



The Living Church.

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

VOL. XII. No. 46.

CHICAGO, SATURDAY, FEBRUARY 15, 1890.

WHOLE No. 589.

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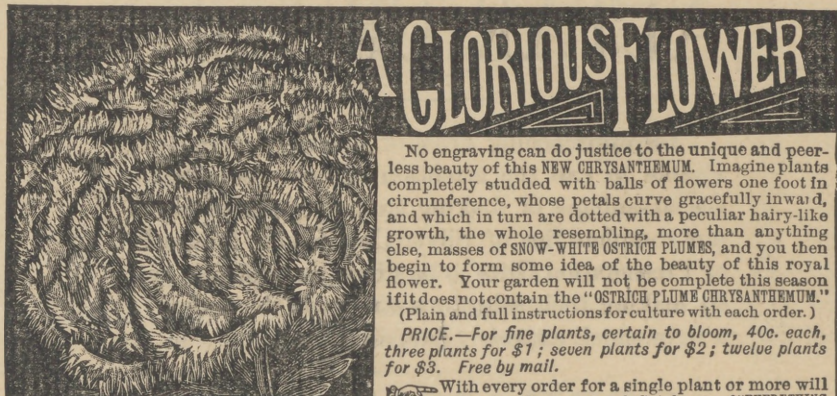
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"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty years of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G. W. Youker, Salem, N. J.

"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I at last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."—Rev. Thos. B. Russell, Secretary Holston Conference and P. E. of the Greenville District, M. E. C., Jonesboro, Tenn.

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The Living Church.

SATURDAY, FEB. 15, 1890.

FAITH, HOPE, AND LOVE.

BY M. A. T.

For Faith that conquers earth;
For Hope, our anchor sure;
For Love, of heavenly birth,
That, fadeless, shall endure;
Let praise ascend to God above,
Giver of Faith and Hope and Love.

By faith, we look on God
By mortal eye, unseen;
We mark His guiding rod,
And on His staff we lean;
The banner of the cross unfurled,
We grasp and overcome the world.

By hope, our spirits soar
To join the Victor band,
Who, on the blissful shore,
With crowns and palms shall stand.
Like ships, that safely anchored lie,
Are hearts whose hope is set on high.

By love, our souls we yield
To God, Who deigns to call,
And strive that all be healed
By Him Who died for all;
Faith, hope, and love our hearts uplift,
But love, we own, the greatest gift.

Faith shall give place to sight,
When earth shall pass way,
And hope, to sweet delight,
When dawns eternal day;
But love, refined, where all is pure
To endless ages shall endure.

Philadelphia, A. D., 1890..

NEWS AND NOTES.

THE death is announced of the Rt. Rev. Charles B. Bernard, Bishop of the united dioceses of Tuam, Killala, and Achonry, in Ireland.

BISHOP POTTER has resigned his membership of the Commission on Work among the Colored People, and Bishop Leonard of Ohio, has been elected to fill the vacancy.

THE Bishop of North Carolina, having resigned the charge of foreign churches, the Presiding Bishop has appointed Bishop Doane of Albany to the duty.

By an unfortunate accident in the press room in which our paper is printed and mailed, our Chicago subscribers were deprived of THE LIVING CHURCH last week. The mischief has been remedied, and the missing copies will be supplied by mail this week. This is the first instance of the kind in our history, and we trust, the last.

THE Bishop of Fredericton is almost as great a wonder as the Bishop of Guiana. Both are octogenarians, both are in full work. The Bishop of Fredericton, metropolitan of Canada, a few days ago was eighty-five years old; he is still in full possession of his physical and mental powers. His episcopate has been long and most successful. He is the first Bishop of the diocese.

THE diocese of California has made a happy selection of an assistant-bishop in the Rev. Wm. F. Nichols, D. D., rector of St. James' church, Philadelphia. It will be remembered that Dr. Nichols was the choice of Ohio, and great disappointment was felt that he was constrained to decline the election. It is to be hoped that California may secure his great talents and energy for its important work.

A POST of difficulty is vacated by the death of Bishop Douglas Mackenzie, of Zululand. The diocese includes Swaziland, Tongaland, and Delagoa

Bay, as well as all the country between the coast and the eastern boundary of the Transvaal. In view of the stirring events which are likely to occur in this region of South Africa, the new bishop will need to be a strong man, and a man of tact.

It is officially stated that no fewer than 7,902 new members and associates joined the English Church Union during 1889, bringing up the total of the Union to 29,749, composed of 25 bishops, 3,731 priests and deacons, and 25,983 laymen. The Union is divided into 58 district unions, and 352 branches. No doubt, the Church Association also reports an increase; while the springing into existence of two additional Evangelical societies must be accounted for.

THE decoration which is now being proceeded with at St. Paul's, London, deals not with the dome or drum, on which so many experiments have been made, but with the spandrels of the eight arches beneath the whispering gallery, which, first striking the eye of the spectator, lend themselves admirably to fine and effective adornment. The subjects decided upon include four Prophets and four Evangelists, the cartoons of which have just been accepted by the committee. These will shortly be completed in color and placed in Dr. Salviati's hands for reproduction in mosaic.

LORD CROSS, the secretary for India, has given his sanction, under certain terms, to the creation of a Bishop of Lucknow. The new Bishop of Lucknow will have complete jurisdiction over the whole of Oudh, and special supervision over certain parts of the North-West and Central Provinces. The incumbent of the post will be allowed the salary of a senior chaplain, on condition, as in the case of Lahore, of a like amount being raised from other sources. It is satisfactory to know that Bishop Johnson has every hope of obtaining £7,000 or £8,000 towards the endowment of the see from different societies in England.

THE Confirmations for 1889 in the diocese of Liverpool, were completed on Saturday, December 28. During 1889 there have been 65 Confirmations, and 7,180 young persons have been confirmed. During the last three years 21,393 have been confirmed, and in the nine years which have elapsed since the diocese was formed, 57,151. In the first year after the formation of the diocese the number confirmed was only 4,719. Since July, 1880, twenty-five new churches and five chancels have been consecrated in the diocese and two have been opened by license. Three others are temporary buildings, with districts regularly assigned to them, to be replaced by permanent churches.

THE Hoo case came finally, it is thought, before Lord Penzance, who held a sitting of the Arches Court of Canterbury in his room at the House of Lords. At the last sitting of the Court a motion was brought forward to commit the Rev. Percy George Benson, vicar of Hoo St. Werburgh, near

Rochester, for contumacy in refusing to obey the order of the Court suspending him *ab officio et beneficio* for the space of one year. Mr. S. O. Buckmaster, as counsel for Mrs. Amy Emily Swayne, the promoter of the proceedings against Mr. Benson, now applied that the motion might stand over *snie die*, on the ground that his client was willing, provided certain arrangements that had been made were faithfully fulfilled, to close this painful controversy and relieve his Lordship of any further consideration of the case. Lord Penzance made the order as requested.

JUST about Epiphany-tide every year a certain class of astronomical students discovers the Star of Bethlehem. From Vienna comes the tidings that we shall witness a most interesting phenomenon in the course of 1890. A sixth star will be added to the five fixed stars forming the constellation of Cassiopeia. If this star appears in 1890, it will have been seen seven times since the beginning of the Christian era. It was discovered last time by Tycho de Brahe, in 1572, who described it as a star of extraordinary brightness, which outshone the stars of first magnitude, and could be seen in the light of day. But after three weeks the brightness faded, and after having been visible for seventeen months, it disappeared as suddenly as it had come. The star is on record in the annals of 1264 A. D., and of 945 A. D., during the Emperor Otto's reign. It has been supposed that this heavenly body is the identical Star of Bethlehem, and it seems to appear once in about 315 years. Now, if it be calculated backwards from 945, that would make its appearance coincident with the date of the birth of Christ, and when the calculation is made from 945 forward, the star was due in 1260, 1575, and 1890.

THE Chicago Presbytery has adopted by a large majority resolutions favoring revision of the Westminster Confession. The action taken is as follows:

Replying to the first question submitted by the General Assembly: "Do you desire a revision of the confession of Faith?" the presbytery would answer "Yes."

Replying to the second question, "If so, in what respects and to what extent?" the presbytery would answer that it is the judgment of the presbytery that the extent to which the confessional change shall be carried and the particular form it shall take before submission to the presbyteries for constitutional ratification may safely be left to such large and representative committee as the General Assembly shall approve, it being provided that in any proposed change at least the three following points shall be secured:

1. That the full integrity of the system of doctrine as contained in the Confession of Faith shall be kept inviolate.
2. That those forms of statement, especially in the third and tenth chapters, which convey or seem to convey erroneous or unscriptural implication and which are occasions of stumbling, be modified or eliminated.
3. That God's love of the world and his commission to preach the gospel to every creature be given fuller and more definite expression.

WE regret to record the death of the Rev. Edward Goodenough, for thirty-six years the faithful missionary of the Church to the Indians on the Oneida Reservation, in Wisconsin. He rested from his labors on St. Paul's Day, after a short illness. He was born in New Hampshire in 1825. In 1844 he entered Nashotah, and in October, 1853, he began his work as missionary to the Oneida Indians. The Church had long maintained a missionary at that post, the first being the well known Rev. Eleazer Williams, who acted in that capacity from 1818 to 1830. The Rev. Richard F. Cadle succeeded him, for a period of three years, when the Rev. S. Davis accepted the responsibilities of the place. He in turn was succeeded by the Rev. F. R. Haff. The little old church building, which did duty for so many years, was built in 1830, and here Mr. Goodenough addressed the members of his congregation each Sunday during thirty-three years, and until the erection of a handsome stone structure in 1886. The position of rector on the reservation is no sinecure. The incumbent of that position must not only prepare his Sunday discourses, officiate at funerals, Baptisms, and other occasions, but he has besides to fulfil the arduous duties of a teacher in the mission school for five days each week; conduct the monthly meeting, and act as adviser to his flock. In fact, as one who knew him well expressed it: He was to the Indians the Government. In the exercise of these duties Mr. Goodenough spent his life. He was naturally of a retiring disposition, and was content to sequester himself from the world in the pursuit of his holy calling. He was a well-read man, of broad education, cultured, and fond of study. His sterling integrity and worth are testified to by those who knew him well, and he was greatly beloved by the people for whose spiritual and temporal welfare he so earnestly labored.

JAPAN.

Bishop Bickersteth raised the Rev. J. Bachelor to the priesthood on St. Thomas' Day; and, on the following Sunday, the Rev. M. Imai, who had purchased to himself a good degree in the diaconate was raised to the priesthood. Three more native catechists were made deacons. Their names are, Ii da San, who has been working in Holy Cross mission, Kyobashi, in the very centre of Tokyo, under the direction of the clergy of St. Andrew's; Shimada San, working in the Mita church, under the Rev. Mr. Lloyd, in the southern portion of Tokyo; and Yooluzaua San, who has been working under the Bishop's direction in St. Andrew's mission, (Central).

On this same Sunday, Dec. 22d, the fruits of our mission in Maybeashi, were gathered by the Baptism of three young men, two of them students soon to graduate from the Normal school, the other in the postal department. We have now 12 souls in the Church here, ten adults and two children. The mission is called St. Matthias', because the work commenced on that Saint's Day. Morning Prayer and sermon are had every Sunday, and Evening Prayer and Bible class every evening, beside special instruction for catechumens and inquirers at both stated times and random opportunities.

CHICAGO.

CITY.—On Saturday the heirs of the late Conrad Seipp distributed \$135,000 among the charitable institutions of the city. Among the recipients is St. Luke's Hospital which comes in for the sum of \$10,000.

The convocation of the Northeastern Deanery took place at St. Peter's church, (Lake View), Chicago, the Rev. Samuel C. Esdall, rector, beginning with the opening service on Tuesday evening, Feb. 4th. The beautiful chapel of this new parish was filled with a large congregation, and the service was a hearty and inspiring one, the shortened forms of Evening Prayer being said by the Rev. Messrs. Esdall and T. D. Phillippis. The Dean, Dr. Locke, introduced the Rev. Joseph Rushton, as the first speaker, who spoke eloquently of the "Relations of the Churchman to the Diocese and General Church." The Dean himself delivered the second address upon "Systematic Giving," earnestly exhorting his hearers to a sense of the importance of a willing systematic generosity as an essential part of a truly religious life. The Rev. Thomas F. Gailor, of Sewanee, Tenn., spoke next and took for his theme, "Authority, and the present necessity for the assertion of this principle in this era of shifting religious and skeptical thought." Prof. Gailor's manly earnestness and fluency, as well as his broad grasp of theology, skeptical literature, and the practical necessities of our time, made a deep impression upon his hearers.

The exercises of Wednesday began with a celebration of the Holy Communion, the Dean acting as celebrant. This was followed by an able and exhaustive paper by the Rev. Arthur W. Little, upon "The Intellectual Study of the Clergy." At the conclusion of Mr. Little's paper the congregation withdrew, and the business session of the deanery followed. The next meeting was appointed for St. Paul's, Riverside, on May 6th. Dr. Vibbert, Mr. Morrison, and Mr. Bixby, were appointed to confer with Messrs. Houghteling, Hogg, and Sterling, of the council of the Brotherhood of St. Andrew, as to the conduct of the noon-day Lenten services. After the session the clergy proceeded to the residence of Mr. Stephen G. Clarke, where the ladies of the Parish Guild served a bountiful luncheon, after which they were tendered the hospitalities of the North Shore Club through the kindness of Mr. W. H. Chadwick; the social features of the day forming a most agreeable conclusion to one of the pleasantest convocations the deanery has enjoyed for many years.

NEW YORK.

CITY.—On Sunday evening, Feb. 2d, the sixth anniversary of the White Cross Society was held in the church of St. John the Evangelist, the Rev. Dr. De Costa, rector, and general secretary of the White Cross Committee. In making a statement of the work done by the society, he said that the branch connected with the Young Men's Christian Association embraced 2,000 members. The Bishop followed, saying that at first he was doubtful whether the objects of the society were worthy of encouragement. There seemed to be a certain amount of peril in the suggestiveness of even good words on such a delicate subject. He had become convinced, however, that the White Cross people were doing a noble work in saving the young, and often those in maturer years. Addresses were also made by Dr. Robert Ormsby on "The Relation of Virtue to Physical Health;" and by Mr. C. J. Wills, of St. Andrew's Brotherhood, on "The Purity Required by the Gospel."

On the same night, was celebrated in Ascension church, the 20th anniversary of the Rev. John F. Steen, as minister in charge of Ascension memorial chapel. Notwithstanding the rain, the church was filled, the members of the chapel attending in a body, together with many from the chapel of the Comforter, also connected with the church. The sermon was preached by the Rev. Dr. Huntington, of Grace church, from 2 Cor. iv: 1, in which he set forth the three offices of the ministry in

the matter of preaching, administering the sacraments, and pastoral work. He was followed by the Rev. Dr. Donald, rector of Ascension church, who spoke of the excellent work Mr. Steen had accomplished in his 20 years' ministry. He said they proposed that what had been called the two missions of the church should henceforth be called chapels. They had indeed received aid from Ascension church, but only as the church had received aid from Trinity church, while the latter had at first received aid from the Church beyond the sea. It was the aid so received which prepared the way for self-supporting churches. The last speaker was the Rev. Mr. Steen, who especially thanked the church and rector for taking occasion to honor him and his people by means of such services. In the offerings which followed, \$100 laid on the plates made Mr. Steen a patron of St. Luke's Society for the support of Indigent Christian Females, while \$50 made Mrs. Steen a life-long member of the same society. In his long ministry Mr. Steen has shown himself a faithful, earnest, devoted man, whose chapel now numbers nearly 450 communicants.

In the installation of the Hon. Seth Low, on Feb. 3rd, as president of Columbia College, the address in behalf of the trustees was delivered by the Rev. Dr. Dix. After speaking of the manifold and undoubted fitness of Mr. Low for his responsible position, saying he was the 11th in the list of her presidents, he gave an especial account of his two predecessors, Presidents King and Barnard. He then spoke of the admiring and enthusiastic assemblage with which the new president stood surrounded, and of the great advantages with which he entered on his office in the matter of manly strength, conspicuous knowledge of the world and experience in affairs, reverence for sacred things, an incorruptible fidelity to the right, and an honest abhorrence of the wrong and the bad. Mr. Low followed with a short and earnest address, which called forth frequent applause, and then came the ceremony of handing over to him the charter and the keys of the college, which was done by the Hon. Hamilton Fish. Other addresses were made to which President Low replied, when the Bishop pronounced the benediction.

In the evening there was a banquet at the Hotel Brunswick, which was a fitting sequel to the installation services in the morning. Among the various addresses by the new president, George William Curtis, and others, was one by the Bishop, on the "Columbia of the Future," in which he began by saying that a college, like a man, ought with years to have outgrown its follies. Among these follies was that of thinking that what had been, must and shall be, in the end. If a college education was essential to the adequate equipment of a man for the work of life, it should be brought within the reach of the largest possible number of men. To a vast majority a four years' college course followed by a three years' course in law, medicine, or theology, was simply impossible. As a consequence, statistics showed that the ratio of college graduates was steadily falling below the ratio of increase of population. The Columbia of the future might well consider the question of so re-constructing her course as to make it possible to win from her an honorable degree without so large an expenditure of time and money. The college must colonize in such a way that buildings capable of housing a thousand men together with college halls, dormitories, recitation rooms, gymnasium, a dignified and worthy chapel, and all that pertained to the higher and highest culture, could be had.

At the centennial services of the establishment of the Supreme Court held on the day following, Tuesday, in the Metropolitan Opera House, prayer was offered by Dr. Dix, ending with the prayer for persons in affliction, in view of the great calamity which had fallen upon the Secretary of the Navy in the loss by fire of his wife and daughter. The great building was crowded with a distinguished company, but

what with written addresses and speeches, some seven hours in length, they became exceedingly wearisome.

At the banquet in the evening, the Rev. Dr. Huntington made an address in behalf of the clergy. He said the clergy and judges had this in common that they were set in their places to tell the truth. Nations lived by love as well as law, and while judges lived in an atmosphere of command, ministers lived in an atmosphere of persuasion. Nothing but a persuasive feeling of kindness and good feeling could keep our class jealousies and party hatreds from poisoning the nation's blood. In our improved political and economical machinery in the structure of our social system, we had a capital engine of government. The thing wanting was a more liberal supply of the oil of gladness to keep the wheels in running order. Unless we could continue somehow to modify the hardness of wealth grinding against an equal hardness of poverty, there was sure to be trouble for us first or last. Constitutions were written on parchment, but an enraged man could tear parchment as well as paper, and the great thing was to see that neither the community nor any considerable portion of it should be permitted to fall into a rage. In this, perhaps, the clergy could help, as they certainly wanted to do. Dr. Huntington added that he had spoken seriously because he could not bring himself to speak otherwise.

On the same day in the afternoon, the Woman's Auxiliary held their monthly meeting in the parish house of the church of the Ascension. Following the order of business, Bishop Dudley made an address in behalf of the colored people, especially in Louisville. The Bishop, it will be remembered was appointed by the General Convention to take a year in looking after this most interesting work, raising money, etc., and this he is doing while visiting North. On the Sunday evening following, he preached at St. Bartholomew's church.

A ritual answering to that of the Knights of Temperance, but shorter, has been drawn up for younger boys to be called "The Young Crusaders." Their ages will run from 10 to 15, while those of the Knights run from 15 to 21. Mr. Graham, the Grand Commander, has just installed a company of about 20 at the church of the Holy Apostles, while another has been formed at St. Luke's church, Catskill, the Rev. Mr. Harrison, rector. The junior branch bids fair to be as successful as the older one.

The Rev. Alex. McMillan who for some time was assistant minister at the church of the Transfiguration, has returned to the city on account of poor health. By invitation of the rector, the Rev. Dr. Houghton, it is understood that Mr. McMillan may make his home at the rectory. For some seven years he has been the rector of Trinity church, Whitehall, N. Y., at the head of Lake Champlain. Here his abundant labors have greatly endeared him to the people, and his leaving was deeply regretted. His farewell discourse on the last Sunday in January was exceedingly touching, and brought tears to many eyes.

CENTRAL PENNSYLVANIA.

The winter meeting of the archdeaconry of Williamsport was held Jan. 21, 22, and 23, in Christ church, Williamsport. Bishop Rulison, who was present through the session, preached the sermon Monday night; as always, the sermon evinced careful thought, and was delivered with an earnestness that must have carried it home to every one of the large congregation; it was taken up chiefly, with enforcing the duty of all, laymen as well as clergy, to be diligent in the Lord's business. Tuesday's session began with a celebration of the Holy Eucharist, the greater part of the day was given up to meditations and addresses by the Bishop, for the clergy. In the afternoon a meeting of the Woman's Auxiliary of the archdeaconry was held. Miss Emery, the general secretary of the auxiliary, was present and made a very helpful address. In the evening there was a missionary meeting with addresses on subjects con-

nected with mission work, by a layman, Mr. S. G. Fraser; the Rev. Mr. Molford, of Danville; the archdeacon, the Rev. Geo. C. Foley, and Bishop Rulison.

Wednesday was occupied with the business of the archdeaconry. The reports of the missionaries showed a steady advance in the mission work, still there is room for much more work than the archdeaconry has money to undertake. It may not be generally known that the diocese of Central Pennsylvania is in point of population, the third in this country, and almost entirely a mission field. The evening session was given to the consideration of Sunday school work. The "model lesson" was taught by the archdeacon, after which ten-minute addresses were made by the Rev. Messrs. Kilgour, Davis, Leverett, and Clerc. After this service a reception was held at the rectory.

All the services and exercises of this session of the archdeaconry were signalized by enthusiasm and earnestness, and without doubt the clergy have all returned to their homes strengthened and encouraged. Not a little of the enthusiasm evinced was owing to the very large congregations present at all the public meetings, and to the hearty rendering of the musical portions of the services by the vested choir under the direction of Prof. Hills. Christ church is the mother parish in Williamsport; the present rector, the Rev. W. H. Graff, is a man filled with zeal and an indefatigable worker. Although he has just completed the second year of his rectorship, the parish already bears the stamp of his earnestness.

It has been officially announced that Bishop Howe has resigned his jurisdiction into the hands of the Assistant Bishop of the diocese. The prayers of the diocese go with the venerable Bishop in his well-earned rest from the exacting labors of the episcopate.

SOUTHERN OHIO.

DAYTON.—The vestry of Christ church have made a contract with the Wirsching Organ Co., of Salem, Ohio, for a large three-manual organ. The instrument will be an example of the most advanced methods in the building of pipe organs, and will be ready for use early in the summer. Calvary mission, recently organized in the east end of the city, is a most encouraging work. The present quarters are already outgrown, and the number steadily increases.

WESTERN MICHIGAN.

The opening of the new church at Petoskey, the Rev. C. T. Stout, rector, took place on Wednesday, Feb. 5th, Bishop Gillespie and a number of the clergy being present. The Quiet Day services will be held at Marshall, the Rev. Wm. Morrall, rector, the week preceding Lent.

LONG ISLAND.

GARDEN CITY.—The Feast of the Purification of St. Mary the Virgin was kept by the cathedral school of St. Mary, as its "Name Day," and the anniversary sermon was preached before the school on that day by the rector of St. Stephen's church, Brooklyn, the Rev. Pelham Williams, D.D. The preacher drew his lessons from the various names of the day. Purity was suggested naturally by the title, "Purification of St. Mary." The consecration of our whole nature, body, as well as soul, to God's service, was drawn as a lesson from the name, "Presentation of Christ in the Temple." "Candlemas" suggested brightness as a Christian virtue, and this was defined to be "the cheerful shining forth of holy example." And finally, obedience was the crowning virtue taught by the humble submission of our blessed Lord to the ceremonial law, and in this virtue are included all the rest mentioned.

EASTON.

The opening of St. Peter's chapel, on Solomon's Island, Calvert county, on Jan. 15th, was an occasion of much rejoicing to the small congregation of Church people, who have been for so many years looking forward to this time. Just inside the mouth of the Patuxent River, at the head of a beautiful harbor, rests this small island,

protected from all winds and storms. It was well planned that this chapel should be dedicated to the "fisherman Apostle," as most of the people in this vicinity make their living by the water. Much of the means for the erection of this chapel has come from outside, though the people here have done their part well. St. Peter's is a neat little Gothic building, presents a handsome appearance, and certainly does credit to its architect, Mr. George F. Chambers, of Baltimore, Md. At the opening services, the rector, the Rev. Reginald H. Murphy, officiated, assisted by the Rev. H. P. Chapman, of St. Mary's, who made an address suitable to the occasion. There is still a debt of nearly \$200, which it is hoped, with some outside help, to clear up in time to have the building consecrated during the summer.

The Middle Convocation met in St. Paul's church, Centerville, on Jan. 22nd, 23rd, and 24th. Bishop Adams was present. The Rev. Drs. Theodore P. Barber, F. W. Hilliard, and W. Y. Beaven, presented on Wednesday, the first day, the topic: "What is the type of Christian character which the Church aims to produce." On Thursday morning, the Rev. F. W. Hilliard preached from the words in the Gospel for the second Sunday after Epiphany: "Whatsoever he saith unto you, do it." In the evening, the Rev. Dr. Barber, followed by the Rev. Messrs. Adkins and Cooke, presented the topic: "The laymen as co-workers with God's minister." On Friday morning, the Rev. Mr. Cooke preached from the words: "The harvest is passed, the summer is ended, and we are not saved." The annual meeting of the Ladies' Aid Society was then held, at which the annual reports of the society were read. The interest of these services was greatly added to by the presence of the Bishop, and his two excellent sermons on Sunday morning and evening. Several clergymen were to have participated in the services, but were prevented from doing so by the prevailing influenza. The congregations were small also, from the same cause. The treasurer of the society reported the following collections and disbursements for the past year: Received from collectors, \$93.69; expended for the poor, \$35.68; expended for special Clergy Relief, \$20.00; expended for the church, \$3.25; total, \$58.93; leaving a balance of \$37.76. Officers were then elected for the ensuing 12 months.

Bishop Adams recently visited St. Paul's church, Anamessex, Somerset county, the Rev. O. H. Murphy, rector, and confirmed a class of 11 persons.

St. John's memorial church, Chrisfield, in Coventry parish, Somerset county, was consecrated on Thursday, Jan. 9th. The clergy were met at the north door of the church by the vestrymen and other officers of the parish. As the procession moved up the centre aisle, the 24th Psalm was repeated. The instrument of donation was read by N. Walter Dixon, Esq. Morning Prayer was said by the Rev. H. B. Martin, M. D. The Bishop was assisted in the celebration of the Holy Communion by the rector, the Rev. O. H. Murphy, at the conclusion of which he preached a most excellent sermon from Psalm lxxxvii. The Bishop then congratulated the rector of the church in the consecrated House of God, built in so short a time. Coventry parish is one of the oldest parishes in the county, organized in 1690, A. D. It is very large, and covers an area of 25 miles or more. It has four churches, St. Stephen's, Upper Fairmount; St. Mark's, Kingston; St. Paul's, Anamessex; and St. John's memorial, Crisfield. The rector is required to ride 25 miles every afternoon, Sunday he preaches three times, teaches two Bible classes, and catechises two Sunday schools. It takes an ardent and efficient worker like the Rev. Oliver H. Murphy to do this great amount of work.

SHOWELL.—It is regretted by the people of this village that the old St. Martin's church, the Rev. John R. Joyner, rector, cannot be open for Sunday school during the winter months, as it is the only church near enough for the village children to attend, and the spiritual instruction they re-

ceived last summer from the competent lady teachers from Friendship and Berlin was of immense value to them.

COLORADO.

BISHOP SPALDING'S VISITATIONS.

MAY.

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| 1-2. Montrose. | 4. Garrison. |
| 7. Denver, chapter. | |
| 8-9. Villa Grove, Cotton Creek, etc. | |
| 11. Leadville. | 12. Breckenridge. |
| 15. Las Animas. | 18. La Junta. |
| 25. West Plain, Sedalia, Littleton. | |

JUNE.

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| 1. Denver, cathedral, ordination. |
| 3. Cathedral. Woman's Auxiliary. |
| 4-5. Annual Council. |
| 8. Denver. |
| 10-11. Wolfe Hall, Commencement. |
| 12. Jarvis Hall, Commencement. |
| 15-24. Durango, Cortez, Silverton, Rico, etc. |
| 29. Palmer Lake. |

Whenever the service is in the morning, the Holy Communion will be celebrated. The offerings at the services are for Diocesan Missions. Whenever practicable the Bishop will catechize the children. He would also like to meet and confer with the vestry or church committee.

Church work has been taken up earnestly by the Rev. O. E. Ostensen, at Grand Junction and Montrose. The former is probably the most important town in the west part of the State. It is growing very rapidly. It is in the midst of a very extensive agricultural valley, much like that of Salt Lake. It is becoming also a railroad centre. An effort must be made to build a church here this spring; so also, at Monrosa, a growing agricultural and business centre. We have here, as at Grand Junction, some 15 or 20 communicants.

It is commonly believed that Rico is coming to the front again as a mining town, and that it will be a second Leadville or Aspen. St. Luke's mission, at this place, will be in that case very important, and should have a clergyman. With Tellaride, Ophir, Ames, and the Trout Lakes, it will soon have railway connection with the rest of the world. A church is to be built, if the means can be secured, early in the spring, at Green Mountain Falls. The church of the Good Shepherd, at Colorado City, was recently opened, and is very satisfactory. A great work is to be done here among the working men. The new church at Meeker is going up as rapidly as the weather and the state of the building funds permit. It is hoped it may be so far completed as to be opened for services on Ascension Day. Colorado as a mission field is unsurpassed in its opportunities and demands for Church extension. Only a very small part of the work that is being done is here noted.

TEXAS.

BISHOP GREGG'S WINTER AND SPRING VISITATION.

APRIL.

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| 4. Bryan. | 5-6. Navasota. |
| 13. Houston. | 20. Galveston. |
| 22. North Mission, Galveston. | |
| 24. Evening, East mission, Galveston. | |
| 27. Grace church, Galveston. | |
| 29. Columbia. | |

MAY.

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| 1. Caney. | 4. Matagorda. |
| 9. Quintana. | 11. Brazoria. |
| 18. Austin. | |
| 21. Waco, meeting of the council, consecration. | |
| 25. Waco, ordination. | |

Offerories to be applied to Diocesan Mission Fund and theological department of University of the South.

MASSACHUSETTS.

The regular meeting of the Central Convocation was held in St. Mark's chapel, Worcester, on Jan. 21st. The opening service of the convocation was the celebration of the Holy Communion, the dean, the Rev. Henry Hague, acting as Celebrant, assisted by the rector. The Rev. C. J. Shrimpton, of Athol, was the preacher. Immediately after the service, a business meeting was held in the parish house. An invitation was accepted from the rector of St. Mark's, Southborough, to hold the next meeting of the convocation (June 2,) there. The clergy and delegates were very hospitably entertained at the residence of Mr. O. W. Norcross. At 3 o'clock P. M., the meeting of the Woman's Auxiliary was held in the Sunday school room, at the same hour the men's meeting was held at the parish house, when Mr. S. Hamilton Coe read an essay on "Parish Necessities," which was listened to with close attention. The evening session was held in the chapel at 7:30 P. M., and was of a missionary character.

Mr. John S. Blatchford, treasurer of the Diocesan Board of Missions in Massachusetts, read a very interesting sketch of the work of the Board since its organization. Mr. Blatchford was followed by the Rev. T. L. Fisher, of Clinton. The dean made the closing address. St. Mark's choir rendered much assistance in this service. The last session of the convocation was held in the rector's study, on the morning of the 22nd, when the Rev. J. S. Lemon read an interesting and carefully prepared paper on "Monumental Theology."

The 213th meeting of the Southern Convocation was held in Christ church, Hyde Park, Feb. 4th and 5th. More than 25 clergy were present, including the Dean, the Rev. A. E. Johnson. Evening Prayer was said at 5 P. M. by the rector, assisted by the Rev. F. S. Harraden. In the evening there was a missionary meeting, one of the distinctive features of the convocation. At 7:30 P. M., after a short service, the Dean introduced the Rev. J. B. Wicks, general missionary of the diocese, who gave a short account of his eight months' labors since his appointment, and stated that the field was so immense, that he seemed scarcely to have touched the work. He spoke of the great necessity for increased interest and offerings on the part of every man, woman, and child in the diocese. The Rev. P. A. Almquist gave an interesting account of his work amongst his own countrymen, the Swedes, since his advent in this country in 1870. After a few remarks by the Dean especially concerning more mission work in his own neighborhood, the concluding prayers were said. On Wednesday morning, there was a celebration of the Holy Communion at 7 o'clock, with the rector as Celebrant. Morning Prayer was said at 10 o'clock after which the Brotherhood of the Way of the Cross, of which the Dean is the Superior, held a special meeting in the robing room of the church. The Dean was Celebrant at the High Celebration. The convocation sermon was preached by the Rev. R. H. Starr, D. D., on the subject of "The Holy Eucharist." Following the Eucharistic Office, was the regular business meeting of the convocation, to hear reports of committees appointed at the last meeting of the convocation. The committee reported the essayist for the next convocation, as the Rev. W. E. C. Smith; substitute, the Rev. H. E. Cotton. A generous lunch was provided under the supervision of a committee of ladies of the parish. The convocation re-assembled in the church at 2:30 P. M. to listen to a strong essay presented by the Rev. A. H. Wright, on the subject, "Modern Claims upon the Pulpit," in which he showed the necessity for more positive teaching. The subject was thoroughly discussed pro. and con. by the brethren present. The exegete, the Rev. S. Seymour Lewis, having been incapacitated by a dangerous illness, Dean Johnson very kindly consented to present an exegesis on the same text, Malachi iii: 10, on the subject of "Christian Giving, as compared with the Tithing System of the Hebrews." Discussion followed, and after a unanimous vote of thanks to the rector and parish of Christ church for their kindness and hospitality, the convocation adjourned, after the closing prayers.

The third meeting and dinner of the Episcopal Church Club, Worcester, was held at the Bay-State House, on Monday, Jan. 20th. About 70 persons sat down to dinner, after grace had been said by the Bishop of Kentucky, who was the guest of honor. After dinner came the election of officers, which resulted in the following: C. M. Bent, All Saints', president; S. C. Earle, St. John's, vice-president; Alfred Thomas, St. Matthew's, secretary; Jos. Jackson, St. Mark's, treasurer; council, Dr. C. L. Nicholls, All Saints'; M. J. Whittall, St. Matthew's; G. W. Mirick, St. John's; Hon. H. L. Parker, St. Mark's. The reports of the secretary and treasurer were read and accepted. The Bishop of Kentucky, then presented the cause of the eight millions of blacks in the South. The next speaker was the Rev. C. J. Shrimpton, and he was followed by the Rev. J. B. Wicks. The Hon. H. L. Davis,

the last speaker, strongly endorsed the words of the Bishop, and then gave an interesting account of the missionary work in Boston, speaking of the theatre-services held on Sunday evenings in the Grand Opera House, Boston.

BEACHMONT.—A special service was held in St. Paul's church on the Eve of the Feast of the Conversion of St. Paul, when the award of gold and silver medals was made to the choir boys whose records have been the best during the past year. The award was based on, 1st, Attendance on services and rehearsals; 2nd, Behavior and fidelity in work; 3, A musical examination near the close of the year to test the comparative abilities of the boys to render the service, each boy singing alone in canticle, hymn, responses, and offertory. The gold medal was awarded to Chas. Garbutt, who had three absences during the year; and the silver medal to Harry W. Andrews. Under the system adopted, a gold medal boy cannot compete for a medal the second time; but a silver medal boy can compete for the gold medal, but not again for the silver. By this rule, in the course of a few years, every boy who remains in the choir is likely to receive a medal. Very little discipline is required, and there are no fines imposed, as where the boys are paid. The cost of preparatory training, vestments, medals, etc., has been about \$100. The organist has the musical training of the boys.

WINCHESTER.—A three days parish festival of the church of the Epiphany, was held Jan. 23rd, 25th, and 26th. On Thursday evening, the Rev. Mr. and Mrs. Suter received their past and present parishioners, all enjoying a pleasant evening in Rangeley Hall. Saturday was the fifth anniversary of the first service held in the church, and nearly the eighth year of its existence. The Rev. Messrs. Wicks and Roberts, assisted in the Morning Prayer; an historical sermon was delivered by the rector. He referred to the early days of the Church; from poverty it had become self-supporting, giving more for charitable objects than its income of former years. He mentioned also the united feeling existing between rector and people. In this church the Rev. Mr. Suter preached his first sermon, and was ordained to the priesthood, married, and had his child baptized. In the afternoon the children were entertained in Rangeley Hall. On Sunday morning, the Holy Communion was celebrated, sermon by the Rev. C. M. Addison, of Fitchburg, the first minister of the parish. He was welcomed by those who had labored with him in the infancy of the church. Upon the altar was placed for the first time, a brass cross, with this inscription:

In memoriam of C. Gratiot Thompson, the first Senior Warden of this parish.

In the evening the Rev. Phillips Brooks preached. The object of the parish festival was that all should come together as a parish to give God thanks for His goodness in the past, to ask His special blessing on the parish, and its work in the future, to strengthen the bonds of fellowship and to consecrate themselves anew to His service.

GEORGIA.

MACON.—Christ church is one among the strongest parishes of the diocese and has been exceedingly fortunate in its rectors. For the past 20 years they have had devout men, good Churchmen, and earnest workers at its head, but none more devoted to his work than the Rev. James R. Winchester, who bade the parish farewell recently. He leaves them to take up the work of rector of Christ church, Nashville, Tenn. He was President of the Standing Committee and delegate to the General Convention. He was loved and esteemed by not only the congregation of Christ church but also by the citizens of Macon generally. In beginning his review of the work done during his rectorship, Mr. Winchester said: "During these years, up to this date, Jan. 26, 1890, 491 persons, of whom 109 were adults, have received the rite of Baptism in this parish, 302 persons have been presented for Confirmation, and 138 communicants have been transferred from other points, making a total of 440 names added to our parish register. The number

of communicants is 440, of which number 300 are on the Christ church register and 140 belong to the missions. There have been 268 burials. Marriages to the number of 79 have been solemnized. My own official acts have been 332 Baptisms, 250 persons presented for Confirmation, 188 funerals, and 68 marriages. The amount of contributions for all purposes, allowing the months of 1881 as an offset to those of 1889 to be included in the journal of 1890, have been \$49,688.43. The repairs of the church, begun under my zealous predecessor, the Rev. Otis A. Glazebrook, were completed during these years. St. John's new chapel has been built and paid for by voluntary contributions from the people in the parish, and out of it I was called to the rectorship of this church with a salary of \$1,500, which in a few years was increased to \$1,800. Now the financial condition, although many of the most liberal contributors have been removed by death, justifies the offer to my successor of \$300 more."

GRIFFIN.—St. George's church called, in October, the Rev. J. T. Hargrave to its rectorship. He took charge Nov. 1st. He is said to be a fine worker and with an active, willing little congregation to help him, St. George's parish begins the year with bright hopes. The Bishop will make his visitation on Feb. 16th, when a good class will be confirmed.

VIRGINIA.

Mr. Cassius F. Lee, one of the leading laymen in Virginia for over a half a century, died at Alexandria, Va., on Thursday, Jan. 23rd. He was a grandson of Richard H. Lee, and cousin of Robert E. Lee. The funeral of the deceased took place on Sunday, Jan. 25th, from Christ church, Alexandria. The students of the Theological Seminary and High School marched in a body to the church. Bishop Peterkin, of the diocese of West Virginia, the Rev. Messrs. Grammar, Dame, Elliott, and Gardner, of the diocese of Maryland, and the Rev. Richard T. Davis, of Leesburg, Va., were in the chancel. Many relatives of the deceased were in attendance. The Rev. Henderson Suter, rector of Christ church, read the service, assisted by the Rev. Wm. M. Dame, Baltimore, Md., and the Rev. Cornelius Walker, of the Theological Seminary at Fairfax County, Va. The remains were buried at the cemetery Christ church, on the south-west side of Alexandria.

KANSAS.

Owing to the resignation of the Rev. Percival McIntire, canon of Grace cathedral, Topeka, Bishop Thomas assisted by the Rev. W. B. Guion, missionary canon, will take charge of the cathedral congregation, until his March visitations begin.

The Rev. E. P. Chittenden of Salina, has been elected rector of St. John's school in place of Bishop Thomas, who on account of the increasing cares of his diocese has been obliged to resign. The success of St. John's is most gratifying. Although not quite two years old, it has 52 boarders and 25 day scholars, yielding an income sufficient to pay current expenses.

Three new clergymen are expected to take work in Kansas during the coming month, the Rev. C. N. S. Hartman, of St. Timothy's church, Brooklyn, N. Y.; the Rev. Alfred Brown of Colorado, and the Rev. J. O. Babin, of Ohio.

Bethany College opened its second term with increased patronage. In this school valuable additions have been made to the library and the department of art.

Sunday, Jan. 26th, Bishop Thomas visited St. John's, Abilene, and confirmed ten persons.

The contract for the new clergy house at Topeka has been let. The first story is of stone to correspond with the guild house, beside which it will be placed, the second story and roof are in the style of Queen Anne. It will make a very tasteful and comfortable residence for the cathedral clergy.

The corner-stone of the new church which is being built for the colored congregation of St. Simon the Cyrenian, will be laid by

Bishop Thomas as soon as the weather is favorable.

OHIO.

In response to an invitation from the Bishop of Ohio, Miss Margaretta Scott, missionary to Africa, visited Cleveland on Jan 20th. Notice had been sent to the several branches of the Woman's Auxiliary in the city, and a goodly representation considering the disagreeable weather, assembled in the chapel of Trinity church. A short office of devotion was said by the Bishop, assisted by the rector of the parish. The diocesan then introduced the missionary with words of welcome and commendation, and pleaded earnestly for generosity and co-operation in her behalf. For more than an hour Miss Scott entertained the congregation with the story of her work in Africa, making special mention of the new school building in course of construction. About \$15,000 is needed to complete the structure, which is then to be a lasting monument in the republic of Liberia. Miss Scott's work received a very strong endorsement by the Bishop of Ohio.

KENTUCKY.

The Brotherhood of St. Andrew have four chapters now in organization connected with the Louisville parishes: Christ, St. Paul, Calvary, and St. John. It is confidently expected that every parish in the city will at an early date organize a chapter of the Brotherhood.

Christ church parish have made purchase of a mission house adjoining the church to be fitted up and used as a guild house for the use of the various societies and charitable associations connected therewith. Two of these societies last month sold various articles of their handiwork by which they realized \$590, one was the "G. N. A. S." Society, and the other the "Cobblers Guild."

Father Huntington has consented to address the Brotherhood of St. Andrew, at Christ church, on the 16th of February. The Rev. Father has also consented to hold a Mission at St. John's church, Lexington, Ky.

The Rev. Peregrine Wroth, of the church of the Messiah, Baltimore, Md., has for the past week been holding a Mission at St. Andrew's church. The new church building for this parish is expected to be finished for occupancy early this fall.

The Rev. Geo. C. Betts has returned from his Mission recently held at St. Barnabas church, Troy, N. Y.

ALBANY.

JOHNSTOWN.—A most successful Mission was held in St. John's church, from the 18th to the 30th of January, by the Rev. G. A. Carstensen, missionary for the Parochial Missions Society. The rector, the Rev. J. B. Hubbs, had made a most thorough preparation, so when the missionary came, he found the people prepared to listen to his instructions. From the start the men took a great interest in the work; the men's meetings were largely attended and many a young man testified to the gracious blessing that the Mission brought. The congregations were always large and at the Mission service in the evening the church was crowded; not only did the Church people come, but a great number of other Christians and non-Christians were reached. The impression made on both the parish and community was a deep and real one. Mr. Carstensen's practical instructions and robust sermons, by the grace of God, were the means of confirming the faithful, arousing the careless, converting the impenitent. The results of this Mission in the old parish will be clearly evidenced in the future in better doing and more Christly living. It has breathed new life into many a dry bone.

TROY.—The Mission just closed in St. Barnabas' church, will long be remembered for the fruitfulness of result as well as for the widespread interest which it has excited. The missionary, the Rev. Geo. C. Betts, of Louisville, Ky., arrived on Friday evening, Jan. 17th, and the Mission closed on Sunday night, Jan. 26th. At the opening service, the church, which seats about 800, was well filled, but as the fame of the preacher spread, it soon became evident

that its seating capacity would not prove equal to the demands to be made upon it. By Friday not only were the aisles completely filled, but the long-disused gallery, now called into requisition, was scarcely equal to the emergency. On Sunday, the 26th, before the service for children was completed, the women began to pour in so rapidly that the choir was unable to pass, and Evensong had to be omitted. Before the closing service the vestibule was so crowded with standing persons, and the approach to the church so closed with the disappointed who were unable to effect an entrance, that the priests were obliged to seek admittance by a side door. The feeling of the people, which had gradually been increasing in intensity, reached its climax on Friday night, when the missionary preached a thrilling sermon on the Judgment. The stillness was awful. At no time, however, during the Mission, was there any approach to emotionalism. On Sunday night, when it was announced that the missionary would bestow his personal blessing upon all who felt that they had derived benefit from his ministrations, about 200 persons came forward to claim it, including Roman Catholics and Christians of all shades of opinion.

The missionary has made a profound impression, not only upon the parish, but upon the community. His eloquence, force, and persuasiveness in preaching, and the vividness with which he brings up scenes before the eye; the clearness of his instructions; the manifest logic of his reasoning; his profoundness of thought with great simplicity of manner, together with his evidently sympathetic nature, at once secure for him the ear, heart, and conscience of the people, while his perfectly fearless and uncompromising statements on all occasions in regard to the authority of the Church and her claims upon the obedience of her children, completed the impression that the missionary was indeed a man sent from God.

PENNSYLVANIA.

PHILADELPHIA.—On Septuagesima Sunday the third anniversary of his taking charge of the mission of St. Simeon, the Rev. Edgar Cope preached an appropriate sermon, his text being, I. Samuel iii: 10, his topic was, "Divine Calls." When he took charge he found the mission which had been started a few months before in a stable, having 25 communicants, 19 families, 5 officers, and 26 scholars in the Sunday school. He said: "On this Septuagesima Sunday, 1890, there are about 350 communicants, 125 families, 48 officers and teachers, and over 500 names of scholars on the roll, with an average attendance of 352; 195 children and 27 adults have been baptized, 133 confirmed, and more than 200 added by letter. A frame chapel has been erected, and enlarged five times; \$9,300 have been paid on the lot. Thus about \$14,000 have been spent on the property of the mission. The congregation have given as offerings about \$6,000. In addition to all this, they have raised \$8,000 or \$10,000 of the \$37,000 now in hand or promised for the new church, to be erected as a memorial of Bishop Stevens, while the splendid gift of a young layman rejoices our hearts, every time we look at the noble structure of our parish building, as it nears completion, and promises to open its noble doors and receive us, about the middle of March. This building will cost almost \$25,000. Who will say that God has not blessed the Mission of St. Simeon from Septuagesima Sunday, 1887, to the same day, 1890? To Him be all the honor and praise." In the evening the sermon was preached by the Rev. Charles J. Mason and the Guild report was read by the guild secretary, Mr. W. L. Summers, which showed that it with its 14 chapters, is in a very flourishing condition.

A memorial service in respect to the late Rev. H. W. Syle was held in all Souls' church for the deaf, on the afternoon of Septuagesima Sunday. The Rev. Thomas Gallaudet, D.D., read resolutions which had been adopted by the Boston Gallaudet Deaf Mute Association, the teachers of the Philadelphia Association, the North-east Cony-

gation as well as letters of sympathy from the Rev. F. J. Clerc, D.D., the Rev. J. Andrews Harris, D.D., and the Rev. Job. Turner, one of the missionaries to the deaf. The Bishop read an address prepared by Dr. Gallaudet, giving an outline of his life and work. The Bishop also made an address in which he spoke of Mr. Syle's devotion to his work. Addresses were also made by the Rev. Mr. Richardson, who had at one time been a missionary in China and had known Mr. Syle from his birth, and also by the Rev. J. M. Koehler, who said it was the desire to establish a parish building as a memorial of Mr. Syle.

The handsome white marble altar with its rich mosaic work, and the mosaic reredos, which were exhibited during the centennial and have since remained in Memorial Hall, has been presented to St. Mary's church, West Philadelphia, and has been accepted with the condition that there be a daily Celebration. The chancel of St. Mary's being shallow, it is decided to extend 11 feet; the work is intrusted to Burns, who from his experience in church building will give a chancel in keeping with this beautiful work of art and what it symbolizes. The Rev. James P. Hawkes has been appointed assistant minister and has entered upon his duties.

Thursday, Feb. 27th, will be the annual Quiet Day for Churchwomen in this diocese and will be marked by services in St. Luke's church under the direction of the Rev. H. Y. Satterlee of New York.

Through a defective flue, a fire was started in the school-house of the Holy Trinity Memorial chapel, which threatened the whole structure but it was extinguished before very serious damage was done; as it was, the guild room, a Bible class and infant class rooms with the main school room were damaged to the amount of \$3,000.

The following resolutions was made to a conference of the various religious bodies on Church Unity which met on Jan. 24th, 1890; they were read and adopted at a meeting of the Clerical Brotherhood on Monday, February 3.

WHEREAS, Our Master has warned us against the sin of making schism in His Body, and has bidden us to endeavor to keep the unity of the Spirit in the bond of peace.

Therefore, we recommend that in order to eliminate hindrances to Christian union, we invite and encourage the different denominations we represent to set forth each for itself a declaration of such things as are held to be essential and cannot be yielded for union, thus indicating by contrast that which is regarded as non-essential, which need not be insisted on, nor to be required of others in order to unite.

We believe that this may serve as an invitation to closer union, and as an indication of the terms on which it may be secured, and that it will tend to show how few are the disagreements compared with the agreements which exist among those who have one Lord, one Faith, one Baptism, one God, and Father of us all.

SPRINGFIELD.

BISHOP'S APPOINTMENTS.

FEBRUARY.

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| 16. Carrollton. | 17. Jerseyville. |
| 19. Carlinville. | 23. Pekin. |
| 26, 27, 28.—Chicago, Western Theological Seminary. | |

MARCH.

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| 2. Milwaukee; 10:30 St. John's church, ordination; 7:30 P. M. cathedral. | |
| 4, 5, 6.—Chicago, Western Theological Seminary. | |
| 7. Rantoul, Confirmation. | 9. Champaign. |
| 10. Mansfield. | 11. Thomasboro. |
| 12. Philo. | 13. Tuscola. |
| 16. Cairo; A. M., church of the Redeemer; P. M. St. Michael's mission. | |
| 17. Mound City. | 18. Anna. |
| 19. Carbondale. | 20. Chester. |
| 21. Centralia. | 23. Mt. Vernon. |
| 24. McLeansboro. | 25. Carmi. |
| 26. Grayville. | |
| 27. Mt. Carmel, Ordination. | |
| 29. Abilene. | 30. Decatur. |
| 31. Arcola. | |

APRIL.

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| 6. Springfield; A. M., Pro-cathedral; P. M., Christ church. | |
| 8. Belleville. | 9. Hecker. |

MAY.

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| 8. Danville. |
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The diocese has recently begun the publication of a diocesan paper, *The Diocese of Springfield*. It is printed and edited in Springfield, and the mechanical and intellectual execution and furnishing are of the highest order. The Bishop's journal is printed and many parochial items of interest.

The amount needed to liquidate the note of \$3,266. due the Bishop from the diocese, was raised to within \$300, by the 1st of Jan. The balance was assumed by a devoted layman, Mr. Henry Stryker, Jr., who undertook to collect the amount from those laymen in the diocese who had not as yet contributed to this fund. The Bishop donated the amount to the Episcopate Fund. This action having been communicated to the Bishop's friend, Mr. Chamberlain, of Sabbath Day Point, N. Y., who had promised \$1,000 towards the endowment of the episcopate, if the note to the Bishop was paid off, he responded by sending the treasurer of the endowment fund a cheque for \$2,000 towards the fund, and wrote the Bishop a letter expressing the warmest interest in the welfare of the Church in this diocese. With the offerings taken on the third Sunday in January, the Endowment Fund will amount to in round numbers, \$6,000.

CAIRO.—At the last meeting of the Board of Managers of missions, upon the request of the Bishop of Springfield, and in accordance with the expressed wish of the heirs, the bequest of Mr. S. G. M. Allis, of Waverly, Ill., for work among colored people, was by resolution appropriated toward the erection of the Allis memorial rectory for the mission to colored people in Cairo.

ORDINATIONS.

At a special ordination held at St. Mark's church, Brooklyn, Ia., Bishop Perry admitted to the diaconate Mr. Wm. Henry Willard-Jones, the lay reader of the parish, and formerly a Methodist minister. The candidate was presented by the Rev. F. Emerson Judd, of Marshalltown, and the Rev. William Wright, of Grinnell. The Bishop preached the sermon. Directly after the ordination the newly-made deacon presented a class of thirty-eight, two-thirds being males, for the laying on of hands; a remarkable augury for the making of full proof of the ministry by the young deacon, who will take charge of the Brooklyn parish as missionary.

"THE GOSPEL AND THE PEOPLE."

BY THE RT. REV. F. D. HUNTINGTON, D. D.

A PAPER READ AT A MEETING OF THE EVANGELICAL ALLIANCE, IN BOSTON, DEC. 5TH, 1889.

II.

That Christian care for the weaker part of society quickens spiritual life has become recognized as a law, and on a large scale. It alarmed the first assailants of the Faith like Celsus. By extraordinary privileges secured to slaves it gave liberty to the early Church. It brought back a breath of life from the St. Lawrence and the fever swamps of South America to revive the dying piety of Papal Europe. The monks of the West kept their hold on heaven more by their active charity than by their austerities. The Church of England woke from something worse than sleep when a few young men of the universities went out with the story and grace of the cross among the poor; and there are few brighter spots in Christendom at this moment, it seems to me, than the voluntary missions of English cities. Those denominations in this country that were quickest to see and expose the wrongs of American slavery, gained by that sympathy a vital invigoration, notably the Congregationalists.

No doubt Socialism—French, German, American—captivates the working classes. I shall not, for one, call it by any disreputable name; for, as more than one wise mind has seen and said, Socialism is only a blind yearning after liberty and equality. It is the unsteady and brilliant dream of an earthly republic, which can be realized only in the Church or God. "Crush the poor with wrong, and Socialism becomes the counterfeit of Christ's Kingdom to them." Show them that they have the hearty and practical sympathy of the Church, because Christ ennobled poverty by being poor Himself, and you can "defy all the restless agitators of the world."

The fact is, our regular churches, the finest and best, built by free gift, ought to be for the middle and poorer classes, and our missionaries sent to the rich, who are the hardest to be converted. If you can Christianize the West End, East London or Anne St. will come after.

Northern Churchmen in the late triennial

Convention were eager to rebuke their Southern brethren for shutting off negro Freedmen from equal ecclesiastical rights and privileges with the whites. But, in how many of our northern fashionable city churches would it be possible to have a day-laborer or a house-servant, black or white, no matter what his character, for a warden or a vestryman, or a deacon, or to accommodate a rag picker as a worshipper in a pew on the broad aisle? Victor Hugo was right when he said: "Democracy does not mean 'I am as good as you,' it means 'You are as good as I.'"

If the meaning of the Annunciation hymn which is sung sweetly by professional choirs in our churches fifty times a year, were put into practice, it would revolutionize their "temporalities" and disgust an untold number of leading parishioners.

It is pleaded that the contrast between the original and the modern Christianity is to be excused by modified states of society and population. There are two answers. Christ and His Apostles were prophets. They did actually predict the shame and glory of the Church. It does not appear that they made room in its later periods for things that had no place in the earlier—for a parochial system which would make commercial interests masters of the soul, money a trade mark of Church offices, appoint thriving men of the world to select and employ preachers and pastors to feed Christ's flock, gather rich families into All Saints' church, and poor families into Nazareth chapel, pay godless singers for singing God's praise, set up pew doors and pew taxes that seclude better clad worshippers who say they believe God has forbidden any man or woman to glory save in the cross of Christ, by whom they are crucified to the world and the world to them. Such a shifting as this of the standards, tests, and habits of Christ's religion would, it seems to me, have been predicted if it were to be justified. It is not a modification but a revolution.

Furthermore, it is not understood that, in any government, constitutional principles are changed by changes in economy or customs, or the coming in of alien elements. Now in the Kingdom of Christ an impartial Fatherhood and Brotherhood are principles if there are any principles. Rationalistic criticism undertakes to rewrite the Scriptures here and there, but it has not objected, I believe, to the second chapter of St. James, comparing a worshipper with a gold ring in goodly apparel, and a poor man in vile raiment. Our subject obliges us to reflect on the different impressions made by the whole passage on a comfortable parishioner at All Saints and a keen-witted, honest father of a family of seven children working for the All Saints' vestryman or deacon whose income is a hundred thousand a year, getting a dollar a day, and nothing when business is dull, the market clogged, or the machinery of the mills is undergoing repairs. I am not limiting the theme you gave me.

The recent pressure of the difficulty is only a phase of the great familiar struggle between the privileged and unprivileged members of society. There are three causes.

One is modern competition. In the former social and political conditions, the dividing lines were fixed. A stable condition is one of comparative contentment. With peasantry, tradesmen, servants, soldiers, landed proprietors, holding relative positions unchanged from generation to generation, the mind accommodates itself to its place. Great prizes are out of reach. The religious sense shares in this quiescence. What is offered as heaven's provision is accepted. Doubt, pride, rebellion, resentment, scarcely interfere with ecclesiastical arrangements whatever they may be. All this has passed away. We are plunged into the tossing sea of modern competitive activity, all classes alike, from the top to the bottom. In the universal scramble, whether for money, or position, or display, with its fearful temptation to selfishness, every virtue and grace peculiar to the Gospel is imperilled. Into the terrific struggle goes the Church. How easy it will be for the

passions of the conflict, on either side, at both extremes, to hinder the entrance of the Gospel in its simplicity into the heart, is plain enough.

Another disturber is a quickened mental movement, bringing with it, in the class that has least privilege, a keener sense of suffering if not of wrong. The over-worked or ill-paid have found out what they are, and what they might be, what rights are restricted, what injustices are organized and inflicted, what inequalities might be levelled. They know what Political Economy has to say. They know the meaning of a ballot. They know the origin of power in a republic. Kossuth said of the new age and new armies in Europe: "The bayonets think." It is now the spade and trowel, hammer and plough, loom and needle, that think; nor only that, they read, debate, ask questions, combine, and invent. It follows that working men are both competent and likely to think about Christianity, so far at least as to compare its professions with its practice, its creed with its life; its representative operation with Him whose name it bears. Too much trouble has been taken by our contemporary controversialists on both sides with the question whether poverty is more or worse now than it was half a century or more ago. The vital question is whether the disabilities are more felt, more aggravating, more inexcusable, more out of proportion to intelligence and character, and whether the gap between owners and hired men, or great fortunes and privation, is widening. In that inquiry Christianity has a voice; for its settlement the Church will be held answerable.

We are warned that inequality, excessive and arbitrary as it is, results from the competition and that the competition is a necessity of civilization. Competition limited by justice and charity has been without doubt a civilizer. Competition in our present unnatural conditions, unscrupulous, greedy, cruel, heedless of all benevolence, creating boundless injustices, leads by a sure course to barbarism. That it has done so over and over again in the great communities of East and West has been shown by an acute historical analysis which is indisputable. So is Christianity a necessity of civilization. Christianity is another name for justice and love. Its motive power is righteousness. The motive power of sheer competition is self-aggrandizement. To bring these into harmony is the practical problem of Christendom and of the Church. Standing once by my Presbyterian brother and college friend, now in Paradise, Roswell Hitchcock, I heard him say: "It is no procession of peaceful industries that I see moving now. Labor and capital, from opposing camps are moving on towards one another, it may be to meet as Pompey and Caesar met at Pharsalia, though as yet I see no Caesar and find on our map no Rubicon; rather, I hope and believe, to meet as Esau and Jacob met amongst the mountains of Gilead, to be reconciled."

A civilization that drives the two poles of society farther and farther apart, that widens the gap and intensifies the jealousy between one class and another, that heightens the contrast, in city or country, between the comfort of the rich and the hardships of the poor, which overtakes or underpays wage-workers in order to add superfluous affluence and irresponsible power to the estates of a few, which helps a hundredth part of the population to own half of the property, which exposes innumerable women to moral ruin for a living, which drives pale and emaciated and rickety children daily from pestilential tenements to factories and mines, which countenances as a conspicuous parish leader in the commercial capital of its best community an owner of real estate who has pocketed four millions of dollars by the rental of four nests of misery and dens of vice five stories high, which lets fifteen thousand children die within a year after they are born in these cellars and garrets, without uttering a sound of indignation or alarm, which robs the citizen voter of his independence and manliness at the polls, enslaving him by fear or want to a landlord or em-

ployer, which increases the rate of suicide and insanity every year, which steadily multiplies the influence of money irrespective of character, which sells offices of trust in the State to the highest bidder, which puts the loftiest trusts in the government of great cities into the hands of saloon-keepers, gamblers, jockeys, and their patrons, a social condition where legislatures are bribed and juries are packed, where in most industries "one man is master and many serve," where the magnitude of a fraud is security against punishment—this is not a civilization under the command of the religion of Christ. Prophets and priests of God are not to be deceived or overawed by it. The Gospel is not to compromise with it. The Church is not to lean upon it, flatter it, eat and drink at its dinner tables, or accept its bribes.

My brothers of the Christian faith here, humanity is crying aloud, and we had better hear and heed the cry. Make all abatements and apologies you please. Exhibit the tokens of popular progress in their most charming and flattering array; entertain your amiable optimism to any rational measure of hope; here will stand, visibly and undeniably, one great division of society, its persons and its households secure day and night in comfortable possession of advantages which make it easy to live. To that division you belong. Over against it is another great division where toil and sleep take well nigh all of the life of men, where, for women, care and overwork and anxiety for the future cut off, every week, many coveted, substantial, and reasonable good things for themselves or for their children. Who dares to pretend, remembering that there is a God and despising a lie, that it is merit, that it is human worth or human faithfulness, industry or character, that cuts the line and marks the contrast and keeps visible the distance between the two? In which one of them the Saviour of the world lived all His days and died, the Church knows, and the world knows. Can it be that the family He created, the brotherhood that He gathered and consecrated, the Church which lives only in His life, the Gospel He sent out to save the nations and sanctify them, has no practical work to do in reducing the sorrowful disparity, levelling the partition wall, healing the bleeding hurt, binding the sundered members of the Body together in one? In these grand ameliorations, assistance and cheer will come to the Church from the instincts and sympathies of human nature itself. "The earth helped the woman."

Every little while we hear it said: What an interesting time this is to live in, with its eager activities and rapid gains, its marvellous inventions and triumphant forces, its conquests by hand and brain, its telling out aloud of the secrets of the earth, and sea, and air, and stars! But we are living, all of us, in the presence of a far more majestic movement, and it is the old miracle of the Galilean mountain side, and the hungry wayfarers over again. Underneath, within, beyond all these mechanisms and expositions of mortal energy and skill, there is building silently another commonwealth, a house of Almighty justice and love for the brotherhood of man, a city of God out of heaven, not reared by the builders of roads, or factories, or ships, or empires, or universities. Ministers of the Gospel proclaim it; statesmen may help bring it on; scholars may serve in it, but so can every one of us, like the common men who before they were apostles handed the bread to the multitude, our young men and boys like the lad with the loaves. Out of the class-rooms of colleges, out of libraries, lecture halls, workshops, and the fields, ought to come workmen in that work, and master workmen. Out of the homes of a believing and thankful People, and the arms of gracious mothers, should come laborers just as peedful and just as true as those of Galilee, who find it honor enough and mastery enough to follow the steps and share the homely lot of Him Who is the Master of us all, And all this will be the People's Gospel,

The Living Church.

Chicago, Saturday, Feb. 15, 1890.

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

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THE Christian world, advancing through the penumbra of the Lenten eclipse, will soon enter the deeper shadow of the penitential season, beyond which is the dawn of Easter and the glory of the risen life. Lent is not shut in by shades of gloom nor overhung by the pall of spiritual despondency. At least, it ought not so to be. The shade of retirement broods over its consecrated hours and precious ways, imparting to the season a gentle and subduing influence that no other season has. As in the quiet hours of twilight and in the witching time of night, the poet treads with firmer step the ideal world, and beholds a thousand forms which by the light of day are viewless, so does the devout soul walk amid spiritual realities with open vision, when Lent has thrown around it sheltering shadow. The objects of the world stand out with less distinctness, while the verities of the life everlasting are revealed. Surely, more than ever at such a time may we learn to walk by faith and not by sight, and to know Him in whom we have believed.

But sentiment and imagination (even though they may be hallowed by pious intentions) will not alone suffice to make this annual fast a spiritual feast. To insure participation in the whole wide range of its blessedness, the child of God must keep the appointments and observe the customs of the Father's house. He must make a devout preparation for Lent, and keep his soul in a state of preparedness for its privileges, by the earnest performance of his Christian duty, and the daily practice of Faith, Hope, and Charity, without which, however near the realities of the unseen world may be, they never will be felt.

ONE of the great questions of the day is how to bring the Church to the poor or, as it is often expressed, "how to reach the masses." It is a good sign that this question continues to be discussed with increasing seriousness, and still better that so many earnest attempts are made in this direction. It is true many of these attempts are without result, but one and all they testify to the sense of responsibility which will not be silenced. There was a time when the Episcopal Church was spoken of as chiefly eminent for its respectability. It was the Church of the rich. And there was a rather general feeling that this was natural and proper. The Methodists or others might take care of the poor. But that state of things has passed away forever. Even the richest of our parishes acknowledge the responsibility of which we speak, and it is not uncommon to hear of individuals who with commendable zeal and desire to do good, undertake to provide for the support of mission work in the great cities or elsewhere. Unfortunately they are apt to assume that in furnishing the means they have a right to prescribe the methods and to dictate the policy to be pursued, forgetting that the Church as an organization has officers appointed for this very purpose and a system which belongs to her character. It is strangely assumed that anybody can teach religion and manage its affairs, a principle which the same persons would never admit in connection with the business of the world.

SOMETIMES it is supposed that a "mission" ought to be a mere preaching hall. Hearty, popular services are advocated, meaning thereby a course of hymns, extemporaneous prayers and exhortations. Altar, font, and sacraments are to be excluded, and no definite Church teaching is to be allowed. That exceedingly vague and intangible thing called "our common Christianity" is to be the basis of it all. The appeal is to the emotions, for positive teaching cannot be admitted. You are to "preach Christ," but not anything in particular about Christ. If the services of a priest are obtained he is surely in a strange position. He cannot fulfill one of the chief functions of his ministry, for he may not celebrate the Supper of the Lord. He is deprived of the source and means of strength for his arduous work, for he is debarred from receiving the Bread of Life and the Cup of Salvation.

BUT let us glance at a practical and common-sense side of all this.

We do not suppose that the advocates of a mission such as we have described intend to begin and end with this. We take it for granted that the theory is that the people who have been brought together by these popular methods shall after awhile be organized and introduced to the regular observances of religion, that it is designed to bring them to the Lord's Table and make them familiar with the services of the Church. We suppose that Churchmen who prize their Prayer Book and frequent the Holy Communion themselves, do not intend to leave the poorer people destitute of these blessings. This would indeed be to provide one religion for the poor and another for the rich, a state of things which surely no one would knowingly advocate. But suppose a congregation has been brought together at the mission, and familiarized there with a certain order of things, from which definite teaching such as the creeds and Church Catechism provide has been excluded, and in which the Prayer Book as a whole is never used, and the highest and most consolatory ordinances of religion have not been observed. Then suppose the proper time has arrived for a better organization. An altar is introduced, a font set in place, the Prayer Book with its full-rounded system of teaching brought into use. What result is to be looked for? Will it not inevitably appear to most of the people that they are being suddenly introduced to a new religion? Will not the whole work have to be done over again? These are practical considerations and may well suggest the possibility, the bare possibility, that the bishop of a diocese, the rector of the parish, or the Missionary Board, as persons trained to this particular kind of business, may be better able to manage it than amateurs, and that they may be trusted to accomplish good results if the means be put into their hands.

THE PASSING OF CALVINISTIC THEOLOGY.

"The Revision Controversy" which was at white heat in the recent discussions before the New York Presbytery, in session in the Scotch church in West 14th Street, New York, is only one among the multiplied signs of the times. It is anything but an isolated, sporadic event. While no such utterances have reached the public before this from the leaders of this great and powerful denomination in Presbytery assembled, the air has been tempestuous with remonstrances, protests, and denunciations, from all quarters of the ecclesiastical

horizon, periodically, for generations; while sociologists and humanitarians have kept up an unceasing fusillade, as against a common and public enemy, from Tom Paine and the deists of the colonial period, down to Col. Ingersoll and his confederates of our own day.

Long ago that direful system bred in Genevan subtilty, and energized by Scotch persistency and shortsighted logic, has been weighed in the balances of Catholic and historic determinations and "found wanting." It was simply a fresh exemplification of the ancient heretical and schismatical leaven which has troubled the Church even from apostolic times, and which assails the simplicity and purity of the Catholic Creeds, by formulating partial or erroneous textual interpretations into new articles of faith, by insisting that certain dialectic conclusions of individual logicians shall be thrust upon the Church of Christ, as *de fide*, without the witness of apostolic authority, or the voice of an Ecumenical Council.

For the Catholic Churchman, the simple absence of "Reprobation," "Preterition," and the rest of the gruesome "five points," from the ancient Catholic standards, is their utter and absolute condemnation. So much for the sufficiency and completeness of the Faith once delivered, since handed down, and always sealed by the authority of the Historic Church. Every one of the post-Reformation sects, has this same note of illegitimacy; and their perpetual multiplication and constitutional disintegrations, are the least perilous and baleful of their developments. The other side of the account is found in the incalculable waste of time, opportunity, treasure, and thought, and that large devastation of human souls that constantly swells the ranks of agnosticism, deism, infidelity, and a pseudo-spiritualism. All because it seemed good to John Calvin, John Knox, and their dialectic progeny, to announce a God so clothed and hid in the terrors of the law, and the enigmatical determination of fore-ordination, and an impenetrable fatalism, that even the natural man everywhere rose up in revolt against such an unendurable bondage.

We say unendurable fatalism, for it was infinitely more repelling than even the fatalistic mysticism of the great East, which held in reserve for its followers, as a last possibility, the repose of Nirvana, in place of the Calvinistic hell.

The history of Christian civilization has all along been reckoning with all sporadic heresies, such as this Calvinistic monstrosity; and while it waits, and sometimes seems asleep, it is yet, verily Nemesis,

The secular power of the Papacy fell at Canossa, at the zenith of its apparent triumph; and the terror of its interdicts and excommunications has come to an end. No man, woman, or child sleeps the less soundly now-a-days because of one or both. And so it goes. This ghastly usurpation of the human will, and this appalling caricature of the Divine Being, which once terrorized Protestant Christendom in two hemispheres, long ago gave up the ghost and practically died out of theologic faith and popular consciousness. The business of the Presbytery is not to kill, or purge anything, but to remove, and cremate, or inter, the unsavory debris of a long-perished horror. No man believes in it. It terrifies nobody, and it only abides a bad odor, and a spent hallucination, good only for concentrating the gratuitous assaults of a profane and scurrilous infidelity.

Do Presbyterian ever reckon up their dead and wounded on the field since the dreadful days of Jonathan Edwards? Do they remember the wild sweep of Arianism and Unitarianism, and Rationalism, and even insanity, over New England, and through the northern line of States, following the New England theology, as remorseless as a prairie fire? The "Five Points" also swept the way clean and clear for that whirlwind of Methodism that struck our shores at a lower latitude, and fascinated and captivated the masses with the story of a lovable and a merciful God, as made known in Jesus Christ the God-Man, our Brother after the flesh. And the multitudes who have gone over into Romanism from the Protestants, have gone, as all the world knows, in quest of a God of love and mercy, denied them in the Calvinistic Communion.

Our Presbyterian brethren are justly and logically impatient under the situation, where they are confronted by the ghosts of a perished system, which no man believes, and no man dare preach. During this debate many things have found utterance on revision which would have been set down to denominational malice had they been spoken elsewhere. The large majority make disclosures of private duress and grievance, that would challenge commiseration, were not redress and relief so close at hand. Drs. Schaff, Briggs, and Booth are each and all professors in the Union Theological Seminary. Dr. Schaff is recognized as one of the foremost biblical and theological authorities in the Protestant Churches. Dr. Briggs, in his recent book "Whither!" has acted as trumpeter and

sentinel, calling his confederates to arms. The younger theologians and preachers rally thick about them. In his memorable address, Jan. 25th, Dr. Briggs gave the issue squarely:

What do we propose to put into the Confession? Two things: The general love of God for all mankind, and the salvation of Jesus Christ provided for all mankind, and to be preached to every creature. Why should they not be in the Confession? If there is any lamentation to be done, it is because our fathers failed to put those things into the Confession that are so prominent in the Bible and so prominent in the faith and teachings of the Church to-day.

The declaration of the doctrine of the damnation of infants and the heathen, was distinctly made and upheld time and again by the Westminster divines who made this Confession. It was upheld all through the seventeenth and eighteenth centuries. There is no use in saying now that the Confession doesn't mean what it was meant to mean. The fact is that the Church has come over to the view of Keith the Quaker, and has abandoned the old view of the damnation of infants and the heathen. The thing to do is to change the Confession, not to attempt to falsify it or to get around it by quibbles like that once used by a predecessor of Dr. Patton at Princeton: "Perhaps God never allows any but elect infants to die in infancy."

How would the Nicene Creed, and the Baptismal Offices do for a man in Dr. Briggs' straits? Dr. Hamilton, pastor of the Scotch Church, was equally outspoken:

I am in favor of the report of the committee with all my heart and soul. Think of a Confession that practically ignores the love and the goodness of God! This report puts it in. Any doctrine that shocks the moral sense of mankind is doomed, and it will need more than an antiquated interpretation of the ninth of Romans to save it. You may say that the Confession does not teach unconditional preterition, but, at any rate, it makes everybody think it does. Why not change it so that it will express just what you say it really does mean? I favor revision, because it will take away every excuse for imputing to our Church belief in doctrines that horrify every man with the slightest sense of justice.

We read that as Dr. Hamilton concluded, the Presbytery, for the first time in two days and against strict rules, burst into hearty applause.

Dr. Schaff quoted texts sustaining his views, and said of this sentence: "God hated Esau," which occurs eight times in the Confession, "Does Dr. Paxton believe God hates any one of his creatures made in his own image? What would we say of an earthly father who hated his children before they were born?"

The Rev. Dr. Booth spoke with equal emphasis and said among other things: "I repudiate this interpretation of the doctrine of election, with its inevitable fatalism and its only logical conclusion that God is responsible for sin. We are asked if this means disintegration. Brethren, it means whatever you choose to make it."

Dr. Parkhurst of the Madison Ave. church was more explicit and aggressive:

It isn't so much that we want to take any thing out of that chapter on election, but rather we want to put something more to it. God's love is the predominating feature in the New Testament, but it isn't in the Confession of Faith. I grant you that God is under no obligation to us to afford us a means of salvation, but God is under obligation to Himself to give us an opportunity of being saved. The damn side of holiness has been just a little over-worked. We must not separate in divinity the several elements that make up the divine character. Holiness is always linked with love and love never exists without holiness. The three elements of justice, power, and love, in God should never be divorced.

If I take the thorough view of this doctrine I must say to my congregation: "Some of you are going to be damned, are damned, have been damned from the time you were born, were hated by God from the very moment of your conception." [Murmurs and protests from several parts of the church.] If I thought I had to teach that I would tear my Geneva gown into shreds and my Bible into rags before another Sabbath, and my elders and almost my whole congregation would sustain me.

The Rev. Dr. Van Dyke is pastor of the "old Brick," wherein, more than fifty years ago, the then pastor, the Rev. Dr. Gardner Spring, is veraciously reported to have declared unflinchingly, that he "had no doubt that hell was paved with the souls of infants not a span long." But Dr. Van Dyke has repudiated all that, and more, as may be gathered from this fragment of his spirited address, every word of which is a veritable Thor hammer:

Ante-natal damnation! No man ever died for that doctrine. Why, then, should any one clasp it to his bosom, and weep tears at the thought of losing it, as if it had been bathed in the blood of martyrs? Such a position is like that of the old woman who said: There's that blessed doctrine of universal depravity. What a comfort it is if we only lived up to it!"

The Heavenly Father spreads a feast for all; is it for us to say that He refuses to let the poor sinner eat of the crumbs which fall from His table? And for what reason? To satisfy our logic? It is but measuring the mind of the Almighty with the wisdom of the seventeenth century. The doctrine is unscriptural. As for the text about the potter, who ever heard of a potter making a vessel merely to destroy it? The doctrine of ante-natal perdition makes the Bible a mass of contradictions. It is unevangelical. It is in alliance to-day with the anti-Christian forces of modern thought. We must be driven into Pantheism and Materialism unless we stand fast and say: "Our wills are ours." Reprobation is a "horrible" doctrine. The adjective is not mine, but Calvin's, who pushed it to its logical conclusion, and taught the damnation of infants.

I don't weep for the tears shed over the destruction of part of the Confession, but for the tears of the mothers who have been taught to believe that their harmless, newborn babes were torn from their breasts to be plunged into everlasting perdition; I weep for the unhappy creatures in mad houses, whose light of reason has been put out by the heresy of ante-natal perdition.

I know not what others may do, but, as for me, I intend to keep on disbelieving, ignoring, and denying the doctrine of reprobation. I intend to teach that there are no infants in hell, no limits to God's love, that there is salvation open to all mankind, and that no man is punished but for his own sin. Is that Calvinism? Before God, I don't know or care! It is Christianity!

All this spikes the guns of Ingersoll and his followers. The theologic world moves forward towards the noon-day light of Cath-

olic truth. Truly this is the passing of Calvinism.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

III.

BY THE REV. GEO. T. RIDER, M. A.

On Christmas Eve, but not too late for our hearty congratulations, an impressive and memorable re-dedication service of the newly enlarged chancel of the church of the Holy Cross, Troy, N. Y., was held, at which Bishop Doane officially assisted with many of the neighborhood clergy. The rector, the Rev. John Ireland Tucker, D. D., has been closely identified with the best interests of our liturgic music, for nearly half a century, and no priest in our Communion has exercised a richer or more fruitful influence in this direction. The beautiful church was founded and endowed by the Warren family, in connection with an orphanage for the care and education of girls, who have from the beginning received thorough training in choral music; and the then young rector had the practical foresight to convert the inmates of this orphanage into a chancel choir, reinforced by basses and tenors. So far as I can gather evidence, this was the pioneer chancel choir and choral service in the American Church. At all events, it has maintained a pre-eminence as among the most effective and edifying choral services, at home or abroad. The prevailing type of the service is its commanding devoutness, its spontaneous, unstudied reverence, together with technical finish and refinement of delivery.

The ensemble of processions, as well as of the choir in chancel, is in beautiful keeping with the solemn accessories of place and worship. The young women are habited in scarlet copes and long pelisses, with black velvet head dresses, while the men, as on this occasion, wore purple cassocks, and cottas marked with the Maltese cross in scarlet. The musical numbers of the service included Dr. Warren's *Magnificat* and *Nunc Dimittis*, "Comfort ye," and "Every valley," with chorus, followed by "And the glory of the Lord," from the Messiah, also Dr. Goss's admirable anthem, "The Wilderness." A fine memorial corona flooded the chancel with light. Bishop Doane made a most seasonable address abounding with the touching personalities growing out of the occasion, taking due care that "the memory of the just" should catch the full lustre of the occasion. The "enlargement," together with the "corona," are "in memoriam," by her son of the late Mrs. Hannibal Green. This memorable service was held on the forty-fifth anniversary of the first service held in the church.

On the evening of Jan. 22nd, the first choir festival was held in the new St. Peter's church, Morristown, N. J., the chancel and broad transepts of which are completed, and give promise of a church edifice which shall one day stand as an example of inspiring and instructive Gothic, early, pure, and at its noblest stage—a church which can only ripen in greater beauty as long as it shall endure.

Mr. Geo. Edward Stubbs, the accomplished organist and choirmaster of St. James', New York City, is choirmaster, and Mr. Alfred S. Baker, or-

ganist. The parish choir was reinforced by the choir from St. James, and that exceptionally delightful boy soloist, Master Forbush, of the cathedral of the Incarnation, Garden City, L. I. This conjunction was singularly opportune, as Mr. Stubbs' voice-method with boy choristers prevails in both choirs, who also share a common discipline. The service kalendar runs as follows: Processional, hymn 24; Psalter, Psalm cxlviii, to a single Anglican chant; *Magnificat*, Tours in F; for the anthem, a generous and carefully arranged sequence from the oratorio of the "Messiah," beginning with "Comfort ye," and closing with the "Hallelujah" chorus; offertory, "Angels ever bright and fair," (the proceeds devoted to the organ fund), followed by hymn 36, sung in alternate stanzas by choir and people. The recessional was hymn 496, tune by Mr. Baker, strong in melody and churchly in harmony. The occasion was both a musical and popular success.

* * *

Mr. D. B. MacLeod, the organist and choir-master of St. Paul's church, Washington, D. C., sends an account of the festival observance of St. Paul's Eve, as a parish festival. The service kalendar is beautifully adapted for the seasonable requirements. The processional was hymn 176, to Mr. Fairlamb's stirring tune; *Magnificat*, Stainer in D; *Nunc Dimittis*, Tours in C; anthem, duet, tenor and bass, "Now we are ambassadors," (oratorio of St. Paul), Mendelssohn; hymn 187; offertory anthem, "Nazareth," Gounod; hymn before benediction, "Now the day is over," by MacLeod, (and an exquisite setting it is!); recessional, hymn 232, to Dr. Fuller's splendid version, supplemented by hymn 449. Mr. MacLeod writes, "I hope our Washington Choir Guild will soon be an accomplished fact." It will certainly, in such a felicitous event, be the right movement in the right place.

Among other noteworthy festival services that have occurred during January in New York City, one of the most interesting on the score of novelty and artistic interest, was held (in a series for the first Sunday evenings in the month), in the church of the Holy Trinity, Lenox Ave. and 122nd St., the Rev. Dr. Stanger, rector, under the direction of Mr. Frank West Southwick. The choir consists of a strong quartette and a very effective chorus, all of whom are communicants. The *Magnificat* and *Nunc Dimittis* were Calkin in C; the anthem, "The Christmas Oratorio," by Camille Saint-Saens, consisting of preludes, recitatives, solos, voice-part movements, and choruses—a composition of exceptional difficulty and brilliancy, delivered with artistic expression; offertory, aria from cantata, "God so loved the world," "My heart ever faithful," Bach; recessional hymn, 341; and organ postlude, "March of Three Holy Kings," Liszt.

Also in St. James' church, Mr. Stubbs, organist (vested choir), the Handelia selections, already noted in the Morristown Festival; and January 19, the nineteenth Choral Festival (second Sunday evening in the month), for the anthem, "Lauda Sion," a sacred cantata by Mendelssohn. Both these series attract crowded and reverent congregations, and with others (as at St. Chrysostom chapel, on the third Sunday evening in the month)

are exercising a most wholesome, prophylactic influence against the growing prevalence of secular Sunday evening concerts. Of these, more will be said hereafter.

* * *

The Palestrina Choir is a society organized for the special study and public exemplification of the compositions of Palestrina and his school, as well as a *capella* compositions of the great madrigal writers who were its legitimate successors, and later composers who reverence and observe the traditions of these supreme masters. Its head and animating spirit is Mr. Caryl Florio, one of the leading young musicians of New York, at once a composer, a critic, an organist, and a consummate conductor. The second season was inaugurated on the evening of January 16th, with a choir of more than fifty voices, assisted by the Beethoven string quartette, who were, of course, the only instrumentalists of the occasion. The programme was a perfection confection of tonal dainties, appealing only to the most cultivated and highly-educated musicians and amateurs, since to such as have ears to hear, there is no such keen delight to be had elsewhere. The first part presented, I. (a) "Ah, dear heart," a madrigal, by Orlando Gibbons (aria 1608); (b) "In these delightful, pleasant groves," chorus, Henry Purcell (1676). II. "Let me careless," Thomas Lively (aria 1758). III. String quartette; IV. "Sweet Honey-sucking Bees," madrigal, John Wilbye (1598). V. String quartette. VI. Motett, *Vide turbam*, Palestrina (1569), soprano, 1st and 2nd alto, 1st and 2nd tenor, bass. Part II. was taken up with the *Missa Papæ Marcelli*, confessedly the masterpiece of Palestrina, and the composition which concentrated the enthusiasm of the Church, and procured for the Palestrina School, unqualified ecclesiastical approval and adoption. But one opinion was expressed as to the complete artistic delivery of the entire programme, and the supreme religiousness developed in the ecclesiastical numbers.

The revival of the Palestrina art is in direct opposition to the voluptuous and materialistic temper of the times, quite as much so, indeed, as the pure and spiritual symbolism of the great Gothic builders. Yet the supreme interests of religious art demand and need one as much as the other. The Palestrina Choir should become the ward of every important choral organization in New York, and receive the generous support of devout and cultivated people, both laity and clergy. Yet Mr. Florio is quietly ignored, and left to shoulder an insuperable pecuniary burden for the public good, practically unhelped save by his faithful choristers, while any one of scores of "dances" and "balls" and "dinners," in which leading Church people are at the fore, would capitalize the Palestrina Choir for its season of two concerts. No city can arrogate to itself a sound title as "patron of the fine arts" which ignores the great Palestrina art and suffers its devoted expositors to go to the wall.

CHORAL DIRECTORY.

THIRD SUNDAY AFTER EPIPHANY.

CHURCH OF THE ADVENT, BOSTON, vested choir, S. B. Whitney, organist. Matins 10:30: Processional, H. 81, Whitney; *Te Deum*, West in Bb; anthem, "The Lord is my Light," Dr. Hiles. Communion service: Introit, "O send out Thy light," Macfarren; Eucharistic music, Stainer in F. Evensong: *Magnificat* and *Nunc Dimittis*, West in A; anthem, "O Lord, how manifold," Barnby.

ST. PAUL'S CHURCH, WASHINGTON, D. C., vested choir, D. B. MacLeod, organist. 11 A. M., *Te Deum* and *Jubilate*, Hodges in A; *Kyrie*, *Gloria*, and *Lava tibi*, MacLeod in D; offertory anthem, "There came three kings," R. F. Smith. Evensong: *Magnificat*, Stainer in D; *Nunc Dimittis*, Tours in C; offertory anthem, "Cast thy burden," (Elijah) Mendelssohn.

ST. JAMES' CHURCH, NEW YORK CITY., vested choir, Geo. Edward Stubbs, organist, A. M., *Te Deum*, Smart in F; offertory, "I will sing of Thy power," Sullivan; organ postlude, Beethoven, Evensong; *Magnificat* and *Nunc Dimittis*, Bennett; anthem, chorus, "The radiant morn," Woodward; organ postlude, Sterndale Bennett.

CHURCH OF THE HOLY TRINITY, 122nd STREET, NEW YORK CITY, quartette and chorus, Frank West Southwick, organist. 11 A. M., *Venite*, 5th Gregorian Tone; *Te Deum*, Thos. Morley, in Bb; *Benedictus*, Gregorian; offertory, "Hallelujah! what are these," Stainer; Postlude, march, Mendelssohn. P. M., *Magnificat* and *Nunc Dimittis*, G. C. Martin in C; offertory, anthem from Christmas Oratorio, C. Saint-Saens; Postlude, Marche Religieuse, Gailmant.

SEPTAGESIMA.

CHURCH OF THE INCARNATION, NEW YORK, quartette and chorus, A. B. Woodruff, choir-master; Miss Augusta Lowell, organist. A. M., Prelude, choral Prelude, J. S. Bach; *Te Deum* and *Jubilate*, John Goss, in F; anthem, "Blessed are the merciful," Henry Hiles. P. M., Prelude, Andante (Sonata v) Merkel; anthem, "Seek ye the Lord," William Mason; *Magnificat*, S. S. Wesley, in F; *Nunc Dimittis*, *Tonus Regius*.

PERSONAL MENTION.

The address of the Rev. W. H. Goodison after Feb. 5th, will be Ironton, Ohio. Address accordingly.

The announcement in last week's issue of the acceptance of a call by the Rev. J. M. Peck to Fall River, Mass., is incorrect. His address is still Malden, Mass., as for the last five years.

The Rev. Francis E. Shober, owing to ill health, is spending the winter in the South. His address until April 1st is Thomasville, Georgia.

The Rev. Dr. Langdon leaves Bedford, Pa., this week, for the South, to pass the more inclement of the winter months, expecting to return to his duties in his parish with the spring. All communications addressed to him at Bedford, as usual, will be duly forwarded to him.

The address of the Rev. J. H. Chesley is changed to St. Michael's, Talbot county, Maryland.

For the present, the address of the Rev. E. H. Green, late of Lawrenceville, Va., will be Louisville, N. C.

The Rev. F. E. Evans is now rector of the church of the Ascension, Donaldsonville, La., where he should be addressed.

The Rev. George D. Wright, late of Saginaw, Mich., is now rector of the church of the Mediator, Morgan Park, diocese of Chicago.

Any communications for the Standing Committee of the diocese of Indiana will be sent to the Rev. E. G. Hunter, B. D., 175 Cedar St., Indianapolis, who succeeds the Rev. J. J. Faude, as president.

TO CORRESPONDENTS.

C. K. —1. A knowledge of the Westminster Catechism is required of persons joining the Presbyterians. 2. Ministers and lay elders subscribe to the Westminster Confession. 3. The Apostles' Creed is contained in the Confession.

C. L. B. —The superintendent of St. Luke's Hospital, Indiana Avenue, Chicago, may be able to give you the desired information.

MARRIED.

HUGGINS—CHANDLER.—On the 4th of Feb. 1890, in the chapel of St. Mary's School, Knoxville, Ill., Chas. N. Huggins and Edith Chandler. Officiating clergy, the Rev. C. W. Leffingwell and the Rev. E. H. Rudd, of St. Mary's School, of which the bride is a graduate, class of '87.

TAYLOR—KNAPP.—At Chestertown, N. Y., Thursday, Feb. 6th, 1890, by the Rev. F. M. Cookson, of Glens Falls, the Rev. Alfred Taylor to Nellie Agnes, daughter of M. D. Knapp, Esq., of Chestertown.

MORONY—WITHERSPOON.—At Trinity cathedral, Omaha, Neb., Jan. 28th, 1890, by the Very Rev. Dean of Omaha, Mrs. Isabella W. Morony of Omaha, and the Rev. C. S. Witherspoon of the diocese of Iowa.

OBITUARY.

FARMAN.—Entered into rest Feb. 1st, Alma Augusta Carr, beloved wife of Samuel L. Farman, of West Lebanon, N. H.

SMITH.—At her daughter's home in Macomb, Ill. on Feb. 2nd, 1890, Mrs. Harriet Gibbons Smith; buried in Knoxville, Ill., Feb. 4th, by the rector of St. Mary's School. The deceased was born in England, Feb. 8th, 1813, married Dec. 31st, 1836. She was a devout communicant of the Church, for many years residing in Knoxville, a long and patient sufferer. She loved her Bible and Prayer Book above all earthly treasures, and when the Master called she was waiting and rejoicing in His love. May she rest in His perpetual light.

MCCRACKEN.—Entered into rest, after eighteen days' struggle with diphtheria, Percy McCracken, aged six years and three months, a beloved child of the Rev. W. C. and Mrs. Mary E. McCracken, St. James' rectory, Fremont, Neb., Feb. 5, 1890.

"Hark! Hark my soul! Angelic songs are swelling." BOWMAN.—At rest, in Belleville, Ills., Feb. 4, 1890, Mary R. aged 84 years, relict of the late Judge J. G. Bowman, of Vincennes, Ind., and daughter of the late Michael Lamb, of Baltimore, Md.

"So He giveth His beloved sleep." BERKLEY.—On the 8th of January, Sarah Maury, wife of the Rev. Ed. F. Berkley, D. D., of St. Louis, in the 73rd year of her age. Wisdom, a sense of justice, and a love of truth, besides her general goodness, were strong points in her character.

MINOR.—Entered into life eternal, on Monday morning, Feb. 10th, at Detroit, in the 44th year of his age, John S. Minor. Burial service at St. John's church, Wednesday morning, at 11 o'clock. Mr. Minor was a member of the vestry of St. John's church, Detroit, a deputy to the diocesan conven-

tion, and to the General Convention which met in New York, in October last, as well as to several previous General Conventions.

ACKNOWLEDGEMENTS.

For the Rev. J. J. Enmegahbowh's church at White Earth, Minn.: Anon, \$1; Mrs. Westervelt, \$10.

APPEALS.

I AM frequently under the necessity of defraying the expenses of the Mid-Western Deaf-Mute mission myself, out of my salary, because of the lack of offerings for the purpose from parishes. The handful of deaf-mutes bear their share of the expenses, but can do no more, as they are of the working classes. Offerings which are greatly needed just now, may be sent to the Rev. A. W. MANN, General Missionary, 123 Arlington Street, Cleveland, Ohio.

CLEVELAND, OHIO, {

JAN. 18, 1890. }

Few missionaries of the Church are doing more earnest and valuable work than the Rev. Mr. Mann, among the widely scattered "silent people." All encouragement he can secure will be appreciated by me, and I heartily endorse his appeal.

WILLIAM A. LEONARD,
Bishop of Ohio.

CHILDREN'S LENTEN OFFERING.

Lenten Offering Boxes should be ordered at once to ensure supply before Ash Wednesday. All Sunday schools and all children are requested to participate and swell the children's offering for missions above \$50,000 this year. A box and a letter for each child will be sent without charge on application to 22 Bible House, New York.

A WARNING.

I wish to warn my brother bishops and the clergy against a base impostor claiming to be a clergyman of the Church in English orders, one J. T. George, who has imposed upon the Bishop of Massachusetts and myself with forged letters of orders to the diocese and priesthood, purporting to be issued by the Bishop of Gloucester and Bristol. He officiated last summer in various churches in Massachusetts and New Hampshire under license of Bishop Paddock, and came to me in October highly recommended by estimable clergymen in Massachusetts, whom he had imposed upon. My suspicions were aroused that he was not what he pretended to be; on writing to the Bishop of Gloucester and Bristol, I learned that his papers were forgeries. This shows the importance of verifying foreign letters when the man is a stranger.

D. B. KNICKERBACKER,
Bishop of Indiana.

Indianapolis, Ind., Feb. 5, 1890.

MISCELLANEOUS.

FOR RENT.—At Sewanee, Tenn., a two-story dwelling with nine rooms, furnished. Large front yard beautifully shaded. Within five minutes walk of chapel. Party must take the house for at least nine months. For terms address, MISS A. E. GIBSON, Sewanee, Tenn.

WANTED.—By young lady, position as companion or governess; English, French (acquired abroad), music, and painting. Best references. F., care of THE LIVING CHURCH.

ST. LUKE'S Home and Hospital of Utica, wishes to procure a suitable person as Matron. Must be a Churchwoman. Address MRS. INGALLS, 26 Seneca St., Utica, New York.

WANTED.—Curacy or charge by English university man; musical; extempore preacher. Address BETA, care of THE LIVING CHURCH.

A WIDOW lady of large experience wants a situation as housekeeper in a widower's family, or matron in a large institution or any position of trust. Best of references given and expected. S. K., 391 Second Street, Detroit, Mich.

WANTED.—Priest for small parish in Southern California. Good church and rectory, free from debt, delightfully situated near coast. Small salary at present. Address the Rev. H. B. BESTARICK, San Diego, Cal.

WANTED.—Position as companion, reader, or amanuensis by a lady. Address, S., THE LIVING CHURCH office.

A PRIEST desires to obtain work as an assistant in a good working parish where there is plenty of work. Having had a successful experience as a teacher and a disciplinarian, might unite the two, or would be glad to accept work in some growing mission. Best of references. Address L., care of THE LIVING CHURCH.

ORGANIST and CHOIRMASTER holding cathedral appointment in Canada, wishes engagement in the States. Communicant, first-rate choir and boy trainer. Unexceptional testimonials. Reference kindly permitted to the Rev. E. Walpole Warren, Holy Trinity, New York, etc. ENGLISH ORGANIST, care of THE LIVING CHURCH.

A SELECT party under the direction of Dean Proctor of the cathedral at Little Rock, Arkansas, propose a Mediterranean cruise during the summer months. The courtesy of one of the leading steamship lines offers extraordinary advantages to the party at a nominal expense for each person. A few vacant places can be filled by early application. For further information, address with references, C. H. PROCTOR, The Cathedral, Little Rock, Ark.

THE ST. MARK'S ALTAR SOCIETY, at its rooms, 1625 Locust St., Philadelphia, Pa., is prepared to fill orders, without delay, for all kinds of ecclesiastical embroidery, in silk and linen work, at most reasonable rates. Faces and figure work made a specialty. For silk orders, address MRS. NICHOLSON, superintendent, St. Mark's Rectory, 1620 Spruce St., and for linen orders, address MISS HOPKINS, superintendent, 1615 Walnut St., Philadelphia.

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. Lessons 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 BOSTON, MASS.

The Household.

CALENDAR—FEBRUARY, 1890.

16. Quinquagesima.	Violet
19. ASH WEDNESDAY.	Violet.
23. 1st Sunday in Lent.	Violet (Red at Even-ong.)
24. ST. MATTHIAS.	Red.
26. Ember Day.	Violet.
28. Ember Day.	"

ST. VERONICA.

BY THE REV. MELVILLE K. BAILEY.

Weeping, she stood in that sad street,
Where in morn's twilight gray,
Passed, murmuring, the saddest throng
That saw earth's saddest day.

"O mournful lady, what hast thou,
And wherefore dost thou weep,
And why do thy tear-laden eyes
So long their vigils keep?"

"I weep for Him ye bear away,
Oh, lay this kerchief now
With tender touch upon the drops
That stain His sinless brow."

They laid her kerchief on His face;
Soft fell its folds, I ween,
On brow and eyes and grieving mouth
Where'er love's mark was seen.

And when they gave it back to her,
Oh, marvel strange to tell,
It bore the image of His face,
Who loved our race so well.

Then bear His body to the cross,
Or bear it to the tomb,
Or let its living glory rise
From low earth's twilight gloom;

Yet this true lady hath the pledge,
The seal of love and life;
Of love for earth, of life when death
Makes peace of deathful strife.

And when the night drew down in shade,
I think that she might see
The Face that lived in that soft veil
Sad with Gethsemane.

Or when the golden sunlight glowed
In all its sacred folds,
It shone with that unconquered Life
No rocky chamber holds.

Or when a breeze stirred all the threads,
Would pass a mystic grace,
Tender with pity and with love
Upon the wondrous face.

And if it be not still at Rome,
In Milan or in Spain,
Yet is the tale not all untrue,
Nor told us all in vain.

For all the world is but a veil
Laid o'er Christ's living Face,
In all its threads and all its folds
His likeness we may trace.

His Image lives in earth's wide fields,
It trembles on the sea,
'Tis joyous in the day's bright glow,
Sad in night's mystery.

It is to us the faithful pledge,
The seal of love and life:
Of love for earth, of life when death
Makes peace of deathful strife.

QUITE as strong as the love of bees for honey, is the craving that many women and children have for sweets. Delicate crystalized flower leaves fill the silver bonbonnières that swing from their wrists, and larger bon-bon dishes of silver or china have a place upon their dressing and drawing-room tables. Sweets are munched in public and private, before meals and between meals, until the jaded and oppressed stomach cries out for a rest. Yet pure candies constitute a food so wholesome and nutritious that they may well form a part of the dietary of all who care for them, if eaten at the proper time, and that time, physicians tell us, is just after meals, and then they may be partaken of in moderation as a dessert.

It is said that on one of the weary nights, when the Virgin Mother and Holy Son were flying with St. Joseph into a strange land, shivering with fatigue and cold, Mary could go no further, but sank down upon the sand of the desert, with the Divine Child still clasped in her arms. At length St. Joseph discerned a cleft between two large rocks, which would be some

shelter from the cold night wind; and having laid a mantle upon the ground, he placed the Virgin and Jesus there to rest. At the foot of the rock a little flower was blooming, a lowly, humble thing that scarce a traveler would have heeded—a flower of a bright red hue. But that night during the silence and stillness, when the only watchers were the gleaming stars in heaven above, Mary rose to give nourishment to Jesus, and as she nursed Him—singing a sweet low hymn to soothe Him to sleep—one drop of her milk fell on the lowly little flower which bloomed at her feet. From that moment its hue fled forever, but it was fairer and lovelier by far, for the little thistle had grown white as snow and has so remained to this very hour, in remembrance of the night when Mary and the Infant Jesus rested so very near it.

THE Tudor Exhibition at Liverpool is full of the greatest interest to the painter, the historian, the romancist, the artist, and the relic hunter. It covers the period from the battle of Bosworth Field, in 1485, to the death of Elizabeth, in 1603. Nearly all the great pictures of Hans Holbein are exhibited, having been lent by the Queen, the Duke of Sutherland, the Duke of Norfolk, the Earl of Yarborough, and others. There are also many portraits of Queen Elizabeth taken at various periods of life, and of most of the distinguished men and women of her time. Erasmus, Cardinal Wolsey, Archbishop Cranmer, Katharine Parr, Anne Boleyn, &c., are all represented by pictures of priceless value. Shakespeare, who ought to be one of the great glories of the exhibition, appears only in a portrait "reputed" to be painted by Richard Burbage, lent by the Earl of Warwick, and several smaller and inferior works, with reference to which it is very doubtful whether they were taken during the poet's lifetime. Here is the mantle in which Henry VIII. was christened; also a great round red hat worn by his Majesty; a lace canopy worked by Queen Anne Boleyn and used at the christening of Princess Elizabeth; the tippet of ermine worn by Anne Boleyn at her execution, "with marks of blood on it;" the shoes worn by Henry VIII. at the Field of the Cloth of Gold; a number of relics of Elizabeth, lent by the Earl of Denbigh, and a lock of Katherine Parr's hair taken from her coffin. There is also a lock of Queen Elizabeth's hair, but it is decidedly not red—it is light auburn. There is a pair of her shoes, which show that the royal feet were very small, or her sufferings very great; and the complete set of baby clothes which, when she was the Princess Elizabeth, she worked with her own hands for the expected child of her sister, Queen Mary—the child that was never born, or the baby clothes would not be in the Tudor exhibition to-day, while the history of England might have differed from what it has been these three hundred years. An old black jug out of which potatoes were drunk, and which formerly belonged to Sir Thomas Lucy, who punished Shakespeare for deer-stalking, is shown, together with other relics, manuscripts, printed books, armour, coins, medals, seals, and the magnificent Holbein drawings from Windsor Castle,

THE PRIZE STORY. A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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CHAPTER VIII.

PUT TO THE TEST.

Wouldst thou go forth to bless,
Be sure of thine own ground,
Fix well thy centre first,
Then draw thy circles round.

—Trench.

It was Saturday evening and the family at Blaise Hall had returned to its former numbers. Lady Morton and her daughters had taken their leave; the mother with many pressing invitations to Phebe to visit her in London; Dulcie with real regret at the loss of so delightful and generous a friend, and Carine with anticipations of delights to be enjoyed together in future.

It was with a little sigh of relief, however, that Phebe watched them ride away. She turned to Lady Lippincott, and twining her arm around her godmother's waist, she said: "It is pleasant to be ourselves again, is it not? Tell me, dear godmama, did you not sometimes get a little tired of 'my papa, the dean'?"

"Saucy child!" said her ladyship laughing, "I shall make you no confessions. What do you say, Count? Shall we punish this naughty child for presuming to laugh at the wife of a member of Parliament? But you liked Dulcie, my dear Phebe?"

"Yes, godmama, I think she would be very nice if she could only know a little. She is so unlike my friend Agnes, she was the wisest, sweetest, best girl that ever lived, one compares others with her, you know, and they all fall short."

"My dear Mademoiselle Phebe," said the Count, "mediocrity is the rule in this great world of ours, and genius and talent the exception. One must not expect too much. You, my child, have had the advantages which are unusual. You must learn now to make the allowances for people who are less favored."

"I do not think I am vain," said Phebe thoughtfully, "but you know, sir, there is so much to do and to learn, that it seems silly to spend one whole day's thought in deciding whether one should have feathers or flowers in one's new hat."

"Young people in these days," said Madam Lippincott, "think far too much of dress. Caroline Morton is a fine-grown girl and very good-looking, but a wise man always looks for something more than beauty."

"And a wise woman should, too, Madam," said the Count.

"Come, little Phebe," said my lady, "paint us your ideal."

"Mine, dear godmama," said Phebe with her bright smile, "I have no ideal."

"Oh, madam," said the Count, as Phebe left them, "the princess is asleep yet, let us not wake her until the prince comes."

Phebe's father and Canon Stanley arrived that evening; and Phebe, released from her place at Madam Lippincott's whist table, was free to entertain her god-father who did not care for cards, either with her newest pieces on the harpsichord, or, with her gay recitals of her experiences since she had been at Blaise. These she recounted to him as they walked up and down in the pleasant summer twilight

upon the terrace on which the drawing-room windows opened.

Keenly did the vicar watch her words, to note if perchance the new companionship, the world-loving atmosphere around her, had dimmed the bright innocence of his god-child's mind and manner. How gladly did he perceive that her simple goodness of heart was still loyal to the interests of her home, that she still spoke of "the dear old vicarage" and of her home associations, with affectionate interest. She had a thousand questions to ask about the old people in Stapleton parish whom she considered especially her charge, also of all the pet animals at the vicarage, and of whether such and such flowers were plentiful in Stapleton woods this summer, and of whether the vicar's book on the flora of the county were nearly ready for press.

"Now tell me of yourself, my child," said the vicar, when he had satisfied her on these and many other topics.

Then Phebe told him of all her enjoyments, of Carine and Dulcie, of gay riding-parties to Pen-Pole Point and the shore, of her French readings with the Count d'Amboi, and of some Italian lessons which cousin Aurelia had bestowed. In all her descriptions, the vicar was astonished at the accuracy of her judgment on the lives and characters of the people around her; judgments full of a girl's lofty scorn of meanness and false appearance, and of delight in reality and nobility. But, while impressing upon Phebe those lessons of toleration and charity which he himself knew so well how to practice, he was careful not to lower the high standard of conduct which her clear mind had formed. Better thought he, that she should err on the side of severity, than adopt the low standards which satisfied the world in general. He perceived that her admiration of that which was beautiful and admirable in other people, and her unconsciousness of her own superior charms, had made her a favorite even with people who, like Lady Morton, had less attractive daughters, whom Phebe might easily have eclipsed if she had been a scheming belle, instead of the true-hearted girl she was.

To her god-mother, Phebe had become devoted, and the sort of friendship had grown up which sometimes exists between a young girl and an experienced woman of middle age who has kept all the sympathies of younger days and added to them her experience. Her god-child's natural loveliness of character was a delightful, new experience for Lady Lippincott, while her beauty, which my lady strove to set off to the best advantage, was a constant pleasure to her. Upon important occasions she would personally superintend Phebe's toilette, to make sure that every graceful curl, every dainty fold of lace, was in perfect array.

Next to my lady, Phebe's great friend was Madam, or as she begged to be allowed to call her, "Grandmamma Lippincott." Phebe had never enjoyed that grand-parental affection which is so sweet a factor in child-life. But, having been all her life so much with elderly and middle-aged people, and thus trained to dutiful listening, she was very welcome to madam, who enjoyed telling endless stories of old times to the eager-eyed girl. Nothing was more enchanting

to Phebe, than sitting on a hassock at Madam's feet, to listen to her reminiscences. Many a story did Phebe hear of the court life in the days of George the Second, and kind Queen Caroline, and of Madam's presentation at court; "in a dress, my dear, of white satin, brocaded in silver, a pattern of vine leaves," Madam would say, "with a hoop that would scarce come in at that door, and my hair in a tower two feet high from my forehead, dressed with eight pink ostrich plumes and twelve pearl pins, and so powdered that my Mr. Lippincott, who used to call me his raven-haired Bess, would vow I was some other lady."

Madam's devotion to the memory of her husband and her son was touching. She always wore black on the anniversaries of their death, and considered it an additional merit in her daughter-in-law that she had chosen to remain a widow. Madam was a loyal admirer of her sovereign, and considered good Queen Charlotte a model for all wise women. Many were the sage counsels given by Madam to Phebe, as to what she may and may not do in that yet-to-be-realized ordeal, "going to court," to which Phebe looked forward with a vague feeling of responsibility, not wholly of a pleasurable kind.

The little village church at Blaise could be seen from the Hall, the garden terminating on one side with a high stone wall and gateway facing the road, by which you entered the village. It was a pleasant walk to church through the garden and across a grassy churchyard, where the old, old tomb-stones were nearly hidden in long grass, starred with buttercups and daisies, and where stood the ivy-grown tower with its one-handed old clock-face telling, hourly only, of the flight of time. On this Sunday morning the village folk stood around in groups waiting to see the party from the Hall, the cottagers in their snow-white smock-frocks, and the women in clean cotton gowns and caps, while shy rosy-checked urchins hung about them and peeped bashfully at the splendors of satin and silk. Madam or my lady had a smile and a nod for all as they passed along: Not one of the crowd would have thought of taking his place in the church until the "family" was seated in the great square pew with high railings and crimson curtains all around it, shutting the occupants in as in a box. But my lady, who loved air and light, deliberately drew back the curtains on her side, so that all who chose could see her as she sat, with her modish redingote and Paris hat in full view. Both the service and its surroundings would seem strange to us. The Canon who was officiating to-day for the absent rector of the parish, preached from a high pulpit to which a winding stairway led, and over his head was an octagonal sounding board. Below was the clerk's desk where old John Call's tremulous voice led the responses. In a little gallery over the west door a choir of four voices, led by a quartette of stringed instruments, sang, at proper intervals, some of the metrical selections of Psalms from the Prayer Book. To-day the little church was very full, for the fame of Canon Stanley had drawn some of the neighboring gentry to Blaise church. But if they came to have their ears tickled with rhetorical flourish, they went away disappointed, for it was a sermon in which the highest truths were

clearly set forth in language simple enough for the comprehension of the dull minds among his lowly hearers. "It takes all our learning to make things plain," said Archbishop Whately.

"Parson give us a good exhortation to-day," said John Call to Brown, the carpenter, as they walked home together.

"He did that," said Brown. "If there was more parsons like him and fewer that spend their days in hunting and drinking and cards, the poor would have a better example set."

"Well, well," said old John, "the good Being above uses all kinds of tools to do his work."

"Aye!" said Brown, "but you can't deny as a good tool does better work than a bad one. Give me a man as lives up to what he teaches in so much as he can, being naturally apt to evil, as the good Book says."

"You'll always have the last word, Brown," said old John, as they parted.

THE INFANCY OF CHRIST.

BY THE REV. THEODORE L. ALLEN.

There is a great practical lesson to be learned from the childhood of Jesus. If by a true birth into the human family He was a real, true child of humanity, He was, also, from the first moment, the true, the Only Begotten Son of God. He was this as truly in His infancy as in His maturity. He did not first begin to be the Son of God when He began to be about thirty years old. No; "in the beginning was the Word and the Word was God; and the Word was made Flesh and dwelt among us, full of grace and truth." This supreme fact is the key to His perfect character, to His infinite loveliness as child as well as man. For, although the Divine Nature did not manifest itself in marvellous power and transcendent wisdom until His hour came to begin His public ministry, yet the consciousness of this Divine Nature came to Him much earlier than that. His reply to His mother shows that already, at the age of twelve years, He knew God as His Father. She had said: "Thy father and I have sought Thee, sorrowing;" and He responded: "Wist ye not that I must be about My Father's business?" The point of the answer lies in "thy father" contrasted with "My Father." It was the flashing out of that consciousness of direct Sonship which, in later years, shone steadily forth in such terms as these: "My Father worketh hitherto, and I work; I and My Father are One; He that hath seen Me, hath seen the Father;" and many others. Subject to Joseph and His mother as He had been before and was afterwards, there was a higher fatherhood for Him than that of any earthly adoption. Whether this realization came to Him at an age earlier than twelve, it is impossible to say; this is the first recorded declaration of it; but from the first the Divine was in union with the human, working with His unfolding humanity, and inspiring and shaping that unfolding. It was the indwelling Divinity that ceased not to impel Him forward, to expand His faculties; to beget increasing spiritual enlightenment; to exalt His apprehension of truth; to shield Him from the contamination of evil, and to clothe Him with that sweetness and sublimity of

character which He manifested when He "dwelt among men, full of grace and truth."

Now what is the practical application of this truth—that Christ, while perfectly Divine, yet grew up to man's estate through all the stages of development, as any other child must, and that He became what he was in after years, by virtue of His higher nature working with His humanity, shaping its unfolding and perfecting it unto the noblest, fullest, most opulent manhood? Is it not just this, that the Christ-life may begin in all children in their infancy, and working with their human nature through its various stages of development, shape its unfolding and form its character, until, in the words of St. Paul, "it comes unto a perfect man, unto the measure of the stature of the fulness of Christ."

There are some who would deny this. They say the child cannot partake of the Christ-life; he must wait until he comes to riper years. As a child, he cannot be a son of God, but must remain what he is by natural birth, a child of wrath, and grow up in his sinful state, with a possibility that some time, after he has come to maturity, he will be born again.

But if the Infant Christ was as truly the Son of God as the Man Christ, why may not any infant be made a son of God, in the gospel sense, as truly as any man? How are we inducted into the family of God? Is it not by virtue of the new birth? And how is the new birth effected? Is it not by the power of the Holy Ghost in connection with the water of Baptism? Jesus answered and said: "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is not two births, one of water and another of the Spirit occurring at different times; but one birth effected by the Holy Spirit simultaneously with the application of water to the baptized person.

Now how was the divine and the human brought into union in Christ? Was it not by a birth effected by the "power of the Highest," the overshadowing power of the Holy Ghost? And cannot the power that accomplished that union in the birth of the Infant Saviour, effect the new birth in any infant who, being brought to Baptism and so born of water, is presented to Him as a subject for His regenerating power? Surely what was possible in the former case is equally possible in the latter. "That which is born of the flesh is flesh." By natural generation our children derive a nature that is demoralized and sinful. There is an analogous law of spiritual generation. "That which is born of the Spirit is Spirit"—is of the same nature as that which generates it. Thus the divine life comes into union with that which is human. From this point of view it was plainly the intention of God to teach parents by the example of Christ beginning His life in the flesh as an infant and growing up to manhood, that the religious, the spiritual, the divine life of their children may begin and ought to begin, in the very first days of their existence.

Not only should it begin then, but following the same holy example, they should be so brought up, so instructed, so nurtured in the Lord, that when they reach the youthful age they may have, like Christ, the consciousness not only that they are sons of men, but

also sons of God; and have also that sense of duty which will lead them to say, each for himself: "I must be about my Father's business. I must make the will of God, my rule of life, and walk obediently to His Word; whatever work He calls me to do, or assigns to me in His providence, I must perform. If my mission involves sacrifice and suffering, I must not shrink from the cross, but take it up daily and bear it."

This is how God would have us bring up our children; not as ours only, but as His even more than ours. Would that all parents might be led to see, from the example God has given us in the Divine Child of Mary, that human life to reach its highest development and perfection, must be wholly a manifestation of God; that the beginning of the religious life ought not to be postponed until habits of thinking and doing have become fixed, but instead, should start at a period so early as to run through the whole cycle of years, from infancy to old age.

CREED REVISION,

BY JOHN FREEMAN.

"Let's change our Creed," says Mac to Rob, "We'd gain new friends by such a job, Win all the outsiders to our standard, And who would dare assert we pandered?"

"Indeed, my friend," says Rob to Mac, "I would seem like taking something back To make such change; and something, too, Which our forefathers sealed for true, With tears and blood, the Word of God, Which thro' the ages past has stood, Which must also endure for aye, Even till the heavens shall melt away. We do not stand for self-opinion, Nor yet for influence or dominion, But as ambassadors, who must Deliver what they have in trust, And not be tampering with their message To suit the taste of that or this age, What we have stood for heretofore We still must hold and teach as sure. We cannot give our past the lie And hope to hold our own thereby, Much less convert this generation, And so become the Church o' the nation."

While dear Rob's reasoning here is right, I'm glad that I'm not in the fight; That I have other work, indeed, Than to revise or change my creed, Or champion a doubtful cause As heaven's eternal truth and laws, And I have other thoughts to think, By which I'm bound to rise, not sink— The thoughts of God, which make me free To achieve the noblest I can be. Jan. 28, 1890.

LENTEN DUTY.

SOME THINGS WHICH A CHURCHMAN OUGHT AND OUGHT NOT TO DO IN LENT.

I—YOU OUGHT NOT.

1. You ought not to undertake too much. A few rules, well kept, are better than many which are not kept.
2. You ought not to indulge in ordinary social amusements and gayeties.
3. You ought not to stay away from the church whenever it be open, unless absolutely prevented.
4. You ought not to spend time in any form of reading which is simply for amusement.
5. You ought not to dishonor the Lord and His Church by doing anything that is inconsistent with the spirit of this season of self-denial.

II—YOU OUGHT.

1. You ought to be more constant and earnest in private prayers.
2. You ought to be more diligent to "search the Scriptures."
3. You ought to be more frequently at God's house and to take part more earnestly in the worship with both heart and voice.
4. You ought to exercise some form of real self-denial in meat and drink.

5. You ought, whatever be the form of denial, to keep it faithfully.

6. You ought, by honest self-examination, to find out your besetting sin, and to fight against it.

7. You ought to give something regularly, and that more than before, to the offerings in church.

8. You ought to forgive anyone who may have wronged you, and to seek forgiveness.

9. You ought to exercise unusual kindness to all with whom you come in contact, especially to those with whom your daily life is cast.

10. You ought to seek to make this Lent more beneficial to your spiritual life than any has been before.

11. You ought to remember that death and the judgment must be met.

LETTERS TO THE EDITOR.

RAPIDITY AN ANTIDOTE TO WAN- DERING.

To the Editor of *The Living Church*:

In addition to the reasons given in letter on "Combined Services" (in issue of Feb. 1,) for a "quiet, distinct, and rapid method," mainly as a saving of time and the officiant's strength, etc., to me there is one other great reason, and that is, that where services are inflected, drawled, and thereby lengthened out, I find my mind much more apt to wander than if the more rapid method is used. Are there not others similarly constituted?

WM. STANTON MACOMB.

256 S. 38th St., Philadelphia.

THE POINTING OF THE CREED.

To the Editor of *The Living Church*:

Referring to the Rev. Dr. Adams' interesting communication, I beg to add this remark, that the modification or omission of the semicolon between "The Holy Catholic Church" and "The Communion of Saints," is a matter long antecedent to the days of Dr. Coit.

In the Order for Reconciling an Apostate, from the Roman Pontifical, the bishop asks him: *Credis sanctam ecclesiam Catholicam, sanctorum communionem?*" (page 388 of the edition of 1765, Venice.)

The Catechism of the Council of Trent divides the Apostles' Creed into Twelve Articles. In Christopher Plantin's edition (Antwerp, 1572, page 94) the Ninth Article is printed: *Credo sanctam Ecclesiam Catholicam sanctorum Communionem.*" There is no stop until the final period. The fourth word has the bar over the last letter, which takes the place of the omitted m.

For lack of books, I cannot pursue this subject further.

RICHARD H. THORNTON.

Portland, Oregon, Jan., 1890.

EPISCOPAL VISITATIONS.

To the Editor of *The Living Church*:

Some one once spoke of bishops as "confirming machines." Like many a jest there is some truth in this. A bishop's visitation to a parish is not, in theory, merely for the purpose of preaching and administering Confirmation and the sacraments, however much in practice it has become such. He is really both the business and spiritual head of the diocese, and as such not only should he look into the affairs thereof, but is responsible for their condition. Therefore the bishop's visit should mean a careful examination of all parochial matters, temporal and spiritual. He should

inquire into the pastor's work, whether he is faithful in his duties, duly observing the Church's requirements as to services and instructions, and whether he is diligent in pastoral care of the people. He should inquire into the habits of the people, whether faithful in their duties, attending services, sustaining expenses, mindful of the needs of their children. He should look closely into the business management of the vestry, their attention to duties, their care for the properties entrusted to them.

If "visitations" always meant this, assuredly there would be a marked difference in the affairs of most of our parishes. This "day of reckoning" would cause both pastor and people to guard against many faults that creep in and grow to disastrous dimensions within the space of one year. Such fatherly care as this would no doubt prevent a good deal of that growing evil, "clerical changes." Wherever neglect, faults, or grievances existed, there would be the annual hearing and correction at the bishop's visitation.

Bishops then would come to know, as in no other way they can know, their men and their parishes. They would save themselves, in the long run, much worry and care. So far as the clergy are concerned, we think the majority would not only be willing, but experience a deep sense of relief if annually they were required to fill out a practical, searching set of visitation questions addressed to themselves, knowing that the wardens would have the same duty to perform. Then justice would be done. Faithful service, on either part, would be known, and the cause of weakness, failure, and lack of success be rightly located. Until bishops get beyond the usual single question: "Well, how are things going on?" we cannot understand how they can feel that they have done their duty to a parish by merely preaching and confirming in it once in twelve months. The bishop has the responsibility, an exceptional opportunity is his, for knowing the condition of his parishes, and for speaking with authority directly to the point, and to the people and pastor, concerning any faults or shortcomings. For one, we most ardently desire visitations to be of some practical benefit to our parish, and therefore would gladly welcome visitation questions. PASTOR.

THE LATE DR. LITLEDALE.

To the Editor of *The Living Church*:

I have just heard from my brother, the vicar of St. Mary's, Soho, that Dr. Littledale, who was his life-long friend, had died suddenly, after a few day's illness, on Jan. 11th. Even with all its able writers the English Church can ill afford to lose, within a few weeks of each other, two such men as Bishop Lightfoot and Dr. Littledale. Of the latter it is, I believe, perfectly safe to say that in controversial theology he wielded the most powerful pen that has been known in England for two centuries. The debt which the whole English-speaking Church owes to him, especially in its controversy with Rome, is beyond computation. Of the vast learning, powerful argument, and clear statement of his "Plain Reasons" and "Petrine Claims" I need not here speak. But these are but a small part of his contribution to the permanent theology of the Eng-

lish Church, and it is to be hoped that a collected edition of his unsigned papers may soon be undertaken.

Like Bishop Lightfoot, Dr. Littledale had just reached that age when men of learning are at their ripest. If I mistake not, he was only fifty-nine at the time of his death. This is all the more regrettable because, as you will see by the following extract from a letter which I received from him a little over a year ago, he had plans for still more valuable work for the Church. After telling me of the forthcoming edition in book form of his "Petrine Claims" (which I had recognized as unmistakably his, no one else could have written them, as they came out in the Church Quarterly between 1879 and 1884) he added, "I have other schemes in my mind, but my necessity of boiling my pot, and my very feeble health, leaving me little surplus energy after the boiling has been effected, rather cramp effort.

"In particular, I am anxious to try if a trustworthy handbook of moral theology cannot be drawn up. The modern Roman ones are all bad, and there is virtually no English one. I have most of the raw materials by me, and if I can get a competent friend or two to collaborate, I may set to work.

"I often wish to visit U. S. A. [this in reply to an earnest hope expressed that he might visit me] but I can barely cross London, and have been only once, for less than ten minutes, in a railway train since 1874. So there is no chance of my seeing you at home in Augusta."

Dr. Littledale graduated from Trinity College, Dublin, I think about 1854-5. He resided on a scholarship until his ordination by the Bishop of London (Tait) about 1857, when he became curate to the late Mr. Chambers, vicar of St. Mary's, Soho. Here he remained for a year and it was the only clerical charge which he ever held. His failure to obtain a fellowship at his *alma mater* was owing to the high scientific conditions then imposed on all candidates.

It may be interesting to your readers to know something of the personal appearance of Dr. Littledale. When I saw him in his rooms in Red Lion Court in 1874 (he was never married) he wore a full beard and looked far from strong. He was short of stature, bent almost to deformity, near-sighted, wore glasses, and so deaf as to be compelled to use his hand as an aid to his ear in ordinary conversation. He was full of vivacity, brimming over with fun and anecdote, and that in the richest of Dublin accents, not to say brogues. I cannot forget the twinkle of his eye as he said to me when I was leaving, that if I desired promotion in a certain American diocese, just to mention his name to the honored bishop thereof, and it would be sure to come. May he rest in peace.

WALKER GWYNNE

Augusta, Me.

ANGLICAN USE.

To the Editor of *The Living Church*:

"An American Churchman" in your issue of Feb. 1st, pleads for a so-called "Anglican Use" which he thinks he sees growing up in the Church of England and in the Protestant Episcopal Church in America. This "Use," he believes, was "born in the natural way," and possibly "guided . . . by the influence of the Holy Spirit."

This natural birth seems to settle

itself down to the writer's approval of the customs in certain churches which he apparently has in mind but does not mention. But history shows clearly that the ritual of the past has developed by agreement of corporate bodies rather than of individuals, such as the diocese, the province, the community of the religious; and though ritual has not descended in so concrete a form as the liturgies from very early times, yet have some of its main and distinct features clung to the various liturgies, and its alterations not been much more than theirs. As, for instance, the difference of colors as used in the Gallican and English Churches as distinguished from the Roman are an old heritage, being allied to the customs of the Churches in the East.

"An American Churchman" gives it as his opinion that the Sarum Use has been "so long buried and forgotten that it is difficult to know what it really was," but other men, who perhaps have studied this question as much as he has, differ from him; and they tell us that we have inherited not a few of the old Sarum customs; as for example, the red altar cloths as the regular covering of the altar, found in the old churches in England, and in some in this country; and the presentation of the bread and wine together (and not separately, as is the Roman custom) at the offering of the oblations in the Communion Service. He specifies three points on which he thinks many are now agreed; he would of course admit that on numbering those who observed all three points they would be but a small minority compared with the great body of the clergy.

And yet he asserts that "the use of such vestments" (that is, those in which "the Roman colors are combined with the Sarum shape") "has become established," and that the use of "two Eucharistic lights has become the established Use;" although both these customs are used in but a very small number of the churches in this land. But even those who accept these points do not agree on many other points of ritual, and cannot celebrate the Holy Communion in one another's parish church without previous instruction or the exhibition of a difference in customs from those of the priest visited. We therefore think "An American Churchman" is wrong in taking three points which he and a few of his friends observe, and boasting that in these and such like they have found "a legitimate Anglican Use." We are glad that he is willing to go back three hundred years to get the shape of his vestments, but why not tarry there a little and get his colors too, instead of borrowing them from Rome. An eminent English prelate is now being tried for using the customs of three hundred years ago, which he believes to be the law of the Church to-day. Every English Churchman in accepting the ornaments rubric must in greater or less degree go back to the same period for his ritual details, and our revival of ritual in these latter days has largely proceeded on the same line.

Why then this anxiety for something new? The doctrine is old, the liturgy is old, why should not the ritual be old too? If changes from the old ritual are to proceed on the old plan, they will be made by dioceses, prov-

inces, national Churches, not by individual priests, or by a few of them agreeing together as to what they think well of. As for ourselves, we do not wish to be individual, but will cling to the ritual law of the Church of England and follow the usages of the "Second Year of King Edward VI." "Let the ancient customs prevail."
ANGLO-CATHOLIC.

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BOOK NOTICES.

METZEROTT, SHOEMAKER. "Omne vivum ex vivo." New York: T. Y. Crowell & Co. Pp. 373. Price, \$1.50.

The interest taken in these days in all questions of social reform, will make a ready place for this novel, which is an unformulated plea for Christian socialism. It is written in a bright way, and there is some originality about it. The group of characters is unusually diversified, and there is both pathos and humor in their sayings and doings. The story cannot fail to make the reader more thoughtful of others and more considerate for his kind.

THE TREASURY OF SACRED SONG. Selected from the English Lyrical Poetry of four centuries. With Notes Explanatory and Biographical. By Francis T. Palgrave, Professor of Poetry in the University of Oxford. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$2.00.

This is not a collection of rhyming hymns and pious platitudes in verse, but a well-chosen and ably edited compilation of genuine poetry, representing every period of English literature. Perhaps there is no living scholar better qualified for such a work than Professor Palgrave; certainly no one has so successfully accomplished it. The book itself is a pretty casket worthy to be the enclosure of these gems of sacred song. Brief biographical notes and explanations of obsolete words and phrases reveal the hand of the cultivated critic and enhance the value of the book to all scholarly readers.

OUR CHRISTIAN HERITAGE. By James, Cardinal Gibbons, Archbishop of Baltimore. Baltimore: John Murphy & Co. Cloth. Pp. 524.

The broad and liberal spirit in which the Cardinal conducts this discussion of the fundamental principles of supernatural religion, is worthy of all praise. There is scarcely an allusion to matters of ecclesiastical controversy, though we know of course in what a narrow sense he uses the word "Catholic" throughout the book. His aim is to demonstrate the reasonableness of revealed religion, its superiority over heathen systems, and the vast advantages that have accrued to mankind in the civilization which has grown out of it. This he does in a language which the unlearned may understand, and upon lines of thought and statements of facts such as the ordinary reader may grasp. There is no attempt at critical philosophy and metaphysical proof, such as would satisfy the trained

and scholarly mind. The book, it is hoped, may accomplish the aim of the author, to whet the appetite of the reader, and allure him to enter other fields "where his hunger for truth and righteousness will be fully appeased."

FROM the house of Novello, Ewer & Co., we have received four recently published cantatas: "The Voyage of Maeldune," which is Alfred, Lord Tennyson's ballad, set to music for solo, chorus, and orchestra by that brilliant writer, C. Villiers Stamford, (pp. 96, octavo). The principal solo numbers are for the tenor voice. It is a grandly expressive work and the choruses are picturesque and attractive studies. "St. Cecilia's Day," Alexander Pope's Ode, set to music by C. Hubert H. Darry, (pp 57), is a rarely melodious work and very poetical in its conceptions, with here and there indications of true musical genius, and its orchestration is charming. The solos are imparted to soprano and baritone voices. "The Cotter's Saturday Night," Robert Burns' sweet-hearted poem, is set for chorus and orchestra by A. C. Mackenzie, [pp 72] is a delightful work touched with some pleasant Scottish conceits, which will be found an agreeable and not too difficult study for even a slender musical club. "Divine Love" a Church oratorio, composed by Charles B. Ruether, (pp 90), is a more ambitious work arranged in three portions: Divine Love as manifested (1) in the wisdom of Creation, (2), in the grace of Redemption, (3), in the glory of heaven. There are solos for each voice, and besides the full choruses, some pleasing ones for male voices and for female voices alone.

AMONG the contents of *The Forum* for February are: "The Ethics of Property," by W. S. Lilly, the eminent English essayist; "America's Fourth Centenary," by General Francis A. Walker; "Key Notes from Rome," by Henry Charles Lea, who writes an argument to show the fallacy of the declarations made at the recent Catholic Congress in Baltimore; "Moral Aspects of College Life," by President C.K. Adams of Cornell University; "A Political Paradox," by Leonard W. Bacon, who, from the point of view of a traditional Republican, presents this paradox: That most of the men of moral force in the Northern States at least, are Republicans, but that the Democratic party is more in earnest than the opposing party in furthering moral reform in politics; "The Immigrant's Answer," by Judge J. P. Altgeld, himself an immigrant, who recalls in detail the services that immigrants have rendered to the United States in politics, in war, and in industry, and constructs an argument to show that the nation would become very different from what it now is, and would become worse, if immigration were discouraged. [Price \$5 per annum with THE LIVING CHURCH.]

JOHN G. WHITTIER, who is now eighty-two years old, is vigorous both in body and mind, and can do as good work as ever. His last poem, "The Captain's Well," which he wrote for the *New York Ledger*, in his eighty-second year, is one of the most beautiful productions that ever came from his pen. The venerable poet did not fix any price upon "The Captain's Well," but left the remuneration to Messrs. Robert Bonner's Sons, and they sent him a check for a thousand dollars.

BABYHOOD PUBLISHING Co., 5 Beekman St., N. Y., has begun the issue of special papers in neat pamphlet form, at five cents a copy, or \$3 a hundred. Such articles as those before us should have a wide circulation: "Scarlet Fever," "Diet for Young Children," "Diphtheria," "Sound Teeth." To Boards of Health and others desiring to circulate them gratuitously, special rates will be made.

AMONG the books suitable for devotional reading, especially at this season, the late Bishop Harris' "The Dignity of Man," is one of the best. A notice of this volume of sermons has appeared in these columns, but we cannot forbear calling attention to it again at a time when Churchmen are selecting their Lenten reading. Published by A. C. McClurg & Co., Chicago. Price \$1.50.

THE little 13-page tract, "The Church and her Ways," has had a wonderful success, and is doing a good work. It has run through 90 editions; is published by the Minnesota Board of Missions at one cent a copy. Address the Rev. Frank R. Mills-paugh, Minneapolis, Minn.

Printer's Ink, a weekly journal published in New York, discusses in each number, topics of interest to the advertising classes, in an intelligent, impartial, and instructive manner. It is invaluable to every advertiser. The subscription is \$2 a year.

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BOOKS RECEIVED.

DYING AT THE TOP; or, The Moral and Spiritual Condition of the Young Men of America. By the Rev. Joseph W. Clokey, D. D. Revised and enlarged. Chicago: W. W. Vanarsdale, 10 Arcade Court. Cloth, 50 cents.

ENGLISH MEN OF ACTION—Warren Hastings. By Sir Alfred Lyall, K. C. B. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Limp cloth, 60 cents.

CONSCIENCE AND SIN. Daily Meditations for Lent, including Week days and Sundays. By the Rev. S. Baring-Gould. New York: James Pott & Co. Cloth, \$1.00.

OPINIONS OF THE PRESS.

Church Life.

THE WEEK OF PRAYER.—The "week of prayer" has just been observed by a large number of the sects. It is an improvised Lent. There is a feeling common to everyone who seeks to lead a Christian life, that a certain season devoted to religious thought and meditation is helpful and advantageous. But to any one who follows the Christian year, it seems a mistake to place this time of penitence in the joyful season of Epiphany. How vastly better it would be if the small minority would unite with the great majority of Christian people in observing Lent in its proper time. Some of our clergy have been induced to take part in the religious exercises during this "week of prayer;" and while it is never wrong to pray, yet it might be asked: Have these brethren so exhausted the provisions the Church makes for her children, that they must seek for spiritual aid elsewhere? For instance, while praying for colleges have they used the prayers appointed for Ember days? or while exhorting to renewed devotion and the leading of a holy life, do they call their people to the weekly Communion, the most powerful help to a spiritual life? If the provisions of the Prayer Book had been exhausted and still something more was needed, there might be some reason for this mingling with "those who are without." But the facts are, those who have kept the "week of prayer" do not use the Prayer Book in its entirety.

Church Review.

THE LATE DR. LITLEDALE.—Dr. Richard Frederick Littledale, who died on Saturday, was a born controversialist. Clever, pungent, witty, and full of resource, none crossed swords with him without receiving sharp blows in return for their thrusts. A man of prodigious memory, a scholar who never wearied of learning, a Christian poet, and a devoted priest, he enriched the Church with the products of his pen. He was the only man in England who could complete Dr. Neale's "Commentary on the Psalms," and he gave us, in conjunction with another editor, the "Priest's Prayer Book," a manual which is as valued as it is widely used. Tracts, pamphlets, hymns, and controversial letters, to say nothing of his invaluable contributions to *The Church Times*, flowed from him as from the pen of a ready writer. One of his titles to fame rests on his "Plain Reasons against Joining the Church of Rome," which has had a marvellous circulation, and has stirred the hearts of our Roman brethren more deeply than anything which has appeared from an Anglican divine for many a long year. The work does not, for the most part, commend itself to us, but the sting of it to our Ultramontane brethren lies in its hoisting them with their own petard.

The Interior. (Presbyterian).

BISHOP LIGHTFOOT.—In the death of Dr. Lightfoot, the Church of England has lost the greatest of her bishops, and the English-speaking world, if not entire Christendom, its ablest and most scholarly New Testament commentator. The wane of the year 1889 has been fraught with loss to the Christian Church of England. While men were still mourning the death of Drs Hatch, Macfadyen, and Elmslie, they sustained a still greater shock when they heard that Joseph Barber Lightfoot had passed away. Bishop Lightfoot was indeed a grand figure among the Anglican hierarchy. Not only was he a scholar who recalled the best traditions of European learning, but he was also a great ecclesiastic, a true bishop and shepherd of his people. Up to the time of his appointment to the see of Durham, ten years ago, Dr. Lightfoot was known only as a professor of great learning, who was at the same time a preacher of much power and lucidity. He was supposed, like his friends, Dr. Westcott, the Cambridge professor, and Dr. Vaughan, the Dean of Llandaff, to have said: *Nolo episcopari*; and when he accepted Lord Beaconsfield's offer of the bishopric of Durham, most people were surprised, and felt somewhat doubtful as to how the man, whose triumphs had hitherto been confined to the study and the lecture room, would acquit himself in the great practical sphere of duty to which he was called. Dr. Lightfoot, however, rose to the full opportunities of his new position; and the Church of England to-day mourns a man who proved himself to be as great in ecclesiastical affairs as in theological scholarship.

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NURSING IN FEVERS.

BY ANNIE E. RAMSEY.

Any fever which refuses to yield to simple remedies within thirty-six hours, requires the immediate attention of a physician, for it is more than likely that something serious is to ensue—especially if the fever began with a chill or was preceded by days of lassitude and depression. With these symptoms present, a good doctor will have his attention thoroughly aroused and his suspicions on the alert for one of the marked fevers, typhoid, scarlet, pulmonary, or gastric, or whatever the other symptoms may suggest. Should he finally pronounce one of these dread names, O mother, hold a moment's conference with your own soul to learn whether you have strength and devotion enough to carry this heavy burden. You must fully realize that in most fevers more depends upon the nurse than upon the doctor or his drugs. Unless you can be sure that you shall be able to forget yourself, your body, your needs, your wishes, you would do well to leave the case in other hands. Do not feel that you must nurse your child because he is your child, and leave the question of your fitness out of consideration. Love can do much, but it cannot take the place of skill and trained endurance, and when one counts in the strain, which a mother endures, through this very love, it sometimes happens that she, of all the family, is the least fit for the post of fever-nurse.

By the self-forgetfulness of the nurse, I do not mean that you are to neglect anything which is essential to your health. Your duty to your patient requires you to take regular and sufficient sleep and food, to walk in the fresh air each day, and to find time to bathe and change your underclothing frequently, but this is all you can hope for; everything else must go in sublime self-forgetfulness, consecrating every power to the patient's needs, submitting your will and judgment to the physician you have called in. We will suppose that your moment of prayer and self-examination leaves you free to take up your work with outward calm and cheerfulness; the next thing to decide about is the patient's room and bed. In all infectious fevers, the patient must be isolated, and for typhoid, as well as most other fevers, a quiet room must be selected for fear of serious brain complications. The room should be carefully prepared by divesting it of all drapery, and all superfluous furniture, then put a mat over the bare floor, nailing its edges closely down (so that no one can by any chance catch the foot and trip over them) add a cot, if possible, or the narrowest bed you can find, a table, a washstand, some cane-seated chairs, and a folding screen or two. The cot or bed should have a hard mattress of hair or some of its cheap substitutes, but never under any circumstance should it be a feather bed. Over the mattress lay a rubber sheet, you can buy it by the square yard, and it must be big enough to tuck in securely all around; above this lay an old blanket, or piece of double-faced canton flannel or thin quilt, of the same generous dimensions, and then put on the usual sheets and a soft woollen blanket as old as possible, but clean. These are the only preparations necessary for the bed as long as the patient retains consciousness and can make his needs known; later on "draw-sheets" may be necessary, and of these I shall tell you in time.

To take a patient to this room, he should be well protected against cold, put into an arm chair—an old-fashioned rocker is the best kind—and he can then be carried by two careful, strong people to his new quarters. This removal should not be attempted after the fifth or sixth day of fever, even for strong patients.

The screen I have advised, is well high indispensable in a sick room; it is used to keep light from the patient's eyes, to guard the bed from draughts, to shut out the sight of any corner of the room where work is done, thus hiding even momentary disorder from the sensitive, nervous patient. If no other form of screen is available, you can use an upright clothes-horse (on rollers, if possible), throwing a heavy shawl over the top bar, and fastening it firmly with safety pins, or you may cover it with breadths of dark, thick material. I do not approve of a cotton flannel screen, especially in lung troubles, more of the lint comes off than one would imagine, and floating in the atmosphere may do positive harm; therefore, I advise the screen to be made of wollen material or of breadths of matting securely tacked in place. One caution I must give: never, by any negligence, allow your screen covering to fall, and take great pains never to upset the screen itself, such accidents might frighten the patient to death literally.—*Ladies' Home Journal.*

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