured more than 10,000 cases. No other treatment ever cured one case. NO PAY TILL CURED.

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...neat. The wheat loaf of white
...ow contains a much larger percent-
...of nutriment than the Graham loaf of
...bolted flour mingled with the woody
...usk or bran.--Dr. George Hays.

THE PRESERVATION OF MILK BY FREEZING--At a recent meeting of the Agricultural Society of France, M. Guerin, of Grandvilles (Vosges), read a paper on a new method of preserving milk. He showed that, when it was frozen, milk could be transported with the greatest ease, and that, after being kept for days and weeks and then simply thawed out, it retained all the characteristics of fresh milk. The paper dealt first with the method of freezing, which could be carried out in the ordinary ice machines if done on a sufficiently large scale, and then described the experiments made to ascertain the precise temperature at which the best results might be expected. The appearance and taste of the milk after undergoing the process, when thawed, were so exactly those of new milk, that, in an assemblage of twenty persons, not one could perceive the slightest difference. In cooking, yield of cream, and every other respect, the frozen corresponded with quite new milk; and on the fourth day the cream was still excellent, which was not the case with that of the latter. Butter and cheese can be prepared from it quite as well as from new milk. The paper also gave chemical comparisons, described the vessels to be used, and entered into many other details.

LECTURERS and others whose occupation forces them to travel and sleep in strange beds, will do well to imitate Wendell Phillips, who, in the winter, always carried a big woollen bag, into which, on going to bed, he got feet first, and then tied the bag around his neck. He said this was the only way to avoid getting a fatal chill between the damp sheets of the average country hotel.

A NEW occupation has been devised for young women delicately reared, but who, by adverse fortune, have been thrown upon their own resources. It is to clean bric-a-brac in the great mansions of New York. They have brushes made expressly for their duties. The business requires a delicate touch, great care in handling the articles, and taste in arranging them.

SOAP.--A caution is timely against using soap in public places. An expert in soap says that he has found soap of really superior quality in only two hotels in New York. The charge is made that hotel proprietors commonly buy cheap castile and poor cotton seed oil soaps by the hundred bars and cut them into convenient cakes. These soaps cleanse well, and are generally free from coarse perfumes and poisonous coloring matters, but they are poorly made and are strongly alkaline, so that they eat into the pores and attack the glands and the oil they contain. But there are soaps worse yet. They are made from rancid vegetable oils and half-decomposed animal fats with impure alkalis, in the cheapest manner possible. Brilliant dyes and the rankest essential oils cover up poor workmanship and foul materials. Some of these soaps, if rubbed on the face, and the material allowed to remain for ten minutes or so, will make numerous red points which will last a day. Women with fine complexions and sensitive skins can ruin their appearance with such a soap; while the effect on babies may be to make painful eruptions and eventually running sores. In public wash rooms is seen soap that is so poorly made that a little use makes it become pulpy and sticky. In this condition, in addition to the harm already mentioned, it may convey disease germs. From a person suffering with some blood disease showing itself in skin disorders, it will remove and retain pieces of diseased matter, and the next person who uses the soap may be inoculated by them. The one safe way for the traveller to do is to take his own soap with him and to buy only the best.

INFLUENCE OF COLORS ON THE MIND.--We find in the *Scientific American* reports from Italy of experiments with colors on the nerves of the sick and insane. In the hospital for insane at Alessandria, a violent patient is brought suddenly into a blue room with blue glass windows, and left to the sedative effect of that color on his nerves. One maniac was relieved in an hour, another after passing a day in the room. The red room is used for melancholy. After three hours in the red room a patient began to be cheerful and asked for food. Many cases of lunacy may be curable if a diversion like this can be made before the malady becomes inveterate.



"THE SLOUGH OF DESPONDENCY."

Smith-- "I know 'tis a sin to,
But I'm bent on the notion,
I'll throw myself into
The deep, briny ocean."

Brown-- "Fie, fie, my good friend, don't give way to your ailments so easily, and settle down into such gloom and despondency. There's no excuse for such conduct, when it's a well-known fact that all your bad feelings, terrible headaches, poor appetite, sense of fatigue, and lassitude, low-spirits, and hypochondriacal condition are due to torpid liver and consequent indigestion, and debility, which will all give way and disappear, as the dew before the morning sun, if you but make use of that world-famed anti-bilious medicine known as Dr. Pierce's Golden Medical Discovery. It cured me when I was in a much worse condition than you are, and if you will only try it you will soon be singing--

"But my spirit shall wander
Through gay coral bowers,
And frisk with the mermaids
It shall, by the Powers!"

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no matter of how long standing, is permanently cured by DR. SAGE'S CATARRH REMEDY. 50 cents, by druggists.

"A New Man Made out of a Rheumatic Wreck."

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Mrs. Oliver Parrot is 70 years of age, has been in bed for months, and under the treatment of the most skillful physicians, but continued to grow worse and worse. She has quit the doctors, and by my advice has taken 3 bottles of your Athlophoros and is now on her feet again with a fair prospect to get well. Surely your Athlophoros is not a "quack," but a Godsend to relieve suffering humanity.

Yours respectfully,

REV. J. K. McCAIN.

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...vegetarian, Sylves-
...name is applied to
...anbolted flour, was cor-
...n saying that such bread
...most nutriment. The "grad-
...on" process saves this portion
...neat. The wheat loaf of white
...ow contains a much larger percent-
...of nutriment than the Graham loaf of
...bolted flour mingled with the woody
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President Harrison, fully appreciating the sweet
quality of tone, beauty of design, and durability of
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This is no new place for the old reliable Bradbury
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more. Duplicates of this piano can be seen at the
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world. 'I have a practice worth \$40,000 a year.'
'Women?' 'Yes, I've guessed it first time.
They pay \$10 every time they come into my office.
When one gets on my list I tell you she stops!' and
Dr. H. laughed long and loud. 'This is quackery
--fudge, g. n. o. e. l. quackery--to keep suff ring
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cures the peculiar weaknesses and diseases of
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motivation and a desire to relieve human suffering,
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A new sort with enormous coal-black flowers, which are
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