

# The Living Church.

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

VOL. XII. No. 45.

CHICAGO, SATURDAY, FEBRUARY 8, 1890

WHOLE No. 588.

**ST. MARY'S SCHOOL,**  
*Knorville, Ill.*  
TWENTY-SECOND YEAR.  
A first-class establishment, healthfully located, conducted by the officers who founded it. New buildings, new furniture, the latest methods of mental and physical culture; everything up to the times. Industrial, special, and collegiate courses. Address  
**THE REV. C. W. LEFFINGWELL, D. D.,**  
Rector and Founder.

**ST. GABRIEL'S SCHOOL,**  
*Peekskill, N. Y.*  
A boarding school for girls re-opens Jan. 8th. The school is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson river, and the country for miles around. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Sister in charge.

**ST. MARY'S SCHOOL,**  
*8 East 46th St., New York.*  
A Boarding and Day School for Girls. The twenty-second year will commence Sept. 30th, 1889.  
Address the **SISTER-IN-CHARGE.**

**RACINE COLLEGE,**  
*Racine, Wis.*  
THIRTY-SIXTH YEAR.  
Beautifully and healthfully situated on the banks of Lake Michigan, on the C. & N. W. Ry. between Chicago and Milwaukee.  
The Grammar School, as now re-organized and conducted, is a complete and thorough  
**HOME SCHOOL FOR BOYS.**  
A splendid outfit, modern apparatus, home care and comforts, the best instruction and oversight by resident masters.  
**THE REV. ARTHUR PIPER, M.A.,** Warden.  
**THE REV. H. D. ROBINSON,** Head Master.

**ST. JOHN BAPTIST SCHOOL,**  
*233 East 17th Street, New York.*  
A Boarding and Day School for Girls. Pupils prepared for College. Terms \$300 to \$400 per year.  
Address the **SISTER-IN-CHARGE.**

**ST. MATTHEW'S HALL, SAN MATEO, CALIFORNIA.** Church School for Boys. Twenty-fourth year. The Rev. **ALFRED LEE BREWER, M.A.,** Rector.

**SELWYN HALL, READING, PA.**  
A Church School for Boys. Military system. Healthy location. Steam, gas, hot and cold water. Thorough preparation for college or business. Boys of any age received. Send for catalogue.  
**LOT N. BISHOP,** Headmaster.  
**REV. WM. J. WILKIE,** Associate.

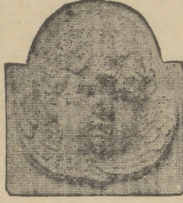
**KEBLE SCHOOL, SYRACUSE, N. Y. BOARDING** School for Girls. Under the supervision of the Rt. Rev. **F. D. HUNTINGTON, S.T.D.** The nineteenth school year will begin Wednesday, Sept. 11, 1889.  
Apply to **MISS MARY J. JACKSON.**

**A THOROUGH FRENCH AND ENGLISH HOME** School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Peck, both late of St. Agnes' School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address **MME. H. CLERC, 4313 Walnut St., Philadelphia.**

**KENYON MILITARY ACADEMY.**—A select school for boys. 66th year. Location of rare beauty and healthfulness, on a hill-top, eleven hundred feet above sea level. Elegant buildings, Masters all college graduates and teachers of tried efficiency. Thorough preparation for college or business. Careful supervision of health, habits, and manners. Particular attention paid to the training of young boys. Remarkable growth during the past four years. Large new gymnasium and drill hall. For catalogues address the Rector, **LAWRENCE RUST, LL.D., Gambier, O.**

**HARCOURT PLACE.**—A remarkably successful seminary for young ladies and girls. Admirable location. Elegant new building. Exceptionally strong faculty. Superior equipment and comprehensive character. Thorough preparation for the best American colleges for women, or a complete course. Pupils last year from thirteen States. For illustrated catalogues address the Principal, **MISS ADA I. AYER, B.A., Gambier, O.**

"PRACTICAL HINTS ON  
**BOY CHOIR TRAINING.**"  
By **G. EDWARD STUBBS, M.A.,** Organist and Choir-master of St. James' church, New York. With Introduction by the **REV. J. S. B. HODGES, D.D.** Pronounced by clergymen and Church musicians to be the most scientific, comprehensive, and useful book written on the subject.  
Sent postpaid for 75 cents by the publishers,  
**E. & J. B. YOUNG & CO.,**  
Cooper Union, - New York City.



**J. & R. LAMB,**  
Established 1857. - - - 59 Carmine Street, New York.  
**MEMORIAL PULPITS.**

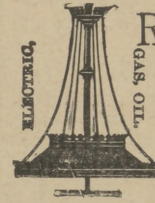
The pulpit is one of the articles of the church furniture which has to be specially designed for its position and built into its place. This requires time, so that if it is desired to place a pulpit in time for Easter, the correspondence should be begun at once. We shall be pleased to arrange and submit special designs, on request, for work in brass or bronze, combined with wood or marble.

**SILVER CHALICES.**  
The approaching Feast of Easter renders it advisable to call the attention of our customers to the advantages of making an early examination of our complete line of Silver Chalices for Memorial or Presentation Gifts to be given on that day, and by making their selections now have the choice of a large stock expressly prepared for the season.

**GORHAM M'FG CO.,**  
SILVERSMITHS,  
Ecclesiastical Department. | Broadway & 19th St., New York.

**WATERMAN HALL,**  
**SYCAMORE, ILLINOIS.**  
A BOARDING AND DAY SCHOOL FOR GIRLS.  
Opened Sept. 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. The Rev. **B. F. FLEETWOOD, S.T.D.,** Rector. Owing to endowments, board and tuition offered at the rate of \$250 per school year. Address,  
**REV. B. F. FLEETWOOD, Sycamore,**

**HILL'S MANUAL, THE GREAT FORM BOOK.**  
Standard in Social and Business Life. New edition. For prices ask any Book Agent, or write **DANES & CO., Hill Standard Book Co., 103 State street, Chicago.** Splendid opportunity for Lady and Gentleman canvassers.  
**CHURCH LIGHT.**  
Reflector Chandeliers  
840 STYLES OF REFLECTORS.  
Complete Line of  
**Gas Machines, Lanterns, Etc.**  
Street Lighting by Contract. Send for Catalogues and Estimates.  
**BOSTON. PHILADELPHIA.**  
**Western Wheeler Reflector Co.,**  
196-197 Michigan St. Chicago, Ill.



**Binding Cases.**  
Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson binding cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price 75 cents each. Address  
**THE LIVING CHURCH,**  
162 Washington Street, - Chicago.

**PHIPPS, SLOCUM & CO.,**  
Manufacturers of  
**DOMESTIC AND ECCLESIASTICAL**  
**STAINED GLASS.**  
FIGURE & CHURCH WINDOWS A SPECIALTY  
"Ticknor House," 9 Park St., Boston, Mass.  
**Stained Glass.**  
**FOR CHURCHES**  
Manufactured by **George A. Misch, 217 East Washington Street, Chicago, Illinois**

APPROVED BOOKS  
FOR  
**SUNDAY SCHOOL LIBRARIES**  
The Albany Diocese List of Sunday School Books contains over 600 titles of approved books, selected from the lists of a large number of publishers, and is not the commendation of the publications of any one house. Send to us for a copy of this list; it will be sent post-free.  
**E. & J. B. YOUNG & CO.,**  
Cooper Union, 4th Avenue, New York.

**IF OWNERS OF MONEY**  
Knew fully about the care taken by conservative Mortgage Companies in securing choice Real Estate Loans they would purchase these securities more freely, and thus help the West in development. We will send you a pamphlet giving full information about Western Securities.  
**KEYSTONE-MORTGAGE COMPANY,**  
**Aberdeen, South Dakota.**  
**Or, 1328 Chestnut St., Philadelphia.**  
New York Agent, **EDGAR A. TREDWELL,**  
Room 45, Vanderbilt Building.

**DO YOU WANT MONEY?**  
Do you owe some one, or have you a mortgage coming due that you can't pay? Why not earn what you need by acting as our special agent for a while? We offer a splendid paying business that can be attended to evenings or off days. If you really want to make enough money to pay your debts we offer you the chance. A real wide awake man or woman will take advantage of the chance.  
**CURTIS PUBLISHING Co., Philadelphia, Pa.**

**DEAFNESS & HEAD NOISES CURED** by Peck's INVISIBLE TUBULAR EAR CUSHIONS. Whispers heard. Comfortable. Successful where all Remedies FAIL. Ills. book & proofs free. Address **F. HISCOX, 853 Broadway, New York.**

**NOTICE OF REMOVAL**  
**COX · SONS · BUCKLEY & CO.**  
343 Fifth Ave.  
Stained Glass, Brass Work, Fabrics, ESTIMATES FREE.  
WILL REMOVE TO  
**NO. 8 EAST 15TH ST., NEW YORK, IN APRIL NEXT.**  
All Stock at Reduction of 10 & 15 Per Ct.  
London, Eng.  
Embroideries, Monumental Work, Clerical Vestments. DESIGNS ON APPLICATION.



# Publications of the Young Churchman Co.

## CLOTH-BOUND BOOKS.

**Notes for Meditation on the Collects;**  
For the Sundays and Holy days. By the Rev. A. C. A. Hall, M.A.  
Part I.—Advent to Trinity.  
" II.—Trinity to Advent,  
New edition. Both parts in one volume. Price \$1.00, net; by mail, \$1.10.

**An Exposition of the Psalm, Miserere Mei Deus;**  
By Savonarola. Translated by the Rev. F. C. Cowper. Price, 50 cents, net; by mail, 55 cents.

**The Sacramental Teaching of the Lord's Prayer;**  
By the Rev. E. A. Larrabee. With Preface by the Rt. Rev. George Franklin Seymour, S.T.D., LL.D., Bishop of Springfield. Cloth, net 50 cents; by mail 55 cents.

**Sermons and Addresses;**  
By Edward Randolph Welles, S.T.D., late Bishop of Milwaukee. With memoirs, and portraits. Net. \$1.35; by mail, \$1.45.

The above devotional works are particularly adapted to the Lenten Season.

**Sacramental Grace;**  
Including a thorough examination of many important subjects closely connected with either the General Theme or the two Chief Branches thereof, and among others, of Church Testimony, Original Sin, Regeneration, Lay Baptism, Eucharistic Adoration, Holy Communion, and Discipline. By the Rev. W. B. Bolmer. 560 pages. Net, \$2.00; by mail, \$2.20.

**Reasons for Being a Churchman;**  
By the Rev. Arthur Wilde Little, rector of St. Paul's church, Portland, Me. Cloth, 282 pages, handsomely bound. Price \$1.00, net; by mail, \$1.10.

This remarkable book has now reached an edition of 11,000 copies.

**A Half Century**  
of the Legislation of the American Church. The Journals of General Conventions, and other Historical Notes and Documents of the Protestant Episcopal Church, 1785-1835. 3 vols., per set, cloth, net, \$7.50; half morocco, net, \$10.00. Delivered express free.

**What is Modern Romanism?**  
By the Rt. Rev. George F. Seymour, S.T.D. Net, 75 cents; by mail, 80 cents. A Consideration of such portions of Holy Scripture as have alleged bearing on the claims of Modern Rome.

**The Three Vocations;**  
A Church Novel. By Caroline Frances Little. Net, 75 cents; by mail, 85 cents.

**The Church and its Apostolic Ministry;**  
By the Bishop of Colorado. Cloth, price \$1.00, net.

**The Best Mode of Working a Parish;**  
By the Bishop of Colorado. Cloth, 226 pages. Price \$1.00, net; by mail, \$1.10.

**The Family Altar; or, Prayers for Family Worship;**  
By the Rev. James A. Bolles, D.D., rector emeritus of Trinity church, Cleveland, Ohio. Handsomely bound in cloth, red lines around pages, gilt cross on cover, 144 pages. Price \$1.00 net, by mail.

**Charles George Gordon;**  
A Nineteenth Century worthy of the Church of England. By the Rev. T. M. Riley, S.T.D. Handsomely bound. Price 60 cents, net; by mail, 65 cents.

**The English Reformation and the Book of Common Prayer;**  
By the Rev. Dr. Wigram. Preface and Notes by the Rev. Dr. Gold. Net, by mail, 50 cents.

**A Pocket Manual of Prayers;**  
For those who travel by land or by sea. By F. M. B. Limp cloth. Net, 15 cents.

## PAMPHLETS.

**What is the Anglican Church?**  
By the late Rev. F. C. Ewer, S.T.D. 5th edition. With Portrait and Memorial Preface by the Bishop of Springfield. Price 15 cents, by mail.

**The Oxford Movement;**  
By the Rev. Morgan Dix, D.D. 4th edition. Price 10 cents, free by mail.

**The Incarnation;**  
The Source of Life and Immortality. A Doctrinal and Practical Essay, by the Rev. E. W. Spalding, D.D. Price 10 cents, free by mail.

**The Church in Her Relations to Sectarianism;**  
By the Rev. E. W. Spalding, D.D. Price 10 cents, free by mail.

**The Three-Fold Ministry of the Church of Christ;**  
By the Bishop of Colorado. Price 10 cents.

**The Special Beliefs and Objects of Catholic Churchmen;**  
By the Rev. F. S. Jewell, Ph.D. Price by mail, 10 cents.

**The Intermediate State;**  
A Tractate, by the Rev. Dr. Jewell. Price 15 cents.

**Bishop Seymour on the Change of Name;**  
Paper read before the Church Congress. Price 10 cents.

**Eight Notes on Preaching;**  
By "Landred Lewis." Addressed to Candidates for Holy Orders, and to young clergymen. Price 25 cents, by mail.

**Prayers for the Dead;**  
A Sermon for All Souls' Day. By the Rev. J. Stewart Smith. Price 10 cents.

**Elementary Notes on the Church;**  
Doctrinal and Historical. By H. M. O. 7th thousand.

**Church Facts;**  
Briefly and Concisely Expressed. 9th thousand.

**Lent is for all Christians;**  
By the Rev. M. M. Moore.

**Which is the Church of Christ?**  
By the Rev. J. Stewart Smith.

**Nineteen Questions about the Episcopal Church;**  
By the Rev. R. S. Barrett. 69th thousand. Revised edition. \$1.00 per hundred.

**Living Church Series;**  
This series of Tracts by various authors, has had an enormous sale. They now number 50 in the series, and a sample set of the whole will be mailed for 30 cents. The clergy will find that they cover the various needs encountered in Parochial work, and their cheapness permits free distribution. Many of them adapted to the Lenten Season.

**JUST WHAT IS NEEDED FOR CONFIRMATION CLASSES.**

**SECOND THOUSAND.**

**"Our Family Ways."**  
This is for young people what Little's "Reasons for Being a Churchman" is for adults, and is having as remarkable a sale. The "Family" is the Church, and this book tells about the "ways" of the family. In other words, it tells what the Church is, its Creed, its Ministry, Liturgy, and Sacraments. It is a book for young people to read, and read over again. It is full of instruction, and is so interestingly written, that any earnest reader will be charmed with the pleasant way in which the whole subject is treated. Price 50 cents, net.

The *Churchman* (N. Y.) says of it: "This is a very excellent little volume to put into the hands of the young, especially when preparing for Confirmation. It gives concisely and precisely just the information which pastors and teachers do not always know how to convey in an attractive form."

THE LIVING CHURCH says: "This attractive little book treats, in a bright and interesting manner, of the ways of the Church, and is just such a manual as a pastor or parent would like to put into the hands of young people, as an instruction in preparing for Confirmation, or as a guide to an inquirer."

"A useful book for young people preparing for Confirmation, and in districts where there is much dissent."—*Penny Post* (London).

## SUNDAY SCHOOL TEXT BOOKS.

**Church Teaching**  
for the Little Ones of the Church. By Emma Anderson Tew. 40th thousand. Price 3 cents.

**The Young Churchman's Second Catechism.**  
By Miss L. L. Robinson. 6th thousand. Price 3 cents.

**A Practical Question Book on the Bible**  
for Juvenile Scholars. By Miss L. L. Robinson. 12th thousand. Price 6 cents.

**A Catechism on the Christian Year and the Collects.**  
including the Church Catechism. By Miss L. L. Robinson. 4th thousand. Price 12 cents.

The four catechisms named above, comprise a graded series for Sunday school children, in the order named. Each is arranged in chapters for each Sunday in the Christian Year. In the opinion of many successful Sunday School workers, this series is the best, as it is also the newest, in use in this country.

**A Catechism of Christian Instruction for Young Children.**  
By the Rev. E. B. Taylor. Price 5 cents.

**The Church Catechism**  
from the Prayer Book. Per dozen, 18 cents; per hundred, \$1.50.

**A Plain Catechism on the Sacramental Rite of Confirmation.**  
By the Rev. Dr. Vibbert, 12th thousand. Price 5 cents.

**Catechism of Confirmation.**  
By the Rev. T. D. Phillips. 6th thousand. Price 2 cents.

**A Catechism of Church History.**  
By the Rev. Charles E. Gardner, S.S.J.E. Price 30 cents.

## JUST PUBLISHED.

**The Vest Pocket Register.**  
Compiled by the Rev. J. D. Herron. Arranged in convenient size for the pocket. Ruled and tabulated according to a new and improved system. The cheapest Parish Register made. 100 pages, 50 cents, net; 200 pages, 60 cents, net.

**The Morning Prayer Leaflet.**  
Published weekly for every Sunday; special editions will be issued for Christmas, Epiphany, Ash Wednesday, Good Friday, Ascension Day, Fourth of July, All Saints' Day, and Thanksgiving Day. Subscriptions for every Sunday and the eight special days, 28 cents per copy, per year. Subscription for every Sunday only, 25 cents per copy per year. Transient orders filled at the rate of 50 cents per hundred copies.

In ordering please specify whether  
I.—Order is for each Sunday and special days named—28 cents per copy per year.  
II.—For each Sunday only—25 cents per copy per year.  
III.—For one date only—50 cents per hundred.

**The Evening Prayer Leaflet.**  
Published weekly for every Sunday evening. Subscription price 25 cents per copy per year. Transient orders filled at the rate of 50 cents per hundred copies.

Try these during Lent.

# DIAMONDS AND OTHER PRECIOUS STONES.

Rings, ear-rings, brooches, pendants, and all jeweled ornaments, of every value.

In objects of moderate cost, the stones are selected with the same careful regard to quality that is bestowed on more important and costly jewels, and set in the same thorough and artistic manner. Prices are in all cases as low as stones of equal quality can be obtained for anywhere.

## THEODORE B. STARR,

206 FIFTH AVE., } Between  
fronting Madison-square, } 25th and  
1,126 BROADWAY, } 26th sts.  
NEW YORK.

# CHOIR MUSIC.

**Practical Anthems.** A collection of original and selected anthems by the best writers. Every composition in this book was tested by practical choir use before being incorporated in the work. Price, \$1.00 by mail, postpaid.

**The Musical Visitor.** A Monthly Magazine containing each month new Anthems for the Choir, Organ Voluntaries, and articles treating of the leading musical topics of the day. Price, \$1.50 per year; 15cts. a single copy. Special terms to clubs of five or more.

**Modern Anthems.** A splendid collection of original and arranged anthems by this popular and well-known composer. Price, \$1.00 by mail, postpaid.

**Ideal Anthems.** A collection of anthems adapted to the wants of all denominations as Services, Opening Pieces, Collection Pieces, etc., etc., and available for Chorus or Quartet Choirs. The Organ part is printed on a separate staff. Price, 35 cents by mail, postpaid.

PUBLISHED BY  
THE JOHN CHURCH CO., CINCINNATI,  
AND 19 EAST 16TH ST., NEW YORK.

# BURLINGTON ROUTE.

## CHEAP LANDS IN THE WEST.

Along the lines of the BURLINGTON ROUTE in Nebraska, Colorado, Wyoming and northwestern Kansas, particularly on its new extensions in that territory, there is still some Government Land awaiting settlement, as well as other cheap land held by individuals. Send to the undersigned for descriptive pamphlets and other reading matter giving locations and full particulars concerning these lands.

### A MAP OF THE UNITED STATES.

A large, handsome Map of the United States, mounted and varnished, suitable for office or home use and issued by the BURLINGTON ROUTE, will be furnished responsible parties free on application to the undersigned.

P. S. EUSTIS,

Gen'l Pass. & Ticket Agent C. B. & Q. R. R. CHICAGO, ILL.

# ROSES Minnesota Crown.

ment to bloom immediately after planting and continue the entire season. Before offering these collections, with the certainty and recommendation we do, they were thoroughly tested, and our patrons can rely on getting something extraordinary.

## WONDERFUL NOVELTIES IN FLOWER SEEDS

The famous Eckford Sweet Pea, Pansies, Verbenas, Asters, Phloxes, Poppies, Petunias, etc. **CHEAP COLLECTIONS OF PLANTS FOR VASES AND WINDOW BOXES.** Vegetable seeds, fresh and pure, unsurpassed. Finely illustrated catalogue of plants and seeds containing over 500 illustrations; the most complete published, giving a full and complete description of everything for the garden, lawn and field. Mailed free to any address. L. C. L. MAY & CO., Seedsmen and Florists, St. Paul, Minn.

# WHY COUGH,

WHEN a few doses of Ayer's Cherry Pectoral will relieve you? Try it. Keep it in the house. You are liable to



have a cough at any time, and no other remedy is so effective as this world-renowned preparation. No household, with young children, should be without it. Scores of lives are saved every year by its timely use.

Amanda B. Jenner, Northampton, Mass., writes: "Common gratitude impels me to acknowledge the great benefits I have derived for my children from the use of Ayer's most excellent Cherry Pectoral. I had lost two dear children from croup and consumption, and had the greatest fear of losing my only remaining daughter and son, as they were delicate. Happily, I find that by giving them Ayer's Cherry Pectoral, on the first symptoms of throat or lung trouble, they are relieved from danger, and are becoming robust, healthy children."

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

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

# Ayer's Cherry Pectoral,

PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all Druggists. Price \$1; six bottles, \$5.

# NO DINNER

Is Complete without Soup.



Gold Medal, Paris, 1889.

The best and most economical "Stock" for Soup is

**Armour's Beef Extract,** which, unlike all other meat extracts, retains so much nutrition that no soup-bone or other stock is necessary when Armour's Extract is used.

With one small turnip, one carrot, a stick of celery, a sprig of parsley, 1/2 to 2 quarts of water and one teaspoonful Armour's Extract, you can make delicious soup for six persons at a total cost of ten cents. Use Armour's Extract for Bouillon or Beef Tea. Superior to all brands in richness and delicacy of flavor.

Ask your Druggist or Grocer for Armour's Beef Extract, or send 50 cents for 2 oz. jar to

ARMOUR & CO., Chicago.

# PRIVATE HOSPITAL FOR THE TREATMENT OF CANCER AND TUMORS WITHOUT THE KNIFE

Book Free, L. D. McMICHAEL, M. D., 180 WABASH AVE., CHICAGO, ILL.

A full Catalogue, and a list for Lenten Reading, sent to any address on application.

Address,

**THE YOUNG CHURCHMAN COMPANY,**  
Milwaukee, Wis.



# The Living Church.

SATURDAY, FEB. 8, 1890.

## AGNUS DEI.

*Agnus Dei, qui tollis peccata mundi.*

BY ISABEL G. EATON.

O Lamb of God!  
With sins bowed down, I cry!  
The woes that mortals bear till day of doom,  
The web of grief woven in life's wierd loom,  
Like shadows swiftly fly  
When Jesus passeth by.

O Lamb of God!  
Before Thine altar fair  
The prayers of saints, like incense, ever soar.  
The Eternal Son, in love forever more  
Veils His bright glory there,  
And bends our griefs to share.

O Lamb of God!  
For us the Feast is spread.  
Not all in vain Thy bitter cross and woe  
When from it wells of living water flow,  
The wine glows ruby red,  
And thus Thy Blood was shed.

O Lamb of God!  
Who tak'st our sins away!  
Thy mercy show to souls all penitent  
Who seek Thee in this Blessed Sacrament.  
Thou Sun of perfect day!  
Shine on our toilsome way!

O Lamb of God!  
The soul no pain may bear  
Who finds Thee in the Church's blessed Feast,  
For at Thy Word the wave's wild tumult ceased,  
And peace fell like a prayer.  
Shall we Thy sorrows share,  
O Lamb of God?

Boston, January, 1890.

## NEWS AND NOTES.

At a representative meeting of Sunderland clergy and officials, a resolution was passed recommending that the church of St. Hilda should be built as a memorial of the late Bishop of Durham by the people of Sunderland. Arrangements were made for collecting subscriptions.

The amount of money subscribed to the fund for restoring St. Saviour's church, Southwark, with a view to constituting it a cathedral for South London, is close upon £20,000. Messrs. Courage & Co. have just subscribed £1,000 and Mr. T. G. Barclay has given £500 to the fund, and promises of considerable sums of money have been made.

We commend to the thoughtful consideration of our readers the paper of Bishop Huntington, published in this and next week's issue of THE LIVING CHURCH. It is a weighty and remarkable utterance. In one instance, to our knowledge, a clergyman read it to his congregation on a recent Sunday, and the impression made was profound.

According to the new Directory of the English Church Union, there are now on its rolls 29,749 members, all communicants, of whom 25 are bishops, 3,706 clergy, and 26,018 laymen. During the last year no less than 7,902 members were enrolled—considerably more than double the highest number who have joined in any previous year.

The Ecclesiastical Chronicle tells the following story: The Bishop of Newcastle is an eloquent and persistent advocate of total abstinence. Now and then, from a sense of duty, he arrays himself in well-worn clothes and goes about *incognito* among the poor and criminal classes, on tours of observation. On one occasion he was

riding in a third-class railway carriage, of which the only other occupant was a pitman. The latter, viewing the Bishop's clerical but "seedy" garments, remarked: "I've warrant ye're a poor curate, noo, travelling wi' the likes o' huz?" "I once was, my friend," replied the Bishop, "but—" "Oh, ay, I see," cried the other, all in good faith, "that wretched drink! Ay, ay. Too bad!"

BISHOP HARE will have the sympathy of the Church in his contest for religious liberty in the South Dakota legislature. A prohibition bill is pending in that body which goes to the length of forbidding the use of wine for sacramental purposes. The Bishop has lodged a protest against this clause, which is manifestly unjust and as clearly unconstitutional.

It is pleasing to note the acquisitions of endowments in Western dioceses, especially because such endowments mean the setting free of so much energy and money for missionary work. The Board of Missions has paid over to Colorado \$20,000 for the Episcopate Fund. This, with funds already in hand, will yield an income of about \$3,000. The diocese of Chicago begins the new year with \$25,000 added to its endowment fund, and Springfield is rejoicing in the fact that its fund amounts to \$6,000 through the liberality of the Bishop and Mr. Chamberlain, of Sabbath Day Point, N. Y.

THE venerable Bishop Crowther is returning to the Niger. A great farewell meeting has been held in Exeter Hall, London, in his honor. Born on the Beune River, in Africa, he was torn from his mother's side by slave-catchers and shipped to America. Rescued by a British war-ship, he was educated in Sierra Leone and England. Now his name is known throughout the world for eloquence, learning, and all forms of intellectual and moral power. More than twenty-five years after his capture, as he was preaching to natives, an old woman rushed out from the crowd, threw her arms round his neck, and he found that she was his mother. The New York Sun justly says, editorially, of him: "Bishop Crowther is a man whose history proves that some branches, at least, of the negro race are capable of large development."

A BEGGAR, named Pietro Marcolini, who for thirty years has been a familiar figure in St. Peter's at Rome, has just died suddenly from apoplexy, as he was leaving the Basilica. He was the only mendicant who was permitted to follow his calling within the church itself, Pius IX having granted him that privilege. Leo XIII confirmed it later, and also, like his predecessor, granted an audience to the beggar, who was lame and afflicted. When Marcolini was received by Pius IX, he complained of the cold he felt within the church, whereupon the Pope bestowed upon him an old warm dressing-gown of his own. This garment, however, the beggar wore only on great occasions and the more solemn festivities of the Church. He had been repeat-

edly offered large sums for it by foreigners, but always refused to part with it. It is said that Pius IX, when he went into St. Peter's, was always highly amused to see the beggar seated there, majestically wrapped in his old dressing-gown. The garment will, presumably, descend as an heirloom to Marcolini's children.

ON Tuesday, February 4th, the court for the trial of Bishop King was to resume its sittings at Lambeth Palace. Our readers will remember that no sitting of the full Court has been held since the Archbishop of Canterbury gave judgment upon the question whether or not the Bishop of Lincoln was, at the time of the alleged [ritual irregularities, a "minister" in the rubrical and statutory sense. That question, like the first—upon jurisdiction—was decided in favor of the promoters. Since then, further pleas and responsive pleas have been put in by proctors for both parties at sittings of the vicar-general acting for the Archbishop. It is expected that the actual trial of the case will be proceeded with next month. It is thought that the Bishop of Winchester will not again act as an assessor with the Bishops of London, Salisbury, Oxford, and Rochester, but that his place will be taken by the Right. Rev. Dr. Atlay, Bishop of Hereford.

LATE English papers announce the death of the Bishop of Zululand from typhoid fever, though without mentioning date or place. Bishop Mackenzie was a scholar of Peterhouse, Cambridge, where he took his degree (Wrangler) in 1864, in which year he was ordained. After becoming vice-principal of Peterborough Training College, and then afterwards vicar of St. Mary's, Wolverton, for a short time, he went out to South Africa in 1873 as vice-principal of St. Andrew's College, Grahamstown. He was principal of the Bloemfontein Diocesan College, 1877-1880, and Archdeacon of Harrisburgh, 1879-80. On St. Andrew's Day, in the latter year, he was consecrated Bishop of Zululand, the missionary bishopric which was founded in 1870 as a memorial of Bishop Mackenzie of Central Africa. The consecration took place at Capetown, and at it officiated the Bishops of the province, who afterwards issued a pastoral explaining their action, and refuting the inference derived from a late judgment of the Cape Supreme Court that the Church of the province had, by its own accord and by its own action, formed itself into a society separate from the Church of England. Their action was a necessity in consequence of the decision of the Judicial Committee, that letters patent were void in colonies possessed of an independent legislature, and that the Church of England, in places where there is no Church established by law, is a purely voluntary body.

DR. LITTLEDALE, whose death we announced last week, received his education at Trinity College, Dublin, and graduated as a first-class in classics in 1854, carrying off the senior

Berkeley gold medal and the second Biblical Greek prize. He passed first-class in Divinity, and took the degree of LL. D. in 1862. He held for four years the curacy of St. Mary-the-Virgin, Crown street, Soho, where he took great interest in the House of Charity. Dr. Littledale was so great a sufferer from chronic ill-health for the last twenty-five years, or nearly half his lifetime, as to be able to take little or no part in parochial work. He helped many friends by preaching for them, and was always ready to give his time and services to the East Grinstead Sisterhood, of which he was chaplain. But he devoted himself mainly to literary work. His chief books were of an ecclesiastical character, chiefly liturgical, controversial, and exegetic. As a speaker and a controversialist, Dr. Littledale's reputation was deservedly great, and his very tenacious memory and his wide range of reading made him a formidable antagonist. The most noticeable of his works are the following: "Commentary on the Psalms" (in continuation of Dr. Neal), "Commentary on the Song of Songs," "The Petrine Claims," "The People's Hymnal," "Plain Reasons against Joining the Church of Rome." He was editor of "St. Anselmi 'Cur Deus Homo,'" and joint-editor of "The Priests' Prayer Book" and "The People's Hymnal." Dr. Littledale was one of the chief writers in *The Church Times*. Dr. Littledale in politics was an advanced Radical, and advocated the Disestablishment of the Church. He was a veritable "walking dictionary" of quotations, and an index to universal history. He spent his life in controversy, defending the position of the Church of England alike against Roman and Protestant attacks, and his polemical methods and language were none of the suavest. He will be widely mourned by those who profited by his unwearied zeal in works of charity and benevolence.

## AUSTRALIA.

FROM OUR CORRESPONDENT.

SYDNEY, NOV. 27.

The very cordial welcome accorded the new Bishop of Tasmania, Dr. Montgomery, augurs well for the future of that diocese. Cut off from the mainland by Bass' Straits, nearly 200 miles in width, the little island garden has been always rather behind hand in the race of life. It is said there was a time in its history when the infant settlement of New South Wales would have perished from famine had it not been for the granaries of Van Diemen's Land, but latterly the superior inducements of the Continent have played sad havoc with its tiny population. Victorians, while they are quite ready to annex, make merry over its size. It would make a couple of decent sheep-runs, they say, by running a fence across from East to West. Still Tasmania has not done badly and has, I think, a future before it, with sensible government. In Church matters it has always taken a high position despite the horrors of its original settlement. Under imperial rule, its two archdeaconries of Hobart and Lancaster, contained some fifty parishes, provided for by the State. On the abolition of State-aid there was considerable difficulty in continuing these parishes and many of them were amalgamated as opportunity offered. They are to-day much poorer on



the whole than those of Australia or New Zealand, but they have compensating advantages in the way of magnificent scenery and a climate of extreme healthfulness. The Bishop has taken his rightful stand from the beginning by declaring his intention of making his home in the diocese. What is more, he has spoken very plainly against the party spirit which has hitherto been its bane. The experiences of Bishop Bromby's regime would hardly be possible now. The majority of the clergy have fought valiantly for a recognition of the divine mission of the Church, and it would be a thousand pities to see the standard in any way lowered.

Away in North Queensland our co-Churchmen have been holding their annual session of synod. Although practical endeavor rather than legislation is required in this enormous and sparsely populated diocese, the meeting together on such occasions must be of great benefit. The cathedral and other projects are progressing slowly. For some time to come we are afraid outside aid will have to be resorted to, certainly until the mine owners and wool kings learn to devote a portion of their wealth to the service of the sanctuary. The idea of a separate diocese of Rockhampton is gradually taking shape. The time is hardly ripe for diocesan organization, but the need of episcopal supervision is none the less greatly needed. Unfortunately we have no missionary jurisdictions in Australia to prepare the way for the fuller development of Church life. The efforts of Bishop Dawes, may perhaps be made to result in something of the kind, given the time and the opportunity.

One of our most useful institutions, the Lay Helpers' Association, has been recently holding its yearly meeting. Scores of the county and suburban clergy have good reason to bless the society for its willing and material aid. Indeed I do not know how some of the scattered missions could be carried on at all without it. The lay readers are authorized by episcopal license but receive no remuneration beyond travelling expenses.

Regarding the hitch in the primatial election we have received no further information of any import. Consultations are still being held between the Primate-elect and the Archbishop of Canterbury as to the best means of solving the difficulty. When the solution has been found, readers of THE LIVING CHURCH will know of it by cable at the same time as ourselves. Nothing could have happened more unfortunately at the present juncture, for not only is the mother diocese suffering acutely, but Newcastle cannot proceed to an election in the absence of a Primate. From their reflex action in the Church the federation proposals of our Premier are attracting close attention. Without question the Australian colonies must sooner or later resolve themselves into a sole dominion, and eventually no doubt into a federated republic. Equally without doubt the several dioceses will have to face the responsibility of an Anglican confederation. Our more timid friends who affect to dread so much the "cutting of the painter," would do well to consider that there is really no painter to cut. The meaningless and unreal oath of obedience now taken to the Archbishop of Canterbury can hardly be dignified by such a title.

#### CANADA.

A good deal of interest has been attracted of late, particularly in the diocese of Toronto, to the work branching out from the Home for Young Women, in Paris, established by Miss Ada Leigh, now Mrs. Travers Lewis, wife of the Bishop of Ontario. This lady is about to proceed to Paris, by way of New York, to endeavor to raise funds for the work in which she is so deeply interested, and which is now greatly in need of assistance. Appeals for aid have been published in Canadian papers, and a secretary appointed to receive contributions in Toronto. The All Saints' branch of the Ministering Children's League, Toronto, gave a treat to a number of poor children lately. Wycliffe College buildings,

in that city, have just been sold to the Hospital Trust for \$60,000. The new buildings for the college in the University grounds will be begun immediately. The Rev. T. M. Baldwin, sent out by Wycliffe College to Japan, for mission work, has arrived at his destination. He spent a fortnight with the Bishop at Tokyo, and is now hard at work with Mr. Robinson, learning the language. He preached his first sermon to a Japanese congregation with the aid of an interpreter. The missionary meetings for the rural deanery of Toronto, for 1890, were published some time ago. The meetings extended over the last week in January.

Ven. Archdeacon Daykin, the new rector of All Saints', Kingston, will endeavor to establish an Anglican Sisterhood there. His formal induction into his parish was postponed in consequence of the attack of *la grippe* from which Bishop Lewis was suffering. The Bishop will reside in Ottawa during his wife's absence in Europe. Archdeacon Daykin's church, All Saints', has become possessed of an interesting relic in the shape of a thirteenth-century stained glass window, which after many adventures, and long possession by a private family, has been restored again to sacred uses. It represents "The Descent from the Cross," and now fills the centre of the rose window at the west end. A beautiful memorial window has just been presented to St. James' church, Franktown, in the diocese of Ontario.

The Bishop of Huron confirmed 13 candidates at St. George's church, New Hamburg, early in January, and addressed a missionary meeting in the new church, Haysville, the same evening. The ancient Order of United Workmen were present at Evensong, in old St. Paul's, Woodstock, on the 12th, when Rural Dean Wade preached a sermon especially for them. At the monthly meeting of the Woman's Auxiliary, Bishopstowe, London, the Bishop gave an eloquent address, taking as his theme the Epiphany season.

The Archdeacon of Quebec presided over a conference held at Richmond in that diocese, on the 14th. Three rectories and four missions were represented, eight of the clergy being present. The secretary of the Lay Association, Montreal, was there, and gave an account of their work in that city.

St. Luke's, Sault Ste. Marie, diocese of Algoma, is about to lose the services of an earnest worker, the incumbent, the Rev. Mr. Greene, having accepted a charge at Escanaba, Mich. An attempt is to be made, seconded by Bishop Sullivan, to build a new church at Brunel, to replace the little log cabin at present used for public worship. The Children's Auxiliary of the church of the Ascension, Hamilton, and the Woman's Auxiliary, Montreal, sent boxes of gifts for Christmas trees to the missions of Thessalon and Brunel, Algoma.

In the course of a missionary address, given by the rector of Parrsboro, Nova Scotia, some time ago, facts were related which touchingly illustrated the self-denial by which a church at Church Point, Cape Breton, was built. Strong men dragged the frame sticks from the woods with ropes over their shoulders, while men and women carried the boards, etc., from the landing place to the site of the church. The speaker had much to say of the kindness of the Newfoundlanders, who would often vacate their own warm beds to place therein the tired missionary, and would walk before him from one settlement to another in their snow shoes to make a path for him in the snow. A very beautiful altar frontal of white corded and brocaded silk has been presented to the church at Albion Mines, N. S.

The new choir stalls of Holy Trinity, New Westminster, have been placed in the church, and give great satisfaction. The designs were supplied by the Bishop, and the cost principally defrayed by an old and liberal supporter in Scotland. The Bishop held a Confirmation after Evensong in this church recently, when 12 candidates were presented. The residence of the archdeacon of Columbia, at Sapperton, was entirely destroyed by fire early in the year.

The building was a new one, having only been occupied by the archdeacon and his family a few months. The loss was only partly covered by insurance.

Some account of the immense dioceses of Saskatchewan and Calgary has been published by the Bishop. Saskatchewan is about 200,000 square miles, and has at present 14 clergy; Calgary, 100,292 square miles, ministered to by 11 clergy. An increase of three of the latter is hoped for in both districts this year. There is only one self-supporting parish in the two dioceses. Aid is needed, among other objects, for Emmanuel College, Prince Albert, founded by the late Bishop McLean, where a number of the clergy and native catechists and teachers receive their training. It is assisted at present by the C. M. S. and S. P. G., but the work needs more support. The missionary to the Piegans has hitherto received \$800 per annum; half from St. James' cathedral, Toronto; and half from the Canadian Board of Missions.

The Montreal diocesan branch of the Girls' Friendly Society held their annual service in the beginning of the year, in St. George's church. A large number of members were present despite the prevailing epidemic. The Bishop preached the sermon. The annual festival was held two days later, when prizes were given for the best specimens of needlework. The annual service of the Lay Helpers' Association was largely attended in the cathedral. A presentation was made to the Montreal Diocesan College, on the 4th, of a portrait in oil of Bishop Bond. An "At Home" was given at the College, when a large number of Church members were present. The dean replied on behalf of the Corporation, thanking the donor, Mr. A. F. Gault, for his handsome gift.

#### CHICAGO.

The diocesan paper makes the following pleasant statement:

It is with more than ordinary gratification that we announce the successful termination of an effort quietly made during the last few months to secure a substantial beginning for the endowment of this diocese of Chicago, which has so long had the not enviable reputation of being the only one of the large dioceses without such a foundation. The support of the diocese by assessment has not been burdensome, and has been cheerfully provided. During the fourteen years of the present episcopate now past there has not been any deficiency in payment or punctuality. But, why should not a capital be acquired which would enlarge the other departments of diocesan work by freeing it from this, as is the rule in the Church at large? We are glad to announce that \$25,000 have been subscribed; and this, as soon as realized and invested, ought to diminish the assessment by about \$1,200, or nearly sixteen per cent. The funds will, of course, go into the hands of the trustees.

#### NEW YORK.

CITY.—The Bishop has addressed a letter to St. Timothy's church, which the rector, the Rev. Mr. Lubeck, read to the large congregation gathered in Mizpah chapel on Sunday, Jan. 26th. In his letter he expressed to the rector and people his sympathy in view of "our common loss", a loss not to be measured by money and which involved a great deal more than mere inconvenience and discomfort.

There are few church edifices in the diocese round which had clustered more tender and inspiring memories than St. Timothy's, a monument at once to the courage, the self-denial, and the constancy of those who reared and maintained it, and whatever may be your church in the future, you and your people can never replace it. He rejoiced to believe that the church would not be daunted by their disaster, and prayed that they might be enabled to arise and build in a spirit of cordial submission to this providential discipline, and above all of resolute purpose to build worthily of their past and future!

The rector prefaced his sermon by thanking the many churches which had offered their buildings, and announced that on the following Sunday the congregation would occupy the same chapel, and that on and

after Feb. 16th, St. Thomas' church had been placed at their disposal for the evening service.

Two quiet days for the clergy, in preparation for the duties of Lent, to be given under the auspices of the Parochial Mission Society, are to be held at Trinity church, New Rochelle, on Wednesday and Thursday, Feb. 12th and 13th. The retreat will be conducted by the Bishop of the diocese.

On Thursday evening, January 29th, the Church Club held a highly interesting session at Clark's, on 23rd St., a large number attending. For the first time President Bell opened the meeting with a form of prayer, which had been prepared by the Literary Committee and approved by the Bishop. Reports followed by the various committees, among others, one in which it was stated that some 60 members of the club had volunteered to hold services and do various work in connection with several institutions in the city. Mr. Graham, the chairman of the Mission Committee, stated that the work at the Forsyth Street Mission was going on successfully, and what was strange that the congregations were in no small degree made up of young Jews and Jewesses. Members of the Brotherhood of St. Andrew continued their good work on Sunday afternoons. The President then stated that the Rev. Dr. F. P. Davenport, Professor of Canon Law in the Western Theological Seminary, had arranged to address them on the Provincial System, but that a dispatch had just been received saying he was necessarily detained. He then called on the Rev. Dr. J. F. Garrison, of Camden, N. J., who gave an off-hand talk on the same subject, which was mainly historical, and exceedingly clear and intelligent.

He showed how the system had its origin in what seemed to be the need of an Appellate Court, how it had been proposed to have several contiguous dioceses unite that their several bishops might constitute a court of final appeal, and finally how it had been proposed to relieve the General Convention by establishing the Provincial System. Any arrangement of this sort, however, was not without its disadvantages. It might greatly weaken the idea and influence of the National Church; the union of the stronger dioceses in the East would naturally outweigh that of the weaker dioceses in the West where there was the greatest need of work and the greatest lack of means; while such an arrangement could not long relieve the General Convention, even though such dioceses sent but a single delegate.

Prof. Richey, of the General Theological Seminary, being next called upon, said he disliked that word, system, as suggesting something arbitrary and unnatural, whereas the early Church took advantage of those divisions which had already been marked out by Providence. The seven Churches of Asia Minor, for instance, were nothing more than seven provinces, each having its natural centre and seat of influence. Coming down to our own country, the speaker called to mind how the Church in its diocesan arrangements accommodated itself to boundaries already established. He was clearly of opinion that such great cities as Boston, New York, Washington, Chicago, etc., were the natural rallying points, and so to speak, bonds of union for contiguous dioceses. In that case, the several bishops could ordain without making it necessary to travel from one end of the country to the other, so largely involving time and expense.

The above is a meagre and most inadequate account of two off-hand addresses which were unusually entertaining and instructive and which called forth a vote of thanks from the club. Closing prayers were said by the President, when lunch followed.

"The Church in the British Isles," is to be part second of a course of lectures to be delivered in Trinity chapel under the auspices of the Club. It was announced that but few copies of the lectures delivered last year remained and that they had netted to the club, it was understood, some \$50. The lectures for 1890 are as follows: Sunday, Feb. 23rd, "Act of Uniformity and Final Settlement of English Prayer Book. Rise and growth of Nonconformity and Separation of Puritans as Presbyterians," by Bishop Perry; Sunday, March 2nd, "Ascendency of Erastianism and Latitudinarianism. Secession of the Non-jurors and spread of Independency," by the Rev. Dr. John Henry Hopkins; Sunday, March



9th; "Methodism and the Evangelical Movement," by the Rev. Dr. Richey, of the General Theological Seminary; Sunday, March 16th, "The Oxford Movement and the Catholic Revival," by Bishop McLaren, of Chicago; Sunday, March 23rd, "Ceremonial Revival and the Church of the Present Day," by Prof. F. P. Davenport, of the Western Theological Seminary. All these lectures are to begin at 8 o'clock, P.M. On other Sunday evenings in Lent, a course of lectures will also be delivered in Trinity chapel by Bishops Huntington, Grafton, Courtney, Leonard, and Knight. The Rev. Dr. Phillips Brooks, of Boston, will deliver the noon-day lectures to men only in Trinity church, this city, to continue through the week beginning Feb. 24.

The Rt. Rev. Chas. C. Grafton, S. T. D., delivered an impressive and earnest address before the missionary society of the General Theological Seminary, on Tuesday, Jan. 28th. That the might of the Catholic Church lies in the fact that she is a living organism, was the central truth which the Rt. Rev. Father emphasized with persuasive eloquence. His earnest words have undoubtedly left behind them a deeper and more reverent regard for Holy Church among the seminarians.

"The Seymour Prize" for the encouragement of extemporaneous preaching, has been awarded to Harvey S. Fisher, of the senior class. The prize is a handsome gold watch of the best American manufacture, Thew ere thirteen contestants.

"The Pierre Jay Prize" for the best essay on "The Motives for Foreign Missions," has been awarded to Wm. W. Smith, of the junior class.

Rumor tells us that the large room in the basement of the library is being fitted up as a gymnasium. This may possibly be the result of suggestions of the missionary bishops of the West, who seem to lay great stress upon the advantage of muscular Christianity for effective work in their respective fields.

It is hoped that an original painting of Bishop White, in the possession of a clergyman who is compelled to dispose of it, may be purchased and presented to the General Theological Seminary. The painting will cost \$2,000, of which a good part has been already pledged, and any additional contributions should be sent to the dean. Such a gift would be most appropriate, inasmuch as the Bishop laid the corner-stone of the seminary in 1825, devised its course of instruction, and made many and strong appeals for the institution.

The effects of William Egerton & Co., publishers at 2 Cooper Union, have been placed in the hands of a deputy sheriff for sale, judgments having been entered against the firm for about \$3,800. The other member is the Rev. C. G. Adams, rector of Trinity church, Southport, Conn., and president of *The Church Record* Company. The Rev. Edward Kenney, rector of the church of the Holy Nativity, has asked for a mandamus compelling the vestrymen of the church to attend the vestry meetings, which some of them refused to do, thus preventing a quorum. This Justice O'Brien has issued, saying that in his opinion it was the plain duty of the vestrymen to attend the meetings.

At the Centennial of the Judiciary to be held at the Metropolitan Opera House on Tuesday evening, Feb. 4th, which was to be attended by the President and various members of his Cabinet, and by distinguished members of the bench and bar, the Rev. Dr. Huntington was at the evening entertainment to make the address of welcome.

MINNESOTA.

The following has been received from Bishop Gilbert:

ST. PAUL, Jan. 31st.

MY DEAR DR. LEFFINGWELL:—I am very grateful to THE LIVING CHURCH for publishing the appeal for the re-building of St. Columba's church. We are greatly indebted to you for the help. Whatever contributions may come to you can be sent either to Bishop Whipple or myself. We

hope to begin re-building in the spring.

Most truly yours,  
MAHLON N. GILBERT.

PENNSYLVANIA.

APRIL.

1. Phila.: A. M., St. Stephen's; evening, the Incarnation.
2. Phila.: Holy Trinity.
3. Holy Trinity, West Chester, Phila.
4. Evening, Grace, Phila.
5. Phila.: 5 P. M., St. Mark's; 8 P. M., Christ church chapel.
6. Phila.: A. M., Christ church; P. M., All Saints'; evening, Transfiguration.
8. Trinity, Marylandville.
9. Holy Trinity Memorial, Phila.
10. Ascension, Phila. 11. Gloria Dei, Phila.
13. A. M., Calvary, Conshohocken; P. M., St. Mary's, Phila.; evening, St. Matthias.
15. Epiphany chapel, Phila.
17. St. Luke's, Chester.
19. St. James the Less, Phila.
20. Germantown: A. M., St. Michael's; P. M., Calvary; evening, Hospital Mission.
27. Phila.: A. M., St. Matthew's; P. M., the Atonement; evening, St. Barnabas', Kensington.

MAY.

4. A. M., Trinity, Southwark; P. M., St. Paul's, Chestnut Hill; eve'g, St. John the Evangelist.

The Board of the Home for the Aged held its first regular meeting in the parish building of St. Peter's church, Germantown, on Monday, Jan. 27th. There was a large representation from the various churches, with the Rev. R. A. Edwards, the Rev. W. F. Watkins, D. D., and the Rev. Theodore F. Rumney, D. D., representing the Board of trustees. By-laws were adopted, and a number of members received by the vote of those present. Near the close of the meeting, Mr. H. H. Houston, by whose gift the church is enriched with the noble group of buildings of St. Martin's-in-the-Field, Wissahickon Heights, presented a fine old mansion for the use of the Home, accompanied with the single condition that the family consist of not less than ten persons. The tender is in the name of his daughters, Mrs. Charles Henry, Miss Gertrude Houston, and Mrs. Samuel Houston. This old homestead is surrounded by several acres of ground. The Rev. Mr. Edwards received the gift in behalf of the board in a neat address. Contributions will be needed to put the Home for the Aged in shape to receive its inmates, and it is hoped that it will be in practical working by the next diocesan convention.

The Rev. William F. Nichols, D. D., delivered the address upon the occasion of the 22d anniversary of the church of the Holy Apostles, Philadelphia. The annual report presented many facts which showed the parish to be in a very prosperous condition. The statistics are: Baptisms, 52; confirmed, 50; marriages, 17; funerals, 37; there are about 575 communicants. The total Baptisms since the organization of the parish have been 1,169; confirmed, 876; marriages, 248; funerals, 709; about 3,600 services have been held; receipts for the year, \$8,227.20; expenditures, \$7,915.57. The average attendance in the Sunday schools and Bible classes was: Officers and teachers, 65; scholars, 723; average for the 22 years since its organization, 605. Arrangements have been made to place 12 memorial windows under the gallery, each one to represent some event in the lives of the several Apostles; two are already in place. The chapel of the Holy Communion, which is under the care of the Rev. W. F. Ayer, a part of this parish, reports the addition to the chapel completed, and that it will shortly be opened. There have been 23 infants baptized, 8 confirmed, 4 marriages, and 18 funerals. During the year, guilds, meetings, etc., have been held at 1229 South 27th St., which has also been used as a mission house.

At the meeting of the North-east Convocation held Tuesday, Jan. 28th, in St. Jude's church, Philadelphia, some discussion was had on the starting a mission in the neighborhood of Fifth St., and Indiana Ave., after which the matter was referred back to the committee, to which the Rev. Edgar Cope and the Rev. Charles E. Betticher were added. Reports from various parishes and missions were made. Resolutions commendatory of the work of the late Rev. H. W. Syle, and of sympathy

with the Rev. Charles E. Betticher on the loss of his wife, were passed. A missionary meeting was held in the evening.

The session of the South-east Convocation was held in Trinity church, Southwark, the Rev. F. M. Tait, rector, the dean, the Rev. Leverett Bradley, being the Celebrant. A committee was appointed to start a mission on Snyder Ave., or such other place as they might deem best, financial support having been offered sufficient to start the work. Favorable reports were presented by the several missionaries. On motion of the Rev. W. F. Paddock, D. D., thanks were returned for the deliverance of the Bishop of the diocese. Addresses were made at the missionary meeting in the evening, by the Rev. J. F. Powers, D. D., rector of Trinity church, Pottsville, Central Penn., and the dean.

The 80th annual meeting of the Tract Society was held on Thursday, Jan. 23. This was the first meeting under the charter granted on the 18th of January. During the year 89,000 tracts and leaflets have been sent to all parts of the diocese; 24 churches in Philadelphia are in active connection. The Rev. G. Woolsey Hodge, the Rev. I. L. Nicholson, D. D. and the Rev. Stewart Stone, are a committee under the Bishop to supervise the publication of tracts.

A Ladies' Aid Society has been organized at the church of the Holy Innocents, Tacony, the object of which is to make the church self-supporting.

COLORADO.

BISHOP SPALDING'S VISITATIONS.

FEBRUARY.

5. Denver, Chapter. 8. Silver Plume.
9. Georgetown and Idaho Springs.
- 15-16. Salda. 17. Buena Vista.
19. Denver, St. Mark's. 20. Cathedral.
23. Fort Collins and Longmont.
24. Wolfe Hall, Denver.
27. Cathedral.

MARCH.

2. Central City and Nevada ville.
4. Denver Chapter. 5. Cathedral.
7. La Jara.
9. Monte Vista, consecration; evening, Alamosa.
- 11-13. Durango. 16. Denver, Cathedral.
- 18-19. Greeley. 20. Cathedral.
21. Trinity, Denver.
23. Canon City and State Penitentiary.
25. Jarvis Hall, Denver. 26. St. Mark's, Denver.
27. Cathedral. 28. Walsenberg.
30. Pueblo, St. Peter's and Holy Trinity.

APRIL.

1. All Saints', Denver. 2. Emmanuel, chapter.
3. St. Mark's, Denver. 4. Golden.
5. Cathedral.
6. Cathedral, St. Paul's and Trinity, Denver.
12. Manitou.
13. Colorado Springs, Colorado City.
14. Cascade, Green Mountain Falls.
20. Aspen and Glenwood Springs.
27. Ouray. 28. Fort Crawford.
- 29-30. Grand Junction.

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

LONG ISLAND.

BROOKLYN.—The Rev. Dr. Alsop, rector of St. Ann's and the Rev. Mr. McGuffey, assistant minister at Holy Trinity, both of whom have been prostrated by the epidemic, started on Monday, Jan. 20th, for a ten days' trip to Jacksonville, Fla. On Sunday, the 26th, St. Ann's pulpit was occupied morning and evening by Archdeacon Kirkby, rector of Christ church, Rye, N. Y.

On this Sunday the Hon. Seth Low appeared for the last time as superintendent of St. Ann's Sunday school. Mr. Elwood E. Worcester has been chosen to be his successor. Mr. Worcester is a graduate of Columbia College and of the General Theological Seminary, of the class of 1887, is soon to be ordained by Bishop Potter, and is to be an assistant minister in St. Ann's parish. On finishing his seminary course he went to Germany, studying at the University of Leipsig, where he received the titles of M. A., Ph. D.

The Rev. Dr. Maynard gave a highly entertaining illustrated and historical lecture on Thursday evening, January 30th, at the church of the Messiah.

GARDEN CITY.—On St. Paul's Day, Jan. 25th, a religious service was held in St. Paul's school chapel, the Bishop, Arch-

deacon Cox, and Chancellor Chas. H. Hall, attending. The latter made an address. Towards evening some 20 cadets had a competition in military tactics, cadets Drake and Healey, both of New York City, winning, the one a gold, and the other a silver medal. In the evening there was an entertainment in which the Glee Club was assisted by the school orchestra and the Banjo Club.

TEXAS.

BISHOP GREGG'S WINTER AND SPRING VISITATION.

FEBRUARY.

9. La Grange. 11. Columbus.
13. Eagle Lake. 16. Richmond.
19. Woodville.
23. A. M., Orange; P. M., Beaumont.
25. Harrisburg. 27. Hempstead.

MARCH.

2. Brenham. 9. Bellville.
11. Sealy. 16. Huntsville.
18. P. M., Livingston. 20. Nacogdoches.
23. San Augustine. 30. Waco.

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

MICHIGAN.

The Detroit Convocation met in St. James' church, Detroit. The Holy Communion was celebrated, the Bishop being Celebrant. Reports from the various parishes and missions were presented, showing the work to be generally flourishing. At noon, lunch was served by the ladies of the parish. In the afternoon, Treasurer James E. Pittman reported that the aggregate pledges for the ensuing year are about \$8,000. There is also a balance in the treasury of \$1,430. If all the appropriations are called for, it will require about \$1,450 to complete the next half year. On motion, the chair appointed as a committee on mission appropriation, the Rev. Messrs. J. H. Johnson, R. O. Cooper, and John McCarrroll. An animated discussion took place over the organization of parishes out of small missions. A committee was appointed to bring the matter before the next General Convention.

The next missionary convocation will be held at Zion church, Pontiac, on the first Wednesday in May. The subject of missionary appropriations called forth much comment. At the evening service, the Bishop preached an impressive sermon. The Rev. Paul Ziegler spoke on the inadequate support of the mission societies. The Rev. J. H. Johnson delivered an interesting address on the same subject.

There was a large attendance at Christ church house, Detroit, Jan. 17th, to listen to the address of Miss Margaretta Scott, who for the past 25 years has been doing mission work at Beulah, Bassa Co., Liberia. She hopes to raise \$15,000 before Easter, so that she can go back to her labors assured of her final success. Miss Scott used to be a member of Christ church parish, and is remembered as one who manifested a deep interest in the African race.

On the third Sunday after Epiphany, Bishop Davies made his first visitation to the Saginaw Valley. He was the guest of ex-Gov. Jerome while in Saginaw. Sunday morning he preached an eloquent and practical sermon at St. John's church. The congregation was very large, and favorable comments regarding the new Bishop were heard on all sides. The Bishop was assisted both morning and evening by the Rev. O. H. Raftery of Portland, Conn., the rectorship of St. John's having been vacant some weeks, owing to the removal of Father Matrau to Pueblo, Colo. In the afternoon, the Bishop attended the vesper service at Calvary church, North Saginaw, organized as a mission by Mr. Matrau some five years ago, and recently incorporated as a parish. The Bishop preached, and administered the rite of Confirmation to two candidates. This was the first Confirmation service held by Bishop Davies since coming to the diocese. The service was beautifully rendered by a surpliced choir of 30 men and boys. Since St. John's parish has been without the clergy, the services of Calvary have been conducted by lay readers, Mr. Geo. J. McCandless, the organist and choir master of Calvary, having rendered invaluable aid in this connec-



tion, assisted by young men of the choir. For some weeks the church has been in charge of Mr. McCandless, and the work of the parish has not slackened during the absence of a permanent rector. Much credit is due for his indefatigable efforts in drilling the choir so successfully.

The Bishop was tendered a reception by the parish of St. John's, in the spacious guild hall adjoining the church, which was attended by upwards of 700 Church people and others. The clergy of the Church from neighboring parishes were present, and extended a hearty welcome to the new Diocesan.

A venerable minister has gone. The Rev. Lyman N. Freeman, died Jan. 28th, at his home, Kalamazoo, at 11:15 o'clock, after an illness of about ten days. His sickness began with symptoms of influenza, which was followed by bronchial trouble, and then catarrh of the stomach. He was born May 28th, 1808, in Essex, Vermont. He was ordained deacon May 23, 1830, and soon after received and accepted an unanimous call to the rectorship of Christ church at Brownsville, Pa., which continued under his charge nearly twelve years. Mr. Freeman was ordained to the priesthood at Philadelphia in December, 1832, by the Rt. Rev. William White, D.D., the first presiding bishop of America, and with his death passes away the last survivor of the venerable and beloved Bishop's ordained ministers in the Church. His clerical labors were next directed to the organization of St. Peter's church in Washington county, Pa., which proved highly successful, and to which was added the arduous duties of building up from a mission to a flourishing church and Sunday school, the parish of Grace church at Menallen, Fayette county. In 1841 he accepted a call to the rectorship of St. Paul's church, Akron, Ohio, where a handsome church edifice was erected and paid for, and the number of communicants trebled under his ministration of three years. In 1845 he accepted a second unanimous call to Grace church, Sandusky City, Ohio., where he remained in charge for five years, his efforts being blessed with an abundant harvest. His next parish, St. Paul's church, Chillicothe, Ohio, was also a fruitful vineyard, over which he had charge seven years. In 1859, Mr. Freeman removed to Kalamazoo, Mich., having accepted a call to St. Luke's church, where he remained about 15 months, during which time the church edifice was enlarged to double its former capacity, and 100 were added to the communion. Upon the organization of St. John's parish, Kalamazoo, in 1860, he was called to the rectorship, where he continued one year. Afterwards he received and accepted calls to parishes at Galesburg, Ill., St. Stephen's church, Chicago, and acting assistant minister to the Rev. Dr. Cummings, of Trinity church, Chicago. He continued a faithful and devoted minister in the Church until he was compelled, but most reluctantly, by reason of the loss of his eye-sight, to retire from his chosen calling.

FLINT.—Fifty years ago witnessed the culmination of the organization of St. Paul's parish by its formal acceptance by the Bishop, the first steps toward organization having been taken Nov. 23, 1839, under the leadership of the Rev. Daniel E. Brown, father of Gen. Chas. S. Brown, of this city, and the first Communion having been celebrated on Christmas the same year. A series of important events falling so close together it was decided to commemorate the semi-centennial of the church on the anniversary of the formal acceptance of the parish by the Bishop, which was done Jan. 15th, with appropriate services. The services began at 10:30 and consisted of Morning Prayer, followed by sermon and Communion. The sermon was preached by Bishop Davies. At the close of his short but eloquent discourse Bishop Davies congratulated the rector and members of the parish upon their fiftieth anniversary. He referred to the establishing of a church here in 1839, by the Rev. Mr. Brown, who in 1840, was able to report to the Bishop 25 communicants, in 1849 there

were 50 communicants, ten years later 79, and in 1869, there were 155 communicants. This number had increased to 281 in 1879, and now there are 414, with a single exception, the largest number of communicants in any one parish in his diocese outside Detroit. The collection taken up amounted to \$78, and will be devoted to a fund for the erection of a parish house.

In the evening Bishop Davies held a reception at the G. A. R. Hall, which was largely attended.

#### MASSACHUSETTS.

The annual meeting and dinner of the Episcopal Club was held on Monday evening, Jan. 27th, at the Hotel Vendome, Boston. Mr. A. J. C. Sowden as chairman of the Executive Committee, presented the annual report of the council, in which it was stated that the present membership of the club was 160. The treasurer, Mr. H. M. Upham, reported a balance of \$1,125.27 on hand. The club then proceeded to the election of officers with the following result: *President*, Geo. C. Shattuck, M. D.; *vice-President*, Hon. A. H. Rice, and Hon. J. E. Sanford; *Secretary*, R. H. Gardiner; *Treasurer*, H. M. Upham; *Executive Committee*, A. J. C. Sowden, Chairman; H. M. Lovering, E. R. Cogswell, M. D., H. N. Bigelow, L. S. Tuckerman. The club then adjourned to the banquet room, where about 125 members with their invited guests, among whom were many of the leading clergy and laity of the diocese, as well as visitors from a distance, sat down to dinner. After dinner President Shattuck, in a few well-chosen words congratulated the club on their having entered the third year of their existence, and having attained some of the objects which were proposed when they first organized. The president announced that the subject to be discussed was "The element of Religion in Education." He then introduced the first speaker, President Smith of Trinity College, who took the ground that every child born into a Christian commonwealth was entitled to a Christian education. The only question is: What should be done by the State, by the Church, and by the family? The part he would deal with was the place religious instruction and religious observances should have in their schools and colleges. The Rev. Dr. Huntington, of New York, a former Bostonian, stated that as the former speaker had taken the university end of the subject, he would take the nursery end, "The Christian Training of Young Children." Captain E. O. Matthews of the Navy, was next called upon to give his ideas as to the effect of Christianity in China, Japan, and Corea. The Rev. Arthur Lawrence and the Rev. Mr. Wilkinson, of Minnesota, made addresses. Closing remarks were made by the Rev. Prof. Lawrence and the Rev. Leighton Parks.

#### MARYLAND.

The Rev. Alexander C. McCabe, rector of St. Philip's church, Laurel, and All Saints' mission, Annapolis Junction, has tendered his resignation as rector of the parish, he intending to remove from Laurel. Many improvements have been made in the parish through the untiring zeal of Mr. McCabe, and at Annapolis Junction, a work almost entirely begun by the rector, the new church is rapidly approaching completion. Mr. McCabe was at one time editor of *The Maryland Churchman*.

BALTIMORE.—The membership of Henshaw Memorial church is increasing so rapidly that there is a necessity for a new church. The Rev. Charles Gauss is rector of the church.

St. Barnabas' Branch of the Young Men's Friendly Society in America, gave a delightful reception to their friends in the lecture room of St. Barnabas' church, on Thursday, Jan. 23rd. The object of the society is to promote purity, temperance, and morality among young men, and to aid them in leading Christian lives, to have a sense of responsibility for the welfare of each other, and to protect them from evil influences when they are away from

home. A good attendance was present. The Rev. Edward H. Ingle, rector of St. Bartholomew's church, and the Rev. A. P. Stryker, of St. Barnabas' church, were present.

Assistant Bishop Rulison, of the diocese of Central Pennsylvania, addressed the united guilds of Baltimore, on Friday night, Jan. 24th, at Grace church, the Rev. Arthur C. Powell, rector. Bishop Paret and several of the clergy were present.

The Rev. Peregrine Wroth, rector of the church of the Messiah, is conducting an eight days Mission in St. Andrew's church, Louisville, Ky., of which the Rt. Rev. C. C. Penick, D.D., is rector.

Bishop Paret, on Sunday, Jan. 19th, confirmed a class of 16 persons at the church of the Holy Comforter, the Rev. David May, rector.

ELLCOTT CITY.—The Confirmation service at St. Peter's church, and the blessing of the lately completed parish house, which was to take place on Sunday, Jan. 19th, was postponed because of Bishop Paret's illness. A telegram stated that the Bishop is confined to his home in Baltimore with *la grippe*.

MR. WASHINGTON.—On Wednesday, Jan. 22nd, the residence of the Rev. J. B. Purcell, rector of St. John's church, was entered by thieves, who carried off a lot of clothing.

WASHINGTON, D. C.—The Rev. Wm. A. Harris, an aged clergyman of this diocese, died at his late residence, on Wednesday, Jan. 15th. He was at one time rector of Rock Creek parish and afterward of St. Andrew's church, Washington. He was ordained by Bishop Moore in 1837. At the time of his death he was 80 years old. The funeral of the deceased took place on Saturday afternoon, Jan. 18th, at Ascension church. The rector, the Rev. John H. Elliott, officiated, and after the services the body was interred at Rock Creek cemetery. A large number of Masons attended the funeral.

FREDERICK.—A series of special services will be held in All Saints' church during the early part of February. Prominent divines from New York will be in attendance and services will be held three times daily.

#### CONNECTICUT.

A pleasant and profitable meeting of the Eastern archdeaconry was held on Tuesday, Jan. 21st, in Trinity church, Norwich. The opening service was the office for the Holy Communion, in which the archdeacon, the venerable Samuel F. Jarvis, of Trinity church, Brooklyn, was the Celebrant, assisted by the Rev. Messrs. Nelson, Burnham, and Hooper. The sermon was preached by the Rev. E. C. Johnson, rector of Calvary church, Colechester, upon the change which the appearance of the Risen Lord effected in the Apostles, and what we can learn from their experiences. The text was St. John xx: 21. At half-past two the members assembled for the business meeting in the Sunday school room of Trinity church. A large number of the clergy and lay delegates were in attendance. The archdeacon presided. The treasurer, the Hon. W. M. M. Stark, presented his quarterly report, from which it appeared that the treasury had promptly met all obligations, and a balance was on hand. The missionaries in charge of the missions made their quarterly statements, as required by canon, and showed that effective work was being done. A report from the representatives of the archdeaconry at a conference held in New Haven, upon important propositions concerning the diocesan missionary work, was received, discussed, and suitable action taken. The absence of the rector of the parish, the Rev. E. B. Schmitt, who was suffering from an attack of the prevailing influenza, was a matter of regret, and a resolution of sympathy with him and the Rev. J. E. Lindholm, of Yantic, who had recently sustained severe injuries from a fall, were adopted. The next session was appointed to be held in the Seabury memorial chapel, Groton, on Tuesday, May 8th. In the evening, at half-past seven, a shortened form

of Evening Prayer was said by the archdeacon, assisted by the Rev. R. H. Nelson, of Christ church, Norwich, who represented the rector. Addresses, brief and pointed, were made upon "The Obligation of Missions," by the Rev. W. L. Peck, of Groton; "The Foreign Missions," by the Rev. C. G. Bristol, of Danielsonville; "The Domestic Missions," by the Rev. George Buck, of Willimantic; "The Mission work of the Church of England," by the Rev. W. H. Burnham, of Norwich; "The Diocesan Missions," by the Rev. Joseph Hooper, of Mystic River. The service concluded with suitable collects, and the benediction by the archdeacon. Every arrangement for the comfort and convenience of the meeting was made by laymen of the parish, and the day there spent will be long remembered.

The archdeaconry, which comprises the two easternmost counties of the State, New London and Windham, is endeavoring to do much work. It contains more places uncare-for by the Church, and more real missionary ground than any other archdeaconry in the State. Reliable statistics show within its limits more than 300 families who have no settled religious belief, and many Church families scattered in remote hamlets who are without the ministrations of the Church. A carefully systematized plan for reaching them is now under consideration, and it is hoped may be carried into effect during this year.

#### CHURCH UNIVERSITY BOARD OF REGENTS.

The first formal meeting of the Church University Board of Regents was held in the See House, No. 29 Lafayette Place, N. Y., on Monday, Jan. 20th. The Board as elected at the recent General Convention was composed of the following members:

The Bishop of Albany, Chairman, the Bishop of Minnesota and Tennessee; the Rev. Drs. Morgan Dix, David H. Greer, and E. N. Potter, the secretary and regent advocate; Samuel Eliot, LL.D., and President Johnston, of Tulane University, New Orleans.

The Rev. Dr. Mackay-Smith, Archdeacon of New York, was elected recording secretary and the Rev. Dr. W. N. Hughes, corresponding secretary, with formal right of attendance and discussion at meetings of the Board.

In addition to the members elected by the General Convention the following members were, in pursuance of delegated authority, elected by the Board itself: The Rev. W. R. Huntington, D. D., Prof. Henry Coffée, LL.D., Prof. Henry Drisler, LL.D., and Mr. Geo. W. Vanderbilt.

Steps were taken to procure the legal action necessary to incorporation.

Dr. Eliot was appointed chairman of the committee to correspond with the various Church colleges and schools of the country for the purpose of securing proper data for effective action in the future and for ascertaining the views of Church educators as to the best means of promoting the educational interests of the Church.

Careful and definite discussion was held as to the precise aims of the Church University Board of Regents, which disclosed possibilities, under wise and deliberate management, of great good to the Church.

President Potter of Hobart College, the regent advocate, has, since the close of the General Convention, presented the subject of Church Education in Syracuse, Albany, New York, Baltimore, Washington, and Boston, besides having addressed the Clerical Club in the last city and the Divinity School at Cambridge. He has also presented the claims of the Board to the heads of several of the most prominent Church colleges and schools, and is now in receipt of invitations to visit numerous other places.

In due time and after a careful consideration of all the elements involved, the Board hopes to present to the Church certain definite procedures which will meet with cordial approval and support.



**"THE GOSPEL AND THE PEOPLE."**

BY THE RT. REV. F. D. HUNTINGTON, D. D.  
A PAPER READ AT A MEETING OF THE EVANGELICAL ALLIANCE, IN BOSTON, DEC. 5TH, 1889.

From time to time this Gospel, always in itself the same Gospel, encounters a new or special opposition. Inasmuch as it is impossible to hold the Faith without a responsibility to extend it, it becomes the business of its believers, who must therefore be its advocates and heralds, to know, point by point, what the particular resistance is. Just now it lies somewhere between us who are here, an allied band of gossellers, and those men and women, a multitude about us and close to us, who, in the title of my subject are called "the People."

Whatever else the difficulty may be, it is not in the Good News. We should none of us open our lips, or be here, if we took the Gospel to be a thing to be mended. Its original substance and power, which is Christ, is not changed. Time, climate, society, government, races, classes, do not change it, because they do not change the Son of man. Literary revision, theological modification, ecclesiastical platform-building, are here no part of our concern. The "News," the Evangel, ever new in the vigor of life, ever old in the heart of God, is as "good" as it was in the shops and farm-houses of Judæa, for every heart and life of man.

Is the obstacle in "the People?" Three things are to be said. If it is in the People we cannot put it out of the way till we get at the People. Whatever they are, within or without, whatever in them rejects our message, we cannot alter them a whit till we come in contact with them. So far they are a fixed factor. We have to take them as we find them, if we take them at all. Then we have a general faith, I suppose, that our religion is, in some real sense, expressly and divinely adapted, to every condition of humanity alike. Further, if Christianity is not suited to the class now considered, there was some singular mistake at its beginning, and in the mind of its author; for Christ took pains to show and to say, that of all classes in society this was the one that first and most readily received and welcomed it.

The third and remaining factor is ourselves. If there is a special obstacle to this kind of evangelizing, it seems to be reduced and brought home to the door of the Church—closer than that, to you and me who venture to stand here and speak for the Church. Do we understand the Gospel? Do we understand the People? Do we understand the errand whereon we are sent?

We will lay chief stress on what lies at the bottom of the whole matter. When there was first a Gospel there was no question that the Gospel and the People belonged together. Neither one made the other, not the People the Gospel, nor the Gospel the People, but each was made for the other, as light for the eye, and the eye for light, as bread for the body, and the body for bread. Nothing in the plan of God, then, came in between Gospel and People, not even political economy. In the *Gloria in Excelsis* we hear no allusion to an influential class, to leading citizens, or to first families. Prophecy had recognized social distinctions only to smite them with its hammer and storm at them with prophetic thunder and lightning. The Apostolic Catholic Church, when it was actually Catholic and simply apostolical, did not begin its exhortation by saying "Dearly Beloved Brethren," and go on to draw lines of class distinction or feel obliged to inquire by what novel and particular process it should "reach the masses," masses always supposed to be somewhere and somehow out of its doors. How did they happen to be out of doors? Apostolic mission chapels were not meant for an evangelical, but only for a territorial, necessity, built for an outlying heathendom, not for an included heathendom of the ill-clothed and unpolished, a device for circumventing the original divine ordinance that rich and poor should meet and war-

ship together. No way was then found of abrogating that ordinance unless by denying the foundation of the spiritual kingdom, the fact that the Lord is the Maker and Father of them all. It is clear, therefore, that, however well justified my subject is to-day, there, in the primitive constitution and movement of the Church, any speech implying a want of adaptation between Christ's religion and an unprivileged part of the population would have been, at the very least, a surprise. Perhaps we might go farther and say that occasion had not yet arisen for the Christian Alliance itself.

We must admit that classes are mentioned in the New Testament by name—social classes. Notice what they are. They are Scribes, Pharisees, Chief Priests and Rulers, names that represent culture, property, and propriety, official ecclesiastical eminence, and political power. You know how they are mentioned. Are they mentioned at all as if it was for them that the Kingdom of Christ was specially designed, revealed, and thrown open? "Have any of the Pharisees or Rulers believed on Him?" Make the question, my friends, as fair, as clean-cut, as sharp, as unsparing, as you please. Does it look, does it read, as if either wealth or knowledge, social control, or social standing, or social refinement, formed the conditions on which the Son of God expected His spiritual family to be set up on the earth? Another question follows instantly after that; we cannot put it aside, hush it up, or hide from it. Is it not possible, is it not likely, that it is a practical forgetting or denial of that fundamental, inherent, evangelical and catholic fact, *i. e.*, letting the kingdom of this world into the Kingdom of Christ, letting the secular usurp the spiritual, which is the secret clog that cunningly holds back all our evangelizing enterprise, the boney-flavored poison that taints and diseases all our missionary energy, the shining serpent that eats out the heart of our creed and fattens on its blood? Are we not looking after ways of bringing the Gospel and the People together because, whatever our apostolicity amounts to, the putting of them apart is our apostasy?

Look from the law of the Kingdom to the source and reason of that law in its inmost life. The Gospel is the Son of Man. Beyond the written or spoken message is the Living Word, incarnate. In that personal revelation, the Incarnation, we find the most absolute of all possible prohibitions of all partialities in the Church—of race, nation, color, rank, property, or environment. Why? Because what Christ took upon Him and into Him, to make Him a Mediator, was humanity, simple, whole, undivided. There is no piecing it off among classes, more than among nationalities. Out of the one whole Christ, God's Life made man, must come the Church, creed, sacraments, ministry, missions, and the New Testament. It is integral. If it could be apportioned, graded by any blue book, stamped by any society mark, classified by any sociology or anthropology, the mediatorial glory would be gone because the reality would be gone, and the Light of the world would be eclipsed. Into every willing heart that Life enters alike. Imagine if you can Jesus of Nazareth to have been announced, and born, and crucified, for a corporation, a guild, an order, for any conceivable privileged division of mankind. The idea shocks our Christendom, untrue to Him as we are, like a sacrilege. At the missionary meetings we get used to hearing it said that He died for Hottentots, slaves, and Mo- does. Dear friends, it is harder for us to believe in our parlors and dining halls that there can be a marriage-supper where the servants down stairs, the office clerk and his wife, the blacksmith and his daughter, will sit down at our side and be as graciously welcomed as we are by the Master of the feast. Yet the only Master is He who, at Simon's table and in the parable of Dives and Lazarus, and when He bent down with the basin and towel to wash and wipe the feet of Judas and Thomas, abolished every inch of the wall between rich and poor, between "high

and low." Many explanations have been lately given in our Church Congresses and Mission Boards and conferences why the lower classes, or "masses," do not accept the Gospel that we preach. Why not consider that it may be because what we preach is not the Gospel? Is there any other Gospel than the Fatherhood of God and the Brotherhood of man? Is it brother that says to brother: "Stand thou there by thyself, or sit here under my footstool?"

Clear Christ's religion of all false sentiment, false terrors, false promises; keep it what in Christ it was and is, not a tyrant, or a magician, not an artifice or a costume, not a recruiting officer or a paroxysm, but health of body and soul, light and joy, the very strength and glory of humanity; once let it be seen that the Lord's messengers are sent to show men that man any where is never so much a man as when he is a Christian, that genuine Christianity will better every part and faculty of him, fashioning him into the measure of the stature of a manhood, comprehensive and complete, and that by proclaiming God to be a Father it proclaims equality in a human Brotherhood under one law of righteousness with atonement and forgiveness for the penitent; it taxes our credulity to believe that this is not a Gospel for the people. That would be a terrible doctrine of men's depravity which would dare presume that there is nothing in them to leap towards it as the panting hart to the waterbrook.

The hospitalities of the Lord's House reach a good deal deeper than a mere matter of buildings and pew sittings. Social customs or expediencies are not to confuse the logic or upset the principles of the primary divine plan. The kingdom cannot act by one rule and its accredited agencies by another. What is the one grand central fact which makes the Christian system the supreme and gracious "power" that it is? It is God giving Himself to men. It is infinite love stirring itself and reaching out to our race, voluntary, unprompted, unsought, unbought, unbargained for. Love never bestows itself by contract. Connect with the idea of the Incarnation, with Bethlehem, with Calvary, with the Saviour's three-and-thirty years, with the going forth of the twelve Apostles, any thought of stipulation, or of pecuniary conditions precedent, or of financial limits set to the sweep of that benignant wave of light flowing from on high, and you not only strip this religion of its distinctive and singular glory as a revelation, but you alter its character radically as a redemption. You put into it another and alien element which, if it prevails far enough, leaves it a "Gospel" no more. Even human love, in all our common habitations, has this for its secret charm, the mystical beauty of its blessing, that it gives itself. Love takes of its own and puts it away, parting with it at whatever cost or pain to itself for the good of some other soul. Even the poor imitation Gospel of the nineteenth century Positivists must borrow this splendor to crown its faithless philosophy, and calls it by the Pagan name of Altruism. All the interchanges of unselfish affection and friendly sacrifice which play to and fro between one heart and another, ranging down in their celestial order from the archangel to the slave, have the "Word made flesh" and crucified, for their source and pattern. That was the fountain gift—unpurchased grace. The coarse cradle, the homeless years in Galilee, the sermon on that mount which became the pulpit of all centuries, the parables which illuminated the whole natural world with supernatural significations, the miracles of patient gentleness which sought to break open by acts of mercy to men's bodies a pathway to a better healing for their disordered souls, the agonies of the Garden, the opening of the gates of the everlasting morning on the third day—these are only the magnificent particulars of the one inestimable free gift. Christianity is gratuity, through and through.

So much for the organic law and the life-blood of the Kingdom. Again there was

one age when the Lord, the Founder, permitted all after ages to see how He would have His Church behave and do its work. We look thither and behold; what strikes us first is that the Gospel is invariably given away. There are absolutely no terms of price, outside the breasts of those who speak and hear, on which the message is to be delivered. Christ is to be preached, the Church is to gather its converts, train its children, and do all its work. No tax is laid on the privilege of being converted. Why should a Samaritan at Sychar, a Jew at Alexandria, a Greek at Lystra, a Roman at Philippi, a heathen anywhere, pay money to get a religion for which he cares nothing, but which he disbelieves? Why should a doubting, or indifferent, or worldly man do that in any village or city of America? In the apostolic time there is no financial policy whatever. God gives the Gospel; Christ gives Himself. Ministers give the message and live on what believers give them; if sanctuaries are wanted, believers will build them and set their doors open. The door was always open. Nobody was so ragged, so dirty, so dark with despair, fallen so far down or lost in a wilderness so wild, nobody so skulking, ashamed, or afraid, coming from any corner of a wicked world, but he could come if he would, and be welcome. The object is not to get something, not even an equivalent, but to impart something. The moment the Church says to the community: "You can have me by paying for me—you can share my feast for a ticket at the door," it blocks its own path, because it speaks to those who at that moment neither desire what the Church offers nor know what the feast is. Hence the Primitive Church is both a missionary church and a free Church. The motive for Church propagation is within the Christian heart. The love of Him whose name is on the disciples' lips constrains them in every ecclesiastical step. The bride appears only in the character of her unseen Bridegroom—a Giver of Life.

We are very stupid, it seems to me, my dear friends, if, while we sit snugly in our decorated sanctuaries, we never care for what thousands of our lost brothers and sisters are not only whispering to each other, but saying out louder and louder every year till you begin to hear it in your lectures and read it in your morning papers. This is somewhat the fashion of their doubt: "What is it that you Christian people mean by your 'Gospel'?" What is the upshot of it? We hear that you have got a fine set of arguments to prove it, and that you call them 'Evidences of Christianity.' What they are we never knew, for you and we were never together long enough for us to find them out. But some things we can see. We see your equipages roll by to the church on Sunday morning. If we follow and look in, we see a building that you put up for your own accommodation; no places made there for such as some of us are, or, if any, only a nook in some untidy corner. And when you have hidden us well out of your way,—our wives from your wives, and our daughters from your daughters,—then you rise up and call us all "Dearly beloved brethren." We get confused about these things. We hear you read sometimes of a marvellous kind Shepherd of long ago, who went out into the mountains seeking His sheep. His own feet torn very often with the briars, when He rescued the perishing. Is that your way with us? When you ask us in, is it because you heartily love us as you love yourself, or is it that you want to count us in with your number over against the rival religious establishment across the way? On the whole, we will do without your Christianity." We here can see, I hope, the exaggeration in these rough questions, and where the line runs in them between truth and anger. Run the line where you will—the fact stands out that most of the sheep-folds are virtually private property. Let us be brave enough to own that unless we right that wrong, it will not be very long before Pantheism and its academics, Atheism and its play-houses, infidelity and its beer-shops, will have hung out their flaring signals along streets where open churches ought to have gained the people's heart to the Shepherd who really does care for them. We shall cry in vain to the unbeliever, to the publicans and sinners, unless we cry with the old prophet: "Come ye to the waters without money and without price; whosoever will, let him come."

(To be continued.)



# The Living Church.

Chicago, Saturday, Feb. 8, 1890.

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

Subscription. - One Dollar a Year.  
(If not paid in advance, \$1.50.)

ADVERTISING RATES PER AGATE LINE. - - - 25 CENTS.

Liberal discount on continued insertions. Notices of Deaths, free; Marriage notices, Obituaries, Complimentary resolutions, Appeals, Acknowledgments, etc., three cents a word, prepaid.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the post-office to which they wish the paper sent, but also the one to which it has been sent. In each case the State must be mentioned.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time that it has been sent.

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires from two to three weeks to make the change in the label.

FOREIGN.—Subscribers in England will please note that "s-4d" is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

EXCHANGE.—Checks on country banks are received at a discount of ten cents.

Address THE LIVING CHURCH,  
162 Washington St., Chicago, Ill.

THERE are many worthy enterprises appealing for aid at this time, and perhaps at all times, and among many generous givers we trust that all will be remembered. Nothing, certainly, can exceed in interest and importance our work among the colored people of the South; and in this work nothing is more promising than that which has been inaugurated in Washington for the training of colored clergymen in connection with Howard University. We give, in this issue, a letter from the warden of King Hall, asking for contributions for the purchase of Church literature to be used in the preparation of candidates. We commend the letter to the consideration of our readers. It states a real need in a modest way. It should meet with a speedy response. The institution is wisely planned, with a view to the greatest economy and the most efficient work. The splendid endowments of the university are available without cost to the Church, and all that we need to do is to provide the special appliances suitable to our special needs. Among these are Church books. This first appeal of the warden is an indication of his good sense and far-sighted wisdom.

In the December issue of *The Forum* there was a paper on "Divorce in the United States" which deserves a wide reading and consideration. After enumerating the leading facts, the writer (late minister to England) declares that the whole business is a disgrace to our country and an alarming menace to our social order. He looks at the matter as a statesman, and solely as affecting the body politic, and it is interesting to note how the ripest

political wisdom here accords with the precepts of the purest religion in the conclusion reached as to the only effectual remedy for this monstrous abuse. "I venture to suggest," says Mr. Phelps, "as the result of a long observation of judicial proceedings in this class of cases, that the remedy will be found in the entire abolition of the sort of divorce that allows the parties, or either of them, to marry again." Of course, provision must be made for legal separation or divorce *a mensa et thoro*, but if the right to marry again is refused, such cases of separation would be very few. The desire to re-marry is the motive, in the great majority of cases, for seeking divorce. As to the plea that such a radical measure for the cure of this scandalous evil would impose hardship upon innocent parties, it is easily disposed of by the consideration that this may be said of many other wise and necessary laws. The only question at issue is whether the promotion of the general good would counterbalance the possible disadvantages which individuals here and there might experience. This is a question which philanthropists can answer only in one way.

OUR editorial of January 11, on "American Churchmanship and Church Unity," has been severely criticized in certain quarters as requiring "unconditional submission" on the part of Christian denominations to the Episcopal Church. Our more recent articles, we trust, may have made our meaning clearer. We adhere simply to the declaration on this important subject by the bishops of the Church in 1886. That declaration offers in advance, in the most liberal spirit, to concede "all things of human ordering and of human choice." But beyond this it draws a line. There are some things not of human ordering or of human choice, certain "principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world and therefore incapable of compromise or surrender (italics ours) by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men." It then goes on to specify "as inherent parts of this sacred deposit and therefore as essential to unity," the celebrated "four points."

It is not THE LIVING CHURCH then, but the bishops, who attribute these four points to Christ and His

Apostles and declare that they cannot be "compromised" or "surrendered." To find fault with this position as ill-liberal or pharisaical, is not to attack THE LIVING CHURCH, but the bishops themselves. We know of no better reason for accepting the Old Testament as a part of the canon of Holy Scripture than the fact that it received as such the sanction of Christ and His Apostles. The New Testament comes to us from the same inspired circle of those who by the guidance of the Spirit attained unto all truth. The Nicene Creed is accepted in the Church as the accurate and authoritative expression of "the Faith once delivered to the saints," and therefore incapable of any alteration which should change one jot or tittle of its meaning. The two great sacraments by the consent of all, were definitely and expressly ordained by Christ Himself. Finally, it is perfectly clear that the bishops pronounce the fourth point, "the Historic Episcopate," as equally with the rest, an "inherent part of the sacred deposit," committed to the Church by Christ and His Apostles, and "therefore incapable of compromise or surrender."

It is therefore distinctly on account of their divine authority that these reservations have been made. The bishops recognize what our critics do not, that they have no right to lay down any term of union which is of "human ordering or of human choice." The relative importance of these fundamental principles is quite a different matter and is beside the present question. Some books of the Bible are doubtless of more importance than others, but all alike are inspired. Again, some things are more important than others for particular ends, while for other purposes the relation changes. In such cases it is idle to ask which is most important. It is like the old question about the evangelical virtues, wherein sometimes "faith" and sometimes "charity" appears to be the greatest. The question about the Christian ministry is a very modern one and would never have arisen but for the desire of men to justify accomplished facts.

WHEN we ask what is meant by the assertion that the Nicene Creed is a part of the sacred deposit committed to the Church at the first, it is to be observed that it is only a flippant superficiality which can imagine that, because the Creed, as a form of words, has been enlarged at two or three different dates, it is not essentially the same Faith which was once delivered to the saints, and which is therefore, unchanged and unchangeable. In fact, as every

tyro in theology knows, it was to prevent change that that precise form of words was set forth at Nice and the subsequent councils. The one endeavor of the Fathers of Nice was to be sure of what had always been received and taught in the Church, and to express that in words which would admit of no ambiguity. The question was not: "What do you think?" "What is your opinion on this or that point?" but: "What have you received?"

It is just here that the broad difference lies between the Catholic creeds and modern confessions. Dr. Schaff in his articles on "Creed Revision in the Presbyterian Churches," finds a precedent for the proposed revision of the Westminster Confession in the development of the ancient creeds. But the cases are not parallel. In the first place, the ancient creeds were not set forth until the Faith was attacked. It was never because the Church had ceased to believe what she had believed at an earlier date. Therefore, the ancient creeds were not subject to revision in the same sense of the word with the modern doctrinal statements. Each revision was an expansion of what had been recited before, but only a verbal expansion. The process was one of progressive unfolding, of more explicit expression of what had, nevertheless, been implicitly contained in the previous statement. It was, in short, the Faith once delivered and held everywhere and by all, which was clothed in words and handed on as the truth of God. In this way and this way only was theology "progressive."

CONTRAST with this the character of the revision which Dr. Schaff advocates. The formula in question is the Westminster Confession, which must be subscribed by all ministers, elders, and deacons of the Presbyterians. What we witness here is not a general rally to defend this central "form of sound words" against hostile attack, and to fortify it by new and still clearer statements, to preserve it at all risks, without the loss of one iota of its original strength and force. That was the ancient and Catholic way. But here the situation is precisely the reverse. "A growing number of ministers, elders, and students are calling for relief from bondage to certain doctrines which the theology of the age has out-grown, which 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." This is the attitude of affairs. The creed must be changed, because those whose creed



it is have ceased to believe it. Changes must be made to suit this change of mind. But who can say that there will not have to be further changes within a century? And under such a process what becomes of the idea of truth as from God, and so incapable of being changed to suit the changing whims of men?

It is still more serious and disheartening to the Christian student to see how large an element another consideration forms in this discussion about revision in the Presbyterian Church. It is the spirit of the age which is invoked to tell Christian men what they are, or rather are not, to believe. The old confession "cannot satisfy the demands of the present age." "Every age must produce its own theology." We must express the faith of the nineteenth century, not of the seventeenth. These and similar expressions stare us in the face in the literature of this movement. The creed of the Presbyterian Church has been Calvinism. That is the teaching of its confession. But if we read Dr. Schaff aright, that is precisely what is to be eliminated. Would that our brethren, having seen the mistake of their forefathers in binding upon the conscience the doctrinal theories of men, far from repeating the same error a second time, or, still worse, making a surrender to the nineteenth century, might be led to look for the "old paths" which their forefathers left, and, giving up the attempt to frame new creeds, submit themselves again to the ancient and sufficient creed of the Holy Catholic Church, which can never be compromised or surrendered.

**A WAY OF DOING GOOD.**

Many opportunities of doing good are, no doubt, neglected from want of thought rather than from lack of a willing mind. It is the part of a Church paper, certainly of one not unmindful of the needs of a living Church, to tell its readers of ways of serving Christ in the person of His members. Now one great need of our Church is a more intelligent and general knowledge of what it is, and of what it is doing. In order to this a good Church paper is an absolute necessity. *The Spirit of Missions* and *THE LIVING CHURCH*, or some other good Church paper, ought to be found in every household throughout our borders. There are no better religious papers published than those of our own Church, and some of them—*THE LIVING CHURCH*, for example, which is only a dollar a year—are less expensive than those of the denominations; and yet, it is to be feared,

that our people do not patronize their papers as well as members of other Communion. Our papers certainly vary enough in tone and place, and price, to suit every need and to be within the reach of everyone. Many, however, do not take them because they never have taken them and so do not know their value. We have no doubt there are hundreds of families that would never be without their Church paper if only they were once accustomed to read it. Nor do those that are taken do half as much good as they might. Each copy of *THE LIVING CHURCH* might reach ten persons as well as five. If, when they are through with it, our readers would take the trouble to give this paper to some one who does not take it, they might thus very materially help to extend a knowledge of the Church and her work. The same may be said of every good Church book, tract, paper, and pamphlet. Comparatively few care to keep the current literature that they take. Instead of destroying their Church papers, or consigning them to the garret, they would do well to give them to some one who otherwise would not see them. It is a good plan to have a suitable rack placed in the porch of our parish churches, marked "Take One," where papers, tracts, books, and any kind of healthful literature, might be placed. By this simple appliance many would have an opportunity of doing good and getting good which they do not now enjoy. "As we have therefore opportunity," says the Apostle, "let us do good unto all men, especially unto them who are of the household of faith." The opportunity always exists. It is the wise and godly who try to make the most of it.

**THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.**

II.

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

Last week, as a preliminary measure, I undertook to establish the connection of my subject with the interior things of the Christian Faith, thus removing it out of, and immeasurably above, the range of caprice, triviality, and mere individualism. It appeared that the Beautiful as expressed in its religious uses, is of divine inspiration; and in the economy of divine worship and the Christian life finds place side by side with Faith and Obedience.

I now ask my readers to consider, from this position, a single branch of this exalted subject: Music, in its liturgic uses. At once it becomes separate and infinitely apart from all secular and profane relations. We reach a rational conception of distinctively sacred music, precisely by the same analysis which gives us sacred literature, prose, or verse, apart from secular or profane; a music which comes forth from the breath of the Holy

Ghost, and becomes indissolubly wedded to the service of the sanctuary and the aspirations of the Christian life.

Then this is a holy and ineffable thing, which men too often approach with unclean hands, darkened understanding, and unchastened spirit.

Possibly the mass of those professing and calling themselves Christians, have failed to reach or recognize any such supreme distinction. But there it lies at the very heart of divine truth, as revealed in the Scripture, and professed by the great doctors and saints of the Church from the beginning. To make this clear, I need only remind you of its gradual development, under St. Ambrose of Milan, in the 4th century, earliest of the ancient melodists, then of St. Gregory, in the 6th century, to whom the Church is indebted for the Plain Song and those unworldly, sober, and supremely religious chants, bearing his name to this day; then of the great polyphonic school of the 16th century (Palestrina) which the Church formally adopted as its highest expression of liturgic music; then of the devout fathers of the Anglican Church, whose sacramentaries were set in tune with St. Gregory and Palestrina, and whose Merbecke and Tullis come down to us as the tenderest and saintliest expression of sanctuary and choral ritual.

And during all this time, while doubtless not a few unholy and unclean melodies, steeped in wassail and wantonry, crept into the hymnaries for a brief day, the solemn and stately succession of the great Catholic schools of music—Eucharistic, Choral, Plain Song, Motett, and Anthem—is all the way definable, glistening in its utter unworldliness, full of sweetness and spiritual refreshment. Such music cannot die because the Divine Life abides within it, and the Spirit continually bears it witness.

I once heard a master-composer—greatly beloved among us, his young heart and life on fire with these holy inspirations, so that the key board under his worshipful fingers, seemed as holy and vibrant as the altar itself with the perpetual *Ter Sanctus* of Eucharistic worship—when in his old age, the Nemesis of faith had befallen him, and he lay as one dead spiritually—and this in the presence of a great audience—that he professed that he, for one, did not know of any distinction between sacred and secular music, and was not indeed certain that there was any such definable species as sacred music! A ghastly paralysis of the heart under agnostic unfaith!

The imperative corollary is that Church music must be specifically, traditionally, and unmistakably religious. One may say that "our Church heredity provides for and secures all this." In theory, yes; but in fact, no. There is something more than a geographical and historical break between the Anglican and American Church. While through much patience and long suffering, the grace of the Apostolic Succession was secured, binding us in a living way to the past; and while an ever-merciful Providence gave us a Sacramentary and Liturgy of marvellous purity and beauty, its ancient musical interpretation, alas! was in a double sense shut out from us, deriving, as we did, from the dark-

est and most wretched period of the Hanoverian era. Cut off, the while, from our own Catholic past, with its thrice-hallowed traditions, we were forced under the severities of the situation to draw our musical nourishment from schismatical and unchurchly sources.

The little shoot of a transplanted Church was literally destitute of any fit or adequate musical expression for Eucharist or Liturgy. Even chanting, the very life and breath of ancient worship, was practically unknown until this 19th century was well under way, and its practice even then was confined to a few principal parishes in the chief cities. The Sacred Office was always a "private affair," hurriedly and prosily dispatched as an awkward postscript to morning service; and where there was a choir, it was commonly dismissed at the close of the sermon. Possibly some over-zealous Celebrant, or layman, "pitched the tune" for a single hymn, after Consecration. It is told of "good old Dr. Lyell," in early days rector of Christ church, then on Anthony St., New York, that he would break out in a Wesleyan hymn, with its popular tune, stanza after stanza, while administering to the coming and going communicants.

Without sacramental music, without chants, without musical "services for Morning and Evening Prayer," the voiceless church had nothing but the meagre alternative to fall back upon, and such hymns! Nearly every one of them un-, or anti-churchly, of sectarian origin, bringing with them, mostly, the crude, illiterate, and irreverent tunes to which they were invariably sung.

This was a sorry state of things, but it explains with painful force not a few of the musical incongruities and disabilities under which we suffer today; especially in remote rural and inland places. Traditions die hard, and when it is remembered that both our clergy and laity are continually recruited from the denominations—the Church growing from such conversions rather than from immigration, as after the manner of the Roman—and that these converts largely brought in with them, congenital prejudices and preferences, especially in the matter of hymns and hymn-singing, and had never yet known or heard the Church in the integrity of her musical Liturgy, as indeed, had few of her most favored children, it is not to be wondered at that our music-liturgic worship lingered long and well-nigh hopelessly behind our theological and missionary advancement.

A CHORAL DIRECTORY.

When duly organized, it is proposed to give our readers a selection of Service Kalendars, from a limited number of representative choirs in various sections of the country, in anticipation of the Sunday services; so that, at a glance, may be noted the liturgic music of a wide variety of "uses," on each Sunday. Churchmen visiting Chicago, or New York, or Boston, for example, will be able to select such a service as will best serve their needs as students or as worshippers.

This "Choral Directory" was first developed and systematized by the writer, in the music department of another periodical, where, by unanimous consent of organists, choir masters, and the musical clergy, it served the highest practical uses.

Besides, the selections, anthems, offertories, and other exceptional music, may be ac-



cepted as bearing the approval and endorsement of undoubted musical intelligence, thus assisting young and inexperienced organists and choir masters in the selection and formation of choral repertoires and libraries.

These kalendars are not offered for blind imitation in any instance. Everything depends upon the musical training and predilections of congregations and localities. In many city churches and choirs there will be found an excess of anthem numbers, trying not only to the skill and endurance of the strongest choirs, but to the patience and devotion of the several congregations, while there is scant and reluctant provision for the common praise of the people.

With this and other cautions, the choral directory will prove of very great practical value. As an illustration of the subject in its practical bearings, a single example is given in this number; and also, that our readers, clergy, and professionals, may see how much a duly prepared service calendar, for any given Sunday, may suggest of devout liturgic learning and significance.

This is but one of the annual series which the Rev. H. H. Oberly, rector of Christ church, Elizabeth, N. J., one of the soundest liturgists in the Church, himself prepares for the edification of his people. It is given with his own analysis, prepared at our personal request, as an "object lesson," in order that those who have not considered the matter, may see how much there may be in such an apparently simple matter, as a service kalendar for a single Sunday.

LITURGIC REASONS FOR MUSICAL SELECTIONS FOR PURIFICATION OF B. V. M. OCCURRING ON SEPTAGESIMA SUNDAY, 1890.

According to Anglican usage the feast takes precedence (Roman use translates it to next day). The festival however is colored by the season, and the thoughts of the Purification and Septuag. are to be blended. Therefore *Te Deum* is not sung, and *Benedicite* is substituted, and a hymn is sung in place of *Gloria in Excelsis*. In honor of the feast an elaborate Communion service (Mass) is sung; also the *Magnificat* and *Nunc Dimittis* at Evensong, in honor of St. Mary and St. Simeon. As these and other saints, (Joseph and Anna) are in view today, the processional hymn is "Hark, the sound of holy voices." The introit is hymn 189, "Behold a humble train;" the officium hymn 456, "Love divine." These hymns are repeated at Evensong. The Communion hymn, sung after *Agnus Dei*, and during the Communion of the people, is 455, "Jesu, the very thought of Thee." The Post-Communion hymn, in place of *Gloria*, is 203, "Thou God, all glory." These last three hymns are chosen with special reference to our Blessed Lord Who to-day first visits His temple. Read the hymns with this thought in mind and the connection will be seen. As all the love and effort of God for man's salvation will end in the blissful abode of heaven, and that hope should be a daily influence in the Christian's life, the last processional sends the worshipper home with the echoing words in his mind and heart, "Daily, daily sing the praises, of the city God hath made."

The anthem at Evensong, after the third collect, is Elvey's, "Arise, shine, for Thy light is come." This anthem felicitously combines the thoughts that cluster about the Purification. The day closes the Christmas cycle. It gathers us the thoughts of the Nativity and the Epiphany. It projects the prophecy of holy Simeon, "to be a light, etc." A reading of the text of the anthem will show why it was chosen. One other hymn is sung during the day, 430, "Alleluia, song of gladness," sustaining the refrain from last Sunday, and pointing to "the solemn time" that is coming, and beyond that the Paschal tide, and beyond that the eternal Easter. *Nunc Dimittis* is especially appropriate as the Ablution for the day. Our eyes have seen the salvation brought to us by the Blessed Lord coming to His temple, and suffering us to take Him in our hands, and having received His benediction, we depart in peace.

A REAL NEED.

KING HALL, Washington, D. C. }  
Jan. 21, 1890.

DEAR LIVING CHURCH:—The readers of THE LIVING CHURCH have been informed in its items of ecclesiastical news of the establishment of this hall for the training of clergy to minister to the colored people of this country. It has been placed in the neighborhood of Howard University, that its students may enjoy the educational advantages of that institution, which have been offered to them without any restrictions. The people of the Church may have desired and expected to hear something of the work of this Hall, and to know if they can in any way help on what has been so wisely undertaken; and I therefore venture to give an account of our position and our needs.

There are in Howard University, at the present time, six young men looking forward to the ministry of the Church. Four of these have been placed formally under my charge by their bishops. The other two have come of their own motion, and are maintaining themselves by their own labor, while they give such time to study as they can afford. None of these young men, however, has reached the grade where he can even begin a theological course. Only one of them has risen into the preparatory department of the university. The others are in a department preparatory to the preparatory department, and their time is fully occupied with the work required there, so that I can only give them my pastoral care, and such training in Christian doctrine and practice as we can make the occasions for. I find, however, that even that small amount has not been unprofitable. I have made it as systematic as possible, and have found it drawing the young men and myself together in sympathy, confidence, and mutual understanding.

While waiting for the time when we shall have a higher grade of students ready for instruction in the Hall—for the Church Commission desires that the standard of qualification for the sacred ministry shall be raised, not lowered, by the establishment of this institution—I have not only employed myself in making acquaintance with the system of studies carried on in the university, and with the professors and students whom I meet there, but I have been also endeavoring to arrange a course of study on which the future students of the Hall can enter when they present themselves. I have been in correspondence with some of the professors in our theological seminaries, and have received very valuable assistance from them, especially from Professor Walpole, of the General Seminary, and Professor Gold, of the Western Seminary. In their letters they have not only given me outlines of the courses to be pursued, but have also suggested the books of reference desirable to give substance and fit preparation to the skeleton furnished by text-books and lectures.

This has impressed me with the necessity of a library of such works for the Hall, as the library of the university is sadly deficient in the kind of books that our Church students ought to read. There is scarcely anything there to suggest that there was any Church or any theology before the date of the Lutheran Reformation; or that any living Christianity exists to-day outside the United States of America, and the

missions sent out thence. If we are to send forth men prepared to contend earnestly for the Faith once delivered unto the saints, we must impress them with the conviction that there is such a Faith as an historical fact, and that it has been a living Faith doing its real and appropriate and characteristic work in all times, and in spite of all obstructions and corruptions. We need therefore the books that will present what that Faith is, and how it has worked its way against the current of human errors and human sins, adopting the form of expression in which the Church to-day embodies the truth as it truly is in Jesus.

I therefore come to the point of this letter, which is to beg that some of those who are desirous to help in providing a trained and educated clergy for the African race in the Church, will begin to give to this Hall such books as in the judgment of the Church Commission and the warden, will form a proper library for the use of its students and instructors.

HENRY R. PYNE,  
Warden.

SPECIAL COMBINATION OFFER.

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

THE LIVING CHURCH (in advance) and The Forum.....	\$5 00
The Art Amateur.....	4 60
Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
North American Review.....	5 50
Youth's Companion (new subs. only).....	2 50
The Living Age.....	8 50
Good Housekeeping.....	3 25
The Treasury for Pastor and People.....	3 00
The Homiletic Magazine of London.....	3 50
Babyhood.....	2 00

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH,  
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. Hubert E. Jephson has resigned the post of assistant priest of Trinity church, Toledo, Ohio, and has accepted the rectorship of St. Paul's church, of the same city.

The Rev. Wm. Heakes has accepted a call to the rectorship of St. James' church, Muncy, Pa., entering upon his duties there Feb. 2nd.

The Rev. Geo. H. Hunt, of St. Charles', Missouri, is neither dead nor deposed, although the compilers of the various Church Almanacs, perhaps without a single exception, have omitted his name from the clergy list.

The Rev. J. Harry Chesley, rector of St. George's parish, Harford county, Md., in the diocese of Maryland, has accepted a call to St. Michael's parish, Talbot county, Md., in the diocese of Easton.

The Rev. Alexander C. McCabe has resigned the rectorship of St. Philip's church, Laurel, Md., and All Saints' mission, Annapolis, Md.

The address of the Rev. C. S. Starkweather is changed from Pensacola, Florida, to Superior, Wis.

TO CORRESPONDENTS.

CONTRIBUTIONS DECLINED.—"A Study in Protestantism;" "Kind Words to Roman Catholics;" "The Spirit of Missions;" "I will look up."

R. C. N. B.—We have accepted one answer to "Eye and Ear," and cannot give more space to the discussion.

H. A. F.—The Churching Office is frequently used, sometimes after the General Thanksgiving, but generally as a separate service. It is permitted to use the prayer of Thanksgiving alone.

Mrs. A. H. H.—Standing is the proper position. The exhortation at the beginning is addressed to the people, who should stand. The people should join in the Lord's Prayer. It is usual for the couple only to kneel.

E.—The word "Catholic" in the Apostolic Creed is used by sectarians in a rather nebulous way. All who believe are included in the Catholic Church, though its unity is invisible. The idea is that they are one in spirit. 2. See Littledale's "Plain Reasons against joining the Church of Rome." 3. The time of planting of Christianity in Britain is uncertain, though it is generally conceded to have been in apostolic times. 4. The universal rule that at least three bishops should join in the consecration of a bishop secures the succession. Doubtless records were kept, though in the vicissitudes of time such records were lost. Many of the ancient sees preserve the names of the bishops who have occupied them. 5. The Rev. James S. Stone, D.D., is the rector of Grace church, Philadelphia. He is, we think, an Evangelist.

OFFICIAL.

A RETREAT for women will be held by the Rev. J. O. S. Huntington at the cathedral of St. Peter and Paul on Saturday, February 15th. Holy Communion, 7 A.M.; Morning Prayer, 9:30 A.M.; first Meditation, 10 A.M.; second Meditation, 12 M.; lunch 1 P.M.; third Meditation, 3 P.M.; Evening Prayer, 4:30 P.M. Ladies attending will bring lunch. Tea and coffee will be provided.

THE Bishop of Quincy asks of the clergy, the Sunday schools, and the people of his diocese, earnest and practical heed to the appeal of the Missionary Society of the Church for offerings, and especially during the approaching season, to the "plan for the children's Lenten gifts." Last year, 1889, nearly forty-seven thousand dollars were contributed under this plan. Lenten Offering boxes may be provided by application to the General Secretary of the Board, 22 Bible House, New York.

The diocese of Quincy has received since its organization, aid from the Board of Missions. Our need has demanded its generous gifts. If there were no other impulse, our gratitude should secure responsive offerings.

ALEXANDER BURGESS.

A PRE-LENTE retreat for priests will be held in Grace church, Cedar Rapids, on February 12th, 13th, and 14th. The Rev. Edward A. Larrabee, of Chicago, will conduct the Retreat and give the addresses. The opening service will be on Wednesday evening, Feb. 12th, at 7:30. The closing service will be on Friday evening, ending in time for clergy to take the evening trains. Entertainment will be furnished, most willingly, to all who notify the Dean of their intention to be present. It is desirable that such notice be sent as early as possible. A most earnest invitation is extended all priests of the diocese.

THOS. E. GREEN, Dean.

Cedar Rapids, Ia.

OBITUARY.

MYERS.—At Lambertville, N. J., on Monday, Jan. 13, 1890, of scarlet fever, William Sergeant Myers, eldest son of W. Heyward and Bessy Sergeant Myers. Aged 4 years and 3 months.

BISHOP.—Entered into rest, at Williamsport, Pa., Feb. 1, 1890, Helen Margaret Bishop, widow of the late Rev. Theodore M. Bishop, of Western New York.

APPEALS.

CHILDREN'S LENTEN OFFERING.

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

ACKNOWLEDGEMENTS.

FOR the Rev. J. J. Enmegahbow's church at White Earth, Minn.: A. N., Baltimore, \$10; J. R. McIlwain, \$1.

MISCELLANEOUS.

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.

TEACHER of Lower English and Calligraphics wanted. Thorough Churchwoman. State salary, age, and references. Address CHURCH SCHOOL, care LIVING CHURCH.

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.

AN English organist (Fellow of the Guild of Organists, London) is open for immediate engagement as organist and choirmaster where there is a vested choir. Ten years' experience, and success in cultivating boys' voices. Salary moderate. Address, F. G. O., THE LIVING CHURCH.

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

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

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

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

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



# The Household.

## CALENDAR—FEBRUARY, 1890.

9. Sexagesima.	Violet.
10. Quinquagesima.	Violet.
19. ASH WEDNESDAY.	Violet.
23. 1st Sunday in Lent. (Red at Evensong.)	Red at Violet.
24. ST. MATTHIAS.	Red.
26. Ember Day.	Violet.
28. Ember Day.	"

### A SPARROW'S DEATH.

BY A. C.

"The sparrow hath found her an house, even Thy altar, O Lord of Hosts, my King and my God." Psalm lxxxiv: 3.

In the vestibule of one of our parish churches a sparrow was found pressing against the inner door. The little bird, having become weak with hunger, was easily caught, and placed outside the church. Later it was found lying dead on the alms box, upon the cross.

Jesus said: "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. . . . Fear ye not, therefore, ye are of more value than many sparrows." St. Matthew x: 29-31.

O Jesus, worn with hunger, spent with pain,  
We come at last to Thee, and pleading cry  
That Thou wilt take us in, and give us rest,  
And in our weakness every want supply.

We ask for life: In vain we plead our will,  
We search for other pleasures, all are gone—  
The outer man decays, and fainting now  
We come again to Thee, by anguish torn.

Carest Thou not? We perish, Lord! we cry,  
O foolish heart of man! Our God knows best,  
Our Father in His mercy, gives this pain  
To make us fit to enter in His rest.

We know not what we ask. Thy will be done,  
Give us Thy Life and let our life be lost,  
'Tis not our own—we yield it now to Thee,  
Thy Life itself was given as its cost.

\* \* \* \* \*

And then our Saviour tries us, and our love—  
A hand removes us from our refuge blest,  
We are again in freedom, free to choose  
Our Master—earthly pleasure or God's rest.

O Jesus, give Thy strength that we may choose  
Thy service, in this trial, and faithful be;  
And by our dying effort, as the bird,  
Offer our lives a sacrifice to Thee,

Dead to the world, and dead, indeed, to sin,  
Laid on the Cross an offering of love,  
Waiting in stillness till our God shall come  
And take us to the rest prepared above.

A LECTURER once said: "I must beg you to give me your undivided attention: indeed, it is absolutely impossible that you could form a true idea of the hideous animal of which we are about to speak, unless you keep your eyes fixed on me."

A COMMERCIAL paper says that six thousand tons of terra alba were recently imported through the port of New York. This dirt is used in the composition of candy and confections for our children. Mixed with gum and glucose, and flavored with some essence, this indigestible mud is served to order for infantile consumption.

A CURIOUS watch has been brought out in France. The dial is transparent, but there are no works behind it, and the hands appear to move by magic. The secret lies in concealing the works at the edge of the case, and communicating the motion to the hands by means of a glass disc, which acts as a toothed wheel. This disc revolves between the front and the back of the dial, which are both of glass, and hence its motion is unperceived.

A YOUNG clergyman, receiving a visit from his clerical father, treated him to a rather long sermon at the Sunday morning service. "What did you think of my sermon this morning, father?" he asked his reverend parent at the dinner table on their return home. "Intolerably long, my son. I wouldn't blame any parishioner for going to sleep over such an in-

fiction." "That's what I thought when you first preached it, father. I dug it up out of your barrel this morning."

At a village school not many miles from Canterbury a precocious boy being asked to parse the sentence, "Mary, milk the cow," went on accurately till he came to the last word, when he said: "Cow is a pronoun, feminine gender, third person singular, and stands for Mary." "Stands for Mary?" asks the master in astonishment. "Yes, sir," responded the urchin with a grin, "for if the cow didn't stand for Mary, how could Mary milk the cow?"

THE largest piece of gold ever taken from the earth was discovered May 10, 1872, at Hill End, New South Wales, on the claim of Beyer & Huttman. It was an irregularly shaped slab four feet nine inches in length and three feet three inches in width, with an average thickness of about three inches. It weighed something over 600 pounds, and, although not virgin pure, assayed \$148,000. The most remarkable part of the story is that the men who found it did not have money enough to pay their board bills the week before.

THE Sukkur Bridge has just been completed at the works of Messrs. Westwood, Baillie, & Co., London Yard, Poplar. The bridge, which is on the cantilever principle, is to be constructed over the Kohri Pass of the Indus, at Sukkur, on the line of railway from Kurrachee and Attock. A noticeable feature about the work is the erection of probably one of the finest pieces of scaffolding which has ever been built, and which has been a conspicuous object on the banks of the Thames at Poplar and for miles around. It is 400 feet long by 120 feet wide and 180 feet high, with about 2,600 loads of timber, which, if laid out, would measure 24 lineal miles, the weight of the bolts, nails, and other ironwork being about 40 tons. The contract has taken about two years to complete, the bridge having to be temporarily erected at the works previous to being sent out to India.

### THE JOHNSTOWN RELIEF FUND.

The Commission charged with the distribution of the Johnstown Relief Fund has practically closed its labors by making a report of the amount of money contributed for the relief of the unfortunate sufferers by the Cone-maugh flood and the manner in which it has been used. This report should put an end to all complaints of delay on the part of the Commission, as well as to the charges that have been made in some quarters that the fund has not been judiciously used.

The hungry have been fed, the naked clothed, the sick cared for, the dead decently buried, the debris removed, and all in a manner to help the survivors help themselves. The submerged towns are arising from the mud and debris that for a while submerged their very sites, and the people are resuming their wonted labors to an extent that seven months ago seemed impossible. Not only have the present necessities of the unfortunate sufferers been supplied, but provision has been made for the future of the widows and orphans. Even the sick and disabled of the future have not been forgotten, money having been set aside

for the erection of a permanent hospital, which will doubtless be amply sufficient for the needs of the Cone-maugh Valley for a long time to come. While the Commission has doubtless made some mistakes, on the whole its administration of the immense fund placed in its hands, will be generally commended as judicious and far-sighted. The distribution of nearly three millions of dollars under the trying circumstances which called the Commission into existence was a task calling for the exercise of all the sympathy, patience, and good judgment possessed by its members.—*Philadelphia Times.*

### THE PRIZE STORY.

#### A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHREW

(Copyright Reserved.)

### CHAPTER VII.

#### SYMPATHIES.

Minds that have nothing to confer  
Find little to perceive.

Bright golden sunshine over the hills, cool green shadows under the elm-trees, the sleek cattle ankle-deep in red and white clover, blue sky with floating clouds in snowy masses, and all around the soft golden atmosphere of an English July—that was the picture when the three fair maids, in white dresses, and linked arm in arm, stepped over the springing turf in Blaise Park.

Carine and Dulcie had been won to a ramble by Phebe, enthusiastic for the beauty of the summer morning, and had been led by her beyond the garden-gates into the park avenue. With their heads protected by Lady Lippincott's great Italian umbrella of green gingham, the three girls strolled along, their gay voices ringing out in natural enjoyment. Dulcie was ready to go into little fits of rapture at everything which Phebe admired, while Carine looked on with an indulgent smile as one who would say: "Trifles, trifles!" Phebe had so much to tell and to show. There was the magic spring that gushed out of the rocky hill-side, and went dancing down the hollow, over the ferns and mosses, until it reached the river and was carried by it to the Severn Sea; magic, because if you bathed your face in it on seven May mornings for seven following years you would never lose your beauty. Then there was the wishing-steps, a moss-grown pile of masonry, remnant perchance of some long demolished castle. Up these steps you went, and standing on the top you wished, and then descended on the opposite flight, and if the fairies favored you, you realized your wish next morning, or seven years hence. There was also a cave, the entrance to which was almost hidden by thick clustering brambles, and which Phebe told her companion was avoided by the villagers after dark, because mysterious noises had been heard.

"What could those noises be?" asks Dulcie, wide-eyed. "Owls, no doubt," replies Phebe, "they love such places."

These wonders inspected, they strolled slowly towards the hall, for the morning was growing warmer, and Carine was in the midst of an animated account of a London ball, when Phebe darted away to the shade of a neighboring tree, her long curls flying as she went.

"My word!" exclaimed Dulcie, "to

run like that on a July morning!"

"I think it is very ungentee," said Carine, with a heightened color, "to run off in that way just as one was speaking to her; prodigiously strange! Such manners would not do in town, I can assure her. What could she have seen?"

Phebe had stooped and lifted something from the grass, and was now coming toward them with the object, whatever it may be, wrapped in her laced handkerchief.

"See here!" she exclaimed, "it was a poor, dear little bird, I saw it fall, it has been wounded in the wing, some cruel boy with a stone, no doubt. I shall take it to the house and put it in the cage where Cousin Aurelia's canary once lived."

But Dulcie gave a faint shriek and leaned as if half-fainting against her sister.

"Oh! oh! it is bleeding," she cried, "Oh! I cannot bear to see it. There is a drop on its wing," and Dulcie hid her face.

"Throw it away, do, mistress Phebe," said Carine, "how can you touch the horrid creature!"

"Throw it away!" echoed Phebe, with more indignation than politeness, "indeed, I shall do no such thing, poor little wounded bird!" Then, with a remembrance of her manners, she added: "If you will excuse my leaving you, I will run to the house with it and return to you in the rose-arbor where we were going to rest."

"Pray do not apologize, mistress Phebe," said Carine, "we would not for worlds keep you from such an important duty."

Phebe's color rose, but she turned away, only looking back before she was out of hearing, to say: "You may look up now, mistress Dulcie, the bird is gone."

On the terrace she met my ladies Morton and Lippincott, and the Count.

"What in the world has happened, my child?" said Lady Lippincott, as Phebe flushed and breathless stopped a moment.

"Oh! cousin Aurelia, it is a dear little goldfinch, it has been wounded in the wing, and I am going to put it in Bonnie's old cage; may I? Carine wanted me to throw it away, and Dulcie nearly fainted at the sight of it."

There was a faint accent of scorn in Phebe's voice.

"Ah! my sweet Dulcie," said Lady Morton, "she is so sensitive, she cannot endure, dear child, to see any kind of suffering."

"Neither can I, madam," said Phebe, "when I have no way to help it, but I have now. Excuse me, godmamma," and curtseying to them, Phebe ran off.

"You must know, my lady," said Lady Lippincott, "that my dear gossip, Canon Stanley, has instructed our god-child in all manner of objects of Nature, and she takes great interest in birds, butterflies, and the like. Indeed, I have a leaning that way myself ever since that learned gentleman, the Count de Buffon, showed me his beautiful collection of stuffed creatures. My cousin, Mr. Millward, has promised to have imported for me a case of birds from South America, where they have them of brighter color than ours, I am told."

"My papa, the dean," said Lady Morton, "used to disapprove of all occupations, except spiritual ones, for the clergy; he considered such very unfitting."



"My friend, Canon Stanley," replied my lady, on the defensive, at once, "never could, never would, do anything or say anything unfitting, he is one of the most pious as well as one of the most learned of men, and what, dear Lady Morton, what could be more appropriate to a clergyman than to study the wonderful works of the Creator?"

Lady Morton bowed, and said: "Very true, yes, quite so, dear Lady Lippincott."

"Now," continued Lady Lippincott, "if you could be persuaded to prolong your visit until Monday, my friend, the Canon, would have the pleasure of meeting you, for he and my cousin have promised to spend Sunday with us."

"You are too kind, my dear Lady Lippincott, we have made such a long visit already, and Sir John must absolutely go to Scotland early in next week, so I must be at home. There are so many responsibilities in a position like mine; my papa, the dean, used to say there was no responsibility like that of a member of Parliament's wife; every one looks to her."

"They do, indeed," said Lady Lippincott, while she exchanged an expressive look with the Count.

While this conversation had been passing on the terrace, Phebe had found the cage and placed her little patient in it, with fresh water, seeds, and a piece of sugar. The bird, now able to stand on his slender legs, was left in Phebe's tower-room, while she took her way to the garden. Carine and Dulcie had gained the rose-arbor, and were resting there, when Phebe returned. As if no cloud had passed between them, Phebe seated herself beside Dulcie, saying: "Now, dear Carine, be so good, pray, as to continue your entertaining story of the Duchess' party." Carine, though a little stiff at first, was quite ready to comply, and was soon interesting herself and her audience with details of dress and equipage.

On the same afternoon Lady Morton took an opportunity of warning her daughters that they should not say anything which would appear like criticism on Phebe.

"You know, my dear Carine, she is to be presented at Court next season, and will make a fine match, that is certain. Lady Lippincott has hinted to me of a certain marquis—and what a delightful place for you to visit. And, Carine, you must think of Dulcie. And you, my dear Dulcie, must not expect to find in mistress Phebe those delicate sensibilities which you, my child, inherit from me and from my papa, the dean, who was one of the most sensitive of men."

"Oh! my dear mamma," said Dulcie, "I love her dearly, she is so generous. See, she has given me one of those beautiful emerald rings, and to Carine the sweetest of ivory fans, and when we part she will give me a gold locket for a keepsake, with her hair in it. We intend to be friends all our lives, mamma."

"That is right, my dear Dulcie, I am sure she knows how to value your sweet friendship for her." And before Lady Morton's prophetic mind there came a vision of her Dulcie in satin and point lace presented at Court by her amiable friend Phebe, marchioness of D—.

(To be continued.)

### PRAYER.

BY E. P. H.

Ask that grace to thee be given  
To wish no wish of thine,  
But only that which God shall choose;  
His will and way divine.

Ask for the Spirit's ready flow,  
From out His holy heart,  
Into thine own to make it grow  
In Him, a branch and part;

A blessed concord with His will,  
A thing divine and true,  
With love, and faith, and influence sweet,  
To shine, and live, and do.

January 6, 1890.

### BISHOP WHITE ON THE MINISTRY.

BY W. T. W.

"Bishop White's opinions on interchanging with ministers of non-Episcopal Communion, extracted from his charges, addresses, sermons, and pastoral letters," is the title of a little pamphlet that has just been lent me by a friend, who recently turned it up in moving his goods and chattels. It bears date and imprint, "Richard McCauley, 1814 Chestnut St., Philadelphia, 1868." Just at this moment, it might be well to get out another edition, for I make no doubt that it would be hard to find another copy. There may be many who deriving their opinion from what they have heard, to put it mildly, of a slight laxity in the good old man's Church principles, will be slightly astonished at the following extracts from the "pastoral letters" written by him:

From the Pastoral Letter of the House of Bishops, written and signed by Bishop White, 1817:

"On the point of the ministry, it is well known that our Church ascribes great importance to the position, that 'from the Apostles' time,' there have been in the Church of Christ the three orders, of bishops, priests, and deacons; and she presumes that this is evident from Scripture and from the writings of the early Fathers. We are aware that this has been denied to have been the opinion of the Church of England, at the period of the Reformation. But it was at this period that the Ordinal, from which the words are quoted, was composed; and the sense of them might be corroborated by citations from the writings of very early divines.

"This is not an occasion on which it will be expected of us to go into a proof of the original institution of episcopacy. It is sufficient for the present purpose, that we believe it to have been co-eval with Christianity; and to have continued in the Church universally for the space of about 1500 years. If this be our belief, how is it possible, that we can officially recognize the organizing of non-Episcopal congregations and the administering of the ordinances by a non-Episcopal ministry? \* \* \* But while these considerations confirm us in the disposition, which we cultivate on other accounts, of avoiding the casting of reproach and censure, they do not extend to the justifying of us, in countenancing such an inroad on the constitution of the Church of Christ. It is on this ground that we keep ourselves at a distance from all efforts for the encouraging of a ministry not Episcopal, and for sanctioning its agency in the sacraments and other ordinances of the Church."

In the Pastoral Letter of 1823, also

by Bishop White, when the House of Bishops included with him Bishops Griswold, Kemp, Croes, Bowen, Brownell, and Ravenscroft, an equally distinct declaration of principles is made, as follows:

"If it should seem to any, that, for the 'following of peace with all men,' there should be an abandonment of these properties of our Church which we believe to have descended to us from the earliest and best ages, such compliance would not only be contrary to obligations most solemnly assumed, but far from promoting the proposed object of conciliation, would be more operative than any other cause that can be imagined, to the opening of a door for the hydra of religious controversy. The wisest and most Christian course that can be pursued by us, is to conduct the concerns of our Church agreeably to its matured and long-existing institutions, and under the sense of responsibility to its Divine Head; but without reference to others professing to worship the same God through the merits of the same Redeemer, except to put the most favorable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatever may have a tendency to excite passions, either in them or in ourselves."

In the Bishop's first charge to his clergy in Convention, 1807, is a footnote that at the time, no doubt, would have occasioned some surprise, and is of interest, not with reference to a book that has about passed into oblivion, but in its influence on the founder, or the claimed founder, of the largest sect in the Christian world, (is it not?):

"It is not an object with me to allude to the opinions of other Communion, and if I do in this place, it is merely that I may be more clearly apprehended, as to a property of our own. The ablest of the non-Episcopal writers have dated the rise of the episcopacy in the second century."

The Bishop adds the following note on Lord King's celebrated book, defending the position that all Presbyters were of the same order, the bishop being simply an overseer or superintendent, to whom the others were assistants:

"The author of the present performance thought he had no need to refer to the principle above stated, as it seems to him to have little weight among men of literary reputation, of Communion professedly non-Episcopal. And besides, he has never met any who had read Lord King's book and the Rev. Mr. Slater's answer to it, who did not appear sufficiently secured by the latter, against any undue impressions which might otherwise have been a consequence of the other.

"It is indeed surprising that a gentleman who lived to fill the first law office in England should, even in his early years, have sent from under his pen a book so unsound in principle, and so full of misquotations and mistranslations; and it will be a remarkable fact in the ecclesiastical history of this country, that disregard of the episcopal succession in the forming of the ministry of a very numerous society, was owing to conviction received from said book composed by a young man of the age of twenty-two; answered with great ability near the time of its appearance, and not since defended

by its author or by any other person. The fact alluded to appears in an instrument from under the hand of the late Rev. John Wesley, set forth at the time of his authorizing of ordinations in America."

### LETTERS TO THE EDITOR.

THANKS.

To the Editor of *The Living Church*:

Kindly allow me space in your columns to return thanks, and to say how much I appreciate the kindness of an unknown friend in sending me, regularly, a copy of THE LIVING CHURCH.

F. S. QUICK.

*Warraputa Mission, British Guiana.*

A BETTER NAME.

To the Editor of *The Living Church*:

"The Clergymen's Retiring Fund Society," aims at providing pensions for the clergy in their latter years. Every one who knows the need and the method adopted by this society for meeting it, is aware that no undertaking in the Church better deserves success. The plan is for the lay friends of every clergyman to pay \$12 annually to the treasurer, the Rev. J. H. Smith, Hamburg, N. J. This is invested, and forms an increasing fund, the income of which is distributed among the members that are over sixty years of age. Success to the "Retiring Fund!"

But is not its title a mistake? No priest likes to have his name coupled with the odious word "retiring." His lay friends will avoid such a suggestion; and all the more as years increase. The adjective "retiring" is a bugbear and a hindrance in this place. Why not let this corporation be known as "The Clergymen's Annuity Fund Society." This will push the painful anticipation of "retiring" into the background, bring the pleasing idea of an "annuity" into the foreground, and thus at once increase its popularity and prosperity.

Those who would know more about the society, its advantages, securities, etc., can send for circulars, last annual report, etc., to the Rev. Theo. I. Holcombe, 346 West 55th Street, New York, N. Y.

F. E. S. S.

AN INDIAN MISSION.

To the Editor of *The Living Church*:

Having recently received an interesting letter from a priest in the diocese of Quebec, on Indian missionary work, I venture to send you an extract to show the firmness with which one tribe at least of our Indian brethren has held to the Faith.

Mr. Stuart writes: "We hope to build the church of the *Ke-che Manitou* (Holy Spirit) in the spring. The agent of the Hudson Bay Post is an old choir-man of St. John's church, Montreal. We have choral Celebrations with *Sanctus, Agnus Dei*, and *Gloria in Excelsis*, well rendered, although so far away in the woods. The Indians all like music, and say: 'We can't have too much.' Our Indians are part of the Mistassinnie tribe, and I learn that every Indian of the whole tribe is a member of the Church, and has been for 200 years, ever since the opening of the Hudson Bay Posts; their headquarters are more than 200 miles north of Lake St. John. These people have not seen a priest of the Church for 30 years, the agent at the Post, however, said the service every Sunday. Their language is a Cree dialect which has never been translated. I am learning it from the clever



Indian boy I have with me training for college. I hope he will take orders and be appointed priest to the Mistassinnie tribe."

Such faithfulness on the part of the tribe is a good answer to those carping spirits who think it a waste of money to minister to the red men.

M. W. F.

THE POINTING OF THE CREED.

To the Editor of The Living Church:

In your issue of Jan. 18th, the Rev. Dr. Adams, in answering your inquiry: "How and when did the comma get into the Creed between the words 'Holy Catholic Church' and 'The Communion of Saints,' has undoubtedly answered the question correctly so far as the "pointing of the American Church" is authority, but I trust Dr. Adams will not think it presumption in an humble layman to question his English authorities, which I do the more readily as I think the facts fully sustain his interpretation of that portion of the Creed to which the question refers.

The Rev. Dr. says: "The sealed book in the Chancery, the authoritative standard of the Prayer Book for the whole English Church has the same pointing."

I am the owner of a fac-simile photocopy of the Black-Letter Prayer Book annexed to the Act of Uniformity, 1662. That there may be no misunderstanding as to the accuracy of this book, I give a copy of the title page and the certificate:

Fac-simile of the Black-letter Prayer-book containing Manuscript Alterations and additions made in the year 1661 "out of which was fairly written" The Book of Common Prayer, subscribed December 20, A. D. 1661 by the Convocation of Canterbury and York, and annexed to The Act of Uniformity 13 & 14 Car. 11, C. 4, A. D. 1662, Photo-Zincographed at the Ordinance Survey office, Southampton, (Maj. General Sir Henry James, R. E., F. R. S., &c, Director General), and published by the Royal Commission on Ritual by authority of The Lords Commissioners of Her Majesty's Treasury, certified That this is a true Photo-Zincograph Fac-simile of the Black-letter Prayer-book of 1636 with the Marginal Manuscript Notes and alterations from which The copy attached to the Act of Uniformity 13 and 14 Car. 11 was written. (Signed) HENRY JAMES, WILLIAM BASEVI LANDERS, Major Gen'l. Royal Engineers, Assistant Keeper, of Her Majesty's Records. Director Gen'l. of the Ordnance Survey Ordinance Survey Office, Southampton, 30th Jan., 1870.

In this book the Apostles' Creed appears twice in full, first in Morning Prayer, second in the catechism; in neither case is there a semi-colon at any division in the whole of the sentence to which the question refers. In the first sentence it is: "I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." In the second case it is the same as in the first, except there is a colon after "Ghost" instead of a comma.

JOHN E. EARLE.

New Haven, Conn., Jan. 20, 1890.

A SUGGESTION.

To the Editor of The Living Church:

Quite a number of our dioceses now have cathedrals, and some I believe of our rectors have Confirmation classes designed to last throughout the year, and always ready to receive those wishing counsel and instruction.

A year however or even six months,

is in many instances a long time for candidates to wait, and in the nature of the case it doubtless sometimes occurs that those intending to be confirmed at the next annual visitation of the bishop, die before that time arrives, others may be unavoidably absent from home when such visitation occurs. Your correspondent suggests that the bishop of each diocese might set apart occasional times during the year, when any persons from the different parishes, wishing to be confirmed, and presenting due testimonials from their respective rectors, might come to the cathedral and receive the wished-for "laying on of hands."

I know that the waters of Baptism may be said to be always ready for those who wish this great sacrament, and being a layman I am not learned in the experience the Church inherits, but it seems to me that some such provision as mentioned above for early Confirmation in certain cases, would be productive of great advantage and comfort to some, waiting anxiously for the reception of this holy rite.

H. W. H.

MATINS AND THE HOLY EUCHARIST.

To the Editor of The Living Church:

Will you allow an English priest of some experience in London churches where Catholic doctrine and ritual are taught and practised, to offer a few remarks on Canon Knowles' interesting letter on "Matins and the Holy Eucharist?" I did not see the previous reference to which he alludes, but gather that the same difficulty with regard to the chief Sunday service is cropping up here as it has done in England. Here as there, I presume it is being felt by loyal Churchmen that the service of worship which the people should hope, and have a right, to find in our churches at the sacred hour of 11 on Sunday morning, is the High Celebration of the Holy Eucharist with such musical and ritual accessories as circumstances will allow. The difficulties in the way of realizing these are, I suppose, the same: (1) The prejudice of many of the laity in favor of the custom of their immediate forefathers of making Matins the Sunday instead of a daily office. (2) The length of the services if Matins, Litany, sermon, and High Celebration follow one another. The first of these difficulties does not, I presume, trouble Canon Knowles who has, I believe, a congregation of well instructed Catholics; but to any priests who may be troubled by this, may I humbly venture to suggest a trial of the High Eucharistic service by itself once a month to begin with, and in the meantime that the people should be taught at every opportunity the real Gospel truth about the Sacrifice of the altar? If you don't have it at all, people can't come to it. If you have it, though occasionally, you have an object lesson to point to, to say nothing of the inherent power that the service has in itself, the power of Christ's all-prevailing Sacrifice.

But with regard to churches where this prejudice does not exist, Canon Knowles complains that there needs some other introduction to the office besides the "Ten Commandments" and the *Kyries*. Surely, sir, these are not introductory, but part of the service itself. If we need to teach people one thing more than another about the service, it is that it is a whole thing and not a series of bits. The

wholeservice is a showing forth of the glories of the Incarnate Lord before the Father in heaven. Many Catholic writers consider the Mass as the portrayal of the whole earthly life of our Blessed Lord and thus explain the Roman office which begins, "As our Lord's earthly life began with the *Gloria in Excelsis*." Canon Knowles speaks of the Introits, Graduals, etc., as though they were never used, and never could be loyally used in an Anglican Church. I think he has very likely been at a Sunday morning service at St. Alban's, Holborn, and if so, will remember its beauty and completeness. There and at hundreds of other churches in England the "provers" are always used, and on high festivals, the procession at the commencement from the altar to the altar, as all processions should be, forms a sufficient and fitting "introduction" to the solemn Eucharist. If other introduction than the Introit on ordinary days is needed, why not sing the "Asperges"? May I therefore suggest to Canon Knowles "no compromise" on so important a matter as the chief Sunday service? The American office is not "bare," any more than the English and Roman are, if the stately service is offered in its fullness. Why should the "proper of seasons" be used any less than the *Laus tibi Christe* and the *Benedictus* and *Agnus*? If we fill up some gaps, why not all? I cannot see that Matins has or ever had any real connection with the great service of Sunday, nor do I see why we should attempt to introduce or perpetuate what neither was nor is an universal practice in the Western Church.

WM. C. RODGERS.

Trinity Hall, Washington, Pa.

"EYE AND EAR."

To the Editor of The Living Church:

A correspondent in a recent issue under the above caption sounds what he probably deems a note of alarm. I presume all Churchmen agree with him, that all the senses may and should be made useful channels to the heart in public worship, and that no service should be made purely spectacular. But where shall we draw the line, and who shall say what part shall be assigned to each sense in public worship? He intimates that the Reformation restored each sense to its proper place and we are advised to "let manual and all other bodily ceremony be kept where the Church reformed has put it."

Being but a layman and not well up in ecclesiastical law, I do not know of any canon whereby the Church has established any particular "manual or other bodily ceremony" except the directions in the rubrics. I do know this however, at least to my own satisfaction, that if the Reformation caused the public services of the Church to be what they were twenty-five years ago and what they are in many places yet, we should most positively not leave them there.

True, the Reformation restored the ear to its proper place in the services; it did more, it made the services almost exclusively for the ear, and so far as the eye, "the most impressible organ," was concerned, except for reading the prayers, the worshipper might almost as well have been blind.

Everything that could or would impress the eye and through that window reach the soul, was torn from the churches. No symbol, no matter how innocent or beautiful, was allowed to

remain. No change of colors to indicate whether the Church was mourning or rejoicing, and that her fasts and festivals were real. No lights upon the altar to indicate and symbolize that our Blessed Lord is indeed "the Light of the world," in both His divine and human natures. No incense to declare the truth of His words, "where two or three are gathered together in my name," and to remind us that "all our senses should praise Him." No dross to impress the eye with the wonderful fact that when the Great Sacrifice was complete, the "veil of the temple was rent in twain," that the presence of Almighty God with His people would no longer be concealed within the "Holy of Holies," but would be shown forth and symbolized upon His altar to all who would accept His Faith and receive Him, till He come again to claim His own.

Even pictures representing Him in His holy infancy in the arms of His blessed virgin mother, and other scenes in His holy life, or His great and awful Sacrifice upon the Cross—all these and other beautiful symbols, which are simple and innocent in themselves and yet teach more truly and permanently, and preach more eloquently to the poor and unlearned, aye, and to the learned too, than is possible for any bishop, priest, or deacon, who appeals to the ear alone—all these were removed, and that for reasons that certainly did not appeal to man's intelligence or better nature.

If a priest, in those days, sought to arouse a spirit of reverence, or to deepen, strengthen, and increase the religious life of his parish by introducing any of the above-named symbols, the hue and cry was raised against him, and he must stifle his own convictions or leave the Church.

In short, the teaching was: "Come and hear," "Come and be entertained!" The people followed the teaching, and went to church only when this preaching or singing furnished sufficient entertainment to reward the effort, and "this is too much the vice of our congregations to-day."

Now as to the result of thus elevating the ear in worship (?) and discarding all that appealed to the soul through the eye. Our beautiful services could only be appreciated by the cultured, the intellectual. To those unable to read, or not sufficiently educated to appreciate the beautiful and fervent language of our liturgy (and they were millions) there being nothing in the churches to arouse in them a spirit of reverence, or teach them in a way they could understand, it became indeed a mere lip service; they were not entertained, and so refused to attend, and thus the Church soon became known as "the Church of the rich," or the rich man's Church." Rich or poor, high or low, man is so constituted that his very soul demands symbolic teaching, and that truth is most readily understood and appreciated which is placed in that manner before him.

The use of symbols has been adopted by man in every form of religion. It is coincident with the natural desire to worship. It is a spiritual necessity, and our Lord met that necessity in the Jewish Church by directing the kind of symbols, and their use. Restore them to the Church, and men generally, the poor in particular, will take more interest in her work and ways, and be by her lifted up and



blessed, even as our Lord intended, and desires.

But not only is the restoration of symbols necessary; their use and object should be fully taught. We, the laity of the Church, need this. We need all the harmless aids and appointments we can get. Teach us, by sign, symbol, looks, words, and gestures, as He by His Birth, Life, and Sacrifice, and by His Word, taught, that He comes down to us. Let everything in and about the Church indicate His holy Presence. Do this, and show by precept and example that you want to reach the poor, and the Church will soon acquire such strength with, and such loyalty and faith from, the poor, as she has never enjoyed since the Reformation.

Would any man or woman object to the use of anything not positively harmful in the Church, that would in any manner aid my poor soul in its religious aspirations, even if but one person in a whole parish were benefited by its use, and all others not really injured? If so, the act would be cruel and sinful.

The souls of men demand that the manual and ceremony of the Church be not left "where the Church reformed has put it," and that there be the fullest liberty in the use or rejection of those things which tend to beautify or strengthen the services of the Church, or aid its members in the worship of her Divine Head and Founder. X.

Some thoughtful subscribers seem to realize that it is hardly fair to impose a tax of five per cent. on the publisher, for collecting their renewals. They pay in advance without waiting for a bill. Others would do so if they thought about it. This is to remind them. A paper like THE LIVING CHURCH, at a dollar a year, surely should not need to suffer a discount for collection of renewals, nor be obliged to expend large sums in canvassing for new subscribers. The price of the paper is based upon the assumption that its patrons will make such expenses unnecessary by prompt renewals and by helping to increase its circulation.

### BOOK NOTICES.

**THE STORY OF TONTY.** By Mary Hartwell Catherwood. Illustrated. Chicago: A. C. McClurg & Co. Cloth. Price, \$1.25.

The expectations which were raised by Mrs. Catherwood's "The Romance of Dollard," are fulfilled in this story of Western exploration, in which Henri de Tonty and La Salle are the central figures. The life, manners, and customs, of the French and Indians, are pictured with conscientious fidelity to historical truth, and in a style that is brilliant and pleasing. The tale is thrilling and romantic, full of life and motion, and abounding in novelty of scene and character. The illustrations by Mr. Enoch Ward are artistic gems. The book is pleasing and attractive, a credit to the publishers. It ought to have a hearty welcome.

**THE BOOK OF REVELATION.** By Wm. Milligan, D.D., University of Aberdeen. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co.

This is another volume of the "Expositor" series. Professor Milligan brings to bear upon the study of this grand but difficult book most thorough scholarship and a mind less warped by special hobbies and preconceived ideas than is usual with those who attempt the same work. The author, moreover, is upon familiar ground, having already, in conjunction with Prof. Moulton, of Cambridge, produced the commentary upon the Revelation, which forms part of the "International Commentary" edited by Prof. Schaff. The present work will furnish the best of introductions to the study of this perplexing book. The writer's aim, in his own words, has been to "catch the general import and object of the Revelation of St. John as a whole." If one point more than another can be singled out where all is so rich we would draw special attention to the "Interpretation of the epistle to the Seven Churches" and to the vision of worship in which the author accepts "without hesitation," the view of the profoundest commen-

tators that the "palm-bearing multitude is to be understood of the Church on earth, not of the Church in heaven." We may also direct attention to the treatment in the twelfth chapter of the woman "arrayed with the sun, and the moon under her feet," also to the chapter upon the "Beast and Babylon." Those who have found the Apocalypse, with all its beauty and grandeur, an insoluble enigma, cannot do better than to read this commentary. It has the great and rather rare merit, in connection with its subject, of being a perfectly sane book.

A VERY fine portrait of the eminent historian, George Bancroft, forms the frontispiece to the February *Magazine of American History*, and is a well-taken picture of a handsome man. Mrs. Lamb's article "America's Congress of Historical Scholars," answers in the author's clear, vigorous style, the question so often asked, "What is this new national association of historians, and what does it do?" The illustrations of the theme are unique. "Recent Historical Work in the College and Universities of Europe and America," is a comprehensive and scholarly survey by President Charles Kendall Adams, LL. D., of Cornell University. "The Spirit of Historical Research" is philosophically discussed in the next contribution by James Schouler, the well-known author of the "History of the United States." George M. Pavey gives interesting data about "Modern State Constitutions." Among shorter papers are "Washington's Conception of America's Future" by Henry Cabot Lodge; "The Uses of History," by the Rev. John Hall, D. D. [Price \$5.00 a year.]

*The New England Magazine* is more than of local interest. It seeks to promote historical study and to illustrate the development of the American people. In every issue it offers something attractive and valuable to every thoughtful reader. The prospectus for the current year has a wide range and a pleasing variety which cannot fail to attract readers in every section of the country. One feature of great interest promised is the history of the Fifth Army Corps, of which General Chamberlain has consented to be the editor. [Price, \$3.00 a year; New England Magazine Co., 36 Blomfield Street, Boston.]

THE February *Century* contains the closing chapter of the Lincoln biography, which has run through forty numbers. Other interesting papers relating to the close of the war are given in this issue, and a capital paper continuing the autobiography of Joseph Jefferson. The artist, La Farge, gives the first Letter from Japan. The frontispiece is a full-length portrait of Ralph Waldo Emerson.

THE following valuable Church works will come immediately from the press of Mr. Thomas Whittaker: "Church and Creed," by Prof. Momerie, the noted London preacher; "The Battle of Life," or mission sermons by the Rev. Wilmot Buxton; "Thought Seed for Holy Seasons," by the Rev. Robert S. Barrett, and Prof. Buel's able "Treatise on Dogmatic Theology," in two volumes.

*The Quiver* is a standard family magazine illustrated, full of excellent stories and descriptive papers, with much good "Sunday reading." The February issue has an interesting article on "The Musical Material of the early Psalters," with fac-similes of some old pages. [Price \$1.50 a year; Cassell & Co., Limited, 104 Fourth Ave., New York.]

*The Home-Maker*, edited by Marion Harland, furnishes each month a valuable collection of papers on home topics, practical, literary, and artistic. Every issue is worth to the housekeeper the price of the magazine for a year, which is only \$2.00. Address The Home-maker Co., 19 West 22nd St., New York.

*Harper's Young People*, a weekly magazine for boys and girls, is a treasure which no family would part with as long as its young people remain to read it. Illustrations and other contents are always excel-

lent, and there is a wise mingling of grave and gay which commends it to thoughtful parents and healthy-minded youth. The price is only \$2.00 a year.

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

### PAMPHLETS RECEIVED.

PRAYERS FOR THE DEAD. Does our Church teach them? By Chas. Abert, Norbeck, Md.

REPORT of the Missionary Bishop of Algoma.

MISSIONARY WORK IN OREGON. Bishop Morris' address to the General Convention.

CONNECTICUT AND BISHOP SEABURY. A memorial Essay by the Rev. James A. Bolles, D.D.

THE SAINTS, AND PRISONERS OF HOPE. Two sermons for All Saints' and All Souls' Days. By the Rev. Samuel J. French, rector of St. John's church, Lexington, Ky.

HOBERT COLLEGE. Baccalaureate Sermon by the Ven. Archdeacon Mackay-Smith, with Letters of Classmates of 1889.

FOUR HUNDRED YEARS OF AMERICAN HISTORY AS TESTIMONY TO CHRISTIANITY. Thanksgiving Day Sermon by the Rev. Geo. W. Douglas, rector of St. John's church, Washington, D.C.

CATECHISING INSTEAD OF SUNDAY SCHOOLS. A Sermon by the Rev. Pelham Williams, D.D.

A REVIEW of the Report of the Joint Committee of the General Convention on Marriage. By the Rev. Joshua Weaver, M.A.

### OPINIONS OF THE PRESS.

#### The Interior.

"GRADED SCHOOLS."—The effect of this high pressure system is a virtual defeat of popular education in two ways. First, the vast mass, sixty per cent. or more of the children, fall out of the graded schools before graduation, and thus are thrown upon the world with very limited and defective training. Second, of those who do graduate a large percentage are rendered physically defective by the process. They afford a large and profitable trade for the oculist and the doctor. Their education is spoiled by the damage done to its substructure—the body. There are more children wearing spectacles, more whose lives are held by a feeble tenure than ever before in this country. The rule is that education is not for the child, but the child for education. \* \* \* This cramming business ought to be stopped, and parents ought to put their feet down upon it. It grows more and more unreasonable, cruel, and destructive year by year. Common sense is against it. All experience is against it. We would rather have a son or a daughter who could barely read, and have no other education, than to have his or her health and nerves wrecked in a high-pressure education factory.

#### The Interior.

"INTERVIEWING."—The liberty of the press should be put under limitations. Abuses have in the past few years grown up from which the private citizen has no protection and for which there is no redress. The worst of these is what is called "interviewing." We have ourselves been pursued for interviews, and have written to the managers of papers saying that interviews were declined, and asking as a favor that none be manufactured for us, only to find ourselves spread broadcast with things attributed to us which we never said. Now if we resent this, then we incur the ill-will of the paper so offending, and may be subjected to further injury. The abuse is very keenly felt by most men who are liable to suffer from it, and there should be legal protection afforded. The legislature should enact that no "interview" shall be published without the consent of the person "interviewed" given in writing, and punish a violation of this law by appropriate fines. This is due to the citizen. The competition for sensational and personal "news" is breaking down all barriers. Not even the sacred privacy of the home or of personal rights of any kind are respected.

#### The Portland Oregonian.

AN IMPROVED CLERGY.—The clergy of the Episcopal Church of to-day are vastly superior to what they were forty years ago. They have as much culture, learning, and polish of manners as they had years ago, but they have gained immensely in earnestness, and what we might call Christian executive force. They are obliged to apply the talents of men of the world and of affairs to the organization and prosecution of a very large field of practical Christian

work in our large cities and the good effect of this discipline and experience is seen in the growing simplicity of their manners and speech. They are become a class of busy pastors instead of mere brooding, sighing, sentimental, and not seldom fantastic priests. They are busy to-day with the substance rather than the show of religion, and like all really busy men, they waste little time in pompous talk, but push forward to performance. The inevitable result is that they have gained wonderfully, not only in tact, efficiency, and knowledge of men, but have become more tolerant of opinions through their increased experience and chance for observation. In other words, the clergy have gained wonderfully since they were given a great deal to do in this world instead of being left to brood or maunder over the next. The difference is just the difference between an indolent, inert clergy, composed of clerical dreamers and ritualistic dudes, and a clergy composed of earnest, energetic, practical men of industry, executive, and administrative ability.

#### The Church Eclectic.

PRESBYTERIAN REVISION.—Dr. McCosh's idea of Christian Unity, is to have a "federation like that of the United States," among the different denominations. Well, very good, but who shall be the Governor in each "State?" &c., as if there could be a territorial district for each! Now we suggest that as the Calvinistic denominations are utterly sick of their Westminster Confession, and want "revision," as if such revision meant only what our Prayer Book revision means, when in fact it is their doctrines they wish to throw overboard—we suggest that they candidly state the history of the Westminster creed and their reasons for leaving the Church of England, and the reason why they must continue to deny the teachings of the Prayer Book now. This would be honest and intelligible. Some of them are claiming that on the sacraments, at least, the Westminster Confession is as "High" as Puseyism. Perhaps they will "revise" that too, as well as their horrible tenets of infant damnation and predestinate reprobation. But they will find the five points of Calvinism, from the Sovereign Decrees to Final Perseverance, so logically dove-tailed together that they cannot take out one without breaking up the whole system.

## Peculiar

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.

Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

### Hood's Sarsaparilla

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

### 100 Doses One Dollar

### Ely's Cream Balm

Is worth \$1000 to any Man, Woman or Child suffering from

### CATARRH.

Apply Balm into each nostril! ELY'S BROS. 56 Warren St., N.Y.



THE GREAT ENGLISH REMEDY.  
**Beecham's Pills**  
For Billious and Nervous Disorders.  
"Worth a Guinea a Box"—but sold  
for 25 cents,  
BY ALL DRUGGISTS.



The tortures of dyspepsia and sick headache, the suffering of scrofula, the agonizing lichen and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hood's Sarsaparilla.

Who Lives a Good Life is Sure to Live Well

Says the old song, and it is a pleasure, therefore, to announce that the list of luxuries has been recently enriched by the addition of ARMOUR'S BEEF EXTRACT. It is a LUXURY, but within the reach of every pocket, and once purchased it works AN ANTI-BACILLARY ECONOMY in household expenses.

Messrs. Armour & Co., Chicago, Ill. I have recently bought in the open market, samples of your EXTRA CT OF BEEF and of various other similar preparations, including the imported Liebig's. I have submitted them to careful examination, and I find your preparation THE BEST—standing FIRST in its physical properties (such as consistence, color, and taste), and in its nutritive and stimulating value."

Brown's Bronchial Troches

Contains ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. I recommend their use to public speakers."—Rev. R. H. Chapin. "Premierently the best."—Rev. Henry Ward Beecher.

A beautiful young lady became so sadly disfigured with pimples and blotches that it was feared she would die of grief. A friend recommended her Sarsaparilla, which she took, and was completely cured. She is now one of the fairest of the fair.

Premature gray whiskers should be colored to prevent the appearance of "K." and Buckingham's Dye is by far the best preparation to do it.

For a disordered Liver try Beecham's Pills.

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

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass, and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

Look Here, Friend, Are You Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Loss of 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.

SPECIAL OFFER.

KEEP IT BEFORE THE PEOPLE!

A copy of the best book yet published on

Anglican Church Principles,

can be had by any one paying his subscription to THE LIVING CHURCH a year in advance, and 50 cents extra. Those sending the name of a new subscriber, can have it for \$1.25. No such liberal offer, we venture to say, has ever been made by a Church publisher. Rectors who desire to make a canvass of their parishes for the paper or for the book and paper in combination, should write for special terms. It will pay any guild, with the rector's endorsement, to work under our offer Write for terms and specimen copies.

Hofflin's Liebig's Corn Cure

never fails to cure every case, try it. Price 25 cts. By mail 30 cts. J. R. HOFFLIN & CO., Minneapolis Minn.

GRATEFUL—COMFORTING.

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack whenever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers labelled thus:

JAMES EPPS, & CO., Homoeopathic Chemists, London, England.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889.

THE MOST PERFECT OF PENS.

ALL ABOUT NEW STATE OF WASHINGTON Send stamp for Catalogue, ESHELIAN, LLEWELLYN & CO., Seattle.

PLAYS Dialogues, Tableaux, Speakers, for School, Club & Parlor, Best out. Catalogue free. T. S. DENISON, Chicago, Ill.

\$50 OFF IN 30 DAYS TIME TO AGENTS Guarantee \$150 profits in four weeks or no pay, to travel or work at home. No competition. C. JARVIS & CO., Racine, Wis.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail. 50c. E. T. Hazelins, Warren, Pa.

WASHING WOOLENS.

Owing to the serrate formation of wool in which each woolly filament is covered with minute scales, a decrease of temperature while wet causes a contraction of the fabric, whereby these little scales are closely knitted or hooked together, and this condition is not overcome by a corresponding increase of temperature. Each contraction causes a proportionate shrinkage. Therefore, woollens should be washed in water of the same temperature as the surrounding air. In no case should they be subjected to a lower degree of air or water. Observe how flannels washed, perhaps, in hot water and hung out doors on a freezing day will contract almost perceptibly. Woollen goods should be squeezed and pressed until clean. Rubbing them causes the scale-like fibers to become matted together and the fabric is thickened, hardened, and shrunken. Examine the seams, which have been much rubbed by wear, of a wool dress and note how they are literally felted together.

Borax, because of its strength and yet mild uncorrosive nature, is the best alkali to use. Ammonia, washing soda, etc., are too harsh for flannels. Dissolve the borax in either hot or cold water, and bottle for the purpose. Hot water will absorb about six times as much as cold. The quantity to be used depends somewhat upon how soiled the articles to be washed are. It is better to use plenty, as it cannot injure the fabric, and the dirt can be removed with less handling. Allow the goods to soak in the borax water or soapsuds several hours, press and squeeze until clean, rinse thoroughly several times, adding a little bluing to the last water, if desired; at this point, after the water has been wrung from the flannels, work and press into each piece a few drops of glycerine. The quantity is not arbitrary. One-half tablespoonful to one pound of dry flannel is an average quantity. The glycerine supplies the original natural oil of the wool, and its use was suggested by the fact that sponge pillows and mattresses are treated in this way to make the sponge soft and elastic. Wool, at one point of the preparation for weaving, is sprinkled with olive oil. After adding the glycerine, pull and shake each piece into shape and hang to dry. Shrinkage seems to be somewhat diminished by this pulling, as wool goods while wet may be shaped and stretched to a certain extent.

If white flannels are old and yellow, they may be beautifully bleached, and for this purpose should be taken when about half dry, hung on cords stretched in a tight box, barrel, or portable wardrobe. Sprinkle sulphur on a few live coals placed in a flower-pot saucer, set on a brick in the bottom of the barrel, which should be tightly covered. The articles must not be hung too near the coals to scorch. Sulphur fumes are very corrosive, and the bleaching should be done outdoors or in a room with doors and windows open. Too much sulphur will rot the fabric. One-half or one teaspoonful in a barrel is a fair quantity. After bleaching half an hour the articles will be, if the directions have been followed, just damp enough to press nicely. The iron should not be too hot, and a piece of muslin should be laid over the goods while pressing. If a smooth surface is desired, press until perfectly dry; if the nap is wished raised, remove the muslin while the steam is still rising. Blankets should not be ironed. Flannels are warmer before ironing, as there is a greater amount of air space between the fibers. For this reason the same weight of fluffy, loosely-woven wool is much warmer than when closely woven, though the latter is stronger. Old shrunken baby flannels, too good to throw away but too hard and yellow to be presentable, have been washed as described, and made white and soft as new.

If the above directions are followed, the bleaching process will not often be necessary. Some shrinkage is inevitable, though long, hair-like wool, which has fewer serrations, shrinks least. Some of the imported wools for knitting and crocheting are of this quality. Flannel containing part cotton, usually shrinks less than all wool.

For washing woollens which are but slightly soiled, or outer garments which cannot well be taken apart and pressed, benzine or gasoline is excellent. Use a sufficient quantity to cover the articles, press and squeeze until clean. Work fast that as little be lost by evaporation as possible. Wring, and pour the benzine remaining in a bottle, and cork. If the garment is much soiled, rinse in more benzine and save what is left. The impurities will settle, leaving the clear benzine to be used and re-used as long as any remains. The articles washed in this way should be shaken and hung in the air to lose the disagreeable odor. A little pressing will complete this process, which, owing to the volatile and explosive nature of both benzine and gasoline, should not be performed in a room where there is a fire or a light.—Good Housekeeping.

A LIST OF BOOKS ON TRAVEL AND EXPLORATION

- IN AND AROUND BERLIN. By Minerva B. Norton. 12mo. \$1.00
In the first place the book charms us because it tells nothing that is not worth hearing, is not of genuine interest to travelers intending to sojourn for a long or short time in the city, and in the second place because it is thoroughly unbackneyed and completely covers everything of note, a wonderfully hard task, but wonderfully well done. It is simply written, easy and graceful in style, giving one the feeling that one is reading the chatty letter of a clever and observing friend.—The New London Telegraph.
HISTORIC WATERWAYS: Six Hundred Miles of Canoeing Down the Rock, Fox, and Wisconsin Rivers. By Reuben G. Thwaites. With 170 maps of the routes and a table of distances. 12mo. \$1.25
No better opportunity could be afforded an author for writing bright descriptions of out-of-the-way parts of the country, romantic bits of history, and unbackneyed incidents of travel, and no author could make more of such an opportunity than did Mr. Thwaites of this one. One cannot read it without longing to make a similar journey.—The Chautauquan.
AROUND AND A'OUT SOUTH AMERICA. Twenty Months of Quest and Query. By Frank Vincent. With Maps, Plans, and 54 full-page illus. rations. 8vo. \$5.00
THE CONGO AND THE FOUNDING OF ITS FREE STATE. By Henry M. Stanley. With over 100 illustrations, 2 large maps, and several smaller ones. 2 vols., 8vo. \$10.00
THE LAND OF THE MIDNIGHT SUN: Summer and Winter Journeys Through Sweden, Norway, Lapland, and Northern Finland. By Paul B. DuChailu. With Map and 235 illustrations. 2 vol., 8vo. \$7.50
A JOURNEY TO A'SHANGO-LAND, and Further Penetration Into Equatorial Africa. By Paul B. DuChailu. With Map and Illustrations. 8vo. \$5.00
RUSSIA IN CENTRAL ASIA IN 1889. By the Hon. George N. Curzon, M. P. With Appendices, Maps, Illustrations, and index. 8vo., \$6.00
SKETCHES FROM A TOUR THROUGH HOLLAND AND GERMANY. By J. F. Mahaffy and J. E. Rogers. Illustrated. 12mo. \$3.00
THE LAND OF DESOLATION. Being a Personal Narrative of Observation and Adventure in Greenland. By Isaac I. Hayes, M.D. Illustrated. 12mo. \$1.75
A RIDE TO KHIVA: Travel and Adventures in Central Asia. By Fred Burnaby. With Maps and an Appendix. Portrait. 12mo. \$2.00
TRAVELS IN THE ATLAS AND SOUTHERN MOROCCO. By Joseph Thompson F.R.G.S. Illustrated. 12mo. \$3.00
BITS OF TRAVEL. By H. H. Portrait. 16mo. \$1.25
BITS OF TRAVEL AT HOME. By H. H. Illustrated. 16mo. \$1.50
GLIMPSES OF THREE COASTS. By Helen Jackson (H. H.). 12mo. \$1.50
A TRAMP TRIP: How to See Europe on Fifty Cents a Day. By Lee Meriwether. Portrait. 12mo. \$1.25
THE NEW ELDORADO: A Summer Journey to Alaska. By Maturin M. Ballou. 12m. \$1.50
UNKNOWN SWITZERLAND. Translated from the French of Victor Tissot. 12mo. \$1.50
ON HORSEBACK AND MEXICAN NOTES. By Charles Dudley Warner. 12mo. \$1.25
SIAM: The Land of the White Elephant as It Was and Is. Compiled and Arranged by George B. Bacon. Illustrated. 12mo. \$1.25
DUE WEST; or, Round the World in Ten Months. By Maturin M. Ballou. Crown 8vo. \$1.50
DUE SOUTH; or Cuba Past and Present. By Maturin M. Ballou. Crown 8vo. \$1.50
UNDER THE SOUTHERN CROSS; or, Travels in Australia, Tasmania, New Zealand, Samoa, and Other Pacific Islands. By Maturin M. Ballou. Crown 8vo. \$1.50
AN UNKNOWN COUNTRY. By the author of "John Halifax, Gentleman." Illustrated by F. Noel Paton. Small 4to. \$2.50
SPANISH VISTAS. By George Parsons Lathrop. Illustrated by Charles S. Reinhart. Small 4to. \$3.00
KNOCKING ROUND THE ROCKIES. By Ernest Ingersoll. Illustrated. Small 4to. \$2.00
WINTERS IN ALGERIA. Written and Illustrated by Frederick A. Bridgman. Small 4to. \$2.50
DUE NORTH; or, Glimpses of Scandinavia and Russia. By Maturin M. Ballou. 12mo. \$1.50
ARCTIC ASKA AND SIBERIA; or, Eight Months with the Arctic Whalemia. By Herbert L. Aldrich. 12mo. \$2.00
UNTRIDDEN PEAKS AND UNFREQUENTED VALLEYS: A Midsummer Rambles in the Dolomites. By Amelia B. Edwards. Illustrated. 8vo. \$2.50

We will mail any book in this list, post-paid, on receipt of the price.

A. C. M'CLURG & CO., Wabash Avenue and Madison Street, Chicago.



Rubifoam FOR THE TEETH. Deliciously Flavored.

Its use is sanctioned by the Dental and Medical profession. The following certificate is from the Massachusetts State Assayer, and Professor of Chemistry, Physics, and Metallurgy in the Boston Dental College: To E. W. Hoyt & Co., Lowell, Mass. Gentlemen,—I have made a careful examination of a sample of "Rubifoam," purchased by me in the open market, and find it free from acids, grit, or substances likely to be injurious to the teeth or mouth. Yours respectfully, S. P. SHARPLES. LARGE BOTTLES, PRICE 25 CENTS. REFUSE SUBSTITUTES. PREPARED AND GUARANTEED BY E. W. HOYT & CO., LOWELL, MASS. Manufacturers of the celebrated Hoyt's German Cologne. Write for Sample Vial—FREE.





Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest, Purest, and Most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO. New York Chicago. St. Louis.

### MASON & HAMLIN

The Cabinet Organ was introduced in its present form by Mason & Hamlin in 1861. Other makers followed in the manufacture of these instruments, but the Mason & Hamlin Organs have always maintained their supremacy as the best in the world.

Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since and including that of Paris, 1867, in competition with best makers, of all countries, they have invariably taken the highest honors. Illustrated \$22 to \$900 catalogues free.

Mason & Hamlin do not hesitate to make the extraordinary claim for their Pianos, that they are superior to all others. They recognize the high excellence achieved by other leading makers in the art of piano building, but still claim superiority. This they attribute solely to the remarkable improvement introduced by them in the year 1882, and now known as the "MASON & HAMLIN PIANO STRINGER," by the use of which the greatest possible purity and refinement of tone, together with greatly increased capacity GRAND & UPRIGHT, for standing in tune and other important advantages.

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent, together with descriptive catalogue, to any applicant.

Pianos and Organs sold for cash or easy payments; also rented.

MASON & HAMLIN ORGAN AND PIANO CO. BOSTON. NEW YORK. CHICAGO.

### KNABE

PIANO FORTES UNEQUALLED IN

Tone, Touch, Workmanship & Durability WILLIAM KNABE & CO.,

Baltimore, 22 and 24 East Baltimore Street, New York, 148 Fifth Ave. Washington, 817 Market Space.

LYON & HEALY, Sole Agents, State and Monroe Sts., Chicago.

### SAFE INVESTMENT FARRAND & VOTEY ORGANS DETROIT, MICH. U.S.A.



"PARTED BANG" Made of natural CURLY hair, guaranteed becoming to ladies who wear their hair parted, \$6 up, according to size and color. Beautifying Mask, with prep'n \$2. Hair Goods, Cosmetics &c., sent C. O. D. any where. Send to the mfr for Illustrated Price-Lists E. BURNHAM, 71 State-st. (Cent'l Music Hall) Chicago.

### ON 30 DAYS' TRIAL THIS NEW ELASTIC TRUSS

Has a Pad different from all others, is cup shape, with Self-adjusting Ballin center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines just as a person does with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free. EGGLESTON TRUSS CO., Chicago, Ill.

\$60 SALARY, \$40 EXPENSES IN ADVANCE allowed each month. Steady employment at home or traveling. No soliciting Duties delivering and making collections. No Postal Cards. Address with stamp, HAFER & CO., Piqua, O.

### MARION WALKER.

I wish to employ a few ladies on salary to take charge of my business at their homes. Light, very fascinating and healthful. Wages \$10 per week. Good pay for part time. References given. Address with stamp, MBS. MARION WALKER, Louisville, Ky.

## FREE EDUCATIONS FOR GIRLS

A Special Offer to the Young Women of America to secure a FREE COLLEGE EDUCATION

A COMPLETE EDUCATION AT VASSAR COLLEGE, Without Price To any young girl of 16 years or over, who will—from this date until January 1st, 1891—send us the largest number of yearly subscribers to

## THE LADIES' HOME JOURNAL

Our First Offer. at \$1.00 per year, we will give, as a reward a complete education at Vassar College, including all expenses of tuition, board, &c., for an entire course; or if she prefers, she may choose Wellesley, Smith, or any other American College. This offer means a complete education in every branch of study, THE LADIES' HOME JOURNAL paying all expenses.

A CHANCE FOR AN EDUCATION FOR ALL GIRLS.

Our Second Offer. We will also, as a second offer, give to any girl of 16 years or over, who will—between now and Jan. 1st, 1891, send us 1,000 subscribers to THE LADIES' HOME JOURNAL, at \$1.00 per year, a full single term of one year at Vassar College, or any other American College she may select. A term means a full year's study, we guaranteeing to meet the entire expenses thereof during the year.

Send at once for circular of information, Sample copies, &c. FEBRUARY number NOW READY. On the news stands—10 cents a copy.

We offer THE LADIES' HOME JOURNAL from now to July 1st, on trial for Only 25 Cts. as an experiment, and to introduce into thousands of families not already familiar with the handsomest illustrated periodical in the world for Ladies and the family.

CURTIS PUBLISHING CO., PHILADELPHIA, PA.

## A GLORIOUS FLOWER



No engraving can do justice to the unique and peerless beauty of this NEW CHRYSANTHEMUM. Imagine plants completely studded with balls of flowers one foot in circumference, whose petals curve gracefully inward, and which in turn are dotted with a peculiar hairy-like growth, the whole resembling, more than anything else, masses of SNOW-WHITE OSTRICH PLUMES, and you then begin to form some idea of the beauty of this royal flower. Your garden will not be complete this season if it does not contain the "OSTRICH PLUME CHRYSANTHEMUM." (Plain and full instructions for culture with each order.)

PRICE.—For fine plants, certain to bloom, 40c. each, three plants for \$1; seven plants for \$2; twelve plants for \$3. Free by mail.

With every order for a single plant or more will be sent gratis our superb Catalogue of "EVERYTHING FOR THE GARDEN" (the price of which is 25 cents), on condition that you will say in what paper you saw this advertisement. Club orders for THREE, SEVEN or TWELVE plants can have the Catalogue sent, when desired, to the SEPARATE ADDRESS of each member comprising the club, provided always that the paper is named.

### THE "OSTRICH PLUME" CHRYSANTHEMUM (Mrs. Alpheus Hardy).

PETER HENDERSON & CO. 35 & 37 CORTLAND ST. NEW YORK

## VICK'S SEEDS AND PLANTS

FLORAL GUIDE FOR 1890, the Pioneer Seed Catalogue of America, contains complete list of Vegetables, Flowers, Bulbs, Potatoes and Small Fruits, with descriptions and prices. Same shape and style as proved so satisfactory last year. Many new and elegant illustrations handsome colored plate 8 x 10 1/2 inches, and frontispiece. Special Cash Prizes \$1000.00; see Floral Guide. Every person who owns a foot of land or cultivates a plant should have a copy. Mailed on receipt of 10 cents, which amount may be deducted from first order. ABRIDGED CATALOGUE FREE. JAMES VICK, SEEDSMAN, ROCHESTER, N. Y.

GOLD MEDAL, PARIS, 1878. W. BAKER & CO'S Breakfast Cocoa Is absolutely pure and it is soluble. No Chemicals are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as persons in health. Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass. BERTIER PARABOLA.



The genuine have "BERTIER PARABOLA" on every pair, in gilt letters. These lenses are mounted in elegant gold silver, steel and nickel spectacle and eye-glass frames of most improved construction. Ask your dealer for them, and if he does not keep them, send \$2 for a sample pair in fine steel spectacle or eye-glass frames. Directions for self-fitting sent on receipt of stamp.

GENEVA OPTICAL COMPANY, 23 Washington St., Chicago, Ill.

RIDGE'S FOOD The MOST RELIABLE FOOD For Infants & Invalids. Used everywhere. Not a medicine, but a steam-cooked food, suited to the weakest stomach. Pamphlet free. Woolrich & Co., (on every label), Palmer, Mass.

ASTHMA DR. TAFT'S ASTHMALENE never fails; send us your address, we will mail trial BOTTLE FREE DR. TAFT BROS., ROCHESTER, N. Y.

SALESMEN WANTED AT ONCE.—A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. Permanent position. Money advanced for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.

McSHANE BELL FOUNDRY. BALTIMORE, MD. Best quality Copper & Tin BELLS For Churches, Schools, &c. ALSO CHIMES & PEALS. Price & terms free. Name this paper.

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices. BUCKEYE BELL FOUNDRY, VAN DUZEN & TIFT, Cincinnati, O.

MUNNELLY & COMPANY WEST TROY N. Y. BELLS For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

CLINTON H. MENEELY BELL COMPANY, TROY, N. Y. Manufacture Superior CHURCH CHIME AND PEAL BELL

### BABY CARRIAGES!

I make a specialty of manufacturing Baby Carriages to sell direct to private parties, 10 cents, Pansies can, therefore, do better with me than with a dealer. Carriages Delivered Free of Charge to all points in the United States. Send for Illustrated Catalogue. CHAS. RAISER, Mfr. 62-64 Clybourn Ave., Chicago, Ill.

BUY NORTHERN GROWN SEEDS AND PLANTS They are the best, hardiest, most productive and yield largest crops. FREE Beautiful catalogue with 500 illustrations. 6 packets choice flower seeds, 10 cents. Pansies, Balsams, Astors, Sweet Peas, Phloxes, Poppies, etc., a specialty. L. L. MAY & CO., Florists and Seedsmen, ST. PAUL, MINN.

WANTED! A Christian gentleman or lady in every township as agent for "The Home Beyond"; or "Views of Heaven," by BISHOP FALLOWS. The choicest commendations from leading clergymen and religious papers. Address NATIONAL LIBRARY ASSOCIATION, 103 State Street, Chicago. Name this paper every time you write.

### Farms for Sale

THE EQUITABLE TRUST Co. offers for sale a large number improved and unimproved farms (ranging from 40 to 1,000 acres) in Iowa, Missouri, Indiana and Illinois. These farms were acquired under mortgage foreclosure; will be sold at low values; easy terms. Name State; kind of land, number acres wanted; address G. W. KENDALL, W. Manager, 71 Washington St., Chicago.