

The Living Church.

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

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Whole No. 590.

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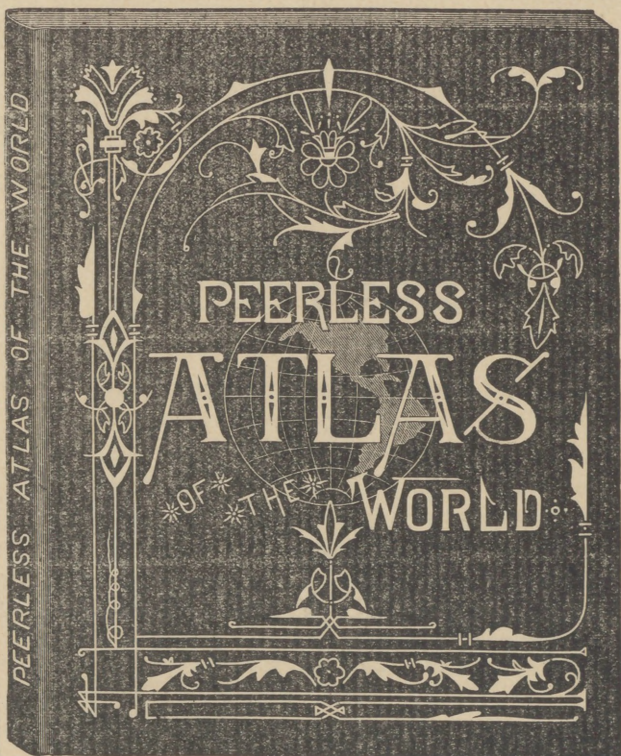
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THE LIVING CHURCH will be sent to new subscribers, for three months, for 25 cents. To any one sending ten three-months' subscriptions and \$2.50, a copy of our special edition of "Little's Reasons" will be given.

NEWS AND NOTES.

The Gospel Standard, a Baptist journal in England, prints the following intimation over its obituary column: "No charge is made for inserting the death of godly persons."

MWANGA, the African king who killed Bishop Hannington, has been converted to Christianity by the Roman Catholics, while the larger part of his tribe has also become Christian. In fact the Christian element became strong enough, while their king was still a heathen, to drive him out, and it seems to be in consequence of this that he became a convert, for after this he returned to power.

RUMOR is busy as to the selection of a successor to the late Bishop Lightfoot. It seems to be on good authority that the see has been offered successively to Canon Westcott, the Bishop of Ripon (Dr. Boyd-Carpenter), and the dean of Windsor, Dr. Randall T. Davidson. The latter, it is stated, has the matter under advisement.

BISHOP HARE'S protest has been effectual with the South Dakota legislature, and the Bishop's proposed amendment has been adopted, allowing the use of wine in the celebration of the Holy Communion. The same thing was attempted in North Dakota last year, but Bishop Walker's vigorous opposition availed to prevent its proposition.

THERE has long been a dispute between the Archbishop of York and the dean and chapter of Durham as to whom the care of the spiritualities of the see are entrusted during a vacancy. It has now, it seems, been discovered that in the time of Sir Matthew Hale, the question was tried and decided in favor of the dean and chapter, and while searching for any papers bearing on the subject, the identical brief held in the case for the dean and chapter was found, looking as fresh and clean, and with the writing as clear, as when it was first issued to the counsel.

It is said that the late Bishop of Durham remained single owing to his devotion to a lady who rejected the addresses of the bookworm professor of Cambridge, thinking such a student could not make a companionable husband, and that when the Cambridge professor became Bishop of Durham, he found the lady in a poor country vicarage, struggling to make both ends meet, with a large family to bring up. Finding her husband to be a hard-working parish clergyman, the Bishop made it his business to advance the vicar to one of the first lucrative livings which fell into his gift. Whether the story be true or not, it is eminently characteristic of

the kindly nature which endeared him to all.

ONE of the oldest clergy in active work, is the Rev. Charles Childers, M. A., Canon of Gibraltar. For forty years he was English chaplain at Nice, and has held curacies and rectorships in England, at various other times. For the last three years he has been in Florence, and has most kindly and gratuitously devoted himself to assisting the Rev. E. B. Russell, at the American church. Canon Childers is now nearly eighty years old, but reads and preaches with unimpaired vigor, and in a voice clear and unbroken by age. He was a classmate with Mr. Gladstone at Oxford, and is an uncle of the Rt. Hon. Hugh Childers, M. P.

THIS explanation is given of the old custom of burying suicides in cross roads. That they should not be laid in consecrated ground seems to be in accord with the direction of the Church, that the words of sure and certain hope are not to be read over such. They are *ipso facto* excommunicate. But in a genuine spirit of Christian charity, our fathers buried them in the cross road because formerly there was commonly a shrine, or a symbol of the Redemption, at the cross ways. The act, therefore, really signified, we dare not bury them with the faithful, but we will lay them beneath the shadow of the cross, hoping, even though it be against hope. It is pleasing to come upon the explanation, as showing that such burial was not intended as an act of senseless brutality.

SOME interesting details are furnished from Rome as to the sums supplied last year for Peter's Pence. From Austria came about £16,000; Spain, £8,000; France, £12,800; Germany, £7,200; Ireland, £6,000; England, £3,800; Belgium, £6,200; Switzerland, £2,200; Poland, £3,400; North America, £7,400; South America, £12,400; Africa, £3,800; Asia, £4,000; Roumania, £4,000; Italy, £14,200, and Portugal, £6,000. Other sums making up £4,300 were collected in Australia, Oceania, Russia, Sweden, Norway, &c. The total result is that the faithful have been less generous than in the previous year to the amount of £5,000. The European States which contributed nothing last year were Turkey, Montenegro, Greece, and Servia.

THE venerable Bishop of Guiana, Primate of the West Indies, has been travelling among the missions on the Potaro river, and the following extract is from the diary of one of his companions:

SEPTEMBER 11th: Whilst the Bishop was writing up his Visitation-book this morning, I took the opportunity of washing a couple of my shirts. In the evening, when we were having a chat about all kinds of things, the Bishop suddenly startled us by saying that he too, had done a little washing; it turned out that he had been washing his travelling flannel shirt! He didn't wish to give any one trouble! What could we say?

All this took place high up the river among the Indians. Fancy the picture; that magnificent old man, more than six feet in height, whom

the weight of more than fourscore years has not made one whit less straight, and who has been a bishop for half a century, himself washing his flannel shirt because he did not want to give any one trouble!

THE beautiful provincial university building of Toronto, Canada, was destroyed by fire, February 14. The fire broke out while preparations were being made for the annual conversation. There was no fire alarm box in the university, and as the nearest fire station was a considerable distance from the university, the fire had gained rapid headway before the firemen were on hand. When the brigade did arrive, their efforts were almost useless. The whole university, the finest in Canada, and one of the finest structures of the kind on the continent, was in flames. The library, museum apparatus and chemicals, furniture, and utensils were all destroyed. The university building cost \$500,000. The library was valued at \$100,000. The insurance was \$160,000.

THE decease of Dr. Littledale has awakened wide-spread regret. His body remained after his death in front of the altar in the little chapel of the East Grinstead Sisters, in Queens Square, and on the Wednesday night before the funeral, vespers for the dead were said in the chapel by the Rev. R. Hogg, of St. Alban's, Holborn, and on Thursday morning Holy Communion was celebrated before the body was removed to Waterloo Station, whence it was conveyed to Woking cemetery, where the Rev. J. Coney, vicar of St. John's, Red Lion Square, officiated. A large number of clergy, Sisters of Mercy, and representative laity were present. The sisters of the deceased and his brother were the chief mourners. An immense number of wreaths and crosses of flowers were sent from all parts of the country. Before leaving the cemetery, the mourners made a pilgrimage to the grave of Father Mackonochie.

THE scheme for the establishment of a bishopric of Birmingham and Coventry, by dividing the see of Worcester and taking in such portions of the see of Litchfield as are closely connected with Birmingham, was fully launched at a public meeting held in the Birmingham Town Hall, in January. The Bishop of Worcester presided, and was supported by a large and influential body of clergy and laity, representing all parts of the proposed new diocese. The Archbishop of Canterbury, who is an old pupil of King Edward's School, warmly advocated the project, and proposed the chief resolution, which was, "That it was desirable to establish a bishop's see in Birmingham." This was seconded by Mr. J. D. Goodman, supported by the Rev. Canon Westcott, and carried. The report of the Provisional Committee, embodying the scheme which has been agreed upon for the delimitation and endowment of the new see, was next read and approved. Subscriptions to the fund were announced, amounting to about £20,000.

THE statistics for the year ending 30th June, 1889, issued by the secretary to the Representative Church Council of the Episcopal Church in Scotland, indicate both numerical and financial progress. The total membership of the Church has risen from 82,932, as quoted in the report for 1887-88, to 86,503; and the number of communicants from 31,762, during the same period, to 33,694. The Clergy Fund shows an upward tendency; the contributions for 1888-89 amounting to £12,333, an increase of nearly £400 upon the previous year. There has also been a substantial increase in the number of contributors, to the extent of 269. The Home Mission Fund, which showed a rise of £263 for the year 1887-88 over 1886-87, shows a still further increase for last year of £209. The Education Fund has been less fortunate than the funds already alluded to. It has suffered a decrease of nearly £29, which is accounted for by the absence of a special offertory altogether in one important church, and the lack of a sufficiently urgent appeal in another. The available balance for 1888-89 is £645. The Foreign Mission Fund, including the Kaffrarian Bishopric Endowment Fund, has risen from £2,229 to £2,725, giving an increase, after a small deduction, of £487, as at 31st June last. The fact that the local contributions for the last year amount to £2,375 is most satisfactory, indicating, as it does, the strong footing the Church has gained in the South African Mission field.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, Feb. 1st.

The year has opened sadly for many of us. Illness of a sort that generally appertains at this time of the year has been aggravated by that universal epidemic, the Russian influenza, and death has been very busy in taking off old and young alike. At the time of dispatching this letter, I am thankful to say, there are decided signs of the epidemic having abated, and its disappearance is likely to be as sudden as its arrival.

Among the victims to this complaint is one whose name is known in all the churches, and whose loss is a loss to the whole Christian world. I refer, of course, to Dr. Dollinger, the famed ecclesiastical historian of Munich, and the inveterate opponent to the Vatican decrees which set forth the doctrine of the Pope's infallibility. He it was who inspired the Old Catholic movement in Europe, though he seems never to have encouraged the setting-up of a distinct Church, and, excommunicated by the Church of Rome, he remained for the rest of his life as such, and it was only on his death-bed that he received the Blessed Sacrament at the hands of his old friend Friedrich.

A great deal has been written and said of Dollinger lately; but still more needs to be written, and we must wait the compilation of a biography of a man who, as "a force in European thought" will hold the first place in the century.

Meanwhile, it may not be uninteresting to note here what Canon Liddon has to say of his old friend, particularly of his interest in Pusey and the Oxford Movement. "The Tracts for the Times," he writes, "had not long been published before attention was drawn to them in the Protestant press of Germany, and, as time went on, with less and less sympathy. It could not, of course, be otherwise; in spite of Pusey's hopes of what might be achieved by Tholuck and other believing and learned Protestants, the general drift of German Protestantism was steadily tending towards advanced unbelief, and as a matter of course, the Tractarian assertions and the authoritative claims of Christian antiquity, of the necessity of the episcopate to the organization of the Church of God, and of the awful doctrines of grace, whether in the operation of our Lord through sacraments, or in the soul, could not be welcome to it. It was from the Protestant press of Germany that Dollinger, still devoted to the Roman Church, learned to appreciate, within certain limits, the Oxford movement. In 1842, Pusey had written to him about the collation of some patristic MSS., and in his reply Dollinger observed: 'In Germany, all eyes, of Protestants as well as of Roman Catholics, are turned in fear and hope towards Oxford; it becomes more and more probable that your great and memorable movement will have serious influence on the course of religious development in Germany.' Then he proceeds: 'I have read almost all your works, most particularly also your letter to the Bishop of Oxford, and what you have written about Tract XC.; and though some passages were painful to me, or seemed to me erroneous, there is far more in them with which I can entirely agree, nay, much which seemed to me to have been written out of my own soul!' In a later part of the same letter, Dr. Dollinger adds: 'May I now ask you to express to Mr. Newman, in my name, the especial respect which his writings have led me to entertain for him!'"

These passages, which I quote from a lengthy memoir by Canon Liddon, are particularly interesting. Later on he tells us that with Pusey, Dollinger maintained warm friendship to the day of Pusey's death. "Each sent the other his books, and communications were as frequent between them as was possible for two such busy people. They did not always agree. Dollinger thought some of Pusey's positions in his Lectures on Daniel difficult to maintain; and he did not hesitate to express his disappointment at portions of Pusey's Letter on the Double Procession. But they had too much in common to regard each other in other feelings than those of deep affection and respect; and no man could have mourned Pusey's death in 1882, more sincerely than Dr. Dollinger."

Though the losses at home here in England cannot—any one of them—be ranked on a par with the death of Dr. Dollinger, if the learning and position of that great divine are reckoned, yet they have been great and grievous. Two names only have perhaps any interest to American Churchmen. The first to mention is that of Dr. Richard Frederick Littledale, whose influence upon the Church of England, it is scarcely an exaggeration to say, has been as great as that of Dr. Dollinger upon Continental Christendom. No man would less be willing to assume the position of equality with Dollinger (with whom he frequently corresponded) than Dr. Littledale, and it would be absurd to place their names upon the same level, but dying within a few hours of one another, their names are naturally associated, for each in his own way, has fought for a common object in his resistance to Rome, the one in the more immediate domains of the Vatican, the other in opposition to the intrusion of the Papal power here in England. Dr. Littledale's influence was chiefly exerted through the press, and notably *The Church Times*, with which journal he was connected ever since its first appearance nigh upon thirty years ago, and also his books, chief among which is his "Plain Reasons against

joining the Church of Rome." This work was addressed to those High Churchmen who, dissatisfied and uneasy in their minds at the relations existing between the Church and the civil power, at the usurped authority of the latter over the former, were contemplating verting to Rome. It has had an immense sale, 40,000 copies having been sold since its publication less than ten years ago.

An ardent opponent to Rome, he was equally the assailant of all that approached Erastianism and Puritanism in his own branch of the Catholic Church, and probably no man among the leaders of the High Church party in England has done more to guide the movement set on foot by the Tractarians at Oxford sixty years ago, than has he. As a brilliant scholar he, in controversy, was equally great with the Romanist as with the Protestant, his ready and pungent pen always coming down with unflinching force on either assailant of his own Communion.

Dr. Littledale was an Irishman and was educated at Trinity College, Dublin, where he took brilliant honors. Had he matriculated at Oxford, the whole tenor of his life might have been altered. Instead of going down to his grave unhonored by the authorities in the Church, he would probably have gained high position and given to later generations work of more lasting value than his controversial books can possibly possess. He watched with keen interest the progress of the American Church, and some of the most interesting and valuable criticisms of the Book Annexed that appeared in the English press, were from his pen; and on other matters affecting the American Church, he always took a great interest. In private life, he was the most gentle and generous of men. He lived, latterly, the life almost of a recluse, partly owing to chronic ill-health, and he has gone to his rest mourned by a large circle of personal friends as well as by many a Christian, Churchman and Non-conformist alike, to whom he was known only by his works.

One other loss to which I would refer is that of the Rev. Canon Aubrey Moore, of Oxford, who has passed away at a very early age, but who has left work behind which will make him long remembered. His fame as a writer on scientific subjects in their relation to the Christian Faith had only just been made, but that it was widespread may be seen in the fact that Bishop Potter, of New York, had a very few weeks before his untimely death, invited him to visit America and give a course of lectures on "The religious bearings of modern science," an invitation which he was obliged to decline, though with much regret. He contributed to *The Guardian* many valuable reviews and essays on current questions in biology, which have since been collected and published in volume form. In these, and other similar works, he showed that theology had nothing to fear by the advance of scientific knowledge, but rather the contrary—by the advance of knowledge in the workings of nature, God was more clearly revealed. His influence among the undergraduates at Oxford was immense, and his loss to the University is one which, had we not faith in the guiding hand of Almighty God, might be considered almost as irreparable, but He who knows all things and rules for the best, will no doubt raise up others for the guidance of his followers.

On Tuesday next, the trial of the Bishop of Lincoln will be resumed by the Archbishop of Canterbury, at Lambeth Palace. The issues of this suit are most momentous to the Church of England, and, as this will be the most important point of the great trial yet reached, the proceedings will be watched with the keenest interest.

CHICAGO.

The pre-Lenten retreat of the clergy was held at the cathedral on Tuesday, Wednesday, and Thursday of last week, and was largely attended. It was conducted by the Rev. Pelham Williams, D. D., whose profound meditations and keen analyses of character were greatly edifying. The clergy

gained new inspiration for their Lenten work.

A Quiet Day for women was held at the cathedral on Saturday, conducted by the Rev. J. O. S. Huntington, O. H. C. The church was well filled with ladies who were glad to avail themselves of this opportunity for spiritual good.

CITY.—Bishops Walker, Talbot, and Grafton, spent Sunday in the city. They gave missionary addresses at the church of the Epiphany, in the morning, and at Grace church in the evening. On Monday, Bishops Walker and Talbot attended the meeting of the Clericus, and interested the clergy by graphic descriptions of work in the far West. The visit of these bishops will do much, it is hoped, in cultivating an interest in Church work outside of parochial boundaries.

The noon-day Lenten services will be held in Central Music Hall from 12:10 to 12:30. The clergy of the city and vicinity will officiate.

NEW YORK.

CITY.—On Monday night, Feb. 10th, the New York alumni of Trinity College, Hartford, had a reunion and dinner at Delmonico's. The president of the association is the Rev. Dr. Mulchahey, minister in charge of old St. Paul's. Among the clergy were President G. W. Smith, Dr. Hall, of Brooklyn, and Drs. Satterlee, Mackay-Smith, Donald, Mallory, Gallaudet, and C. B. Smith, of New York. Addresses followed in which Dr. Mulchahey acted as toast-master, introducing the speakers with a few appropriate words. He said the general standard of scholarship was higher than ever, and that evidences of advancement and prosperity were manifest on every hand. President Smith also referred to the prosperity of the college, saying that for four years the classes had been larger than ever, and that this year the class was largest of all. They wanted more room for the students, more endowments for professorships, and also an endowment for a chair of natural science. They had been obliged to add largely to their force of instructors; but they wanted men attached to the college and interested in it. He referred to the gymnasium and to the various college games, and said they wanted healthy, harmonious, whole men to issue from the college at commencement. The Rev. C. B. Smith spoke on the "Opportunity which should be given to College Presidents." Addresses were also made by several others.

By invitation of the Rev. Dr. Rainsford, rector of St. George's, Dr. T. T. Munger, Newman Smythe, Lyman Abbott, C. H. Parkhurst, Dr. Van Dyke, and President Low, have been invited to make addresses on the Friday evenings in Lent, except Good Friday.

Early on Thursday morning, a light seen in St. Paul's chapel led to the discovery and capture of a thief, who was making away with the altar cloths and vestments. A sack was found by the sexton a few yards from the rear wall of the vestry, filled with such articles, and but for his capture he might have made away with \$1,000 worth. The thief seems to have forced his way through a broken window on the Fulton St. side, though it was a mystery how he had forced open the outer door in the rear of the vestry. He was held for trial in \$2,000 bail. He seemed to have partaken largely of the Communion wine, and at least feigned intoxication.

The recent consolidation of All Souls' and the church of the Holy Spirit has been followed by that of St. Stephen's and Holy Trinity, 122d St. The Bishop seems to have favored the matter some two months ago, seeing so many of the communicants of St. Stephen's came from up-town. Committees were appointed from both churches, with the result that the two churches are to be united in Holy Trinity, which is to take the name of St. Stephen's, with the Rev. Dr. Stanger as rector, and the Rev. Dr. Hart, rector of the old church, rector *emeritus* of the new one. The former is to be sold, and the proceeds, from \$80,000 to \$100,000, is to be applied to paying off the mortgage of about \$150,000 resting on the latter. A

sufficient reason for changing the name of the church was the fact that there are three or four Holy Trinity's in New York City thus causing much confusion. It is expected that by Easter all the arrangements will be concluded for the amalgamation of the two churches.

Chapters of the Brotherhood of St. Andrew will hold a series of meetings in Lent, in the various churches with which they are connected. At the church of the Beloved Disciple some of the speakers will be: Messrs. C. J. Wills, R. Fulton Cutting, H. A. Sill, and Robert Graham. Dr. Satterlee, Mr. Cutting, and others, will address the meetings of the Calvary chapter.

For several years there has existed in this city the so-called Washburn Memorial Fund, which gives outright \$25.00 worth of books to such of the clergy as are known to need and to desire such brotherly help. During the past year All Souls' church appropriated a part of its offering on a given day to this fund, and the other part to founding a Clerical Loan Library. Subsequent contributions have swelled the amount to some \$246. Mr. Newton has made out a list of books to form the nucleus of such a library, and in due time a circular will be issued by which to bring the books to the notice of the scattered country clergy. Any bishop or presbyter in sympathy with the object is asked to send the addresses of any of the clergy who might need such a library and be disposed to use it. Any clergyman so disposed is invited to communicate with the librarian of All Souls' church, Miss Newton, Madison Ave. and 66th St., New York City. The use of the library will be wholly free and subject to the simplest rules.

The Archdeaconry of Dutchess met in Christ church, Poughkeepsie, the Ven. Henry L. Ziegenfuss, rector, on Thursday, Feb. 6th. Because of the fact that an ordination service was combined with this meeting, an unusually large number of both the clergy and laity was present. The second service began at 11 o'clock, Morning Prayer having been said at an earlier hour. Bishop Potter preached the sermon, after which occurred the ordination mentioned elsewhere in our columns.

Many improvements have been made in this church since its consecration in May, 1888. A beautiful tower, with well-proportioned spire, has been built of Long Meadow brown-stone, 125 feet in height, the base of which is pierced by an arched drive-way, for which there is a fifth entrance into the main body of the church. This structure was designed by Mr. William A. Potter, a younger brother of the Bishop, and erected at an expense of \$30,000, by Mr. Albert Tower, a vestryman of the parish.

During the past summer has likewise been attached to the church edifice a parish building, also designed by Mr. Potter, at a cost of about \$15,000; so that at this date there stands in the middle of a block in the finest part of the city, a stone structure over 200 feet in length, which has cost, inclusive of a superb, three-manual Odell organ, no less than \$135,000, not counting the cost of the ground. Messrs. Clayton & Bell, of London, England, whose glass is gradually filling the 40 windows of the church, have made a scheme of subjects admirably in keeping with the name. The south transept is devoted to the types, etc., of the Old Testament: the Creation, the Sacrifice of Isaac, the Brazen Serpent, the ascent of Elijah, and the Jesse-tree. The chancel window represents the Good Shepherd, with St. James on the right side, and St. John on the left, surmounted by a Majesty in the circular window above. This entire window is a memorial of Bishops Alonzo and Horatio Potter, whose earlier days were spent in this parish. The inscriptions are simply these:

Alonzo Potter, III Bishop of Pennsylvania. 1845-1865. Born July 6, 1800. Died July 4, 1865.
Horatio Potter, VI Bishop of New York. 1854-1887. Born Feb. 9, 1802. Died Jan. 2, 1887.

Then, on the north of the chancel, succeeds a series of subjects beginning with the Annunciation, and ending with the Ascension, in the great west window. Along the

arcade on the south side of the nave, are four windows commemorative of SS. Ambrose, Jerome, Augustine, and Gregory. In the northern, or lobby between the tower and the body of the church (a room 12 ft. by 27 ft.) are four windows devoted to the Holy Evangelists, whilst the seven small windows in the baptistry, near the front entrance, symbolize the seven-fold gifts of the Holy Ghost. On the corner-stone of the new church are engraved the dates 1774, 1893, 1887, the respective years in which the three successive places of worship for this parish were built. The present structure is, for its kind, considered one of the finest to be found anywhere, and a vested choir of 26 men and boys assist in rendering the services hearty, expressive, and reverent.

MILWAUKEE.

Within a year two missions in this diocese, feeling the imperative need of enlarged quarters for their work, have expended about \$1,400 each on their buildings. One is Christ church in the City of Milwaukee, now under the charge of the Rev. E. J. Jenner, and the other is St. Luke's mission, Bay View, the Rev. E. P. Wright, missionary. It was hardly to be expected that these missions would be able to bear this expenditure without assistance, and yet in both the people went to work with a will, determining to pay every dollar if only time would be given them. By contributions, fairs, etc., about one-third was in each case raised up to Jan. 1, 1890, and the devoted Bishop had pledged himself to pay the balance due on Christ church. In the case of St. Luke's, the prospect looked gloomy enough for a settlement in the near future. About six weeks ago a letter from a lady in England came to the Rev. Canon St. George, of All Saints' cathedral, making enquiry whether or not he knew of two missions where a little pecuniary aid would be acceptable and where it would be worthily bestowed. On consulting the pastors of the missions referred to above, he decided to recommend them for the help. A clergyman recently died in Wolverhampton, England, leaving £200 in charge of a lady friend, to be sent by her to two missions in the American Church. This lady consulted her rector as to the best mode for carrying out the wishes of the departed priest. He gave her the name of his friend, Canon St. George, and through his influence the money was divided equally between Christ church and St. Luke's mission. It may be well imagined that this help was very acceptable and most gratefully appreciated. More than that, it was felt to be the direct over-ruling of a kind Providence. It was also a beautiful instance of loving interest on the part of the Mother Church of England towards her American daughter.

The trustees of Nashotah and of Racine College were lately in session at Bishops-house in Milwaukee, including the Bishops of Chicago, Quincy, Springfield, Indiana, Milwaukee, and Fond du Lac. The business in regard to Nashotah was not of a public character. The trustees of Racine concluded not to take steps for the re-opening of the college on the former university basis, but the admirable grammar school will be continued. The efficient management of the Rev. Mr. Piper was generally approved, and the business of the board was chiefly of a routine character. The Bishops were in the city during two days, and at one time were together escorted through the new quarters of The Young Churchman Company, which are soon to be opened. It was remembered that the Bishop of Springfield was one of the visitors at the original opening of The Young Churchman Company, in 1884, when one small room was all that the house then required, in addition to their printing office. The Bishops cordially expressed their gratification at the evident growth.

The debt on St. Paul's church, amounting to \$40,000, has been cleared, two parishioners having contributed \$10,000 each with the proviso that the balance should be raised. The provisions were met, and the parish is now free from debt.

The Bishop recently made a visitation of

St. John's Academy, Delafield, and of the Delafield parish, confirming 15 candidates at the little rustic chapel. This makes a total of 60 confirmed at St. John's within eight months. The new building for the academy is rapidly nearing completion, and it is thought that the benediction service may be held at the opening of the next term. The structure is conveniently and handsomely arranged, reflecting much credit on the architect, the Rev. S. S. Burleson.

The "Cathedral Institute Cadets" of Milwaukee, invited their friends to an open drill on a recent evening, and showed such proficiency in military tactics as to surprise those who were not familiar with their frequent drills. Dr. Murphy, the headmaster, received many congratulations both on the size of the school and on the cadets' fine appearance and evident knowledge of the manual.

OHIO.

TOLEDO.—St. Mark's mission has a new Aid Society, which since June last, has earned \$382.44 for the church. The Rev. O. S. Michael, the new assistant of Trinity, lives near the chapel, and devotes the largest part of his time to this mission. On Jan. 17th, Trinity added to its many associations a branch of the Girls' Friendly Society, 12 members were present, and Mr. Atwill was chosen secretary and treasurer. On Jan. 31st, the Relief Society gave the choir boys a bounteous supper, and various prizes were distributed to the happy winners.

The St. Andrew's Brotherhood succeeded on Jan. 15th in securing a large audience for a lecture by Dr. Atwill to young men. The music and lecture were more than equal to the occasion, and another service of the same sort is proposed for February.

Dr. Atwill offers a reward of ten dollars for the best essay on "Reasons Why I am a Churchman," the essay to be written before April, by some youth of a Toledo parish, who is not over 20 years of age.

St. Paul's church, since New Year's Day, has become independent and self-supporting, and elected as rector the Rev. Hubert E. Jephson, who in St. Paul's mission here in 15 months has added to its 8 communicants 92, has baptized 100, and had 60 confirmed.

Grace church, Feb. 1st, closed a very successful ten days' parochial Mission, conducted by the Rev. Joseph H. Johnson, rector of Christ church, Detroit, who was sent by the Parochial Mission Society, of New York. There were daily: Communion at 8 A. M., an instruction at 4 P. M., and a mission service at 7½ P. M., besides a late Communion, and talks to men and children on two Sundays. The entire services were a well elaborated, connected logical course of training in the spiritual life, for the building up of Christians towards a higher standard. The mission priest by his intense enthusiasm, great learning, affectionate and tender eloquence, by his sympathetic and cordial manners, and evident thorough consecration to his work, won all hearts, and carried them with him in the upward direction towards which he urged them. The evening congregations were large throughout, quite filling the church towards the last. The farewell Communion at 8 A. M., Feb. 4th, brought out the largest number ever before seen in this church at an early hour. Increasing spirituality and permanent results were the objects in view in the entire plan, and not in vain. The missionary leaves behind him many attached and grateful friends, who ascribe to him under God, a very great uplift towards the true Christian ideal.

MAINE.

At a meeting of the Standing Committee held in Portland, Jan. 31st, the Rev. Canon Washburn was engaged at a stated salary to solicit subscriptions toward the completion of the Episcopate Fund. In the opinion of the Bishop and of the Standing Committee, no work of greater importance to the welfare of the diocese can be undertaken. Thirty thousand dollars will be required to complete the Fund, and it should not be

a very laborious task to raise so comparatively small an amount. Sufficient encouragement has already been given to this scheme, both from within the diocese and from its friends in other parts, to show that the time has come when some such effort should be made.

NORTH CAROLINA.

BISHOP LYMAN'S APPOINTMENTS.

MARCH.

- 16. Chapel Hill. 23. St. Peter's, Charlotte.
- 25. P. M., St. Michael's, Charlotte.
- 26. P. M., Concord.
- 28. St. Mary's, Rowan County.
- 30. Salisbury.

APRIL.

- 1. P. M., Greensboro. 2. P. M., Burlington.
- 6. Warrenton. 8. Jackson.
- 10. Enfield. 11. Ringwood.
- 13. Rocky Mount; P. M., Wilson.
- 15. P. M., Battleboro. 16. P. M., Tarboro.
- 17. St. Mary's, Edgecombe county.
- 18. Palmyra. 20. Scotland Neck.
- 27. Wadesboro; P. M., Ansonville.

MAY.

- 4. Raleigh: Christ church; P. M., St. Mary's.
 - 11. Raleigh: church of the Good Shepherd; P. M., St. Augustine's.
 - 14. Convention, Tarboro.
- Holy Communion at morning services. Collections for diocesan missions.

MASSACHUSETTS.

The Bishop consecrated the new chapel of the Ascension, Boston, on Saturday before Sexagesima, Feb. 8th. At the hour appointed for the service, the Bishops of Massachusetts and Central New York, together with 12 priests, assembled in the guild room below the church, and walked in procession into the church saying the Consecration Psalm. The instrument of donation and endowment was read by a member of the vestry of Emmanuel parish and handed to the Bishop. The Bishop's deed and warrant of Consecration was read by the Rev. Leighton Parks, rector of Emmanuel church. Bishop Huntington was the preacher. In his remarks he alluded feelingly to his rectorship of Emmanuel church, dating back over thirty years, and he reviewed the mission work of the mother parish, combining as it does the church of the Good Shepherd and the chapel of Ascension. The Holy Communion was celebrated by the Bishop of the diocese, assisted by Bishop Huntington. After the services the bishops, clergy, and the whole congregation were hospitably entertained in the basement. The new chapel was built by the subscriptions of the congregation of Emmanuel church. The people living in the south end have long felt the need of a church home, and for four years have been worshipping in a hall on Concord street. The new building is of brick and terra cotta. It is flanked by two towers, whereas the body of the church is lantern-shaped. Between the towers is an arcaded porch. Above this is a gable, which meets the other three on the other sides, and forms the base for the slender, cross-tipped spire. The outside dimensions are 62x50. The nave and transepts will seat 400 persons. The basement of the church is used for a Sunday School room and a gymnasium. The Sunday School room is about 42x36, and is heated by a large furnace, while the gymnasium adjoining is 42x20. The pulpit is of unusual open work character. The lectern is a carved eagle. The altar is large and surmounted by a high carved reredos. The coloring in the vestibule is russet brown, harmonizing with the reddish brown woodwork. In the nave the walls are yellow, with a green band. The ceiling and timbers are of a soft greenish hue, while the standing finish, pews and screens, are of brown. The altar is in a recess of blue, relieved by embossed crosses, bordered with an inscription on a dull red band. The walls behind the prayer desk and stalls are covered with a relief of ecclesiastical drapery. The pulpit, lectern, large window, and altar are all memorial gifts, the altar and carved reredos being presented by Mr. Jonathan French in memory of the wife of the Rev. Leighton Parks, rector of Emmanuel, the altar desk being the gift of the nurses of the Homoeopathic Hospital. The new organ is wholly

paid for, and will be in place in the course of a few weeks. The handsome memorial window was supplied by the Tiffany Glass Company, of New York. The architects were Rotch and Tilden; and the whole cost of building and land will reach \$50,000. The Rev. Walter E. C. Smith, assistant at Emmanuel church, is minister-in-charge of the chapel.

The rector of St. Matthew's, South Boston, has arranged for a course of instructive lectures during the Lenten season. The Rev. F. B. Allen, city missionary, will speak on the subject of "Missions of the Deep Sea." "Napoleon" will be treated by a well-known layman, Mr. J. C. Ropes, a recognized authority on the subject. The lectures will be free to all.

EVERETT.—The people of the mission of Grace church are raising money for the purchase of a pipe organ. With this end in view, the young people of the church recently gave an entertainment and tableau from which a handsome sum was realized. It is hoped that the new organ will be in place soon after Easter. During the coming Lent, there will be a celebration of the Holy Communion every Sunday, as well as on the saints' days, and frequent services during the week. On the several Thursday evenings, the preachers will be: The Rev. Messrs. P. W. Sprague, A. E. George, G. S. Converse, G. W. Shinn, D. D., W. J. Harris, D. D. On Sunday evenings, the Rev. T. D. Martin, Jr., minister in charge, will give a series of instructions on "The Church."

There are four live working chapters of the Brotherhood of St. Andrew, in the city of Boston, with a very fair prospect of two more; one connected with St. Matthew's, South Boston, the other with the mission church of St. John Evangelist. Good Shepherd Chapter has a membership of 22 men, all workers. Mr. W. C. Sturgis, the organizing officer for the diocese, is a member of this chapter. St. Andrew's chapter numbers 11 members, active in welcoming strangers to the services of the church. Trinity chapter has 25 members in good standing. A Bible class is held on Sunday morning. One phase of the work of this chapter is the maintenance of a reading room for men, where meetings of a religious nature are held at intervals; another is work in the coffee rooms, where young men congregate, and where true Brotherhood work can be done effectively. Quite a number of the members are interested in the success of the series of public services now being held on Sunday evenings in the city, in one of the larger theatres. St. Paul's chapter is the youngest of all. At its first public service, eight members were formally initiated. The members have not branched out into any permanent work. This chapter, together with those of Ascension, Waltham; and Olivet, New Bedford; has been organized during the month of January. St. Paul's chapter, Malden, is composed of 10 members, all good workers. They conform strictly to the two rules of the brotherhood, as far as practicable. At the annual Dedication Festival held in the parish, a special Brotherhood service was held. After the Lord's Prayer and the Creed were said, and some hymns sung, addresses were made on the following subjects, and by the following speakers: "Christ for Young Men," the Rev. T. C. Pease; "How to win them to Him," Mr. W. C. Sturgis; "Young Men for Christ," the Rev. R. C. Smith; "How they can work for Him," Mr. W. H. Symonds, secretary of Y. M. C. A. At the conclusion of the addresses, the office of admission to the Brotherhood of St. Andrew was said, and two new members were admitted by the rector.

PENNSYLVANIA.

PHILADELPHIA.—Short services for men will be held in St. Paul's church, Third, below Walnut, daily during Lent. Except during Holy Week they will not exceed 20 minutes [including an address, they will begin at 12:30 P. M. The addresses in the earlier part of Lent will be as follows: Feb. 20th, the Bishop of the diocese; Feb.

21st, the Rev. G. H. Kinsolving; Feb. 22d, the Rev. C. N. Field, S. S. J. E.; Feb. 24th, Mr. James C. Sellers; Feb. 25th, the Rev. R. A. Edwards; Feb. 26th, the Rev. H. R. Percival; Feb. 27th, the Rev. W. F. Watkins, D. D.; Feb. 28th, the Rev. James Haughton; Feb. 29th, the Rev. James S. Stone, D. D. This movement is in accordance with a wish expressed in connection with the services held in this church during Holy Week for several years past. They will prove a boon to many, who otherwise would not be able to attend week-day services during Lent.

As has been the custom for some years, the Germantown parishes have decided to unite in a series of Lenten services, of which there will be eight, two on Sunday evenings, and six on Friday evenings. The list is as follows: Feb. 21st, the Rev. J. DeWolfe Perry, D. D., at St. Michael's; Feb. 23d, the Rev. S. C. Hill, at St. Martin-in-the-Fields; Feb. 25th, the Rev. J. B. Falkner, D. D., at St. Peter's; March 7th, the Rev. Samuel Upjohn, D. D., at St. John's; March 14th, the Rev. J. K. Murphy, D. D., at Calvary; March 25th, the Rev. C. H. Hibbard, at Christ church; March 30th, the Rev. Mr. LeRoy, at Grace church. The topics will be the eight clauses of the Lord's Prayer.

During the past year there were 100 children in the Church Home, at Angora, which still maintains its remarkable record of healthfulness, there having been no deaths during nearly eight years. The treasurer of the Board of Managers reported the receipts for the year \$12,519.93; expenditures, \$12,400.30. The treasurer of the Board of Council reported the receipts, \$23,005.62; payments, \$20,096.80; balance, \$2,908.82. The principal officers elected at the recent meeting were: President, *ex-officio*, the Rt. Rev. Ozi W. Whitaker, D. D.; secretary, Lewis H. Redner; treasurer, George T. Lewis. Every effort is made to give the children a practical education and training.

The Rev. David D. Smith, of Wilmington, Delaware, has accepted a call to the rectorship of Emmanuel church, Kensington, and has entered upon his duties.

There will be two sessions at the Conference of Church women to be held in the parish building of the church of the Holy Trinity, on Friday, Feb. 28th. At the morning session from 10 to 12:30, the topics will be: 1. Work and Wages; 2. The Christian Law of Giving. At the afternoon session the topics will be: 1. Religion in the Family; 2. Sunday Observance.

St. Timothy's church, Roxborough, held its dedication festival during the octave of January 24th. There was a daily Celebration throughout the week, and special sermons were preached by the rector of the parish, the Rev. Dr. Upjohn of St. Luke's, Germantown, and the Rev. N. F. Robinson of the church of the Annunciation. The annual parish tea took place on Thursday evening. Notwithstanding the many cases of sickness in the parish, the services were well attended and the signs of life and activity in parochial affairs were in everything increasingly evident. This parish is specially notable for the success which has attended its guild work. The men's guild has a membership of nearly 40, the boys' guild numbers 124, and the mothers' and girls' guilds are proportionately large. There are several other guilds for small boys and girls which serve as feeders to those mentioned above. The Workingmen's Club and Institute has nearly 300 members and is growing rapidly in all departments. The roll of communicants contains 430 names. This is one of our most vigorous Catholic parishes and owing to the continued growth of the district has no doubt a bright future of usefulness before it. The Rev. Robert E. Dennison is rector, and the Rev. C. N. F. Jeffery, assistant.

KENTUCKY.

The statement in last week's issue that Fr. Huntington had consented to hold a Mission in St. John's church, Lexington, was erroneous.

INDIANA.

January 20th, the Bishop visited Anderson, one of the most thriving cities in the natural gas district. The city has now a population of about 10,000. Semi-monthly services have been held for some time, but this has been found to be insufficient to meet the growing needs of the Church in the place. After holding services the Bishop conferred with the Church people respecting regular weekly services, resulting in their securing a place for services, and the appointment of a clergyman for a month in the hope of a permanent settlement.

The Rev. Mr. Henry, of Muncie, has been suffering from the prevailing epidemic, and was unable to attend the service at a late visitation of the Bishop.

The mid-winter session of the Northern Convocation was held at Peru, Jan. 21-22. The attendance of the clergy was small, yet there was a very interesting and profitable meeting. The Rev. J. J. Faude, dean, resigned, and the Rev. Walter Scott, of La Porte, was elected to succeed. Mr. Faude goes to Gethsemane, Minneapolis. He has been identified with the work in Indiana for the past 15 years. The diocese will miss him in her councils, and in her missionary work.

At a meeting of the Standing Committee of the diocese, a Lutheran minister was recommended to the Bishop to be received as a candidate for Holy Orders in the Church. The Rev. J. J. Faude, president, resigned, and the Rev. E. G. Hunter, of Holy Innocent's church, Indianapolis, was elected to succeed, and the Rev. Dr. Jenckes of St. Paul's church, Indianapolis, elected to fill the vacancy on the committee.

Quinquagesima Sunday was a bright day full of hope and encouragement to the few Church people at Bloomington, the seat of the State University. The little church that has been building for some time was then consecrated and opened for regular service. The Rev. L. F. Cole deserves special credit for the successful prosecution and completion of this work. He has had full charge of the work, laboring with his own hands, directing the workmen, and giving that close attention to every detail which is essential to get the best results from a very small building fund. He has been eminently successful. For a sum less than \$2,000 this mission has a handsome structure, well-built, nicely finished, and fully complete, even to furniture, and capable of comfortably seating about 150. The Rev. Dr. Jenckes preached the ordination sermon. At the afternoon service the Rev. E. G. Hunter preached; and in the evening the Bishop preached and confirmed one person. Good congregations were present at each service. The choir upon the occasion was organized and directed by professors from the university.

MICHIGAN.

At a meeting of the Junior Auxiliary held in St. John's church, Detroit, on the 18th of January, representatives from 12 societies were present, as well as a large number of adults in sympathy with the cause, and some 700 children. Bishop Davies of Michigan, and Bishop Walker of North Dakota, with seven clergymen, were in the chancel. After a hymn and some short addresses, Bishop Walker spoke to the children with reference to his work among the Indians in North Dakota. The Indian boys and girls were not given to quarrelling, he said, nor did their language contain "curse words." They always spoke of the great Spirit with the utmost deference and manifested the greatest respect for the older chiefs of their tribe. The Bishop gave an interesting description of a "cathedral car" which was in course of construction for him, by which means he intends where the people cannot come to church, to carry the Church to the people. The interior of the car will resemble a church, with chancel, font, pulpit, and altar. The Bishop expressed great pleasure at seeing so many young people willing to assist in the Master's service.

On the 21st of Jan., a quarterly meeting of the Junior Auxiliary was held in St. Luke's church, Ypsilanti. Bishop Davies, Bishop Walker, and the Rev. Mr. Wood-

ruff, rector of the parish, were present. Nearly all the children of the large Sunday school and many members of the congregation attended, which taxed the beautiful church to its utmost capacity. Bishop Davies introduced Miss Adams, president of the Woman's Auxiliary, who was followed by Mrs. Richard Macaulay in a short address referring to the encouragement the society had received and the work it has been able to accomplish. Bishop Walker of North Dakota, gave a very interesting account of his experiences and labors among the Indians. The president then pledged that a font should be given to Bishop Walker by the Junior Auxiliary.

During the past quarter the Junior Auxiliary of Michigan has sent out Christmas boxes to the value of \$337, not counting some of which no estimate has been received. Thirty parishes of the diocese are represented in the Society. Sunday schools desiring information about its work should address the diocesan secretary, Junior Auxiliary, No. 22 Duffield St., Detroit, Mich.

EASTON.

BISHOP ADAMS' SPRING VISITATIONS.

MARCH.

- | | |
|---|----------------------|
| 7. Berlin. | 9. Snow Hill. |
| 12. Pocomoke City, P. M.; Mark's, St. Paul's. | Upper Fairmount, St. |
| 13-14. Crisfield. | 16. Princess Anne. |
| 19. St. Mary's, Tyaskin, 11 A. M.; Quantico, 7:30 P. M. | |
| 21. Salisbury. | |
| 23. Spring Hill, 11 A. M.; Barren Creek, 7:30 P. M. | |
| 25. Vienna, 11 A. M.; East New Market, 3 P. M. | |
| 28. Cambridge. | |
| 30. Church Creek and Taylor's Island. | |

MINNESOTA.

MINNEAPOLIS.—Bishop Gilbert and the Rev. C. D. Andrews held a most blessed Mission in Holy Trinity parish, stretching from Sunday, Feb. 2nd, to and including Sunday, Feb. 9th. Throughout the week the interest and attendance were constantly increased. The missionaries worked with and supplemented each other admirably. "The General Introduction," "The Value of the Human Soul," "The Relation of Morality and Religion," "The Entanglements of the Devil," "Likeness to Christ," and "Personal Responsibility," were some of the subjects spoken on. Services were held each day, at 9:30, 4:30, and 7:30. Saturday afternoon was specially for children, and Sunday afternoon for men only. The Mission has already greatly blessed the parish. The Mission Hymnal was used to great advantage. The singers were distributed throughout the church, while Mr. R. H. Sanford acted as leader. More than 2,000 Mission leaflets, cards, and "The Church and Her Ways," were taken away by worshippers. The Mission was begun, continued, and ended on strictly Church lines. There was not an undignified, unseemly word or act during all the services. Old Holy Trinity, well-nigh on to her 40th birthday, has been dipped in the "Fountain of Youth." The Mission has aroused and awakened all to a degree far beyond all expectations.

NEW HAMPSHIRE.

PENACOOK.—St. Mary's church was occupied Sunday afternoon, February 2nd, for the first time, and the congregation was as large as could be seated. The church is very attractive without and within. The design is what is familiarly known as the "shingle style," with detail of "free Gothic." The wall shingles are stained a light yellowish red and the trimmings are painted a cream white. On the main roof is a plain cross gilded. The porch is built with heavy timber, and has a heavy projecting hood supported by knees, as is also a hood on the west end of the main roof, under which hangs the bell. Along either side of the porch are seats. At the right on entering the nave, will stand a marble font, the gift of the Rev. Mr. and Mrs. H. Bedinger, in memory of their beloved children now at rest. The nave has a main aisle with pews to accommodate some 120 persons. Overhead it is finished up into the roof, the trusses, purlins, rafters, and planked sheathing being stained in shades of olive and buff. The walls above the dado are tinted a pale green and the dado a terra cotta color. The roof is

ventilated by dormers betw en the trusses. The window openings are filled with lead sash and cathedral glass. The chancel is decorated and finished with the same colors differently arranged, and is furnished with the altar, Communion rail, clergy stalls, desks, and lectern. The grounds fall back from the street so abruptly that the basement is practically a lower story; this contains a Sunday school room, a kitchen, a fuel-room and furnace. The architects were Messrs. Henry Vaughan and Henry Paston Clarke of Boston. The minister in charge, the Rev. T. G. Valpey, of St. Paul's School, preached a most appropriate and very interesting sermon, his text being II Chron. vi: 40. The discourse was prefaced by a statement in relation to the church. It will be a free church, in which no pews will be sold or rented, but will be free to all. St. Mary's is free from debt. Everything has been completed as far as was intended at the outset. St. Mary's is one of the three missions sustained by the clergy of St. Paul's School.

SOUTHERN OHIO.

A series of addresses on Christian unity have been arranged to be delivered by ministers of different denominations, on alternate Sunday evenings, at the church of our Saviour, Mt. Auburn, Cincinnati, of which the Rev. D. W. Rhodes is rector. Bishop Vincent delivered the first of the series on Sunday, Jan. 26th. The Rev. Dr. Morris, of the Presbyterian church, will follow, and then a Congregationalist, Lutheran, Baptist, and Methodist in order. Bishop Vincent's discourse was an admirable one. He first stated the purpose of our Church in its overture as adopted at Chicago in 1886, and re-adopted at the Lambeth Conference of Bishops of the Anglican Church in 1888. He fraternally admitted that the denominational organizations had accomplished much good, but thought it was open to question whether the harm had not greatly balanced the good. While spiritual unity to a great extent prevailed, yet the Scriptures demanded much more, an organic unity as well; there must be one body as well as one spirit. He treated at large of the evils which resulted from divisions, the weakness of the Protestants in opposing Roman solidarity, the money and time lavished on hundreds of sects, the weakness of religious bodies in all our villages and smaller towns, the stigma upon Christianity in its contact with heathenism. While the spirit of the Bishop's address was excellent and winning, the argument in favor of the position of the historical Catholic Church was strong and uncompromising.

LONG ISLAND.

BROOKLYN.—On Sunday evening, Feb. 9th, the Rev. Lindsay Parker, rector of St. Peter's church, addressed the Brotherhood of St. Andrew at the church of the Reformation. He gave some account of the Brotherhood as organized in Chicago three years ago for the object of spreading Christ's Kingdom among young men, and said there were branches of the Brotherhood in nearly every city in the East. He also gave some account of St. Andrew, and urged upon the Brotherhood to be worthy followers of that obedient apostle.

The rector of Grace church on the Heights, the Rev. C. B. Brewster, has been urging on his people the need of more ample accommodations, such as a parish house like that of St. George's in New York would afford. With such accommodations the young could be trained in all sorts of useful arts as well as in practical Christian work. A committee has been formed and several meetings have been held to carry out the rector's idea, though no definite plan has been decided upon. Mr. Brewster has also called attention to the need of a country house to which children may be sent in summer for a week or two. While he thinks there are some objections to endowments, he believes there could be no objection to the accumulation of a fund from thank offerings and legacies with which to provide for the preaching of the Gospel to the poor of the parish. By this means the clerical staff could be added to

and better provision made for Grace chapel which is the only churchly means by which four of the most populous wards of Brooklyn are reached.

On Wednesday afternoon and evening St. Phebe's Mission Guild had an entertainment in the Sunday School room of the church of the Messiah, to which several churches contributed and which realized a handsome sum. The guild was organized six years ago and is an auxiliary of St. Phebe's mission for which Mr. A. A. Low provided a handsome building in memory of a deceased daughter. This mission house is a temporary home for persons in distress or in recovering from sickness. It also supplies medicine for the sick poor and looks after the burial of Christian people who die friendless in public institutions. The mission is without endowment and is variously provided for by subscriptions and contributions, and in such entertainments as the one spoken of.

PITTSBURGH.

The parish of St. Saviour, Youngsville, under the charge of the Rev. Joseph Moran, Jr., continues to do a splendid work, and is gaining the confidence of the people of the entire neighborhood, in the face of prejudice and persecution. It has just been the recipient, through Mr. G. A. Corner, the senior warden and active layman of that section of Warren county, of a fine memorial bell, donated by Mrs. Currie of Youngsville. The net weight is 1460 pounds, and the bell is in the key of F, costing \$350. The inscription upon it is:

To the glory of God—the Currie Memorial—in loving memory of members of the family.

The work at Ridgway, under the Rev. W. T. Schepeler, with its outlying missions, continues in successful operation, and a large territory is covered by the missionary.

The chapel of the Epiphany, Bellevue, makes a good showing in its financial report, having raised \$931.59 during the year for parish purposes, over \$400 of which came through the envelope system. Beside this the Ladies' Aid has contributed \$378.40 on furniture and payment on church debt. During the past year one of the Sunday School classes has presented a brass altar rail and parish register; altar vestments, and a stone font have also been given.

The Bishop confirmed six persons and baptized two at his recent visit to Johnstown, at which he made a memorial address referring to the rector and his people who were drowned in the flood. It was his first official visit since the great calamity. A new rectory is in process of erection at Moxham, a suburb of Johnstown, and a chapel is also to be built there.

The Layman's Missionary League has issued a well-arranged roster for the three months ending March 30th, 1890. It provides for services every Sunday in the two missions under the charge of the League, and St. Paul's on Roberts Street, under the charge of the Rev. Dr. Crumpton, whose age and infirmity prevent his active duty. The work is under the charge of the Bishop, assisted by the efficient chaplain, the Rev. John R. Wightman, assisted by a trained corps of assistants, classified under clergy, evangelists, lay readers, and a musical director. Services are provided once each Sunday and in some instances twice, at St. Martin's, Knoxville, St. George's, 36th Ward, West End, Chartiers, St. Cyprians', and St. Paul's. Each of the members of the corps bear a letter and a number and a glance at the roster shows where each will serve on each Sunday designated. Any one unable to fill an appointment is expected to arrange with one of his own rank to take his place, thus securing a perfect system of exchange in orders and sub-orders. Reports are to be made promptly to the chaplain, who will answer applications for services in places other than named on the roster. The system is now complete and the indications are that it will work smoothly and effectually. It practically solves the problem of the aggressive work of City missions, and arrangements are made to assist the city

clergy in the services of the hospitals and prisons. The full organization and public recognition of the work of the League will be made by the Bishop in Trinity church on the first Sunday in Lent, the vigil of St. Matthias being the first anniversary of the League, at which time the sermon will be preached by Archdeacon Mackay-Smith, of New York. The formal reception and authorization of lay evangelists and lay readers by the Bishop will follow.

On Friday evening, Feb. 7th, notwithstanding a violent snow storm had been in progress all day, a large audience was gathered at the old City Hall to listen to the lecture of the Rev. John C. Eccleston, D. D., of St. John's, Clifton, Staten Island, on "Westminster Abbey." The lecture was rich in illustration, produced by an oxy-hydrogen light on 250 square feet of canvas, and the matter was well arranged, eloquently presented, and held the attention of the audience for over an hour, to the great delight of all present. On Saturday evening, the subject was the "Romance of Waverly," on Monday, "the Early British Church," and on Tuesday, "The English Reformation." The lectures were under the auspices of the League. Dr. Eccleston is the guest of Bishop Whitehead.

CENTRAL NEW YORK.
BISHOP'S APPOINTMENTS.
FEBRUARY.

- 22. A. M., Consecration at Chadwick's Mills; evening, Whitestown.
- 23. A. M. and P. M., Westmoreland and Clark's Mills.
- 26. Evening, Fulton.
- 28. Evening, Oswego, Christ church.

MARCH.

Visitations may be expected nearly in the following order, dates to be specified later: Waterloo, Seneca Falls, Moravia, Auburn (St. Peter's), Earlville, Mexico, Pulaski, Binghamton 3, Chenango Forks, Utica (St. Luke's, Grace, Trinity,) Elmira 2 Waverly, Smithboro, Owego, Cazenovia, St. John's Auburn.

APRIL.

Holland Patent, Utica (Calvary, Holy Cross, St. George's), New Hartford, Augusta, Oriskany Falls, Camden, Rome, Syracuse 7, Hamilton, Waterville, Sherburne, New Berlin, Mt. Upton, Guilford, Oxford, Greene.

MAY.

Cortland, McLean, Adams, Pierrepont Manor, Sackett's Harbor, Dexter, Brownville, Watertown 2, Champlain, Cape Vincent, Millen's Bay, Constableville, Port Leyden.

JUNE.

Weedsport, Jordan, Trumansburgh, Willard, Hayt's Corners, Romulus, Dey's Landing, Willowdale.

The Convocation of the sixth missionary district met in Grace church, Elmira, on Tuesday and Wednesday, Feb. 4th and 5th. The subject of Tuesday evening's discussion was "Confirmation." The Rev. J. H. Kidder read a very able paper in answer to the question: "What is it?" The Rev. Chas. M. Carr followed in an excellent address on "The grace it confers;" and the Rev. W. E. Wright, rector of the parish, closed, with a few remarks concerning "The age at which it should be administered." At the morning service of Wednesday, the rector was Celebrant, and the Rev. W. E. Allen, preacher. The sermon was a practical exposition of Eph. ii: 19.

The district branch of the Woman's Auxiliary met at 3 P. M., and chose Mrs. R. T. Turner, of Elmira, president; and Mrs. C. M. Duck, of Horseheads, secretary, in place of Mrs. Babcock and Mrs. Kinney, of Ithaca, who had resigned.

At the business meeting of the convocation at 4 P. M., the Rev. W. E. Allen resigned the position of secretary and treasurer, because the Bishop had appointed him president in place of the Rev. S. H. Synnott, recently resigned. The Rev. Thos. Duck was chosen his successor. Several who were to have been present were detained by illness, hence the attendance was small. Suitable resolutions were adopted concerning the death of the Rev. J. H. De Mille, of Waverly, at whose church this meeting of the convocation was to have been held. The missionary meeting in the evening was largely attended and the services were heartily rendered. The Rev. Geo. H. McKnight, D. D., gave a powerful address to the ladies, on the subject of woman's work, the Rev. J. U. Graf spoke briefly of missionary work in country places, and the Rev. Thos. Duck spoke at

some length on the work in large cities, and urged that the Church be more thoroughly established in these centres that thence it might radiate out into smaller places. The services were well attended all through.

MARYLAND.

On Thursday, Jan. 30th, the Bishop visited St. Peter's church, Ellicott City; the Rev. R. A. Poole, rector, preached and confirmed a class of seven persons.

BALTIMORE.—The Rev. Frank M. Gibson gave a course of six lectures to the class in theology, ending January 31st, on "The Chief Points of Controversy with Rome." The Rev. Edward P. Gray will follow with a course of like extent, beginning February 14th, on "The Essential Constitution of the Church of Christ." Twenty tickets to each course will be given by the Bishop to the clergymen in order of application.

The church of St. Michael and All Angels, the Rev. Wm. Kirkus, rector, was re-opened on Sunday, January 26th. The interior of this church has been much improved and repaired. Hundreds were unable to gain admission. The Holy Communion was administered at the seven o'clock service. At the eleven o'clock service the Bishop preached to a large congregation, his theme being "The Growth of the Church." In concluding he congratulated the energetic workers on the success with which their efforts were crowned. He also expressed earnest wishes for the prosperity of the church, and for the continuance of the influence it has exerted by its work in and out of the Church.

The nineteenth annual report of parochial charities of St. Paul's church, the Rev. Dr. J. S. B. Hodges, rector, has just been issued. Members of St. Paul's, have, during the past two years, expended on the Church Home \$23,500. They this year will expend \$3,000 on the boys' school. On St. Paul's House the past year \$770.17 has been expended, of which \$210.15 have been paid out on the mothers' meetings. It provided board and lodging for 1,789 days and nights. They ask \$1,000 for the Home for the coming year. The annual statement shows receipts for missions during the year \$3,918 which has been distributed, to seven Baltimore missions, \$1,001.85; for Sparrows' Point, \$1,179.39; and other points in Maryland, \$756.81, and the balance to various foreign and domestic missions.

UPPER MARLBOROUGH.—A meeting of the Clericus of Anne Arundel and Prince George's counties was held at Trinity church on Wednesday, Jan. 29th. Morning prayer was said by the rector, the Rev. James B. Avirett, assisted by the Rev. E. C. Smith. The Rev. Wm. Anderson delivered a sermon on "The Real Presence." Later in the day the clergy and several of the laity of the neighborhood held a meeting at the rectory, when an interesting paper was read by Hon. Fendall Marbury on "The State of the Church in Southern Maryland."

WESTERN NEW YORK.

General statistics: Clergy ordained, priest 1, deacons 3; canonically resident, bishop 1, priests 101, deacons 10—112; candidates for Holy Orders, 6; total of parishes and missions, 113; churches and chapels, present number, 112; rectories, 60; communicants, total in 113 congregations, 14,947; Sunday schools: teachers, 1,270, pupils, 10,923; total of offerings, \$323,547.71; value of church property, \$2,422,812.

ORDINATIONS.

In Christ church, Poughkeepsie, N. Y., Feb. 6th, Bishop Potter ordained to the priesthood, the Rev. F. M. Tower, and admitted to the order of deacons Mr. Elwood Worcester. The former was presented by the Archdeacon of Dutchess and the latter by the Rev. Lansing S. Humphrey, of Geneva, N. Y.

On Friday, February 14, at the cathedral, Davenport, Bishop Perry admitted to the diaconate Mr. Nassau Somerville Stephens, of the graduating class of Nashotah House. Mr. Stephens was presented by the Dean of Davenport and the Rev. Professor Wolcott, of Kemper Hall. The Bishop preached the sermon. There were present at the service the Rev. Dr. Harris, and the Rev. E. H. Downing, of Davenport. The Rev. Mr. Stephens returns to Nashotah to graduate with his class.

THE BOARD OF MISSIONS.

The stated meeting of the Board of Managers of Missions was held on Tuesday, the 11th inst. There was a full attendance.

A letter was read from the Commission on Work among the Colored People, giving their appropriations to the several dioceses for the second, third, and fourth quarters of the present fiscal year, which are at the rate of \$44,800 per annum.

The announcement was made that Mrs. Arthur H. Locke died at Saranac Lake, N. Y., on the 22d of January. Notice was given that it is the Rev. Mr. Locke's purpose to return to China forthwith.

Authority was conveyed to the Standing Committee in Japan to purchase a house in the foreign concession in Tokio as an additional missionary residence. Intelligence was received that Bishop C. M. Williams had accepted the unanimous invitation of the Standing Committee to perform episcopal acts until his successor shall be consecrated. Information was received that Dr. John J. Sellwood and wife would sail for Japan by the steamer "Batavia" from Vancouver, on the 15th inst. One clergyman and two laymen were appointed to the Japan Mission.

Money was advanced to Bishop Ferguson toward the purchase of a house in Monrovia, Liberia, upon the faith that the Church will supply \$3,000 for the purpose.

The Board adopted the following Minute in relation to the Enrolment Fund, to which attention is especially called:

The Board of Managers of the Domestic and Foreign Missionary Society, in response to many inquiries and requests, makes the following statement to all contributors to the Missionary Enrolment Fund. Inasmuch as the effort to augment the Fund has been discontinued, and the condition that a million of dollars should be raised has not been fulfilled, the sums which have been contributed are technically subject to the control of the respective contributors. Nevertheless, believing that the subscribers really and intelligently desired to give their money to the Board of Missions for the needs of the missionary work, the Board had supposed that no part of the Fund would be withdrawn, and that the money would be left to be appropriated by the Board in accordance with the original purpose, which said "the whole will go into the Missionary Fund," and "will be distributed by the Board of Missions." The Board of Managers therefore expresses its hope and trust that the contributors will not withdraw their contributions, but will allow the Board to use the same according to its best judgment.

Up to Friday night of last week, over 70,000 Lenten offering boxes had been sent out, to gather the contributions of the children for Domestic and Foreign Missions during Lent.

Mrs. Belle T. Laning, wife of Henry Laning, M. D., of the Japan Mission, died of pleuro-pneumonia, at Charlottesville, Va., the home of her father, at midnight, on February 11th. Mrs. Laning, formerly Miss Michie, under appointment from the Board, arrived in the field in February, 1881. She served continuously in the field from the time of her arrival until December last.

CHERITH.

BY C. W. W.

Father! Thy blessed hand, in love,
Still guides my footsteps here;
And ever on my pilgrim way,
Thy sheltering arm is near,

Tho' raven wings of sorrow cloud
The skies above my head,
They bring a ministry of strength
As from my daily bread.

As to Thy chosen one of old,
They come with morning light,
And still at quiet eventide,
Scarce vanish with the night.

Tay Cherith's stream of blessing flows
Yet day by day to me;
Nor will it fail until I stand
Upon the glassy sea.

When in that hallowed land above,
The sinless joys of heaven,
I drink the cup that ever flows,
Redeeming love has given,

Then shall each lowly sorrow come
In white-robed angel's guise,
That pointed here the pathway home
And led me to the skies,

Wethersfield, Conn.

The Living Church.

Chicago, Saturday, Feb. 22, 1890.

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

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162 Washington St., Chicago, Ill.

A FEW weeks ago there appeared in THE LIVING CHURCH a well-written paper entitled "The Unheeded Messenger," which should have been credited to *The Standard*, of New York. We give the credit here, which, we trust, is "better late than never." There was no intention to deprive a neighbor of his due, and we hope this apology will be satisfactory.

THAT was a very edifying spectacle with which Brooklyn was entertained at the installation or ordination of the successor of the late Henry Ward Beecher. This gentleman's confession of faith deserves attention as one of the signs of the times. It was almost purely subjective. He seemed to say: "I will believe nothing which I cannot evolve out of my personal experience." He did say: "Theology grows out of experience." Hence it is a series of "views;" Calvin's views, Luther's views, Wesley's views, your views, my views—we may add dissolving views, for he frankly said: "My theology has changed in the past and will change in the future." Far enough, all this, from the old Catholic foundation of eternal and unchangeable truth revealed by God, not evolved from human experience or the inner consciousness, and which man is bound to accept whether it commends itself to his liking or not, and whether he understands it or not. We find nothing in the modern religious spirit, of that humble submission which receives what God reveals even though there be much in it which seems dark, mysterious, and even incapable of reconciliation with human reason. In this religious atmosphere, "man is the measure of all things," and what he cannot measure he rejects. We

call to mind in contrast with all this the utterance of a great man who was, in God's hands, the instrument of a mighty reformation in the Church of the English-speaking race: "I believe explicitly all which I know God to have revealed to His Church; and implicitly anything, if He has revealed it, which I know not."

DR. ABBOTT confesses that he has studied dogmatic theology "scarcely at all," while he has studied historical theology "a little." It is a pity he had not studied the latter, if not the former, more than a little. Surely the science of God is no unsuitable subject of study for a "Christian minister." The history of the early Church and its battle for the truth might have saved him from such an utterance as this: "I don't use the word 'Trinity,' nor the expression 'three persons in one God,' nor 'three substances and one essence.' I can never remember whether it is three essences and one substance or the other way. To me there is one Divine Spirit, who fills all the universe with His Divine Presence. In Him I believe as the universal Father. As to His relations with Christ, God is so great and I am so small that I don't know anything about it." It is hard to tell whether this is affectation or ignorance. Of one thing we are sure, there is in such words no true humility. The heresy here expressed is that called Sabellianism, and the result is little else than that conception of God which was held by the Stoic philosophers who mocked when St. Paul, at Athens, preached Christ and the Resurrection.

ONLY one man among the council of ministers which came together to honor the occasion seems to have been at all shocked at the laxity of Dr. Abbott's views. This was a Congregationalist, the Rev. Dr. McLeod, who declared that he was unable to endorse views which he believed to be "un-Congregational, un-*E*.angelical, and un-*S*criptural." But the two gentlemen of the Episcopal Church who graced this occasion, Drs. Brooks and Donald, seem to have felt no qualms. The latter in no obscure language claimed to commit the Episcopal Church by his presence, for though he stated that he came not as the representative of a Church, he nevertheless did come not as a private individual, but as "an Episcopalian minister," and though he said, speaking for himself and Dr. Brooks, that they were not present "in defiance of the ecclesiastical authorities of the diocese of Massachusetts or the diocese of New

York," nevertheless he proceeds to challenge "any competent authority which is pleased to inquire into our right to be here." The Bishop of Long Island in whose diocese this exhibition took place does not seem to have been thought of. The reverend gentleman felt that if his action was criticised in any quarter it would be by that "curse of the Church, the denominational newspaper." For the infallibility of the Pope, some Churches, he says, "have substituted the denominational newspaper and its infallibility." To this we can only reply that at least the infallibility of the newspaper is not individual. The newspaper usually represents wide-spread convictions. Dr. Donald represents only himself. Thoughtful men will not find it hard to choose between the two. Again the infallibility of the newspaper does not deprecate criticism, while individual infallibility whether in pope or "minister" always claims to stand above it.

DR. DONALD, we say, represents only himself. It is necessary to say this. The claim was not obscurely made that if his course was allowed to pass unquestioned by "competent authority," the Episcopal Church would stand committed to a new departure. And this suggestion has been eagerly taken up so that it has been asserted that henceforth it will be the Episcopal minister who refuses to compromise his priesthood and reduce his tri-weekly petition against "heresy and schism" to mere empty words, "vain repetition," who will be acting in an individual and self-willed way, while he who stands ready to extend "the right hand of fellowship" to every one who claims a right to be a "Christian minister" will express the true mind of the Episcopal Church. Of course, we cannot say how far the long-suffering of individual bishops may go. There are many reasons which may hold their hands for a time, other than the admission of such a principle as that which it is now attempted to force upon the Church. Meanwhile every Churchman knows that this would be a new departure, that it is clean contrary to the consensus of the Church in all times, and that, because it strikes at the very foundation principles which alone warrant her existence.

As to Dr. Brooks, though he too was present and apparently acquiesced in the remarks of Dr. Donald, we cannot help believing that in the following words, which we are glad to quote, he intended to convey a quiet rebuke to the candidate, and to make him feel the in-

security of a house built upon the shifting sands of purely private judgment. Dr. Brooks said: "Men are driven foolishly to say on one side that dogma is everything and on the other that life is everything. As if there could be any life that did not spring out of truth! As if there could be any truth that was really felt that did not manifest itself in life! It is not by doctrine becoming less earnest in filling itself with all the purity of God, it is only by both dogma and life, doctrine and life, becoming vitalized through and through that they shall reach after and find another. Only when things are alive do they reach out for the fullness of their life and claim that which belongs to them." We can but heartily endorse these remarks, and hope that our brethren will see, upon reflection, how inconsistent was their presence on such an occasion with the position embodied in such an utterance. The late Dr. Beecher is said to have excused his own course in one or two instances, by saying that he had "slopped over." We cannot but feel that the present is a case in point, our two most worthy Episcopalian ministers have "slopped over."

DR. SCHAFF ON CREED REVISION.

We have before us a very instructive pamphlet by the Rev. Dr. Schaff on "Creed Revision in the Presbyterian Churches." Dr. Schaff, as is well known, is one of the principal advocates of the movement of which he speaks, and we know of no one better fitted to be the exponent of the cause in which he has embarked. We have therefore examined this pamphlet with some care; but not merely in order to ascertain what the particular points at issue are, these are already well known. With Dr. Schaff's criticisms of the individual statements of the Confession, most Churchmen will have full sympathy. But the subjects of general interest to the religious world are of a more fundamental character. It is proposed to strike out of the creed of a great religious body certain statements which were originally regarded as of essential importance, and in doing so to admit as true certain other statements which were formerly denied, and to exclude which this creed was expressly framed. And both affirmation and denial, be it remembered, were to be accepted as necessary to salvation. In brief, this revision includes two things, the cancelling of propositions which were formerly included, and the admission of beliefs which were formerly excluded. The questions, then, of interest to

the Christian world are these: how is such a movement as this justified? what precedents can be urged for such a method of revision? and what is the criterion by which the validity of the proposed changes is to be tested? Though a large portion of Dr. Schaff's pamphlet is occupied with the criticism of Calvinistic statements, he has seen the necessity of offering some explanation of such questions as we have propounded.

The first twelve pages then, are occupied with precedents. But we observe that everything that can be brought under the denomination of "revision," no matter what its character, seems to be claimed as a justification of the present movement. The real precedent is that which involves the denial and cancelling of what has before been asserted as matter of faith, and the admission of that which has been expressly denied. We are not concerned with the changes which the various Protestant bodies have made in their articles of faith at different periods. We are ready to admit as many such instances as can be truthfully alleged, though we are of opinion that whatever changes were made even among these bodies, it was always affirmed that the new propositions were the truth of God. But we are interested in the cases cited from the history of the ancient Church, and from the Anglican Church in England and America. Dr. Schaff instances the gradual growth of formal creeds in the Church of the first three centuries, but does not notice the fact that this growth was not by way of denying what had once been believed and again affirming what had once been denied. It was simply putting into compendious form, more or less full, what had been believed all along. He might seem to a superficial reader to make a substantial point when he refers to the fact that the second General Council omitted from the creed the "dam-natory clause." But in this no change of doctrine was involved, whatever. Arianism had been fully met when the *Homousion* was placed in the Creed. The anathemas were directed against certain familiar formulas which the Arians of that age were accustomed to use, and through which simple people might be beguiled. With the decline of Arianism these statements became obsolete and it was no longer necessary to retain the sentences in which they were condemned, inasmuch as their condemnation and that of all others like them was necessarily involved in the propositions of the Creed itself. It is to be remembered also that the "Faith of Nice" was reaffirmed by a sub-

sequent Council without any exception. As to the *Filioque*, its supporters certainly claim that it adds nothing to that which was before contained implicitly in the Creed. The only legitimate question is with reference to the authority upon which it was inserted. In a word, the modern idea of revision is change of belief, the ancient object in revision was to *prevent* change.

Passing to the Anglican examples presented in this pamphlet, we notice first a conclusion drawn from the statement of the nineteenth of the Thirty-nine Articles. This is the statement, that: "as the Churches of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of doctrine." Dr. Schaff proceeds: "Consequently the purest confessions of Faith, being the work of imperfect and fallible men, may embody error." But even if the article refers to formal conciliar decisions of the Church of Rome on doctrine and ceremonies, or of the orthodox Church of the East, and not rather to popular corruptions and errors, it by no means follows that to attribute error to local churches here and there is the same thing as to admit the possibility of error in the ecumenical decrees of the universal Church. As to the authority of the Thirty-nine Articles themselves, it is not held among us that they have or ever could have a place of equality with the Catholic Creeds. And this is simply because they are local. Whatever the Anglican Church has set forth as of herself, is in the nature of things subject to the judgment of the Catholic Church in General Council, when that in God's providence becomes again possible. This Church over and over again submitted itself to the judgment of such an assemblage. The difference between the status of the Thirty-nine Articles is well illustrated by the fact that for twelve years after the separate organization of the American Church they were not contained in her formularies. Does any one suppose such a thing would have been possible in the case of the Creeds? No! important as these Articles are, and reluctant as most of us would be to see them tampered with, they are not to be confounded with the Faith which it is necessary for every Christian to know and believe.

The various revisions of the Liturgy, so far as they were the work of competent authority, have not touched the Faith, and consequently, Dr. Schaff's allusion to them is irrelevant. This is especially the case with the revision of the Amer-

ican Prayer Book, now we hope completed. It was understood on all hands from the first that it should involve nothing of the nature of doctrinal change. The tendency in some directions to disregard this understanding was one of the strongest reasons for the general demand that a term be set to the work at an early day.

We do not believe that Dr. Schaff can find any true precedent for his purpose outside the Protestant Communion, except in the view of some modern Roman writers, who seem to contend that the Church may elevate into the position of dogma that which has hitherto been matter of pious opinion. But such a principle is contrary to the rule of development in Catholic theology from the beginning. The expression of the Faith may be expanded, its substance can neither be enlarged nor lessened.

We have next to consider what is the criterion by which the extent and character of the contemplated alterations is to be decided. We have, unhappily, only too full and frank a statement of this point in the pamphlet before us. We are told that "the theology of the age" has outgrown certain of the doctrines of the Confession, that "they are no more taught in the pulpit, and would not be tolerated in the pews. Some theologians still defend them, but few students believe them" (p. 13); that "the liberal spirit of the nineteenth century protests against the intolerance of the seventeenth" (p. 14); that the new Confession is to "express the living faith of the Church in the nineteenth or twentieth century, as the Westminster Confession expressed the faith of the Presbyterian Church in the seventeenth century" (p. 38); that "every age must produce its own theology" (p. 40); that "these doctrines," *i. e.*, those of the Confession, "certainly could not be preached in any pulpit without emptying the pews" (p. 48); "something must and will be done to bring the Presbyterian standards into harmony with the living Church of to-day" (p. 51). Surely this is the first time in the history of Christianity that it has been seriously urged that that which has been held as of faith must be given up because people will not accept it! Can men understand what they are doing when they take a position like this? Is it possible to imagine the truth of God thus made subject to men's wills? and if the bewildered people are led to ask: "What is truth?" who can wonder, and who can answer them?

Is it not possible for our brethren to find a surer test of truth than this? Surely thoughtful men can-

not be satisfied to mould the Faith to suit the unbelief of men and conciliate "the pews." There is a criterion far other than this, which, when it is accepted, will furnish a strong vantage ground upon which men need not fear to stand, and from which they may, with a confident heart, proclaim divine truth regardless of the hardness and unwillingness of human hearts. This movement may yet issue in great good if it leads to an earnest examination anew into the foundations of faith, and brings to light as such an examination must, the fact that there is nothing else secure and eternal but the faith of the Catholic Creeds of the Church of all ages.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

IV.

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

The "dear Feast of Lent" is at hand, as holy George Herbert fondly put it, and the ancient call for due preparation rings in our ears. The choir, especially in chancel, reverently adjusts itself to this twilight, ascetic season of the liturgic year. There is penitential purple for sanctuary, altar, and vestment, so there should be "purple" too for this season of *Miserere*, *De Profundis*, and its unceasing *Kyrie Eleison*. But the tidal pressure of brilliant, highly elaborated service and Eucharistic music will be slow to catch the solemn, subdued rhythm of the season; while many a devout priest and duly appointed liturgic "use" will suffer violence and loss under its persistent intrusion. This is a peril, and a constructive impiety too frequently contingent upon strong, well-trained choirs which have achieved popular success, but have left unlearned the vital lesson of ritual and liturgic proprieties.

To assert, with not a few bumptious choir masters and organists, that the Sundays of Lent stand detached from the Holy Season, apart from and above its proper liturgic requirements, is more than a sophistry, it is a glaring ignorance of fundamental principles and traditions. The Sundays in Lent, are the Sundays of Lent; and there is not a precedent existing which allows or justifies these liturgic violations. The *Gloria in Excelsis* is relegated to Easter-tide; and the music is penetrated with the chastened penitential spirit of the season.

The liturgic year runs on parallel lines with the year of nature in this zone, and no man has penetrated the secrets of the Beautiful stored up in nature's inexhaustible treasure house, who has not learned to interpret the glories of spring and summer against the quiet, restful, plaintive background of fall and winter. And so of the liturgic year. No Churchman comes to understand the ineffable glories of the Incarnation and the Resurrection, of Epiphany and Easter, who has not reverently and dutifully kept a strict and exemplary Lent.

The choir should understand and accept all this. Let brilliant, ecstatic services and anthems be "switched off" on a side track, and stowed safely away for a much-needed rest. Let

the choir study the fascination and inexhaustible charm of simplicity and go back to the severe beauty of unisons and plain song—a musical expression of sacred offices through which the devotions and piety of Catholic worship through all the ages yet pulsate. What a time for a true revival of the choral service with its majestic responses and antiphons, while the hearts and lips of priest and people are touched with living coals from the altar! If you have never tried it, take up unison services, canticles, and anthems, (both improve by a masterly organ obligato), and refresh perceptions, emotions, and devout experiences in this ancient, catholic atmosphere of unworldly unison singing. "Young men and maidens, old men and children," the true Psalmistic choir, will catch the divine enthusiasm, and "all the people" will enter into the fellowship of a common praise and worship.

The choir needs humiliation and chastening, with clergy and people. Vain gloriousness, love of applause, merely artistic enthusiasm, together assail its spiritual life and impair its sacred ministrations. There is a half-fill-natured, sulky, way of making these concessions to the requirements of liturgic duty and decency, which is practically, a very grievous scandal; and many a choir, in its chilly protest against Lenten restrictions, has murdered the Lenten devotions of sanctuary and people alike.

There is a rich, inexhaustible repertory of edifying Lenten music. Make much of the Psalms. Try chanting them in unison, antiphonally, very deliberately, so that every word and phrase shall stand out in beautiful relief. There are the *Miserere* and *De Profundis*, exquisitely set for unison singing by Stainer, Barnby, and others. Try them, and strive to enter into their sober delights. Sing very simple tunes for the hymns, thoroughly well-known to the people, and such hymns and tunes as are generally "known by heart," will serve a wonderful use during the penitential season. For Eucharistic music, go back to Merbecke and the early Anglican fathers of sanctuary music, and you will find rare refreshment.

If you are accustomed to "full anthem services," look over this list of good things, just sent in from Novello, Ewer & Co., who always have them in stock, and see how admirably the most perfectly trained choir may keep Lent, and find it a "dear Feast" with Herbert. Here is a series of unison anthem services, for choirs of all voices, with organ accompaniment, which makes ample provision for harmonies. Try them in the spirit and understanding of devout choraleists and see how good, and helpful, and pleasant they are. Here is, I. The Morning and Evening Service, (with *Magnificat* and *Nunc Dimittis*), by G. A. Macfarren; II., another by Walter Lohr; IV., another by Dr. Garrett; V., another by Berthold Tours, and I believe, others by Stainer and Barnby, in the series. There is from the same house, a generous repertory of strictly seasonable anthems, representing several schools, the early, middle, modern, Anglican, with the Continental. Of the latter, and quite elaborate, requiring very careful del-

ivery, is "Blessed Jesus, Font of Mercy," Dvorak; "Day of Anger," and "Think, Good Jesu," Mozart from the Requiem; "Come near to the Cross," "Come unto Him," "Word of God Incarnate," by Gounod; and "Distracted with care," Haydn. Of the English composers, foremost, are "Lord for Thy tender mercies' sake," Forrest, and "Turn Thy face from my sins," with "Turn Thee, O God," by Thomas Atwood. For the rest it will be sufficient to record the titles, promising that each and all of them are thoroughly tested, and admirable examples of Anglican composers: "Come unto Me, all ye that labor," John Stafford Smith; short anthems, edited by the Rev. Walter Hook; "Remember, Lord, Thy loving kindness," C. G. Verrender; "Mine eyes are ever looking," E. W. Hamilton; "O Lord, why sleepest Thou," S. Reay, (longer and interesting), "Judge me, O God," (Passion Sunday), Ouseley. The following are generally longer and more elaborate than the four preceding: "O Lord my God," by Samuel S. Wesley, and also by Dr. Malon; "Come and let us return unto the Lord," Goss; "In Thee, O Lord," Tours; "O Lamb of God," Geo. Ernest Lake; "Comfort, O Lord, the soul of Thy servant," Goss; "He in tears that soweth," Ferdinand Hiller; "O Saviour of the world," Goss; "Turn Thy face," Arthur Sullivan; "Spare us, Lord, most holy," E. A. Sydenham; "O Saving Victim," Tours; "O have mercy upon me," Leslie; "Lord, I call upon Thee," West; "I will cry unto God," Steggall; "Make me clean heart," Barnby; "In Thee, O Lord," Weldon; "Unto Thee have I cried," Elvey; "Out of the Deep," Naylor; "Seek ye the Lord," Roberts; "My God, look upon me," J. L. Hopkins; and "Turn Thy face from my sins," Steggall.

Besides these, every educated choir-master knows where to look among the great oratorios, for cantatas and motets for selections in perfect keeping with Lenten devotions. For the special services of Holy Week and Good Friday, further intimations will appear seasonably.

Mr. John White, one of the most scholarly and prolific of our New York composers, has lately returned from his fifth sojourn in Germany, and resumed his position as organist of the church of the Ascension, with its quartet chorus choir. Although a Roman Catholic, he finds the outlook for choral development in his own Communion far from encouraging, and turns with hopeful interest to ours. Mr. White recently gave a public recital in the church with a greatly reinforced choir, in which his own recent compositions were beautifully delivered, while illustrating his germinal doctrines of composition.

Most important among them is a Mass or Communion service with both Latin and Prayer Book texts, grandly proportioned, and characterized by exceptional nobility and distinction of form, the ancient plain song supplying or suggesting the commanding motives. The *Kyrie* is especially impressive, while an example of construction in its most scholarly form.

Recognizing the semi-pagan degeneracy of what may be called the classic (Mozart, Haydn, etc.), as well as later forms of the Italian Masses, he still objects to the ascetic severity of the early Anglican school, and cherishes an ideal type of Churchly art, not yet altogether realized by Gounod and his school. He correctly places fervor of religious conception first, and invention and scholarship subordinate. There is excellent reason for hoping that Mr. White may yet materially en-

rich and strengthen our own repertory, in the development of his well-matured ideal of Churchly musical art.

A delightful choral re-union between the choirs of Holy Trinity church, Middletown, Mr. H. de Koven Rider, organist and choir-master, and of Trinity church, Bridgeport, (both of the diocese of Connecticut). Mr. James Baker, choir-master, and Mr. E. M. Jackson, organist. It was a choral farewell to the Epiphany season, and most Churchly and artistic throughout. The Choral Guild of the diocese which held its initial and most memorable meeting in Middletown, where it was first planned and organized, was by general consent of the critical musical authorities, set down as the foremost and most commanding organization in its class. These two choirs were strong and congenial centres of that guild, and it was arranged to reproduce the service kalendar, of November, with a few lesser changes, for the edification of Bridgeport Church people. More than eighty choristers were in choir, Mr. Baker held the baton, Mr. Rider accompanying the service (full choral, Tallis), with hymns, and Mr. Jackson, the anthems. Mr. Samuel Sanford, probably the most accomplished amateur in New York or New England, gave a most serviceable support in a finely managed piano accompaniment. The church was literally crowded, with an "overflow" in the adjacent spacious choir-room, while the most decorous and reverent behavior prevailed. The selections, while exceptionally difficult, were delivered in the most artistic manner, exhibiting a virtuosity quite unexampled, in exquisite shadowing and phrasing, with perfection of attack and intonation. The four-voiced harmony was perfectly apportioned with a singular vigor and independence, the vocal quality of the sopranos having astonishing purity and brilliancy. With such boys any class of compositions might prudently be attempted. The principal numbers were *Magnificat*, Dr. Smart in F; office hymn, (Christmas Slumber Song), H. de Koven Rider; offertory anthem, "I am Alpha and Omega," Stainer; anthem, "By Babylon's wave," Gounod; "Hosanna in the Highest," a Stainer masterpiece; "And the glory of the Lord," (Messiah), Handel; *Te Deum*, Dr. Smart; processional Hymn 495, Ward; recessional, "O *Quanta Qualia*," an occasion all in all, most memorable, and certainly unique, in Bridgeport. Mr. Baker is an exceptionally accomplished conductor and the choirs contemplate a similar re-union after Easter with a review of their service kalendars.

(For this week's Choral Directory, see page 766.)

PERSONAL MENTION.

The address of the Rev. Edw. H. Cleveland is changed from New Haven, Conn., to St. Andrew's church, New York City.

The Rev. Charles Martin Niles, assistant minister of St. Andrew's parish, New York City, has accepted a call to Trinity church, Rutland, Vermont, and will enter upon the rectorship on the first Sunday in Lent. All mail should be addressed accordingly.

All letters for the Rt. Rev. A. R. Graves directed to 325 S. 10th St., Minneapolis, will be forwarded to him until his family is settled in Western Nebraska.

The address of the Rev. Wm. Bours Clarke is changed from Antwerp, N. Y., to Cortland, N. Y.

The address of the Rev. J. A. McGlone is changed from Frankfort, Ind., to Anderson, Ind.

The Rev. Wm. S. Adamson has accepted the rectorship of Emmanuel church, Geneva, Switzerland. Address for the present 130 East 45th St., New York City.

A WARNING.

The clergy of St. Louis warn their brethren against a man who is collecting money for some alleged Church work abroad. He speaks English with foreign accent, wears a full black beard, has a dark complexion. He is the man who was exposed by the Bishop of Maryland two years ago, and more recently by the Bishop of Southern Ohio.

OBITUARY.

PRENTISS.—Entered into rest at Raleigh, N. C., Jan. 19th, Minnie Wheeler Prentiss, wife of the Rev. Augustine Prentiss, rector of the chapel of the Cross, Chapel Hill, N. C.

BLOW.—The Rev. Robert Waller Blow, of apoplexy, at the rectory of Grace church, Sheboygan, Wis., Feb. 12th at 1 o'clock, A. M.; was buried Saturday, Feb. 15th, at 11 o'clock, A. M.

MINUTE ADOPTED AT A SPECIAL MEETING OF THE VESTRY OF ST. JOHN'S CHURCH, DETROIT.

It having pleased our Heavenly Father in His wise providence to take out of this world our dear brother, John S. Minor, we, the rector, wardens, and vestry men of St. John's church, Detroit, desire to express our sense of the great loss we have sustained. An earnest and consistent Churchman, de-

votedly attached to her services and Sacraments, he exemplified in his life the beauty and soundness of her teachings. He was a humble, unostentatious follower of the Lord Jesus Christ. Generous to the fullest extent of the means which God gave him, every good work found in him a friend.

A member of the last and several previous General Conventions, a delegate to many diocesan conventions, a trustee of St. Luke's Hospital, a vestryman of St. John's, Detroit, the Church, the diocese, and this parish are sensibly bereaved.

It has been a privilege for us to work with our dear brother. We trust that God will give comfort and peace to his bereaved wife.

May the Lord give us grace to profit by the example of so good a life which has entered into the fuller joy of Paradise. May we, with him, have our perfect consummation and bliss both in body and soul, in the everlasting glory of our Lord and Saviour.

JOSEPH N. BLANCHARD,
Rector.
GEO. H. MINCHENER,
Secretary of Vestry.

Monday in Sexagesima Week, 1890.

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.

THE GUILD OF ALL SOULS.

FOUNDED MARCH, A. D. 1873.

OBJECTS.—1st. Intercessory Prayer.—For the Dying; 2d. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." The Guild consists of Members of the Anglican Church, and of Churches in open communion with her. For further information, address the Secretary and Treasurer,
MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

A MIDDLE-AGED clergyman, who uses the English and German languages with equal facility, desires to find an engagement in connection with some mission work in or near Chicago, or other large city. He can give the best of references. Address MISSIONARY, care of THE LIVING CHURCH.

WANTED.—A trained Sister, to take full charge of an established Church hospital in Southern California. Address, with references and testimonials, DANIEL CLEVELAND, San Diego, Cal.

ORGANIST and choir-master is wanted for a good-sized parish in a flourishing Western city. Must be competent to take charge of a vested choir already organized. Address D., care of THE LIVING CHURCH.

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.

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. RESTARICK, San Diego, Cal.

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

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.

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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 SIXTEEN TAVENEA.

(For Acknowledgments, see page 766.)

The Household.

CALENDAR—FEBRUARY, 1890.

23. 1st Sunday in Lent. Violet, (Red at Evensong.)
 24. St. MATTHIAS. Red.
 26. Ember Day. Violet.
 28. Ember Day.

THE CALL OF LENT.

BY MARY THOMAS CARSTENSEN.

To prayer! to prayer!
 From temple wall,
 O'er hill and dale,
 Loud rings the call
 To prayer!

To prayer! to prayer!
 The trumpet note
 Now sounds afresh,
 Afar to float,
 To prayer!

To prayer! to prayer!
 Lord, in Thy woe
 In wilderness
 Thou kneelest low
 In prayer.

To prayer! to prayer!
 Oh! let me be
 With Thee, dear Lord,
 On bended knee
 In prayer!

To prayer! to prayer!
 Harken the call
 To fast and pray,
 And humbly fall
 In prayer.

To prayer! to prayer!
 To Him! Who dies
 That thus with Him
 We too may rise
 To prayer!

To prayer! to prayer!
 Before the cross
 On which he saved
 Our souls from loss.
 To prayer!

Brooklyn, Ash Wednesday, 1890.

THE menu and prices of a dinner party given by a rich country squire of the days of Elizabeth will be found curious, to wit, that of Darrell of Littlecote. Here it is:—A pece of befe, xviii.; A legg of mutton, xxd.; ii chickens and bacon, xxd.; i chicken and ii pigeons rost, xviii.; For dressinge all, viid.; For parsly, cloves, and sauce for the mutton, vid.; Bread and beer, vid.; total, 7s. 11d. Supper on the same day cost 4s. 9d.

PRINCE CHRISTIAN, the oldest son of the Crown Prince of Denmark, who is at present serving his year in the ranks of the common soldiers, is the tallest prince in Europe. Heretofore the Emperor of Russia has had this honor, but Prince Christian, as was discovered during the Czar's recent trip to Fredensburg, is several inches taller than that monarch. When the Emperor was received at the station, his regiment was ordered as the guard of honor and Prince Christian was obliged to "present arms" while the rest of his family greeted the Emperor. The only mark which distinguished the future king from among the peasants about him was the Maximilian decoration which he wore on his breast.

Of Stonewall Jackson, it is related that using the phrase "instant in prayer," he was asked what he meant by it. "I have so fixed the habit in my own mind," he replied, "that I never raise a glass of water to my lips without a moment asking God's blessing; I never seal a letter without putting a prayer under the seal; I never take a letter from the post without a brief sending of my thought heavenward; I never change my classes in the lecture-room without a minute's petition on the cadets who go out and those who come in." "And don't you

sometimes forget to do this?" "I think I can scarcely say that I do," was the answer; "the habit has become as fixed almost as breathing."

PLINY related the following characteristic anecdote of two famous painters of antiquity: Apelles having proceeded to Rhodes to visit Protogenes who lived there, went immediately to his house; but not finding him at home, in order to let him understand who had called, he took a brush and drew an exceedingly fine line on a piece of canvas. An old woman, the housekeeper of Protogenes, did not fail to inform him on his return that there had come a man asking for him, who, instead of telling his name, made a stroke on canvas. Protogenes, casting his eye upon this line, knew at once that it could be the production of no other but Apelles. But tracing another with still greater nicety, and of a different color, above the first, he went abroad again, ordering his housekeeper to show it to the stranger, if he should return. Apelles came back immediately after, and drew a third line, above the two former, in such a style that it was impossible to make one more delicate. Protogenes, on his return, acknowledged that he was beaten, and that it was not in his power to draw a finer line than the last. He hastened to the harbor to find out his guest, and received him joyfully. The piece of canvas was carefully preserved, and became the admiration of posterity, particularly of the masters of the art. It was still to be seen at Rome in the time of Augustus, and people went to behold with astonishment a large piece of canvas where there was nothing but three lines, so delicately touched as to be scarcely perceptible; but it was burnt in a fire which broke out in the palace.

THE PRIZE STORY.

A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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CHAPTER IX.

THE EXPECTED GUEST.

Not by appointment do we meet delight and joy,

They heed not our expectancy;

But, round some corner in the streets of life,

They, on a sudden, clasp us with a smile.

When Phebe saw so many strangers at church she expected there would be quite a company of guests to dinner, but it so happened that but few of my lady's invitations were accepted, and those guests who did come left early as there was a storm threatening "over Severn," and the roads were dangerous after dark. Phebe was not therefore, disappointed in her anticipation of a quiet evening with her father and god-father. The storm passed off about sunset, leaving the lovely landscape fresh and green. Phebe and Canon Stanley had taken a few turns up and down the terrace, enjoying the coolness of the air and the sweet odors that were wafted up from the flower-garden, when my lady called to them from the open window.

"Phebe, my child, come in and play some of Mr. Handel's music to us. I have some news to tell you, sir, which will not bear keeping; though I have just been talking it over with my cousin Clarence, he says you must have a word on it."

Phebe entered the drawing-room through the open French window, and seated herself at a fine harpsichord of Kirkman's make, which stood where the full glow of the sunset fell upon it. She was a pretty picture as she sat there in her white dress and pink ribbons, with her long curls floating over her shoulders, and Lady Lippincott's eyes rested on her affectionately. Then she beckoned the vicar to a seat at her side, on a sofa just out of Phebe's hearing. "Madam and our gentlemen are deep in talk," said my lady. "Now, my dear friend, I need your counsel, for Clarence leaves this matter to you and me. Here comes a letter yesterday from Sir Montague's youngest brother—you know he had another brother—not the present baronet who is in Scotland, as you know, but a younger one, Harry, who was a wild enough young sprig thirty odd years ago, and whom his father shipped off to the American colonies, the United States as they now call themselves, to sober him. There what does my gentleman do but fall in love with the daughter of one of their Puritans (or patriots, no matter which) and marries her, (she was an heiress and only child,) and settles quietly down on his father-in-law's estate near one of their towns. Well, madam brought him two fair sons, the elder of whom is married and lives at home, and the younger is now about to visit this country. So, his father asks me to receive him when he comes to pay his respects to his grandmamma and aunt, and he will be here probably next week. Now what shall I do? I am cruelly put to, for I cannot refuse hospitality to madam's grandson. And yet this American youth! How do I know what he may be? How do I know if this boy (if he be a boy, but he is twenty-five, I remember), if he will be a fitting companion for my dear Phebe. He may be uncouth, ignorant, heaven knows what! And she is the sweetest child as you know. I cannot bear to send my sweet girl home already, and yet, what can I do?"

"I do not see that your ladyship can do anything," said the vicar thoughtfully. "These young people must meet sooner or later, if he should be pleased to prolong his visit in these parts, and we cannot always prevent her from meeting people of whom we do not approve, as she goes more into the world she must meet such. I think you need not fear, my dear lady; if this young gentleman be of good parts and well-bred, the acquaintance will do no harm, and if not, I think our god-daughter will not affect his company. Let him come."

"You console me," said my lady. "I suppose the matter must e'en take its course. I am fain to see her well-settled in life, she would grace any station."

"Who, godmamma?" said Phebe, who had caught the closing words as she played her final chord. "One of my friends, my love," said Lady Lippincott, smiling. "Now play again, dear, that was very sweet." Under cover of the music, my lady continued: "It appears," said she, "as if nothing would do for this young man but he would be an artist, and his father, who seems to idolize him, gave him means to come to Europe to study, so he is now on his way home from Italy. Poor Mr. Lippincott, he would not rest easy in his grave if he knew a

grandson of his had turned artist. We saw so many of them in Rome and they were mostly poor, though often handsome, but none of them gentleman-born."

"I suppose," said the vicar, "that in the American Republic, as in Plato's, the greatest honor is to be paid to the majesty of intellect, and that they do not regard rank and position as we do."

"Oh, yes!" said her ladyship, "have I not heard enough of it in Paris? liberty of the people! equality of humanity! fraternity of souls! And whither is it all leading them, pray?"

"Yes," said the vicar, "the French are going too far, too far, they are a people ever in extremes."

"But a delightful people, nevertheless," said her ladyship. "Well, Maurice must come!"

It was not without a pang that the vicar reflected as he rode away from Blaise the next morning, on the possible influence which the expected guest may have on his dear god-child's future. If it were for good, all was right, but was it probable that this young man, wealthy, a favorite son, a traveller, an alien, could be a desirable acquaintance for Phebe. Oh! if he had but advised that Phebe should be carried off to quiet Stapleton until this disturbing element had passed out of Lady Lippincott's orbit, but now it was too late. "It is always our powerlessness that irritates us," says Novalis, and the vicar felt now how powerless he was to hinder the approach of new and perhaps painful experiences for Phebe, whose hitherto peaceful life knew of no greater grief than the passing away of her little friend Agnes. He pictured to himself a travelled fop, a lady-killer, selfish and domineering, quite incapable of appreciating Phebe's gifts and graces. Why the vicar should have thus passed judgment beforehand on an utter stranger, it would perhaps have puzzled him to tell. But we may perhaps conjecture the cause. Good man as he was, he had still his insular prejudices, he was conservative in his habits of thought, and looked doubtfully on those who overstepped the boundaries of rank and position.

So, although he honored the old French Count for using his intellectual gifts in gaining an honest livelihood after the loss of his fortune, yet the vicar could not think it right for a young gentleman of good family to leave all the avenues of distinction that were legitimately open to him, and to devote his life voluntarily to the painting of pictures. The question would never have presented itself thus to the mind of Phebe's father, whose business training led him to deal with practicalities, and to whom a well-painted picture represented money and the capacity for making it. Besides which, he would have honored the picture and the artist for the sake of the creative talent, having himself the artistic temperament which circumstances had forbidden him to develop. Where Horace Stanley would investigate with eager interest, there Clarence would simply enjoy, and, if he had the opportunity would have created. Indeed, some original poems were in existence of which Phebe alone knew the secret. They were mostly verses, addressed to his lost Emily, which had come into Phebe's

possession with the rest of her mother's treasures. There were a few *canzonets* which Phebe had fitted to suitable airs, and which she sang for her own pleasure, or, occasionally in company, without naming the author of the words.

At parting from Lady Lippincott on that Monday morning, Mr. Millward took occasion to say to her that if she did not think it best for Phebe to stay after the stranger's arrival, she had better let him know, and he would come to fetch her and take her away for some little pleasure jaunt.

"I will do it," said my lady, "but you must come and see him for yourself, I will not take all your duties."

"I know of no one, my dear cousin, who could so well fulfill all of them which are suitable to your sex," he replied.

"Courtier!" exclaimed my lady, "it is time you gave up compliments now that your hair is grey, and began to be prosaic. Do you not think so, Count?"

"Ah, madam," said the Count, "when you yourself put it out of our power to be prosaic, what are we to do?"

"Such pretty speeches!" laughed my lady. "Well, good-bye, cousin Clarence, good-bye. We shall see you on Sunday."

(To be continued.)

A LESSON FROM LENT.

BY M. A. J.

Call me away from flesh and sense,
Thy grace, O Lord, can draw me thence.

—Dr. Watts.

The Church in ordaining the Lenten fast, has not only given us a greatly needed spiritual refreshment, but has concealed in her strict discipline, a curative power for the ills of the flesh. Great are the benefits of fasting, and the force of this remark does not stop at the strengthening of the spiritual life, but extends also to the better condition of the body from abandoning for a while those delicacies and luxuries, which if indulged in too freely, surely lay the foundation of disease. Dyspepsia, that destroyer of both physical and spiritual health, is generally incurred by the continued gratification of the appetite, and it has been sufficiently proven of late years to every thinking person, that abstinence and self-denial are the only certain methods of routing that enemy of happiness, and restoring health. Indeed, the greater number of the complaints to which we are subject, are bad conditions of the body arising from the fact that we have lived "not wisely but too well." What is catarrh, that particular torment of Americans, which terminates so frequently in consumption? Intense irritation and activity of the mucous membrane, caused by derangement of the digestive organs, and sluggish action of the liver. The catarrhal condition can be largely regulated by proper attention to diet, particularly by entire abstinence from all rich and irritating foods. Very frequently, the loud alarms of nature, called disease, which declare that we are in some way transgressing her laws, are not the deadly enemies which they are usually supposed to be, but are friendly warnings inviting us to examine our condition and right certain wrongs to which she has been subjected. And this beneficent fasting which Mother Church exacts of us, is one important and far-reaching means of keeping the

body in subjection, to its own lasting benefit; not comfortable or pleasant at the time, for, as St. Paul says: "No chastening for the present seemeth to be joyous but grievous." "All things are lawful for me but all things are not expedient." What a large number and variety of temporal indulgences are included in that "all things" of St. Paul! Money will buy us anything we want, and if we have the money to gratify our desires we are pretty sure to consider that those things which we want are very expedient for us.

The early Christian Fathers, who for the sake of their Lord, practised such constant abstinence and scorned to be found in luxurious living, died in most cases at advanced age, which seems to indicate that it is not the abstinences of life which shorten it, but its indulgences and the ease of the flesh which are its more serious enemies. "I renounce them all; and by God's help will endeavor not to follow nor be led by them," is a sentence which too many of us forget in our practical life to its great detriment and hindrance, both spiritually and physically. We are content merely with knowing that we have been baptized, but the living up to the vow is quite another matter with us. We should remember that the Christian life can never be what it ought to be till the Christian vow is more strictly observed than it usually is throughout Christendom, and that the renunciation of those pleasant things which the Church forbids us to indulge in too freely, will redound to our spiritual benefit, which is the highest benefit, and also to the physical or temporal benefit; as the body which is kept under by fasting maintains vastly better health than the pampered body, and is entirely better able to fulfill the duties of life. "Self-renunciation," says Dr. Pusey, "stands at the threshold of the Cross of Christ." Lead us, we pray Thee, O Lord, by this threshold and through the door of Lent to the contemplation of Thy Cross and to the full satisfaction of the joys of Thy Resurrection, for Thy precious merit's sake. AMEN.

HYMNS FOR THE HOLY DAYS.

ST MATTHIAS' DAY.

Tune—St. Matthias, W. H. Monk.

BY THE REV. J. ANKETELL.

The Lenten shadows thickly fall,
And all seems dark about our way,
Save where, dear Lord, Thy gracious call,
Bids heaven's dear light its beams display.
From broken vows, from error's rock,
O Blessed Jesu, save Thy flock!

Almighty Lord of earth and heaven,
Thy truth lies hidden from the wise;
But humble souls have knowledge given,
And babes are taught Thy mysteries;
From broken vows, from error's rock,
O Heavenly Shepherd, save Thy flock!

The proud disciple scorned Thy word,
And Satan cast the traitor down;
While meek Matthias served Thee, Lord,
And bore away the starry crown;
From broken vows, from error's rock,
O King of Glory, save Thy flock!

From false apostles, guard Thy Church,
And grant her pastors meek and true,
That all Thy blessed truth may search,
That all Thy holy will may do;
From broken vows, from error's rock,
O Light Eternal, save Thy flock!

Grant every weary, laden soul
Thine easy yoke, Thy burden light;
And humble, faithful hearts console
With rest, when ends earth's weary night;
From broken vows, from error's rock,
O God Incarnate, save Thy flock!

MARRIAGE AND DIVORCE.

BY THE REV. B. FRANKLIN, D. D.

PRELIMINARY POINTS.

1. The community needs, and members of the Church desire, instruction in relation to marriage and divorce. Hence, following many precedents in canon law, American canons should be definitive as to enactments, and clear as to authority, grounds, and deductions. Warning and penalties should follow instruction and be definitely based upon it.

2. The Levitical law as such is not binding in terms upon Christians. Hence any prohibition of marriage, within degrees specified by that law, is not now binding for the sole reason that it is contained in that law. There is however a natural moral law, which bans marriage within certain degrees of physical relationship, and on one line of affinity. Wherever the Levitical law defines those degrees and refers to natural law, as coinciding in the prohibition of marriage within them, that prohibition stands upon God's authority set forth doubly in Nature and the Word.

3. The prohibitions contained in Lev. xviii: 6—17, are referred to natural law in vi: 24—25. They relate to marriage for the reason that, being definite prohibitions, they by consequence allow all liberty outside their definite limits. Since liberty in this matter exists in marriage only, it follows that these prohibitions refer to marriage.

4. In relation both to prohibited degrees and divorce, the utmost rigor of the law of God coincides with pure morality. But while pure morality should be set forth and revered, it cannot be enforced. Hence in canon law the principle of practicability should have weight; and only such positive enactments be made and penalties decreed, as can either be enforced or set up as positions to be taken and held whatever consequences may result.

CANON ——— MARRIAGE.

§i [1.] Marriage effects personal union between one man and one woman, so that they twain shall be one flesh. Death dissolves it. Adultery destroys it.

[2.] Polygamy, in all forms, whether concurrent or successive, is against God's law manifested in Nature and revealed in the Word.

[3.] Valid marriage, in its lowest form, is a mutual compact with the manifest assent of both parties; and is so binding that it can only be dissolved by death or destroyed by adultery.

[4.] Valid marriage, in higher form, is a civil contract under which the parties are not only bound by the moral law, but are amenable also to social custom, and subject to the laws of the State.

[5.] In its highest form, marriage is a mysterious union of two persons—in body, soul, and spirit—which symbolizes the union of Christ and His Church.

[6.] The Church acknowledges valid marriage, in any one of its forms; but gives her highest sanction only to the third form, wherein the parties make vows before God, and enter into the union with religious solemnities, through the officiating service, and with the blessing of ordained ministers.

§ii [1.] Parties guilty of and living in apparent marriage outside these

forms are amenable to the authority of the Church for violation of God's law, and shall be subjected to discipline according to the first rubric in "The Order for the Administration of the Lord's Supper or Holy Communion."

[2.] Every minister who officiates in an unlawful marriage, shall be subjected to discipline under the canons of the Church.

§iii [1.] It shall be the duty of ministers to admonish the people that the Church disapproves clandestine marriage, and enjoins that its public solemnization be not dispensed with except for good cause, and under special circumstances.

[2.] No minister shall solemnize the marriage of any person under eighteen years of age unless the parent having legal charge of such person, or the guardian, be present or have given written consent to the marriage.

[3.] No minister shall solemnize a marriage except in the presence of at least two witnesses, himself or the witnesses being either personally acquainted with both parties or assured of their identity.

[4.] Every minister of this Church shall keep an official register of marriage, in which he shall record the name, birthplace, age, residence, and condition of each party; and the said record, duly transcribed in said register, shall be signed by the minister who has performed the ceremony, and, if practicable, by the parties married and two witnesses.

§iv. [1.] God's Law, declared in Nature,* and revealed in the Word,° forbids marriage between parties nearer of kin than first cousins by direct or collateral consanguinity.† It forbids the marriage of a man with his deceased brother's widow.‡ It also forbids the marriage of a man with the daughter or granddaughter of his former wife.‡

[2.] Parties entering into marriage within these prohibitions shall be subjected to discipline according to the above cited rubric.

[3.] Ministers, who officiate at any such unlawful marriage, shall be subjected to discipline under the Canons of this Church.

[4.] All doubtful cases that may arise under the provisions of this Canon shall be submitted beforehand to the Ordinary, who shall decide and his decision shall be final.

CANON ——— DIVORCE.

§i. [1.] Divorce is lawful only for the cause of adultery. It should be granted to the husband of the wife who has committed that offence. It may also be granted to the wife of a husband who "committeth adultery against her."***

[2.] Persons, duly divorced, may marry; but a woman divorced, and meanwhile married to another man, may not be married again to her former husband.††

[3.] The guilty party to a divorce shall not during the other's lifetime, be married by a minister of this Church under penalty of the Canons of Discipline; while the guilty party or parties themselves shall be amenable to discipline under the rubric above cited. Provided, however, that

* Lev. xviii: 24-25.

° Lev. xviii: 6-17.

† Lev. xviii: 6-15.

‡ Lev. xviii: 16.

§ Lev. xviii: 17.

|| St. Mark x: 11.

†† Deut. xxiv: 4; Jer. iii: 1.

no minister shall refuse the sacraments to a penitent person in imminent danger of death.

§ii. [1.] "Separation from bed and board" is discountenanced by this Church, and her children are warned not to resort to it except in extreme cases.

[2.] Parties separated may not marry again during the lifetime of both. Violation in this regard shall subject the parties and the officiating minister to discipline.

§iii. The Ordinary shall decide all doubtful cases that may arise under the provisions of this Canon, and his decision shall be final.

§iv. All previous canons on Marriage and Divorce are hereby repealed, while both repeal and enactment shall take effect as already provided by Canon.

DEARTH OF CANDIDATES FOR HOLY ORDERS.

BY W. G. F.

Said my lay friend to me: "Did you read Bishop Williams' words in regard to the dearth of candidates for the ministry, and the cause of it?"

I did, but I do not think he has hit upon the great reason for this falling off of the educated young men, whose education and ability would make us desirous of their services in the ranks of the ministry. Not seldom are the sons of the clergy strongly repelled by considerations which move them to resist the inward drawings of the Spirit of God.

Most young men know to some extent of the sacrifices of the ministry, and which they must make of the ambitious hopes of rising to positions of wealth and honor, content to labor for a life-time with not enough to enable them to live from year to year, free from debt. They know that the opinions and ideas of our day are not in favor of clerical celibacy, and if they marry they cannot provide for their family the things decent and proper for their station, and they cannot unite as ministers of other religious bodies can, any worldly occupation with the work of their calling. St. Paul did, but we cannot.

The sons of the clergy—and I have known many of them who would have done noble work in the Church—have had too painful experience and observation in their home life to lead them to seek the ministry. They see their father's and mother's struggles—not often successful—to educate them; and they look forward to the time when those parents shall have reached old age, and must retire from labor, without any provision made for them by the Church in whose service they spent their life; and they themselves if they choose the ministry, will have no power to help their parents, and the result is, they betake themselves to worldly employments which will afford scope for their labors; and if they do not become wealthy, they at least will be enabled to live honestly, and make some provision for the "days of darkness."

I heard a lady, wife of a clergyman, say: "I would never consent that any of my sons should enter the ministry, and live on—as my husband and I have done—from hand to mouth, and when superannuated to live on still, dependent on charity." No! no! Bishop Williams, in high position, honored and respected, and placed beyond the reach of want by the assured "Epis-

copal Fund," and withal unmarried, cannot understand the reason why the ranks of the clergy do not keep pace with the growing needs of the Church and country.

Besides all this, we encourage worldliness. Rich men rule, splendid churches are built, and thousands on thousands are lavished upon them in order to draw in the wealthy; we make little provision for the poor and for the people of limited means, who cannot worship in the costly temple, and who will not worship in the cheap chapels that are provided for them. There are honorable exceptions to this, but the cause of the general decrease of worship, only 25 out of every hundred in New York City, and the same proportion elsewhere, is to be found in this meagre provision of churches, and of clergy to serve them.

I knew of a church, which had its chapel for the poor, and for people of limited means, and which appropriated just the same amount for its music in the mother (?) church, as for the whole expense of the chapel—\$1,400—and divided the chapel appropriation into two equal parts; one half going to the missionary—not \$60—a month.

In this way we lavish the hundreds or thousands upon the "mint and anise and cummin" of show or self-laudation; we grudge the tenth of what is just to the laborers "worthy of their hire" but not receiving it. "Wisdom is justified of her children," or will be in the day when each one shall receive the reward of his own labor.

LETTERS TO THE EDITOR.

PRAYERS FOR THE DEAD.

To the Editor of *The Living Church*:

I do not remember ever seeing this argument advanced in favor of intercessions for the faithful departed.

Until the Judgment, Christ's occupation, to speak in an earthly manner, is to be our Intercessor, our Advocate, our Great High Priest; to plead the merits of His Sacrifice, and to offer it before the Father. For whom does He intercede? For whom is the Sacrifice offered? Is the present divorced from past and future? Does each soul pass beyond the reach of the Divine pleading as it enters Paradise? and besides, have those preceding Christ no share in the benefits of His intercessions? If they have a part, then prayers for the dead are taught by Divine example. Hence also, the earthly counterpart of the heaven-pleaded Sacrifice, the Oblation of the Altar, becomes the fitting opportunity for intercessions for the whole Church, the quick and the dead.

MORTON STONE.

La Grange, Ill.

WORK FOR GIRLS.

To the Editor of *The Living Church*:

I am prepared to give a practical answer to your correspondent "M. C.," who wants information as to the "kind of work a Sunday school teacher can give a class of little girls," etc.

Some time last fall, I received a letter from the teacher of just such a class, asking me if "a box" would be acceptable to a Sunday school in my parish. Having promised a Christmas entertainment to a Sunday school in a new mission, and not knowing whence the means were to come for that entertainment, my answer was in the affirmative. Christmas time came, and so did the box, and the result was more than sixty as happy

children as you would like to see. I know by ocular demonstration what their enjoyment was, and I can imagine the happiness of that little band in Western Maryland, as with their little fingers they occupied themselves, week by week, in preparing and dressing the dolls, in making the various fancy articles, and in laying by the pennies with which the candies were to be purchased to please the fancy of my Sunday school in Southern Maryland. Let "M. C." take the hint from this. Find out some poor Sunday school at the South, or among the Indians. Centre the interest of her class in that one point; ask them not only to give towards it on Sundays, but work for it on some week-day, and pray for it every day, and take my word for it, it will pay in happiness on both sides.

R. HEBER MURPHY.

Solomon's Island, Md.

DO-NOTHING PARISHES.

To the Editor of *The Living Church*:

We have a small church here under the care of an excellent clergyman who receives no welcome from our people. We don't entertain our clergyman, we don't support him, we don't co-operate with him, we don't encourage him, we don't attend the services regularly, we don't do anything but criticize each other and him. At Christmas time we have no real Christmas, for Easter no joy of the resurrection, for Advent and Lent are not noticed. How can we? In other parishes we see the results of patient, enduring work, and wonder how they do it. We look about us and see this or that thing to do, and say: "If Mr. B. would give more to the church the furnace could be fixed;" and Mr. B. says: "If Mr. A. would be more reasonable, I would give more attention to church matters," and so it goes.

At Christmas time we are to trim our church. All are too busy to help except two or three, and suddenly it transpires that one of them is ill, and the other away. So it is left to one. When done, the simple greens look very pretty and tasteful, but those of us who took no part, being taken up with our "farms and our merchandise," see no beauty in them. Again we are to have a Christmas tree. The list of names includes a few of what may be called "arabs," not very different from "street arabs" perhaps, poor, forlorn, having drunken fathers and shiftless mothers, taught lying and stealing from babyhood. To these I hear an objecting voice: "I would not give them anything." "But," says our mild little hostess, "why not?"

"Well, because they steal, and I don't believe in helping such people as that. Now such people as the Scrantons, they try to do something, I would willingly help them, because they try to help themselves." Our mild protest that a card can be little material help to any one, though it may encourage them to come to the church or Sunday school, is met with a protest against encouragement to "such people as that."

The conference over, my hostess turns to me with an odd uplift of the eye-brows, which expresses volumes, and a discussion ensues which causes me to address this note to you. My queries are briefly these: If we reject the poor little waifs I mentioned, what shall we say to the text, "Inasmuch as ye did it not to the least of

these my brethren, ye did it not to Me"?

If we will not do any thing, how about, "She hath done what she could"? If we don't do something, where is our prospect of salvation? It seems to me home missions include parish work, and we must help ourselves if we want others to help us.

Perhaps in the multitude of minds which you reach you may find an answer to my queries. I should be glad if you would try, for I think human nature is a common thing, though some of us seem to have a good deal of inhuman nature about us.

JEAN MARIE.

Christmas-tide, A. D., 1889.

SUNDAY SCHOOL AND LAY SUPERINTENDENTS.

To the Editor of *The Living Church*:

The Sunday School is a department of the Church, a part of the Church herself and not a separate institution, or an independent organization. It has often been said that the Sunday School is a human institution, and not of divine origin, but those who thus declare are too limited in vision and too narrow in comprehension to grasp the fullness of the Church's power and mission, and to realize the enlarged sphere of labor for which, by her Blessed Lord, she was designed. For, with the great commission which He gave to His apostles to "preach the gospel to every creature," He, also, in the most characteristic manner, received little children and commanded others to do the same, and said "for of such is the kingdom of Heaven;" and the Church, properly comprehending the authority of her Divine Master, receives little children by the sacrament of Baptism, instructs their expanding minds in the sacred revelations of the Word, and leads them to the altar, to take the vows of Confirmation and to partake of the Holy Sacrament.

Shall the Church receive the little child and then fail to bestow upon it every possible opportunity for its Christian education and spiritual training? Most certainly not! And whether the priest of the parish in his own private class, or in a school room, aided by his assistants, engages in such work, the principles of the Sunday School are at least carried out, whether the service be held on Sunday or on any other day.

The Church, therefore, has a duty to perform, and she will certainly exercise her best judgment and facilities to accomplish it. The parent or sponsor also has a duty and responsibility, but this does not cause the Church to "withhold good from them to whom it is due, when it is in the power of her hand to do it."

The Sunday School being a part of the Church, it certainly follows, that the priest, rector, or pastor of the congregation, is the only authorized head or director of the same. He may appoint laymen and others to act as his subordinate officers and assistants, as he may deem best. The term "Lay Superintendent" is decidedly objectionable, especially as its use presumes that there is another superintendent who is not a layman, and for the rector to assume the title of superintendent, either directly or by implication or presumption, is subordinating the greater to the less, by sacrificing an honorable, dignified, and exalted ecclesiastical title for the use of one totally devoid of any churchly characteristics whatever. The plain fact is simply, that the rector is head of every department of Church work, and the superintendent is merely a subordinate officer of his appointment and not necessarily known as a "lay superintendent" any more than a sexton should be called a lay sexton.

G. H.

Brooklyn.

CHORAL DIRECTORY.

QUINQUAGESIMA AND ASH WEDNESDAY.

[TO OUR CORRESPONDENTS: Kindly send service calendars of thoroughly trained choirs, of any organization, vested or chorus, (excepting quartettes), as early as practicable, in order that they may, if possible, be printed in anticipation of the Sunday. To accomplish this, they should reach me, at Orange, New Jersey, a full week before publication day. Correspondence is also solicited from choral guilds, church musical associations, and persons specially interested in Church music and religious art, clergy, professionals, and laymen. We do not propose to print the service calendars of any fixed series of churches, but so to vary them as to present a general view of choral work at its best, throughout the Church.]

ALL SAINTS' CATHEDRAL, ALBANY, N. Y., vested, Dr. Jeffreys, choirmaster and organist. A. M., *Te Deum* and *Benedictus*, Stainer in Eb; Introit, "Sweet is Thy mercy," J. Barnby; Holy Communion, Stainer in Eb, full. Evensong; *Magnificat* and *Nunc Dimittis*, Stainer in Eb; anthem, "Come, let us return," Goss. Ash Wednesday: Psalms and canticles chanted; Introit, "Seek ye the Lord," Dr. Roberts; Office for Holy Communion, plain song.

ST. CLEMENTS, CHICAGO, vested and volunteer, P. C. Lutkin, choirmaster and organist. A. M., Psalter and canticles, chants; *Kyrie* and *Credo*, Dr. Armes; offertory, "I will arise," with Holy Communion, Caryl Florio. P. M., Psalms and canticles, evangelical, chants; anthem, Ps. viii: 1, 2, 4, 9. Marcello, (Palestrina school).

ST. JAMES', CHICAGO, vested, William Smedley, choirmaster. Service plain; offertory, "Our soul in God with patience waits," Garrett; P. M., Psalter and canticles, chants; offertory, "I waited for the Lord," Mendelssohn.

TRINITY CHURCH, NEW YORK, vested, A. H. Messiter, choirmaster and organist. A. M., *Te Deum* and *Benedictus*, Gibbons in F; anthem, "Blessed are the merciful," Hiles; offertory, "I waited for the Lord," Mendelssohn; Holy Communion, Agutter in C; P. M., *Magnificat* and *Nunc Dimittis*, Arnold in A; anthem, Psalm xlii, Mendelssohn. Ash Wednesday, A. M., service and office for Holy Communion, Gregorian and plain song; anthem, "Lord, for Thy tender mercies' sake," Forrest.

ST. JOHN'S CHAPEL, TRINITY PARISH, NEW YORK, vested, Geo. F. Le Jeune, choirmaster and organist. A. M., Holy Communion, Haydn; Introit, "Go in peace," Moli-que; offertory, "There is a fold where none can stray," Draper. P. M., service plain; anthem, "The Lord is my Shepherd," Schubert. Ash Wednesday, evening, and all Wednesday evenings in Lent, the anthem will be "The seven last words of our Blessed Lord," Haydn.

ST. BARTHOLOMEW'S, NEW YORK, quartette and chorus, R. H. Warren, choirmaster and organist. Evening, *Deus Misereatur*, Garrett in Eb; anthem, "Blessed be the God and Father," Dr. S. S. Wesley; closing anthem, "Give ear to my prayer," Arcadelt, (Palestrina School, 1400-1556.)

CHURCH OF THE HOLY TRINITY, COR. 122ND ST., NEW YORK, quartette and chorus, (all communicants), Frank T. Southwick, choirmaster and organist. A. M., Psalter and canticles, plain; *Te Deum*, Stanford in Bb; offertory, "O Lord God, Lamb of God," Verdi. P. M.; canticles, Bayley in F; offertory, from *Stabat Mater*, Rossini; postlude, Fantasie, Sonate Pascale, Lemmens.

ST. JAMES, NEW YORK, vested, G. Edward Stubbs, choirmaster and organist. A. M., *Te Deum*, Whitfield in E; offertory, "Comfort, O Lord, the soul of Thy servant," Dr. Crotch, organ postlude, Baptiste. P. M., canticles, Dr. J. S. B. Hodges; anthem, "Lo! day's glory declineth," J. Barnby; postlude, Best.

CHURCH OF THE ADVENT, BOSTON, vested, S. B. Whitney, choirmaster and organist. A. M., *Benedicite*, Best in C; *Benedictus*, Dykes in F; Introit, *Ave Verum*, "Jesu, Word of God Incarnate," Gounod; Holy Communion, Redhead in C. P. M., *Magnificat*, Calkin in G; *Nunc Dimittis*,

Whitney in Bb; anthem, "The radiant morn," Woodward.

ST. MARK'S, PHILADELPHIA, vested. (Sexagesima). A. M., Litany, Tallis; Introit, Psalm xxiv: Tone viii: 2; Holy Communion, Garrett in D; offertory, "Like as a father pitieth," J. C. Hatton. P. M., canticles, Garrett in D; anthem, "Blessed be Thou, Lord God of Israel," James Kent.

ST. PAUL'S, WASHINGTON, D. C., vested, D. B. MacLeod, choirmaster and organist. A. M., Holy Communion, Cambridge in F; offertory, "Like as the hart desireth," Novello. P. M., Psalter and *Magnificat* chanted; *Nunc Dimittis*, Barnby in C; anthem, "Lighten our darkness," MacLeod; offertory, "Sweet is Thy mercy," Barnby.

TRINITY CHURCH, NEW HAVEN, CONN., vested, W. E. Hedden, choirmaster and organist. A. M., prelude, *Andante*, Lemaire; *Te Deum*, Gregory in Eb; offertory, "A wake, Awake," Stainer; postlude, offertory in D. P. M., prelude, *Ave Maria d'Arcadelt*, Liszt; *Magnificat*, Tone viii; *Nunc Dimittis*, Gadsby in C; anthem, "Behold how good and joyful," Clarke-Whitfield.

ACKNOWLEDGEMENTS.

FOR THE REV. J. J. ENMEGABOWH'S church at White Earth, Minn.: H. Z. Eaton, \$25; Mrs. G. S. R., \$1; Miss S. A. Mead, \$2.

THE following sums have been received for Girls Friendly Society Cot in St. Luke's Hospital. Grace church, Chicago, offering at union service, \$98.46; Grace church branch, Chicago, \$15; Dearborn Seminary, through Grace church branch, \$35; Cathedral branch, Miss Kerrott's Band, \$5; Cathedral branch, Miss Gillingham's Band, \$5, Alms Chest, \$1.20. Amount previously acknowledged, \$248.96. Total amount to date, \$348.62.

FANNY GROESBECK, Treasurer.

413 Washington Bld., Chicago, Feb. 3, 1890.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., JANUARY, 1890.

CASH.—Chicago: St. Clement's, \$62.53; St. James', \$88; Mr. W. G. Hibbard, for the debt, \$100; Rock Island, Trinity, \$4.17, chapel, \$4; Joliet, Christ church, \$2; Knoxville, St. Mary's school, \$10; Naperville, St. John's Sunday school, \$1; Springfield, St. Paul's Sunday school, \$4.34; Hyde Park, St. Paul's Sunday school, \$17.

BOXES, ETC.—Miss Laura Greene, Lisle, Ill.; Mrs. H. H. Candee, Cairo; Mrs. F. Wicks, Maroa.

PROVISIONS, ETC.—Mrs. Lewis, Mrs. Herndon, Mrs. Bradford, Miss Murdock, Mrs. McLennan, Dr. Gurney, Mrs. W. P. Thayer, all of Springfield.

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By special arrangement with the publishers, we are enabled this year to make an unusual offer: The regular price of *Babyhood* is \$1.50 a year. We will furnish THE LIVING CHURCH in combination with *Babyhood*, for \$2 per year. This is a "bargain" that needs no comment. Send us the amount at once.

BOOK NOTICES.

FROM OVER THE BORDER, or Light on the Normal Life of Man. By Benj. G. Smith. Chicago: Chas. H. Kerr & Co. 1890. Pp. 288. Price \$1.

There would seem but small advantage, if any, in such books as this. The employments and occupations of heaven have been only partially revealed to us, and such materialistic treatment as the author gives the

subject, can serve no good purpose, and is simply presumptive handling of holy things.

A HISTORICAL INTRODUCTION TO THE STUDY OF THE BOOKS OF THE NEW TESTAMENT. By George Salmon, D. D., F. R. S., Provost of Trinity College, Dublin, etc. Fourth edition. New York: E. & J. B. Young & Co. Crown, 8vo. Pp. 678.

Dr. Salmon more than twenty years Regius professor of Divinity in Trinity College, Dublin, is eminent as a mathematician as well as a theologian. He has reached the full three-score and ten years, and is now spending the close of life in putting forth new editions of his publications. The present is the fourth edition of the "Historical Introduction," and contains the latest and matured results of the writer's studies and examination in the fruitful field of Biblical criticism. The book is cast in the form of lectures (26 in all), which were delivered in past years to the students of the Divinity School of the University of Dublin; these have been expanded and in measure rewritten for publication. We have gone through nearly the whole of Dr. Salmon's volume (678 pages), and find it to be a work of superior merit in every respect. The learned professor is entirely at home in the writings of the various schools of critics and commentators, German and French, as well as English. His style is clear, and he uses his material with a master's hand. Points of difficulty and unsettled questions are treated with candor and fairness, so that the student can judge for himself in regard to various matters wherein Biblical scholars are not, and probably never will be, at one. Dr. Salmon inclines to think that Barnabas was author of the Epistle to the Hebrews, or perhaps Apollon. The argument for the Pauline authorship is stated and discussed, but is not held to be decisive. As, however, St. Paul is (in our judgment), really the only one in favor of whom there is any argument worth naming, we rather wish that Dr. Salmon had given his suffrage where it rightly belongs, as stated in our English Bible, viz., to "St. Paul the Apostle." Besides a full synopsis of contents, there are two indices, one of persons and subjects, the other of passages of Scripture cited.

THE CONTINUOUS CREATION. An application of the Evolutionary Philosophy to the Christian Religion. By Myron Adams. Boston and New York: Houghton, Mifflin & Co.

"Evolution is here," as some one has remarked, "and has come to stay." Of this, no thinking man can have the slightest doubt. But just what the final arrangement of the theory will be, and just how the many inconsistencies and contradictions which still exist are to be reconciled and explained, no one but a genuine prophet can foretell. The great difficulty with inductive reasoning is that it requires that all the facts shall be in before the conclusion is final. Who shall say that we have all the facts necessary to the evolution of an indisputable theory, nay, to even a working theory of evolution? Mr. Adams thinks otherwise. He is a Congregational minister who has read Munger, and Le Conte, and Prof. Fiske, and Clodd, and Tyn-dall, and some others of the theorizers on evolution, (hardly two of which agree, by the way), and has been led to exchange his old faith for a new one. In an effort to answer Mr. Munger's appeal to find out how "to think Christianity under the principle of evolution," he prepared a series of lectures for his congregation which are here published. We are not particularly struck with the success of Mr. Adams' efforts. The miraculous and supernatural element in religion, together with all that which used to be known as orthodox Congregationalism, he quietly discards. What he learned as worthy of belief, is that only which does not plainly contradict the present theory of evolution. These lectures may have helped himself and his congregation out of some of the perplexities of what he calls "the old faith;" it is also possible that they may be of assistance to others, for a like service. But as to the question of thinking Christianity under evolution, it seems to us, that he has simply repeated what has been said and perhaps better said by others, and failed to

contribute anything of value to the settlement of the important question: How shall the evolutionary philosophy and Christianity be joined in amicable friendship?

THE Public Opinion Publishing Co., of Washington, D. C., has just issued group No. 3. of representative moulders of public opinion. This group gives portraits of some forty-six editors of first-class monthlies and weeklies, and forms a handsome picture some 22x28 inches in size. The portraits are good likenesses and will be of interest to many who like to see the faces of those whose words they read so often.

MR. THOMAS WHITTAKER, New York, will publish next week a second series of Canon Liddon's latest sermons. Among others the volume will contain four on the *Magnificat*. The same publisher also announces a cheaper edition, two volumes in one, of Canon Luckock's "Footprints of the Son of Man."

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

OPINIONS OF THE PRESS.

The Central Christian Advocate.

A SENSATIONAL PREACHER.—Dr. Talmage is certainly the prince of ministerial showmen and sensationalists. He is now or was recently in Palestine, and certain newspapers of this country are publishing sermons that, their readers are informed, were preached at various places in the Holy Land on the Sunday previous to their publication, and one reading these sermons, not knowing the facts in the case, gets the impression that they were taken down at the places named and sent by cablegram to the papers. The facts in the case are that they were all prepared beforehand out of the guide-books and works of other authors; the scenes and feelings are all simulated. Barnum could hardly beat this, if his conscience were not too tender to keep him from making the trial.

Church News and Forum.

BISHOP KIP.—Nearly four decades have gone by since the Rt. Rev. William Ingraham Kip sailed through the Golden Gate and trod the soil of California. To-day another sun is in the west, and beckns him through another gate of gold. His work is done. What work? What did he find in the vast missionary diocese of California? He found a thirst for gold. What has he bequeathed to two dioceses of California? A thirst for God. He found the Church hungry and cradled in miner's rockers; he leaves her housed and tabled in nigh an hundred temples. He found of clergy a little band; he leaves a goodly company. He found of laymen hundreds; he leaves thousands. He found chaos; he leaves order. He found an untilled ground; he leaves a garden of the Lord. His work is done, aye, and well done. He hath laid a good foundation, and now he calleth for another to build thereon.

Church Year.

THE CHURCH PAPER.—A Canadian clergyman, writing to THE LIVING CHURCH says: "I beg to suggest to the clergy that they take advantage of the present jubilee season and revival in Church matters, to lead their flocks to subscribe for good Church papers, so that each family may be supplied with choice religious reading, and well informed as to the great progress of the Church." The suggestion is certainly well made, for the amount of active interest taken in the affairs of the parish, or general Church, depends greatly upon being informed as to current affairs, while at the same time the feeling of isolation at the weaker places is overcome by the evidence of progress in the Church at large, and depression and discouragements are removed. The newspaper has grown to be a power in all the departments of our modern life, and in none is it more helpful and important than in the field of religious enterprise, both personal and social. It is the poorest possible economy to try to prosper by doing without its weekly visits, which

stimulate activity and instruct as to progress and methods.

The Standard of the Cross.

NEEDED LEGISLATION.—Patriots and Christians have need to pray that Congress may resolve its unseemly strife over methods of procedure, and come to the transaction of business more truly sounding in national importance than "silk ribbon bills." There is something urgently demanding attention in the law requested by the American Forestry Association which met in Philadelphia last October. The suggested bill enacts that all government forest lands be withdrawn for the present from sale and settlement; that the President guard the forests by proper designation of military forces, and that he appoint three persons a Forest Commission to visit the forest lands and advise concerning permanent reservation. Our country is indeed great, but the wanton destructiveness of reckless frontiersmen is equally stupendous. There is no limit conceivable to the injury which this continent may suffer through the unrestrained carelessness and covetousness of men. Other and older nations have their watchful forest commissions and their rigid forestry laws; but none of them controls an entire continental system of vegetation and drainage, as it is in the power and duty of our government to do. Besides the direct wealth of such a timber supply as the United States possesses, the safety of all rivers, the equability of the climate, and the preservation and development of agriculture are at stake. Let us have this forest law.

The Springfield Republican.

The plan proposed by the New Hampshire forestry commissioned to rescue the White and Franconia mountain ranges from the lumberman's ax will be welcomed by summer tourists. The board will ask the Legislature to appropriate money to take possession of the whole region and some adjacent territory, and to make the whole a vast state park. The commission feel sure the plan will be approved by the Representatives, and there seems to be no more effective way of stopping the wholesale denuding of the hills. The commission have been besieged with letters from all over the United States asking that decided action be taken.

The superiority of Hood's Sarsaparilla is due to the tremendous amount of brain work and constant care used in its preparation. Try one bottle and you will be convinced of its superiority.

Men and women prematurely gray and whose hair was falling, are enthusiastic in praising Hall's Hair Restorer for restoring the color and preventing baldness.

When troubled with a cough or cold use Dr. Bull's Cough Syrup. Price 25 cents. Salivation Oil will do rheumatism more good than any high-priced liniments. 25 cents.

Composition picture of every Bishop of the Convention of 1889. Size 6x10 feet, now on exhibition. Copies 28x42 inches for sale \$10.00 each. Anderson, 785 Broadway, New York.

The Voice.

Those who overtax the voice in singing or public speaking will find "Brown's Bronchial Troches" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

Let quality, not quantity, be the test of a medicine. Ayer's Sarsaparilla is the concentrated extract of the best and purest ingredients. Medical men everywhere recommend it as the surest and most economical blood medicine in the market.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Look Here, Friend, Are You Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night Sweats, or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of Floraplexion, which is a sure cure. Send to-day.

Beecham's Pills cure sick headache.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

NURSING IN FEVERS.

BY ANNIE R. RAMSEY.

(Continued.)

The sick room should always and in all weathers, be ventilated with outside air. An excellent plan is to keep open a door into an adjoining room, where a window is up, or a board may be fitted into the top of the upper sash so that this may be kept lowered, allowing the fresh air to enter through the space thus created between the sashes; and if all other ways fail, simply lower the upper sash of the window farthest from the bed and keep it down two inches night and day. Important as this matter of ventilation is, especially in lung trouble, it may be overdone, and care must continually be exercised and extremes guarded against.

Unless the physician orders otherwise, the above suggestions will be found sufficient, except in the warmest weather. Some doctors treat scarlet fever most successfully with wide open windows, even in mid-winter, and your duty is to carry out such orders as long as the physician is in charge of the case. In this connection I may say that two people in the room with the patient at one time, are all that should be permitted. This number can do all that is required, and every pair of lungs helps to use up the oxygen the patient needs so sadly.

Hand in hand with the subject of ventilation goes that of disinfection, almost as important for the patient and even more so for the nurse and family. There are many excellent preparations—Platt's Chlorides being one of the best, and the following recipe is used in some of our hospitals with most satisfactory results; it has the advantage of being made quickly at home, and this is of great value where the nurse is at work far from drug stores:

RECIPE.—1/2 drachm of nitrate of lead, 2 drachms of common salt (about a common saltspoonful). Dissolve the nitrate of lead in one half pint of hot water, the salt, in a bucketful of cold water. Mix the two together, and the preparation is ready for use. Like most disinfectants, this is poisonous to drink, but will not injure the most delicate color or fabric. The lead, for convenience, may be put up in half drachm packages by the druggist, who will charge only a few cents for his trouble, and these packages should be kept in a box beside a jar of salt. The mixture should be made fresh every morning, or oftener, if necessary, and used without dilution.

Typhoid fever is now believed to hold no danger of contagion, unless the family and nurse use some article infected by the evacuations of the patient, or are exposed to contact with the germs contained therein. Therefore, the only part of the bed linen which needs disinfection is that actually soiled or tainted by the evacuations; but in scarlet fever, small pox, or even measles, every rag used in the sick room should be plunged into a vessel of water to which chlorides or other disinfectants have been added, covered closely and allowed to remain a few hours, then quickly washed in several waters, each water being disinfected before it is thrown out. Every stool should have disinfectant poured over it before emptying it down a well or closet, and the vessel containing it should be thoroughly cleansed, and some of the disinfecting fluid left standing in it until it is used again. Beneath the bed a china bowl should be kept full of disinfectant, and renewed every day; a soap plate may suffice for this, but a bowl is better. In addition to this, a string should be stretched across a corner of the room, and towels which have been dipped in the disinfectant, hung on this. As the towels dry rapidly, they should be watched and wet again from time to time.

Some contrivance for holding and keeping ice is essential to easy nursing. Of course the very best things are the tiny refrigerators and the 'Indian Ice Buckets,' but if neither of these are obtainable, the following plan answers admirably: A large earthenware bowl is covered with a piece of clean flannel, tied over the top like a drum head, but sufficiently loose to allow it to "sag" a little in the middle, on this is laid the ice in lumps of fair size, a second flannel covers them closely, and over all is a cap or "cosy" of newspaper, folded in many thicknesses and pinned together, so as to exclude all air. The cap should completely cover the bowl from sight, and in the top may be stuck a big-headed belt pin, the very best tool for cracking off the ice when needed. Ice so treated will last fifteen or twenty hours, if care is used to replace the covers each time they are moved, and to empty at intervals the water which drips from the ice into the bowl, which should never be allowed to rise high enough to touch and wet the flannel.

A table at the head of the bed is indispensable, it should be covered with a spotlessly white cloth, and should hold the ice bowl, a small waiter with a mat of cotton flannel, on which the medicines and spoons may be kept; a small pitcher of clear water, covered and brought fresh

twice a day; the measuring glass, the mouth cup, and (if stimulants are ordered) the flask of whisky or whatever is used for stimulants.—Ladies' Home Journal.

(To be continued.)

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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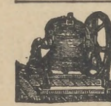
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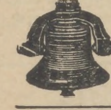
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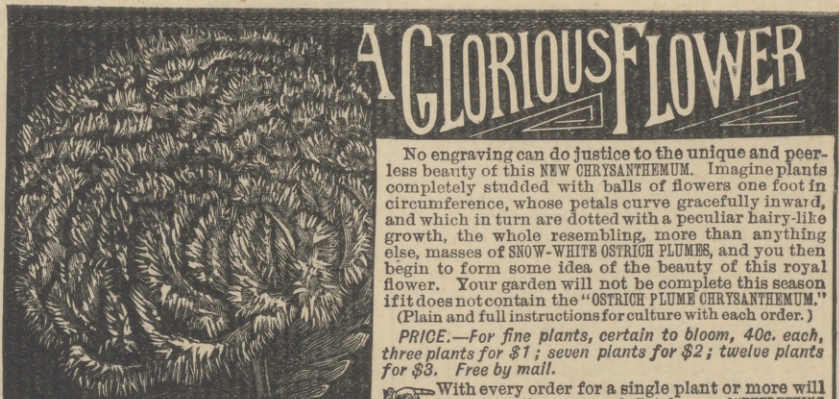
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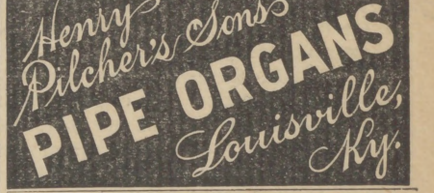
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