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EASTER NUMBER

MARCH 28, 1891.



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The Living Church.

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CHICAGO, SATURDAY, MARCH 28, 1891—TWENTY PAGES.

WHOLE No. 647.

EASTER MORN.

BY J. J. L. ENGLAND.

Oh, the wonderful tidings, go tell them abroad,
The tomb it is empty, the stone rolled
away!
From the dead He has risen, our crucified
Lord,
And the world is made glad on this bright
Easter Day!
Break forth into singing, ye isles of the sea!
Ye nations surrounding re-echo the strain,
By the word of the Lord is the captive set
free,
And the doors of the prison-house open re-
main!
For darkness and sorrow encompassed the
world,
And Hope was lost sight of amidst the
dread gloom,
Death, Satan, and Hell had their banners un-
furled,
And the looked-for Messiah lay dead in the
tomb.
On Calvary's hill had been raised the sad
cross,
Where, in His deep anguish, our Master
had died,
For three weary days had we mourned for
this loss,
And sorrowing thought of our Lord, cruci-
fied.
But the morning hath dawned and the night
time of gloom,
The mist and the darkness, forever are fled,
The Saviour hath burst from the power of
the tomb,
And risen triumphant again from the dead!
Oh, the wonderful tidings, go tell them
abroad,
The tomb it is empty, the stone rolled
away!
From the dead He hath risen, our crucified
Lord,
And the wide world rejoiceth this glad
Easter Day!

Easter, 1891.

RISEN.

BY MRS. J. D. H. BROWNE.

Rise! get thee up out of this weary land,
Where gathering shadows press about thy
way,
Where haunting shapes enclose on every
hand,
And slothful footsteps sink in mry clay.
Rise, get thee up! Here brooding darkness
hides
The dawning splendor of the happy day,
And doubt, low whispering at thine ear,
abides
And mocks at higher hope and bids thee
stay.
Flee to the mountains! Though the path be
rude,
Up! though with bruised feet and lab'ring
breath,
Up! though by tempting phantoms still pur-
sued;
Life is above thee, and below thee—Death!
Lo! where thou standest, opening to thy
sight,
The East is all aglow with golden fire;
And Easter glory floods with holy light
Thy trembling soul, and wakens pure de-
sire.
Where is thy darkness now, O wondering
soul?
A captive freed, thou comest forth from
prison!
Like leaden clouds thy bleak doubts back-
ward roll;
For thee the Sun of Righteousness is risen.
O Light of Light, Who for our sakes didst
veil
In human form Thy glory, and hast known
Temptation, shame, and death, and didst pre-
vail
That we in Thee might not be overthrown,
Help those who know not they are poor and
blind,
Who, satisfied in darkness, crave not sight,
Out of themselves the upward path to find
That leads, O Risen Saviour, to Thy Light!

Pomona, Cal.

EASTER SONGS.

BY THE REV. J. ANKETELL.

HEBREW.

Exodus xv: 1-18.

Sing unto Yahveh, His triumph is glorious;
Horses and riders are whelmed in the sea;
Sing unto Yahveh, our Strength all-victori-
ous!
Saving His people and making them free!
He is our God—we will praise Him for ever;
God of our fathers—His wonders proclaim;
Vain Pharaoh's chariots, and weak his en-
deavor,
God is a warrior, and Yahveh His Name!
Down sank that host in the red, foaming
water,
Down like a stone in the billowy deep;
Glorious Thy right hand, O Yahveh, to
slaughter
Foes, who against Thee their wickedness
heap.
Thou in Thy wrath hast consumed them like
stubble,
Forth from Thy blast mighty waters did
flee,
Floods stood upright, their great bulwarks
made double,
Deep were congealed in the heart of the
sea,
Fierce cried the foemen: Pursue them and
take them,
Spoil them, make ruddy the sword with
their blood!
Thou with Thy terrible tempest didst shake
them,
Down sank their squadrons like lead in the
flood.
Who, mighty Yahveh, like Thee wieldeth
thunders?
Glorious in holiness, fearful in praise,
With Thy strong arm on the earth doing
wonders,
God of all gods, through Eternity's days!
Thou, our Redeemer, hast led forth Thy na-
tion,
Guiding them onward in strength to their
place;
Edom and Palestine see Thy salvation;
Moab and Canaan fall down at Thy face.
Terror and dread on the Gentiles are falling,
Held by Thine arm, they are still as a
stone;
Thou, mighty Yahveh, Thy people art calling
Into the land Thou hast bought for Thine
own,
There shalt Thou lead them and plant them
victorious,
Safe in the place Thou hast made for their
home.
Holy of holies, Thy hands have made glori-
ous—
There shalt Thou reign while long ages
shall come!

GREEK.

From St. John of Damascus.—8th Century.

Let us rise when day is dawning;
For sweet ointment let us bring,
On this holy Easter morning,
Hymns of triumph to our King.

Let us see the sun arising;
Christ, our Sun of Righteousness,
Rise with Life for all sufficing,
Dawn our waiting souls to bless.
They who lay in death's dark prison,
By His tender heart released,
Hasten to their Light arisen,
Share His heavenly Paschal feast.

Let us then with bright lamps meet Him,*
Christ, our Lord, our Bridegroom blest!
Coming from the tomb, oh, greet Him!
Find in Him God's Paschal rest!

*Alludes to the tapers lighted at Easter midnight
in the Oriental Church.

LATIN.

Surrexit Christus hodie.

Anonymous—14th Century

Christ from the dead is risen to-day,
To take the grief of man away,
Who suffered death upon the Tree
For men in sin and misery.

The women hasten to the tomb
With gifts of spice and sweet perfume,
They seek for Jesus, Christ the Lord,
Who man redeemed, our faith's reward,
But there an angel, robed in white,
His message tells of pure delight:
O trembling women (thus he spake,) To Galilee your journey take,
And to His sad disciples say,
Arise comes the King of Day.
There Peter and the Apostles found
Their risen Lord with glory crowned.
In this our Paschal-tide of praise
We bless the Lord of endless days.

All praise to Thee, O Lord, our Head,
To Life arisen from the dead.

We praise Thee, Blessed Trinity,
We render thanks, O God, to Thee.

GERMAN.

Jesus lebt, mit ihm auch ich.

From Christian Furchtegott Gellert.—1757.

Jesus lives! in Him we live;
Death, why art thou terror making?
He, Who lives, our dust shall give
Life, from death our souls awaking;
He shall clothe us with His light;
Him we trust through death's dark night.

Jesus lives! to Him the power
Over all the world is given;
With Him in His own blest hour
We shall live and reign in Heaven;
God fulfils His faithful word,
And our trust is Christ the Lord.

Jesus lives! weak souls, who fear,
God's most precious truths are spurning;
Grace His holy Word brings near
To all contrite sinners turning;
God in Christ rejects us not;
Him we trust in every lot.

Jesus lives! His Life is ours;
His be all our life and treasure;
His our heart, our mind, our powers,
Striving to subdue vain pleasure;
God forsakes no trembling souls;
Christ, our trust, all grief consoles.

Jesus lives! we know indeed,
Nought can tear our hearts from Jesus,
Not hell's darkness, not earth's greed;
From all snares He will release us:
He gives strength in every hour;
Him we trust when perils lower.

Jesus lives! so now pale death
Is our gate to Life eternal;
Oh! what joy when falls our breath,
Dawns the day of Light eternal!
Let our faith exulting cry:
Lord, our trust shall never die!

ITALIAN.

Dalla tomba sorse il Cristo.

From the tomb our Christ is risen,
Clothed anew with life and light,
Bursting from th' infernal prison,
Opening heaven to human sight,
Closed to man through ages hoary.
Man by Adam's trespass stained;
Now once more the Lord of Glory,
Second Adam, Heaven hath gained.

By our faith in Him made holy,
Peace in heaven for us is made,
By His life-blood quickened solely,
In His righteousness arrayed;
Other name of none is given
That our sinning souls can save,
But the Name of Christ in Heaven,
Jesus, Conqueror of the grave.

By our faith in Him abiding
We shall draw our vital breath;
By our faith in Him confiding
We may triumph over death;
Till with Him in splendor reigning,
Gazing on our glorious King,
Life and peace for ever gaining,
Heaven's true Easter songs we sing.

FRENCH.

Tu perds, o mort! ta supreme puissance.
From Dr. Cesar Malan of Geneva.—1787-1864.

Thy mighty power is lost, O Death, at last;
Thy deadly sting is broken now for aye!

The Holy One of God revives, to cast
The vanquished sepulchre's dark bonds
away.
Yes, hell's black gates and dungeons of the
grave
Before Emmanuel in terror quake;
He burst them, when the sufferings of a slave
For our deliverance He deigned to take.
In Thee, O Jesus! Thee alone, is Life;
All else is mortal, all is vain below;
Thou grantest us the land with glory rife,
Oh, thither teach our hearts and steps to go.

DANISH.

Iqjenmem Nat og Trængsel.

From Prof. Bernhardt Severin Ingemann.—1789-1862

Through night and grief advanc'g,
Our souls their pilgrim way,
March on, with hope entrancing,
To seek heaven's Easter Day.

Bright through our midnight glowing,
Its radiance fills the sky,
To brother brother showing,
To all the path on high.

Earth's night that glory brightens,
And beauty ever gives!
Heaven's Hope our pathway lightens;
The God of comfort lives!

One heart of love is burning
In each cross-bearer's breast!
One risen Lord discerning,
One Faith, One Hope, One Rest!

One shout from thousand voices!
One spirit in us cries!
One peace each heart rejoices!
One Saviour grace supplies!
One longing expectation!
One Father here and there!
One way from tribulation!
One Life in Christ we share!

Through night and wintry weather
Our joyful pilgrim throng,
From Golgotha together
Move on with prayer and song!

O'er death and hell victorious
With Easter songs we rise,
To seek a Kingdom glorious—
Our Saviour's Paradise!

ORIGINAL.

THE WALK TO EMMAUS

We walk, dear Jesus, onward, sad and lonely,
Tow'rd Emmaus, travelling on our weary
way;
For once we hoped to triumph with Thee
only,
But now the Cross hath taken Thee away.

The day is past, the evening sun declining,
Fast falls upon us silent, shadowy night;
Why, Hope of Israel, art Thou not now shin-
ing,
To guide us with Thy pure and placid light?

How sweet that Stranger's voice, our grief
discerning,
Who points us to the prophets as our guide;
With hope and joy our longing hearts are
burning;
Oh, bid Him, Lord, within our house abide!

Kneeling and gazing none in awe-struck
wonder,
A heavenly radiance round His brow is
shed:
Thou art our God!—the veil is rent asunder—
We know Thee in the Breaking of the Bread!

A QUATRAIN.

BY THE REV. F. B. PEABODY.

Greetings to my choir, Easter, 1891.

The Lord of HOPE is risen; chant the strains
Of GRATITUDE, while FAITH unfurls her
wings.
The Saviour lives! dark Death no longer
reigns,
And all the Host of Heaven triumphant
sings.

Burlington, Kansas.

NEWS AND NOTES.

BISHOP COURTNEY (N. S.) is reported convalescent, but will not be able to resume work for some time. He is advised to go to Italy for a period of rest and recuperation.

THE wives and daughters of the clergy of the diocese of Rochester are about to present their late Bishop, Dr. Thorold, now Bishop of Winchester, with the insignia of the Order of the Garter, of which he becomes *ex officio* prelate.

ACCORDING to the Oxford correspondent of *The Pall Mall Gazette*, the Hon. R. M. Acton, the only son of Lord Acton, has abandoned the communion of the Roman Catholic Church for that of the Church of England. He is a member of Magdalen College.

A FUND is being raised, among friends of the Archbishop of Canterbury and Mrs. Benson, for the purpose of erecting a memorial in the chapel at Lambeth Palace of Miss Benson, their eldest daughter, whose untimely death last autumn caused such general regret.

IN response to many requests, we have had printed, in pamphlet form, several thousand copies of Dr. Holland's sermon, "What's the Use of Going to Church?" These can be supplied at \$2.00 a hundred, postpaid. On small orders the postage should be added to this rate.

The Evangelical Churchman, of Toronto, stigmatizes the English Church Union as "a traitorous and disloyal confederacy," and bewails the fact that five Canadian bishops are members of that society. "It is a sad state of affairs," says our contemporary, "for the Protestant principles of our beloved Church." If the Canadian bishops do not agree with *The Evangelical Churchman*, so much the worse for the bishops.

DURING the thirteen years he was Bishop of Rochester, Dr. Thorold received upwards of 100,000 letters, laid hands on 531 deacons, and 548 priests, and confirmed 137,542 lay folk. He consecrated 62 new churches, re-opened 40 that had been restored, and formed 51 new district parishes, while college and school missions have been planted in all parts of South London, in what has been called "the diocese on wheels."

WE give our readers this week a twenty-page issue, with our Easter greeting and the best wishes of the season. The drawing with which the first page is illustrated was made by Messrs. J. & R. Lamb, New York. Appropriately in the Easter issue the poets "come to the front," and an entire page is given to poems of the Resurrection. The Easter story, "Teddy and his Lilies," is by the author of "The Angel of St. Luke's," our Christmas story which was so much admired.

ON March 13th, the Bishop of Pennsylvania deposed from the ministry the Rev. Charles S. Daniel, lately in charge of the mission of St. Chrysostom, Philadelphia, who had been convicted by an ecclesiastical court of misappropriation of funds. Such deplorable events ought to be a warning to the clergy (bishops and all) to have nothing to do with the custody and disbursement of church or charity

funds, except by deposit in bank and entire separation from personal accounts.

A GRAND discovery has been made of a vast tomb of the high priests of Ammon, monarch of the gods, and local divinity of Thebes, on the exact spot where Brugsch Bey made his famous find of royal mummies in 1881. The tomb has two stories, of which only the lower has yet been opened. In it 240 sarcophagi have been discovered, the oldest dating back to the Eleventh Dynasty, B. C. 2500. There were also in the tomb 100 papyri, some large statues, with vast quantities of statuettes and votive offerings.

THE death of Lord Beauchamp removes from the Church of England a strong and loyal supporter, zealous in all good works and in the defence of truth. As a member of the commission on Ritual, in 1867, he differed from his colleagues, giving his reasons in a minority report, contending for the spirit of toleration which so largely prevails at the present time. He was very active in the founding of Keble College, Oxford, contributing liberally to its funds during the period of growth. He originated the plan of utilizing it during the long vacation, by bringing up lay readers for some weeks of study, lectures, devotions, etc., which has been attended with such good results. Pusey House, also, found in him a hearty and enthusiastic worker. He was a constant attendant at the Church Congress, and an able promoter of the House of Laymen in Convocation. He was the compiler of the well-known "Day Hours of the Church."

THERE was recently a remarkable scene at an offertory collection made at N'Chacup, in British Columbia. The people are a fine race of Indians, and the offering was towards a new church for them. When the time came for the collection of the offerings, the chief—an old man of grand physique—moved into the body of the church, holding a pair of the scales generally used by miners in his hand. His tribesmen then came forward, one by one, and handed him little packages of gold dust, which he gravely weighed before they were transferred to the clergyman. This piece of ritualism will hardly become popular in the States.

THE spire of St. Helen's church, in the Isle of Wight, which was built in the beginning of the last century, and shortly afterwards struck by lightning, had, as was supposed, the large bell of its chime cracked, as the tone was very much muffled. A churchwarden happened to be in the belfry, and through curiosity, examined the bell. He found that there was no crack in it, but a piece of wood broken from the wheel was pressing against the edge and stopping the vibration. This being removed, the bell, after being muffled for 170 years, rang out merrily to the astonishment of the inhabitants of the town.

IF it is a fact, as reported by our correspondent, that the daily prayers at Columbia College are interfered with by lectures, the matter should be brought to the attention of the President. There may be some professors or tutors in the institution who do not attend the chapel services, but

they should not be allowed to keep the students away. The situation at Columbia is not favorable for a large attendance at the daily services, as the students do not live "in commons," but are scattered far and wide in city and suburbs.

IT may interest some of our readers to know that Dr. Magee, the new Archbishop of York, will be the one-hundredth holder of that see. No other diocese of the Northern Province has had so many bishops. In the Province of Canterbury, however, St. David's has had 117, Norwich, 105, and Worcester, 103 bishops, respectively. London, since the time of St. Augustine, has had 106, but previous to that, when it was the metropolitan see of England, it is said to have had sixteen archbishops which will make it *facile princeps*. Dr. Davidson, the elect of Rochester, also completes the "century" of bishops of that diocese.

THERE was a large attendance of the members of the English Church Union at its last meeting at the Church House, to hear Mr. W. Moutrie Robbins give an address on the new Brotherhood of St. Paul, of which he is to be the "Superior." It appears that the locality chosen for the operation of the organization is Lisson Grove, which was described as one of the most vicious and degraded parts of London. The community life is to begin on Easter Even, but it was not stated how many "brothers" had joined. The exterior work of the brotherhood will be street preaching, mission preaching, visiting the sick and poor, hospitals and workhouses, and similar work.

THE enthronement of Dr. Thorold as 80th Bishop of Winchester, took place on March 3d, the ancient ceremonies being closely followed. The event was marked with every demonstration of respect, the attendance of clergy, Church-wardens, and laity from every part of the diocese being very large. Admission to the cathedral was by ticket, the nave being reserved for the general public, and the choir for the clergy, the corporation, and the capitular and collegiate bodies. The proceedings commenced at half past ten with a procession of the cathedral, collegiate, and diocesan clergy into the choir, Matins ended, there was a procession to the deanery to receive and conduct the Bishop to the church of St. Lawrence, the route being kept by country Church-wardens. Entering the church, in accordance with ancient custom, the Bishop rang the great bell, and this done, the procession, headed by the corporation, returned to the cathedral singing, "The Church's one Foundation." At the west door, the Bishop professed his intention to keep inviolate the liberties of the cathedral, church, and chapter. The procession moved into the choir, an anthem was sung, and the Bishop kneeling at the Holy Table, made his offering, and his silent prayer was joined with those of the congregation. He was then conducted to the steps of the throne, and the chancellor administered the oath of allegiance and supremacy. The Archdeacon, by virtue of his office, placed the Bishop on the throne. The *Te Deum* was then sung, and a brief address from the Bishop, and the Benediction closed the proceedings.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, March 10th.

The one hundredth anniversary of John Wesley's death seems to call for some notice at my hands. Every day for a week past have the Methodists of England been holding meetings and services here in London and generally throughout the country to commemorate the event, and to glorify the thirty and odd sects into which they are now divided. The event has attracted no little attention. The press, both secular and religious, has given unusual prominence to the proceedings, and from *The Times* downward has commented in generally favorable terms upon the influence and work of Methodism. The special organs of that body have, of course, been lavishly bountiful in the supply of literature bearing upon the lives of the two Wesleys and the movement they set on foot. A statue of John Wesley in front of his old chapel in the City Road, has been unveiled. The chapel is to be restored, a valuable library opened, and large sums of money have been collected for the Methodist propaganda. No pains, indeed, have been spared to make the event an eloquent occasion to help revive the decaying spirit of Methodism.

Nor has the Church of England neglected its opportunity. In many churches, Wesley's life, his pure, simple faith, and his enthusiasm for the salvation of souls, were taken as a fitting text, while some of his own sermons—notably the famous "Korah" sermon, on the distinction to be drawn between those who are ordained to the priestly office and those who are merely lay preachers—were read from many pulpits, to show how opposed he was to his followers' undertaking, or pretending to undertake, priestly functions, and by so acting, marking their separation from the Church. It was left to Archdeacon Farrar, whose breadth of mind will take in any ism under the sun save that which goes by the name of Ritualism, to be the sole representative of the Church of England at the opening ceremony. The Archdeacon had few kind words to say for his own Communion, but in his own verbose style glorified the present descendants of Wesley with whom he classed "the humble and despised Salvationists."

Perhaps too much stress has been laid upon the great revival which Wesley originated, and too little been said in the way of warning of his action which in spite of all he did afterwards to undo the mischief, was so disastrous to the unity of Christ's kingdom. I refer of course to his pretended consecration of Dr. Coke to the so-called Episcopate in America. All his protestations of the innocence of his act, and denials of his intentions to secede, were of no avail. The mischief was done, and the schism established. Had he but exercised a little more patience—no doubt his enthusiastic nature was oftentimes tried very sorely by the apathy of those high in authority in the Church—Methodism, as Wesley intended it, might have remained in the Church, instead of being now split up into a number of schismatical bodies who are as far removed from Wesley's own teaching as they are from the Church of England.

Whatever their aggregate throughout the world may be to-day—the estimates vary from 17 to 30 millions, according as it suits the opinions of individual enumerators—it is very evident that in this country Methodism is losing ground. A "Forward Movement" is certainly putting new life into the cause, if crowded services and meetings are any test, but John Wesley would be rather astonished if he came amongst them to find that they dubbed themselves his followers. However, this new movement is confined to the great centres of population; it is in the rural districts that Methodism is in so bad a way. Greater activity on the part of the clergy of the Church of England partly accounts for it, an activity which has so enraged some of the Methodist leaders that they are striving all they can to weaken the Church by depriving her of her elementary schools, and do not hesitate to ally

themselves to the secularists to secure this end, if they can. Another cause of decline is the popularity of the Salvation Army, itself an outcome of Methodism, which has unquestionably attracted to its ranks a larger proportion from them than from any other denomination. But perhaps the principal cause is the prevailing and increasing spirit of agnosticism which affects all Christian bodies alike, the Church of England not excepted.

Our present need is greater personal devotion, and the simple faith and enthusiasm which John Wesley supplied. A body of men, endued with the same fire of earnest desire to bring home to the masses the blessed tidings of the Gospel as were the earlier Methodists, is what we need here in England at the present day. An itinerant band of mission preachers is what we want. In several dioceses the nucleus of such a band has already been formed, and the results are encouraging.

Here I may mention the beginning of another movement which may lead to great things. After all the lengthy discussions in convocations, conferences, and other meetings, a start is about to be made as a Brotherhood. A gentleman of middle-age, hitherto carrying on a business as manufacturer in the Midlands, has offered himself for the life. Acting with the approval of the Bishop of London, he is about to form a community with one or two others like-minded with himself. They have decided to have their headquarters in one of the worst districts of West London, and where they will assist in the general work of the parish. The Brothers begin their work on Easter Eve, and, although they make a very humble beginning, the experiment will be watched with the keenest interest. The controversy that was aroused in Convocation and elsewhere on the matter of "vows," and the many propositions to call them by some other name, such as "life-long engagements," "dispensable promises," and so forth, does not appear to have disturbed the mind of the founder of this new Brotherhood, who insists upon calling the thing by its right name.

Mr. Gore began his series of Bampton Lectures at Oxford on the third Sunday in Lent. An immense congregation filled the University church, both aisles and staircases being filled by those who were content to stand throughout a discourse which lasted for an hour and a quarter. Mr. Gore, it will be remembered, was selected to deliver the lectures this year soon after the publication of "Lux Mundi," that volume of essays which has excited so much controversy chiefly on the subject of Mr. Gore's own article on Inspiration and the limitation of our Lord's human knowledge, and it was generally surmised that he would in these Bampton lectures, set forth at greater length his opinions therein expressed, and this view seems likely to be correct.

The appointment of the Rev. Mandell Creighton to the bishopric of Peterborough, was unexpected, but, if my information be correct, it should turn out to be one of the best of the many selections Lord Salisbury has made. Mr. Creighton is known chiefly as the writer of several historical works, notably the "History of the Papacy during the Reformation," but he has also some experience of parish work which is so essential to the making of a good working bishop.

The news reaches me from South Africa that the Synod of Bishops at their last meeting elected the Rev. Father Puller to the vacant bishopric of Zululand. Father Puller is well known in this country as the founder of one of the most remarkable and encouraging works in South Wales. Roath, a suburb of the busy seaport of Cardiff, was the scene of his labors until he left to take up mission work in the diocese of Cape-town. His successor at Roath was the present Bishop of the Universities Mission to Central Africa, Dr. Smythies, whose labors in the missionary field are so well known. The daughter Church in Australia has taken a new step, whether in advance or retrograde I will not venture to say. Hitherto, the diocesan synods have sent to

England for their bishops, but the diocese of Newcastle has chosen the Bishop of North Queensland (formerly a London incumbent) to fill the see, and the Newcastle Synod has in turn selected one of their own clergy to succeed him. I almost doubt the wisdom of this course. The difficulty besetting many of the colonial bishops is the lack of clergy, and without personal influence at home, it is very difficult to get men of sufficient education to go out to distant dioceses where the work is not only very arduous, but where climatic and other difficulties have to be considered.

To-day the eagerly looked-for "History of the Oxford Movement," from the pen of the late Dean Church, is published by Messrs. Macmillan & Co. Another interesting book which is also announced to be issued this week, is "The Life of Archbishop Tait," the joint work of the new Bishop of Rochester (Dr. Davidson), and Canon Benham.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Bishop has appointed Tuesday in Easter week for the opening and benediction of the new mission house at the cathedral. The house will be open from 2 o'clock P. M. until six, and all friends of the work are invited to inspect the building in all its parts. The service of benediction will be held at 3 o'clock. The clergy and laity are cordially invited to be present.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—In answer to public inquiries as to the contest over the will of the late Miss Mary A. Edson, which left large legacies to the Church, the executors have put forth a statement. It is explained that the probate of the will is opposed by Miss Edson's brother. The case was tried last December, and decided in favor of the will, and on Jan. 14th the surrogate admitted it to probate. Upon the trial, questions concerning the construction were raised by Mr. Edson, who claimed that his sister had, in August, 1884, made a will in his favor, under an agreement that it was to be a mutual will and irrevocable. This claim has made it impossible for the executors to pay the legacies. The question of construction applies only to institutions and charities. To settle the point, the executors have brought a suit, to which Mr. Edson has been made a party, in order that the court may decide upon objections. Mr. Edson on his own part has intimated an intention of commencing suit to establish the fact that Miss Edson's earlier will was irrevocable, and has given notification by counsel that he will not consent to the payment of even personal legacies until the question is ruled by the court. Matters, therefore, are at a dead-lock, and the chances of charitable legacies being realized at all are doubtful.

During the present month the Ven. Alexander Mackay-Smith, D. D., Archdeacon of New York, conducts the daily prayers at Columbia College, as temporary chaplain. The attendance of students averages 50 or 60. The chapel hour is somewhat interfered with by college lectures and exercises.

Bishop Potter visited the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, on the 5th Sunday in Lent, at 9 A. M., and confirmed a class of 92 persons, one of the largest classes confirmed in any parish church in New York during the present Lent. On the same day the indefatigable Bishop held three other Confirmation services, being four in all.

During the past month the missionaries of the City Mission Society have held 310 services, with an aggregate attendance of 16,485 persons. The Holy Communion has been celebrated 45 times (13 public and 32 private), and administered to 310 persons. Baptism has been given to 20 children, burial performed 12 times, and marriage once. An aggregate of 7,584 visits have been made to prisons and hospitals; 5,112 papers and magazines have been distributed; 3,133 books taken from the libraries. In the Sunday-school connected with the

Society there was an average attendance of 273 scholars, and in the two industrial schools 98.

The Distributing Committee of the Hospital Saturday and Sunday Association, met last week at the City Hall, the Mayor in the chair. Many prominent gentlemen were present. The total amount contributed for the year, including sums forwarded direct to hospitals, was \$58,297.30, and the treasurer reported that \$2,126 was put into various collection boxes all over the city, in the shape of pennies and small change. After deducting \$6,605.90 sent to specially designated hospitals, the sum of \$51,691.40 was found to be left to the committee's discretion for distribution. Of the various institutions benefitted, the following belonging to the Church were given grants: St. Luke's Hospital, \$5,930.79; St. Mary's Hospital, \$2,394; Home for Incurables, at Fordham, \$2,276.58; House of Rest for Consumptives, \$2,066.59; House of the Holy Comforter, \$1,044.93; Convalescent Home, \$305.54. The expense of collections was \$2,822.21, but was nearly covered by a reserve fund.

The second year of St. Bartholomew's Rescue Mission in E. 42d St., closed this month. During the twelve months preceding there was a total attendance of 44,080 persons, mostly men, an average of 120 for every night of the year. Of these 5,666, an average of 15 nightly, have asked for prayer. Nearly every one of these men were drunkards. There is reason to believe that 30 per cent of these are really endeavoring to lead better lives; the remaining 70 per cent were transients, or have removed from the vicinity (in many cases to get away from their old associations), and there is no means of knowing whether they have benefitted or not, except by occasional letters received from all parts of the world. About 200 men have secured work during the past year through the direct efforts of the mission. The mission has sheltered 11,791 persons, and fed, at the Friday night free suppers, 12,065. Of clothing 411 articles have been given away. The mission Sunday-school has had an average attendance of 4,940, the teachers being mostly from St. Bartholomew's parish. The Rescue Volunteers, an association now numbering 7,000 workers throughout the United States, originated in this mission.

The Church Club, of laymen, has resolved to undertake work in the city on the general plan of Toynbee Hall, and has made a small appropriation to start with, from its general funds. The balance needed will be made up by special subscriptions. A committee appointed to investigate the question of a suitable site, and to confer with the Bishop on the subject, has recently reported. The report points out that no part of the city has increased more rapidly during the past ten years, than that east of 3d Ave. between 59th and 86th Sts. The population of this district already exceeds 150,000 souls. There are not ten churches of every name within this district, but there are over 300 saloons. Bishop Potter inaugurated a mission there last fall, which has become a parish chapel of St. James' church. It is proposed that the Church Club shall locate its effort so as to co-operate with this new mission, and the plan has the Bishop's cordial approval. A house which would be ample for the purpose can be bought for \$6,000. It is located on Ave. A., near 78th St., within a stone's throw of the chapel. The intention is that five or six young men shall live there, become acquainted with their neighbors, form clubs among the young men and boys, arrange a reading room, and rooms for recreation and free instruction. There are vacant grounds in the vicinity which it is proposed to utilize for out-of-door athletic exercises in summer. It is not expected that the resident workers will give their whole time or receive any salary. The entire expense of the establishment would amount to about \$3,000 a year. The work will be begun as soon as the necessary funds, which are being actively secured, are in hand.

A movement is on foot to amend the obnoxious Collateral Inheritance Tax law of the State in such a manner as to free char-

itable societies and institutions from the tax now imposed upon them for a percentage of every legacy that comes into their hands. The law is not very old, but has already created wide discontent. All our Church institutions, including the Board of Missions, have suffered much financial loss from its operation. The reform of this evil may not yet take place, but a decided effort is being made to accomplish such a result, with hope of eventual success.

The trustees of the cathedral of St. John the Divine met on Wednesday afternoon of last week, at the diocesan house. Bishop Potter presiding. All question of the admission of the plans of Messrs. Potter & Robertson to the competition was set at rest by formal action of the trustees admitting them. This action was unanimous save for a single dissenting vote, Bishop Potter himself voting "no," and having his vote recorded. Each of the architects, except of the firm named, was allowed an opportunity to explain his plans verbally to the meeting, half an hour being allowed to each for the purpose. Messrs. Potter & Robertson will be allowed similar privilege at next session of the trustees. An offer was received from the Academy of Design to furnish a room in its building at 4th ave. and 23rd st., for publicly exhibiting the designs of the competing architects with the idea that the arrangement be so made as to form a feature of the Academy's annual exhibition. This offer was accepted, and the plan will be immediately sent to the Academy for the purpose.

Mr. Richard M. Hunt, the architect, who has charge of the competition for the designing of the bronze doors of old Trinity church, the gift of John Jacob Astor, has awarded the great main doors to the young firm of Bitter & Moretti, who have agreed to undertake the task for \$20,000. They will merely do the modelling. The Astor estate will bear every other expense. Carl Bitter, the senior member of the firm, is but 24 years of age, and their artistic success has attracted considerable attention. A year will be required to complete the models. The work on the side doors has not been awarded, notwithstanding a rumor announcing the fact has gotten abroad. There is sharp competition. The whole work will cost about \$100,000. The doors of the main entrance are to have three panels in each, three feet by two and a half feet, in bas-relief. Like those of the famous bronze gates of Ghiberti, these panels will illustrate Bible history. The competition has been between six sculptors, the test subject being "The Expulsion from Eden." It is expected that this will be one of the most important works of art ever produced in this country.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. Robert Ritchie, rector of St. James the Less, officiated on Sunday, March 15th, in the now vacant church of St. Chrysostom. This mission was established in 1880, when a very small building was erected, which is to serve as the chance of the church when it is deemed expedient to build. This extension is looked for in the near future. There is a very good and convenient parish building erected a few years since, in which the Sunday schools of the mission are held.

The mid-day services at St. Paul's mission, heretofore alluded to in these columns, continue to be largely attended. This was the case especially on Wednesday, March 18th, when a crowded congregation assembled to listen to the address delivered by the Rt. Rev. Dr. Coleman, Bishop of Delaware, who took for his text, "How much owest thou unto my lord?" St. Luke xvi:5.

A solemn *Te Deum* was sung on the evening of the same day at the memorial church of the Holy Comforter, in thanksgiving for the success which has crowned the two weeks' Mission, noticed last week. The altar was brilliant with light, and decorated with lilies. The Rev. Edward Ritchie, assistant minister of this parish, has resigned his position on account of ill health.

The Lenten lectures by Mrs. Viola Gil-

bert, of New York, were brought to a close on March 19th, in the chapel of St. Matthias' church. The subject of her address, "The Second Coming of Christ and the Resurrection," was eloquently handled, her text being I Cor. chapter 15. Theosophy and "Christian Science" were roundly denounced.

The Girls' Friendly Society of St. Mark's parish, Frankford, is the largest chapter in the United States, with a membership of 307. The secretary's report at the recent anniversary, shows an increase during the past year of 150 members. This chapter has aided Miss Marston, of Philadelphia, in her Zenana Mission work, India; sent aid to colored missions in the South; and has also donated to the Episcopal Hospital, bedding and pillows, exoending for this and other necessary materials over \$400. The social feature is also emphasized, and a library has been already started.

Professor Moulton delivered two lectures at the church of the Holy Trinity, March 19th and 21st, on "The Literary Study of the Bible," the idea resting on the belief that, besides its more sacred uses, the English Bible is the natural source to which people should go for their training in literature; that the Bible is, in fact, the supreme English classic. The lecturer quoted largely to show the rare beauty of the writings; theological discussion was avoided, Professor Moulton confining himself to the purely literary treatment.

At the church of the Saviour, West Phila., Bishop Whitaker on Passion Sunday administered the rite of Confirmation to a class of 68. On Friday evening, March 20, Judge Ashman delivered a lecture on "Success" to the parish guild; there was a good attendance notwithstanding the inclemency of the weather.

A Retreat for the members of the Iron Cross was held at St. Clement's church on Palm Sunday. The Rev. Father Field will sail for England soon after Easter, while Father Longridge will go to St. John Evangelist's, Boston. *The Philadelphia Record* says: "In the departure of the order, St. Clement's and the city certainly lose faithful and well-tried priests."

The Rev. Dr. Childs, secretary of the diocese, whose critical illness evoked such widespread sympathy from all classes, was, on the 20th inst, pronounced by his physicians out of danger.

The Rev. George Bringham, rector of the House of Prayer, Branchtown, who has been seriously ill for some weeks, has passed the danger point, and there is hope of his recovery.

The sacred cantata of "The Last Night at Bethany," composed by C. L. Williams, organist at Gloucester Cathedral, was sung March 17th and 19th by the choir at St. Luke's church, Germantown, under the direction of Professor West of England.

The vested choir of St. Mark's will render the oratoric of "The Seven Words," composed by Haydn, on the evening of Maundy Thursday.

Bishop Whitaker has named March 31st, and April 1st and 2d, as the days for the examination of candidates for holy orders, which will be held at his residence, 4027 Walnut St.

MEDIA.—Through the efforts of the Rev. H. D. Jones, rector of Christ church, the prospects of the proposed new edifice seem to be taking on new life. Various plans have been submitted, involving a cost of \$15,000 to double that sum, and these are yet under consideration. The Ladies' Aid Society has already in bank a handsome proportion of the amount necessary.

WAYNE.—A chime of ten bells for St. Mary's Memorial church, the Rev. Thos. K. Conrad, D. D., rector, has been subscribed for by various persons (one being paid for by the Sunday-school), all "memorials," and are expected to be rung for the first time on Easter Day. The chime was cast by the McShane Bell Foundry of Baltimore, and is set in the key of E and A. There are nine bells and their weight varies from 300 lbs. to 2,100 lbs.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

CITY.—On Passion Sunday Bishop Burgess confirmed a class of 20 persons in the church of the Good Shepherd, presented by the Rev. Wm. F. Mayo, rector, who took charge of the parish in January. The parish has had for several years sewing schools for white and colored children, and has now opened a kindergarten school for colored children. The Rev. Mr. Mayo is doing good work in Quincy.

Bishop Burgess was to have confirmed a class at the cathedral in the evening, but he was suddenly called away by the sad intelligence of the death of his sister, Mrs. Sarah Ann Paine, in Baltimore. Mrs. Paine was the widow of an army officer and resided at Providence, R. I., but at the time of her death was visiting her son, the Rev. Robert H. Paine, rector of Mt. Calvary church, Baltimore. Her death leaves Bishop Burgess the last surviving child of Hon. Thomas Burgess, for many years Chief Justice of Rhode Island. The Bishop has the sympathy of a multitude of friends in his bereavement.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

ST. LOUIS.—St. George's church, the Rev. R. A. Holland, S.T.D., rector, was destroyed by fire, March 20th. The flames were discovered soon after 8 o'clock and, though an alarm was at once turned in, they gained so much headway that they were not under control until some two and a half hours later, when only the blackened stone walls were left to mark the site of the once handsome edifice. The fire is supposed to have been caused by an overheated furnace. The building was valued at about \$100,000, and the contents, including the organ, which was alone worth \$12,000, at \$25,000. The loss on building will amount to about half of its value, \$50,000. It was insured for \$85,000. The contents are a complete loss and were insured for their full value. The church was completed in 1874, and it, with the chapel and parish building cost \$140,000, including the furnishings. Dr. Holland preached the first sermon in the new church on Easter Day, 1874, and, singularly, the last sermon delivered in it also by him, had for its subject, preparation for all emergencies. Arrangements will be made to hold services elsewhere while the church is being rebuilt which will doubtless be on a new site further west as the parish has been for some time thinking of moving its location.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

Bishop Vincent expects to leave Europe for home about the 15th of April. He was at Rome, March 1st. His health is steadily improving.

Bishop Whitehead of Pittsburgh, Pa., has just concluded a second tour of visitations to several parishes: Newark, Urbana, Piqua, etc. The diocese is to be congratulated upon having episcopal oversight from such a Bishop. His services are greatly appreciated everywhere.

MASSACHUSETTS.

The will of Bishop Paddock, which has been filed in the Suffolk County probate office, was executed at Detroit on February 22nd, 1869. His estate is left entirely to his wife.

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

On the afternoon of March 17th, Mrs. Buford's hospital for colored people at Lawrenceville, caught fire, and in a few moments was enveloped in flames. There was not an able-bodied person on the premises at the time, only the matron, nurses, and helpless patients. When help arrived, the roof was falling in. The house was crowded with between 50 and 60 little children and sick people, who, with the greatest difficulty, were dragged from the blazing building. Many were old, bed-ridden creatures, some paralyzed, many blind, and all

seemed half frenzied from terror. The scene lit up by the lurid light of the conflagration, beggars description. Fortunately no lives were lost, but everything else was. The furniture, crockery, clothing of the patients, a large and valuable supply of medicines, and a splendid case of surgical instruments, belonging to Dr. Lewis, were all consumed. The insurance on the building will, by no means, cover the loss. The condition of this large number of sick and helpless people, so suddenly and terribly left shelterless and homeless, is pitiful beyond conception. Every effort will be made to secure vacant houses near, where they can be sheltered and cared for until the hospital is rebuilt. Most earnestly Mrs. Buford implores her friends to help her in this supreme hour of trial.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—Bishop Littlejohn made a visitation to St. Peter's church on the 5th Sunday in Lent. A musical service was conducted by the mixed choir of men and lady chorists. After Morning Prayer, read by the rector, the Rev. Lindsay Parker, the Bishop administered the rite of laying on of hands to a class of 69 persons, 38 of whom were women and girls, and 31 men and boys. The Bishop made an impressive address to the congregation. The church was crowded, as it usually is, to its utmost capacity.

St. Margaret's mission, Van Brunt St., near President St., has long had a flourishing Sunday-school, conducted and sustained by Mr. F. C. Moore, who bears the Bishop's license of lay reader. Occasional service has been held under the direction of Archdeacon Stevens, by some of the force of mission clergy, as opportunity permitted. The mission is among the poorer classes near the water-front surrounding Hamilton ferry. Recently Archdeacon Stevens has taken steps to meet their needs, and regular morning and evening services on Sundays, with week-night services, have been established and have been for the present placed in charge of the Rev. A. T. Colt. A branch of the Girls' Friendly Society and other helpful organizations are being set in operation. A class is preparing for Confirmation, and the congregations gathered are very encouraging.

At St. James' church, the Rev. Chas. W. Homer, rector, a special musical service was held on the evening of the 5th Sunday in Lent. The choir, assisted by a stringed quartette, rendered Schumann's "Evening Song;" G. Warren's "Bonum Est, in G;" Dudley Buck's "Deus Misereatur, in A flat;" Gounod's "By Babylon's Wave;" Holden's "Thou Art Near;" and Gounod's "O Day of Penitence."

GARDEN CITY.—The chapter of the Cathedral held its quarterly meeting Monday, March 16th, and considered plans and details relating to the large endowment which has been placed in its keeping through the settlement of the Stewart estate, and by gift from Judge Hilton. The chapter will be unable for some time to carry out designs which have long been in contemplation for enlarging the usefulness of the cathedral foundation, because of the heavy expense falling to its share in defending the will of Mrs. Stewart in the late contest, and because of the large inheritance tax exacted by the State. Among the early steps taken by the chapter will probably be the erection of adequate buildings for St. Mary's School for Girls. Although St. Paul's School for Boys possesses one of the most complete and splendidly-equipped educational buildings in the country, St. Mary's has, down to the present time, accomplished its work under the disadvantage of cramped and merely rented buildings. One of the last acts of Mrs. Stewart's life was the planning of a permanent edifice for St. Mary's—a plan she did not live to execute. But her evident wish will be respected at an early date, in all probability, and the educational equipment of the Cathedral thus completed.

ISLIP.—The rector of Immanuel church, the Rev. G. J. Fercken, has resigned, in order to accept a parish in Indiana.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

The Rev. Howard MacQueary received official notice of his sentence from Bishop Leonard on the 19th inst. The following is a copy of the sentence of suspension:

WHEREAS, The Rev. Howard MacQueary, a presbyter of the diocese of Ohio, was, by a written presentment from the Standing Committee of said diocese, dated Oct. 27th, 1890, duly presented for trial under Title 2, Canon 2, Sections 1 and 5, of the digest of the Canons, and according to the canon of discipline of the diocese of Ohio, upon the charge of holding and teaching publicly and advisedly doctrines contrary to those held by the Protestant Episcopal Church in the United States of America, and upon the charge of having, by such holding and teaching, been guilty of an act which involves a breach of his ordination vows, said obnoxious doctrines and the manner of holding and teaching them being plainly set forth in said presentment; and,

WHEREAS, The ecclesiastical court of this diocese of Ohio, after a fair and public trial of the Rev. Howard MacQueary upon the said presentment, and after the patient consideration of the case, have declared in writing, signed by a majority of them that they find the Rev. Howard MacQueary guilty of each of the charges set forth in the presentment as aforesaid; and

WHEREAS, This finding of the court, together with the evidence and an attested copy of all the proceedings, has been delivered to the Bishop, according to the canons of the diocese, accompanied with the canonically required opinion of the court as to what sentence should be pronounced, which opinion is that the Rev. Howard MacQueary should be suspended from the functions of the holy ministry for the period of six months, in order that he may have time to reconsider his views and errors and give evidence that he will no longer preach and publish the same; and that in case the Rev. Howard MacQueary fails to retract his errors and comply with these conditions aforesaid within the six months of his suspension, he should then and thereupon be deposed from the priesthood of the Church;

Now, therefore, we, William Andrew Leonard, D. D., of divine permission exercising ecclesiastical and spiritual jurisdiction in this diocese of Ohio, do hereby pronounce upon the Rev. Howard MacQueary sentence of suspension from the exercise of the functions of the holy ministry in all and every particular, and in accordance with the above-cited opinion of the ecclesiastical court, for the period of six months next following this 18th day of March, 1891, and furthermore sentence that if after the expiration of six months from the 18th day of March, 1891, he shall not have retracted and given evidence that he will no longer teach his errors of doctrine, of which, under the presentment aforesaid, he has been found guilty, he shall be thereupon deposed from the priesthood of the Church.

In testimony whereof, we have hereunto caused our episcopal seal to be affixed, and subscribed our hand this 18th day of March, in the year of our Lord, 1891, in the Trinity cathedral church at Cleveland, O., being the second year of our consecration.

WILLIAM ANDREW LEONARD,
Bishop of Ohio.

The following letter of resignation has been sent by to Bishop Leonard:

CANTON, O., March 19, 1891.

RT. REV. and DEAR SIR:—The verdict of the court that tried me for "heresy," and your sentence of suspension suggested by said court, together with your personal letter, have been received and carefully considered. In reply permit me to tender my resignation from the ministry of the Episcopal Church in the United States of America, and to ask that it be accepted, and that steps be at once taken toward my deposition. My reason for this action is so well known that I need hardly state it. There is not the slightest probability of my retracting my alleged "errors" within six months or thereafter. On the contrary, I have every reason to believe that further investigation will simply confirm my present convictions. I am, very respectfully,

HOWARD MACQUEARY.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

JERSEY CITY.—A ten days' Mission was opened by the Rt. Rev. Thomas A. Starkey, D.D., in St. Mark's church, the Rev. Frederick E. Mortimer, rector, on February 26th. After a brief devotional exercise, the Bishop very clearly described a parochial mission, as a special effort to strengthen the spiritual life of clergy and congregation, to arouse the careless, to instruct the

ignorant, to guide earnest seekers after truth, and to speak comforting words to those who mourn for sin. For such holy objects, he declared the Mission open, and invoked upon it the divine blessing. The two missionaries, the Rev. Messrs. Christian and Webb, then knelt at the chancel rail, and were vested by the Bishop with purple stoles, he saying to each one: "Receive thou mission and authority to conduct a Mission in this parish," and bestowing his blessing. The Rev. Mr. Christian immediately began the first sermon of the Mission by describing St. Paul's preaching at Athens, the centre, in his day, of all that was refined and cultivated in the world, but wholly given over to idolatry. The attendance at the opening service was very large, and at all the subsequent principal daily and evening services, the congregations taxed the capacity of the church. One of the most impressive services was the one to men only, when Missioner Christian preached a powerful sermon from the text: "What think ye of Christ?" There were daily celebrations of the Holy Communion, instruction in the distinctive teaching of the Church, Bible class, and children's service. The Rev. Mr. West has a remarkable gift in gaining the attention of children, by apt illustration and anecdote, and the attendance at the children's service daily increased, under his acceptable ministrations. Two sisters of St. Margaret, Boston, rendered most efficient service throughout the Mission, not only by visiting, but by doing earnestly and well, "woman's work in the Church." At the closing children's service, a memorial of the Mission, consisting of a medal, having upon it a figure of the Good Shepherd, and an appropriate text, was given to each child. At the final Mission service, most earnest appeals were made by each missionary, and the faithful warning given, that the effect of the Mission should be regarded as only begun, upon the individual soul, the parish, and the community. After every service the opportunity of having personal conference was largely embraced. The parish has been quickened, many new families and individuals have been recently added, and the faithful priest in charge has certainly great cause to be thankful and take courage, as he witnesses what God has wrought among his people.

GEORGIA.

ATLANTA.—The *Missioner* says: "It is a very significant thing that a thousand people should be in tears beside the coffin of one whom they had known but two short years. This was the case when the lamented rector of St. Philip's church was being borne down the aisle, away forever from the altar where he had so faithfully and lovingly served. Mr. Funsten's death came from overwork. The people realized that their devout and earnest young minister had died in their behalf. He had spent himself in the service of Christ. Through all the day he had gone about doing good, and through much of the night he had prepared himself to preach to his people. As a pastor he was devoted; as a watchman vigilant; as a preacher faithful and earnest; and as a Christian he was a daily bearer of the heavy cross of Christ. Mr. Funsten's work in St. Philip's parish was greatly blessed. He had the joy, and the diocese had the joy, of seeing that important parish gradually nearing the position which, as the mother church of Atlanta, it ought to hold."

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

HILLSBOROUGH.—St. Paul's church has been presented with altar cloths and lectern hangings, two of them by the kindness of a congregation in Philadelphia, and two as memorials. One of the lectern hangings is a memorial of Angela Eva Burrows, from her mother, and is very rich in material and embroidered in appropriate design by the hands of a lady in Baltimore. The appendium is of the same rich material, embossed satin, with the words: "Holy, Holy, Holy," wrought in gold. The rector, the Rev. George F. Beaven, has recently

been presented with surplice and cassock, by friends in Philadelphia.

ELKTON.—A handsome new pipe organ is being placed in Trinity church. The organ is from the Carl Barckhoff Organ Company, of Salem, Ohio, and cost about \$1,000. Trinity has never been properly furnished with an organ, hence, some time ago, Miss Cora Jamar, for 14 years organist of the church, conceived the idea of raising sufficient funds for the purchase of an appropriate instrument. To think, with her was to act, and by untiring zeal the fund grew. In her efforts she was ably assisted by other lady members of the congregation. Their labors were rewarded, and recently the treasurer of the fund turned the amount over to the vestry, for the purpose of having that body contract for and purchase a suitable organ.

EASTON.—Bishop Adams has gone to New Orleans, La., to assist Bishop Galleher in some of his diocesan work.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BISHOP'S VISITATIONS.

MARCH.

- 27. 7 P. M., Mt. Pleasant.
- 28. M., Mt. Calvary, Baltimore.
- 29. 7:30 P. M., Christ church, Navy Yard, Washington.
- 31. 8 P. M., Christ, Baltimore.

APRIL.

- 1. 7:30 P. M., Holy Cross, Baltimore.
- 2. 8 P. M., St. Andrew's, "
- 3. 7:30 P. M., St. Peter's, Ellicott City.
- 4. 7:45 P. M., Catonsville.
- 5. Baltimore: 11 A. M., Emmanuel; 4 P. M., St. Mark's; 8 P. M., Messiah.
- 6. 7:30 P. M., St. Paul's, Washington.
- 7. 8 P. M., St. Barnabas, Baltimore.
- 8. 8 P. M., Our Saviour, "
- 9. 8 P. M., Advent, "
- 10. 8 P. M., St. Bartholomew's, Baltimore.
- 12. Baltimore: 11 A. M., St. Paul's; 8 P. M., St. Michael and All Angels.
- 14. 8 P. M., Holy Comforter, Baltimore.
- 15. 8 P. M., St. James', African, "
- 16. 8 P. M., Ascension, Baltimore.
- 17. 7:30 P. M., St. Andrew's, Washington.
- 19. Washington: 11 A. M., Trinity; 4 P. M., St. Mark's; 7:30 P. M., Ascension.
- 21. 7:30 P. M., Homestead, Baltimore.
- 22. 7:30 P. M., Waverly, "
- 24. 7:30 P. M., Hampden, "
- 26. Baltimore: 11 A. M., Grace; 4 P. M., St. George's; 8 P. M., St. Mary's.
- 28. 7:30 P. M., Annapolis.
- 29. 7:20 P. M., St. Peter's, Baltimore.

BALTIMORE.—Eleven churches of our faith contributed \$563.81 to the Hospital Saturday and Sunday Association, of Baltimore.

Special services were begun on Sunday night, March 8th, in St. Stephen's church designed specially for the Hebrews. The Rev. Dr. Lewis De Lew, the converted Hebrew minister, who is rector of the church, has procured the services of several clergymen of the diocese to preach at these special Sunday night services. On Sunday, March 15th, the Rev. G. F. Williams, of Washington, D.C., preached to a large congregation. Archdeacon Moran preached at the opening service, March 8th.

WASHINGTON, D. C.—The Epiphany mission property, situated on Maryland ave., has been sold for \$14,700. The vestry of the Epiphany have authorized the expenditure of the money upon new buildings for the carrying on of the same work. Plans for a chapel and a mission house, including a day nursery, have been prepared and submitted by Mr. Robert Stead, architect, who gives these services gratuitously to the church.

BROOKVILLE.—The Rev. Orlando Hutton, D. D., died Thursday, March 12th, at his residence near this town. He was rector of Mt. Calvary church, Roxbury, and St. Mark's, near Highland, for many years. Some time ago he was compelled by failing health to resign these charges. He was for several years president of the Standing Committee of the diocese, but resigned recently on account of ill-health. He was much esteemed for his learning and his sound judgment, and was recognized as one of the ablest theologians in the Church. Dr. Hutton was one of the oldest clergymen in this diocese. At the assembly which chose the successor of the late Bishop William Pinkney, of whom he was a brother-in-law, he

received a number of votes for the bishopric. A few years back he conducted a female seminary. After the death of Bishop Pinkney, the late Rev. Meyer Lewin and W. W. Corcoran, urged him to write a biography of the Bishop. Though the task was quite a difficult one, on account of the insufficiency of records containing dates, he set himself to the work, and had it ready for publication before his last illness compelled him to give up his labors of the pen and the pulpit. The book has just been published, is well written, and gives great satisfaction to the relatives and friends of the late distinguished Diocesan.

THE BROTHERHOOD OF ST. ANDREW.

February was a very busy month in the Brotherhood of St. Andrew. During the month thirty-two new chapters were chartered, making the present number of chapters, in good standing, five hundred and seventeen. This growth for one month has never been equaled in the history of the Brotherhood.

The capital city is now a centre of Brotherhood activity. There are ten chapters in the District of Columbia, and their union meetings are very helpful. On February 26th, they met in the church of the Epiphany, Washington, and discussed "The Brotherhood at Kadesh-Barnea," "Personal Work," "The Hospitality Committee," and "Unity and Work."

The Louisville chapters still feel the strong influence of the noon-day services, which they held during the recent mission in their city. Such work as this always helps the workers.

Noon-day services are being held by the chapters in Chicago, Cincinnati, and St. Louis, in accordance with their custom of previous years.

A week of special services has lately been engaged in by the united chapters in Brooklyn. Every night from February 16 to February 21, a service was held in a different church. The speakers of these six services were, Bishop Scarborough, the Rev. Messrs. R. F. Alsop, W. M. Geer, A. B. Kinsolving, Lindsay Parker, and C. R. Brewster, and Messrs. L. H. Redner, Robert Graham, Geo. A. Thompson, V. C. Wetmore, John M. Page, and R. Fulton Cutting.

Mr. Chas. E. Royer, of San Francisco, made a tour early in the month among the chapters and parishes in the Southern Convocation of the California diocese. San Francisco has become a centre of Brotherhood life during the past six months, and much credit is due to those who have helped to make it so. Bishop Nichols' support has been constant and energetic.

In New York, the feature of the month was the meeting in the old Epiphany House, Stanton St., on February 27th, at which the New York Brotherhood men were addressed by Bishop Potter. Mr. Charles James Wills, the foremost Brotherhood man in the city, has become the head of this important mission centre. He will live there and give his whole time to the work. The Bishop, in the course of an extended address, wished him God speed in this new experiment, and called upon his brothers from the city chapters to rally to his support. About two hundred of them were present at this meeting.

From January 26 to February 9, the general secretary of the Brotherhood, Mr. John W. Wood, made a tour through New York State, visiting chapters in Saugerties, Oneida, Utica, Watertown, Amsterdam, Herkimer, Rochester, and Lockport. He also took part in a Brotherhood conference at Syracuse, on January 28 and 29, and in a convention at Toronto, on February 7, 8, and 9.

The meeting at Syracuse was a conference of the chapters in the diocese of Central New York. Ten chapters were represented by forty-five delegates. The conference included discussions on "Local Assemblies," "Mission Work," "The Brotherhood chapter, its organization, membership, and work," "Brotherhood Life, its requirements and rewards," a sample Bible class,

short business sessions; an evening service, with sermon, by the Rev. George Hodges, of Pittsburgh; and a final service, with addresses by John W. Wood, the Rev. E. J. V. Huiginn, and Bishop Huntington.

The meeting at Toronto was the annual convention of the Brotherhood of St. Andrew in Canada, which is closely allied with the American Brotherhood, on the basis of a concordat between the two organizations. The Canadian Brotherhood now has twenty-eight chapters, with three hundred and fifty members. Their delegates, to the number of about a hundred and twenty-five, met in Toronto, on the 7th, 8th, and 9th of February. Messrs. Wm. Aikman, Jr., of Detroit, Henry A. Sill, of New York, and John W. Wood, of New York, represented the council of the American Brotherhood. Besides these, the Rev. Henry A. Adams, of Buffalo, also took part. The convention proceedings were: on Saturday, a business session in the evening; on Sunday, in the morning an early Celebration, and a service at 11 o'clock, with sermon by the Rev. Canon Du Moulin; in the afternoon, a service with addresses by John W. Wood and the Rev. F. H. Du Vernet, and in the evening a great service in the cathedral, with a sermon by the Rev. Henry A. Adams, from the text, "I drew them with the cords of a man, with bands of love;" on Monday, conferences on "What keeps men from church," "Chapter work in town and country," "A work to do and how to do it," at which conferences upward of thirty addresses were made by clergy and laymen, a short business session, and an open meeting at 8 P. M., at which the Lord Bishop of Toronto presided, and addresses were made by Mr. Henry A. Sill, the Rev. Henry A. Adams, and the Lord Bishop of Niagara, Dr. Charles Hamilton. This convention was in every way helpful and stimulating, and is likely to give much impetus to the development of the Canadian Brotherhood. The president of its council is Mr. G. A. MacKenzie, the vice-presidents, Messrs. S. Woodroffe and N. F. Davidson, and the secretary, Mr. F. Du Moulin.

Many of the bishops have identified themselves very closely with the Brotherhood. Bishop Huntington's advice and interest were felt throughout the Syracuse conference. Bishop Dudley was present at every one of the noonday services in Louisville. Bishop Talbot preached on Feb. 15th for the chapter in Birmingham, Conn. Bishop Weed gives the Brotherhood his hearty approval. Bishop Spalding says it should be introduced into every parish. Bishop Littlejohn, writing to the Brooklyn chapters, expresses his sympathy with their aims, and appreciation of their labors. Bishop Coxé preaches for the Buffalo chapters every Sunday in Lent, and warmly commends the whole Brotherhood movement. Bishop Potter says that, of all the movements in the Church, it is the one of the most profound importance and the largest hope. And in the last number of *St. Andrew's Cross*, the Brotherhood paper, Bishop Williams has a letter, in which he asks that the attention of the Brotherhood be given to the systematic study of Church history. "Nothing," he says, "would do more towards making well grounded and well instructed Churchmen; men ready to take their places in the diocesan and general councils of the Church, thoroughly trained for the work in which they will share. And to these places the members of the Brotherhood are soon to be called in constantly increasing numbers." Bishop Williams closes his letter with these significant words: "Before I leave these suggestions for what they may be worth, I desire to express my deep and affectionate interest in the Brotherhood, my thankfulness for its existence in the Church, and my strong conviction of the value of what it has accomplished, and will in increasing measures accomplish, for this part of the Master's vineyard. Said the beloved Disciple: 'I have written unto you, young men, because ye are strong, and the Word of God abideth in you.' And I pray God for the Brotherhood, that it may indeed be strong in the Lord and in the power of His might."

The Living Church.

Chicago, Saturday, Mar. 28, 1891.

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

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"Now is Christ risen from the dead!" To this fact the appeal was made at the first; upon this fact was based the confidence and courage of the disciples, who three days before forsook Him and fled; in this fact is the proof of all that we claim for our Christ and hope for ourselves; from this fact the world has assurance that the Gospel is not a cunningly devised fable or a happy misconception of credulous devotees, a pious fraud, or a pitiful illusion of weak minds. The Gospel is attested by a fact in the light of which all its claims are consistent and its challenge to the faith of the world is vindicated.

That resurrection was a resurrection of the body, the very body which was laid in the tomb. Whether of the same particles of matter, more or less, of the same or other chemical combinations and physical functions, we may not know; but the body came forth from the tomb, as the angel testified, as all the circumstances clearly showed, as subsequent events proved, as the conviction of those who saw the risen Lord abundantly assures us. To regard that resurrection as merely a spiritual appearance is to rob the word of its meaning, to give the lie to men and angels, to degrade the grandest event of history to the level of a "seance."

As announced last week, the Rev. Howard MacQueary was pronounced, by the ecclesiastical court, guilty of a breach of his ordination vows in teaching false doctrine. We publish in our news columns this week the sentence of suspension pronounced by the Bishop, and Mr. MacQueary's letter, resigning the ministry. It is much to be regret-

ted that he did not send it before the trial. Nothing has been gained by this long agitation but notoriety, and this we cannot believe was a motive consciously entertained.

It has been evident from the beginning of the discussion following the publication of his book, that Mr. MacQueary counted on a very large following among the clergy, and the favor of public opinion which is always generously disposed towards any one who has the courage of his convictions. This influence he has had, in good measure, and the Church and her affairs have been as irreverently and disrespectfully treated by the secular press as her most bitter enemies could desire. But other expectations have not been realized. We have heard no approval of Mr. MacQueary's book or of his defence, from prominent clergymen; not a paragraph of approval or apology by the Church press; not a suggestion in public or private that such teaching ought to be tolerated in the Church. The fact that two out of five of his triers were in favor of his acquittal cannot be taken as indicating favor to the heresies of which he has been declared guilty. Nor can the long delay in the decision be counted that way. The desire for a unanimous verdict is the explanation of the latter, and for those who voted "not guilty" there is nothing to be said except that they represented only themselves.

HUMAN nature seems to delight in paradox, and indeed life seems to abound in it. There ought to be a limit, however, to the indulgence of this extravagance in thought and speech, and that limit should be in the discussion of the verities of our religion. Paradoxes there are in religion and morals, but these should be prudently handled and carefully explained, not announced in a way that may mislead the uninformed. One of the most common of these paradoxes is that Christianity, which is a life of faith, is not a faith but a life; or, as a distinguished preacher has recently formulated it, "The Christian Faith is not a creed, it is a person." That is to say that a Faith is not a Faith; that there is something which may at the same time be and not be, or be something else than it is—a plain contradiction of the laws of thought, an unthinkable proposition.

THE Creed is simply a statement of what we believe about a Person. It can no more be a "Person" than a history can be an event. The essence of the Christian religion is complete submission and loyalty to

Christ, not as a myth or fetich, but as the Incarnate Son of God. If we do not believe anything concerning Christ, how or why should He be the centre of our spiritual life, the source of our strength, the foundation of our hope? Take away the Creed and you take away the Person from all efficient and life-giving influence in the intelligent soul. Christianity is a Person only as it is belief in a Person, in all that is essentially true of Him and relates to Him. It is paradoxical and misleading (though not designed to be) to say that "the Christian Faith is not a creed."

THE Christian Faith, understood in its widest meaning as including life and character, is more than an intellectual acceptance of certain facts and truths. It is loyalty to a Person. This is, evidently, what the speaker designed to teach, and what the discourse referred to, taken as a whole, does teach. But it is to be regretted that any of our leaders of thought should seem to encourage by such paradoxical statements, the loose views of those who have discarded the historic Church, who declaim against churches, and creeds, and dogmas, and sacraments, and bishops, as inventions of the enemy of souls which would destroy the liberty with which Christ has made them free.

THE Creed of the Church seems to us a deposit too sacred and pervasive to admit of any constructive disparagement by paradoxical statement. In Baptism, in Confirmation, in Holy Orders, in every Eucharist which the priest celebrates, he is solemnly pledged to the Creed. How is he to preach Christ? As He is set forth in the Creed. All the formularies of the Church, its daily offices, its litany, its sacraments, its ordinal, its canons, embody or imply the Creed as of the very essence of Christian life and character and worship. There is no uncertainty on this point. The Creed is emphasized, insisted upon, repeated over and over in exact form, expressed in supplications, prayers, praises, hymns, exhortations, sacraments, rubrics, canons, Scripture readings, prescribed text books, ritual acts. The Creed is the Faith of the Church; and to say that Christian Faith is not a Creed is to say that Christian Faith is not the Faith of the Church. This is the logic of it, but eloquence is not always logical.

The Interior calls the attention of its Presbyterian constituency to the fact that their Home Missions will come to the end of the year heavily in debt, and says: "It

is time to consider how this capricious condition of the finances may be reduced to certainties. There is a 'governor' needed for the engine, which shall even up its motion to regularity." Such embarrassment is felt by our Board of Missions, from time to time, and the situation has been more than once serious and discouraging. The appropriations for a year are based upon the contributions of the preceding year plus a certain amount of faith that as the Church is growing the gifts to missions will increase. Then comes an "off year"—the funds fall far short of paying the appropriations, nobody can explain it, and nobody can help it, but there is a heavy weight of accumulating debt, and so far a degree of disgrace to the Church. The whole trouble comes from total lack of system in giving. It is for the most part a matter of impulse and influence, not of principle. If there is stringency in trade or money, ordinary appeals fail to meet with response. The remedy is not easy nor likely to come soon, but it may come, measurably, when the people are trained to systematic giving. Meantime, it behooves our managers not to be too sanguine in making appropriations, increasing missionary jurisdictions, and electing missionary bishops.

WE have no confidence in the outcome of any relations which may be entered into with the missionary conference of various denominations which is to assemble this spring at Tokyo "for the purpose of deliberating upon plans and principles for the formation of a national Church." If anything is clear from utterances which have come from various quarters, it is that this movement does not involve any idea of a body acting with divine authority, or of an authoritative faith. There seems to be in the minds of a large body of Japanese Christians only scorn for the idea of a Church claiming authority by divine right. This is perfectly natural in view of the babel of discordant sects which have undertaken to preach Christ on those shores, each according to their several lights. But the result is plain. This condition of things has aroused in the Japanese mind a proud contempt for all foreign systems and the determination if he accepts Christianity, to accept it in his own way. And not only is this the case, but the substance of the Gospel itself must be submitted to his criticism to receive or reject just as may please him. Thus the question is, not what has Christ by His Apostles ordained and the Church always taught, but what will the Japanese be pleased to accept.

THIS is strikingly illustrated in a recent essay by a clever Japanese scholar now residing in this country, Mr. Kishimito, of Cambridge. He states that after he had been converted to "Christianity and had even undertaken to be a Christian teacher, he discovered that he did not know what the essentials of Christianity were. He therefore came to America (and to Harvard University!) to investigate this subject. The result is that as essential elements he counts, a proper conception of God revealing His spiritual nature, His perfection, and His Fatherhood; secondly, a perfect system of morality; and thirdly, salvation through a knowledge of the truth about God and morality. That is all, and it will be observed that all together it does not involve the admission of a revelation of any truth over and above what the human mind might be supposed able to evolve in the course of ages. Accordingly, he energetically repudiates the idea of Scriptural inspiration. There is not one word of the Trinity, the Incarnation, or the Cross of Christ. As to the rest, everything is made to depend upon what the Japanese will choose or not choose. His mind is much occupied with the problem of the future "Church" of Japan, and we take him to be a representative of the spirit of the movement of which we have heard so much, which has the ideal before it of a distinctly national body bearing the Christian name. He arrives at the conclusion that the future Japanese religion "will not be any system of exotic denominationalism," but Christianity "in its lowest terms" as common to all churches and all denominations. This is the dream of Christian union as it is just now widely preached in this country, except that here it arbitrarily excludes certain sects, as, for instance, the Unitarians. But Mr. Kishimito, apparently, does not exclude any, least of all the Unitarians. We shall be agreeably surprised if the outcome of the missionary conference at Tokyo, if it has any definite outcome, does not approach very nearly the platform laid down in this interesting essay.

BRIEF MENTION.

Easter greeting, Easter joy, Easter hope, to all the readers of THE LIVING CHURCH! The Lord is risen, the Lord is risen indeed! Hallelujah!—Mr. Spurgeon has ceased to subscribe to the funds of the Liberation (disendowment) Society, and refuses to allow it to hold its annual meeting in his tabernacle. Dr Parker in a recent sermon approved Mr. Spurgeon's action, declaring that he would have nothing to do with atheists and agnostics trying to disestablish the Christian Church. Mr Gladstone must feel highly com-

plimented to be classed with such.—An English Church paper informs its readers that "Japan is to have another bishop. The American Church, which has several large and flourishing mission stations there, is about to send out its own 'episcopal representative.' The writer of the above evidently never heard that the American Church has had a bishop resident in Japan for nearly twenty years.—The Rev. C. W. Knauff, formerly a resident of New Orleans, writes: 'The letter from Bishop Galleher (his reply to the inquiry of St. Anna's church, N. O.), is a pleasant exhibition of large-mindedness on the part of a prelate, as it is an indication of gentleness and good-will on the side of the people. They are a happy household.'—The following is from a New York paper: 'John H. Gratacap, of Fairmount, is now making the designs for a book of poems to be issued by THE LIVING CHURCH of Chicago. Those who have seen the designs say that if the book is in keeping with them, it will be exquisite.'—A reader in New York City writes: 'THE LIVING CHURCH is better every week.' That is just what we were thinking, and we are glad to have some one else say it!—'Brethren,' said an old negro preacher, 'I've got a three dollar sermon, I've got a two dollar sermon, and I've got a dollar and a half sermon; I want this indelicate audience to take up a collection, and then I will know which is the easiest to give you.'—Among the interesting items of current news we read that Messrs. E. P. Dutton & Co., New York, have gladdened their employees by a distribution of a portion of their profits during the year. Many others will be glad to hear that the book trade is reviving so that there are profits for anybody.—In Ireland, says *The Ecclesiastical Gazette*, the sale of ether has been put under the restrictions to which the sale of dangerous poisons are subject. The growth of ether drinking as an intoxicant in parts of County Derry and Tyrone has been rapid during the last few years. The practice was introduced by a man, who had returned from America, in a mountain district of County Derry when the duty on spirits was raised some years ago, and as ether is cheap, and a small quantity sufficient to cause intoxication, the use of it, especially on market and fair days, has spread very rapidly. The injury it has effected in the habits and morals of the people is very great.—Referring to the difficulty of returning rejected manuscripts, *The Independent* says: 'It is our desire and plan to return those declined if stamps are inclosed, but we put ourselves under no obligation. We receive a hundred unsolicited manuscripts that we cannot print for one that we can print: and contributors should for their own protection keep a copy of what they send us.'

THE SOUTH AFRICAN CHURCH.

BY THE REV. D. CONVERS.

III.

Why are school children taught that the most southern point of Africa is the Cape of Good Hope? That is not true. A glance at any good map of Cape Colony will show that the coast extends nearly south-east from the Cape of Good Hope bringing Cape Agulhas much further south. But in spite of the maps in their hands, near-

ly every one calls the Cape of Good Hope the most southern extremity of Africa. It is really the terminus of a peninsula which makes the southwest corner of Cape Colony, where the South Atlantic sends its waters inland in what is called Table Bay, nearly meeting False Bay which opens into the Indian ocean; the isthmus between the bays is a low plain while the main body of the peninsula is occupied by a group of mountains. Table Mountain with its plateau-like summit in the centre, Devil's Peak, the Lion's Head, and Vasco de Gama Peak, and the "Twelve Apostles" (which, by the way are more than twelve, if every summit be counted, or less if only the chief ones be reckoned). From Cape Town, winding around the foot of these mountains, runs a suburban line of railway to Wynberg, a small town nestling amid its trees not far from the head of False Bay. On this line you go to Claremont, where Bishop Gray is buried. I had occasion to go out there several times on that "compromise gauge" line (narrower than our standard gauge, but wider than our narrow gauge), which the government has built and now conducts. My first trip was evidently on a Moslem festival, as the crowd of fez-wearing men and boys and the bright colors of the so-called "Malay" women proclaimed. My *vis-a-vis* in the train, a bright intelligent young man, was asked: "What feast day is this with you?" The hesitating reply in perfectly good English was: "It is our festival, not exactly the same as your New Year's Day, but something like it, I do not know just what its title is in English." Privately, I thought it likely that he didn't know its name in any other language either. But just then an old man, looking more like a mummy, than a living specimen of humanity, in the compartment, volunteered the information that the day was called "Id-ul-Fite," or "Breaking of the Fast;" and was the festal celebration, which came just after the end of Ramazan, their month of fasting. A whole month of fasting, when neither food nor drink passes the lips all day long, sounds like a very ascetic practice; and we, far-away Christians, may wonder at the power of a religion which can make all its adherents observe it as scrupulously as books tell us Musselmans do. But when we get nearer to it, the wonder lessens. For a Mohammedan fast lasts only during the day; after sunset it is over, and the devotee is as free to eat and drink as any other time. Besides, they have a meal before sunrise during the fast, which is called Sahra. A tradition, universally received amongst them, relates that their prophet once said: "Eat Sahra, because there is a blessing in it. The difference between our fast and that of men of the book, (Christians or Jews), is the partaking of Sahra." A hearty meal before sunrise and another after sunset, in union with the climate of the land and the habits of the people, rob Ramazan of most of its asceticism. Our communicative Musselman also pointed out their graveyard, which is much nearer the city than where the Christians bury their dead; and explained this by saying that the civil law allowed them to be near because their religion forbade them to ride to a funeral but ordered them to walk on foot, nor would their religion allow them to

bury except on a hill-side. This last prohibition I think must be a provincialism of the Cape; at least in India, I heard nothing of the sort.

From the train you catch a passing glimpse of St. Philip's church, in charge of our Society of St. John the Evangelist Fathers, and of Woodstock parish church before you are out of the city limits; you can see the "Kafir Cottage," a kind of orphanage for Kafir girls, conducted by the All Saints' Sisters, and also their big reformatory for fallen women at Lilybloom. Beyond the town the vegetation is strange and therefore striking. On the sides of the Devil's Peak one can not help looking at the white glistening leaves and bark of the "silver tree," which contrasted with the "blue gum" and the firs looks like the spectre of a tree—one that could only grow in dream-land. Another characteristic feature is the long avenue of a variety of firs (I think) which are so stiff and artificial in their outlines as to make one doubt whether nature built them, or are they an overgrown variety of the toy tree, made to go in a "Noah's ark," or "model village," or something of that kind? If you look at the proper time you may catch a glimpse of a few ostriches kept in a field close by; and some one may explain to you, as they did to me, that the safe place to avoid the fearful kick of these big birds is to get behind them, for they kick not backwards like a horse, but forwards like a boy at foot-ball.

Newlands is the station for the episcopal palace, "Bishops-court." Should you go there to pay your respects to the Metropolitan, you will pass a stone monument, marking the site of the large telescope, set up here by the younger Herschel, therefore sure to recall to an American the famous "Moon hoax" perpetrated by *The New York Sun* years ago. Claremont is the station for the pilgrim to Bishop Gray's tomb. Here amid vegetation most unlike England, some Englishmen have tried to reproduce the village church and churchyard, they remembered in their far-away home. The stone church is substantial, quiet, and devotional. In the churchyard are several graves of interest to us. Here rest some of the All Saints' Community, whose sisters are working in Baltimore, Philadelphia, and Hoboken; and here also Fr. Sheppard, S. S. J. E., who spent some years in Boston and Philadelphia. Here rest side by side all that was mortal of Bishop Gray and his wife; a low slab with names and dates over each. There are other memorials in South Africa of the great Bishop. In front of the ugly cathedral in Cape Town stands a memorial cross. The diocesan library for which he gave his books, and which, by the way, has since been enriched by the theological volumes left by the late Dr. Littledale, is another monument. In Port Elizabeth, St. Cuthbert's church whose reredos contains his portrait, is still another. And doubtless there are others which I did not see; but just as the inscription in St. Paul's tells the visitor who seeks the monument of Sir Christopher Wren, to "look around" him, so look round on the South African Church if you would see the true monument of Robert Gray. He freed the South African Church from any supposed bondage to English civil courts, and the "Third Proviso" of its constitution is in its way the monument of

his life and work. He vindicated the inherent power of the Church to excommunicate a heretic, by excommunicating his suffragan, Dr. Colenso, when long disuse had made some forget or deny any such power. He forced every Bishop of the entire Anglican Episcopate to say in some way, whether they were in communion with him or with Colenso; and thus taught us all lessons of our oneness which we had not learned before. He made even those who had urged the usual plea to let things alone, and who shrank back at his boldness, join the entire episcopate in opposing Dr. Colenso's denial of the inspiration of the Scriptures. He led our entire episcopate to oppose the heretical "higher criticism", of which we have since heard so much. Time hurries by so fast that perhaps some of the younger readers of THE LIVING CHURCH have never read the exciting story, which belongs to the earlier history of the South African Church. Both Bishop Gray and Dr. Colenso have been so long dead, and the latter's attacks on the Old Testament have been so forgotten, that some would have need to be told where to find the narrative. If you wish to read it you can get it in the "Life of Robert Gray," by his son. The two volumes are rather long for the haste of the average reader trained on novels; but yet most who begin it are interested to the very end. "But how about the other side? There are always two sides to every story, and especially to every quarrel. To be fair, you should tell us where to find the other side." I am quite ready to tell you. It too is accessible. You will find the account told from the other standpoint, in the "Life of John William Colenso, D. D., Bishop of Natal." It consists of two big books. It is very heavy in style, confuses the reader by sometimes hurrying him forward a few years, and then going back over the lost interval, and is full of such epithets as "wretches," "hypocrites," "rascals," "falsifiers," "deceivers," "liars," to be hurled at any and every one who opposed Dr. Colenso. It is the very opposite of Carlyle's "mealy-mouthed biographies," for it is competent to teach even ward politicians how to abuse their adversaries. It requires considerable perseverance to read it through. I have been able to do so, and therefore speak out of the depths of a painful experience. So long as heterodoxy shall utter itself in such heavy, confused style and spend itself in "making faces" like a spoiled child, we may thank the mysterious dispensation that prevents it from spreading far and wide.

Meanwhile, the South African Church works on to bring men to Christ, with the memory of Robert Gray as its Athanasius, who fought for the Faith against heresy upheld by the civil power, with the "Third Provision" of its constitution as the watch-word, summing up the life and work of the one, much as "consubstantial" did for the other.

PERSONAL MENTION.

The present address of the Rev. P. K. Cady, D.D., is Chelsea Square, New York City.
The Rev. Robert C. Wall having accepted a call to the rectorship of St. Peter's church, Hillsdale, in the diocese of Michigan, desires all mail addressed to him at that place.
The address of the Rev. James B. Craighill is still Belair, Carroll county, Md.
The Rev. H. B. Jefferson's address is changed from Buffalo, N. Y., to Lancaster, N. Y. Please address accordingly.

The Rev. Samuel Hodgkiss has accepted the rectorship of the church of the Ascension, East Cambridge, Mass., and has entered upon his duties.
The Rev. Robert F. Clute, rector of St. Paul's parish, Calvert county, Md., in the diocese of Maryland, has accepted a call to become rector of Spring Hill parish, Wicomico county, Md., in the diocese of Easton.
The address of the Rev. W. Lloyd Bevan is changed from 52, Holywell st., Oxford, England, to 14 Schnorr Strasse, Dresden, Saxony.

TO CORRESPONDENTS.

J. S. K.—The figures you ask for are: Roman Catholics, 4,438,019; Baptist, 2,997,794; Methodist Episcopal, 2,154,349; Presbyterian, 723,021; Congregationalist, 475,608; Disciples of Christ, 620,000; Episcopal, 450,042. These statistics are of 1890. In our Communion the present number of communicants is over half a million. The communicants of the R. C. Church as above are estimated from a total of population enumerated under that head.

TO CONTRIBUTORS.—Several papers and poems, suitable only for Lent are held over for another year. We could not find space for all the accepted contributions.

"CHURCHWOMAN"—We do not think it best to open our columns to the discussion of the merits and demerits of this author. She has had fair treatment and sufficient notice.

W. G. B.—Thank you. We shall publish the clipping or use it as the basis of editorial comment.

A CORRESPONDENT, "A. F.," wants to know where the little poem about the meeting of the birds to choose a king can be found? It has these lines in it: "Between his shoulders, unperceived till then sat perched in quiet ease the little wren." "Who as the eagle ceased to mount, quick rose on tiny pinions far above her foes."

"A CORRESPONDENT"—The name of the poem is "Who Stole the Birds' Nest," by L. Maria Child, see page 70 of "Child's Life," a collection of poems edited by John G. Whittier, published by Houghton, Mifflin & Co.

ORDINATIONS.

In Grace cathedral, Indianapolis, Palm Sunday, March 22nd, by Bishop Knickerbocker to the diaconate, Alfred Kingsley Glover, late a Unitarian minister. Mr. Glover is appointed to the charge of St. John's church, Crawfordsville.

On the 20th of February in St. John's church Dresden, Saxony, the Rev. Wilson Lloyd Bevan to the priesthood by the Rt. Rev. the Bishop of Albany.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

OBITUARY.

DRAYTON.—Entered into rest, in Florence, S. C. February 18th, 1891. Genl' Thomas Fenwick Drayton, in the 84th year of his age.

"Be thou faithful unto death, and I will give thee a crown of life."

PECK.—Entered into rest at Menauhant, on Thursday, July 24th, 1890, John Milton Peck, presbyter of the diocese of Massachusetts.

Also on Monday, March 16, 1891, at her home in Fall River, Mary B. Peck in the 57th year of her age.

COOLEY.—Died at Westfield, Mass., March 14th, Timothy Mather Cooley, a direct descendant of Boston Colonial Mothers. Just and kind in his official duties. "Grant him eternal rest."

SCHUREMAN.—Entered into rest on Sunday evening, March 15, 1891, at her home in Metuchen, N. J., Harriet B., beloved wife of Melancthon F. Schureman.

And with the morn those angel faces smile,
Which I have loved long since and lost awhile.

SEXTON.—Entered into the rest of Paradise on Monday, March 9, 1891, Bazaleel Sexton, at his residence, Merrick, L. I., in the 80th year of his age. Senior warden of the church of the Redeemer, and a faithful servant of Christ.

"Blessed are the pure in heart, for they shall see God."

BUTTS.—Entered into rest, March 12th, at her residence, Elizabeth, N. J., Mary Cornelia, widow of George W. Butts, and daughter of the late Richard Wilmet Hall, M. D., of Baltimore, Md.

STEBBINS.—In Springfield, Mass., Thursday, March 12th, 1891. Maria, wife of John B. Stebbins, and daughter of the late Festus Stebbins, aged 72 years, 11 months.

KIRBY ALFRED KITTOE.

Entered into life, Jan. 14th, 1891, at St. Paul, Minn., Kirby Alfred, eldest son of W. K. and Henrietta Kittoe, of Galena, Ill., in the 20th year of his age. "We asked life for him of Thee, O Lord, and Thou gavest him a long life, even forever and ever."

Of one of the earliest saints of history, the simple record which declares his saintship and reward is: "And he was not for God took him." As one too pure for longer continuance amid the walks and habitations of sinful men, it seemed the special work of God's favor unto him that he was thus early called, and so, at least so far as human eye may pierce to the reading of God's mystery, may we feel of Alfred. A bright and earnest youth he was, full of hope and enthusiastic zeal, but withal so tender, pure, and duty-loving, that even while with us, in all the fresh enjoyment of youth, he seemed rather the child of the heavenly places, than of any earthly home, even its best and happiest. But in the earthly home, to which he was given for a season, abiding living memories of a beautiful face, a manly presence, a loving loyal son, a good brother, and a faithful child of "the Heavenly Father," to Whom from earliest childhood he had turned in loving trust—memories which as year rolls into year will grow sweeter and sweeter, and lead on and on in

the way at whose end is the fullness of joy for evermore.

W. H. KNOWLTON.

At a special meeting of Christ church Chapter of the Brotherhood of St. Andrew, held Tuesday evening, Feb. 24th, 1891, the following resolutions were unanimously adopted:

Forasmuch as it has pleased God in His wise Providence, to take from this world to the blessed rest of Paradise, our dear brother, Kirby Alfred Kittoe, we desire to place on record our sense of the loss this chapter has sustained in the death of one whose interest and willing service in the cause of the Master was a pattern and an example. We should best show our appreciation of our lost friend and associate by doing the same work and following the same Master, that like him, we may, when our appointed time comes, enter into the eternal rest. We express to his family our heartfelt sympathy in their affliction.

J. W. SANDERSON, JR.

Secretary.

Minute of resolutions passed by Christ church Sunday school, St. Paul, January 25, 1891:

Resolved that we, the officers, teachers, and scholars of the Sunday school of Christ church, St. Paul, Minn., desire to express our sympathy with the bereaved parents of Kirby Alfred Kittoe, our late fellow worker as secretary of our school, who "entered into life" on Wednesday, Jan. 14, 1891, and to record our deep sense of loss, appreciating as we do his faithfulness to the Church he loved, and his sterling Christian character, displayed in a quiet, manly devotion to duty.

Resolved, that this vote be taken, and this resolution be adopted, by the whole school rising.

CHAS. D. ANDREWS.

In the parish of Grace church, Galena, Ill., where Alfred was born, baptized, and confirmed, and from which he had been absent but little more than a year, a sense of universal regret is expressed over his early death. Few persons will feel his absence more than his late rector—drawn together by warm personal ties, and closely associated in many sacred duties, Alfred was of invaluable assistance in Churchly work. Strong and manly in Christian character, well instructed in essential doctrine and truth, ever ready for duty, and willingly sacrificing his comfort for the good of others, his presence, and labor, and example, will be greatly missed. In all the essentials of an upright, a pure Christian life, his Church was his guide, and to it he gave the ready obedience of a loyal son. Probably the most marked feature of his character was his intense devotion to his parents. His truest degree of earthly happiness seemed attained only when anticipating and laboring for these objects of his deepest and most tender affection. With well-founded reason may we believe that his life of usefulness and devotion has not ended, but been transferred to other scenes and intensified degrees of divine labor.

S. J. Y.

APPEALS.

I NEED money to meet the expenses of the ever-growing Mid-Western Deaf-Mute Mission. REV. A. W. MANN, General Missionary, 123 Arlington street, Cleveland, Ohio.

ST. JOHN'S HOSPITAL, Fort Smith, Arkansas, now incorporated as a diocesan institution, is greatly in need of increased accommodations. We are obliged to refuse patients constantly for lack of room. We are now trying to secure land, and erect a permanent building. The Church people of Fort Smith will pay for the land (\$8,000) if the Church people throughout the country will help us with the building. Kindly remember us in your Easter offerings. Address: REV. GEORGE F. DEGEN, Fort Smith, Arkansas.

THE Order of Brothers of Nazareth (Incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; \$35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D. Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.

Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.

Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway; Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The appropriations are \$108,000 more than last year's contributions, yet up to March 1st the contributions received were \$16,000 less than at the same time last year. How many will promise, as they are able, a definite sum over and above their usual contributions? How many will promise hundreds? How many will promise thousands? How many will make Easter offerings for the missionary work of the Church?

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (pro tem) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

MISCELLANEOUS.

ORGANIST and Choirmaster noising first-class appointment, desires for proper reasons to make a change. Vested choir preferred. Address ORGANIST, care of J. H. Monroe, 55 West 9th St., New York.

TEACHER of nine years' experience, Churchman, educated in German universities, wants position as Headmaster or commandant of school, or head of department in College, for next school year. Excellent manager and disciplinarian; competent and successful teacher of Latin, Greek, French, German, mathematics, and military science and tactics; is also a good organist. Wants responsible and independent position only. Best references. Address, stating details and terms, "E. O. R.," care THE LIVING CHURCH.

WANTED.—By a young lady who has had some years experience as Teacher in a Church School, a position as children's Governor, or as Amanuensis, Reader, or Companion, to a single lady; would have no objection to travel. References given and required. Address, "A. B. C.," care THE LIVING CHURCH.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, trained Choristers, and experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

Sample copy of "The Church Choir," \$2.00 per year, (monthly publication of American Church Choir Guild, devoted exclusively to Sacred Music, Choirmasters, Choristers, and Organists), mailed on receipt of 10 cents.

A YOUNG missionary priest, unmarried, musical, extempore preacher, wants an active city parish Salary \$1,500. Address ALPHA, care THE LIVING CHURCH.

A CATHOLIC-MINDED priest desires a parish immediately after Easter. Address J., care THE LIVING CHURCH.

CHRIST Episcopal church, Warren, Ohio, desires to employ a competent organist and choirmaster. New organ by Hook & Hastings of Boston, just completed. Address stating terms, etc., THOMAS KINSMAN, Warren, Ohio.

WANTED.—An experienced matron for a school of 80 girls. Building new, with all modern conveniences. Must be a Churchwoman and ready to assume charge in September. Address R. P., care LIVING CHURCH.

A YOUNG active clergyman, now rector of a parish of 160 communicants, desires a parish east. Acceptable preacher and Sunday school worker. Address "RECTOR," care THE LIVING CHURCH.

WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

ORGANIST and choirmaster of St. Paul's church, Chicago, ex-organist to the Chicago Diocesan Choir Association, desires re-engagement where Church music receives especial attention. Chicago or large eastern city preferred. Churchman. First-class solo organist and accompanist. References unexceptionable. FRED A. SELF, 5423 Monroe ave., Chicago.

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, D.D., Manager.

RECTOR wanted for a mission recently established at Oak Cliff, which is a beautiful suburb of Dallas, Texas, and contains now a population of 6,000, living in elegant residences. A reliable subscription list of \$900 has just been made, to which some \$200 or more is likely to be added at once. The Sunday-school is flourishing, and has already developed a large class for Confirmation. An active clergyman could soon raise the mission into a parish, as the population is likely to be doubled within a year or so, and by a similar class of residents. The people there and at Dallas are cosmopolitan, many being from the North and West. Address C. E. MASON, care Billington Furniture Co., Dallas, Texas.

TIFFANY & CO.

Union Square, New York, are organizing a department for the production and sale of fine gold, silver, and silver-plated articles for church uses.

Their facilities peculiarly fit them for such artwork of the highest grade, and they are now prepared to submit designs and estimates, and to make to order sacred vessels used in ecclesiastical services, of which, later, examples will always be found in stock, as follows:

Chalices, flagons, patens, ciboria, cruets, pocket communion sets, alms basins, baptismal bowls and shells, collection plates, thuribles, crosses, processions, crucifixes, croziers, candlesticks, sanctuary lamps, pyx, ostensoria, etc.

This department will be under the direction of Mr. W. H. Colson, who has had large experience as agent in the United States for a noted English house dealing in wares of this kind.

CHOIR AND STUDY.

CALENDAR—MARCH, 1891.

28. EASTER EVEN. Violet (White at Evensong)
29. EASTER DAY. White
30. MONDAY IN EASTER.
31. TUESDAY IN EASTER.

CHORAL DIRECTORY.

FOR EASTER SUNDAY.—PART I.

N. B.—As the more elaborated Musical Services for Easter are in substance repeated on Low Sunday, a part of our Easter Directory will appear in the following number.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist. High Celebration, anthem Introit, "The Lord is my strength and my song," Goss; Communion Service, Hummel in Eb; offertory, "Mighty is our God," Hiller. P.M.: canticles, Bennett in Bb; anthem, "But Thou didst not leave," "Let all the angels," "Hallelujah! for the Lord God omnipotent reigneth," Handel.

ST. PAUL'S CHAPEL, New York, double chorus, Leo Kofler, organist. *Te Deum* and *Benedictus*, R. H. Warren in F; Introit, "O give thanks unto the Lord," Goss; Communion Service, Garrett in E; offertory, "I know that my Redeemer liveth," Handel. P.M.: canticles, Garrett in Eb; offertory anthem, Psalm 114, Mendelssohn, with the Hallelujah Chorus, Handel.

ST. JOHN'S CHAPEL, Trinity parish, New York, vested, Geo. F. LeJeune, organist. Choral Celebration, "O the golden glowing morning," Le Jeune; Communion Service, Weber in Eb; Introit, "Awake up, my glory," Barnby; offertory, Hallelujah Chorus, Handel. Evensong: canticles, Gounod; anthem, "Awake up, my glory," Barnby.

ST. CHRYSOSTOM'S CHAPEL, vested, W. A. Raboch, organist. Communion Service, Schubert's Mass in Ab; offertory, "I know that my Redeemer liveth," and "Since by man," Handel. P.M.: canticles, Barnby; offertory, "God hath appointed a day," Tours.

ST. AUGUSTINE'S CHAPEL, New York, vested, Mr. Grobble, organist. Introit, "Christ our Passover," Tours; *Te Deum*, King Hall in Bb; *Benedictus*, Tours in F; offertory, "Now upon the first day of the week," Monk. P.M.: canticles, Garrett in Eb.

CALVARY CHURCH, New York, vested, Clement R. Gale, Mus. Bac., Oxon., organist. *Te Deum*, Stanford in Bb; anthem, "Blessed be the God and Father," S. S. Wesley; Communion Service, Stainer in Bb. P.M.: anthem, "They have taken away my Lord," Stainer.

CHURCH OF THE HOLY TRINITY, Madison ave., New York, vested, Horatio W. Parker, organist. *Te Deum* and *Jubilate*, C. Villiers Stanford in Bb; Introit, "Awake up, my glory," Barnby; Communion Office, C. Villiers Stanford in Bb; offertory anthem, "Blessed be the God and Father," S. S. Wesley. P.M.: canticles, C. Villiers Stanford in Bb; offertory anthem, "Who shall roll the stone away," (new), Horatio W. Parker.

ST. JAMES, New York, vested, Geo. Edward Stubbs, organist. *Te Deum*, Knox in G; Introit, "Break forth into joy," Barnby; offertory, "I will mention the loving kindness," Sullivan. Evensong: canticles, Mann in Ab; anthem, aria, "They shall hunger no more," chorus, "The redeemed of the Lord," Dr. Arnold.

ST. BARTHOLOMEW'S, New York, quartette and chorus, Richard Henry Warren, organist. Processional, "O the glowing golden morning," R. H. Warren; *Te Deum*, Gounod in C; Communion Service, Guilmette in Eb; offertory anthem, "Break forth into joy," Barnby. P.M., 8, special musical service: processional, "O the golden," repeated; Psalter, Gregorian; canticles, Barnby in Eb; anthem, Parts II. and III. of The Redemption, Gounod; offertory, "I know that my Redeemer," and the Hallelujah Chorus, Handel. At this service, the choir, augmented by the choirs of All Souls and the South Reformed church, with the Church Chorus Society, Gerrit Smith and W. C. Macfarlane, assisting organists, and Miss Winch, harpist, R. H. Warren, conductor.

ALL SOULS, New York, quartett and chorus, mixed voices, vested, R. H. Warren, director, W. C. Macfarlane, organist. Processional, "O the golden, glowing morning," R. H. Warren; Communion Service, King Hall in C; anthem, "God hath appointed a day," Tours; Ascription, "Break forth into joy," Barnby; offertory, "Crown Him, Everlasting King," Dr. Warren; *Sanctus*, Berlioz. Choral Evensong: morning processional repeated; Psalter, Gregorian; canticles, Barnby in Eb; anthems, I,

"Now on the first day," Lahee; II., "My hope is in the everlasting," Stainer.

HOLY TRINITY, New York, Lenox avenue, quartette and chorus, F. T. Southwick, organist. *Te Deum*, Gounod in C; Introit, "I know that my Redeemer liveth," Handel; Communion Service, Tours in F; offertory, selection from the cantata, "St. Mary Magdalene," Stainer; anthem, "Hallelujah Chorus," Handel. P.M.: canticles, Barnby in Eb; offertory, "All men, all things," Mendelssohn.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. De Koven Rider, organist. Processional, "O the golden, glowing morning," R. H. Warren; *Te Deum* and *Benedictus*, R. H. Warren; Introit, "When I wake up I am present with Thee," S. B. Whitney; Communion Service, S. B. Whitney; offertory, "Christ being raised from the dead," Dr. Elvey.

TRINITY CHURCH, Bridgeport, Conn., vested, E. M. Jackson, organist, James Baker, choir-master. Offertory, "They have taken away my Lord," Stainer; Communion Service, Schubert's Mass in C; offertory, "I know that my Redeemer liveth," Handel. Evensong: canticles, Gadsby in C; anthem, "Blessed be the God and Father," S. S. Wesley; offertory, "Thine is the kingdom," Gaul; chorus, "Worthy is the Lamb," Handel.

ST. ANDREW'S, Meriden, Conn., chorus, Wm. Butler Davis, organist. Processional, "O the golden, glowing morning," R. H. Warren; *Te Deum* and *Benedictus*, King Hall in Bb; Communion Service, E. J. Eyre in Eb; offertory, "As it began to dawn," Vincent. P.M.: canticles, J. P. Calkin; morning offertory repeated.

ST. ANDREW'S, Stamford, Conn., vested, Frank Wright, organist. Introit, "They have taken away my Lord," Stainer; Communion Service, Dr. Elvey; ascription, "Unto Him that loved us," Thorpe. Evensong: canticles, Barnby in E; anthem, "As it began to dawn," Vincent.

ST. BARNABAS, Troy, N. Y., vested, J. Westwood, organist, Jos. W. Taylor, choir-master. Matins, *Pascha Nostrum*, *Te Deum*, Goss and Rupert; *Benedictus*, Wamless; Communion Service, Elvey, Paxton, Dykes, Smith, Wesley, Westwood, Gounod, Zeuner.

ST. LUKE'S, Baltimore, vested, C. C. Carter, organist. Introit, "King all glorious," Barnby; Communion Service, Schubert in G; anthem, "Hallelujah Chorus," Handel. P.M.: *Magnificat*, Smart in Bb; anthem, "Awake, thou that sleepest," Stainer.

ST. PAUL'S, Washington, D.C., vested, D. B. MacLeod, organist. Processional, "O the golden, glowing morning," Le Jeune; anthem, "Christ our Passover," J. S. B. Hodges; *Te Deum* and *Jubilate*, Woodward in Eb; Communion Service, F. Cramer in C; offertory, "God hath appointed a day," Tours. Evensong: canticles, MacLeod in D; anthem of the morning repeated.

The receipt of the annual productions of the Arundel Society, London, at the hands of Messrs. E. & J. B. Young, the New York agents of the Society, is at this time exceptionally welcome. Through all this long stretch of years the Society seems to have been doing a well-nigh profitless work, so far as the interests of the early Christian art are concerned. For outside the travelled classes who understand and value the historic arts of Europe, the modern art with its voluptuous dispositions, its garish realism, and its devotion to the frivolous and meretricious, has captured the larger public who represent the world of modern fortunes, literature, and manners. This mood of cynicism, first introduced and formulated by Henri Taine, found a coarser expression when "Innocents Abroad" gathered up their frivolous and, sometimes, profane conclusions in a notorious volume for which few cultivated Americans entertain any respect. In those days, the "old masters" had not yet lost their prestige, and educated travellers were not ashamed to buy the best available copies of the more commanding subjects and hang them in their houses. We recall the venerable Rembrandt Peal's artistic devotion to the "Della Seggiola," perhaps Raphael's, most generally admired of

Madonnas, and the untiring enthusiasm with which he gave himself to the multiplying of copies, as the noblest work for an artist, even in his old age. The late Mr. William H. Aspinwall, among others, had collected valuable copies and originals which were the delight of New York connoisseurs forty years ago. Among them were certain copies after Raphael, Carlo Dolci, and others celebrated for their general perfection, fetching a preposterously low price when brought into market, under the inevitable red flag. Whatever causes concurred in this banishment of the old masters, and the dealers, who were most immediately interested in their distribution, were perhaps chiefly in fault for their production, and the sale of notoriously spurious copies, the old masters dropped suddenly out of sight and thought, giving place to the old Dusseldorf craze which befell the community.

But there is a reflex tide setting in, almost imperceptibly of late years, but now commanding the attention of leading dealers and most of the cultivated buyers. The interests of the Arundel Society, therefore, are daily brightening, and can no longer be ignored. Few, even among cultivated people, can become owners of great masterpieces; most of them will find their way into public collections and galleries, and remain there. But who cannot afford the sensible luxury of a portfolio of the Arundel productions, while not a few of them would grace any library or drawing room. Who does not recall the delicious "Primavera," or "Idyl of Spring," after the masterpiece of Botticelli in the Florentine Academy? a transcription so complete as to become almost an original creation. And the same may be said of this delightful study after the fresco of Boccaccio Boccaccino in the Cathedral of Cremona. His works are there found in conjunction with those of Pordenone, Reanine, Melore, and other celebrities of the 16th century. These compositions run as a frieze over the arches of the nave and choir. The subject in hand is "Christ among the Doctors." The best critics pronounce the painter a pupil of Perugino. Lanzi gracefully expresses his transitional period by calling him "the best modern among the ancients, and the best ancient among the moderns."

The artist, like his contemporaries, was realistic, in that he drew his models, costumes, and other art accessories, from his own social surroundings. There are the strongly-modelled faces of strong characters. At the right is a youth in the traditional head-gear of the young Raphael. Everywhere there is glow, or rather a joyous iridescence of softly-tempered, marvellously-harmonized color. Indeed, the air seems penetrated with the loveliest color-qualities, delicate and subtle as prevailing fragrances. The composition presents a group of many figures, sitting or standing, all regarding with absorbed interest, the central and dominant figure of the young Christ. The ensemble is literally life-like, as if an instantaneous view had preserved an actual grouping and an actual occurrence. There is no such composition to be found in modern art, while the qualities of tone and *chiaroscuro* prove that there were giants in those days.

Beautiful effects of light, shade, distance are secured through a Roman interior with its columns and round intersecting arches, with here and there a window opening, while a door, covering the "vanishing point" in the distance, is lit up by the aureoled head of Christ Who is thus devoutly figured in symbol, as "the Door," and "the Light."

With the splashy, dauby work sometimes found now-a-days in cathedral and church sanctuaries, we are constrained to ask whether we may not look for a renaissance of the great masters together with their great art? While such men as Holman Hunt come to the front from time to time in England, there is hope, and not a fool-hardy one, that the spirit may revive among us. The trouble with us is that there are so few who having eyes, have moreover, the power to see Holman Hunt and his brethren as they are.

MAGAZINES AND REVIEWS.

The North American Review; March. "Further Recollections of Gettysburg" completes one of the most remarkable of modern symposia. Begun in an earlier number, it now concludes with brief but telling memoranda from Major-Generals Daniel E. Sickles, D. M. M. Gregg, John Newton, and Daniel Butterfield. These accounts are sententious, as great generals commonly know how to refrain their words: they ring with the patriotic intrepidity that made them famous, while it gained the critical battle that gave us the reunited and consolidated Union. All these observers occupying different points of view supply a concentric and converging panorama of the three days' conflict. Nothing could be nobler than the mention each one makes of his companions in arms, officers, and troops. Certainly the distinguished French historian of the war, with his attendants, must regard with professional satisfaction such an exhibition of soldierly magnanimity. Even the splendid veterans on the Confederate side are sketched with courageous appreciation. The series entire, taken all in all, must be numbered as one of the most brilliant achievements of legitimate editorial enterprise. Mrs. John Sherwood contributes a reply to Mrs. Kate Gannett's clever paper in the previous number, discussing the vital query, "Why do Women Marry?" in a feminine, highly-bred spirit; in substance discovering the fundamental weakness of Mrs. Gannett's line of reasoning. As usual the Church alone has a final word on such questions; such as come reverently, soberly, and in the fear of God, are not likely to find this divine institution a failure. It is the *ci-gale*, the "summer locust," the touch-and-go triflers in this life who make a wreck not only of marriage, but of most other serious interests. Mrs. Sherwood deals with the subject in a popular vein, giving due stress to the old-time romance which once dominated the question. Notwithstanding the exactions of modern life, and its voluptuous refinements, the exigencies of married life should take care of themselves. Only, what may and must be, in all honesty, said of the growing number of men who decline married life while quite thrifty enough to establish and support a home? Dr. William A. Hammond has a psychological paper on "Self-control in Curing Insanity," but while demonstrating the helpful resources of the will, he evidently does not place undue reliance upon it as a conserving energy. The trouble lies in the nature of the subject discussed, which implies a will abnormally diseased. The attendant and physician have much closer relation to the recovery of the cemented patient, than the exercise of the patient's own will, that is, if the executive reports from Bellevue, Blackwell's Island, Bloomingdale, and other houses for the insane, are to be trusted. The Dr. does not enter into a discussion of

propagating force of insanity itself, when brought to bear upon enfeebled or unbalanced minds. Is it not fairly conceivable that the horrors of the insane asylum may render many a normally curable case, hopelessly incurable? Walt Whitman, in an incoherent, half-articulate way, ventures to consider "Have We a National Literature?" Would not "The Editor's Easy Chair" and "The Editor's Study," or James Russell Lowell, or a thousand other men, and women not a few, have served the inquiry more effectively?

The Atlantic Monthly; March. Skipping Miss Murfree's "Felicia," we encounter the half-forgotten and much neglected name, "Richard Grant White," one of the most interesting and gifted men, in his intellectual make-up, among the earlier *literati* of the Metropolis; all of which may be discovered in this very entertaining study. He was temperamentally much of a *solitaire*, had few intimates and fewer friends; in many points reminding us something of Thoreau, the recluse of Concord. But White was a vastly broader man, of exquisite versatility and recondite knowledge, that in the hands of a more flexible environment, might have been turned to royal account. Too refined and thoroughly bred to strike hands with Bohemians, or club circles, and too much absorbed by the centripetal forces that intensified his own life, he was contented to pass through his career, only remotely recognized as a highly polished, reserved, inaccessible gentleman. As a study of a rare type among literary workers, this paper, which is well-stocked with interesting personalities, is richly worth reading. There is a touch of polemic controversy occasioned by his father's perversion to the Roman Church; but this event did not disturb the ecclesiastical repose of his son. He was an enthusiast in music, understood violins and cellos, was a sound critic, and his "Shakesperiana" remains today a book welcome to dainty readers. Mr. Francis P. Church's little memoir is certainly both welcome and timely. Francis Markman writes about "The Capture of Louisberg by the New England Militia." "Passages from an Autobiographic Fragment," by Dr. James Freeman Clark, affords a glimpse of his "Schooling." "The State University in America," is something of a misnomer, drawing its chief interest from the earlier chapters of the old college life, which afforded no normal type for anything like a "University;" but existing tendencies are considered, especially the secularization of denominational schools, a point which Mr. George E. Howard finds little difficulty in establishing. "The Present Problem in Heredity," by Henry Field Osborn, is yet another attempt to reduce the moralities of life to the plane of that dynamic something supposed to attend the processes of "Evolution," as presented by the Darwinians, leaving out of the account the divine creation, the divine redemption, and the divine salvation—an omission which fundamentally impairs the discussion of any question of morals, or spiritual determinations. Here is "Pleasure: a Heresy," a brilliant study, in the old essay vein that savors of Emerson and Montaigne, by Agnes Repplier, of wide reading, with fine feeling for the picturesque, and a certain dainty gift of style and expression, with here and there, at long intervals, a certain brusqueness of manner, which is mannish without being gentlemanly, of course falling short of the womanly. Other papers will interest the general reader.

The English Illustrated Magazine, Macmillan & Co., New York., March, opens with an illustration after a portrait by Sir John E. Millais. The leading article, on "Hospital Nursing," by Mrs. Hunter, with illustrations by Harry Furniss, gives a detailed and instructive account of woman's hospital study and practice, many of the particulars differing from routine and experience at home, a professional life which only hardy, vigorous natures should seek. Three interesting illustrated articles follow: "Impressions of Cairo," "A Day in Kyoto,"

especially quaint, and a paper on Etching, "Frank Short and William Strang," by Frederick Wedmore.

THE CHOIR OFFICE BOOK. The Daily and Occasional Offices, and the Order of the Holy Communion set to Anglican and Plain-song music, as used in Trinity Church, New York. Edited by A. H. Messiter, Mus. Doc. organist of Trinity church, New York. New York: E. & J. B. Young & Co. 1891.

The appearance of this volume announces the maturity of a new epoch in our liturgical life. The Office for the Holy Communion is taking its rightful place as the chief act of public worship in any Catholic liturgy. The musical provision for it, hitherto, has been desultory, scanty, and left quite too generally to the caprice of the individual organist and choirmaster. The Church has been feeling her way cautiously and perhaps timidly in the matter of musical liturgies. For the first time there is found a sufficient manual at hand, rich and varied in its resources, the carefully matured result of almost a life-long experience, in the mother parish church of New York State, as well as city. Dr. Messiter has occupied a position at once so central, and so eminent, that the best things in use at home and abroad have found their way to him, while he has exercised the finest discrimination in his editorial work. It will be very easy to mistake the practical scope of this collection. It is not an *omnium gatherum*, nor of miscellaneous offices and services; nor of popular, brilliant "set pieces," whatever they may be; nor is it an exhaustive compendium of all the Anglican chants; nor does it exhaust the repertory of Gregorians; nor is it a psalter, nor a hymnal. But it is strictly what it professes to be, an orderly, sufficient, thoroughly digested *Musical Directorium* for the Divine Office, and liturgical accessories. It presents all the canticles, special prefaces, and Eucharistic anthems, with some three distinctly marked modes of setting, for there is a trace of excellent Anglican anthems and of Anglican chants, while the entire office is chorally arranged in unison for precentor and celebrant, with richly varied harmonies. Possibly more useful yet, because so difficult of attainment, is the Gregorian setting of all canticles, with accompanying sets of three or more alternating harmonies. This is a possession of the greatest practical value. Unison chanting is the purest, most Churchly mode, and yet very few organists can improvise harmonies either with scholarly accuracy or in the true Plain-song spirit. This feature, were there no other strong points, demonstrates the great desirableness of the work. It should be stated very distinctly that Dr. Messiter's book is fitted for general use; is sufficient for High Choral Celebrations; is within the musical ability of most choirs; and where there are musical Celebrations must prove of the greatest value to priest and people. Dr. Messiter has, in fact, placed the type of Trinity church use, within reach of all Church congregations.

THE WORLD'S LITERATURE, a Course in English for College and High-School, in four parts. Part I. By Mary E. Burt. Chicago: Albert, Scott & Co. 1890. Pp. 316. Price \$1.00.

Miss Burt's ideal of the study of literature is to consider the soul-history of humanity as the life of an individual, to see in each period of its development what part such period has to perform, and to watch the race in its struggle after truth. Her purpose is to teach the pupil to study for himself, and to this end she offers her services as a guide to him in his task. This volume deals with two epochs—the Myth-making, and the Homeric Ages up to the first Olympiad. Ruskin is taken as a guide to the origin of the myth, and different theories of it are given, as proposed by Symonds, Max Mueller, Goethe, Lowell, and Carlyle, in order that the student may be stimulated to come to his own conclusions on this subject. In studying the *Iliad* of Homer, various selections are given at length in order to present this great poem of the Greeks as a study of the character of Achilles. Then follows the *Odyssey* as a development of the character of Ulysses. Hesiod is next selected as a type of a spirit in Greek literature brooding in

its infancy over its wrongs and the woes of men around. From the heroic period the author proceeds to ethical inquiry. After a faithful study of this little volume, the student cannot fail to have a clear comprehension of the literature of those early ages of the world. A good index, and a series of questions and topics for discussion, help to make this a really valuable text book on the period under consideration.

READING FOR THE YOUNG. A classified and annotated catalogue with an alphabetical author index, compiled by John F. Sargeant. Prepare for Publication by Mary E. and Abby L. Sargeant, and issued by the American Library Association Publishing Section. Boston: Library Bureau, 146 Franklin St.; Chicago: A. C. McClurg & Company. Price \$1.00.

A full and carefully-made list of books for young people, arranged in classes according to subjects, and furnished with notes and an alphabetical index, so as to make an excellent guide. Under each subject are given not only the titles of the best books relating thereto, but references to articles in the leading juvenile periodicals. There could hardly be a better present for a child or young person fond of books than this guide to the best reading. The book is a handsome octavo of 120 pages.

"A Gift of Tongues" is the name of an ingenious game which adds another to the many "quick and easy" methods for learning the modern languages. It is well worked out, and may prove a valuable assistant to beginners and home students, but we should think it would be rather "tedious sport." By Effie E. Young. Avery & Co., Publishers, 45 Park St., Orange, N. J.

The paper by the Rev. W. C. Winslow, D.D., LL.D., on "The Pilgrim Fathers in Holland," read before the New England Historical Society on March 4, is to be published.

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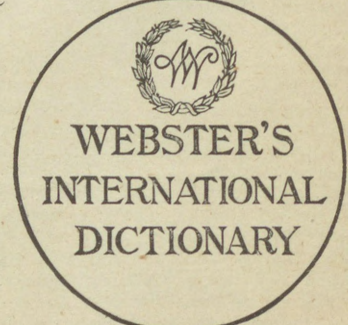
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Caution!—There have recently been issued several cheap reprints of the 1847 edition of Webster's Unabridged Dictionary, an edition long since superannuated. These books are given various names,—"Webster's Unabridged," "The Great Webster's Dictionary," "Webster's Big Dictionary," "Webster's Encyclopedic Dictionary," etc., etc.

Many announcements concerning them are very misleading, as the body of each, from A to Z, is 44 years old, and printed from cheap plates made by photographing the old pages.

THE HOUSEHOLD.

THORN AND LILY.

BY SIDNEY G. BRADY.

Jesus saith unto her, Mary. She turned herself, and saith unto Him, Master.—Jno. xx: 16.

"Mary!" Gently ringing down the ages,
Over holy land and storied sea;
Folded too within our Bible's pages,
Comes our Saviour's voice to you and me.

Do our hearts in glad surprise beat faster?
Will we turn from all earth's joys and needs,
Answering only, simply, humbly, "Master!"
Happy just to follow where He leads?

"The Lord is risen!" And clustered lilies standing,

All pointing upward, seem the path to show,
And glorious song, and Christ Himself commanding,

Make heaven-ward look the easiest way to go.

But, oh, my sisters, oh, my toiling brothers,
Yet pause a little on this radiant morn,
And in the pathway trodden by our mothers,
There rises something else that Christ hath worn:

A crown of thorns! But taken with His own meekness,

It will not pierce; "the shadows flee away;"
And tear-dimmed eyes shall see past mortal weakness,

The dawn of an eternal Easter Day!

THE DATE OF EASTER.

The fact that Easter falls on a very early date this year, March 29th, has caused a "friend of facts and figures" to collect some curious statistics. In 1883, he says, Easter fell on March 25, and it will only once again this century, namely, in 1894, fall on so early a date. In the three following centuries it will occur only eight times on the same date—namely, in 1951, 2035, 2046, 2057, 2103, 2114, 2125, and 2198.

The earliest date on which Easter can fall is on March 22, and this only in case the moon is full on March 21, when this date happens to fall on Saturday. This combination of circumstances is extremely rare; it occurred in 1390, 1761, and 1817, and will happen again in 1990, 2076, and 2144, while during the three following centuries it is not once "on the books" at this early date.

On the other hand, Easter never falls later than April 25; this was the case in 1666, 1734, and 1886, and will only happen once in the next century—namely, in 1943.—*Pall Mall Gazette.*

THE NOTED GUTENBERG BIBLE.

The Gutenberg Bible, for which Jas. W. Ellsworth recently paid \$14,800 at the Brayton Ives sale of rare and costly books and manuscripts, has arrived in Chicago and is on exhibition at the Art Institute. It is inclosed in a glass case and occupies a prominent place among Mr. Ellsworth's \$150,000 worth of paintings and porcelain.

The Bible is in two volumes. In size the books are about 12 x 16 inches. The first volume contains 324 leaves and ends with the Psalms. The second part contains 317 leaves. The work was the first published with movable type and is printed in Latin Gothic letters. The clasps of both books are missing and this is the only noticeable mutilation after an existence of 441 years. It is printed in double-column with forty-two lines to the page. The initials and rubrics are in manuscript throughout, and there are hundreds of illuminated letters, many of

them heightened with gold. The binding of the book is made of oak boards covered with stamped leather, and ornamented with five brass legs which have been worn shiny. The paper in the books is as durable as linen. The ink preserves a lustre that is rare in the compositions now made.

A number of years ago a fiend gained access to the library where the Bible was kept and cut out a number of leaves, for what purpose it was not known. Fortunately these have been replaced by photolithographic process and can hardly be detected from the original. The book was printed at Mentz by Gutenberg in 1450-55 A. D. There is only one other copy in existence, which is of much later date, and is in the Lenox Library. Mr. Ellsworth's purchase was formerly known as the Mazarine Bible, from the fact that the earliest published description of it was based on a copy discovered by DeBure in the Mazarine Library.

TEDDY AND HIS LILIES.

AN EASTER STORY.

BY DOROTHY DEANE.

Teddy went into the parlor and stood looking up at them with his hands behind him. It was just after breakfast. Everybody knew where to look for Teddy after breakfast, for, as Aunt Maria said, he always went and stood there, just as if he was a worship-in' at a shrine. She didn't know whether it was hardly Christian in them to let him do it. It was just like a little heathen a-worshipin' his idols.

But Teddy's mother only smiled a little and looked down into his eyes when he came back to them, great serious brown eyes they were, without a cloud in their shining depths, and then she kissed him and put him down.

The lilies were Teddy's. His uncle had sent them from his far-away city home, curled up in rough brown bulbs. He watched the plucking of them with eager, bright eyes.

"Frank was planted the same way, wasn't he, mamma?" he said, as the first one disappeared into its pot of earth.

"Yes; but watch and see what happens."

The next thing they knew Teddy had named them all, and set up a little tablet in each pot, to tell whose grave it was. One was John. John, he said, was a very tall boy, and fell out of a tree when he was hickory-nutting. Maud was buried in the next pot. She had scarlet fever. The next one was Fanny. Fanny had blue eyes and yellow curls. Her father was very cruel to her and whipped her, but he was sorry when she died. Tom was a little boy, who was very fond of ice cream. He fell into the river when he was at a picnic. Next came Phil, who had a great many freckles on his face, and very red hair. Uncle Joe was the inscription on the next pot; he was an uncle of Phil's, and kept a grocery with glass jars of candy in the window. Last came the smallest pot of all; and that, he said, was Darling's, and Darling was the baby.

"She was only a little, little one when she died," he explained gravely to his Aunt Maria one day, "but she was the cutest baby!"

Aunt Maria stared at him a minute as he said this, and then she went out and shut the parlor door after her.

"Susan Armstrong," she said, sol-

emnly, "something ought to be done with that boy. It aint nater. He's been telling me about them roots his Uncle Harry sent him. He's got names for 'em, every one, 's if they were people buried there. I tell you, something ought to be done."

But Mother Susan smiled serenely. She herself knew Dreamland's way, and knew that it was only the winds and fragrances blowing across his brain from its happy shores that taught him his quaint fancies.

But Aunt Maria shook her head solemnly, and went away upstairs to air the beds. "It aint nater," she muttered to herself as she passed the parlor door, "it aint nater."

One by one the lilies opened little doors in the brown earth that hid them, and thrust out slender green fingers. All through the storms and snows of the winter they looked out through the parlor windows, lifting themselves higher and higher in a stately row, until at last they stood like young angels waiting for their crowning. They were higher than Teddy's head, now, and each one bore a cluster of long green buds, that waited, waited.

The sunshine began to grow warm and bright as it came in through the east windows in the morning. It reached and touched the folded buds, it thrilled through the wondrous whiteness of their close-shut walls, it entered into the shrine where the golden censers were, and the incense burned continually.

Nobody knew what the boy's great shining eyes saw and learned, and nobody heard the words of wonder he caught from their fragrant lips; but the mother, like that other Mother of old time, kept all these things and pondered them in her heart, smiling often, with tears in her sweet eyes and a prayer on her lips.

One by one the flowers opened the shining doors of their wondrous temples, and when Easter morning came each stately stem held up its shining wonder of fragrant bloom.

The parlor door opened softly, while Teddy stood looking at them. The mother laid her hand on his shoulder.

"They've all blossomed," he said, "even to Darling. Tom's has the largest blossom, but Darling's is just as sweet, every bit, if she was the baby. They look as if they could talk, don't they? Look at the little yellow tongues. What do you think they would say?"

"I think they would sing 'his morning,' she answered, "they would sing: 'Now is Christ risen from the dead!'"

"He was buried, too, wasn't He? The lilies have risen from the dead, too. Oh mamma! was it the same way?"

The tender-eyed woman knelt and kissed him.

"The very same," she said, "we, too, shall rise from the dead." Then she waited, knowing that other lips were teaching him.

"They are just like little preachers, mamma, don't you think so?" Teddy asked, presently, as the golden-tongued lilies trembled slightly. "I think they must all preach an Easter sermon this morning. I wonder if they would preach to other people, too."

And the mother waited again.

"There's the old woman in Witch Hollow," he suggested, "do you think they would preach to her?"

The mother kissed him again. "Why do you think of her?" she asked.

"Because she's so lonely, and has no flowers, away in Witch Hollow. Don't you think they should talk to her if I should carry them there?"

"I haven't a doubt of it," the mother answered, smiling back into his eager eyes.

So Teddy started with "Tom" in his arms. Tom was the tallest lily of them all, and Teddy walked very slowly and carefully across the pasture lot, and through the gap in the old rail fence down into Witch Hollow.

The old woman who lived there all alone was a mystery to all the country people round. She had lived there for a year in the little cabin, and though many kind or curious or crafty attempts had been made to learn her name and history, they had all failed, and she remained a' the end what she had been at the beginning, a riddle they could not solve.

Teddy went down through shine and shadow, along the brook and by the blackberry tangle, with the nodding crown of blossoms above his head.

The woman saw him coming and a strange trembling came upon her as he came near.

"I've brought you Tom," he said, breathlessly, as he set his royal burden on the door sill.

The woman caught him up suddenly with a cry:

"Oh, is it Tom? My Tom! my own little boy! I knew he would come back. They told me he was buried. I knew it wasn't so."

Teddy looked up at her with a puzzled wonder in his eyes.

"He was buried," he said, "but he grew, you see, and grew into this great beautiful flower."

"But Tom's eyes were blue," she said, with a sudden doubt in her voice. "Your eyes are brown. Aint you my little Tom, after all?"

"My name is Teddy," he answered, "this is Tom," pointing to the flower.

"Oh," she said, "I had a little Tom once, a long time ago, I can't remember just how long. He went away and they tried to make me think he was dead and they had buried him, but I always knew he would come back some time."

"He will grow up again as the flowers do. May be not here," he said, a little doubtfully, "I guess it must be in heaven that people blossom."

The woman caught him and kissed him with a sudden rush of tears in her faded eyes.

"You blessed little preacher," she sobbed, "you blessed little preacher!"

Teddy grew suddenly shy and slipped away outside the door.

"I brought the lily for you," he said, "You can call it Tom, if you like. It knows that name best."

Then he went away up the hollow, and the woman lifted the lily tenderly as if it had been a human child. Tears dropped from her eyes as she looked down into the fragrant hearts—tears, that she had not shed for years, that lifted fogs from her poor bewildered brain and let the light of heaven shine again into her life.

Teddy's mother came down through the hollow a little later, for all through her boy's quaint story the heart of that poor widowed mother called out to her. She came in softly at the open door, through which the spring sunshine passed unrebuked. She put her arms around the lonely, sorrowful woman.

down on her
her cry there.
poured out all her
mother, and grew
tender and human, while
families looked on and listened, and
swung their fragrant bells with the
faintest heavenly chiming:

"He is risen, is risen from the dead!
is risen! is risen!"

Chicago, Easter, 1891.

VIRGINIA DARE.

AN AMERICAN ROMANCE OF THE 16TH
CENTURY.

BY E. A. B. S.

(Copyright 1891).

CHAPTER VIII.

O the long and dreary Winter!
O the cold and cruel Winter!
Ever thicker, thicker, thicker
Froze the ice on lake and river,
Even deeper, deeper, deeper
Fell the snow o'er all the landscape.

—Longfellow.

The winter after Virginia was seven years old was one which could never be forgotten by those who lived through it. The snow fell thick and fast for days together. Then came a cold wind, which blew until the streams were frozen like iron, and the great snow mounds became as mountains of shining metal. The wind sang dirges among the leafless trees, the hunters went out day after day, and returned empty-handed; the forest seemed deserted by all living things. The children cried for food, and not getting it, sickened and died. The women made fires and offered gifts to the Great Spirit of the Hunt. Manteo and his Christian people offered prayers daily. But all appeared to be of no avail.

Mrs. Dare was lying on her tussan of skins and Virginia kneeling by her, with her arms tightly round her mother's neck. They were talking as they often did together. Virginia was saying: "But, Mamma, why does God send trouble and sorrow and pain to us if He really loves us?"

"It is just because He does loves us, darling, that He sends us sorrow to lead us to love Him," was the gentle reply.

"But, Mamma, dearest, you love God, yet He sends you so much pain. And you have not enough to eat, either. It cannot be to make you love Him," said Virginia.

"Yes, my darling, we may love Him all our lives, and yet not give Him all the love we owe Him. He never sends a pain or sorrow that is not for our good, though we cannot always know why it is. When you were a very little girl, almost a baby, and your gums were so sore, it was because I loved you and wanted to save you from pain that I lanced the sore place and gave you great pain just for a moment. You could not understand why, then, even if I had explained it to you, but you never doubted my love. You knew I would not hurt you unnecessarily. We must trust God in the same way, dear, for He loves us even more than I love you."

"O, mamma! you make me good; when I am with you I can do anything. I don't even mind being hungry," and Virginia's great blue eyes were full of tears as she looked into her mother's face.

"Darling, you must learn to be good without me; we may not always be together, you know."

Mrs. Dare spoke with so much feeling that Virginia started and looked pained. But before she could speak, the skin that hung in front of the doorway was drawn aside, and Manteo came in. He sat down, with bowed head, and without speaking a word. Virginia, who had learned to love him, sat quietly at first. She knew he must be in very great trouble over the sufferings of his people, and her loving heart was full of sympathy.

At last she crept softly to him and laid her curly head on his brown hand. Her eyes told more than words could express. With a great effort he raised his head.

"The Great Spirit, the mighty Werowance, has forgotten us, or He is angry. The people die and there is no food. Manteo's own child Iosco has the curse. There is no food to give him, he must die."

"No!" cried Virginia, "God will not let Iosco die. Have you asked Him for food for Iosco, Werowance Manteo? I know He will save him."

"All night," replied Manteo, "under the stars on the cold snow did Manteo talk with God. But He would not hear him."

Mrs. Dare had risen. Manteo could not fail to notice how frail and ill she looked, as she came toward him. She drew the skin that lay over the couch around her as she said: "Manteo, take me to Iosco!"

He sprang up, a gleam of hope in his dark eyes. "Will the lady go to Iosco?" he cried. "Will she ask the Great Spirit to save the boy's life? Her God will hear her voice, though it be soft as a morning breeze in the budding time."

They passed out into the biting wind, the tall chief bowed with grief, the delicate English lady, and the sweet child with golden hair, and walked over the frozen snow to Manteo's wigwam. Mrs. Dare bent over Iosco as he lay on a tussan of balsam on the floor of the wigwam, restless with fever. She stroked the dark hair back from the flushed forehead, and then turning to Virginia said in English: "Go and ask Mistress Wilkins to give you the red herbs and bring them to me quickly, dear."

Virginia flew over the snow, and returned with the herbs in a small iron pot that had been brought from Roanoke, before the squaws crouching around the wigwam thought she had time even to reach Mistress Wilkins. Mrs. Dare stirred up the fire which was smouldering on the floor of the wigwam, prepared the herbs carefully and boiled them in the iron pot. Poor Iosco, he lay gasping, delirious and exhausted. Manteo thought he was dying, and caught Mrs. Dare's hand almost fiercely as he cried: "Ask the Great Spirit! O ask Him quickly!"

She knelt down quietly by the poor boy, Virginia knelt too, and all followed their example. There had been regular hours for prayer before Howe and Gage had been lost; since then, all were welcome who cared to come to Mrs. Dare's wigwam for devotions. She felt keenly a woman's dislike to put herself conspicuously before the world, even though it were a little heathen world; but she had taught them a great deal in a quiet way. They felt she was their friend; they knew and loved her. And now with her simple words of prayer every heart in that rude cabin was lifted to the

great Father above. Mrs. Dare gave Iosco the herb tea that had been simmering on the fire. The hot draught and her gentle ministration soothed the poor child and he fell into a quiet sleep. Manteo still knelt on the floor. When he saw his boy sleeping sweetly he exclaimed: "The Father is great and good, but he is angry with the red man and will not hear his voice. Only the voices of the Blue-eyes reach His camp."

"Oh, no!" said Mrs. Dare earnestly; "Oh, no, Werowance Manteo! The Great Father loves us all, and He hears your prayers as soon as you speak. Ask Him now to guide you, and go to the forest and hunt, for Iosco must have something to strengthen him when he awakes."

"Will the white lady speak to the Great Spirit for Manteo while he goes and hunts?" he asked.

"I will, indeed," she replied. And Manteo silently took his bow and arrows and left the wigwam.

For hours Iosco slept peacefully. At sunset his father returned, to the great joy and delight of every one, bringing with him the flesh of a young bear. Mrs. Dare prepared a dainty dish, and told Virginia to give Iosco a little when he first awakened, and to come and tell her how he was; that she was going back to her own wigwam for a while. Virginia was a very sensible little woman for only seven years old. She was born with the rare and blessed gift of a true nurse, and though there were five squaws in the wigwam they let her sit close to the patient, feeling that she had a sort of supernatural power. They were afraid when her mother went away, but as Iosco grew no worse they decided Virginia must have the same power with the Great Spirit. When at last Iosco stirred and opened his eyes, one of them handed Virginia the food that her hand might put it to his lips. He smiled at her as he took a little of the food and then he went to sleep again. She slipped away to tell her mother the good news that Iosco was certainly better. Virginia stepped out of the wigwam into the cold night air. How the wind howled! The silver moonlight lay on everything, making the world in its white winding sheet ghastly enough. The cold desolation seemed to freeze Virginia's heart. She shuddered as she ran on. Here was Beth coming to meet her. "Dear Beth, how good you are to come! Iosco is better. But what's the matter?" she asked, as Beth drew her toward the light that shone from the wigwam. Mistress Wilkins was there, and two old squaws, she saw as she reached the doorway. And her mother, where was she? A cry broke from Virginia as she saw her lying white and motionless on the bed. She threw herself on her knees, and laying her head on her mother's breast, she cried again and again: "Mamma, dearest Mamma! Oh, speak to me just once, your own little girl. Open your eyes, please! Do look at me, oh, please, mamma."

But the still, calm face lay against the black robe, in that peace which sorrow or pain alike are powerless to disturb.

A hemorrhage had come on just after she had left Iosco. She never spoke again, but lay with folded hands till the angel of death closed her eyes forever. Virginia was alone,

(To be continued.)

HE IS RISEN.

BY G. L. H.

Again we come to the blessed Easter-tide, the most joyous hour of all the year. Again, in imagination, we turn our gaze towards the tomb where our Redeemer lay. We see the two Marys as they draw near, with choicest flowers and spices, to deck the bier, and embalm their dead Lord. We see them slowly approach, dressed in the habiliments of mourning, and clinging despondingly to each other.

But what a surprise awaits them, as they are told in unmistakable words and tenderest accents: "Fear not, for He is risen! Go, tell his disciples!"

They have been so long crushed by sorrow—these two loving women—they cannot believe it true. Nor are they satisfied until they look for themselves within the sepulchre. But it is really so. Their beloved Master is no longer there.

A great gladness suddenly fills their sad hearts, and no longer with weary feet, but on the wings of joy and love, they fly to the disciples, shouting and singing in the most exuberant strains: "He is risen! He is risen!"

To-day, as at that wondrous hour, we too would utter, with these loving women, the rapturous song—a song that will never be too old to be sung, so full of import it is to all the world. "He is risen! Christ the Lord is risen to-day!" These words have been called "the great song in the night," and it always seems as if Heaven must ring with shouts of joy, whenever it is sung.

We know that at the Savior's birth, the angels sang. At His Baptism the Holy Spirit hovered over Him like a dove. After His temptation, visitants from on high brought leaves of healing strength from the tree of life. Then, what hosts of heavenly messengers must have been sent from the Father, to comfort and console, after His great agony was over, and His sacrifice complete.

And the best thing in all this "dear history of Immanuel," was that without one sin of His own, not a folly, not a mistake, he was bearing upon the cross, in that deep midnight of woe, your sins, and my sins. Yes, the whole world's sins; absolving all from sorrow, and from suffering, if they will. "Who spared not His own Son, but delivered Him up for us all," bringing pardon and salvation from Bethlehem's plains to Calvary's heights. There is rest in the assurance of love like this.

And so, no matter what our sorrows, Easter always ought to turn a silver lining. We hear that voice, as of old, saying: "I am the Resurrection and the Life." As He died and rose again, so shall we, no matter how unbearable the darkness of sorrow in our lives.

Do we ever think how much deeper the Saviour's brotherly love for us must be now, than before his sufferings on Olivet?

To the child of God how this Easter season helps and encourages on the pilgrim way! There is a tenderness of feeling which predisposes to serious reflection at this time. We review the past with mingled gratitude; the eye unconsciously turns to what the hallowed hour reveals, toward discovering the secrets which lie hidden in its bosom; and as we set ourselves apart at this time more than any other for holy purposes and convocations, purified and consecrated to sacred uses, as in the material temple of old every vessel was purified and consecrated, so should we be made meet for our Lord and Master's use in His kingdom, and ready for active service in each year to come.

Let it be not only a form with us, a creed, but realized and felt as a living power in life, a balm for our every sorrow, and a light to guide us. God giveth "songs in the night." We should seek in every way to be imitators of Him by practical sympathy, by the ready help to all in need, by brotherly kindness and charity. We can deliver the poor, the fatherless, and him that hath no helper, and so the blessing of him who is ready to perish shall come upon us.

Thus may we be reminded at this most hallowed season that it is a time to build up and to put on the whole armor in readiness for the eternal morning, which will surely come to each one of us even if it tarry long. And as the blessed Easters come and go, may we hold out a ready welcome to each as it passes, bringing us nearer to the sunrise and the dawn, nearer to that day of days when the promise of bliss shall be fulfilled "where they need no candle, neither light of the sun!"

From one Easter to another, if the life of God be in us, it is but a long stride to the blessed realization of the time when as the Saviour told us, "in God's presence there is fullness of joy, and at His right hand are pleasures forevermore." Our circle of friends is lessening here with each twelve-month gone, but widening on the other side.

Travel-worn Christian, be of good cheer! There has been set upon your brow the seal of everlasting youth, though you are even now tottering by the way outwardly, yet "the inward man is renewed day by day."

Ye who are not rich in this world's goods, hated, perhaps, and hunted throughout your lives, who toil and suffer through weary years, betrayed by those you thought your friends, take comfort! What a life the Saviour had on earth! Was there ever another like it? And yet what did He not do for those who so derided Him?

There are rough roads and fields, full of obstacles, for us all to cross while we are here, but so long as Christ is within us, "the hope of glory," we can rejoice in our upward march even if it be rugged.

"Christ the Lord is risen to-day!"

To us these words have been old since earliest years. We have grown up and been educated in the bright promises which they reveal, and which the Master Himself has given us, not alone through the one stupendous act of His life while upon earth, but also by the glorious assurance that if we are His followers here, we shall by and by be with Him where He is, and there behold His glory! Oh, richest compensation! Oh, priceless boon!

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

VII.—THE SEA-SHORE.

The Vacation Club had been to the sea-shore, which was only five miles from Riverdale, many times individually but never collectively in their scientific capacity, as Will said, and the next bright excursion day Miss Lacey promised to devote to that purpose. They went in various ways, horse-back, driving, and on bicycles, but all arrived about ten o'clock. They found the tide going out, about half the shore being exposed, and Miss Lacey said they must begin to look for *algæ* and animals that would be left in the pools by the receding tide. Each one had a collecting bottle, some were furnished with nets of linen strainer cloth on brass hoops like Miss Lacey's; Will carried a sieve, and Fred a spade, and Miss Lacey had in addition to her collecting bottles fixed upright in a basket, a trowel and a pair of small forceps.

Almost up to high water mark they found the white barnacle shells sticking fast to the rocks. They put some of these, breaking off rock and all, with the clinging "rock-weed" and "Irish moss," where they would be able to get them at any time, and hurried on.

Before them a smooth expanse, first of shining white sand and then of black mud, stretched away out to the sparkling line which told how far the water had receded. Here and there were little pools, and piles of rocks covered with rockweed, and sometimes little rills of water making their way to the sea. On one side of the beach was an old wharf, which some one had begun to build and then abandoned. It was now partially decayed but added to the picturesque scene. Under this a great many black mussels had collected and on them in turn, as they hung in clusters, were other mollusks and worms. They found also various species of snails, some living among

the barnacles, and the Periwinkle or *Littorina Littorea*, the largest of all. Down nearer the water they found the limpet, a snail with flat shell which it drew so hard to the stone on which it hung that they found it hard to pull it off.

"How can it have so much strength?" said Nellie. "It is very small."

"It doesn't do it by its strength. It just flattens itself out and so pushes out the air, and then all the force of the atmosphere outside—how much, John?"

"Fifteen pounds to the square inch." —"holds it down on the rock. Just as you boys lift rocks sometimes by 'suckers' made of leather."

Another species of limpet they found with shell almost as flat but with a spiral at one end, what children call the "bonnet" or "boat" limpet, and also the shell of the "razor," long, flat, and sharp-eyed, but not the inhabitant.

"Why, Miss Lacey, what is that?" said Bess, who was busily collecting sea-mosses, as a sucking sound was heard.

"Only a clam spouting," said she. "We will come back and dig some when we have explored a little more." As she spoke she turned over a stone, and there instantly rose a great clamor among the girls who were bending over to see, and a simultaneous desire to get away, for there was a pile of wriggling, worm-like creatures, some of quite large size.

"I don't blame you much," said she, "for I used to think if there were anything in nature I loathed, it was a worm, but since I began to study them I have always found them living as well as they knew how, and doing what they were made for, and I can't say as much for the human race. Come back and look at them and you'll find them very interesting. These short flat ones look like centipedes because they have so many bristles. These olive green ones are twisted into a queer shape. You see they crawl by swelling out part of the body and they have a sort of trunk which they thrust out now because they are excited. There is a flat worm, a Planarian, with two clusters of eyes."

"What are these little things kicking around here?"

"They are small crustacea, called Amphipods. They are flattened so that they cannot stand up, and when they are disturbed they kick around to get under something. I will put some in the bottle; you see they swim quite well, using little paddles under their tails."

"What in the world do they want with so many legs?" said Frank, who had been counting them. "There are seventeen pairs, I believe."

"The two forward pairs under the middle, with hooks, are for grasping. These thin flat ones are for swimming, and the short ones under the tail help propel it and enable it to leap. Under the head are some used as jaws, and in front are two pairs of antennæ or feelers, near the base of which are the eyes."

"Oh," said Mabel, "I was wondering how you knew it is the head."

"Some of these Amphipods make tubes for themselves to live in, and if put in water will gather all the sand they can find. I will try this one in the pail. Most of them live down under the sea-weeds, but you will find some, the sand-fleas, above high-water mark."

"What is this, Miss Lacey?" said Fred, holding up a mass of sand in the form of a ring.

"Hold it up to the light and see if you can see anything in it."

"Yes, a great many little round spots."

"Those are the eggs of *Lunatia Heros*, one of the largest snails, and they are laid in the sand to protect them."

"There must be hundreds of them," said Fred.

"Now keep still a moment and let us watch for fiddler crabs."

It seems incredible, but these young people did keep perfectly still for a few minutes, when a curious brown creature with legs of disproportionate shape, was seen peering out of a small burrow near by, fol-

lowed by an immediate chorus from the girls, which stopped all further visible proceedings on the part of the crab.

After sufficient disapproval had been expressed by the quiet members, silence again reigned and was rewarded by the appearance of a number of the ludicrous creatures, which ran about on the wet sand. The male has one fore-leg much enlarged, and he carries it much as a fiddler does his arm while playing, hence the name.

"Here are some sow-bugs," said Jo, tiring of the fiddlers after a while and anxious for new spoils. "I found 'em under a stone."

"Yes," said Miss Lacey, "of the same genus. These are nearly related to the Amphipods, and are called Isopods, and Amphipods and Isopods both belong to the order of Tetracephalopods or—"

"Fourteen-footed," said Will,

"referring to their numerous feet."

"And what class are they?" said Fred.

"Crustacea, all of them, and the branch Articulates."

"Amphipod means having feet on both sides, and Isopods means 'equal-footed,' doesn't it?" said Will.

"Yes, you see the feet of the Isopod are all alike. Now take your magnifiers and look for the leaf-like gills on their feet by means of which they breathe. Here they are. We will put specimens of all these in the big pail to stock our aquarium. Don't forget the fiddlers and the ring of eggs; it may hatch. Now search again."

In a few moments there were several cries, and Miss Lacey hardly knew which way to go, but being admonished by Jo to "come quick," she started for him and found he had captured a good-sized crab in a pool of water.

"What is it, Miss Lacey? What is it?"

"Why, a crab, Jo. Don't you know a crab?"

"But crabs are red and this is green."

"They turn red by boiling, and I suppose you have always seen them after that. Just see how queerly he walks, always one-sided, and how fierce his eyes are. He would like to nip you, but don't hurt him."

By this time the others had come, some bringing their own "finds," and were ready to hear about the new victim, who little enjoyed the exhibition or the stick with which Jo surreptitiously poked him.

"This is the common or edible crab, and one of the highest Crustaceans. He is a Decapod, ten-footed, you see. There are twenty segments, and this part over the middle is called the carapace, covering the thorax and gills, which are attached to the legs as in the Isopods. He has stalked eyes and a pair of mandibles. These feet used for swimming are called swimmerets. When the crab is first hatched he is quite different and is called a *zoea*. He has no thoracic feet, his eyes are very large and sessile, and he has one long spine on his back and another on his forehead. He changes his shell or moults several times till finally his thoracic legs appear and his mouth-parts develop, when he is called Megalops."

"Big-eyed," said Will.

"And then he grows more bulky, his tail turns under, he stops swimming as freely as before, and hides under stones. This is the way all Decapods develop, but the crab is best developed at its head, which is a step upward, the higher orders being characterized by cephalization or head development. Crabs are always changing their shells, or moulting, and are called "soft-shelled" while the new shell is soft and tender. They are all quarrelsome and fierce, even the little fiddlers. There are several varieties about here, some more interesting than this. I think the hermit crab rather scarce on this shore. He is the one who crawls into other shells, instead of making one of his own, and as they do not always fit, he looks very comical dragging them about. He is a degenerate crab or he would provide for himself, but perhaps some far-off lazy ancestor is partially responsible. There is a kind that delights in ornamenting itself, and will make a kind of mucus by which it sticks on pieces of coral and shells. It seems really quite human."

But you

"Miss Lacey, it was under a sea-weed, while I was looking for oysters, never saw one before."

"They are not very common on shore at this season, and I'm glad you found one. Frank knows it."

"It's the star-fish, that eats up the oysters o," said Frank. "There are beds of oysters planted all along the shore, and these things just put their feelers in between the shells and suck them out, so they almost destroy them some years."

"It doesn't look like a fish," said Nellie.

"It is not a fish," said Miss Lacey, "any more than it is a cat. It belongs to the class of Echinoderms and the branch of Radiates, much lower than the snails or worms even. You see there is no well-defined head. The body wall is in five parts, arranged around or radiating from a common centre,—it is sometimes called "Five-finger,"—and the nervous system, reproductive organs, blood system, and locomotive organs, are arranged similarly. Put it in that little pool. See how it thrusts out the suckers in the fine grooves under its arms, and can even bend the arms a little. To bring the suckers into use they have to be filled with water, from the water tubes, and these get their supply from the porous yellow spots on the back."

"I always wondered what that was for," said John.

"You see, its skin is filled with little hard plates, and if you take a magnifier you will see spines projecting from it, which have at the base, clusters of little organs called *pedicellariæ*, which open and shut. Their use is not known, so here is a chance for you to make a discovery. It walks by holding on with some of the suckers, or *ambulacra*, and dragging the rest of the body after it, making a slow but not awkward progress. It is commonly thought, as Frank said, that it puts these suckers into the oyster shell, but it only pouts out a part of its stomach, gently insinuates that, and eats up the oyster before he knows it."

"Has it any eyes?"

"Yes, five; the red spot at the end of each ray is an eye, but how much they can see is doubtful, for the nervous organization is low. It will reproduce a ray, if cut off, apparently without any trouble, and some naturalists say that a ray detached will produce a new star-fish. They are very careful of their young, keeping the eggs for a long time in a hollow, formed by bending the rays together, and seeming much troubled if any are lost. There are several species. Try to find as many as you can to take home and dissect, for their 'water system' is very peculiar. The development of the young is also curious. What next?"

"What is this, Miss Lacey? I found it hanging on some eel-grass in the water. It was hanging on by its hind-legs, and swinging."

"That is Caprella, one of the Amphipods. If you take a glass you will see it better. Its middle legs are rudimentary. But there, Jo has found something."

"Is it a crab, Miss Lacey?" said Jo, running up with something swinging by its tail, and sprawling its feet out from under a shell of dirty brown.

"It's a 'horse-foot,'" said John.

"Or King Crab," said Miss Lacey. "This is the last surviving relative of a group of animals that once were numerous and flourishing, but have now died out and are found only in the fossil state. You must look up the Trilobite, Fred. No, this is not a crab, Jo, it is more like a spider, it belongs to the Entomostraca, at any rate. It uses the same limbs for eating and swimming, and if you turn it on its back, this way, it cannot get away. It grows very large, sometimes two feet in length. This one is small enough to go into our aquarium nicely. Unlike most Crustacea, the female buries her eggs in the sand, between tide-marks, and leaves them to hatch. As they are laid from May to July, and it takes them six weeks to hatch, I dare say there are many about here. The young horse-foot swims briskly until it is adult, an

HARP OF EASTER MORN.

BY W. B. C.

In the high choral vaults
Let the trumpet sound, as if a bugle note
To Christ's Church Militant; He, rising, beams
Upon the weepers at His garden tomb;
Each instrument exalts
The volume of His praises: hear them float—
Sweet sounds of lute and harp—oh, glorious
dreams
Of His dear kingdom that is yet to come,
When He with all His saints shall finally
Behold Death merged in immortality!

Pile floral splendors high
Around His sacred Altar; lo! His Blood
And Body, which were offered once for thee.
Again, again, reply
To the rapt song of yonder multitude,
Cornet and lute and harp and psalter;
See the transfigured vestiture of priest
And acolyte, and holy reredos;
A light! a light breaks in the joyous East,
As falls the sable from the central Cross;
Past is the gloom of Holy Friday, past
The twilight of sweet, sad Easter Eve;
Nor saints may longer grieve,
For He hath vanquished e'en the worst and
last
Of these His foes. With palm and vine and
rose
Trail His pure altars; wake, loud trumpet
and
horn
To sound the glories of this Easter morn!

THE LATEST STYLE IN CHURCH.

We once heard it said of a priest that he ministered to the most fashionably clad congregation in the city of X. Our reflection was, that for all that, the same congregation needed a "dressing."

This habit of wearing one's finest clothes to church, of being often over-dressed in the Lord's house, is one which the sensible Christian women of the land should speedily reform. The new Easter bonnet, the rich cloak, the expensive silks and satins, the fine clothes, and worst of all, the handsome jewelry, which are commonly seen in the most American congregations, are utterly out of place, and should be left at home. When St. Peter was enjoining Christian women to adorn themselves with plain clothing and good works, instead of gold and jewels and brodered apparel and fine array, he had in mind their every-day life, their habitual walk and conversation. Could he have foreseen the modern custom of wearing fine clothes to church, he might well have been aghast at the prospect, and have been afraid with considerable amazement. If we come to church chiefly as a social duty or gratification, to hear the favorite preacher, or to enjoy the singing, it may be a sort of compliment to the preacher and the choir, or it may be demanded by the social amenities, that the fine gowns and striking and unique costumes should be worn, "all in the latest style." But if we come to church as penitent sinners, to offer our lowly and devout worship to God, our Creator, Redeemer, and Sanctifier, to plead for pardon and to seek the help and comfort of divine grace, then the latest styles and the handsome gowns, and "that love of a bonnet," are wholly at variance with our professed object in being there.

Besides the principle of consistency and decency and reverence toward God, which should govern us in this matter, there is a principle of charity involved. The Scripture says that the rich and poor meet together, and bids high and low join together to praise the Lord. But in our modern experience they do not. It is a most difficult matter, in many cases a hopeless task, to get the people of very moderate means, but with self-respect, to attend a church where the custom of fine dressing, or over-dressing, prevails among the more well-to-do. A delicate consideration for others should lead to plainness and soberness of attire when frequenting the Lord's House. In several European countries it is not considered a mark of good breeding to wear handsome

clothes to church. The wealthiest and high-born, as well as the middle classes and wage-workers, dress simply and inconspicuously. It is yet to be proved that a rich dress, a costly bonnet, and a display of gold and precious stones, are an aid to one's devotion. It is well known (at least by the clergy and the poor and struggling working woman) that they are stumbling blocks to the devotion of others. And "that charity which vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own," would decree, if it were heeded, a change in the Sunday fashions which would be of untold benefit to religion, the Church, and the souls of the plainly-clad masses.—*The Diocese of Springfield.*

LETTERS TO THE EDITOR.

A LETTER FROM BISHOP DUDLEY.

To the Editor of The Living Church:

Prevented by my own diocesan duties from spending any part of the past winter in discharging the service laid upon me by the last General Convention, I ask leave to appeal through your columns to my brethren of the clergy and of the laity, that they will not forget the work which we have begun in educating and evangelizing these millions of our fellow countrymen, the colored people of our land. I beg them to remember that the Church in General Convention assembled, appointed a Commission to have special charge of this work, and that instruction was given to the Board of Managers of the Domestic and Foreign Missionary Society to appropriate forty thousand dollars a year to this work over and above any amount which might be collected through the special efforts of the Commission. For one year this was done, and then to simplify matters, the appropriation for the next year (that now current) was made fifty-six thousand dollars, toward the payment of which sum, all money specially donated for work among colored people should go.

Alas! not even a due proportion of the sixteen thousand dollars collected last year has been received during the months of the current year now past, and I can but fear that at the beginning of the next fiscal year the Board of Managers may feel bound in justice to other missions, to reduce the amount given us, unless the Church shall before that time manifest a larger interest in our work by larger contributions. Therefore, I entreat my brethren in every parish of the Church, to send an offering as speedily as may be to this cause. Dear brethren, remember how the Lord gave command to the restored demoniac to go home to his friends and tell them what great things He had done for him. Does He not command us to give first to those millions of our own countrymen who are yet children of an alien and degenerate race, the gospel and the Church which by His goodness we have inherited from our fathers, and by which we are come to the proud place we occupy among the nations of the earth?

Brethren, we have but begun the discharge of this our bounden duty. The enlarged interest which was manifest in 1889, gave large encouragement to the bishops and clergy of the South, and their work was straightway more than doubled. The work goes bravely on, and I beseech you let it not be staid and diminished to its former insignificance by the lack of your continued interest.

T. U. DUDLEY,

Bishop of Kentucky.

Louisville, March 20, 1891.

PRINCIPAL FAIRBAIRN ON THE CHURCH.
To the Editor of The Living Church:

Your notice of Principal Fairbairn's article in a recent number of *The Contemporary Review* is hardly a safe one, in view of the principle upon which its arguments are based.

I have read several of his long papers in the past few years, and a more unsatisfactory beating of the wind and multiplication of words it would be hard to find outside of these same. He gives one the impression of being ready at times to throw a whole dictionary at his readers, without regard to the

propriety of the subject or for the purpose of enlightenment.

His special purpose is to cultivate a scholarly interest among his independent brethren and keep alive such interest as may be left in the new college lately built by the Nonconformists in Oxford, Eng.

In the first place he ignores the historical fact of the continuity of the corporate body known as the Church, with its officers, laws, customs, and creeds, and a large part of his argument is sophistical; he uses terms without apparently comprehending their well-known and fixed value in theology.

The idea of testing the authority and power of a Church, holding as the English Church does both, with a clear title from Ante-Nicene times, by the fact that the whole number of the English people do not all agree upon these facts, is begging the question. What business have the Nonconformists to be out of the National Church, and trying to proselytize and expand their man-made creed? His denial of the One, Holy, Catholic, and Apostolic Church, as being the Kingdom of Christ upon earth, together with his denial of the Apostolical Succession and the priesthood, is hardly compensated for by a glorification of the priesthood of the people in the Church (?).

The sum and substance of his view of the Anglican Catholic Church is given at the end of the article (p. 237) in which he says: "Enough has been said to indicate how little the Anglo-Catholic polity represents the New Testament Church. Of that Church it is, according to its own claims, either the direct and legitimate descendant or it is nothing."

"There is nothing in all history so intensely schismatic as this pseudo-Catholicism, etc."

It was not necessary "to be distinctly hostile to Ultramontanism" to enable Mr. Fairbairn to be at least true to history, just to his fellow-Christians, and a little more economical of his words.

The article is probably a chapter of some forthcoming book, which, when published, will be reviewed and laid away to gather dust. Meanwhile "Catholic Churchmen" don't read such papers, but prudently ignore them and attend to more practical business.

W. E. D.

A WORD OF CAUTION.

To the Editor of The Living Church:

As the time is approaching when the auxiliaries usually send out their ever-welcome "boxes" to the families of missionaries, I think my experience with one last year may prove a timely caution to the shippers of boxes this year to posts in distant parts of the country. The box was shipped from an Atlantic city to a Pacific coast town. Evidently the ladies applied to the Adams Express Company for rates, and were told by that company that they would "deadhead" it as far as their line went. The ladies, no doubt, thinking that the connecting line would be as kind, shipped it by express. The Adams line brought the box free until it was turned over to the Wells-Fargo Company, which carried it to its destination and charged twenty-one dollars for their share of the work, and the missionary had to borrow the money before he could get the box. If it had been shipped as "freight" the regular charge for the whole distance would have been four dollars. I have heard of similar instances, and so think it well to advise shippers of boxes to send by freight when destined to cross the continent. They will not get there so soon, but exorbitant charges will be avoided. I may mention that the express charge I had to pay was the same as postal rates on third class matter.

PACIFIC COAST MISSIONARY.

LIST OF CLERGY OMITTED FROM THE JOURNALS OF THE GENERAL CONVENTION.

To the Editor of The Living Church:

The Journals of the General Convention since 1795 until a few years last past, have a list of the clergy in every diocese. By what authority such a list has been discontinued is not declared. The law requiring it has

not been revoked, and so it is in evident violation of the requirements of Canon 17, Title 1. This expressly directs the secretary of the House of Bishops "to have printed in the Journal of the General Convention the list of such names made up for the year in which such General Convention shall be held."

The absence of such a list as here enjoined is already working inconvenience and harm in many ways, and will do so in increasing measure as the lapse lengthens. Already it is becoming difficult to trace out the records of clergy in several of the dioceses, who, having finished their earthly course, are "fallen on sleep."

Such a list is the only permanent record generally accessible, of the whole body of the clergy, past and present.

The Church has done a wise and gracious act in ordering such a record. To omit it is almost criminal. Let the canon be obeyed.

W. H. M.

EVENING SERVICE ON SAINTS' DAYS.

To the Editor of The Living Church:

Referring to communication of "Busy Anglican" in your issue of March 14th, I attended Matins on a week day, in a parish which reports nearly 700 communicants, and was addressed by the curate as "Dearly beloved brethren." The day was bright and clear, a typical "Indian summer" day. I was the sole congregation until the Creed was reached, when the verger entered, thus doubling the attendance. The latter told me that, sometimes, there was not even one person to make the responses, and the priest took the whole service, responses and all.

F.

EASTER.

BY F. BURGE GRISWOLD.

The world is garden-ground to-day;
The risen Saviour treads the way,
Bringing a resurrection power,
To blade and leaf, to bud and flower.

With Magdalene, we have wept,
While in the rock-hewn tomb He slept;
With her, we come to watch and pray,
Beside the place where Jesus lay.

Lo! He Who had been crucified,
Who, for our sins, had bled and died,
Is standing in our very sight,
Clothed with all majesty and might!

Now do our eager hearts rejoice
At His benignant, gracious voice,
In tenderness He speaks, and we,
With rapture, answer, "Rabboni!"

The meeting is so strange! so sweet!
Fain would we cling to His dear feet,
Lest He depart from us again,
And leave us to our bitter pain.

But Jesus lives! No more can death,
Subdue Him by its icy breath.
Henceforth our flesh shall rest in peace,
Waiting in hope, for its release.

The glad some earth is in accord
With its revived and risen Lord;
Nature comes forth from her cold tomb,
And the bright world bursts into bloom.

MANIFESTLY a noble future is before St. Andrew's men as not only propagators but as defenders of the faith. To exalt and magnify religion on its business side; to bring into the Church the vigor of a manly will and unite it with feminine feeling and sympathy; to give its due prominence to personal influence and individual purpose between each man and "his own brother" or neighbor; to balance deference to custom with the holy freedom of the sons of God; to embody the floating sentiments and new ideas that ought not to perish, in permanent and fruitful agencies of good; to co-operate generously with whatever plans of social benefaction have in them a fair promise of making the world better, its work more righteous, and its social classes more consistently one in Christ, the Reconciler and Redeemer of our race,—nothing less than this is the blessed end that the Brotherhood of St. Andrew may achieve if it will.—*Bishop Huntington.*

OPINIONS OF THE PRESS.

The Lutheran.

A DEFINITE FAITH.—There is no room, either in this world or the next, for a church which is not clear, definite, and explicit in its confession of divine truth, and its rejection of error. In matters of faith, men want certainty, and seek religious teachers who have positive convictions, and are not afraid to express them. Mere negation awakens no enthusiasm, and gives no satisfaction. When the body is in danger, we send for a physician who has a more definite rule for guidance than merely the consensus of the various medical schools, or who fears to make a diagnosis, or administer a remedy, which some one might criticize. The general judgment is correct, viz., that a man who really understands his profession, has the courage of his convictions. In matters in which the salvation of the soul is concerned, far more necessary is such explicitness.

The Church Guardian.

THE REAL JOHN WESLEY.—Our separated Methodist brethren are booming for the fourth time, we believe, the version of a Methodist Centennial. The playing another change upon the string was the subject of some mirth and criticism in the late General Conference held in this city. Their object of course is manifest, viz.: to promote denominational expansion. But the course so assiduously pursued is open to the criticism that it is not the John Wesley of life, of teaching and of history, but a peculiarly transformed image which they industriously set up. Saving the itinerating of their preachers, the Methodism of 1891 can scarcely present a skeleton of identification to lay claim to a spiritual parentage of 1791. What Wesley declares with vigor his followers not to be, that they asseverate they are. What with all authority he forbade, that they do. What, with all clearness and strength he taught, that they neutralize or deny. What the mourners at his death in 1791 declared to be their interpretation of his acts as "the patron and friend of the lay preachers," their descendants since about 1851 having none other foundations, now affect to resent as being an imputation upon their assumed ecclesiastical position!

The Standard of the Cross.

THE VERDICT.—At last a decision has been reached by the Ohio ecclesiastical court in the MacQueary case. Three of the five members of the court, the Rev. Messrs. Aves, Morgan, and Putnam, find the respondent guilty as charged; two, the Rev. Messrs. Gallagher and Smythe, vote not guilty. The majority agree also in recommending a sentence not less than suspension from the ministry. The verdict will commend itself to the whole Church, and to the Christian community at large, as the necessary and only possible decision in the case. Satisfaction will be general with it, except that it was not rendered more promptly and unanimously. Personal regard for the two who compose the minority, and our assurance that they have courageously voted according to convictions which they must know to be dissonant with those of ninety-nine hundredths of orthodox Christians and sound Churchmen—this alone forbids comment upon what must at least be regarded as their error of judgment. It is their misfortune that the trial has put them upon record in such an unenviable light. Reluctance to condemn a man for heresy, in this day of freedom and thought, one can understand; but reluctance to limit and put a stop to the preaching of heresy in the Church's name, we cannot understand.

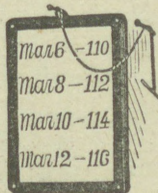
The Southern Cross (S. Africa).

CHURCH CONGRESSES.—The American Church in an unwise moment allowed the Church Congress movement to obtain a footing in America. In England, where the Church is fettered by the State, and where the convocations are still unreformed, the Church Congress may serve a useful purpose as a make-shift means of expressing current Church opinion. But in America, with the full and unfettered freedom of Church Synods with

legislative powers, the Church Congress is a useless and even mischievous adjunct. The recent controversy about the selection of the Rev. Howard McQueary as a Congress speaker, has set men thinking. This gentleman, as a priest of the Church, denies the Resurrection and holds Socinian views. But the Church Congress committee chose him as a selected speaker. They have bowed to the inevitable storm and withdrawn his name, but the best and wisest Churchmen in America have got to look on the Congress as a debating society of Church faddists. We believe that there have been some efforts in the Church Congress direction in Australia. But of this much we are certain, that such developments can play no useful part in colonial Church life. We have our synods, diocesan and provincial, where we can legislate as well as debate. Our synods are the true expression of the living voice of the Church. We want no such un-Catholic and unhistoric make-shifts as Church Congresses introduced as factors in our Church life. We trust no serious attempt will ever be made to introduce them into South Africa.

Church Bells.

THE ITALIAN MISSION.—In his recent letter on the judgment in the Bishop of Lincoln's case, the Archbishop of Canterbury made use of a phrase which is well worth paying some attention to. He spoke of the Roman Catholic Church in England as 'the Italian mission,' and he gave it as his opinion that this Italian mission would neither amongst English laymen or clerics, have very wide or permanent success. The phrase is an exceedingly happy one, a phrase which is likely to stick, because it so exactly hit off what is the truth about the Roman Church, so far as she has established herself in England, and seeks to bring us all into communion with her. No doubt many Roman Catholics will feel a little irritated by the use of it, and we are sincerely sorry that it should be necessary to use any expression which tends to the irritation of the religious feelings of anybody. But the phrase is not a wantonly abusive one; it is a carefully chosen phrase which, as we say, exactly hits off the true state of the case. It puts the real facts of the case in a short epigrammatic form, and there is need that they should be so put. It is the fashion among people, especially cultivated people, just now to dally not a little with the Church of Rome. They are not in earnest enough to be sincerely convinced of her claims, but for one reason or another she attracts them, and they please themselves with playing with her. Nor is the effect of this dalliance confined to this sort of people themselves; it tells insensibly on the community at large, and men and women come gradually to lose their sense of what the Roman claims really are, and what their acceptance would mean if ever through our carelessness we came to accept them. But speak of the Holy Catholic and Roman Church in England as "the Italian mission," and you begin to see her, so far as she is related to Englishmen, in her true light.



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A Day.**

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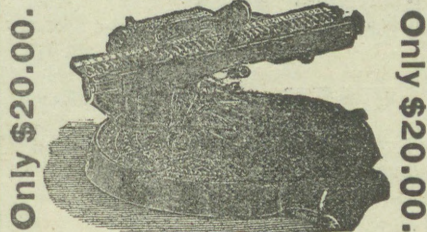
The Spring Medicine

diseases of life seemed to have a mortgage on my system. I have now taken two bottles of Hood's Sarsaparilla and have gained 22 pounds. Can eat anything without it hurting me; my dyspepsia and biliousness have gone. I never felt better in my life. Those two bottles were worth \$100 to me." W. V. EULOWS, LINCOLN, ILL.

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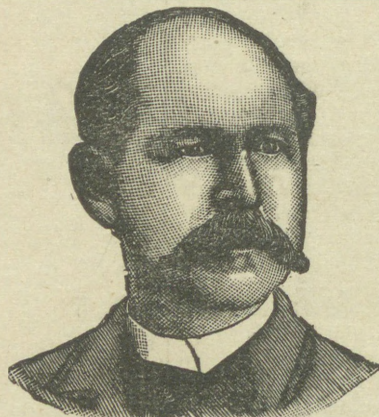
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For GENTLEMEN.

- \$3.00** Is made in fine calf, seamless, and laced waterproof grain, and its excellence and wearing qualities cannot be better shown than by the recommendation of wearers of 250,077 pairs in 1890.
- \$5.00** Genuine hand-sewed. An elegant and stylish dress or street shoe which commends itself. This shoe will give equal satisfaction to those costing much more, as one trial will convince you.
- \$4.00** Hand-sewed welt. This shoe cannot be duplicated in style and durability for this price. Satisfy yourself on this point by comparison with other makes of shoes.
- \$3.50** Goodyear welt. You can scarcely distinguish this shoe from the best hand-sewed goods. Easy, stylish, and durable, it has become the standard dress shoe at a popular price.
- \$3.50** Police and Farmer's Shoe is especially adapted for outdoor work. For policemen, farmers, letter-carriers, railroad men, etc., it cannot fail to please and give the best satisfaction.
- \$2.50** \$2.25 and \$2.00 for workmen are all well worth more than the price asked. They are specially prepared to meet the purses of all desiring a first-class shoe. Warranted not to rip.



BOYS \$2.00 and \$1.75 School Shoes are made of the best material, no shoddy, but leather throughout. They will not rip, and will stand more hard usage than any other shoe sold at this price. 74,252 pairs sold in 1890.

\$3.00 SHOE

For LADIES.

- \$3.00** Is a hand-sewed shoe, and the only hand-sewed shoe sold and warranted at this price. It is made of the best Dongola, will wear well and keep its shape; no shoddy or paper used in any part of it, and is of solid leather throughout. Made in the following styles: "Opera," "Common Sense." Sizes, 2 to 7, including half-sizes. C, D, E, EE widths.
- \$2.50** Is a new departure, and promises to become a very popular-priced shoe. It is made of the best bright Dongola on stylish lasts, and finished in the best possible manner. Made in the following styles: "Common Sense," "Philadelphia Toe" (new); "Opera." Sizes, 2½ to 7, including half-sizes. D, E, EE widths.
- \$2.00** Is made in both bright Dongola and Pebble Coat, in a most fashionable manner, thus giving a fashionable and durable shoe at a price. They are warranted similar to the other lines. Made in the following styles: "Common Sense," "Opera." Sizes, 1 to 7, including half-sizes. C, D, E, EE widths.
- \$1.75** FOR MISSES, made expressly to meet a long-felt want for combining style with the hygienic principles necessary in the wear of misses and young ladies. Styles, "Spring Heel," "Regular Heel." Sizes, 11 to 2, including half-sizes. D width.



The only \$3.00 Hand-sewed Shoe for Ladies in the World.

CAUTION.

Beware of fraud. Do you want to wear the genuine W. L. Douglas Shoes? If so, read this caution carefully. W. L. Douglas's name and the price are stamped plainly on the bottom of all his advertised shoes before leaving the factory, which protects the wearer against high prices and inferior goods. If a shoe-dealer attempts to sell you shoes without W. L. Douglas's name and the price stamped on the bottom, and claims they are his make, do not be deceived thereby, although the dealer may be your personal friend, put him down as a fraud.

It is a duty you owe yourself or family, during these hard times, to get the most value for your money. You can economize in your foot-wear if you will purchase W. L. Douglas Shoes, which, without question, represent a greater value for the money than any other make in the world.

W. L. Douglas Shoes can be worn by every member of your family, and are in the reach of all in the United States, at the prices advertised above.

If our local advertised agents cannot supply you send direct to the factory, enclosing advertised price.

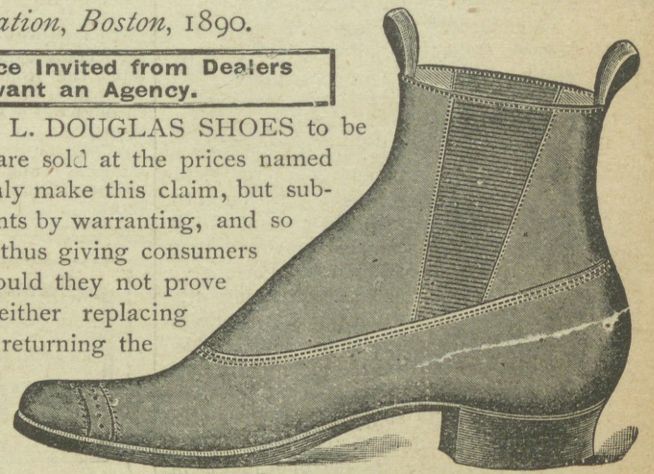
To order by Mail, Gentlemen and Boys will state size usually worn, style and width desired. Ladies will please give the style of toe desired, size and width usually worn, and if a snug or loose fit is preferred. For Misses state size and kind of heel. Address,

W. L. DOUGLAS,
Breckton, Mass.

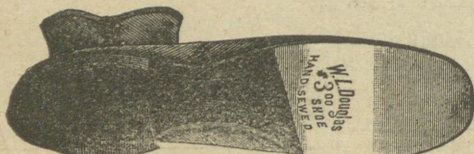
W. L. Douglas \$3.00 Shoe was awarded the medal for superior quality of material and proficiency in workmanship over all other shoe exhibits, by the Massachusetts Mechanics' Charitable Association, Boston, 1890.

Correspondence Invited from Dealers who want an Agency.

We claim all W. L. DOUGLAS SHOES to be the Best made that are sold at the prices named for each. We not only make this claim, but substantiate our statements by warranting, and so stamping every pair, thus giving consumers the fullest redress should they not prove as represented, by either replacing with a new pair or returning the amount paid, if any imperfections occur through fault of manufacturing.



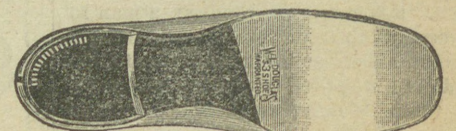
The Best \$3.00 Shoe in the World.



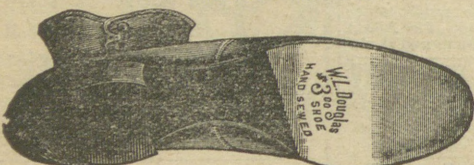
Ladies' Common Sense Toe.



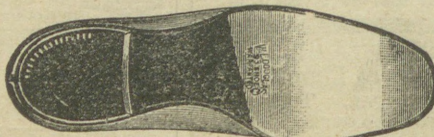
Ladies' Philadelphia Toe.



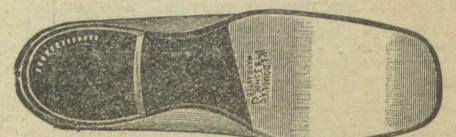
London Cap Toe for Men.



Ladies' Opera Toe.



Narrow London Cap Toe for Men.



Plain French Toe for Men.

WANTED.—A shoe-dealer, in every city and town not occupied, to take the agency for the sale of W. L. Douglas Shoes. All agents advertised in local paper. Send for illustrated Catalogue.