

The Living Church.

SATURDAY, APRIL 6, 1889.

NEWS AND NOTES.

SOME of our contemporaries continue to announce the consecration of the Rev. Dr. Knight as appointed for April 25th. A reference to our news columns this week will inform them that he was consecrated on March 26th.

BISHOP DOUET, of Jamaica, has arranged to visit the Panama mission immediately after his Diocesan Synod. An episcopal visit is much needed, as the Church there has not been overlooked by a bishop since Bishop Stirling's visit in 1884.

THE Church of England's Women's Missionary Association has sent four ladies to Jerusalem to establish a branch of Mrs. Meredith's work there for education and sick nursing among the women and children in the East. Two more ladies follow directly. There is work for many more as soon as they are ready to go.

WE are gratified to note the appointment of the Hon. L. Bradford Prince as Governor of New Mexico. Judge Prince has resided in the territory for some ten years, having been appointed Chief-Justice of New Mexico by President Hayes. His nomination as Governor gives great satisfaction.

THE consecration of the Rev. C. C. Grafton as Bishop of Fond du Lac will take place on St. Mark's day next, April 25th, at the cathedral in Fond du Lac. The Bishops of Chicago, Springfield, Indiana, New York, Milwaukee, and possibly Connecticut, will be present. The Bishop of Chicago will act as Presiding Bishop, if the Bishop of Connecticut is unable to attend. The Bishop of New York will preach the sermon.

It would appear that the members of the council of the Church Association do not have much faith in their new cause. The guarantee fund which is being raised to promote the prosecution of Bishop King comprises two donations of £100 each, and six of £50, but the total amount subscribed by the members of the council is £6. 3s. all told. Only three out of twenty-seven members subscribe.

THE erection of a third Anglican Church in Paris is decided on, with services of an ornate character. Among those interested in the project are mentioned the Deans of Durham and Rochester, the Earls of Kinnoul and Limerick, Sir E. H. Lechmere; also a "committee of some of the leading ladies in London" is announced by a contemporary. The first object will be to secure a site.

THE Rev. S. Kerr, who is in charge of the Church of England Mission to the workers on the Panama Canal, reports a decrease in offertories and subscriptions, owing partly to the commercial depression, many laborers being out of employment. There are upwards of 4,000 members of the Church on the Isthmus. Panama itself is without a church or catechist. The hired house in which services were held has had to be given up for want of funds.

THE diocese of Chicago has suffered another loss in the death of Dr. Morrison, for many years the president of

the Standing Committee, and the trusted counsellor of the Bishop. He spent the whole of his long ministry in Illinois as pastor of large parishes. His later years have been devoted to active missionary work, in which he has taught young men how to work. He will be sorely missed in diocesan councils and work, and by his brethren of the clergy. He has well earned the rest into which he has entered.

THE visit of Miss Amelia B. Edwards, LL. D., next winter, to this country, to speak on Biblical-Egyptian and Græco-Egyptian topics, will afford a rare opportunity to colleges and theological seminaries to hear this gifted authority upon these subjects. She founded the Egypt Exploration Fund, and her colleague, the Rev. Dr. Winslow of Boston, will doubtless be pleased to have our own institutions of learning favored with her lectures.

THE coincidence of the centennial of our General Convention with the national centennial is illustrated by the fact that the General Convention of 1789 sent an address to the President of the United States, "to express our joy on your election to the chief-magistracy of the United States," and to "congratulate you on the establishment of the new Constitution of government of the United States." The address and President Washington's reply thereto may be found in "A Half Century of the American Church," edited by Bishop Perry.

THE parish church of Mostrim (Edgeworthstown) in the diocese of Ardagh, was re-opened by the Bishop of Kilmore, Elphin, and Ardagh, after undergoing extensive repairs and alterations, on the 28th Feb. The church has a historic interest as the church of Maria Edgeworth, whose name gives its title to the town, and whose family settled in the district nearly 300 years ago. The Bishop preached, and in the course of his sermon, stated that he had during his episcopate of less than four years been present at the re-opening of no less than twenty-six churches in his diocese after extensive improvements.

UPWARDS of ten thousand copies of the "Order of Service for the Centennial Anniversary," set forth by the Bishop of Iowa, and compiled at his request by Dean Hale, of Davenport, from the offices of "the Proposed Book," have been already supplied from the Davenport publishers. This service has been approved by the Bishops of Minnesota, Kansas, Missouri, Colorado, Nebraska, Chicago, Quincy, Indiana, North Dakota, and others. The special feature of this service is its reproduction so far as is possible of the "suitable prayers" read by Bishop Provoost on this historic occasion. The National Committee on the observance of the inauguration have commended this office for general use throughout the country.

The *Guardian* recently contained a pen-portrait (from "a stranger") of Dr. King, as professor of pastoral theology, at Oxford. In speaking of pastoral visitation, the professor combined the deepest spiritual advice with plain, practical hints, such as:

In cases of infection, do not go tired or fasting; do not stand between the bed and the fire; do not hang over the

bed; when you have been as careful as you can, be fearless. And all his gentle tenderness came out in such counsels as:

It is well to learn some passages of Scripture, collects, Psalms, prayers, etc., by heart. Then you will not have to call for a light, and disturb the sick person.

This is the sort of practical advice he used to give on delivery in preaching:

Be natural. Any style will do, but no mannerism. Sydney Smith said of those who had a special mannerism for the pulpit: "Why should you add paralysis to piety?" Copy the principles of any man you admire; there is no need to copy his manner and voice. Above all, let there be earnestness. We have to deal with ignorance, therefore there is need of instruction; with indifference, therefore there is need of earnest persuasion.

IN the church of SS. Thomas and Clement, Winchester, a new reredos has been placed by Mr. Geo. W. Childs, as a memorial of Bishops Lancelot Andrewes and Ken. The stonework is from a design by Mr. Herbert Kitchin, and is of Early English character. In the panels are fixed paintings by ladies of Winchester. In the centre is Christ ascending and blessing; on each side are angels with the chalice and "golden crown;" and on the outer panels are, on the south, SS. Thomas, the apostle, and Clement, the third Bishop of Rome, martyred in the time of Trajan, each with emblems—the spear and the anchor; in the north are representations of Andrewes standing with his pastoral staff, and Ken kneeling, both vested in Reformation robes, and with mitres at their feet. The pastoral staff indicates that Andrewes died in office, whereas Ken, from scruples of conscience, died out of office, being a nonjuror. Close to this panel is another in the wall over the credence table, which bears, under a cross surmounted globe delineating England and America, the following words—"Stat Crux dum volvitur orbis," followed by this inscription:

In token of the unity of spirit and bond of peace between the churches of the Old and New World, this reredos is dedicated by George W. Childs, of Philadelphia, to the memory of two Bishops of the Church universal, both connected with this cathedral city—Bishops Lancelot Andrewes and Bishop Ken.—MDCCLXXXIX.

The lower panels have also paintings of angels with musical instruments typical of praise. These, like the upper tier, are by Winchester ladies.

A WORK is now proceeding in Peterborough cathedral of the greatest interest. It is the formation of a substantial crypt beneath the south transept of the cathedral, so as to keep open for inspection in perpetuity a valuable historical "find" in the shape of the foundation plan of the early Saxon church. The great walls are broken off, as it were, just above the ground, and there are plentiful evidences of fire around, by which the first church was destroyed. The eyes of a world of antiquaries have viewed these remains with interest, and even superlative value is locally placed upon their discovery owing to the fact that they supply a missing link in the history of the structural records of the Christian church at Peterborough, inasmuch as not a tittle of evidence of the size, substance, shape, or position of this early Church existing before the Thousand commenced was to be found in any

writings whatever. It has been ascertained that the church was cruciform, that the floor was plastered, that it had nave, transepts, choir, and a tower, that it was substantially in part built of stone, and occupied a position east and west, as the present building. The choir was discovered under the south transept of the cathedral together with the altar space and elevated east end, the east walls of the north and south transept, and in the nave of the cathedral approaching the lantern, the west and north walls of the north transept. It has been shown to have been a roomy church with plaster seats—a primitive church in every way. An apartment will now be built underground over and around the whole of the foundation, and this crypt will be entered by two gangways, through which visitors will be conducted on payment of a small charge.

THE CONSECRATION OF THE BISHOP OF MILWAUKEE.

THE service of Consecration of the Bishop-elect was more than a diocesan epoch. The Cathedral church was open to ticket holders shortly after ten, and the fortunate ones who held those small bits of cards, which money could not buy, were covetously gazed upon by the many, who, did opportunity present itself, would have filled the cathedral four times over. The Cathedral Hall, where the clergy and choristers gathered, presented a busy scene, and the Rev. S. T. Smythe, master of ceremonies, had need of all his energies in reducing the many degrees of ecclesiastical ranks into orderly line. Shortly before high noon, the procession was declared in readiness, the positions of precedence being given the Standing Committees of Milwaukee and Fond du Lac, preceded by Deans of Convocation, the Cathedral Chapter, visiting clergy, and then diocesan clergy in order of seniority, seminarians from Nashotah, and the cathedral choir. Then, preceded by crucifer, and attended by their chaplains, the line of Bishops, being the Assistant Bishop of Minnesota, and the Bishops of North Dakota, Springfield, Iowa, Quincy, and Chicago, with the Bishop-elect of Milwaukee, marched from the clergy house, and took their official position at the rear of the procession. The first strains of Macfairen's grand processional:

With gladsome feet we press
To Zion's holy mount,

rang out from the hall, and soon the vast procession emerged from the chancel door, passing down the west aisle and up the nave, to the choir. When the choristers filed into their stalls, having completed the full march around the church, the Bishops had not yet emerged, at the end of the procession, from the hall, and nave and aisle were filled by the moving, orderly procession, of white-robed priests. The altar decked in white and surmounted by a wreath of floral display, chastely and tastily arranged, with the lighted Eucharistic candles tapering heavenward, seemed a fit and holy centre of the service of great joy.

The introit, chanted antiphonally by the choir, was the 431 Psalm: *Judicium, Deus*, after which the Bishop of

Chicago, as presiding Bishop and celebrant, began the choral celebration of the Holy Communion, assisted by the Bishop of Quincy as Gospeller, and the Bishop of Iowa as Epistoler. The Bishop-elect, attended by the Rev. Drs. Wright and Riley as attending presbyters, knelt at a prayer desk in the choir. The Nicene Creed, as other choruses in the service, was sung to them setting, the whole being Jackson's superb service, in E flat. The sermon, by the Bishop of Springfield, was a powerful discourse from Acts ii: 42: "And they continued steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." The Bishop, after referring to the growth of the United States and its approaching centennial of the first Presidential inauguration, showed that the foundation of all government is continuity of succession in the highest executive office. He then considered the Church of to-day, showing how fully the notes in the text were sustained to-day, in opposition to Romanism and to sectarianism. Then, in addressing the Bishop-elect, he referred touchingly to their class-mate in the seminary, James de Koven, whose work made Wisconsin famous. He also called to mind the godly line of bishops, the missionary Kemper, the laborious Armitage, the quiet, saintly Welles, bidding the Bishop-elect follow the example of such a goodly company. "And as this consecration falls in Lent, remember that the Cross is ever o'er you. Do not fear the sign of the Cross. If men tell you the sign of the Cross is wrong, tell them the shadow cannot be wrong, when the substance is right. Tell them their logic is wrong. That if the sign is wrong, then also is the substance. Their quarrel is a quarrel with the Cross."

After a hymn, the Bishop-elect was presented to the presiding Bishop by the Assistant Bishop of Minnesota and the Bishop of North Dakota, speaking together. The testimonials were then demanded and read; those certifying to the election, by the Rev. C. L. Mallory, Secretary of the Council; the assents of the Standing Committees, by the Rev. Dr. Ashley, President of the Standing Committee; the assents of the bishops, by the Bishop of North Dakota; and the commission to the consecrators, by the Assistant Bishop of Minnesota. After the promise of conformity, the Litany was chanted by the Bishop of Iowa and the choir. After the examination and during the singing of a hymn, the Bishop-elect, standing before the altar, was vested in his episcopal habit by the attending presbyters. The *Veni Creator Spiritus* was sung by the Bishop of Chicago and the choir. At the imposition of hands, the six bishops present united, and together repeated the words of consecration. After the presentation of the Bible, and before the words: "Be to the flock of Christ a shepherd," the pastoral staff was presented to the Bishop of Milwaukee, and by him received. The staff belonged to Bishop Welles, and is the gift of the three children of the late Bishop. The inscription:

"This pledge of devotion from his clergy to Bishop Welles, is handed on by his children to the Rt. Rev. Cyrus F. Knight, fourth Bishop of Milwaukee, and to his successors in the See, March 26th, A. D., 1889."

has been carved on a silver plate and attached. The Bishop of Milwaukee, preceded by his staff bearer, and followed by the attending presbyters, was

conducted to the episcopal throne, after which a grand *Te Deum*, the composition of C. L. Williams, resounded through the church. The celebration of the Holy Communion was then continued, the offertory being for diocesan missions, and including a special offering of \$200 for that purpose as a memorial of Bishop Welles. *Benedictus Qui Venit* and *Agnus Dei* were sung. Only the clergy received the sacrament, the whole congregation remaining. After the Benediction and *Nunc Dimittis*, the Letters of Consecration were signed by the bishops, and, singing the 116th hymn, the long procession withdrew in the same order in which it entered. Thus ended the first consecration of a bishop in the State of Wisconsin, and the second occasion in the American Church, of the consecration of a bishop in his own cathedral. The precedent will be followed next month in Fond du Lac.

A lunch was served to the clergy and visiting laity by the ladies of the several churches, at St. Paul's chapel. In the evening, an informal reception was tendered the Bishop and family at the cathedral hall. Among several pleasant harmonies of the service, was the use by the whole body of the clergy, of the white stole. It was the particular request of the Bishop-elect, and was violated only in two cases.

The Bishop at once proceeded to work, attending a meeting in Racine of the Trustees of Racine College on Wednesday, the day following the consecration, and holding ordination next day at the cathedral.

CHICAGO.

The Rev. Theodore N. Morrison, D. D., president of the Standing Committee of the diocese, died at his residence, 571 West Congress street, on Sunday evening at 9 o'clock. On Saturday evening, he received the Sacrament at the hands of the Bishop. He had been suffering from Bright's disease for some months, although not confined to the house until quite recently. He was born in Pennsylvania in 1825, and moved with his parents to Illinois a few years later. He was educated for the ministry at Jubilee, and was ordained in 1848. His first parish was at Aurora, Ill., where he remained until 1853. He then went to Jacksonville, and was there until 1867. Bloomington was his next parish, where he was in charge for 11 years. The latter part of 1878 he took up his residence in Chicago, and for some years past has been going to Wheaton, Ill., every Sunday, where he had a prosperous mission. Dr. Morrison leaves a wife and five grown children. One of his sons is the Rev. T. N. Morrison, the rector of the church of the Epiphany. The burial took place from the church of the Epiphany on Tuesday afternoon. Bishop McLaren and a large number of the clergy were present. The remains were interred at Graceland.

SYCAMORE.—On March 27th, the corner-stone of Waterman Hall was laid by the rector, the Rev. B. F. Fleetwood, in the necessary absence of the Bishop. The day was propitious, and a large number of the citizens attended the ceremonies. The choir of St. Peter's church, under the Rev. C. E. Brandt, assisted in the services. Owing to the fact that the clergy are all busy with Lenten duties, and the average weather in March being unreliable, it was determined to have the ceremonies informal. When the buildings are completed, there will be a formal opening of them to the clergy and laity.

The favoring season has furthered the enterprise, and the work is much more advanced than was expected.

The stone was laid on the anniversary of the burial of Mrs. Waterman, by whose munificence the Church in the diocese receives a noble gift of buildings and endowments to sustain a school for girls. The old homestead is to be used as a rectory, while the buildings being erected will be devoted entirely to the uses of the school. The new buildings are planned by W. W. Clay, of Chicago, under direction of the Bishop and rector of the school. The main building is to be 85 feet in length, and 40 feet in depth, with an elevation of two stories and mansard. The cellar will be devoted to furnace room, store rooms, etc., the south end, being almost all above ground, will be used for a well-equipped gymnasium. The first floor will contain the office, parlors, music, art, and recitation rooms. On the second floor there will be ten double rooms for older girls, the south 25 feet being devoted to the chapel. In the mansard the trunk rooms, store rooms, etc., will be built. In the rear of, and connected with the main building, will be erected an addition of 35 by 65 feet, three stories in height. The first floor will be two feet above the grade, and will contain a dining room for 60, with light on both sides, and kitchen and laundry in the rear. On the first floor the dormitory for the younger girls will be placed. It will have a passage way through the centre, and alcoves on either side, each having a window opening north, or south. On the next floor will be the general study hall, well lighted and ventilated, and furnished with suitable stage at the east end. Every effort has been made to insure safety, health, and convenience. The main partitions are all to be built of brick, and the furnace room made fire-proof and shut off from the rest of the basement. Fire escapes will be provided, and every attempt made to guard against danger. The entire building is to be finished in ash, or Georgia pine, while all the floors will be hard maple. All the alcoves and bed rooms will be furnished with wardrobes and dressing-cases of the same material as the finishing of the rest of the building. The building throughout will be heated by steam, lighted by gas, and provided with ample water accommodation from the city works. The location being healthy, and near Chicago; the buildings new and first class; the instruction and religious training in the hands of experienced people; and the endowments enabling those in charge to put the price at \$250 for board and tuition for the school year, there is every reason to hope that the munificent gift of Mr. and Mrs. Waterman will cause many generations to rise up and call them blessed.

NEW YORK.

CITY.—According to the 16th annual report of the Church Mission to Deaf Mutes, the sum of \$17,000 has been expended for the farm and repairs and furniture at the Gallaudet Home, near Poughkeepsie. The mission is in excellent condition, having received many generous gifts, while the mortgage has been reduced from \$15,000 to \$8,000.

At a meeting of the pew holders of All Souls' church, the Rev. R. Heber Newton, rector, he stated that a gentleman whose name he could not give, had offered to furnish money with which to buy land, and erect in part, at least, a new church on a more advan-

tageous site. Nothing was determined upon, although there was talk of purchasing adjoining property and building a larger church on the present site; of letting the church remain for a chapel and building farther up town; or of quitting the present site altogether and building elsewhere, though not outside of the parish limits as determined by the Archdeacon. The present edifice was built 27 years ago, while Mr. Newton has been rector of the parish 20 years. He has been preaching of late a series of liberal sermons and the congregations have been so large that late comers could not find accommodations.

A new memorial chapel has been added to Bellevue Hospital, which will probably be ready for services on Easter. It is immediately joined to the main building on the west, and being of like material, that is, blue stone with brown stone trimmings, not only seems a part of it, but really adds to it. The lower story which is entered in front by a high stoop, will serve for a library and reading room. The second story with chancel on the west end, is designed for the chapel, and like the room below is about 18 x 40. Each will be entered immediately from the wards on the west side. With the exception of the chancel windows, the Messrs. Lamb have placed all the glass. They have also placed a font of grey porphyry, having for the text around the bowl: "One Lord, one Faith, one Baptism," and for the inscription carved on the base:

In memory of Marie B. Gallaher, Born Nov. 5th, 1838, Died Sept. 22nd, 1888.

A brass tablet with oak background is also under way, having for its inscription:

"Jesus took him by the hand and lifted him up," To the glory of God and to help the sick and suffering, this building is erected by Adeline T. Townsend, and given to the New York Protestant City Mission Society. Anno Domini, 1889.

The architect of this much-needed and most appropriate building was Mr. F. C. Withers. When the ground in front is laid out with grass and flower-beds, as proposed, the whole will give to the hospital in front a much more cheerful and inviting aspect.

The mission committee of the Church Club, of which Robert Graham is chairman, and R. Fulton Cutting, and other well-known gentlemen, members, presented at their last meeting a report in regard to the church of the Holy Martyrs, of which the Rev. Mr. Millett has so long been rector. The report states that the church is located in the centre of the seventh and tenth wards, having a population of 97,000, that Mr. Millett is now left at 80 years of age to grapple with the situation, his congregation having largely moved up town. Since he is anxious and willing to receive lay help, the committee proposed that the Sunday school at 4 P. M., and the shortened service at 5, be conducted by St. Andrew's Brotherhood; that a member of the committee be responsible for a short, bright service to be held on Wednesday nights; that as soon as possible after the Lenten season a similar service be held on Friday nights; that the gratuitous services of a lady or ladies be obtained for personal visitation; that a lamp or transparency be obtained to make the church, which stands in the background, more conspicuous; and that as the stipend of the rector received from Trinity Corporation was insufficient to pay for the increased expenses of heating and lighting, the committee request the sanction of the club to solicit \$500, with which to meet the expenditure the first year. This was unanimously voted.

On Wednesday afternoon, March 27, the New York Oratorio Society, of

which the Bishop is a director, sang in the Metropolitan Opera House, and for the first time in America, the *Missa Solemnis* by Edward Gr ell. The text was in Latin and beginning with the *Kyrie eleison*, included the *Gloria in Excelsis*, the Apostles' Creed, the *Benedictus*, etc. The music was purely vocal and of the old style, Palestrina sort, the solo voices alternating with the chorus. The composition is noble and impressive and was beautifully sung, Mr. Damsch directing. For precision, unity, the most delicate shading, and wonderful expression, nothing could be finer. The *Benedictus* was sung by eight solo voices, and was a delight to hear. If this work is repeated, which is possible, it should be heard by all choir masters for its simple, pure, dignified and thoroughly religious music as contrasted with the noisy, showy, secular sort. They will find it a surprise, not to say, a revelation.

The land fronting on Hudson Street, owned by Trinity Corporation, on which it is to erect a new church, comprises about three acres. The only dwelling on the premises is the single house occupied by the agent. About an acre on the east side is occupied by graves, the grave-stones being set in rows extending across the property from north to south. It was intended to begin the work this spring, though it may be some time before the graves are removed. This property is located in what used to be called "Greenwich Village," and is on the west side, not far above Canal Street.

The church of the Redeemer has at last bought the property so long occupied, giving \$67,500. It is to pay \$2,500 cash and execute a four per cent. mortgage upon the balance. It is to have the property up to the boundary line.

The new church to be erected by Trinity Corporation at 92nd Street, is to cost \$325,000.

The Bishop visited Trinity and St. Paul's churches, at Sing Sing, on Sunday, March 24th, confirming in one 32, and in the other 23 persons.

There will be an interesting service in Calvary church on Sunday, April 7, at 4 P. M., when the Rev. Yaroo M. Neesan will bid farewell to the American Church, prior to his leaving for Persia. Addresses will be delivered by the Rev. Drs. Hoffman and Satterlee, and the Rev. Messrs. Neesan and Barrows. On the following Thursday, Mr. Neesan and his family will sail for Hamburg on the Suevia and will thence proceed overland to Oroomiah, Persia. He will join in the mission priests sent to the Assyrian Church by the Archbishop of Canterbury, and will unite in the efforts being made to preserve the Assyrian Church from the assaults of Romanism, sectarianism, and Mohammedanism, to train up a body of educated clergy, instruct the youth generally in both religious and secular knowledge, and print the venerable liturgies and service books. The Rev. Mr. Neesan is a native Persian, but has been naturalized as an American citizen, and is a priest of the American Church, in which capacity he joins the Archbishop's mission. He has been in this country six years, and has been thoroughly educated at the General Theological Seminary.

NEW JERSEY.

RIVERTON.—Christ church, the Rev. G. Heathcote Hills, M. A., rector, was the scene of a beautiful and impressive service a short time ago. Since Dec. 1st, the Rev. Mr. Hills has been engaged in training a number of men and

boys to act as choristers, and has been greatly assisted by his accomplished wife, who has given herself most heartily to the work. Sunday, March 10th, witnessed the result of a winter of hard and patient toil, when the rector admitted 26 men and boys according to the form prepared by the Rev. Dr. Hills, and authorized by the Bishop of New Jersey. The newly-admitted choristers, vested in cassocks and cottas, entered the choir, singing Hymn 67 as a processional. The *Venite* and *Benedicite* were sung to Anglican chants, and the *Benedictus* was chanted in unison to a Gregorian tone. The *Kyries* were from Beethoven, and the *Gloria Tibi* by Gounod. After Hymn 256, the rector preached a sermon on the "Office and Duties of Choristers" from the text, "What are those which are arrayed in white robes?" Rev. vii: 13. After showing from Holy Writ that it was the practice of the ancient Church to appoint singers, clad in white robes, who should lead the praises of the great congregation in praising the beauty of holiness, the preacher went on to show that the surpliced choir is distinctly Anglican. The distinctive choir of the Roman Church is a chorus of mixed voices in the rear of the church, and the distinctive choir of the Calvinists and Lutherans, as well as of other religious bodies, is a quartette or chorus of men and women, seated either at the front or rear of the church. The surpliced choir is placed as in the days of Ezekiel, "without the inner gates, and within the inner courts." The rector then made a personal address to the choristers, in which he exhorted them to remember the sanctity of their office, and that they wear the white robes of those who stand before God and before the Lamb. The recessional was Hymn 63, which closed one of the most beautiful services ever held in this most beautiful of all New Jersey's rural churches.

MICHIGAN.

MARSHALL.—Through the generosity of one of its parishioners, Mrs. J. H. Marshall, Trinity church will be enriched and beautified at Easter by the addition of two memorials. The one is an elaborately chased and repoussé alms basin of sterling silver and gold, having the "I. H. S." in the centre. Around the other rim are the words: "Of Thine own have we given Thee, O Lord." The memorial inscription on each is:

To the glory of God and in loving memory of John H. Montgomery, M. D.

These memorials, by the Messrs J. & R. Lamb, of New York, are exceeding in taste and artistic, and equally worthy of the church and of the man they commemorate.

MASSACHUSETTS.

The Clerical Association of Boston and vicinity appointed a committee to arrange some suitable farewell and god-speed for the Rev. Chas. C. Grafton, before he leaves Boston for his consecration as the Bishop of Fond du Lac. This committee consists of the Rev. Drs. G. W. Shinn, A. St. J. Chambré, W. J. Harris, and the Rev. Messrs. W. B. Frisby, and Chas. J. Ketchum. They have secured the use of the church of the Advent, Boston, for a celebration of the Holy Eucharist, on Thursday, April 11th, at 9:30 A. M.; the Rev. Fr. Grafton is to be celebrant. All the clergy are to be invited, and as many of the laity as care to attend. The committee will present to the Bishop-elect an address, setting forth the good wishes of his brethren for his success

in his new field of labor. Some of the clergy of Massachusetts expect to accompany him after Easter for the consecration service at Fond du Lac, on St. Mark's Day, April 25th. The diocese of Massachusetts has during the past 18 months, furnished two of her representative clergy to fill the high and sacred office of bishop in the Church of God.

NEWTON.—The festival of the Ascension has not been as well kept among some of the clergy in the past, as it should be. Of late, however, there has been great improvement. For a while the parishes in this city have had the Eucharistic Office on Ascension morning; and then have held a special gathering of the Sunday school children and teachers in the afternoon. One year this service for the young was held at St. Mary's. Last year it was at Grace church. A committee appointed by the Episcopalian Club, of Boston, and some of the clergy, have now taken the matter under consideration, and recommend that all over the diocese, similar gatherings be held on Ascension afternoon. They are to issue a circular suggesting some convenient groupings of parishes for this purpose, and the outline of a service.

HYDE PARK.—The Bishop made his official visitation to the parish of Christ church, and administered Confirmation to a class of 11 persons. The Rev. Messrs. W. F. Cheney, of Oakdale, and F. W. Merrill of St. Luke's, Chelsea, were present, and took part with the rector, the Rev. H. L. C. Bradton, in the service. The music was rendered by the vested choir, which has been newly inducted into the church, ably assisted by four gentlemen from the choir of St. Luke's, Chelsea. Prof. H. K. White, Jr., the precentor, deserves all the credit due for bringing the choir up to its present standard of perfection. The church was crowded with devout and attentive worshippers.

CAMBRIDGE.—The Rev. George Zabriskie Gray, D. D., Dean of the Cambridge Divinity School, who has, for the past few months, been at the Bermudas, in search of health, expects to return home early in April. The Rev. Prof. Lawrence has been acting Dean during Dr. Gray's absence. The Dean is to deliver a course of lectures before the University of Michigan, in May.

NEW BEDFORD.—The third Sunday in Lent was a red-letter day in Grace parish. The Bishop visited the three parishes and confirmed in all 47 persons. Those who remember the long struggle of Grace church to sustain services in years past were rejoiced to attend on three services in one day in three self-sustaining parishes. Each parish has a boy choir and a flourishing Sunday school. On Sunday the church buildings were crowded with devout congregations. The evening service was at Grace church when probably 1,000 people were present. It was a grand sight as the choir passed the whole length of the church, the clergy and the Bishop following, singing the processional hymn, "We march, we march to victory." The Bishop seems wholly restored to health and preached with his old-time vigor. Hardly a sound disturbed the entire service, and friend grasped the hand of friend at the close in thankfulness to Almighty God that He had so signally blest the work of the Church people in this place. The Bishop was assisted in the service by the Rev. Messrs. Johnson and Barnes, rectors of Olivet Mission and St. James' parish, and the Rev. S. B. Duffield, who is in charge of Grace church.

CONNECTICUT.

STAMFORD.—The new organ for St. Andrew's church was opened by an appropriate service of benediction on the evening of the Feast of the Annunciation, March 25th. The instrument is one of the finest and most complete of its class, having two manuals and a full pedal board of 30 notes. It has 30 registers, six combination knobs, and six combination pedals. The case is of antique ash 26 ft. deep, 18 ft. high, and 15 ft. wide, standing in a transept with the keyboard in choir; all the stops are of high grade of metal, and run through the organ. The pedal board is after a new form of the concave pattern, giving the organist full control of the complete board. The bellows has a triple feeder, and is blown by a rotary motor. The organ was built by the Theodore C. Knauff Co. of Philadelphia, the present form of the firm of H. Knauff & Son, the oldest firm of organ builders in the country.

The order of service for the benediction included Gounod's "Praise ye the Father," Sir George Elvey's "O give thanks unto the Lord," and Tour's *Magnificat* in F. The musical portions were admirably rendered by the efficient surpliced choir of St. Andrew's church. The preacher on the occasion was the Rev. S. G. Lines, rector of the church of the Beloved Disciple, New York City. There were also present besides the rector, the Rev. F. Windsor Brathwaite, the Rev. Geo. S. Mallory, D. D., the Rev. Messrs. C. W. Knauff, M. M. Fothergill, Edward Riggs, C. W. Freeland, and S. S. Mitchell. The church was crowded with a devout and attentive congregation.

The Bishop has issued a pastoral letter calling upon his clergy to observe the 30th of April next, the centenary of the inauguration of the first President of the United States by services of praise and thanksgiving to Almighty God. The Bishop has also issued a form of service for the occasion.

VERMONT.

ST ALBANS.—At St. Luke's church, the Rev. A. B. Flanders, rector, handsome choir stalls were placed in the chancel, and used for the first time the third Sunday in Lent. The design (perpendicular Gothic) was given by Mr. E. A. P. Newcomb, an architect of Boston, Mass., the work was executed by Theo. Rushford, of St. Albans. Jardine & Son, of New York, are building a \$2,500 organ for this parish, which it is hoped will be in place soon after Easter.

BENNINGTON.—The Rt. Rev. Wm. C. Doane, S. T. D., Bishop of Albany, acting for the Bishop of Vermont, administered the rite of Confirmation to 17 persons on the evening of March 26th, at St. Peter's church, the Rev. Wm. Bogert Walker, rector.

MONTPELIER.—In Christ church, the Rev. Howard F. Hill, rector, 12 persons were confirmed by the Rt. Rev. W. W. Niles, D. D., Bishop of New Hampshire.

LOUISIANA.

NEW ORLEANS.—The funeral of the late rector of St. Ann's church took place on Saturday, March 24th, at 4 P. M. The Rev. John F. Girault was one of the oldest clergymen in this diocese and was well-known and loved by the whole community. He served in both the late wars, the Mexican and the Civil, with great credit and honor, so much so that he rapidly rose to a high position in his military career. After the civil war he sought the priesthood, being ordained to that order

on Dec. 1, 1867, by Bishop Wilmer. Since 1869, Mr. Girault has been rector of St. Ann's church, he has been president of the Standing Committee for thirteen years, and for many years has represented this diocese at the triennial General Conventions of the Church. The city clergy were all present at his funeral, also some of the country clergy. Bishop Galleher delivered a short but beautiful address, paying a touching tribute to the dead priest's virtues. The coffin was borne to the grave by the vestrymen of St. Ann's, and followed by a large portion of the congregation and sorrowing friends.

On Wednesday, March 27th, at the vesper service in St. Paul's church, there was held a special service for the setting apart to a missionary life in Japan of Miss Georgina Suthon. There were present in the chancel, the Bishop, the rector, and the Rev. Dr. Snively. Both the Bishop and the Rev. Mr. Waters gave short addresses on the character of the work undertaken by Miss Suthon. She left Thursday, the 28th, for San Francisco, where she is to be joined by Miss Heath from Covington, Ky., and whence they will take the first steamer for Yokohama, Japan.

BATON ROUGE.—The Rev. F. S. De Mattos has resigned St. James' parish and accepted a call to St. Mark's church, Aberdeen, South Dakota, to take effect May 1st. During his two-and-a-half years' rectorship, this church has flourished more than ever in its history; 106 have been prepared for Confirmation, the only diocesan seminary in the diocese, St. Mary's, started and placed on a good basis, and several charitable institutions inaugurated.

OHIO.

In East Toledo four more have been baptized, making 25 as the result of the late Mission there. The lot for a new church has been bought. It is central and well situated, and large enough for a rectory also. The \$7,000 needed will be forthcoming in time to have the building ready for use next fall.

Grace church, Toledo, lends its rector to mission work for one Sunday per quarter, and on March 24th, the day was devoted to Bowling Green. The attendance there was encouraging. One person came eight miles, another four, and another two-and-a-half. New people have come in, and others are coming. The town is progressing, and in time will probably have a representation of the Church in a good parish.

The Standing Committee has issued to the rectors, wardens, and vestries of the diocese, a formal notification that at the diocesan convention to be held in Trinity church, Toledo, on May 15th, 16th, and 17th, "the whole subject of the election and providing for the support of an assistant and successor to Bishop Bedell, now completely prostrated in a foreign land, will come before the convention, to be disposed of as the convention in its wisdom and under the guidance of the Holy Spirit shall determine. Delegates to said convention should therefore be chosen with a view to this important work."

The following is taken from private correspondence, under date of Nice, Feb. 15th. "The Bishop sleeps most of the time, but has times of great restlessness, much severe pain in the head, hip, wrist, back, etc., with distressed countenance. His left hand, so often seen raised in preaching Christ Jesus our Lord, lies helpless at his

side; his voice is thick, and slow in utterance, and his left eye much closed. He can swallow only liquids. He is entirely helpless now as to movement, cannot move himself in the least. Dr. Noakes believes that the Bishop will never again have free use of his leg nor of his arm, and that he will be unable to use a crutch."

ASHTABULA.—Bishop Knickerbacker of Indiana visited St. Peter's at Even-song, March 27th. After preaching, he administered the holy rite of Confirmation to a class of 22 candidates, presented by the rector, the Rev. Geo. A. Holbrook. The office was most solemn, as the candidates, two by two, knelt for the grace of this apostolic rite, before the Bishop, seated at the entrance of the sanctuary. His words of counsel to the class were most comprehensive as to the life of the confirmed, and deeply affecting. A more reverent and beautiful service has seldom been seen at St. Peter's.

On the Sunday previous, a Litany desk of oak was placed at the head of the middle alley of the church, and used for the first time. This was procured by the offerings at Holy Day and early Celebrations, and of the rector's class. A handsome, oak, hymn tablet was in place, also, given by the Sunday school, and an oak prayer desk, presented by two communicants, for chapel use.

LONG ISLAND.

BROOKLYN.—The two lots of land at Desbrosses street, near Humboldt, E. D., on which to erect a chapel, were purchased by the Rev. Dr. Darlington together with a committee of laymen from Christ church, and also personal friends. The chapel, to seat 250 persons, will be erected immediately. For more than a year a company of the King's Daughters, headed by Miss Kearny, have conducted Sunday services in the neighborhood. The Woman's Auxiliary of the diocese subscribed \$1,000 at their last monthly meeting, with which to aid the work. The new edifice will be called the church of the Holy Comforter, and will be a memorial of the Rev. Dr. Noah Hunt Schenck and wife.

ROCKVILLE CENTRE.—The church of the Ascension, a frame building of which Mr. M. N. Cutting, of New York, is architect, will be completed about Easter. It is some 34x60, and has a seating capacity of from 200 to 250. It will cost about \$4,000 aside from the stained glass windows. The entire glass in geometric and mosaic treatment, has been furnished by the Messrs. J. & R. Lamb. They have also furnished two memorial windows, the one with cross, crown, and lilies, and ruby background, and inscribed as follows:

In memory of Fanny Ethel Roberts. Died July 7, 1881. Aged 1 year, 7 months. The other has for its design a shield with crusader's cross with passion flowers, and has for its inscription, "Allen," by the family of which name the window was given.

NEBRASKA.

Elsewhere in our columns will be found mention of the ordination of Mr. C. T. Brady to the diaconate, in Trinity cathedral, Omaha. Mr. Brady who is a graduate of the United States Naval Academy, resigned his commission soon after his graduation and entered upon a successful business career; his studies during the past two years have been under Dean Gardner's supervision, and since his ordination he has been retained in the cathedral as assistant to the Dean.

Mr. J. J. H. Reedy who was recently ordained to the diaconate in Council Bluffs, Iowa, also pursued his studies in Trinity cathedral, and was transferred to Iowa prior to his examinations. The cathedral parish also has four other candidates for Holy Orders, now pursuing their studies in divinity schools. This is certainly a remarkable record.

Dean Gardner holds a daily noon-day service for busy men in one of the bank buildings in the heart of the city. The average attendance has been remarkable.

CENTRAL NEW YORK.

AUBURN.—On February 27th, Bishop Huntington made his annual visitation to St. John's church and confirmed a class of 33, a large number of whom were men and heads of families.

During Advent the rector, the Rev. F. A. D. Launt, preached a sermon on Confirmation, which was reported in the daily papers and afterward printed in tract form. It had a wide circulation throughout the city and there have been frequent calls for copies of it from other places.

The parish is in a good financial condition, notwithstanding the local labor troubles and the general depression in business. During the five years of the present rectorship, the list of communicants has been doubled.

Beginning with March 30, a ten days Mission will be held under the direction of the Rev. H. M. Torbert, of the Mission church of St. John Evangelist, Boston. A thorough preparation is being made.

QUINCY.

On the third Sunday in Lent, the Bishop preached twice in St. Jude's church, Tiskilwa, still destitute of a rector, administered the Holy Communion, and confirmed three adults. Two parishes, St. James', Bradford, Stark county, and St. James', Griggsville, Pike county, have been organized the past week. The Bishop has given his canonical consent to their union with the Convention. The following pastoral letter has been issued:

PEORIA, March 29, 1889.

DEAR BRETHREN.—I ask that all the churches in the diocese be opened for divine service, at a convenient hour, on the 30th of April next, the centennial anniversary of the inauguration of George Washington, the first President of the United States. There should be a full attendance of Church people, citizens, as we are, of a country which has bestowed on us blessings, with which the Lord has crowned it brilliantly. Our thankful remembrance of the beginning of our national existence, our grateful acknowledgments of marvelous growth and exelling prosperities; our earnest prayers to Him in whose hands are "the shields of the earth," "Who rideth upon the heavens for our help," are our bounden duty, and must be, upon such an anniversary, our happy service.

An order of service will be supplied to the various parishes. An address, commemorative of the first inauguration, the happy beginning of the republic, may, with great fitness, follow our praise and prayers.

Affectionately your Bishop,
ALEX. BURGESS.

During the session of the Lambeth Conference, the Archbishop of Canterbury addressed a letter to the Metropolitan of Kieff and Galicia, on the occasion of celebrating the nine hundredth anniversary of the conversion of Russia to Christianity. We make the following extract:

Our beloved brethren will rejoice in the announcement that we have communicated to you the felicitations and congratulations and the assurance of prayer on behalf of your rejoicing multitude, in which we know that all will be of one heart and one soul. The Russian and the Anglican Church have common foes. Alike we have to guard our independence against that Papal aggressiveness which claims to subordinate all the Churches of Christ to the see of Rome. Alike we have to protect our flocks from teachers of new and strange doctrines, adverse to that holy

faith which was handed down to us by the holy Apostles and ancient Fathers of the Catholic Church. But the weapons of our warfare are not carnal, and by mutual sympathy that we may be one, *en tous desmois ton Euvangelion*, we shall encourage each other and promote the salvation of all men.

Praying, therefore, earnestly in the Spirit for the unity of all men in the Faith of the Gospel, laid down and expounded by the Ecumenical Councils of the undivided Church of Christ, and in the living knowledge of the Son of God.

We ever remain,
Your Grace's most faithful and devoted servant and brother in the Lord,
(Signed) EDWARD CANTUAR.

To this letter reply was made by His Excellency, M. Pobedonsstzeff, from whom we quote:

At the request of the Metropolitan, who is much fatigued by the exertions of to-day, I deem it my duty to bear witness, in the name of his Eminence, and of all who are here assembled, to the consolation which it afforded us to hear the contents of this letter, coming to us from a Church which heartily perceives in this, our present festival, the reality of our faith and of our religious and patriotic feelings. Truly blessed are those who in the Holy Trinity believe in Christ, the God Incarnate and Saviour of all men; to them the faith in Christ reveals the sources and channels of Christian love. It is not for the first time that we have heard a Christian greeting from the midst of the English Church. It is with feelings of satisfaction that we recall to mind the fact that it was from England that conscientious study and appreciation of the ancient Eastern and of our Orthodox Russian Church was for the first time re-echoed back to us in the learned investigations of her ecclesiastical historians and theologians; it is from there—and perhaps from there only—that expressions of sympathy have reached us, and aspirations towards Christian communion with us.

LETTERS TO THE EDITOR.

A BEAUTIFUL EPITAPH.

To the Editor of The Living Church:

Enclosed is a copy of an epitaph on a mural tablet in the Howard Mausoleum, church of the Holy Trinity, at Wetheral, near Carlisle, England. In this beautiful little church is a monument, probably one of the finest in England, also in memory of a member of the Howard family. This exquisite piece of sculpture, has been quite unknown, until lately, owing to the reluctance of the family to its being photographed. Within the past ten years the church has been entirely restored, the east window filled with fine glass representing the Ascension of our Lord, the gift of two American gentlemen, in memory of their father who was brought up in the parish. The tone of the epitaph shows what the teaching in that parish was, and I am happy to say, still is. I trust that the beauty of the lines will secure it a place in your columns.

R. L. LAWSON.

EPITAPH IN WETHERAL CHURCH.

Absolve, we beseech Thee, O Lord, the soul of Thy servant Philip Howard, that he may live in Thee, and if, through human frailty, during his intercourse with the world, he hath committed aught against Thy law, grant in Thy infinite mercy that it may be forgiven.

By his family relations and many friends he was revered as a spotless model of virtue, Christian piety, honor, and integrity. Born Sept. 19, 1730, died Jan. 8, 1810.

THE ORIGIN OF A HYMN.

To the Editor of The Living Church:

An article in your paper of March 16th, copied from *The London Spectator*, "Why hymns are so seldom good," caused me to consider the question as to the origin and the cause that produced one grand hymn. When Louis XIV of France came to the throne, he found

the nobility of the land in open opposition to the throne, and at war among themselves. He at once set to work to subdue the warring factions and very soon his strong arm brought them to his feet, and by the year 1685 France became the leading power of Europe, and Louis the greatest king in the world. At this time Louis, through the influence of his mistress, Madam de Montespan, and the Jesuits, revoked the Edict of Nantes, under the protection of which the Huguenots had for long found freedom of worship. By this unwise act, France lost half a million of her best people, and among those who fled to England was a family named Perionnette. A member of this family became a noted clergyman of the English Church, and wrote that grand hymn:

"All hail the power of Jesus' name
Let angels prostrate fall," etc.
a hymn that President Edwards, of Yale College, declared to be the grandest in our language.

The author doubtless keenly remembered the great king and also the cause that had driven him and his people into exile. He perhaps had read also of that remarkable scene that occurred at the funeral of the Dauphin, the young son and heir of Louis XIV., in Notre Dame, when in the presence of the vast multitude of people Massillon exclaimed: "God only is great, God only is great," when all fell upon their knees, sobbing and weeping. The Rev. Mr. Perrionnette was thus inspired to bring a greater personage to the front than the great and powerful Louis, or any earthly prince, and so came about the production of this glorious hymn.

My orphaned, nine-year old granddaughter, a beloved member of my own family circle, is a direct descendant of the author of this immortal hymn.

W. F. W.

Waverly, N. Y.

ACTS VERSUS WORDS.

To the Editor of The Living Church:

I am a recent convert to the Church from one of the sects. I have been taught that the chancel of our churches represents the "Holy of Holies," and that the altar is the place more especially honored by the Presence of Our Blessed Lord when "two or three are gathered together in His Name." The priest under whose instructions I have thus far been placed teaches these things, and by a reverential demeanor shows that he fully believes what he teaches. I have come to look upon the altar with reverence, and it is to me one of the most satisfactory teachings of the Church, that one's mind has not to make the effort to span infinite space to convey its thoughts to the Deity, nor be in confusion as to what "There am I in their midst," means, as was my own case before I knew the Church.

Recently, however, I have had occasion to visit several other churches, and feel hurt by what I have seen. All appear to preach and teach the same thing, but act so differently, and in some cases the acts of the priests seem to contradict their words. For instance, in one of the churches I visited, the priest preached an eloquent sermon, and once turned toward the altar and said: "There is our Holy of Holies, and there is the real Presence of God, and though not manifested by the shining light, the Shekinah, the Presence is just as surely there." And yet, a few minutes later, he walked up to the altar, without the slightest inclination of the head or any other indication of reverence.

In each of the other churches visited, I saw something equally inconsistent. At one there was a celebration of the Holy Communion, when the priest came to that part of the office, "He took bread and brake it" he turned his back to the altar, and held the paten up before the people; and handled the bread in a manner not only irreverent, but almost disgusting, (excuse the strong but true expression). I have been told that this was done in order that the "rubric" might be fulfilled. If there be such a rubric, in the name of decency and order let us change it.

I am told that the Church teaches that the altar is the most holy place in the church, for the reasons above stated. Then why are these beautiful teachings negated by such acts? If it be done as some say, "that our services may not be displeasing to those not of our fold," let me say as one knowing whereof he speaks, that it is a mistaken kindness, for one of the greatest beauties in the Church's teachings to a sectarian, is this very thing, the expression of reverence, and it is that which they miss most in their own religious bodies. There is no special place for the Presence of God in their churches, and it is this more than any other one thing that makes it so difficult for them to get their people to attend their services. The teaching is such that other people feel they can be benefited as much by their private devotions at home as by attending church. Many of them attend our services in preference to their own because of this teaching. It elevates them by bringing them nearer to God. How much more quickly and gladly would they learn the ways of the one true Church, if all her priests taught this lesson, and practiced what they preach.

BAPTIST.

THE CANONICAL HOURS.

To the Editor of The Living Church:

I have been greatly interested in the remarks in regard to the use of the "Hours" in Communities, and I feel sure that the Sisters themselves would be the very last to want to set them aside. It has been my privilege to visit a Community not only in the Mother House, but in some of the outside houses for work, and I never felt the Hours too much. They seemed like opportunities to catch one's spiritual breath in the midst of daily rounds of care and duties which at times became very pressing. So much for the Sisters. As for the visitors, I know they would really miss something out of the life that is so attractive in its holiness, if there were no sweet call from the chapel bell at stated times. It is also considered a great privilege to be allowed to be present. Many a resolve has been strengthened in the hearts of those who have seen the regular spiritual side of the Religious Life.

M. L. P.

To the Editor of The Living Church:

Your ardent correspondent at Detroit, who defends the Seven Canonical Hours seems (with many others) not to realize that when we are doing the duties God calls us to in this world, that we are serving Him as religiously, and as devoutly, and as acceptably, as when on our knees before Him, or in singing His praises—especially if we seek to maintain a prayerful, humble, spirit in all we do for Him. The zeal that tries to accomplish more than can be well done, would seem to be "not according to knowledge." We are neither angels nor spirits, whilst we work in "this body of sin and death."

I was glad to see your reference to this subject in your good paper of

March 2nd, relative to the "Poor Clares, the Carmelites, and others who engage in teaching," and also your caution against over-taxing Sisters with devotions.

OBSERVER.

"THOMAS HARD, PRIEST."

A Broad Church Idyl.

BY J. A.

"He" was an 'orrid Ritualist, whose candles eke did burn,
For vestments and confessionals most mightily did yearn,
And scare poor Massachusetts wights, until their lips did foam
With rage to think their "sweet" young priest might some day "go to Rome."
"She" was a Congregationalist, reared in a "Sabbath" creed,
Who went to help the "sweet" young priest his hungry souls to feed;
And so they fell in love, of course, as all such stories show,
And she his 'orrid ritual did meekly undergo.
"The deacon" was a Puritan of Edwardean views,
Who saw for robes and Gothic aisles no 'arthly sort o' use,
But thought his grandchild (yet too young to eat pap with a ladle,) Might be "converted" if once rocked in Puritanic cradle.
"T. Hard, the priest," did sternly vow his infant ne'er should lie
In such a crib, lest the dear child a Puritan might die;
But Mary decked the cradle up with Broad Church "bands of gold,"
And won her husband's heart to quit his "goings on" of old.
And so our silly yarn is all wound up as fine as may be,
All through the sacred influence of that ever-blessed baby;
No more for church or meeting house their aching hearts did bleed,
"They made a solemn covenant" in the new "Elsmere"-ian creed.

MAGAZINE NOTICES.

IN the April number of *The Forum*, Prof. George P. Fisher, of Yale, makes a reply to Cardinal Manning's attack on the public school system. The extraordinary career of Boulanger in French politics is narrated by a Parisian journalist, Guillaume C. Tener; the Rev. Dr. William Barry analyzes social unrest to find signs of impending economic revolution; Albion W. Tourgee reviews the Negro problem to show the injustice of the rule of a minority; and Mr. Edward Atkinson, in the last of his series of essays on social reforms, emphasizes the necessity of giving reformatory agitation a practical turn. Mr. H. C. Bunts, of the Cleveland (O.) bar, explains the true meaning of the Monroe Doctrine, which has undergone a gross popular misunderstanding. Darius Lyman, for many years a student in the public service, of our navigation laws, points out the legal impediments to a revival of our carrying trade; and Senator Stewart, of Nevada, brings up for public discussion the duty of the Government in preparing for the proper irrigation of our great area of rainless land. [Price, \$5 a year, with THE LIVING CHURCH.]

The frontispiece of the *Magazine of Art* for April is a fine engraving by M. Morse, one of the most sympathetic wielders of the graver in Paris, of Greuze's famous painting, "The Dead Bird." The original is in the possession of the Baroness Nathaniel de Rothschild. The opening paper of the number is from the careful pen of Mrs. Schuyler Van Rensselaer, who writes of the famous American painter, Washington Allston. To the present generation, to whom Allston is but an honored name, Mrs. Van Rensselaer's paper, with its admirable illustrations from his work, will be a revelation. Mr. John Forbes Robertson contributes a very interesting paper, well illustrated, on "Græco-Roman Portraiture in Egypt," apropos of the recent exhibition in London of these newly discovered portraits, which are not at all what we have learned to expect in the early Egyptians, but are of the Italian type. The notes are full in this number of the magazine. (Cassell & Co., New York, 35 cts a number, \$3.50 a year in advance.)

THE Gibbs-Channing portrait of Washington by Gilbert Stuart has been engraved as the frontispiece for this year's centennial issue of *Harper's Magazine*. In further keeping with the spirit and interest of the day, Professor John Bach McMaster opens this April number with a paper on "Washington's Inauguration." Moncure D. Conway, discovers some reminiscences which will add to our knowledge of the "real" Washington. Bjornstjerne Bjornson contributes his third and last paper on "Norway and its People." Benjamin Constant has prepared twelve drawings of scenes in Tangier and Morocco, and has put into his descriptive article some of what he calls the "light, whiteness, brilliancy" of the East. Two short stories, the first installment of a new novel, "A Little Journey in the World," by Charles D. Warner, and the continuation of Constance Fenimore Woolson's "Jupiter Lights" form the fiction of the number, and there are six poems.

IN *The Magazine of American History* for April, the feature of first importance is Washington's letter from Philadelphia to John Langdon in *fac-simile*, written on his memorable route to New York in April 1789, one of the most timely and precious treasures the centennial upheaval has brought out. The issue contains two other of Washington's letters in *fac-simile*, and the DePevster portrait of Washington, never before published. The editor has an admirable article, "Washington and some of his Contemporaries," Hon. J. W. Longley, of Halifax, writes a graphic account of "The Romance of Adele Hugo, daughter of Victor Hugo; R. A. Perkins discusses "Commerce and the Constitution," and Hon. C. K. Tuckerman gives us some very readable "Reminiscences of Washington City." [Price \$5 a year. 743 Broadway.]

THE poem by Oliver Wendell Holmes in honor of the dinner given to James Russell Lowell on his seventieth birthday, is naturally the first thing to which the readers of the April *Atlantic* will turn. Mr. H. C. Merwin contributes a studious paper on "The People in Government," and Mr. Samuel Sheldon answers the question, "Why our Science Students go to Germany." Thomas Basin, Bishop of Lisieux, who suffered much at the hands of Louis XI., forms the subject of an article by Mr. F. C. Lowell. Miss Louise Imogen Guiney writes a pleasant sketch about Lady Magdalene Herbert, mother to George Herbert. There is a goodly supply of fiction in this number.

"The Prevention of Railway Strikes," by Chas. Francis Adams, in the April *Scribner's Magazine*, will be of wide interest. Mr. Rideing's article on "Ocean Greyhounds" is illustrated by pictures showing stages in the building of the great ocean steamers. Henry Ibsen, the Norwegian dramatist, is the subject of an interesting paper. His portrait is a remarkable one. An exciting sea-story and a story of life in the French quarter of New Orleans, supply the fiction of the number in addition to the serial, "The Master of Ballantrae."

THE April *Century* is a centennial issue, about one-half being devoted to Washington and subjects suggested by his inauguration. The several papers relating to this subject are richly illustrated, making this one of the most attractive and valuable issues of periodical literature.

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

THE DAUGHTERS OF THE KING is the name of a growing order for Church work among women, corresponding to the Brotherhood of St. Andrew for men. It should not be mistaken for the society of the King's Daughters. The Daughters of the King was first organized in the church of the Holy Sepulchre, New York, more than four years ago, and has extended to many parishes throughout the country. It aims to co-operate with the rector in parish work, and it has met with general approval and encouragement. Its mission is to help girls and young women and bring them into the Church. Each member pledges herself to pray for the work and to extend it as far as possible. Pastors will do well to enquire further about the movement and make use of it. Address Miss Elizabeth L. Ryerson, corresponding secretary, 508 East 87th St., New York City.

The Living Church.

Chicago, Saturday, April 6, 1889.

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162 Washington St., Chicago, Ill.

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

The *Standard of the Cross*, with unjustifiable severity and inexcusable offensiveness, calls THE LIVING CHURCH to account for its faults in general, and for what it calls "obstinate misrepresentation" of the German congregation in Cleveland, in particular. Our columns are open to the correction of mistakes, as that journal knows. If Mr. Duerr will write and explicitly deny Mr. Lechner's statements, of course there would be but one conclusion, viz, that the latter was misinformed by the people of the church in question. Even if the pastor, following Lutheran precedent, did sometimes confirm his candidates, it by no means follows that the Bishop approved it or even knew of it. It passes our comprehension why our contemporary should get so violent over this, and improve the occasion to "characterize and denounce" us with such a lofty air of journalistic immaculateness.

THE movement in New York toward a closer union of the dioceses in that State has excited the earnest attention of our sectarian brethren. They warn us that it is too English, that there will soon be archbishops among us, that cathedrals will spring up, having deans, sub-deans, canons, and prebendaries. Some of these things have sprung up already. There is said to be a cathedral in Kansas, for instance, with a dean and canons; but there is no archbishop, no provincial system. That the one order of things implies the other does not seem to be made out. The fact is that more careful organization means greater economy of means and energies, greater strength, more rapid progress, hence this interest in our welfare on the part of other denominations. It has been well said that the Church in America is a "city set on a hill." Its affairs and doings attract universal attention, and are discussed as being in some sort common property.

THE prospectus of the dictionary about to be published by the Century Company makes it evident that the work will be one of considerable value. The list of contributors presents a number of well known names, though the principle of selection is not always apparent. For instance, for the subject of *Liturgics* we have a minister of one of the most completely un-liturgical denominations. The number of competent scholars in this branch of theology is exceedingly small, even in those churches in which liturgical services are most used and prized, as we of the Episcopal Church have discovered to our cost, since the Prayer Book revision movement was set on foot. This may not be thought a matter of much consequence in compiling a dictionary. Nevertheless, it is certain that experts in any department of learning or science are most likely to give satisfactory definitions, for the same reason that it is now generally acknowledged that the best elementary books are those composed by the most profound scholars.

WE should like to ask, by the way, even though we ask in vain, whether the present liturgical commission intend to publish their report before the next General Convention, after the example of the old committee which so astonished and dazed the Church by setting forth the Book Annexed. There are certainly some good reasons in favor of such a course, if the committee desire to secure thorough discussion, and not simply to score a triumph at the General Convention. We should like, however, if publication is contemplated, to suggest two improvements upon the action of the old committee, first, that it be done before the diocesan conventions begin to meet, and secondly that it be issued in a more accessible form. The capacity to form a judgment of such work in no way depends upon the ability to pay five dollars for a book.

The *Eclectic*, which seems to speak by the card, assures us that "no rubric requiring anybody to withdraw will ever be adopted or recommended." This is re-assuring as far as it goes; but according to the information which we have received, and which we printed some weeks ago, a rubric is or has been contemplated ordering the priest to make a pause after the Prayer for the Church. That is, the compulsion is to be put upon the clergy, not upon the people, and the pause is to be at a point which we should suppose every student of liturgics would acknowledge to be most inappropriate. The only real reason in its favor is that you secure more

money by it. We are told that "if clergy are found to *compel* all to remain or else create confusion and disturbance in the service, that too will be resisted." Do the clergy "compel" people to remain through other services? We supposed that it was common decency and reverence. The principle is that the Communion Office is a unit as much as any other service is, and that there is no reason, which does not touch doctrine, why our people should not be gradually trained to regard it as such.

THE FEDERATE COUNCIL OF NEW YORK

An attempt has been made in New York to take the first steps toward the formation of a closer alliance or union between the five dioceses into which the Church of that State is divided. Looking at the matter from the standpoint of general policy there seems to be strong reason in favor of such a movement. The Church in the United States at present is organized into a single province with one presiding bishop. But it is evident that this province is fast becoming unwieldy and overgrown. The course of things in connection with the General Convention makes this very apparent. Most important questions have to be laid over from one Convention to another, for lack of time to give them proper consideration. The session at present continues for three weeks, and is then closed, not because business is completed, but because the attendance dwindles to such a degree as to threaten the want of even a bare quorum. Political managers, who, unfortunately, are not wanting in ecclesiastical any more than in other deliberative assemblies, are able to rush through favorite measures, during the closing hours, when proper discussion has become impossible. So large and unwieldy an assembly is compelled to put itself more and more into the hands of committees, in order to secure the transaction of any business at all. These and other difficulties attendant upon our present system, and steadily increasing with the growth of the Church, have been recognized for many years. They will soon be so serious as to be alarming, and the danger is that some partial method of meeting them, by way of makeshift, may be adopted under pressure of necessity, without sufficient fore-thought, and that we shall get from the frying pan into the fire. We believe that the only true way to meet these difficulties is through a system of confederated dioceses governed through a joint synod. The General Convention, thus meeting less often and having fewer subjects to deal with, would become more efficient,

Again, it is clear that such a system, providing for the united action of several dioceses in the management of certain interests, such as educational and charitable institutions and perhaps missionary activity, would result in economizing the working power of the Church to the great advantage of all concerned.

We do not share the fears of those who think that organization of this kind will necessarily lead to great and sudden changes, and that we shall very soon have an imposing multiplication of grandiloquent titles. Such movements are necessarily slow and are, to say the least, not likely to be effected before they are needed. Nor are they likely in this country to follow in blind imitation the English system. Before final results are attained there will undoubtedly be much of a tentative kind, and much shaping and modifying. As a writer in one of the Church papers points out, it has been twenty years since the way was opened for the Church in the State of New York to form a federation, and it is only now that the first steps have been taken. The opposition of the learned and prudent Bishop of Central New York, will undoubtedly prevent any possibility of hasty or immature action and it may be another twenty years before the machinery is completely set in order, though we are inclined to think that the necessity of closer union will make itself imperatively felt long before that. We may mention in closing that a provincial arrangement has existed in Illinois for about ten years and that so far none of the terrible things have happened which are so freely predicted in New York, and this too in what has been called "the troublesome belt."

BRIEF MENTION.

There is said to be but one colored Roman Catholic priest in the United States, the Rev. A. Tolton, of Quincy, Ill., and there is only one colored Roman Catholic editor, Mr. Daniel A. Rudd, of Ohio.—There are many Universalist ministers in one of the New England States, it is said, who would be glad to join the ranks of the Church clergymen, but it is a question of support with them.—The late Archdeacon Allen, of Salop, England, whose biography has just appeared, gave to his sermons a peculiar and quaint charm. In one of them he says: "If at the dinner-table I help myself to the best part of a dish I am carving, I am a child of Satan." Whenever the Archdeacon said anything against a person not present, he immediately wrote to that person, telling him what he had said.—The Archdeacon of Magila, Africa, in referring to the slave-trade in that coun-

try, says: "A slave buys a slave, as soon as he has saved sufficient to do so, and a slave's slave has been known to purchase a slave."—It is said in an English Church paper that the Baptists are making considerable headway in Dublin, and numbers of Church people are getting re-baptized. There is a striking lack of distinctively Church principles there, especially among the young in Sunday schools.—For five years, beginning from 1881, the late Richard Jefferies suffered intense pain from an incurable disease, and yet during this period, he composed "The Red Deer," "The Open Air," "After London," and "Amaryllis at the Fair."—The late Richard A. Proctor, the astronomer, left the Roman Church before he died, because he was told that his scientific opinions would be considered heretical by that body.—We have it on the authority of *The Church Times* that the "most Catholic" dioceses in the American Church are Tennessee, Maine, Illinois, Springfield.—*The Christian Inquirer* speaks of "spiritual tramps" as the "nomadic tribes that go from church to church, stealing their preaching and singing, doing no good to themselves or others."—By recent statistics it appears that in proportion as schools are multiplied, crime increases. This is no argument against education but it seems to indicate that there is too much education of the wrong kind.—Of all the books for Lenten reading published within the memory of living men, we believe that Cowper's translation of Savonarola's "Miserere" is the best. It costs only 50 cents. Address the Young Churchman Co., Milwaukee.—For the instruction of the people in Church principles, Little's "Reasons" holds the first place. Thousands of our readers now have it, and there are many thousands more who ought to have it. For \$1.25 and the name of a new subscriber, we will send the book, and the paper for a year.—Another indispensable aid in parish work is Snyder's "Chief Things." Send \$1.00 to James Pott & Co., New York.—A story is told of a priest going to the venerable ex-Bishop [R. C.] of Birmingham: "My Lord, I have certain difficulties on my mind as to my continuance in my priestly functions." To which the Bishop simply replied: "Indeed, pray what is her name?"—*The Philadelphia Record*, commenting on the recent agitation about the exclusiveness of rich churches, says: "The ritualistic Episcopal churches, perhaps more than any others, might be expected to maintain a certain aloofness from the common herd and set a barrier in the way of the alien who might have the audacity to tread upon their luxurious carpets or kneel

upon their silken cushions. Yet it is the Episcopalians in Philadelphia who are in the very front of the free church movement, and in the majority of the most fashionable churches of that denomination, the best seats are to be had without money and without price."—At last accounts from the trial of the Bishop of Lincoln, Sir Walter Philmore, the Bishop's counsel, had continued his argument for three days, and was still talking.—Nearly every week brings to light some victim dying under the maltreatment of so-called "Christian Science," or some advocate of it going insane. One of the latest cases is that of a woman in Pennsylvania, who has thrown away her false teeth in the belief that God will give her another full set of natural teeth. She seems to have an exceedingly logical mind, for that is in accordance with her principles.—An item of Chicago news in a recent issue of our metropolitan contemporary, was about "pastor Chiniquy," of Kankakee. The diocese of Chicago ought not to be credited or discredited by anything that goes by the name of Chiniquy.—We began last week the publication of an original story. We hope that all who intend to forward subscriptions, will do so at once, for we cannot promise to send numbers to make the story complete, after a week or two.—In this issue we begin the publication of occasional papers by Miss Cusack, "the Nun of Kenmare." She holds a graceful pen, and our young people may greatly profit by her wise counsel and mature judgment.—A priest who was deposed by the Bishop of Pennsylvania for the violation of our canon on marriage and divorce, has entered the ministry of the Congregational body in New York. A practical step towards Church unity would be an agreement among all Christian bodies to stand by the law of Christ and refuse fellowship to all who disregard it.—A Maryland paper reports that "the Rev. --- of the Episcopal church preached in the Presbyterian church last Sabbath night for Rev. ---. On Christmas eve Mr. --- and Mr. ---, made short addresses in the Episcopal church;" the latter being Methodists of the same town. We may be very narrow in objecting to this sort of thing; the line of law and order is narrow.—Mr. Gladstone has lately said: "Many a reader on this side the water, will be startled when he learns that in the old State of Connecticut one marriage is dissolved in every ten, and in the new State of California one in every seven."—Bishop Magee of Peterborough, once said: "I frequently hear debates in the House of Commons. Here we have six or seven hundred of the picked men of the country. Well, I don't

find the ordinary level of oratory in that assembly superior to that which we are accustomed to hear in the pulpit."

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.

II

Timor Dei.—THE GIFT OF HOLY FEAR.

"The Fear of the Lord is the beginning of wisdom."—Psalm cxi: 10.

The seven gifts are mentioned by the prophet Isaiah in their order of excellence, as they are manifested in our Blessed Lord Who is Perfect Man.

We shall in these meditations consider them in their order of operation, which will be found to be the reverse of their order of excellence. As the seven gifts work upon us in the order of a gradual and progressive sanctification, we find that the "Fear of the Lord"—the central stem of the seven branches—is the beginning of wisdom, and of all other gifts of the Spirit. Let us concentrate our thoughts upon this underlying principle of the operations of God the Holy Ghost.

I. We must first gaze upon "the Root out of the stem of Jesse" upon Whom alone the Spirit of the Lord can rest in absolute fulness. The "Spirit of Holy Fear" is manifested in its flawless beauty of perfection in Jesus of Nazareth, our Redeemer and King. In Him we see the gift of Holy Fear developed:

a. In the perfect worship of Almighty God. "Him *only* shalt thou serve," is His final rebuff to the tempter who claimed worship for himself. On the lone mountain tops He went apart to pray; "the zeal of His Father's House" consumed Him in His purifying the sons of Levi and cleansing the Temple from irreverence and disorder; and in the xvii. chapter of St. John's Gospel we find Him as our Merciful and Compassionate High Priest making intercession for us.

b. In perfect dependence upon Almighty God. This is the key-note of the Perfect Manhood and finds its consummation in the words: "Father, into Thy hands I commend my spirit."

c. In perfect submission to the Will of God. We must never forget the reality of our Lord's human will. The Monothelite error was merely a subtle phase of that Monophysite heresy which submerged the Manhood in the Godhead, and thus destroyed the true efficacy and reality of the Incarnation. But though the human will of our Lord was a part of this "reasonable soul" and therein distinct from His divine Will, we must remember that it moved in perfect submission to His divine Will. And in saying "His divine Will" we mean the Will of God, for He has said: "I and My Father are One." Our Lord's human will shrank from the bitter cup. Yet we see the perfection of the gift of Holy Fear in the words: "Not my will but Thine be done." An ancient writer has well compared the two-fold harmony of the divine and human Wills in our Blessed Lord to the action of a sword which has been heated in a furnace. It cuts and burns with the same stroke, thus manifesting harmony of action with diversity of operation.

d. In a perfect hatred of evil. "Ye that love the Lord, see that ye hate the thing that is evil." The perfection of

this precept of the Psalmist could alone be found in our Blessed Lord. The Spirit of Holy Fear is the inner manifestation of reverence for the purity and holiness of Almighty God. Evil is an insult to the purity and holiness of God, which He mysteriously permits, that He may make His power to be known. We had better attempt no further solution of the insoluble problem, "*Unde malum et quare?*" But our "Holy Fear" of God, carried to perfection, involves perfect hatred of evil as rebellion against Him Whom we love and reverence. We are often tolerant of evil and we may feel amazed at the power and force of our Lord's denunciations of the evil in the Scribes and Pharisees. But our Lord was manifesting the "Spirit of Fear" in denouncing the works and thoughts of Satan, which had found a lodgment in the hearts and lives of these miserable men through their own free will. There can be no real love of God without an equally real hatred of evil.

II. We now turn to the corporate manifestation of the Spirit of Holy Fear in the visible society and co-operation which we are taught to call the Holy Catholic Church.

The Spirit of Holy Fear underlies the corporate life of the Church in her dealing with all questions of conduct and morals. There is an infinite difference between dealing with moral questions in a spirit of expediency, and dealing with them in the light of the Spirit of Holy Fear. Plato touched a high ethical level, but in his ideal "Republic," gross sin was tolerated upon the principle of expediency. The Church knows nothing of expediency in dealing with the morals of any question, political or social. She is face to face with God's eternal and immutable moral law, which has been gradually revealed to the world, attaining one stage of its unveiling from Mount Sinai and its final completion in the Sermon on the Mount. The Spirit of Holy Fear guides the Church to assert and enforce the moral law in its full truth and perfection. If any groups of Christians or national Churches within her fold have departed from this full and undeviating assertion of the moral law, they lose their light, and their candlestick is removed. The warnings of St. John to the seven Churches of Asia, have shown their fulfilment in the history of Christendom.

III. We now come to consider the manifestation of "Holy Fear" in ourselves. We must be careful not to mistake our own remorseful terrors for the beginnings of Holy Fear.

a. There is "a fear that hath torment." The physical and mental terrors of unbalanced souls, who have lived without God in the world, may lead them to cry aloud to a Father Whose existence they ignore in times of ease and safety, but too often their spasmodic outcries have no more spiritual significance than the shrieks of the priests of Baal which called forth the shafts of Elijah's irony.

There is a famous picture of Napoleon on the evening after Waterloo. The ruined emperor sits brooding over the fire in a peasant's cottage. His face is clouded with despair. He has staked his fortunes on one desperate throw, and has lost. But the remorse and hopelessness of vanished ambition seldom paves the way for Holy Fear. Charles V. may have found it after his abdication in his monastic retreat. We trust Cardinal Wolsey knew its blessing when he lay dying amidst the

wreck of his vanished schemes of statecraft, a broken and deserted man.

b. Then there is a servile fear of God. A dread of the consequences of sin, without a true and loyal hatred of sin itself. Simon Magus showed this servile fear when he cowered before the apostolic rebuke. Sometimes, but not very often, this servile fear may lead up to that awe of God, which is the beginning of Holy Fear.

How then does Holy Fear manifest itself in us? As "members of Christ" we share His life. Therefore Holy Fear in us is a reflex and copy of the manifestation of Holy Fear in Him. It is a purifying gift, for "the fear of the Lord is clean, and endureth for ever." It is a sanctifying gift, for it causes us "to abhor that which is evil, and cleave to that which is good." It is the beginning of wisdom, and of every spiritual gift of the intellect. It is the beginning of true piety and fortitude, and of every gift which ennoble the heart and will. It develops in us the spirit of the first Beatitude, and makes us "poor in spirit" and lowly in heart. Thus it forms in us that childlike spirit of lowliness which is the very entrance gate of the Kingdom of God.

IV. What is the chief enemy which checks the development of Holy Fear? We have not to look far afield. Pride, the chief of the seven deadly sins—the first of sins that marred the fair order of God's spiritual creation, and hurled down the fallen archangel and his legion hosts to everlasting ruin and loss. "Lest by pride we fall into the condemnation of the devil." Here is a note of warning. We steer clear of offensive and ill-bred manifestations of vulgar pride and vanity, and we forget its subtle inner workings upon the souls of men. Refined taste and faultless manners are no safeguard, although in some degree they borrow their flowers of beauty from the garden of Christendom. Spiritual pride is the real danger to lowliness, the real obstacle to the growth of Holy Fear in our hearts. The essence of the Pharisaic spirit was that the Pharisee's hypocrisy deceived the man himself. The eyes were blinded by self-complacency, the heart was hardened, and the Pharisee had not the faintest glimpse of his own real self. Juvenal could see plainly enough that the precept, "Know thyself" descended from heaven, and true self-knowledge is the surest antidote to spiritual pride. Self-complacency is odious enough in the ordinary intercourse we have with our fellow men. But we are come unto "an innumerable company of angels." How detestable must our spiritual self-complacency appear to the holy angels who know the vast gulf that separates our sinfulness from the holiness of God! And then there is intellectual pride. The pride of unbelief, veiled under the spurious humility of the agnostic, who professes his mental inability to know anything of a Creator or an eternal law of morals,—stepping boldly forward in the person of the man of science, who demands physical or mathematical evidence for the spiritual truths revealed by God to man, aggressively assailing Christianity by attempting to burden its creed with a series of denials of scientific facts—these are phases of the special dangers of the day. The Christian calmly opposes such attacks as these with the unshaken assertion of his faith. The Bible is not meant to teach science, and its statements conflict no more with modern theories of evolution than they do with the laws of gravitation. The Church will not make a Galileo of Dar-

win. Scientific truth when fairly proved and made manifest, is as much the truth of God as religious truth. In Christ Jesus "are hidden all the treasures of wisdom and knowledge." As Perfect Man our Lord knew every secret of nature as perfectly as He could read the secrets of the human heart. The written Word of God is from Him, as well as the oral gospel on which, before it was written, the Catholic Church was first founded. "If it were not so, I would have told you." If any part of the Bible needed re-casting to bring it into harmony with scientific truth, He would have told us. But He has not done so, and in His silence we learn the true harmony of science and revelation.

V. Thus, individually as well as corporately, the gift of Holy Fear underlies the whole life of the Church as the Body of Christ, and is manifest in her faithful members. We have seen how this holy gift inspires that lowliness of spirit which is set forth in the first Beatitude, and which underlies the other Beatitudes as manifestations of the perfect life. It is thus too that the life finds expression in the prayer of prayers. Lowly in spirit, and dowered by the gift of Holy Fear, we pray, "Hallowed be Thy Name." The first petition of the Lord's Prayer is then in manifest harmony with the spirit of the first Beatitude. It is no idle coincidence, but the expression of a deep spiritual truth. We pray, "Hallowed be Thy Name" as we walk in the light of the Divine Presence, inspired with holy awe lest we should mar our consciousness of its guidance by sin, and so we "work out our own salvation with fear and trembling" lest we forsake its shelter, "which hides us privily from the provoking of all men," and guides into the way of peace.

(To be continued.)

The Treasurer of the Chinese Church League has received the following from the American Church Mission to Central China:

DEAR DR. LEFFINGWELL—By this mail you will receive the Chinese edition of Sadler's "Church Doctrine—Bible Truth," just finished by Mr. Graves, and published by the Chinese Church League. It is gotten up in the same creditable style as "Bingham," and is printed by the same man.

I need not here add anything to what I have previously said about the great value of this book to us. The strength of the Church in China is proportionate to her hold on Holy Scripture. The Chinese have plenty of Scriptures—but they need the Church to interpret them.

The book, I may say, is not a literal, or even a free, translation, but an adaptation of the main portion of the work. Its Chinese title may be rendered: "The Sacred Classic (i. e., the Bible) and the Church—Teach one Doctrine."

We surely need some Church commentaries on Holy Scripture, at present our students are largely dependent upon what we can give them in lectures.

We resume work upon the church this week, and hope to push it on just as fast as the weather permits.

There have been serious riots on the Yang Tz River this past week. The foreign settlement at Chin Kiang has been looted and burned by a mob, and people obliged to flee for their lives. American and English Consulates both destroyed! So far all is quiet at this end of the river. Gunboats have been sent to the scene of the trouble and further particulars are awaited with interest.

Kind letters received this week from New England indicate that there is a

growing interest among Church people there on the subject of foreign missions. This is cheering news. Patience! Patience! Time will bring all things right.

Faithfully yours,

S. C. PARTRIDGE.

Wuchang, Feb. 14, 1889.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and The Forum.....	\$5 00
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Scribner's Magazine.....	3 75
Youth's Companion (new subs. only).....	2 50
The Living Age.....	8 50
The Kitchen. (Mrs. E. P. Ewing, Asso. Editor). 200 Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.	

Address THE LIVING CHURCH.

162 Washington St., Chicago, Ill.

PERSONAL MENTION

The Rev. C. J. Shrimpton has removed from Ridgway, Pa., to Athol, Mass. Address accordingly.

The address of the Rev. John Hewitt is 1222 J Street, Lincoln, Nebraska.

The Rev. Geo. A. Zellers has accepted a call to Lebanon, Pa., as assistant to the Rev. Chandler Hare, rector of St. Luke's, with special charge of Trinity chapel, recently built by Mr. Robert H. Coleman.

The Rev. S. N. Holden of Denver, Colo., has accepted the rectorship lately vacated by the Rev. S. A. Brown, D. D., at Mansfield, Ohio.

The address of the Rev. L. Holmes is Matagorda, Texas.

The Rev. F. S. De Mattos has resigned St. James' church, Baton Rouge, La., and accepted a call to St. Mark's, Aberdeen, S. Dakota. He will commence his duties on the first Sunday in May.

The Rev. Wm. Lucas has resigned Grace church, Ravenna, Ohio, and accepted St. Paul's parish, Marion, Ohio.

The Rev. Ebenezer Thompson has been called to succeed the late Rev. Dr. Hinsdale as rector of the church of the Redeemer, Biloxi, Miss., and has entered upon his duties.

The Rev. Wm. C. McCracken has accepted the rectorship of St. James' church, Fremont, Neb. Address accordingly.

TO CORRESPONDENTS.

MRS. E. C. L.—Thank you for the information. We will put them on the "Black List."

M. L. B.—In art the right hand of Christ "pointing upward," is in benediction. The symbolism of the globe is sovereignty of the world, that Christ is Creator of it. As shown by the cross surmounting the globe. He is the Redeemer. Bands (on the globe) at right angles signify the four streams of Paradise, streams of salvation; these are early emblems of the four Evangelists, through whom the Gospel is carried to the four quarters of the world. The cross as seen through the aureole is the cross in glory—the victorious cross.

"NOVICE."—Shall be glad to receive any kind of reading matter, religious or secular. If religious. Churchy. For the poor people of my parish. The Rev. T. CORY-THOMAS, River Falls, Wis.

H. M.—The title Holy Roman Church is used in the Creed of Pope Plus IV.

ST. PETERS.—1. The word "again" in the Creed is a restoration. It is not used in the sense of repetition, but to conform to the words of Scripture. 2. We do not know why the prayer for the Governor is used only in the evening service. The revision committee have never given any reason. 3. It is in the power of the bishop of the diocese to license any hymnal for use.

ORDINATIONS.

Sexagesima Sunday morning, Mr. C. T. Brady was ordained to the diaconate, in Trinity cathedral, Omaha, Neb., by Bishop Worthington. Dean Gardner presented the candidate and preached the sermon, taking for the text, "Until ye be endued with power from on high."

Ordained deacon by the Rt. Rev. Cyrus F. Knight, Bishop of Milwaukee, March 28th 1889, in All Saints' cathedral, Milwaukee, T. Cory Thomas of River Falls, Wisconsin. The preacher on the occasion was the Rev. T. Riley, S. T. D. of Nashotah. The presenter was the Very Rev. Dean Wright, D. D. There were present besides the Rev. Dean Mallory, the Rev. Dr. Ashley, the Rev. Messrs. St. George, R. H. Weller, and Jenner.

On the fourth Sunday in Lent, in All Saints' cathedral, Milwaukee, the Rev. E. L. Jenner was ordained to the priesthood, he being presented by the Rev. Dr. Ashley, and the sermon preached by the Rev. Dr. Riley. Mr. Jenner is missionary at Christ church, Milwaukee.

OBITUARY.

ROBERTS.—Entered into life Wednesday, March 27th, at Concord, N. H., Katharine, wife of the Rev. Daniel C. Roberts, vice rector of St. Paul's church. "Blessed are the dead who die in the Lord."

ROBINSON.—At Newark, N. J., on Tuesday, March 19, William Robert Robinson, M. D. *Jesu Merci.*

CAUTION.

Clergymen of the Church are warned against a person claiming to be a Jewish Rabbi, professing to be a convert to Christianity. He gives the name of Rabbi S. Kramer, of Sicily Island, Ouch'a River, La., and asks for aid in starting the optician business until he can finish his studies. He is an arrant impostor, and has deceived the clergy of the Church in New Orleans, as well as the ministers of the denominations.

A. GORDON BAKEWELL,

Minister of Trinity chapel, N. O.

WM. A. SNIVELY, D. D.,

In charge of Trinity church, N. O.

ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks the following sums: From G. L. H.: For the Rev. J. J. Enmegabowh, \$3; "A." \$1; the Rev. T. Teitelbaum's church, \$1. From Anonyms, \$1 for Pere Valatte

FOR the "Girl's Friendly Society Cot" in St. Luke's Hospital, Chicago: St. Luke's Branch G. F. S., Rochester, N. Y., \$9.50; Epiphany branch, Chicago, \$2; Cathedral branch, Chicago, Mrs. S. L. Dean, \$1; candidates' fees and fines, \$1 00; offering at quarterly meeting \$3.14; proceeds of entertainment, \$18.75; Miss A. Williams, \$25; amount previously acknowledged, \$55.73; total amount to date, \$113.14. FANNY GROESBECK, treasurer, 413 Washington Boulevard Chicago.

ANNALS

CUBA AND BRAZIL.—The American Church Missionary Society, a recognized Auxiliary of the Board of Missions, is maintaining a successful mission of the Church in Cuba, and is about to enter on Brazil. In addition it is carrying on important work in the domestic field. The Bis op of Penna., who is canonically in charge of Cuba, has just returned from an official visit, and makes a most favorable report. He specially advises the purchase of a chapel in Matanzas. The ladies of the Cuban Guild are assisting. It is hoped that liberal Easter offerings will secure the chapel. Treasurer, HENRY A. OAKLEY, Esq.; General Secretary, the Rev. W. A. NEWBOLD, 30 Bible House, New York City.

MISCELLANEOUS.

MARRIED priest desires parish after Easter, \$1200 and rectory. Address at once, "SEAMAN," care THE LIVING CHURCH.

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. Orders 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 SISTER THERESA.

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

TO HOUSEKEEPERS!

Twelve numbers of *The Kitchen*, (subscription price \$2), a magazine devoted to Scientific Cooking, Economical Housekeeping, and Practical Home-making, and the domestic department of which is edited by Mrs. Emma P. Ewing, can be had with a year's subscription to THE LIVING CHURCH for \$2. Address all orders to THE LIVING CHURCH 162 Washington St., Chicago.

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—APRIL, 1889.

7.	5th Sunday (Passion) in Lent.	Violet.
14.	6th Sunday (Palm) in Lent.	Violet.
15.	MONDAY BEFORE EASTER.	
16.	TUESDAY " "	
17.	WEDNESDAY " "	
18.	MAUNDY THURSDAY.	
19.	GOOD FRIDAY.	Black.
20.	EASTER EVEN. Violet. (White at Evensong.)	
21.	EASTER DAY.	White.
22.	MONDAY IN EASTER.	White.
23.	TUESDAY " "	
25.	ST. MARK, EVANGELIST.	Red.
28.	1st Sunday (Low) after Easter.	White.

ADES PATER SUPREME.

A cento from the sixth hymn of the Cathemeron of Prudentius. Circ. A. D. 400. Sunday evening hymn. Psalm cxxi: 4.

Be present, Holy Father,
Unseen by mortal eye;
And Christ the Word Eternal,
And Spirit from on high!

Thou Trinity, in essence
And light and virtue One:
Father, and Son, and Spirit
Of Father and of Son.

The toil of day is over;
The hour of rest comes round;
And in its turn kind slumber
Our members hath unbound.

Servant of Christ, remember
The Font's baptismal dew:
Remember thy renewal
In Confirmation too.

And thou, O crafty serpent,
Who seek'st by many an art,
And many a guileful winding,
To vex the quiet heart,

Depart, for Christ is present;
Since Christ is here, give place;
And let the sign thou ownest
Thy ghostly legions chase.

And though while the body
In sleep may lie reclined,
Yet Christ, in very slumber,
Shall fill the Christian mind.

All laud to God the Father,
All laud to God the Son;
To God the Holy Spirit,
Be equal honor done.

Amen.

SIR FREDERIC LEIGHTON'S picture, "The Captive Andromache," which is at present in the Liverpool exhibition, has been purchased by the corporation of that city for £6,000.

MASSACHUSETTS has 176 libraries, with 1,819,723 volumes; Rhode Island has 30, with 112,909 volumes; New York has 16 libraries; Illinois 34; New Hampshire 33; and Michigan 28. With these exceptions no other State has more than 13.

Oh merchant, in thine hours of ease,
If on this paper you should see,
And look for something to appal
Your yearning for greenback valley,
Take our advice and now be ye ye,
Go straight ahead and advert ye;
You'll find the project of some u u u;
Neglect can offer no ex q q q.
Be wise at once, prolong your d a a a,
A silent business soon d k k k.

--Buffalo News.

THE following prayer was prefixed to some editions of the early English versions of the Bible:

O gracious God and most merciful Father, Which hast vouchsafed us the rich and precious jewel of Thy Holy Word; assist us by Thy Spirit, that it may be written in our hearts; to our everlasting comfort; to reprove us; to renew us according to Thine own image; to build us up and edify us unto the perfect building of Thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O Heavenly Father, for Jesus Christ's sake. Amen.

THE following incident is related in recently published book, *Circuit Jour-*

neys, which consists of jottings from the diary of the late Lord Cockburn. When (Lord) Moncrieff was at Glasgow judicially for the first time he went, as he generally does, and heard his friend, the pious and venerable Dr. Brown preach. He was unwigged, but perfectly well known in the congregation. The worthy doctor was not dreaming either of this judge or of circuits, or any modern thing of the kind, but his text began: "There was in a city a judge which feared not God neither regarded man." He had only uttered these words when the turn of all heads made him see the learned lord, and he could hardly proceed for confusion and horror.

MISS AMELIA B. EDWARDS writes from Westbury-on-Trym: "The following extract from a letter which I have this day received from a gentleman well known for his archaeological and scientific tastes, is so remarkable that I think it will be read with interest by your readers: 'I suppose you have often heard of toads being found in pieces of rock, coal, etc., when broken open by the workman's pick. I have to-day just seen one taken out of a bed of clay on Tuesday last, (the 18th inst.) in a new railway cutting at present being made here. It is alive, but very inactive and semi-torpid. It seems to have no bones, it is so limp, and its legs bend any way. It has two beautiful eyes, but does not seem to see. Its mouth is sealed up; but it seems to breathe very slightly through its nostrils, though how it breathed embedded in clay, it is hard to say. If it is 20,000 to 30,000 years since the glacial period when the clay was deposited, this toad goes a long way back into hoary antiquity, and was probably contemporaneous with the progenitors of Menes himself. But the toad lives still.' I should add that the writer is Mr. T. L. Patterson, of Greenock."

COUNT OSWALD.

BY T. M. BROWNE,

AUTHOR OF "DOROTHY," "THE MUSGROVE RANCH," ETC.

CHAPTER II.—CONTINUED.

Adele gently unlatched the gate, and as quietly walked along the gravelled path to the house, which seemed rather an accident than the principal dwelling in this populous place, so small was it and so overgrown, and almost concealed by clinging wildvine and climbing roses.

When Adele returned late from the castle, it was her custom to enter thus quietly, for the Doctor, except when studying the nocturnal habits of certain insects, made it a rule to go to rest shortly after the sun, and to rise with that luminary, and Adele would step lightly past his chamber door for fear of waking him. But to-night, as she approached the house, she heard his voice speaking in tones of far more than ordinary energy, and passing the window of the little parlor, she saw him sitting in very earnest conversation with the guest of whom she had made mention to the Countess. The lamp-light fell full upon the two faces, and the vines about the open windows framed them as in a picture.

Adele's uncle was a slender, withered, old man, with so spare and colorless a face that it almost startled one to meet the keen glance of a pair of eyes, clear and dark, which might have more appropriately belonged to a man half his age. His hair, which was suffered to grow to an unusual length, was white as snow. The guest was a man appar-

ently, though not in reality, his junior. He had a very striking face; the blonde hair, only touched with gray, clustered about a high, ideal forehead; the eyes were those of a dreamer, full and grey; the features large, rough-hewn yet picturesque. He was clad in a velveteen coat which, like the Doctor's eyes, seemed intended for a much younger man, and a crimson handkerchief was carelessly knotted about his throat.

"Too old!" he was saying impatiently, "one is never too old to work in a righteous cause. Of all men living I should have least expected Otto Lahnfeld to speak thus!"

"Yes, Rheinart, nine years in a State prison and fifteen in banishment played such havoc with me, that though I know, as much as I ever did, the world to be "out of joint," I am no less persuaded that I was never born to "set it right." I have put it from me, Rheinart; since I cannot reform it, I ignore it. I have made a little world for myself where I am not tortured by the sight of abuses which I cannot remedy, a little world in which I find unfailing sources of interest and sympathy."

Adele had entered the room while the two men were speaking. They were apparently so absorbed in their conversation that she laid her hand upon her uncle's shoulder to warn him of her presence. He put his own brown, lean hand upon it as he looked up into her face. The perfect quietude of his ordinary manner had given place to a deep though repressed agitation.

"Yes, child," he said, "you and I have had our little world to ourselves and we have not been unhappy."

"But you let her, notwithstanding, come in contact with that other world, with that worst phase of it which you despise so heartily!" cried Rheinart, angrily, "nay, from what you tell me yourself, after all that you have endured, you were content to take wages of these vain tyrants, these painted puppets leading their insolent lives in defiance of every principle of justice, human or divine."

"Be reasonable, Rheinart," said Lahnfeld, with a certain dignity which was not without its effect on his companion, "be reasonable. When I found my way back to Germany, a ruined man, broken down in health and heart, I had for myself no other wish than to die and be laid to rest in my mother earth, but there was this child, the only child of my only sister whom I found a widow and on her dying bed. The mother bequeathed her to my care, wrecked and ruined though I was, rather than to her husband's relatives, and I accepted the charge. My poor Bertha! you remember her, Rheinart, in her girlish beauty. It was the fate which had overtaken me rather than her own sorrows which had sapped away her life. From her husband she had never looked for sympathy; he, too, had keenly felt my position, but only in the light of a disgrace. To be connected through his wife with me was a source of the bitterest regret and wrath. He died a year or two before the term of my banishment had expired, and was thus spared the humiliation and disgust of seeing me again. Bertha left a small sum of money and some jewels which enabled me to lease this little corner. Why I chose Falkenburg as a home, I can hardly tell you, except that its beauty pleased me and that it was utterly disconnected with my past. There was but one way open to me to make a living for the child and myself. My health was too feeble for manual

work. I could but fall back upon my early calling of teacher. At that time the young Grafen were boys, the elder in his early teens, the younger about twelve years old. The chaplain, who had been their tutor, was old and feeble, and at his suggestion they were handed over to me to prepare them for the university. Graf Ludwig was my pupil for a short time only, but Oswald for a number of years; nor can I ever regret the time he spent with me. I learned to love him, Rheinart, noble, though, he was, and snorer as you may, as my own son. The Countess, hearing the youths speak of Adele, desired to see her, and it is not wonderful that she should have been attracted by the child. She made much of her, would have made more, had I not, as far as possible, discouraged her, but Adele was naturally attracted; as young things will be, by the brightness and beauty of the schloss and I could not refuse what added to her pleasure. Knowing that she was an English scholar (her first years were spent in England), and I had encouraged her to keep up her knowledge of the language, the Countess formed the habit of getting her to read English to her, and she still keeps it up. It has been a pleasure to the child and I have felt that no harm could come of it. And, were it only for Oswald's sake, she would, I know, wish to gratify his mother.

"There, I have made a clean breast of all my renegade doings," continued the old man with a smile, "and if you can be an impartial judge, Rheinart, I think you will not find the count very heavy against me. At least you cannot accuse me of not having suffered for the cause. To it I devoted my early manhood and sacrificed my prime, with every prospect and every possibility of happiness, and such faith have I still in its righteousness that were I to live my life over again, I should be ready to do what I have done. But for me personally there is no more to do. An old mummy, like myself, could but throw discredit to the cause, and I have no disposition to be held up as a martyr."

Adele had drawn a chair beside her uncle, and listened to him with breathless interest. He held her hand in his and when he had finished, turned to her with a look of perfect, loving confidence.

Rheinart sat with his handsome head thrown back, clasping and unclasping his hands impatiently.

"Enough," he said; "I cannot work miracles, I cannot restore the life that these cursed tyrants have crushed out of you. Had I not heard it with my own lips, I could not have brought myself to conceive that the Otto Lahnfeld of my youth could have ever, on this side the grave, stepped out of our ranks of his own free-will."

Then, as his eyes rested on the stooping form of Lahnfeld, a softer mood came over him. He laid his broad hand on his friend's shoulder, and a dimness came into the large eyes that had looked so stern just before.

"Well, well, *Freund*," he said, "I too have well nigh had my day; a little sooner or later and it will be all over for us both. I keep my harness on a little longer, that is all. My pretty *Fraulein*," he went on, turning to Adele, "I mistrusted you a little for being mixed up with these aristocrats, but I see you are too near my old friend's heart to be made of anything but sound metal. I shall wish you both good-night and good-bye, for I shall be up

and on my way to Heidelberg before sun-rise."

It was in vain that they urged him to remain, at least to break his fast in the morning; he was not to be dissuaded from his purpose. A meeting of the utmost importance was to take place in Heidelberg within a few days, and it was imperative upon him to be there. "You will hear from me shortly of our progress, either by a letter or messenger," he said. "Auf Wiedersehen, when our cause shall have triumphed."

He grasped his old friend's hand, carried Adele's to his lips, and left the room.

CHAPTER III.

The year "forty-eight" was a momentous one in Germany, and until time in its course brought events of greater consequence to fill the page of history, that year was often spoken of as a sort of landmark in men's lives. "Ah, yes, I remember, it was shortly before '48,'" or "I cannot be mistaken about such or such a thing, for it happened in '48.'" Quiet citizens, sitting over their beer on summer evenings, or in intervals of billiards and dominoes, would, if of the same way of thinking, politically, recall the events of that year and, according to their bias, discuss approvingly or disparagingly the political movements of "48." Women in their coteries loved to bring up some of the startling occurrences which had, in that year, broken in upon the even tenor or monotony of their lives, and vied with each other in details of memorable scenes connected with them. To the advanced liberals, to the party representing progress and reform, containing many true and noble hearts, beating high with fervent, unselfish devotion to the Fatherland, as well as to many who made the cause of patriotism the cloak of personal greed or ambition, it was a year of passionate hopes and crushing disappointments, though without doubt its seeming failures were the stepping stones to a better state of things.

The so-called "paternal governments" of the numerous petty States which since "66" have been merged into the Empire, were simply so many petty tyrannies of the meanest and narrowest kind, to which none but a people at the same time patient in spirit and slow in action, would have submitted. It was a state of things in which patriotism and loyalty had become well-nigh extinct virtues among the mass of Germans who were sunk in a stupid resignation, the reverse of real content. It was only among the few that there existed a burning desire for a nobler national life, and a contemptuous impatience of the yoke to which the majority so tamely submitted. These few, however, had more than once acted as the leaven that had stirred the inert mass into an attitude more or less alarming to the governing classes. There had been, from time to time, sullen threatenings of popular discontent, occasionally assuming an importance which called for prompt measures of repression.

It was on one of these occasions some thirty years before, that Otto Lahnfeld, who had been a fearless leader in the movement for reform, and whose denunciations of the petty tyranny which narrowed the life of his native city, had made him an object of peculiar suspicion and anxiety to those in authority, was arrested as the ring-leader of a society of dangerous malcontents, suspected of having formed plans subversive of the government.

After a very brief trial, in which the evidence against him had been overwhelming, he had been condemned to nine years imprisonment' in the State fortress, to be followed by banishment. From this he had returned, as we know, a prematurely aged, broken man, to whom life, but for the child committed to his care, and who revived his feelings and affections, would have been insupportable.

In the intervening years there had arisen again and again those murmurs of discontent, always the echoes of some few voices, which had dared to speak of the larger liberty that should be the heritage of all. But the murmurs had been faint and died away, until in "48" they arose with greater force than for many previous years and grew now here, now there, into threatenings so ominous that those who hugged themselves in the comfortable conviction that the "lower orders" had finally settled down into absolute contentment with the lot providentially ordered for them, were somewhat rudely awakened to the fact that they had been resting in false security.

In a very large number of the cities of Germany there existed political secret societies, embracing a larger proportion of men of thought and culture than had been formerly the case, men whose objects were more and more defined and reasonable and hence were proportionately more formidable than their predecessors. Still the majority were the mere "hewers of wood and drawers of water," who of themselves would probably never have been stirred into active opposition to the powers that were, but who having once been aroused, would be infinitely more unreasonable in their claims and sweeping in their demands than the men of thought and ideals who were associated with them.

In the university cities as was natural, these societies consisted mainly of the cultured class, and even embraced not a few of those who from their social standing might have been least expected to throw themselves into the movement of reform. But amongst the young most of all, enthusiasm is contagious, and these young souls, in the first ardor of their convictions, rejoiced in being able to give proof of their devotion to the great cause they had espoused, by sacrificing to it every worldly interest and cherished association.

(To be continued.)

THOUGHTS FOR OUR GIRLS.

BY M. F. CUSACK (THE NUN OF KENMARE).

What, put old heads on young shoulders! Indeed, I do not propose to suggest any thing of the kind. But the old heads have sometimes, at least, the wisdom of experience, and the young heads, sweet and bright and lovely as they are, have not all the experience of the old heads, and our college girls know the maxim, *experientia docet*. How I should like to look for a moment at the young faces who are reading this, and to foresee their life history. Well, there is One who knows these life histories, and who has ordained them in His infinite wisdom and mercy, yet the cause of much of our suffering in this world is, that we are often so foolishly busy in disarranging the plans of His infinite wisdom and mercy.

We all have our troubles, young and old, rich and poor, and I think harm is sometimes done to young people by an inconsiderateness of their elders in thinking, or still more in saying, as it is said sometimes: "Oh! she is young, what can she have to trouble her?" and

yet the young have often very serious troubles, but they are different in kind if not in degree from those of older persons.

So much depends on the way in which a young girl meets and bears her first trial. This first trial may be bereavement of a parent, or disappointment in a plan of life, or ill health, or unexpected change of worldly position and temporal circumstances, or it may be caused by trials of a purely spiritual nature which are of all the most difficult to bear, because they are trials which come to the most sensitive, and their sensitiveness prevents them from disclosing their trouble to those who could help them.

Still, whatever the cause of the trouble may be, the effect is mostly the same; and as I have said, the way in which this first trial is borne has so much to do with the future happiness of life. When a severe trial of bereavement or disappointment comes to a young girl, she is tempted to think all the pleasure of life is at an end forever, and this idea is likely to produce a morbid state of mind, which is very bad for older persons, but to the young is most dangerous. In lesser trials the danger is the other way, and the result, if they are not wisely borne, may be a certain recklessness which is very deteriorating to the moral character.

The great events in our Church life, of Confirmation and First Communion, should indeed be made starting points for that work of making our souls strong to do and to suffer. At these times we have an opportunity to look at ourselves seriously, we have the good counsels of our pastors, and the additional times of prayer which are given us, as well as the great and divine strength of the Sacraments, all tending to the same blessed end, to enable us to make our lives happier as well as holier.

We have to learn to bear trouble just as we have to learn to read and write. Those who learn to bear trouble best, save themselves a great deal of suffering. In fact, to be good is to be happy, and we can see this for ourselves every day. Look round at the girls in a school, at the young members of our own families, and we can soon see who is the happiest member of the flock. Is it not the unselfish and self-sacrificing one?

This dear girl is constantly thinking what she can give away, the other is constantly thinking what she can keep. Well, my children, the dear Book of books says: "It is more blessed to give than to receive." Try it, and you will find the Book is right. Yet people think that it is happier to keep than to give. You will say: "I cannot give away what belongs to me, and what is necessary for me. My parents would not be pleased." Now there is no question of giving away what you ought to keep. I know there are very many things which it would be quite wrong for you to give to any one, because they are given to you for your own exclusive use. But, my dear ones, what of the things which have been given to you for the very purpose of giving them away?

There are so many things you could give away to your own great advantage, and to the great advantage of those who would receive them, the giving of which would not make you any poorer in this world, and would make you so very rich in the next. What do you think about giving away kind words, for example? Why not give away all the kind words you can? Sometimes it will cost you something to do

this, but think how much good it will do you to try, and how much good it will do the person to whom you have said the kind words. It costs something to give kind words in return for unkind, but then the sunshine which comes to our hearts afterwards repays us. It costs something to refuse kindly when we are asked a little favor which we cannot grant, and how often we have the opportunity of doing this happy act in early life. Some pressing duty will not allow us to play with a little brother or sister, when asked; if we refuse them sweetly we have gained a grace for ourselves, and given them a grace in return. We have in fact given them more than they asked us, for though they may not see this at the moment, and may even resent our gentle refusal to do what was not right for us to do, they will remember the sweetness of our refusal long after they have forgotten the cause of it.

Then there are so many things which we may do to make our refusals as acceptable as the granting of the request. An impatient refusal of a request will rankle in the heart of the person whom we have refused, to a greater or less degree according as the request has been of more or less importance in the eyes of the asker. If possible, let us say when obliged to refuse that we will find another and an early opportunity to do what we have been asked; and if we have to find that opportunity at the cost of some inconvenience to ourselves, why here is another crown for us, another opportunity of increasing our own happiness where happiness is eternal.

What grand opportunities girls have in college or in family life, of doing good and of being good. After a short time, when the habit of self-sacrifice has been learned in these things, it becomes, as all habits do, second nature, and almost a necessity to us, and all this time we are making our own characters. Have you not observed for example, how the habit of ungraciousness grows on people? Have you not said sometimes: "Why that girl gets more and more disagreeable every day." Habits are repeated acts, the habit intensifies with each repetition, until it becomes almost mechanical. Now if we were making a machine and could give it habits, certainly we would give it the best habits we could. In a certain sense, we are all the time making the spiritual machines of our souls, we are giving ourselves habits every day and every hour of our lives, and these will be eternal; that is to say, what we do or say all day long, is making certain marks and impressions on our souls, which will remain upon them when the years of time have passed into the ages of eternity.

Impatience is natural to the young in times of trial. We always like to get rid of a disagreeable subject, or person, or of unpleasant surroundings, whether we are young or old. But impatience is stronger in its action in the young than in the old, with some rare exceptions; and I think this is because the young have not had the experience of the old, who know that there are a great many things in this poor world of ours which we must bear, and for which there is no remedy. With the young who have not learned this lesson, it is different, and they naturally are impatient for a remedy which will not come for their asking. Then comes the great grace of bearing with patience, which we see at last is a remedy and a very sure one for many of life's greatest trials.

BOOK NOTICES.

THE JULIA WARD HOWE BIRTHDAY BOOK. Selections from her works, arranged and edited by her daughter, Laura E. Richards. Boston: Lee & Shepard; New York: Chas. T. Dillingham; Chicago: S. A. Maxwell & Co. 1889. Price \$1.00.

Daintily gotten up, with clear type, nice paper, and unique binding. It has an advantage over some birthday books, in having at the end an alphabetical index to the birthdays with blank spaces for record.

SUGGESTIVE TEACHING OUTLINE FOR WORKERS' TRAINING CLASSES. Revised and designed specially for advanced classes in Young Men's Christian Associations and kindred societies. By John Elliott. Chicago: W. W. Vanarsdale, 6 Arcade Court. Price 50 cents.

This is a carefully compiled and useful manual of the leading facts and principles connected with the study of the sacred Scriptures.

SCOTCH CAPS. By Jak. New York: Thomas Y. Crowell & Co.

Mischief leads to crime and crime is sure of its punishment; this is the lesson taught by this story. The interest gathers about the doings of a lot of school-boys, part of whom are full of a dark and sinister spirit. Their plots are check-mated by a few well-disposed boys who have a nobler disposition and whose boyish heroism is suitably crowned with success and honor.

SALVATOR MUNDI; or, Is Christ the Saviour of All Men? By Samuel Cox. New York: Thomas Whittaker. Pp. 254. Price, \$1.00.

We have here the eleventh and enlarged edition of *Salvator Mundi*, which created such a stir in theological circles a decade since, and was followed a year later by Canon Farrar's "Eternal Hope." This edition contains the sequel of *Salvator Mundi*, entitled "The Larger Hope," and the price has been lowered from \$1.50 to \$1.00.

THE SEVEN LITTLE SISTERS Who Live on the Round Ball that Floats in the Air. By Jane Andrews.

THE FLOWER PEOPLE. By Mrs. Horace Mann. New edition. Illustrated.

Classics for Home and School. Boston: Lee & Shepard; Chicago: S. A. Maxwell and Co. Price 55 cents each.

Messrs. Lee & Shepard have done a good service in reprinting these useful little books in their "Classics for Home and School." "Seven Little Sisters," and "The Flower People" were favorites with children a generation ago. Those who are now mothers will gladly welcome these old friends for the amusement and instruction of their children.

THE SELF: WHAT IS IT? By J. S. Malone, Waco, Texas. Louisville: John P. Morton and Company. Price, 75 cents.

The aim of the author of this little book is to set in a clear light the great truth that the motive forces of the being lie in the affections and not in the intellect. The essential self does not reside in the intellect nor in the senses, but in the will and the heart. Through much subtle reasoning the reader is conducted until he understands the answers to popular errors and the more formidable errors of philosophers, and the truth at last stands out distinctly that the self is the moral part of the being of man.

THE PATH TO WEALTH, or Light from my Forge. A Discussion of God's Money Laws. The Relation between Giving and Getting, Cash and Christianity. By a Blacksmith. Also additional papers on Systematic Beneficence by the Rev. E. B. C. Hallam; the Rev. F. R. Beattie, Ph. D., D. D.; the Rev. R. W. Woodworth; the Rev. John Pollard, D. D.; the Rev. William Taylor, Bishop of Africa; with an introduction by the Rev. J. H. Vincent, D. D., Bishop of the M. E. Church. Richmond, Va.: B. F. Johnson and Co.

This work clearly defines and elucidates the truth of the principle it advocates from the Bible itself, and enforces the same with commendable vigor, but the book would have been more valuable had it been condensed to half its size, as the tautology is extreme.

A BLOCKADED FAMILY LIFE IN SOUTHERN ALABAMA, during the Civil War. By Parthenia Antoinette Hague. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

This little volume ought to be of special interest to all who participated in that long period of suspense and hardship that fell to the lot of women and children in the

South during the civil war. It gives us vivid pictures of their home life and the methods invented to supply the requirements of social life; their novel ways of making cloth, flour, coffee, etc.; their struggle in the midst of all these privations, to keep up the appearance, at least, of refined life.

THE KING'S COMMAND. A Story for Girls. By Maggie Symington. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. 1886. Price, \$1.50.

This is a charming piece of narrative and moral teaching combined. The characters are well drawn, and the influence of bad training upon a family, is shown with great power and great clearness. The heroine of the story is left while a little girl alone in the world, but she has the priceless heritage of a noble example and beautiful Christian precepts left her by her father. He was a soldier who carried into his Christian life the same principle of unquestioning obedience to Christ and conscience which he had learned in the army. This spirit he had imparted to his child, who nobly fulfills her promise of keeping the King's command.

DANTE AND OTHER ESSAYS. By R. W. Church, Dean of St. Paul's, London. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

These essays, especially the last, are entirely worthy of their great themes and of the reputation of their author. The treatment of Dante is upon the broadest basis, including not merely the best kind of literary criticism, but a general and brilliant survey of the period during which the poet lived and of the great city which derives so much of its interest from his life and work. Under the charm of these vigorous pages it is Florence itself which rises to view with all its passionate love of freedom, and its rash outbursts of political or religious frenzy. It is a great contribution to the literature which has gathered around the immortal poet, and will add not a little to the fame of the learned and gifted author.

THE PASSION STORY. Being a Connected Narrative of the Passion, Death, and Resurrection of the Lord Jesus Christ, as recorded by the four Evangelists, Matthew, Mark, Luke, and John. By the Rev. S. E. Ochsensford, A. M. Philadelphia: G. W. Frederick. Price 75 cts.

A HARMONY OF THE GOSPEL NARRATIVES OF HOLY WEEK. Also of the Resurrection, the Ascension, and the Descent of the Holy Ghost. New York: E. and J. B. Young and Co.

No devotional reading for Holy Week can take the place of the old, old story of the Cross, as given by the inspired evangelists. We have, in the small volumes above noted, the connected narrative of the Passion of our Blessed Lord as given in Holy Scripture, combining in one the several narratives of the Gospel record. The second volume, from the press of Messrs. Young & Co., has marginal references throughout, showing the chapter and verse quoted, and continues the Gospel story to the day of Pentecost. It has an introduction by Bishop Huntington, which adds value and interest to Churchmen.

THE POPES AND THE HOHENSTAUFEN. By Ugo Balzani.

THE ENGLISH CHURCH IN THE MIDDLE AGES. By William Hunt.

A HISTORY OF THE UNIVERSITY OF CAMBRIDGE. By J. Bass Mullinger, M. A.

New York: Anson D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price 80 cents each.

"Epochs of Church History," edited by Professor Mandell Creighton, is the title of the series of which these volumes are a portion. Clear in style and condensed in form, they give the outline of great movements in Church and State of which modern Europe is the result. In "The Popes and the Hohenstaufen," we have a graphic sketch of the struggles of the Papacy and the Empire succeeding the period of Hildebrand and closing with the extinction of the house of Suabia. In "The English Church in the Middle Ages," the relations of the English Church to the Papacy and to the State are traced, down to the time of Wyclif. The part which the Church has borne in the progress of the nation is shown, and the claim of the national Church to independence and

autonomy, that it is not a creation of the State nor a vassal of the Pope, is vindicated. "A History of the University of Cambridge" is not without general interest, and it has an important relation to several great movements in the Mother Church. It has a special interest for those who would study the development and progress of education in England.

ARYANS, SEMITES, AND JEWS. Jehovah and the Christ. By Lorenzo Burge. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co.

The character of this book can be understood by a further transcript of the title page: "A record of spiritual advance from the household or personal God of the Semite Abram, and from Jehovah, the tutelary or national God of the Israelites, to the universal Father revealed by Jesus the Christ; with the contracts made between the household God and Abram; the tutelary God, Jehovah and the Israelites; and between our Father in heaven and all mankind. . . . Also the circumstances, incidents, and events attending the preparation for and the promulgation of the second revelation." A crude attempt to take account of the positions of what is called "higher criticism" in reconstructing the sacred narrative, in the interests of Unitarianism. The author takes or leaves according to his own sweet will, and asserts his own interpretations with all the assurance of infallibility, without condescending to the field of argument. His admissions would probably be as unsatisfactory to the advanced critic, as his denials are to the old-fashioned Christian. He defends the validity of the miracles, saying with truth that, "to eliminate the miraculous element from the Hebrew and Christian Scriptures, would be to leave the covers only in the hands of the operator." He also appears to accept the fact of the Resurrection. Of course he rejects the Divinity and Incarnation of our Lord, the Atonement, and the doctrine of the Trinity. **GEORGE MAXWELL GORDON, M. A., F. R. G. S., the Pilgrim Missionary of the Punjab.** By the Rev. Arthur Lewis, M. A. London: Seeley & Co.; New York: E. & J. B. Young & Co.

This is the life of a true missionary. A Baptist traveller has recently recorded his opinion that for real and enduring results far more enthusiasm and self-sacrifice is required than most of those whom the missionary societies send out have been prepared to exhibit. In India especially he says that no religious teachers have ever had much effect except those who have given up all that this world generally esteems worth having. In the biography before us we have an instance of one who was gradually brought to see that such entire self-sacrifice was not only required but possible. In his later years his life took the "form of fakirism." He wandered on foot, often not a single servant accompanying him, and like His Master, often not knowing where at night he should lay his head. Thus he preached, taught, and baptized. He was convinced "that in India we might see great results if we were all on fire for Christ." In his own burning zeal he penetrated regions to which the Christian missionary had never before attained. He was at last killed while in the act of ministering to wounded men during a battle between the Afghans and the British near Kandohar. He was only 41 years of age, but has left the record of a noble life, which his friends have done well to give to the world. It is impossible that such an example should fail to affect others, and it is reassuring to know that the later missions of the English Church in India are based upon the same ideal of entire sacrifice. Even the unsympathetic attacks of such men as Canon Taylor upon the methods of missionary work will not be without usefulness if they lead men to consider more thoroughly what the missionary vocation ought to involve.

THE LIFE OF THOMAS KEN, D. D., Bishop of Bath and Wells. By E. H. Plumtre, D. D., Dean of Wells. New York: E. & J. B. Young & Co.; Chicago: S. A. Maxwell & Co. 2 vols. \$5.50.

Dean Plumtre deserves well of the Church for this very satisfactory biography of Bishop Ken. The name of Ken is dear to all Anglican Churchmen for his vindica-

tion of the liberties of the Church, his adherence to principle, his saintly life, and for his morning and evening hymns of which Bishop Alexander has said; "Outside the Psalter, no lines have ever been so familiar to English Christians." Thomas Ken was born in 1637, and died in 1711. Deprived of his parents while still a child, he was brought up under the care of Izaak Walton who married his eldest sister. He was at Oxford in the time of the Commonwealth, but his early training held him in loyal allegiance to the persecuted Church. He was ordained in 1662, and soon after became chaplain to Bishop Morley of Winchester, where he gained a national reputation as a great preacher. During his residence there he won the respect of Charles II. by his refusal to extend the hospitality of his house to Nell Gwynne, on the occasion of a royal visit. In 1684, Charles gave the see of Bath and Wells to "Little Ken, who tells me of my faults, the little black fellow who would not give poor Nelly a lodging." Almost his first duty was to attend the death-bed of the king. The story of the Seven Bishops in the Tower in 1688, in the reign of James, is familiar to all Churchmen. Throughout the discussion following the flight of James, Ken steadily opposed the elevation of William and Mary to the throne, and as consistently went from his cathedral to a life of poverty upon his subsequent deprivation. Having sworn allegiance to one king, he could not find it in his conscience to transfer it to another. Whatever opinion men may have of the wisdom of the course of the non-jurors, they can but admire the saintly conduct of the deprived bishop, and give him the meed of praise due those who suffer patiently for conscience' sake. To quote the Bishop of Derry again; "A bishop and pastor unsurpassed; a preacher of Christ unrivalled in that touch of the magic of grace, that witchery of heaven, that 'light and sweetness' of God, which is calledunction; a theologian of the true English type, who brings us the purest silver of antiquity stamped with the honest hall-mark of the English Reformation; a Churchman to whom the National Church is so dear that he subordinates all private feelings and preferences to the 'peace of Jerusalem'; a poet, who if he has written much upon the sand, has at least engraven some lines upon the rock, from which they have passed to the hearts and lips of millions in each successive generation."

In Easter music, Messrs. Novello, Ewer & Co., London and New York, have sent out still another anthem this season, "Come, ye Faithful," composed by the Rev. E. V. Hall, M. A., the precentor of Worcester cathedral, the words being from No. 302 in "H. A. and M." The stirring verses are set to striking musical measures, the first and third for tenor (or soprano) solo voice, and bass, respectively; the others for semi-chorus and full. It is rich in treatment and without a shadow of difficulty. "Oh, the golden glowing morning," is set to a pleasing theme by Mr. Richard Henry Warren, organist of St. Bartholomew's, New York, the words are by the Rev. Geo. T. Rider. In the very useful series of short settings of the Office for the Holy Communion, for parochial and general use, which the same firm has been issuing under the editorship of Mr. George C. Martin, organist of St. Paul's cathedral, a service by Harvey Lohr, in A minor, has just appeared as twelfth in the list. The *motif* is a rather singular strain which subtly pervades and unifies the service. The whole effect is extremely devout, and it is a service quite within choral capabilities that are at common average. This number (12) is without the *Benedictus* and *Agnus Dei*, inclusions which others in the series possess. This whole set of short services is one which the clergy and choirmasters would do well to give their attention to. "Holy Ghost to earth descending," an anthem suitable for wedding occasions, is a selection (9 pages octavo), from St. Ludmila by Antonen Tvorak, the oratorio which was produced at the Leeds Festival in 1886, and evoked so much applausive comment amid musical circles. This selection is not a difficult one.

PAMPHLETS RECEIVED.

THE TESTIMONY OF HISTORY TO JESUS CHRIST. A sermon by the Rev. L. S. Osborne, rector Trinity church, Chicago.
THE COMING OF CHRIST, the Resurrection and Judgment as they affect believers. By the Rev. W. Bevin, incumbent of West Flamboro, Toronto.
CIVILIZATION BY REMOVAL. The Southern Utes. By C. C. Painter, Indian Rights Association, 1305 Arch St., Philadelphia.
THE READING CLUB. No. 19, 50 selections in Prose and Poetry. Edited by Geo. M. Baker. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price 15 cents.
BIBLICAL TEACHINGS, concerning the Sabbath and the Sunday. By A. H. Lewis, D. D. Bound in fine muslin, price 60 cents. American Sabbath Tract Society, Alfred Centre, N. Y.
FROM DARKNESS TO LIGHT: An Easter Poem By Mrs. E. B. Tallmadge. J. D. Tallmadge, 271 Dearborn St., Chicago. Price, postpaid, 25cents.

BOOKS RECEIVED.

THE WORLD OF CANT. Price 50 cts. J. S. Ogilore, New York City.
HARPER'S Franklin Square Library. Price 30 cts. each:
THE WEAKER VESSEL. By D. Christie Murray. WHEN A MAN'S SINGLE. A Tale of Literary Life. By J. M. Barrie.
TOILETS OF BABYLON. By E. L. Varjeon. FRENCH JANET. By Sarah Tytler. LADY BLUEBEARD. By the author of "Zit and Xoe."
A STRANGE MANUSCRIPT, found in a copper cylinder, with illustrations by Gilbert Gaul. A DANGEROUS CATSPAW. By David Christie Murray and Henry Murray.
TICKNOR'S Paper Series Price 50 cents each: UNDER GREEN APPLE BOUGHS. By Helen Campbell. Illustrated.

OPINIONS OF THE PRESS

The Chicago Times.

OUR SUPREME COURT.—The people are jealous of the reputation of the Supreme Court. It never has been and must never be part of a political machine. It must remain non-partisan, uninfluenced by political managers, unbiased by purely political consideration. Appointments to this branch of the government must not be made the reward of party services. The procurement of such appointments must not be made the subject of trades, deals, or dickers. The president who reaches out his hand to touch this ark of the covenant will be sacrificed to the quick and certain resentment of the whole people, regardless of political creeds.

The Churchman.

ANCHORING THE CHURCHES.—The problem of uptown migrations in the case of churches receives some illustrations from English experiences. It has been calculated that in Liverpool dissenting places of worship have always gone with the receding tide of wealth and respectability in that rapidly growing seaport. This is not to be attributed to the want of zeal and devotion in the case of Non-conformists, but the fault lies in the systems of such bodies. The Roman Catholics stand their ground amid festering filth and poverty, because their clergy is a brigaded army that never flinches from the fire. The Church of England works with its endowments. The voluntary system always fails as a missionary enterprise, with a settled sphere of operation. Hence in the big cities of this country the Gospel is often preached to the poor, not by churches in their midst, but by inroads and spasmodic raids from remote centres. To use the apt figure of a New York clergyman, they are preached at through a telephone.

The Church Times.

A WILD SCHEME.—The Church at large will learn with profound thankfulness that the proposal of the Archbishop of Dublin to grant episcopal orders to the so-called Spanish Reform movement has been condemned by the Irish bishops, who met last week in Dublin to consider this matter. We hope that Lord Plunket will not seek to resuscitate so wild a scheme. But apart from the inherent folly of the proposal to provide a bishop for these so-called reformers, it is interesting to learn from the Madrid correspondent of the Daily News that there is absolutely nothing but amazement expressed among the few Protestant sects which have established themselves in that country, that such a step should have been contemplated in connection with the movement at the head of which is Signor Cabrera. That movement is altogether insignificant in numbers, and, moreover, is of such a doubtful color that it would be little short of disastrous to allow the Archbishop of Dublin to commit the Anglican Communion to such an expression of sympathy as he contemplated.

The Interior.

SUPPLY OF CLERGY.—Did you ever hear a Catholic complain of the scarcity of priests, or of the unwillingness of young men to enter the priesthood? The Roman church has preachers and prelates, missionaries and monks, enough and to spare. It has a large surplus supply, in fact; so that when a new field is to be occupied it does not need to call for workers. It just sends somebody, and there is always somebody to send. Neither is there any trouble about money; the contributions of the people are made, in one form or another, with a regularity and a liberality which are phenomenal. But it is not the money that interests us now; the supply of men is the striking fact. How is it kept up? We think that we see a reason for it in the system of higher education maintained by the Catholic Church. The Catholic population in the United States is put at over 8,000,000, including all ages. In the 2,800 parochial schools which the Church conducts, there are less than 600,000 pupils, showing that there must be a mighty host of Catholic children in the public schools of the land. However, with this rather unfavorable basis to work from, the Church manages to find pupils enough to fill 549 academies and 124 colleges, and from them gleans student material for thirty-two theological seminaries, with an average of fifty students each. Catholic families are usually proud to rear sons for the priesthood, and the Church takes care that there are academic and collegiate privileges near at hand, for the culture of every promising candidate. Protestants, who are considering the ministerial and missionary supply problem, will find a way to its solution through home interest therein, supplemented by cordial support of academies and colleges under Church control.

The Christian Leader.

MIVART VS. DARWIN.—One rubs his eyes and reads again, as he comes to St. George Mivart's article in the March Forum. We have not met, even in conservative theological publications, anything recently so explicit in its antagonism to Darwinism as this paper of the distinguished savant. What theologians have been accused of idiocy for saying, St. George Mivart asserts with boldness and appears to demonstrate with equal conclusiveness and ease. Darwinism really "threw the whole weight of physical science over to the side of atheism." This was not distasteful to a large portion of the students in science; but considerations have been pressed on the Darwinians which have driven "the most acute, energetic, and able of the whole Darwinian band," Prof. Huxley, to restate the doctrine of "Natural Selection" in terms which amount to an abandonment of it. "For if a species arise from the re-action of the innermost nature of an organism upon external stimuli, then it would be as absurd to say it arises from natural selection as it would be to say that a scenic transformation has been produced, not by its designer and the scene-shifter, but by the chains and strings." An interesting paragraph in Mivart's paper is that in which he cites from the "Physics" of Aristotle a passage in which some "Greek Darwinians," more than two thousand years ago, opposed the doctrine of final causes. They said, as reported and refuted by Aristotle: "Teeth are not made to eat with, but their possession enabled creatures furnished with them to survive; for when combinations of structures happened to occur which proved favorable, they were preserved, while those which were not advantageous perished, and still perish, like the Minotaurs and Sphinxes of Empedocles." The most modern doctrine has not been more exactly stated than in those words of the ancient materialists.

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EUROPE

A series of Special American Parties are now being organized for travel in Europe, leaving New York May 1, May 23, June 13, June 23 and July 24. The membership is limited to twenty-five. The prices charged cover every necessary traveling expense, and an experienced conductor accompanies each party. Autumn Palestine Party leaves New York, Wednesday, Sept. 11, 1889. Independent Tickets are issued by any line of Atlantic Steamers, and for any route of travel in Europe. Send for descriptive circulars. E. M. JENKINS, 257 Broadway, N. Y.

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The great tragedian, Forrest, had a secret which everybody ought to learn and profit by. Said he: "I owe all my success to the fact that everything I have undertaken I have done thoroughly. I never neglect trifles." That's the point—don't neglect trifles. Don't neglect that hacking cough, those night sweats, that feeble and capricious appetite, and the other symptoms, trifling in themselves, but awful in their significance. They herald the approach of consumption. You are in danger, but you can be saved. Dr. Pierce's Golden Medical Discovery will restore you to health and vigor, as it has thousands of others. For all scrofulous diseases, and consumption is one of them, it is a sovereign remedy.

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We accidentally overheard the following dialogue on the street yesterday.

Jones. Smith, why don't you stop that disgusting hawking and spitting? Smith. How can I? You know I am a martyr to catarrh. J. Do as I did. I had the disease in its worst form but I am well now. S. What did you do for it? J. I used Dr. Saxe's Catarrh Remedy. It cured me and it will cure you. S. I've heard of it, and by Jove I'll try it. J. Do so. You'll find it at all the drug stores in town.

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To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York.

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HOW TO MAKE WORK EASIER.

The first thing that wants to be done in most kitchens is to raise the stove six inches or a foot, so that a woman can work at it without that stoop which does more to bring on a settled ache in the spine than all the hard labor that falls to her lot. Stoves, tables, and sinks, should be high enough so that work can be done straight standing, and the relief this adjustment gives will never be realized till one tries it. This is not a matter of mere comfort, but affects the health and vitality of women. Our grandmothers got their bowed shoulders by cooking at the hearth before stoves were known, and the plan was no benefit to them or their children.

Next, contrive a ventilator in the ceiling to carry off the heat and smells. The reason so many housekeepers suffer with neuralgia is because they live in such an overheated air, with odors of cooking growing rank about the upper part of the room, and breathing foul air out of the sink drain; they become enfeebled by heat, and victims of thorough blood poisoning. Persons who live constantly in such rooms do not notice the bad air, and the worst conditions do not always smell the worst. There should be a brick knocked out of the chimney just below the ceiling, and an iron or tin slide put in its place, to be kept open except when the fire is first burning up. Or the chamber above may be heated very well by a large hole in the floor over the stove, leading into a tight drum of sheet iron with pipe to the chimney above. A kitchen stove in winter burns fuel enough to heat two rooms with.

Now for the sink. You may or may not be able to have fifty pounds of copperas dissolved in the cesspool, or the elaborate traps advised by architects of large and expensive ideas, but there is a simple contrivance which will do away with much of the danger from waste pipes. It is to keep the sink pipes closed tight by one of the larger rubber stoppers used for chemicals. The strainer must be removed, but it is little use anyhow, and a thimble too small to allow a teaspoon to go down the pipe will prevent loss. It is a little trouble to take the stopper out when water is poured away, but no more than in using a stationary tub, and is not to be compared with the safety from breathing gas from the drain every moment, or letting it flow over the house from the kitchen as it surely does without such precaution. The rubber stopper fits so tightly that no gas can escape, and the difference will be felt in a very short time after its use. A woman who does the work of a house mistress needs pure air to keep up her strength.

Use nut coal and coke for fuel, both for economy and ease of keeping fires. Also have a supply of pea coal, the finest sort, to bring up fires when low. It is two dollars a ton cheaper than other sorts, and is useful to save a fire that would go out with fresh coal on, or to keep the heat of a baking fire when other fuel would cool the oven. Every good manager knows that half coal and half coke is the cheapest fuel for stove, furnace, or fireplace, but every one does not know that coke kindles quickest for getting breakfast, or anything wanted in haste.

Have all moveables light and easy to handle. Light tables, light chairs, tin kettles, and saucepans, instead of iron, six-quart wooden pails instead of large ones, small coal scuttles, iron bedsteads, or light wooden ones of the new, slender, patterns, doors that open and shut easily, blinds that catch at once, all make less call on a woman's strength, and lighten her labors inexpressibly. Taking away half the weight gives her double strength in effect. —The Householder.

ONE saves by remembering and following little things:

If you keep your flour in a bucket, set it on a high, dry, shelf; if left on the floor it becomes musty, and musty flour, who wants?

THE following is another good recipe for furniture varnish: Equal parts of shellac varnish, linseed oil, and spirits of wine.

CEILINGS that have been smoked with a kerosene lamp, should be washed off with soda water.

HERE is a way to clean papered walls: Wipe down with a flannel cloth tied over a broom or brush. Cut a thick piece of stale bread and rub down with this. Begin at the top and go straight down. Care must, of course, be taken not to wear upon the paper.

How often the housekeeper is annoyed by stained hands! Peeling potatoes, apples, and other vegetables and fruits, will discolor. Borax water is excellent to remove stains, and heal scratches and chafes. Put crude borax into a large bottle and fill with water. When dissolved add more to the water until at last the water can absorb no more, and particles can be seen at the bottom. To the water in which the hands are to be washed, pour from this bottle enough to make it very soft. It is cleansing and healthful, and by its use the hands will be kept in good condition.



MIRACULOUS RESTORATION.

That dainty lady tripping by, How light her step, how bright her eye, How fresh her cheek with healthful glow, Like roses that in Maytime blow!

And yet few weeks have passed away Since she was fading, day by day. The doctor's skill could naught avail; Weaker she grew, and thin and pale.

At last, while in a hopeless frame, One day she said, "There is a name I've often seen—a remedy— Perhaps 'twill help; I can but try."

And so, according to direction, She took Dr. Pierce's Favorite Prescription, And every baleful symptom fled, And she was raised as from the dead.

Dr. Pierce's Favorite Prescription is the world-famed, invigorating tonic and nerve, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable and perfectly harmless in any condition of the system. It is the only medicine for the distressing weaknesses and derangements peculiar to women, sold by druggists, under a positive guarantee, from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrappers, and faithfully carried out for many years.

Copyright, 1888, by WORLD'S DISPENSARY MEDICAL ASSOCIATION, Proprietors.

Dr. Pierce's Pellets, or Anti-bilious Granules, are Laxative or Cathartic, according to size of dose.

SAVED MY PAPA'S LIFE.

FORT COLLINS, LARIMER CO., COL., Nov. 25, '88.

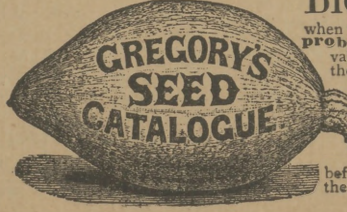
"Gentlemen: I send my best wishes to the Athlophoros Co., in regard to the medicine, for it saved my papa's life, and since then I have told many people of the good remedy."

MISS ESTHER BEESON.



The progressive spirit of the age demands specialists, and is a true indication of the progressiveness of the present day. The numerous specialists of the medical profession attest the modern demand. While there are many mediums such as Sarsaparilla and others which claim to purify the blood and relieve Rheumatism, they do not eradicate the disease, for it permeates the whole tissues and muscles, as well; therefore, a medicine, which must do any permanent good must be of a character that would render it useless in many other diseases. The great specialist for Neuralgia and Rheumatism, is ATH-LO-PHO-ROS, and is sold by all druggists at \$1 00 per bottle.

TAR-OLD A new method of compounding Tar. SURE CURE for PILES, SALT RHEUM and all Skin Diseases. Send 20-cents for Free Sample with Book. Sold by Druggists and by TAR-OLD CO., 78 Randolph St., Chicago. Price, 50c.

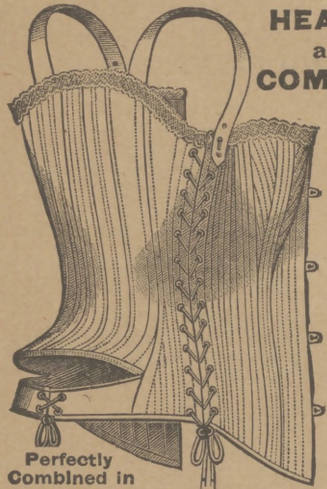


Bless Your Souls! My brother farmers, why pay 10 or 20 cts. for a seed catalogue, when you can receive one containing just as many and very probably more varieties and all new vegetables that are really valuable, for just NOTHING? It may have less paint about the covers, but, great Scott! we are not after paint, but seed, fresh and true to name, such as will make with a master's hand its own picture all over our farms and gardens; seed I am not afraid to WARRANT on the cover of my catalogue. Come, my fellow farmers, and join the thousands, who for thirty years have been users of my seed; why, we were a goodly company and having pleasant times together before the great majority of the present race of seedsmen (bless the boys!) had left their nurse's arms! Send for a catalogue. JAMES J. H. GREGORY, Marblehead, Mass.



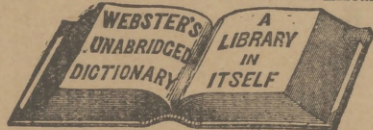
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 AGENTS WANTED. Mention this paper

Forty-Third Annual Statement
 OF THE
Connecticut Mutual LIFE INSURANCE CO.,
 OF HARTFORD, CONN.

NET ASSETS, January 1, 1888,	\$55,128,568.55
RECEIVED IN 1888,	
For Premiums,	\$4,436,285.32
For Interest and Rents, 2,987,190.64	
	7,423,475.96
	\$62,552,044.51
DISBURSED IN 1888.	
For claims by death and matured endowments,	\$3,695,752.04
Surplus returned to policy-holders, 1,160,367.77	
Lapsed and Surrendered Policies, 529,228.52	
TOTAL TO POLICY-HOLDERS, \$5,385,348.33	
Commissions to Agents, Salaries, Medical Examiners' fees, Printing, Advertising, Legal, Real Estate, and all other Expenses,	664,885.24
TAXES,	294,383.47
PROFIT AND LOSS,	354,527.60
	6,699,144.64
BALANCE NET ASSETS, Dec. 31, 1888,	\$55,852,899.87

Cost of Bank and Railroad Stocks,	409,341.00
Cash in Banks,	2,568,772.64
Balance due from Agents, secured,	13,208.25
	\$55,852,899.87

ADD	
Interest due and accrued, \$1,002,204.80	
Rents accrued,	11,552.29
Market value of stocks and bonds over cost,	488,560.80
Net deferred premiums,	105,431.44
	\$1,607,749.33

GROSS ASSETS, December 31, 1888, \$57,460,649.20

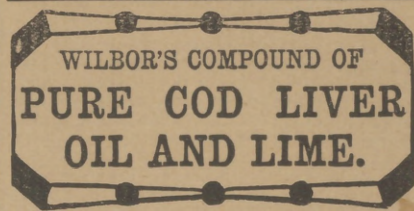
LIABILITIES:
 Amount required to insure all outstanding Policies, net, assuming 4 per cent. interest, . \$50,987,553.60
 Additional reserved by Company's Standard, 3 per cent. on Policies issued since April 1, 1882, 350,370.00
 All other liabilities, 908,016.61
 52,245,939.61

SURPLUS by Company's Standard, . . \$5,214,709.59
 SURPLUS by Conn Standard 4 per cent., 5,565,079.59

Ratio of expenses of management to receipts in 1888, 8.96 per cent.
 Policies in force Dec. 31, 1888, 63,660,
 insuring, \$151,361,913.00

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WILLIAM G. ABBOT, Secretary.
D. H. WELLS, Actuary.

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