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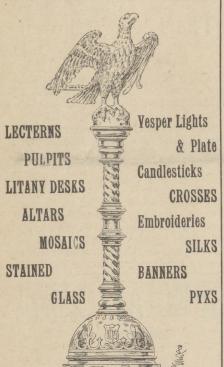
Vol. XIV. No. 51.

CHICAGO, SATURDAY, MARC

WHOLE No. 698.



# EASTER MEMORIALS.



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# The Living Church.

"LET NO MAN TAKE THY CROWN."

BY ALICE CRARY.

A thought came to my weary mind, The conscience said, "Fulfill;" But the pain of service kept me back And dwarfed my feeble will-The hour passed with the deed undone, And Satan kept me still.

But God in mercy gave this thought To one with a greater love. And the deed was done with cheerful heart, In the strength of God above; So He sent to that weary worker's soul, The peace of the holy dove.

The one who did the deed of love Won a smile from Jesus' face, And the soul arose from its lowly seat To a nearer, brighter place; at the one who left the Christ-like deed Fell back for a little space. Poughkeepsie, N. Y.

A THOUSAND Chinamen, members of the Congregational Church in California and Oregon, have sent two missionaries to their native land, and have organized a foreign missionary

Bishop Wilberforce, on a visit to Lord Herbert at Wilton, went into the schools and asked a few questions on the Catechism. Amongst other things he asked, "What is meant by slandering?" "Please sir, it's when nobody does nothing, and everybody goes and tells of it." "Quite right," said the Bishop, "emphatically a very excellent answer." And the audience were delighted.

OUR next issue, the Mid-Lent number, will be of especial interest and value. In addition to the usual extent and variety of good reading, it will contain a sermon on "Christ the Redeemer," by the Rev. W. S. Rainsford, D. D. rector of St. George's church, New York. Several thousand extra copies will be printed, and orders for specimen copies will be filled. free of charge, if sent at an early

In the missionary statistics of Japan for the past year it is cheering to note that the Nippon Sei Kokwai shows the largest net gain in membership, 578, and that, notwithstanding that Episcopalian missions only rank third or fourth in Japan in point of members. An increase in the money contributions for the year is also noted. The Nippon Sei Kokwai is made up of the missionaries from the Church of England in England and Canada, and from the Protestant Episcopal Church in the United States, with of course their Japanese

THE Rt. Rev. G. T. Bedell, late Bishop of Ohio, departed this life on Friday, March 11th, at New York, which he had made his residence since his resignation of his diocese, nearly three years ago. In another column, in the New York news, will be found particulars of his life. Bishop Bedell was a man of charming personality, an unusually eloquent preacher, and a conscientiously hard worker. He was an excellent type of the old-fash-

SATURDAY, MARCH 19, 1892. | ioned Evangelicalism (alas, that it is old-fashioned), uncorrupted by the later rationalistic development. May he rest in peace.

> AT the meeting of the Board of Managers, Tuesday, March 8th, the treasurer's report to March 1st, showed an increase in the contributions of \$17, 548, as compared with the corresponding months of last year, of which increase \$5,407.25 was specifically contributed for the arrearage. A communication was received from Mr. W. W. Frazier, of Philadelphia, declining his election to membership in the Board of Managers. A communication was received from the Presiding Bishop, nominating the Rev. William B. Gordon to the oversight of Church work in Mexico, for one year from the expiration of his present appointment.

> THE Rock tells a good story about a certain missionary society, which received from a country clergyman a letter inquiring if there were still cannibal missions, and suggesting that he had a proposal for them which he trusted would prove valuable. secretaries busily laid their heads together, and drew up a memorandum detailing all the unhappy spots in their mission fields which are still disfigured by this melancholy custom. The rural parson replied that his advice was to send to such places only Eton (eaten) men!

> A FURTHER increase of the episcopate is being proposed for the north of England. It is said that the dioceses of Carlisle and Manchester are in great need of relief, and it is suggested that a compact diocege could be formed from the two (with possibly some slight addition from the diocese of Ripon), the new episcopal town to be that of Lancaster, owing to its beautiful and capacious parish church. The formation of such a diocese would relieve Manchester of 101 benefices out of its 504, and Carlisle of about 90 out

> WE have, from the Secretary of the Erglish Church Union, a request for information about services in churches that are most likely to be visited by tourists during the Columbian Ex-This information will be published in the "Tourist's Church Guide," the next edition of which will be issued in May. The statistics needed are the name and location of the church, hours and days of Celebration of Holy Communion and other services; also which of the "six points" of ritual are in use. The secretary desires to hear from cities East and West where tourists will be likely to go. Address replies to the editor of THE LIVING CHURCH. The immediate response of the clergy is urgently requested, that the information may be sent in time for the publica-

A. K. H. B. in his charming book, "Twenty-five Years at St. Andrews," tells us that he was present when the late Lord Cairns delivered the judgment of the Privy Council in a celebrated ritual case. Dean Stanley,

who had taken Dr. Boyd to hear the judgment, went out before it was over. As they parted, Dr. Boyd told the dean that Mr. Gladstone had asked him to lunch. Stanley's parting word was, "Tell him what this judgment is and see if he does not say: A great step toward Disestablishment.'" When the two friends met, the dean's first words were, "Did not Gladstone say what I told you about the judgment?" The answer was, "The very words." On which Stanley said emphatically, "If the doctor told Gladstone to take a glass of wine he did not like, he would say, 'Well, I'll take it; but it will be a great step toward Disestablishment."

IT was probably the editor's oversight that caused the poem entitled "The Lord's Prayer Echoed," to appear in a recent issue as contributed by the Rev. J. W. Murphy. The poem, with some others, came in a letter from Mr. Murphy. There was no claim or clue to the authorship. We are informed that it may be found in the third series of "Hymns of the Ages," author's name not given.

Since writing the above, we have received the following:

I was astonished on receipt of The Liv-ING CHURCH on Saturday, to find myself credited with a piece of poetry. My dear Sir, I never was guilty of writing any in my life. The old sheet I sent you was not in my hand-writing, and it did not occur to me to say that I did not know who was author of either article. I am very sorry that I made such a mistake, and will be glad if you will say a word of correction.

JOSEPH W. MURPHY.

DR. LANGFORD writes:

It will be highly gratifying to all the members of the Church to learn that a gentleman called at the Mission Rooms late on Tuesday afternoon, March 8th, and presented to the society, as a free gift, the lot of ground on the south-east corner of Fourth ave. and Twenty-second st., immediately adjoining the site of the Church Missions House. This lot, added to the ground previously possessed by the society, will make the site for the Missions House in every way suitable and admirable for the purpose. Of course, this gift will necessitate additional cost for the extension of the Missions House to cover the corner. We should hope that this additional cost will be promptly provided by generous gifts. Above all, so noble a gift should excite profound gratitude to Almighty God, and move our hearts to more ardent efforts for that great work which the Missions House will represent

P.S.—Since the above was written, I have received a gift of \$50,000 to complete the enlarged building.

THE importance of immediately opening a mission on Kotzebue Sound, about 250 miles below Point Hope, Alaska, having been urged upon the Board of Managers by Dr. Driggs, our missionary at Point Hope, and recommended by the Rev. Dr. Sheldon Jackson, U. S. general agent of education in Alaska, the Board has decided to undertake the work, and asks for a a clergyman and wife of experience to go to Point Hope in May and join Dr. Driggs and with him establish the new mission on Kotzebue Sound the coming summer. Money for the erec-

since the meeting. During the summer months a population assembles on the Sound, coming from various points, some from Siberia. Dr. Driggs writes:

The mission would have to be a boarding

school. If you would send me a companion, I could leave him in charge of Point Hope in the summer, when there are no scholars, and with one or two of the station men (one is a carpenter) we would visit the Sound and erect a building which would be warm, comfortable, and well-suited to this terrible climate, far more economically than any building could be erected for like purposes by men coming up from civilization. In the winter I would return to my own school at Point Hope. My new associciate would be learning the language, and the following season you could send sionaries to take charge of the new mission, a man and his wife. Either my associate or myself could spend the winter with the newcomers, assisting them until they had sufficiently mastered the language; or, if you should experience any difficulty in securing the services of the proper parties, I would open the new school myself and conduct it until such time as you could send missionaries to take charge. I have already mentioned that a lady teacher is needed, for they do grand work among the girls, and very materially aid the mission. very sanguine concerning a mission at the Sound, and can see nothing but success ahead for the undertaking. If the mission could be established, our new Bishop could visit it from St. Michael during the winter, by dog-sled, and continue his journey to Point Hope."

Correspondence is solicited upon this subject by the general secretary.

#### CANADA.

The improvements to St. George's cathedral, Kingston, diocese of Ontario, and the enlargement, will cost over \$42,000. They will make the church a credit to the city and diocese. The health of the Bishop of Oatario is so much restored that he intends to return to Canada in April and resume his work immediately on his arrival. The meeting of the rural deanery of Leeds, Ontario, took place on the 16th and 17th, in the village of Lombardy. A good number of the clergy were present, and interesting addresses given to large congregations on both days. Amongst others, "The Church and her Sacramental System," and "The Privileges of Churchmen," were subjects taken up by the speakers. It is thought that the need of instruction in the rural parishes, may be partly met by these deanery meetings. A determined effort is being made to reopen the church at Odessa, which has been closed for eleven months. At the service there on the 12th, the choir of St. James', Kingston, attended in a body to assist in the musical part of the proceedings.

The Executive Committee of the diocese of Huron meets in London, at the Chapter House, on March 17th. The new Sunday school building belonging to Christ church, London, will be opened at Easter. Bishop Baldwin has undertaken to preach every Wednesday evening during Lent in Grace church, Brantford. The Bishop is much engaged at present in visiting parishes and holding Confirmations. tion of a building has been pledged The new chapel in the south end of

Sarnia was opened in the end of February. Most of the annual missionary meetings were held in the course of last month in the diocese of Huron. Rural Dean McKenzie, speaking at that held in Memorial church, London, mentioned the prosperity of the work in the diocese, and the healthy condition of the several funds. The half yearly deanery meeting was held at Ingersoll.

The death as already announced in these columns, on Feb. 22nd, of Bishop Oxenden, formerly Bishop of Montreal, and Metropolitan of Canada, occurred at Biarritz. He was in his 84th year. Oxenden was elected to succeed Bishop Fulford, the first Metropolitan in 1869, and arrived in Canada in the latter part of that year, after having been consecrated in Canterbury Cathedral by the Archbishop of Canterbury. He resigned his see in 1878, after a pastorate of nine years, finding the work of the diocese too great a strain upon his health, always delicate. He was instituted to the vicarage of St. Stephen's, near Canterbury, the following year, after his return to England, which position he retained to the time of his death.

The subscription list to the funds of St. Alban's cathedral, Toronto, lately published, shows a total amount of about \$35,000. The land upon which it is built has greatly increased in value since it was bought, and the building is valued at \$75,000, so that with the see house property, the total value of church property in the cathedral block is \$145,000. At the annual missionary meeting for diocesan missions, held in St. Simon's church, Toronto, on the 10th, Mockridge gave an outline of the history of the Church of England in Canada, and of its growth from the time when there were only two parishes: Nova Scotia and The first Bishop of Toronto, Dr. Strachan, came to Canada, as he himself used to like to tell, on the last day, of the last week, of the last month, of the last year of the last century. A course of lec-tures on English Church History to be given during Lent, was announced by the authorities of Trinity College, Toronto. The lecturers are taken from the staff of Trinity University. The new church of St. Cle ment, Toronto, was opened in the middle of February, Canon Dumoulin officiating in the morning, and the Bishop of Algoma in the evening. St. Clement's was organized about four years ago, and the building will cost \$3,000 when completed. At the meet ing on the 11th of the corporation of Trinity College, Toronto, a committee appointed to consider the advisability of making changes in the academic course, reported against the change of the present three years' course in arts to four; but they think it most desirable, if possible, to replace the present two years' course in the divivity class by one of three years. The late Miss Harriet Boulton bequeathed \$200 to Trinity College.

The opening of the new Divinity House, and of the school building, of Bishop's College, Lennoxville, diocese of Quebec, took place on the 24th. The proceedings began by a service, including the Litany and a celebration of the Holy Communion in St. George's church, Lennoxville. The admission of two students as lay readers for the diocese, and, as such, members of the College Brotherhood, took place at this service. A short special office of prayer was afterwards held in the Divinity House it self. The formal opening of the school took place at a public meeting in the Wil-Hall in the afternoon, at which many prominent people from various parts of the country were present, including a number of ladies. After the address to the Bishop (of Quebec), in which it was stated that while funds were yet needed for the incidentals and extras attending such a work the buildings were practically completed, and had been so since the opening of the school after the Christmas holidays, the new building was handed over to the Bishop as president of the corporation, who expressed his gratification that the school equipment was restored to something more than its former completeness and effectiveness. celled by the time the new loan is required.

however are not yet sufficient, \$4,000 more being required for that purpose.

The Bishop of Qu'Appelle issued a pastoral which he desired to be read in all the churches in his diocese either the Sunday before Lent or the 1st Sunday in Lent, in which he draws attention to the special forms which the discipline of the season of Lent should take, particularly urging the necessity of fasting, of prayer and meditation, and of self-denial and almsgiving.

There are now 60 chapters of the Brotherhood of St. Andrew in Canada, against 28 the previous year. The active membership of the Brotherhood in Canada is over 600, and 33 meetings of the Council were held during the year.

A number of plans for the new cathedral at Victoria, diocese of Columbia, have been sent in, and it is hoped that one will shortly be decided upon, and that this year will see the foundation stone laid and the work begun. The new church of St. Mark the Evangelist, Tolmie, is progressing; the foundations were begun on Feb. 1st. It is to be finished by Easter.

The Bishop of Montreal held a Confirma tion at St. George's church, Montreal, on the 25th, when 41 candidates were presented, making a total of 104 confirmed in this church during the year. There are daily services in the cathedral, Montreal, during Lent, almost all the city clergy taking turns in giving addresses. The work of most of the guilds and Church societies continues through Lent. The annual meeting of the Montreal branch of the Woman's Auxiliary took place on the 18th and 19th, beginning with the celebration of the Holy Communion in the cathedral and an address from the Bishop. A largely attended missionary meeting, under the auspices of the W. A. was held on the evening of the last day, in the Synod Hall. The Bishop of Algoma was the speaker of the evening. He briefly sketched the rise and growth of the Auxiliary since it was inaugurated, between six and seven years ago, in Ottawa, during a meeting of the Mission Board, and said "This organization contained the germ of the grandest potentialities yet to be realized by the Canadian Church." He thought the Auxiliary was tending to break down rarochial and individual views of work, and building up a broader and more consolidated feeling.

#### CHICAGO.

WM. E. MCLAREN, D.D. D.C.L., Bishor

CITY.-The Bishop preached at the church of the Epiphany, and confirmed 44 on Sunday morning. In the evening he preached

and confirmed 11 at Calvary church.

The Bishop of Springfield held an ordination in the chapel of the Western 'Theological Seminary on Friday, March 11th. The Rev. P. G. Davidson, the deacon in charge of St. Barnabas', Havana, was advanced to the priesthood. The sermon was preached by the Rev. Prof. Gold, S. T. D. Archdeacon Taylor of Springfield presentng the candidate. The other priests assisting were the Rev. Prof. Hall and the Rev. F. W. Keator. The Missa de Angelis was finely sung by the students under the The Missa de Angelis direction of Mr. C. M. Kirk.

The vestry of St. Peter's church has voted to appeal to the congregation to raise as the Easter offering the amount of the debt of \$4,850, now resting on the lot. This is the next great step before this parish. The congregations on pleasant Sundays crowd the chapel. The list of parishioners is rapilly increasing, and so the appeal is made to all the members of the parish to lay by what they can save by self-denial during Lent, and at Easter make a grand, united effort to lift this debt upon the land.

IRVING PARK .- The plans for the new church are completed, with the exception of a few minor points, which, however, take time to adjust. As soon as these are arranged, all will be presented to the Bishop for his approval. On account of the failure of some to do their duty, there still remains a small balance on the old debt to be paid. It is expected that this will be entirely can-

Funds to make the college chapel habitable | The Easter offering will be donated to the | ity church, delivered the first of the course

#### NEW YORK. MENRY C. POTTER, D.D., LL.D., Bishop

CITY.-On Friday morning, the Rt. Rev. Gregory T. Bedell, D. D., third Bishop of Ohio, died at his apartments in the "Dakotah." The Bishop was born at Hudson, N. Y., Aug. 17, 1817, and received his early education under the celebrated Dr. Muhlenberg, at Flushing, L. I. He graduated at Bristol College, Pa., in 1836, and at the Theological Seminary, at Alexandria, Va., in 1840. On July 19, 1840, he was ordained a deacon, and received the priesthood in August of the year following. His first rector-ship was at Trinity church, West Chester, Two years later he was elected to the rectorship of the church of the Ascension, New York, ther just vacant by the consecration of Dr. Eastburn, as Bishop of Mas sachusetts. Under Dr. Bedell, Ascension. already a strong parish, became one of the most flourishing in New York, and attained an income of \$50,000 a year. In 1859, he was elected Assistant-Bishop of Ohio, the Rt. Rev. Dr. McIlvaine being then the head of that diocese. The consecration took place during the General Convention held at Richmond, Va., in the autumn of that year, together with that of Bishops Odenheimer, Gregg, and Whipple. On the death of Bishop Mcllvaine, in March, 1873, he succeeded to the sole charge of the diocese. In the next year, the see was divided, and he selected the northern half. In October of 1884, the 25th anniversary of his episco pate was celebrated in St. Paul's church. Cleveland, in which service Bishops Lee. Stevens, and Jaggar took part, with the clergy of the diocese, and an address was made by ex-President R. B. Hayes. Bishop Bedell was author of "The Pastor," a wellknown book on pastoral theology. He resigned Oct. 18, 1889, and his resignation was accepted by the House of Bishops. At his last visit abroad, in shattered health, he received a stroke of paralysis at Nice, since which he has resided quietly in New York, awaiting the only relief from his sufferings in death.

As already announced in these columns, the process of erecting the new Missions House for the Board of Missions was about to commence in real earnest. But a most unexpected interruption has occurred which will necessitate delay long enough to entirely recast the original plans of the This seeming set back is really the outcome of a magnificent enlargement of the scope of the proposed structure, due to the generous gift by an unknown giver of the land and house formerly occupied by the New York Society for Prevention of Cruelty to Animals. On Tuesday last property, valued at \$100,000, quietly secured. It gives the corner lot to the already fine site, making a plot measuring about 100x100 ft., facing on two streets. The value and dignicy of the edifice to be put up will be immensely increased, and as the only other building in the block is the fine church and chapel of Calvary parish, the united pile of ecclesiastical architecture will be very striking and imposing. Appreciating, however, that enlarged opportunity would involve enlarged expenditure, another wealthy friend in hearing of the new gift, called at the Bible House on Thursday and gave \$50,000 toward the cost of building on this corner lot. The original intention of the Board of Missions had been the putting up of a structure that would cost about \$100,000. Dr. Langford's long effort to secure the needed amount will be remembered. The enlarged building will probably cost \$250,000, and it is hoped that the money will be raised, so that work can go forward as soon as the enlarged and redrawn plans are ready for a new start. The original idea of having the plan include offices for other Church societies, and unobjectionable branches of industry, will be carried out, and besides affording adequate accommodations for the growing needs of the Board of Missions, the edifice will be a source of considerable income for the work.

The Rev. Morgan Dix, D.D., D.C.L., of Trin-

Bishop Paddock's lectures at Trinity chapel on the evening of Friday, March 4th, on the subject of "The Sacramental System Considered as the Extension of the Incarna-A large congregation attended, and the faculty and students were present in a body, attired in gowns and hoods.

The Lent courses of instruction at Grace church, the Rev. W. R. Huntington, D. D., rector, include Sunday afternoon sermons on "Every-day Religion." The topic the first Sunday was "Books of Devotion." This will be followed by "Piety at Home," "A Worshipping People," and "In Society." On Wednesdays there is a noon service. with addresses on "The Gospel According to St. Paul," beginning with "The Speech at Antioch," and continuing March 16th, "The Speech at Athens;" March 23rd,"The at Miletus;" March 30th, Speech at Miletus;" March 30th, "The Speech at Jerusalem," and April 6th, "The Speech at Cæsarea." Thursdays there is a brief address at Evensong. Friday noon there is a union service at St. George's. During Holy Week afternoon addresses will be delivered on the clause of the litany."By Thine agony and bloody sweat, Tby hy cross and passion:" Monday, "The garden of Gethsemane;"Tuesday, "The palace of the high priest;" Wednesday, "The judgment hall of Pilate;" Thursday, "The road to Golgotha;" Good Friday, "The altar of the Cross;",Saturday, "The garden where there was a tomb.

The Rt. Rev. William Alexander, D. D., Lord Bishop of Derry and Raphoe, in the Church of Ireland, arrived last Wednesday. He is accompanied by his daughter. On Sunday he began his lectures under the auspices of Columbia College, at the church of the Heavenly Rest, in accordance with the announcement already made in these columns. The Bishop was born at Londonderry in 1824, and received his education at Exeter and at Brazenose College, Oxford. He won the theological prize at Oxford in For a time he was chaplain to the 1850. Lord Lieutenant of Ireland. In 1867 he was consecrated to the episcopate. His administration of his united dioceses has been successful, and he has endowed them so as to secure an ecclesiastical revenue of \$10,000 a year. Meantime he has made large sacrifices of personal income—an act for which he has received the thanks of the diccesan council. As a theological writer he has won a name in both England and America. He is author of the Bampton Lectures of 1876. on "The Witness of the Psalms;" was a contributor to the "Speaker's Commentary," and is an hor of other works. He has been select preacher to the universities of Oxford, Cambridge, and Dublin. His wife, formerly Miss Cecil Frances Humphreys, has a wide literary reputation as "Mrs. Alexander," and is known in this country as the author of "Hymns for Children," "Moral Songs," 'Poems on Old Testament Subjects," etc. After delivering his course of lectures here, Bishop Alexander goes to Cambridge, to lecture before the Episcopal Theological School there.

The Bishop of New York has postponed his return to the diocese until after Easter, and his episcopal appointments will be taken for him during March and April by the Bishops of Montana and Mississippi. Bishop Worthington held Confirmations during January and February. Bishop Potter is in Rome, and has become responsible for the services at St. Paul's church in that city during the Rev. Dr. Nevin's stay in New York to collect funds for the new cathedral. He is aided in the services by the Ven. Archdeacon Mackay-Smith and the Lord Bishop of Nova Scotia, who are also taying in Rome.

The will of the late Major-General Geo. W. Cullum, vice-president of the American Geographical Society, has just been admitted to probate. By it he leaves many public bequests. The Woman's Hospital of New York receives \$5,000 for a bed to be known as the Elizabeth Cullum bed, and \$1,000 for the annex of the hospital. New York Cancer Hospital, of which an account lately appeared in these columns, receives \$5,000 for a bed, and a like sum for

an organ for its chapel of St. Elizabeth. The Helping Hand Society of St. Thomas' church, gets \$5,000, the Society for the Improvement of the Condition of the Poor, \$5,000. Besides several bequests to other institutions, he leaves to the Metropolitan Museum of Art, \$20,000, to purchase casts, statuary, and works of art, to be known as the Cullum Collection. A bequest of \$250, 000 is made to the national government for the erection of a memorial hall at West Point, in which historical relics are to be preserved. To the American Geographical Society after making a number of personal bequests, he leaves the residue of his es tate, providing it does not exceed \$100,000 with the stipulation that it be used to erect a fire-proof building for the library. The estate is estimated at \$1,000,000, and the special legacies amount to \$692,700.

At the church of the Holy Communion the Rev. Henry Mottet, rector, the preachers on Wednesday evenings during Lent will be the Rev. Henry Lubeck, the Rev Drs. E. Winchester Donald, and William H. Vibbert, the Rev. Messrs. Prescott Evarts Henry Chamberlaine, and Brady E. Back us, D.D. In Holy Week the preachers will be: Monday, the Rev. L. H. Schwab; Tuesday, the Rev. E. Walpole Warren; Wednesday, the Rev. Wm. H. Benjamin, D.D. On Filday nights a course of sermons is being preached by the rector, on "Elements of Character," with the follow ing topics: March 4th, "Courage;" March 11th, "Self-Control;" March 18th, "Truth-March 25th, fulness:" "Enthusiasm: April 1st, "Diligence;" April 8th, "Liberal

The funeral of the Hon. Edwards Pierrepont, LL. D., D. C. L., formerly U. S Minister to England, and Attorney General in the Cabinet of President Grant, took place from Calvary church, last Wednes The officiating clergy were the Rev. Dr. Henry Y. Satterlee, nector of the church, the Rev. Drs. Morgan Dix, of Trin ity church, R. J. Nevin, of Rome, Italy and Walter Thompson, of Garrison-on-the Hudson. Among the pall bearers were Ex-Secretary Wm. M. Evarts, President Timothy Dwight, D. D., LL. D., of Yale University, President Seth Low, LL.D., of Columbia College, Judges Choate, Brown, and Patterson, and Mr. Cornelius Vanderbilt. The interment was at Garrison-onthe Hudson.

The Rev. Henry A. Adams, lately of St. Paul's cathedral, Buffalo, formally entered upon the rectorship of the church of the Redeemer, on the morning of the first Sun day in Lent. He preached from the text "Behold, his reward is with him and his work before him," and urged the congrega tion to vigorous work in gathering the people living around the church, and in undertaking all Christian energies.

The trustees of St. Luke's Hospital are engaged upon specifications for the new buildings to be erected on the site recently acquired, near the site of the cathedral of St. John the Divine. The specifications will be submitted to a number of architects who will then be asked to prepare plans for consideration. Although plans for build ings to cover the entire block owned by the hospital, will be drawn at this time, the trustees do not expect to put up more than one or two buildings for the present. The others will be built when the money neces sary to pay for their cost is placed in the hands of the trustees.

Pending the decision of Columbia College to purchase the large tract of land formerly occupied by the Bloomingdale Asylum, a danger has arisen, in the shape of attempted legislation on the part of the State Legislature to cut a street through the proper As the site seems the only available one remaining within the city, and as its purchase is considered to be vital to the future development of the college along the lines of a great university-a project that has already awakened wide spread enthusiasm, a strong, popular movement is being organized against the dangerous legislation. The alumni have taken the matter up vigorously, and have secured the co-operation of land owners of the neighborhood,

and prominent citizens throughout the city. On Thursday last, President Seth Low, LL. D., and Mr. Cornelius Vanderbilt, of the Board of Trustees, called on the mayor and endeavored to secure the support of the city government in opposition to street cutting across the proposed campus, by offering to cede to the city in lieu of such cutting, a strip across the north boundary of the property, sufficient to make the width of the fronting street 100 ft. This will improve the campus instead of destroying it. It is understood that the mayor took a favorable view of the suggestion; and there is hope that the cutting will be prevented.

GENERAL THEOLOGICAL SEMINARY. The retreat noticed a few weeks ago took place last week, beginning on Tuesday, March 8th. On that day at 8 P.M., there was the opening address and meditation followed by compline. The addresses were given under six heads: "Service," "Oversight," "Pastorship," "Prophetship," 'Rulership.' Each address was followed by silent meditation, and all were most helpful. The whole rightly terminated in the ordination to the priesthood of the Rev. Hamilton Cady. This service was fully choral. At the close of the retreat the students sent their warmest thanks to Bishop Doane for conducting it.

#### COLORADO.

JOHN F. SPALDING, D. D., Bishop THE BISHOP'S APPOINTMENTS.

APRIL.

Villa Grove

Salida; evening, Buena Vista.
Evening, Leadville. 6. Denver, chapter.
Montelair; Denver, St. Luke's.

Bessemer; Pueblo. 9. Overton; Pceblo: St. Peter's, Ascension, Ho Denver: cathedral, for Wolfe Hall 9. Overton; Puebl

Denver: St. Peter's, to organize parish

Emmanuel, Denver.

mmanuel, Denver. . Paul's, Highlands, Denver. blden. 16. Cathedral.

Golden. 16. Cathedral. Cathedral, All Saints', Trinity, Memorial.

2. Cripple Creek; Fremont; Lawrence Manitou Springs.

Colorado Springs; P. M., North Colorado Springs, to organize mission; evening, Colo-

St. Mark's, Denver. 29. Trinidad.

MAY.

2. La Junta Las Animas

Denver: chapter.

Glenwood Springs; Aspen; East Aspen

Meeker.

12. Grand Junction.15. Ouray.

Denver: Christ church and Highlands

Cathedral, Woman's Auxiliary; Bishop Kendrick.

#### JUNE.

Cathedral, annual council, preacher, Bishor Kendrick; evening, annual missionary meet

Council: evening. Bishop's reception

Cathedral; evening, Baccalaureate sermon Bishop Kendrick.

12. Cathedral, ordination. West Plum: Sedalia

Central City; Nevadaville.

JULY.

Durango, Silverton, Mancos, Cortez, Rico, Telluride.

AUGUST.

Creede, Florisant, Cripple Creek, Pitkin

#### LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., J.L.D., Bish

BROOKLYN.—The rectorship of St. Luke's church, which will be vacant at Easter by the resignation of the Rev. Edward A. Bradley, D.D., has been filled by the election of the Rev. Henry C. Swentzel, now rector of St. Luke's church, Scranton, Pa. It will be remembered that at the last meeting of the House of Bishops in New York, the Rev. Mr. Swentzel was elected to be Missionary Bishop of Yeddo, Japan, an election which he declined. He was educated at the General Theological Seminary, was settled for a time at Honesdale, Pa., and has been for seven years at Scranton, during which period he has built and paid for a handsome church and rectory, and erected three mission churches. His congregation

During Lent, the Rev. Lindsay Parker is preaching a series of Wednesday night sermons, on "How to behave in church."

The rector of St. George's church is preaching a series of Sunday morning sermons on "The Kingdom of Heaven."

At the church of the Reformation, the Rev. John G. Bacchus, D. D., rector, the monthly musical service was held on the evening of the first Sunday in Lent, at which time Gounod's "Gallia" was ren-

Services twice daily are held during Lent at the church of the Redeemer, the Rev. Stevens Parker, D.D., rector.

The annual meeting of the Church Charity Foundation was held at Christ church, in the eastern district on Monday evening. Feb. 29th. The Rev. Chas. R. Baker occupied the chair, and the annual report was read by the Rev. Edward A. Bradley, D.D. The receipts for the past year were \$60,394. The deficit of last year has increased to \$5,618,66, but the fund of the hospital alone showed a favorable balance of \$5,700,17 In the Home for the Aged, 10 deaths have occurred. The institution remains under the care of the Sisterhood of St. John the Evangelist. The Rev. A. C. Bunn, M. D., the new superintendent, read an interesting statement of progress made, especially in the orphanage. In the absence of the Rev. Dr. D. Parker Morgan, who was to have delivered the annual address, remarks were made by the Rev. Mr. Baker.

Christ church, the Rev. A. B Kinsolving, rector, has been enjoying a missionary loan exhibition, in which the five missionary fields of Africa, Brazil, China, Japan, and the American Indians, were represented by exhibits illustrating manners and customs The display was held in the chapel and was by the assistant minister, the arranged Rev. L. Coley, with the help of parishion ers. The occasion was utilized to enforce the subject of missionary obligations. The exhibition was opened with missionary addresses by the rector, and the Rev. Dr. R. F. Alsop; and during its continuance there were addresses by the Rev. Sidney Partridge, of the China Mission, Miss Carter the Rev. Mr. Coley, and the Rev. Dr. Lang ford. These lectures were illustrated with lantern slides.

Daily services are held during Lent at St Ann's church, the Rev. Reese F. Alsop. D.D. rector. There are two sessions of the Sunday school on Sundays.

At the church of the Messiah, the Rev Chas R. Baker, rector, a course of lectures is being delivered Sunday evenings on "Christian Belief." The subject on the evening of the first Sunday in Lent was: "How can any one know that Christ will come to judge the world?"

At All Saints' church, the Rev. Melville Boyd, rector, a daily service is held during Lent at 4 P M., with addresses on "Medita-tion." On Friday evenings lectures are delivered on "Self-denial."

On the evening of the first Sunday in Lent a special sermon was preached at St. Mark's church, the Rev. Spencer S. Roche, rector, by the Rev. R. J. Nevin, D. D., LL. D., rec tor of St. Paul's. Rome, Italy.

At Trinity church, East New York, the Rev. N. K. Boss, rector. the Rev. C.J. Adams began a course of lectures on Friday even ing, March 4th, on Church history. The sub iect was "Julius Cæsar and Jesus Christ." This was followed last Friday by a lecture on "The Church of Nero." Future subjects during Lent will be: "The Church and Constantine," and "The Church and Henry VIII." The course has been arranged by the Men's Guild.

BAY SHORE.—The Rev. Isaac Van Win kle has accepted an election to the rector ship of St. Peter's church, and has entered on his work. The parish is located on the southern shore of the island, and attracts many summer visitors annually, who are a source of strength to its support and work

WINDSOR TERRACE.—The new church of the Holy Apostles, built through the energy of the Rev. T. G. Jackson, of St. Paul's church, Flatbush, as already described in these columns, has just been opened for worship. The total cost has been \$5 000, including furniture; and \$3,000 of this has been paid, leaving a mortgage of \$2,000 on

the property. A memorial pulpit was presented by Mr. John Ellwood, a lectern by Mr. William Ellwood, and a stone font by Mrs. S. F. Fairchild. The funds needed for the building were mainly given by parishioners of the Rev.Mr. Jackson, in Flatbush. The archdeaconry promises to aid in support of a clergyman who will be assistant to Mr. Jackson and undertake the new mis-

#### VIRGINIA.

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

MARCH.

A.M., St. Thomas', Bedford Co.
St. Stephen's, Bedford Co.
A. M., St. Paul's, Lynchburg; P. M., Grace church, Lynchburg.
P. M., Christ church, Richmond.
A.M., Christlansburg; P. M., Blacksburg.
P.M., Pocahontas. 29. Graham.
Tazewell Court. House

Tazewell Court House.

31. Big Stone Gan

#### DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

Daily services are being held during Lent in Trinity church, Wilmington; in most of the other city churches, three days a week. The united Lenten services have been discontinued by the vote of the ciergy, as not being altogether satisfactory.

#### MICHIGAN.

THOMAS F. DAVIES. D.D., LL.D., Bishop

The Rev. Fr. Huntington, O. H. C. addressed a congregation of men only, numbering above 200 in Christ church house. Detroit, on Tuesday evening, March 8th, On Wednesday he conducted the Quiet Day for women at Christ church, many representatives from all parishes of the city being in attendance. And on Wednesday evening after service he gave an hour's talk to about 50 members of St. Andrew's Brotherhood.

The work at St. hilip's chapel, Detroit which has long eived the fostering care of Christ urch, has recently become practica'ly a mission of that parish. Arrangement has been made for a celebration of the Holy Communion on every second Sunday in that chapel, and there will be a clerical service every Sunday evening. The Sunday school under its devoted superintendent is flourishing.

#### PENNSYLVANIA. OEI W. WHITAKER, D.D., Bishop

PHILADELPHIA.—On the morning of the first Sunday in Lent, the Rev. Dr. Samuel E. Appleton, rector of the church of the Mediator, delivered his 32nd anniversary sermon. During his rectorate he has baptized 1,900 adults and children; solemnized 600 marriages; presented 700 persons for Confirmation, and officiated burials. In the evening, Bishop Whitaker administered Confirmation to a class of 20 persons, and addressed them; he also preached a sermon on the occasion.

At St. Mark's church, Frankford, Rev. F. B. Avery, rector, Bishop Whitaker confirmed on Sunday, the 6th inst., a class of 40 candidates, nearly one-half of whom were not reared in the Church. The rector stated that this first Sunday in March was the third anniversary of his rectorship, during which period 196 persons had been presented for Confirmation: there had also been added to the list of communicants by transfer and restoration, 324. The Baptisms (including 30 adults) were 369; marriages, 79; burials, 202; public services, 1,140. The Bishop congratulated the parish upon its steady progress, notwithstanding its severe trial some time since.

At the church of the Holy Apostles, the Rev. C. D. Cooper, D. D., rector, a series of special sermons have been preached during the week ending March 11th. The venerable Archdeacon Kirkby, of Rye, N. Y., was the preacher on Sunday evening, 6th inst., his subject being "The will of God concerning us;" his text was St. Matt. xii: 50. The other clergymen who discoursed during the week were the Rev. Drs. Stone and Stevens, the Rev. H. Dixon Jones, the Rev Dr. Falkner, closing on Friday, with the Rev. G. H. Kinsolving.

A complaint having been made tha

"business men seem to be well taken care of in the matter of Lenten services, but business women are quite left out in the cold," it is announced that there will be a daily service with short addresses at 12: 30 p. m., lasting 20 minutes, at St. Stephen's church, the Rev. S. D. McConnell, D. D. rector, especially for "business women."

At the church of the Messiah, Port Richmond, the Rev. C. L. Fulforth, rector, the Lenten season is being observed by a week ly Cele bration on Sundays, and by services Mondays, Tuesdays, Thursdays, and Fridays, at 8 p. m. Special sermons are to be preached on Sunday evenings by city and country rectors

Dr. George N. Muttart, the resident physician at St. Timothy's Hospital, Roxborough, is delivering a series of lectures on 'Emergencies," to the young men of St. Ambrose's Guild, in the guild room at St. Timothy's parish building.

The Rev. James MacBride Sterrett, D. D. Seabury Divinity School, Faribault, Minn., has been nominated by the Board of Overseers of the Philadelphia Divinity School as Professor of Systematic Divinity, to fill the vacancy caused by the death of the Rev. Dr. Goodwin. The election by the joint Boards cannot take place until April.

At a recent meeting of the vestry of the church of the Epiphany, the Rev.G. H. Kinsolving, rector, an offer was made for the valuable property under their control, at 15th and Chestnut sts. The vestry have decided to sell the site, if their price, \$350,-000, can be obtained. When the church erected some 50 years since, the neighborhood was entirely occupied by private residences. These have almost entirely disappeared, and large warehouses and stores have taken their place, so that a change of locality in the near future is desirable.

The annual conference of Churchwomen was held in the parish building of Holy Trinity church on the 11th inst. Mrs. Thos. Nelson, chairwoman of the conference com mittee, presided. At the morning session, papers were read on the subject of "Clubs for working girls," by Miss Hoskins of this city, and Mrs. Charles Russell of New York The first-named detailed the methods and purposes of the girls' club attached to the church of the Mediator. Miss Mary E Mumford, president of the new Century Club, and Mrs. Effingham Perot, made addresses on the topics contained in Miss Hoskins' paper. Mrs. Charles Russell's essay described the formation of the first club for working girls in New York, where now there are 2,000 members of 13 clubs. She said that it was a matter of importance to impress upon the girls that the clubs are not charities, but organizations for the purpose of giving them benefits jointly, that they could not, by reason of their moderate incomes, enjoy singly. Two papers entitled "The Responsibility of Christian Women in Social Life," were read by Mrs. Thomas Roberts and Mrs. John Markoe. At the afternoon session, Mrs. Spalding, wife of Bishop Spalding of Colorado, and Mrs. Tuttle, wife of Bishop Tuttle of Missouri, read papers upon "A Woman's Res ponsibility in regard to the Missionary Work of the Church." There were also other addresses during the conference by Mrs. Geo. Woolsey Hodge, Miss Sarah Nelson, and the chairwoman. The conference committee included Mrs. O. W. Whitaker, Mrs. J. P. Mumford, Mrs. T. Belfield, Mrs. E. Porot, and others.

The Rev. George A. Latimer has charge of St. John's Free church, Frankford road, until Easter Day.

The Rev. L W. Doggett, late assistant at St. Paul's church, Chester, has accepted the rectorship of St. Philip's church, West Philadelphia, and assumed entire charge of the same on the evening of the 9th inst.

The Rev. Dr. Edwards, rector of St. Matthias' church, is preaching a series of special sermons on the Sunday nights in On the second Sunday his subject is "Archbishop Cranmer;" on the fourth Sunday "Bishop Latimer;" and on the other Sunday evenings, "The Claims and Evidences of the Christian Life."

At St. Andrew's church, the Rev. Dr. Paddock, rector, the first of the special Lenten services, attracted a crowded congregation on the evening of the first Sunday in Lent. On the second Sunday the Rev. W. W. Silvester and the Rev. F. D. Hoskins were to make addresses. The St. Andrew's Choral Society is in charge of the musical portion of the services, with Prof. Barnes as leader.

In a codicil to the will of Mrs. Armantine Coffin, probated 7th inst., is a bεquest of \$500 to the Domestic and Foreign Missionary Society; also three of \$200 each to the Cnurch Home for children, the P. E. City Mission, and the Indians' Hope Association.

The church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, celebrated on the first Sunday in Lent, 20th anniversary of his rectorship. Matins, he preached on the "Characteristics of a Christian Congregation," and at Evensong, gave the following statistics for the past year: Two adults and 69 children baptized; 27 persons confirmed; 15 mar-riages; 27 burials. The year's receipts were, 5.328 52. The summary for the 20 years' rectorship is 1,150 Baptisms, 360 persons confirmed, 444 marriages solemnized, and 910 burials. The receipts from all sources foot up \$77,883,70, and there is no debt against the parish.

#### INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop. THE BISHOP'S APPOINTMENTS.

MARCH.

St. James', Vincennes.
Washington. 22. Petersburgh

Princeton.

St. John's, Rockville.
St. Luke's, Frankfort.
St. Paul's, Jeffersonville, A. M; St. Paul's, New Albany, evening.

St. Luke's, Cannelton.

APRIL.
Trinity, Anderson, morning; Grace, Muncie

evening.
4. Hartford city, evening.
5. Portland, evening.
7. St. Mary's, Delphi, evening.
8. St. Paul's, Hammond, evening.

Trinty, Michigan City, morning; St. Paul's, Laporte, evening. St. Thomas', Plymouth, evening.

Trinity, Peru. evening.
Gethsemane, Marion, evening.
Hinnoly ocents, Indianapolis, evening.
Grace cathedral, Indianapolis, morning: Christ church, afternoon.
St. Stephen's, New Harmony, evening.
Mount Vernon, evening,
Evansville: St. Paul's, morning; Good Shep-

herd, afternoon; Holy Innocents', evening.
6. Southern Convocation, Evansville, even-

MAY. Trinity, Fort Wayne, morning: St. Andrew's, Warsaw, evening. Decatur, evening.

Garrett.evening.

3. Bluffton, evening.5. Albion, evening.

Angola, evening.
St. James', South Bend, morning; St John's Elkhart, evening.

St. Mark's, Lima, evening. Trinity, Kendal ville, evening. St. Stephen's, Terre Haute, mo

evening.

AtSt. Paul's church, Richmond, Bishop Knickerbacker made episcopal visitation on Quinquagesima Sunday and administered Confirmation to a class of 20 adults, of whom 14 were men, presented by the loved and faithful rector of the parish, the Rev. J. Everist Cathell. Six of the men came with their wives. It was the largest class ever presented in the history of this parish and is a token of the new life and strength of this old parish. Since Mr. Cathell became rector in May, 1889, 72 persons have been confirmed.

#### MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop

BOSTON.-The City Board of Missions at their last monthly meeting voted to under take work among deaf-mutes, and a committee was appointed to confer with the Rev S. S. Searing who is the only clergyman in Massachusetts who can communicate with these afflicted ones. There are about 1,000 of them in Boston. This new venture of the board will involve a expenditure of about \$1200 a year.

In the First Unitarian church, Dorches ter, on Sunday evening, Feb. 28th, the Rev. F. B. Allen delivered an address on "The Episcopal Church of To-day.

The young ladies of Trinity church lately ave a"Lenten" tea in the Hotel Vendome, for a worthy charitable object.

The Rev. R. C. Smith, minister in charge Trinity church, has been ordered away from duty by his physician for a complete rest, and has cancelled all his Lenten work.

The Church Temperance Society at its coffee rooms, has made arrangements for the following addresses, some of these have already been delivered: "Life of St. Paul," by the Rev. S. H. Hilliard; "The Wages of Sin," by the Rev. Chas. J. Ketchum. of Sin," by the Rev. Chas. J. Ketchum; "Young Men of the Bible," by Russell Sturgis, Esq; "Ambition," by the Rev. H. Bedinger; "Cheerfulness," by the Rev. Dr. Lindsay; "Tact," by the Rev. A. E. George; "Courage," by the Rev. Chas. H. Brent: "Conversation," by the Rev. W. E. Smith: "Thrift and Toil," by the Rev. George J. Prescott; "Making the most of one's self," by the Rev. R.H. Howe. The coffee room, in South Boston, situated near the worst part of that community, is crowded nightly, and has done much to elevate the minds of the young men who are glad to spend the time there, formerly given to the neighboring dens and saloons. It may be truly said that the problem of rescuing them from the evil influences of the grog shop has been partly solved by these rooms.

CAMBRIDGE.—This year the Rev. Dr. Mc-Connell of Philadelphia, will deliver the address at the annual retreat of the alumni of the theological school.

Southborough.—A large alms basin beautifully embossed, has been presented to St. Mark's church. It is given in memory of a young lady who died in Baltimore in 1888, and on it is engraved: "To the glory of God and in loving memory of Belle R. Cross," with the text, "The Lord remember all thine offerings." Ps. xx:3.

WOBURN.-Trinity church will be re opened on Sunday, March 27th, after being closed for a number of years. The parish will be under the care of the Rev. J. Suter, of Winchester. The Bishop's visitation will take place April 6th.

#### OHIO.

WILLIAM A LEONARD, D.D., Bishep.

The following pastoral has been issued by the Bishop, to be read in each church and mission station in the diocese of Ohio:

It becomes my duty to announce to the diocese of Ohio the death of the Rt. Rev. Gregory Thurston Bedell, D. D. By a telegram just received from New York, I learn that on this day, Friday, March the 11th, this holy and faithful man "departed to be with Christ."

For more than thirty years he was the devoted and beloved shepherd of the flock. He walked before his people blamelessly: he won from all their affection and regard. He preached 'Christ and Him crucified" with an eloquent tongue and a persuasive appeal He guarded the interests of the Church committed to him by a patient and tireless administration. He was an example of noble ness, of liberality, and of Christian conse cration to the work of winning souls to the Master. And now he rests well and peace fully in the Paradise of God. "He has fought a good fight, he has kept the faith," and with confidence we may say that he ha entered into the crowning reward which his Master gives.

May I ask the diocese of Ohio to offer up devout prayers of sympathy for that dear and gentle companion of his life and work, beseeching our compassionate Lord to grant to her the consolations of His grace" Who doeth all things well."

WILLIAM ANDREW LEONARD, Bishop of Ohio.

#### LOUISIANA.

DAVIS SESSUMS, D. D., Bishop.

NEW ORLEANS.—The corner stone of St. Paul's church was laid with beautiful ceremony on Sunday, Feb. 28th. A procession of clergy met at a residence near by, at precisely 4 p. m., marched, singing, "All hail the power of Jesus' name" to the platform erected where the church is to be built. Two addresses were delivered, one by the

Hon. James McConnell, senior warden of the church, who reviewed the history of the parish from its birth unto the present time, in the course of his remarks paying a de served tribute to the zeal and the ability of the present rector, the Rev. H. H. Waters. The Bishop's address was very forcible and effective. He spoke of the universal desire of the soul of man to erect a temple in which to worship Deity. He said symbolism was an expression of man's devotionwas an effort on the part of man to show the depth and the reality of belief, and he congratulated the rector and people of St Paul's on their proposing to build not only a temple to God, but a beautiful, a grand and costly temple.

The Bishop has arranged the following united Lenten services for the Thursday evenings in Lent, a which the following clergy are to preach:

Thursday, March 3rd, Trinity chapel, the Rev. Mr. Moore; March 10th, St. Anna's church, the Rev. Dr. Martin; March 17th, church of the Annunciation, the Rev. Dr. Snively; March 24th, Trinity church, the Rev. Dr. Percival; March 31, Grace church, the Rev. Mr. Waters; March 14th, St. George's, the Rev. Mr. Hunter.

At a meeting of the Brotherhood of St. Andrew held lately at the cathedral, the Rev. Arthur Lloyd of Norfolk, Va., and Mr. John W. Wood, general secretary of the Brotherhood, were present. Addresses were delivered by the Bishop, the Rev. Mr. Lloyd, the Rev. Drs. Snively and Martin, and by Mr. Jno. W. Wood. The service was read by the Rev. Messrs. Ewing. Hunter. and Fitch. At the close an informal meeting of men took The young men and others of the city parishes were present and were given all the information they desired from Dr. L'oyd and Mr. Wood. Tea at the Bishop's residence concluded the evening. There is one chapter of the Brotherhood in this city, it is connected with St. Anna's parish; it is hoped however, that there may be other chapters formed; some of the local parochial Brotherhoods are considering the

#### THE PLATTE.

ANSON R. GRAVES, D.D., Bishop. THE BISHOP'S VISITATIONS.

MARCH. 20. St. Pau!. 18. Dannebrog.

Alliance. Crawford.

Fort Robinson. 31. Harrison APRIL.

Chadro

Rushville. 3.
Margesson's Ranch. 6.

Bayard. 10. Sidney.

8. Gerring.

# CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop. WILLIAM F. NICHOLS, D.D., Asst. Bishop.

The churches in San Francisco have united in issuing a schedule of services during Lent, so that at a glance, any one may learn the hours of service in any specified church. Bishop Nichols has endorsed the plan very cordially, and considers it a token of the solidarity of the Church, and one of many marks of practical unanimity existing in the Church as a whole in that city. On the successive Wednesday evenings of Lent, there will be united services at each church in turn; subject: "The Seven Deadly Sins."

#### FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop. FERNANDINA.—St. Peter's church, the

Rev. C. M. Sturges rector, which has been called the most beautiful church in the diocese, is now a little more than a mass of ruins. On Wednesday morning, Feb. 24th, about 3 o'clock, it was found to be on fire, and although every effort was make to extinguish the flames, the whole interior and the handsome open roof were so burned as to require entire rebuilding. Fourteen beautiful and costly windows, all of them memorials except one, were broken into small pieces. Two fine triplet windows and two single memorial windows are badly injured by the thick smoke from the pitch pine with which the interior of the church was finished. The organ is a complete wreck and the furniture including al tar, pulpit, lectern, two priedieux, font, and

credence; all except the altar, of excep tional finish and beauty, are so injured as to be almost valueless. The pews are in a like condition and the books and choir vestments ruived. The origin of the fire, unless supposed to be the work of some maliciously-minded person, is a mystery. There had been no fire in the building for eight days previous, and persons passing as late as 11 o'clock on Tuesday night saw no indications of fite. The guild room adjoining the church and connected with the rector's study and the rectory, has been arranged as a chapel where the services are held without interruption. St. Peter's was a work of love by a small and not wealthy congregation. It was begun 11 years ago and was still not quite finished, but each year had seen something added to its comfort and beauty as the people were able to do it by much self-denial. was insured for \$8,000, but the loss is estimated at \$12,000. The walls being of heavy concrete seem to be uninjured, and the work of restoration will be begun immed-

#### ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

LANSINGBURGH.—The following named preachers are announced for Sunday evenings during Lent at Trinity church: March 6th, the Rev. Richmond Shreve, D. D.: March 13th, the Rev. T. A. Snively; March 20th, the Rev. W. W. Battershall, D. D.; March 27th, the Rev. Jas. Caird; April 3rd, the Rev. C. E. Freeman; April 10th, the Ven. F. S. Sill. During Lent the women of the parish will meet at the rectory Thursday afternoons to sew for the Cooperstown Orphanage and Child's Hospital. St. Cecilia's Guild will meet on Mondays at 4 M., and St. Agnes' Guild at 8 P. M., on same days in the parish house. St. Andrew's Brotherhood will meet every Wednesday

WATERFORD.—The semi-annual meeting of the Parish Guild was held in the parish house on the evening of Feb. 18th. Mrs. Katharine Snyder and Mrs. Wm. McAffry were elected respectively first and second vice-presidents, to fill vacancies. The reports of the several chapters were very full and exhaustive, showing an unabated zeal

in parish work.

The Lenten services are attended this year more largely than ever before. A special effort is being made to cancel the parish indebtedness by the Easter offertory.

TROY .- At the instance of the Bishon, the Rev. Dr. Tucker is taking steps preparatory to the formation of a choral union of the vested choirs in this vicinity. Troy has four well-trained vested choirs; Lansingburgh, Ballston, and Saratoga Springs, one each; these, added to Albany's contingent, will make a union second to none in the country.

RENSSELAERVILLE. - The Rev. Robert Washbon, for 50 years rector of Trinity church, was buried here on the 8th inst. with his wife who died but a few hours be-He was 75 years old, and had a fore him. large circle of friends both among clergy and laity in the diocese.

#### NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop

RUTHERFORD .-- On the evening of St. Matthias' Day the fourth Choir Festival of the combined choirs of St. George's, Brook lyn, L. 1., and Grace, Rutherford, was held at Grace church, Rutherford. It was a clear, beautiful evening, and the church was crowded with a devout congregation. The processional was "Sing, ye faithful," Messiter. Evening Prayer was intoned by the rector, the Rev. Francis J. Clayton, assisted by the Rev. J. Appleton, rector Grace, Nutley, and the Rev. John Keller, of Trinity, Arlington. The Magnificat and Nunc Dimittis were in B-flat, Garrett. The anthem was "Come unto Him," Gounod, which was sung unaccompanied in excellent time and tone. Gounod's "Gallia" was rendered in a delightful manner. The of-ertory was "Glorious is the King," Haydn, which was also well rendered. The re-cessional was "Ten thousand times ten day services, and will soon have quite a

thousand," Dykes. The entire service was devoutly rendered and showed thorough training in all of the parts, more especially in the unaccompanied anthem, which was the gem of the evening. Mr. J. E. was the gem of the evening. Van Olinda is choirmaster and Mr. J. Appleton Wade, organist.

PATERSON.—St. Luke's mission in South Paterson is growing rapidly under the charge of Mr. Keble Dean, lay reader. There are two services and Sunday School every Sunday, all of which are well attend-The Sunday School numbers over 60 and is growing every week. A supper was given a short time ago in the mission rooms when over 200 were entertained.

#### NORTH CAROLINA. THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

The Bishop visited St. Mark's church.

Mecklenberg County, Friday, Feb. 26th, and confirmed a class of 10 persons presented by the minister-in-charge. Of the ten perons, six had formerly been Presbyterians and two Methodists. A notable feature of the class was its grouping in families. Of the men confirmed, two were accompanied by their wives and one by his wife and two daughters. The Bishop preached a strong sermon on election, to the large congregation, about half of which were Presbyterians, and after the laving-on of hands, celebrated the Holy Communion, assisted by the Rev. C. N. F. Jeffery.

A very interesting Confirmation service was held in St. Paul's church, Monroe, by the Bishop on Monday, Feb. 29th, at which time eight candidates received the apostolic laying on of hands. Among the candidates was the leading lawyer of town and his wife, he having been led to the Church by a conviction of its Catholic and Apostolic character derived from reading, among other works, that invaluable book, "Reasons for being a Churchman," by the Rev. A. W. Little. After the Second Lesson at Evening Prayer, immediately preceding the Confirmation, this same man and the principal business man of the place were together admitted to the Church by the Sacrament of Holy Baptism. The church was crowded to its utmost capacity a powerful sermon preached by the Bishop made a deep impression on all present. A rectory is shortly to be built on the beautiful lot owned by the parish and an effort made to secure a resident priest.

#### NEBRASKA.

A Quiet Day for Women was held in the beautiful cathedral church, Omaha, on Friday, the 4th inst. The Bishop had arranged to conduct the special services, but was unable to do so owing to sickness. Rev. A. W. Macnab, of St. Matthias' church, was appointed to take his place and deliver the addresses. The service began with a celebration of the Holy Communion. the Dean assisting, and a goodly number of the devout women of Omaha received. In place of a sermon the Celebrant gave an instruction on "Worthy and unworthy com-municating." After a short service of After a short service thanks giving there followed four practical addresses on 'Woman's Christianity: Her faith, her work, her worship, her influence. Each subject occupied nearly an hour. Between the addresses were short litany services and devotional hymns. The people listened with deepest interest to the preach er's earnest words, and at the concluding service all stood up and solemnly renewed their baptismal vows and obligations.

WYMORE.-A pre-Lenten Mission has just been concluded in this parish. The services were conducted by the Rev. Alex. W. Macnab, of Omaha. The congregations increased steadily until at the close of the Mission the church was quite full. At the men's service on Sunday there was a large attendance and much interest manifested The rector, the Rev. J. E. Simpson, feels greatly encouraged by the evident deepening of the spiritual life in his parish, has already begun to have weekly celebra-

Confirmation. So the good work goes on. Laus Deo.

FREMONT.—The Rev. J. C. Quinn, D. D. is giving a course of lectures on the Church on Wednesday evening, after Litany, and will continue through Lent. The following have been delivered: (1) "Marks of Church." (2) "How can I know the true Church, wherein she differs from the sects The Apostolic Ministry." (4) Apostolic Success." Mr. Quinn is a busy rector, the work of one Sunday being: Holy Com munion 8: 30 a. m: Morning Prayer with sermon, 10:30; Evensong and sermon, 7: 30 Service in jail at 2: 15 p. m; Sunday school in rector's Bible class at 3 o'clock: Confirmation class at 4 o'clock; Union Bib le Reading at 4:30.

#### EAST CAROLINA.

ALFRED A. WATSON, S.T.D., Bisho BISHOP'S APPOINTMENTS.

MARCH

- Morning, Zion church, Beaufort County: even ing, St. Thomas', Bath.
- 24. St. Paul's, Vanceboro.
  26. Haw Branch.
  27. Morning, Trinity, Chocowinity; evening, St. Peter's, Washington.

- Morning, Christ church, Rockfish; evening, St
- Joseph's, Fayetteville.

  10 Wilmington: Morning, St. James'; evening, St.
- Morning, St. John's, Fayetteville; evening, St.
- Thomas', Cumberland Co.

  18. Evening, Maxton, Robeson Co
- 24. Wilmington: morning, St. Paul's; evening, St.

Holy Communion at all morning service chising whenever practicable. Offerings, u otherwise ordered, to be for diocesan missions tries will please be prepared to meet the Bisho Offerings, unless

#### PITTSBURGH.

CORTLANDTOWHITEHEAD

The congregation of St. Paul's church, Pittsburgh, are planning for a new house of worship. They expect that the church will cost about \$15,000. Of this sum they have in bank so ne \$2,500, in good sub-\$5,500, subscriptions in sight scriptions! \$4,000. They are now waiting for specifications in order to begin the work. The rector, the Rev. John R. Wightman, feels quite confident that the church will be completed free from debt. St. Paul's is the parish served so long and faithfully by the Rev. Thos. Crumpton, who has long been the senior presbyter of the diocese, and who now, at the ripe age of 93 years, awaits in faith the summons of the Master to come up higher."

The Rev. Charles A. Bragdon, senior general missionary of the diocese, has resigned his work and will remove to the diocese of Western New York soon after Easter. where he will take the position of associate to the Rev. C. H. Smith, rector of St. James' church, Buffalo. Mr. Bragdon has occupied his present position for something over five years, doing his work fully and well. departure will be a positive loss to the working force of the diocese, and one not easily made good. The Rev. Geo. Rogers, rector of St. Thomas' church, Verona, has been appointed to succeed Mr. Bragdon as general mission ary.

SCOTTDALE.—On Monday evening, Feb. 29th, the new church of St. Bartholomew was opened with a service of benediction, by the Bishop, assisted by the Rev. R. S. Smith, the Rev. J. L. Taylor, and the gen-Charles eral missionaries, the Rev. Charles A. Bragdon, and the Rev. J. H. Barnard. The Rev. R. S. Smith preached the sermon, which is said to be the same sermon preached by him at the opening of a mission church at Everson, a suburb of Scottdale, At that time Emerson was the principal place, but later on declined, and the mission work was suspended and the church sold to the Romanists. At the service of benediction on Monday last, the Rev. Mr. Bragdon presented a class of seven for Confirmation. The new church is unique as to exterior, so far as this diocese is concerned, being built of stone up to the window-sills, and above that, of, what is called by architects, "rough-cart" work. dimensions are 20x52 ft, with a tower and spire 55 feet high. There is a basement for Sunday-school and infant class, and a degree.

large class of candidates for Baptism and vestry-room 10x10. The interior has an open-timbered roof, with blue ceiling, and side wall tinted in terra cotta; the carpet matches the walls in color. The furniture and pews are of antique oak, given, partly, by "The Ladies' Aid Society," and partly and partly by individual members of the Church. following are some of the special gifts: Altar, by Mrs. W. N. Porter; 'bishop's and chancel window, by chair Mrs Garrett; credence table, by Miss Kitty Garrett; chancel rail, by Mr. W. H. Shannon; lectern, by Mrs. R. Garrett; desk, by Mrs. Bail, and a stone font by Mr. Joseph Jennings. The seating capacity of the church is about 150. The total the building and grounds was, for the lot, \$700, church and furnishing, 3,300, of which \$3,000 has been paid, and for the balance a mortgage is held by the American Building Fund Commission.

In the afternoon of Feb. 24th, the Bishop visited Trinity church, New Haven, and confirmed seven, being the last class to be presented by the Rev. J. L. Taylor, as rector, before his departure to take up the work at Rochester and Georgetown, Scottdale and New Haven will hereafter be united under one missionary, who has already been appointed. The new church at Osceola Mills, Clearfield Co., will be ready for opening shortly after Easter. This is one of the missions served by the Rev. Wm. B. Morse and the Rev. A. S. R. Richards, a deacon.

At Reall, in the eastern part of the diocese, the Rev. Augustus Cairns has taken hold of the work, which has been suspended for some time. The church at this place was built a number of years ago under the direction of the late Rev. J. H. Hopkins, and is said to be very beautiful.

The work at Tidioute, under the direction of the Rev .J. E. Curzon, rector, is decidedfrom a Mission held by the Rev. J. D. Herron during the past month, under the auspices of the Parochial Mission Society. The Rev. Chas. O. Meara, from Martin's Ferry, Ohio, has accepted the call to Trinity church, Washington.

The Church club, consisting; of the clergy of Pittsburgh and vicinity, at a meeting held at Emmanuel church, Allegheny, on Monday, Feb. 29th, decided to become identified with "The Christian Social Union," and take up a course of study embracing some of the social problems of the day, in their relation to Church life and work.

The Bishop visited the church of the Nativity, Crafton, and the mission of the Atonement, Mansfield, Quinquagesima Sunday, confirming three at the mission in the afternoon, and five at the parish church in the evening. Large congregations greeted the Bishop at both services.

On the 28th of the present month, at Du Bois, the Bishop will ordain the Rev. Joseph Barber, a deacon, to the priesthood. To those who know Mr. Barber more than an ordinary interest attaches to this ordination. It is not a young deacon being sent out on his life-work, but a fullgrown man of the ripe age of 66 years, receiving the crown of a 19-year diaconate. In 1865 Joseph Barber was licensed as a lay-reader by Bishop Stevens, and served the people of Sugar Hill, Jefferson county, in that capacity for eight years, until in 1873, when he was ordered deacon by Bishop Kerfoot. During the first half of his work both as lay-reader and deacon, Mr. Barber earned his living upon his farm. and consequently was no charge upon his congregation. At present he has charge of the missions at Fairmount and Oak Ridge. In the latter place he has built a church which was consecrated only a short time ago. To summarize: Mr. Barber has established missions in at least four places, and has built two churches, and now at the end of nineteen years of self-denying labor he passes the necessary examinations creditably and on the 28th he will receive the "Holy Ghost for the office and work of a Verily, priest in the Church of God." bath purchased unto himself a

# The Living Church.

Chicago, Saturday, March 19, 1892.

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

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THE question often arises in these days, when the extremest rationalism is being taught from influential positions even within the Church itself, and by those who are pledged to "drive away erroneous and strange doctrines," how the destructive tide is to be met? And the kind of answers which are given to this question are instructive. A common view of the matter is that we need not attempt to meet it at all, since the Lord will take care of His own Truth and does not need human assistance. But if this easy way of evading responsibility does not seem quite satisfactory, and it is suggested that the matter is serious enough in certain cases to call for ecclesiastical discipline, we are reminded of the unsatisfactory character of our judicial system, which, allowing no appeal, can really bring nothing to a final settlement. If, on the other hand, the attempt is made to brand false teaching for what it is, and subject it to the test of the Prayer Book and formularies of the Church, or to meet it in the field of argument, the cry of bigotry and wrath." The Incarnation did not uncharitableness is raised, or men are asked why they do not turn to those very courts, previously dis- dition in the mass by a kind of opus credited, instead of bringing accusathe press. One thing is perfectly and by obtaining "a death unto sin or based on insufficient premises, so Version. The merciless vigor with clear in all this, and that is the de- and a new birth unto righteousness" far as their method is arbitrary and which he criticised the revisers

termination that no check shall be put upon a course of things through which the doctrines of Christianity and the divine order of the Church are being brought into contempt.

A KIND of teaching is being propagated in certain quarters which has an enticing sound to many minds on account of the breadth of its seeming charity. According to this teaching the Church and the world are brought into harmony. We are assured that the spirit of the age at its best is identical with this spirit of Christ. The antithesis between the Church and the world which runs through the New Testament is forgotten; the warning of the Apostle that "the friendship of the world is enmity with God" has grown obsolete. The lesson of history, which confirms the truth of this warning in the disastrous consequences which have always followed the acceptance of that friendship, is ignored. Thus we are invited, and almost commanded, to square the teachings and claims of the Church with the opinions of the world-with what it is supposed enlightened men will receive. In accordance with all this, it is asserted that all mankind have become sons of God by adoption from the moment of the Incarnation, and that Baptism is nothing more than the recognition or exhibition of this This doctrine is making its appearance in published sermons from time to time, and has even crept into some of the Sunday school lesson papers which are so widely used. Of course the New Testament contains no such teaching, and it is equally opposed to Creed, Articles, Baptismal offices, and Catechism. The Catechism distinctly declares that it is in Baptism "we are made members of Christ, children of God, and inheritors of the kingdom of heaven." And again, in answer to the question, "What is the inward and spiritual grace" in Baptism? we have these very plain words: "A death unto sin and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." It is not open, therefore, to anyone who has promised to teach the doctrine of Christ "as this Church hath received the same," to ignore the truth that by "nature" - the nature which has come to us through natural birthwe are in sin, and the "children of alter this or take hold of men and lift them out of their natural conoperatum, but it has opened the tions against the brethren through door by which men may enter in,

may be "made children of grace," by becoming sharers in the new nature of our Incarnate Lord.

#### THE HIGHER CRITICISM.

In venturing to dissent from many of the conclusions of the higher criticism, we confess that we are influenced more by the testimony and trend of the New Testament, and by the witness of our Blessed Lord Himself, than the critics appear to be. Their argument derived from Christ's references to the historical accuracy of the Old Testament is attempted to be weakened by the theory of His limited knowledge or by His adaptation of His language to human ignorance. It looks as if it were supposed that He did not know what the critics now know about the Old Testament! We remind them, and we must remind ourselves, that the Incarnate Son of God is declared to be not only "full of grace," but "full of truth."(St. Jno. i: 14), that "in Him dwelt all the fulness of the Godhead bodily,' that in Him "are hid all the treasures of wisdom and knowledge,' that the Holy Spirit was not given "by measure unto Him," and that it is true of Him, as St. Peter confesses, "Thou knowest all things."

The conclusions of Old Testament students as to the validity of certain criticised features of these ancient Scriptures must in every case be rectified by the teaching of the New Testament and by the express words of Him who spake as never man spake, and whose utterances are infallible. If any reader is troubled and uneasy, he will find a ground of sure and quiet confidence in the witness of our Lord and of the New Testament writers who "spake as they were moved by the Holy Ghost," where he may stand unmoved amid the strife of tongues.

In this connection we would take occasion to refer him to the weighty words of a life-long and laborious student of God's Word, the Bishop of Gloucester and Bristol, who, in his recent charge, has so ably and moderately stated the case of the traditional mode of regarding the Old Testament.

Our immediate purpose is not to deprecate sound and reverent criticism, but to warn the common reader not to be frightened at the conclusions of the higher criticism, nor to lose his hold on the traditional position of Old Testament interpretation. It is too soon to make concessions to a school of critics who hardly know where they stand themselves. So far as their criticism has been hasty and rash, so far

unsound, so far as their studies tend to weaken the authority of the Old Testament, it may not be unprofitable to put one's finger on the weak points of their method, and to pronounce upon some of the positions at issue the verdict of "not proven."

Doubtless to certain minds eager after new things and fascinated by displays of scholarship, this free handling of Scripture has a certain charm and attraction, and exerts upon them what they are pleased to call an "uplifting" influence. The "old paths", although safe, seem flat and uninteresting. Before enrolling themselves among the followers of these new guides and letting go their hold on the old traditions of the Church, it may be well to see just where they are going to be led and to enquire whether their chosen teachers are worthy cf trust.

It may be well to be uplifted high, but travelling upward in a balloon is rather risky and uncertain. We know it is the fashion in some quarters, now-a-days, to revel in the widest latitude even in dealing with holy things, but we have an impression that something was once said by One who spake "not as the scribes,"in reference to the dangerous tendency of the broad road.

They, however, who willingly commit themselves to this style of criticism would probably profess that they are perfectly able to take care of themselves. But as we happen to know of some readers of Holy Scripture who have been troubled and alarmed by the higher criticism, and believe that there are a good many old-fashioned students of the Bible who are also disturbed by it, we have ventured to put forth some reasons for not being swayed from our steadfastness by the novelty of the age, and for standing fast in the traditions that we have received from our fathers.

#### BURGON'S BIOGRAPHY.

The biography of the late Dean Burgon, written by his friend, Dr Goulburn, and recently given to the world by the Murrays of London, is one of the most fascinating books a lover of biography could wish to have. It has all the charm of truthful and picturesque portraiture. In its pages there lives and speaks the personality of a man who was sui generis, thinking his own thoughts, saying his own words, and going his own way in the strength of a sturdy individuality that could carve its own path through

Dean Burgon's fame was trumpeted through the ecclesiastical world as their conclusions are discordant by his onslaught on the Revised

made one think of an Indian on the war-path, with a determined look on his face, a tomahawk in his hand, and a desire for scalps in his heart. Competent judges assure us that there are no essays in contemporary literature that have had such a vast effect as the papers contributed by Burgon to The Quarterly Review. They shook the faith of a multitude of readers in the permanent value of the changes made in the Authorized Version, and they strengthened the prejudices of conservative minds in favor of a rendering of sacred words around which had gathered holy memories. It must be borne in mind that the writer was a scholar as well as a critic. He had singularly adequate qualifications for the task he undertook. The strength of his intellect had been consecrated for more than a quarter of a century to a minute and patient investigation of the text of the New Testament, in the course of which he sought to collect every sentence in which the sacred text is quoted in Patristic literature. massive learning won in this way lent weight to his denunciations, just as his pungent style and rapierlike thrusts gave them sharpness of

Burgon's "Revision Revised", will, we believe, live longer than any of his other books, but it is by no means the best of his published works. His "Plain Commentary on the Gospel"is an admirable specimen of what exposition for the people ought to be, full of profound thought expressed in simple language, parochial in purpose, and clear-eyed in vision of the spiritual truth in the texts explained. Its large circulation on both sides of the Atlantic and cordial testimonies to its usefulness, prove its value. His "Twelve Good Men" embalms the work and worth of lives which built up the influence the Church of England exercised in this century, and is in its way a store-house of facts upon which future historians will be glad to draw.

But the man was greater than all he did. John William Burgon was big in body, big in brain, and big in heart. There was nothing little or mean about him. Even his faults had a certain massiveness and nobility about them. He had an ungovernable temper which when roused into action, raged like a cyclone. When any man or opinion opposed no mercy, but in the spirit of an Old Testament saint, smote hip and thigh. Dr. Chase, who preached his funeral sermon, alluded to this trait in his character, saying that of his theological opponents Dean Burland scepticism. By pen and voice

"I hate them with a perfect hatred; I count them mine enemies." Yet the hatred was wholly destitute of malice; it was the mailed hand of a servant of the Lord who forgot in the passion of his indignation to temper severity with love. The more lovable characteristics of the man were equally conspicuous. Help of brain or hand he was always ready to give to those who sought it. Personal aggrandizement was far from being the aim of his activity. He lived for those around him, for the defence of what he counted sacred truths, for the enlightenment of minds in the knowledge of the Scriptures, and for the strengthening of those charities which soothe and bless humanity. He won the hearts of children wherever he went. It was a common sight to see him on the street surrounded by boys and girls who ransacked his pockets for the sweets and pence they knew must be there, and who looked up with eager love into the face which never frowned when it looked at them. He shines out from almost every page of his biography in a most attractive light, compelling the reader's admiration by the unworldliness of his nature and the charm of his personality.

The devotion with which Burgon served the Church of England was passionate in its intensity. could scarcely conceive of any possible circumstance in which it would be his duty to go outside of her communion. For her he lived, and toiled, and prayed. It would not, we believe, be exaggeration to say that for her he would willingly die, if such a sacrifice should promote her welfare. He passed through the unsettling agitations of the Oxford Movement unshaken in his fidelity. Newman he loved and admired with a love and admiration that amounted to hero-worship, but Newman's secession had no power to provoke imitation on his part. The event touched him so deeply that he burst into "a violent passion of weeping," but he soon dried up his tears, and with grim determination, declared that he and his friends would stick to their "colors" through good and ill report. By "colors" he meant the flag that flew proudly and high from the battlements of the Anglican Church. He tried hard to stem the tide of secession. The veoman service he did in those dark and troublous days for the Church what he thought was right, he had of his birth and choice, was equalled only by his service in later years for the defence of the Faith committed to the saints.

Burgon towered up like a rock against the attacks of rationalism gon might use the words of David; he didomuch to keep England safe A career of worldliness and fashion-type of man shall result, as it is said

from pernicious heresies. The pity was that his championship was so extreme. In his righteous indignation against the sweeping claims of advanced criticism, he went to the length of denying that there was anything good in the views of the higher critics. To the end he clung to and fought for the traditional theory of the Church on Biblical inspiration. He had not the openness to light of a reformer, but he had the fidelity of conviction and tenacity of purpose which go to the making of a defender; and it was as a defender that he served his day and generation. He deserved so well of posterity that he should have a better memorial than a tablet in a cathedral, and a page in the history of his Church; a memorial which should preserve the fragrance of his character, the distinctiveness of his individuality, and the many-sided unity of his activity. Such a memorial is furnished in Dr. Goulburn's appreciative and adequate biography.

#### SERMON NOTES.

BYTHE REV. B. F. DE COSTA, D. D., RECTOR OF ST JOHN EVANGELIST, NEW YORK CITY.

I Cor. ix: 24.

The example of the Apostle, who illustrates his thought by means of the athletic Corinthian games, forms a sufficient reply to the class of critics who condemn the preachers' allusion to current events. St. Paul was quick to utilize public interest in present themes

The thought now to be dwelt on. however, is substantially, that of the necessity of Preparation for Duty. The wrestler found his preparation for the game in temperance and abstipence from all that would interfere with strength of limb and muscle. There is no department of life that does not herein find its analogy. A large part of a man's existence is contained in preparation or training for usefulness and success during the remaining portion. It finds its illustration in every profession, in science, literature, art, and mechanics. the case of a picture, the painful travail of the artist, which is largely background, the effect and real success being due to a few touches, so a large portion of our days serve simply to prepare the way for mastery and achievement. The successful final ovement or happy stroke, is the res It of preparation. The apex of a pyramid cannot be balanced upon nothing, yet how many Christians are seeking to-day for successful mastery without paying due attention to what success involves and demands.

Let us apply the thought to the Christian Year, one portion of which is designed to prepare the believer for the other portions. View the topic in its especial relation to the season of How many Lents are lost! Why? Because the individual comes to the season all unprepared, forgetting that he who strives for the mastery with success, exercises a reasonable temperance. The untrained man is wholly unprepared to enter the lists.

able dissipation, continued through the pre-Lenten season, and finishing up with a wild carnival, a mardi gras, will bring a discrowned Ash Wednesday and a worthless Lent. This is a folly that we need to recognize and avoid. Au unprepared pre-Lent will prove an Apple of Sodom, a Dead Sea fruit; ashes all! nothing more. Ashes unmixed with the oil of joy that accompanies true mourning, and the spirit of heaviness without the garment of praise.

#### A TRIP TO THE PACIFIC.

BY THE RT. REV. W. E. MCLAREN, D. D.

The trip from Chicago to San Diego is twenty-four hundred miles long, by the Sante Fé route, which, as is wellknown, is the shortest route. If the train is on time, as mine was, the trip covers four days and four nights in the sleeping car.

There were two points impressed upon me by the trip. One was the immensity of this continent. In very truth, it is "no pent-up Utica." The view from the car windows is a fleeting one, and confined to the daylight hours; nevertheless, the impression of boundless extension overpowers you. You begin to realize as never before that this is a great country. As you look back over the interminable perspective, New York and Chicago draw near to each other, and one smiles at the old delusion of calling Illinois and adjacent parts, the West. You must pass Kansas City before you strike the true geographical west. I am in despair of passing my impression over to the Words and figures are not reader. equal to the task. You must go over the ground to realize how much there is of it. At times it seemed a hopeless experiment to reach the shores of the Pacific, faithfully and patiently as our engine plodded on; the nearer we approached, the harder it seemed to get there; not because of weariness, but immensity of distance. But the proportion of population suggested an inverse ratio. In some of the regions traversed, as in Colorado and Arizona, one can travel for hours without seeing a human habitation. Leaving out the sterile wastes, whence for lack of water the indomitable pioneer is warned away, what infinite resources remain to be developed! The population of the world could find homes west of the Missouri, and not be crowd-

The truth is, our country is as yet only sprinkled with people. This fact, when once well grasped and taken in, must start many a train of thought in the mind of the patriot and the Christian. What kind of people will they be who are to fill these mighty expanses of territory? How much shall the older States influence them? how much will they influence us? Will the bond of a sole nationality always be strong enough to hold them in unity? The problem is vast and complicated, while the solution is remote. Rapidly as the continent is filling up, it will take a century to consolidate the conditions. My hope and conviction is that, however varied and intractable the immigration, that subtle force which is more moral than material, and which we call "America," will blend all the differing kinds of men into homogeneity, so that a splendid

the best brass of Greece was the Corinthian, because it was composed of many varieties melted down into one. But this typical man will not be a reproduced New Englander or New Yorker. He will more nearly represent the ultimate American than any provincial type, and his power is more likely to move eastward in a missionary way, than eastward influence to mould him. A great many fond illusions are in a fair way to be dispelled, both in State and Church. The star of empire has not come to a halt at the Atlantic sea-board. It will not, when it hangs over Chicago. This is a great country, and very young.

Another impression made upon me by the trip from Chicago to San Diego, was suggested by the railway itself. I will not hunt up the names of the men who conceived and executed this epic of material achievement; but I am proud of them whoever they may beproud of them because they have illustrated what the American man can do. Perhaps they were not conscious of it; perhaps they wrought because it paid; but they could not have accomplished such results if they had not been the products of American life. The same amount of skill, energy, courage, and persistence, in a war, would have immortalized them as generals. What marvels of engineering were necessary to scale the vertebral column of the continent! Nothing could arrest that path of triumpb; granite peaks, hostile Indians, frightful canons, sterile deserts, interminable distances, were of no avail. Men and money flowed along the path and left their indelible mark in the double line of iron that unites the great lakes and the Pacific. The achievement is not chiefly a triumph of material civilization. I was struck with the uniform presence of the school-house and the church in every little hamlet. Even the old mediæval Mexican style of things is startled into a new life by the whistle of the locomotive. And the first chapter of border life, in which the gambler, the courtesan, and the desperado, are reigning spirits, soon merges in one of order, decency, and good sense. The railroads are the first and greatest of our missionaries. They are our bishops' true cathedrals. Without them these vast imperial domains could not be populated, civilized, and Christianized. All honor to the brains that devised, and the stout arms that achieved, such a magnificent transcontinental line as

#### A WINTER VACATION.

VIII.

DEAR LIVING CHURCH: leaving Dublin, my next point was near Newry, at the hospitable home of my friend, the rector of Donagh-Years had elapsed since we more. walked together as friends in Chicago, but bright and fresh was the cheery voice which greeted us on the railway platform at Goraghwood, where we got off our train.

The snow lingered here and there, as we drove four miles over hill and dale to our destination, the way enlivened by many a question of places and friends at the other side. lovely are such meetings of friends; tinged they must be with a certain tone of sadness, for years have flown, and changes have come, and friends are spoken of who cannot answer ever here on earth again: Adsum.

The Rev. Mr. Cowan showed us the grey outside of his church, with its tall square tower in the dim light of evening, and soon thereafter we were within the warm walls of the rectory, and could enjoy the clamor of the crows outside in the swaying tree tops. Our good friend was a little solicitous about our comfort in our room, and suggested for us a fire, "but," said he, 'I shall have to get a crow's nest dug out of the chimney first." Well, of course I could not be so selfish as to permit such an interesting domestic establishment to be uprooted for my luxury, so I did without the fire, and learned the knack of avoiding the sharp chill of linen sheets by sleeping boldly next the blankets. In the morning I felt no ill from the cold room, rather the reverse, helped too by the consciousness of not having dealt any cruelty to animals.

I found Donaghmore church and graveyard a most interesting study. The church is on the site of an ancient foundation of the Culdees, and the site itself, as well as some of the surrounding fields, contains many curious and extensive subterranean constructions. These interesting remains of either a warlike or ascetic use, were accidentally discovered in lowering the level of the road-bed near the graveyard. At the same time portions of an ancient Celtic cross were also unearthed, and through the pious care of the rector, aided by the enlightened and unprejudiced spirit of the parishioners, were reverently re-erected on their ancient site close by the church. It was found that the main entrance to those underground passages and retreats was at the foot of the ancient cross. Here an opening was left, but strange to say, had to be closed up again, because of the offensive odors coming forth. Think of it, for over eight hundred years the stratum of earth above the excavation has been used for purposes of burial, hence the doleful foulness which finds escape into those hollow chambers of the past. Perhaps when our civilization has attained a period of three thousand years, and we are face to face in many places with those conditions of mortality, then cremation may not seem so dread ful or unnatural. Direct earth burial and displacement of bones after a certain number of years, as is the manner in France and other countries, seems an improvement on the reeking graveyards to be met within these old lands.

A few peaceful days past too swiftly under the rectory roof. There were rides over the country, beautiful at all times. There was a lovely day at Dromantine, amid the glories of the pleasure grounds, even in winter a thing of beauty, the arboretum, the pinetum, the greenhouses, the old gardener, the older oaks and beeches, each grey and grizzled by many a winter, and then there was the splendid home, the ample cheer, and the hearty welcome.

From Donaghmore I turned my steps to Belfast, whither I went with my good host, and had the privilege of attending a meeting of the clergy of the united dioceses of Down, Connor, and Dromore, convened for the purpose of passing resolutions of condolence and respect, in connection with lence and respect, in connection with the death of Prince Albert Victor. It was a splendid body of clergy, there are over 200 in the united dioceses. It was beautiful to see the love and loyalty which found expression in every

face, and in every word uttered. As I listened I thought of the wolf hound which art ever depicts couchant by the Irish harp. No harsh treatment can blunt the sense of truthful affection in such a noble creature, and so from the Irish Church despoiled and betrayed as it has been, there ever comes the unquenchable spirit of heartfelt lovalty. It was good to be there. Barring the purpose of the meeting I could almost fancy myself at a deanery meeting at home on an extended scale, and I thought too! I could see parallels to some of my dear remembered friends. More than one good brother invited me to stay over and preach, but I was bound to be in London on the 24th, and to bring that about with ease I had to leave Greenore for Holyhead on Friday night. Of that journey I remember the gloomy turn-out at two in the morning at Holyhead, and the dreary wait in black Holyhead station until six. The fancy came to me in the stuffy damp atmosphere, that the air of England was breathed over and over too much, its very vitality exhausted, but possibly we make our own atmosphere, and my jaded condition made me a bad judge. At last the train was made up, and in four or five hours we were whirled through a rain-sodden country into the heart of London

On the way there was much to see, but the best of all things were the English themselves. What matters it, said I, should England cease to be an agricultural country, if she will only produce Englishmen, she will bring forth one of the noblest products of the earth. J. H. KNCWLES.

#### PERSONAL MENTION.

The address of the Rev. Geo. B. Pratt is, 176 War. ren av., Chicago.

The Rev. Stuart B. Purves, of Redwood Falls, has taken charge of St. Peter's parish. St. D.

taken charge of St. Peter's parish, St. Paul. address is 310 Maple st., St. Paul, Minn.

The Rev. Lea Kelt Wilson, who was ordained deacon by Bishop Davies on Feb. 24th, has become the assistant at St. Paul's church, Detroit, Mich., entering on his duties the s-cond Sunday in Lent.

The Rev. N. Ellsworth Cornwall will enter upon is duties as rector of Christ church, Stratford, conn., the first Sunday after Easter.

The Rev. John H. Molineux, late assistant priest Caree church Lovernia.

Grace church, Louisville, has entered upon hit ties as rector of Holy Trinity church, Whitehall N. Y. and desires all mail to be addressed to Tririty church, Whitehall, N. Y.

#### TO CORRESPONDENTS.

B. S. H.—Photos of the Bishops can be had of E. H. Anderson, 785 Broadway, New York City.

A. B. F.—Both bishops are staunch and true churchmen, and we should not like to make any

A. C. W.—"This Church" has never made any declaration as to any particular sect, that it is heretical or schismatical.

M. C.—The "ready and desirous" rubric is the law of the Church in such cases.

of the Church in such cases.

FRANK SNELLING.—Ash Wednesday will occur
in 1893 on February 15.

in 1893 on February 15.

B. M. C.—There is no rubric on the subject, unless that in the "Communion of the Sick" may be taken to apply to Celebrations in the church, for which assumption we have no warrant. As things are now, there is no way by which the priest may know how many, if any, of a congregation present. are to receive.

J. C.—1. The Oxford movement had its adherents in America almost from the start, among them such

J. C.—I. The Oxford movement had its adherent in America almost from the start, among them such men as Bishop Onderdonk, the elder Donne. Drs Sabury, Mahan, etc. 2. The general custom is foone immersion. 3. The Privy Council has not ye given its decision in the case of the Bishop of Lin coln. 4. The work in Constantinople was given up in view of probable complications with the Eastern Church. 5. There are no reliable statistics as to the Old Catholic work in Germany. It does not seem to

be making rapid progress.
G —Washington, Hamilton, Jay, Clay, Randolph,

B. A. G.—Besides the cathedral, Bishop's House and schools, the endowment given is about half a

#### ORDINATIONS.

The Rev. Mr. Morrison, who, during his diaconate has occupied the position of ass'stant minister at St. Paul's Washington, D. C., was formerly a Pres-byterian minister.

In the chapel of the General Theological Se

In the chapel of the General Theological Seminary, New York City, on March 10, the Rev. Hamilton Cady was advanced to the priesthood by Bishop Doane. The candidate was presented by his father, the Rev. Prof. Cady; the Ep'stoler was Dean Hoffman; the Gospeller was Sub-dean Oliver.

On the second Sunday in Lent. March 13th, at Hannington chapel, Nashville, Tenn, Bishop Quin tard ordained as deacon, Henry Alex. Saturnin Hartley, D. D., late a Methodist minister. The sermon on the occasion was preached by the Bishop, and the candicate was presented by the Ven. C. B Perry, archdeacon of Tenn.

Perry, archdeacon of Tenn.
On the same day and at the same place, the Bishop ordained George Walter Honesty, M. D., late a Methodist minister.

#### OBITUARY.

JOHNSTON.—Robt. P. Johnston entered into rest on Wednesday, Feb. 24th. The vestry of Trinity church, St. Louis, Mo., met and put on record their testimony to his eminent plety and purity of life; to his unwearying interest in the extension of the

works; and to his intelligent and unswerving loyal-ty to the Catholic Church.

In parting with one so identified with the inter-ests of this parish, it is but just to ray, that Trinity church loses one of its most faithful and devoted men; the vestry a pludent adviser; and the Church of God a devoted defender. May he rest in peace

THE congregation of St. Paul's church, Creston, Iowa, desire to build a church, and find it necessary to appeal to Church people for aid. Creston. Iowa, is a crucial Church point, and a church building is necessary to hold and develop the Church work. Will Churchmen kindly send subscriptions to the priest in charge, F. K. HOWARD.

ARE there any good Church people who would like to help a small church? The guild is composed of only about ten ladies, and they are going to give a sale of useful and ornamental things Easter week. and any contributions to this sale thankfully received. They will also be grateful for cancelled stamps, all kinds, cut with a small margin. Address, Mrs. L. E. CHITTENDEN,

Carlinville, Ill.

#### ST. LUKE'S HOSPITAL, CHICAGO.

ST. LUKE'S HOSPITAL, CHICAGO.

A fund is being raised by one of the managers of
St. Luke's Hospital, Chicago, to endow eight more
free beds: St. John's, St. James', and St. CharLES' beds for men; St. Mary's bed for women;
St. Marcharet's for young girls; St. Thomas' for
young boys; St. George's bed and William's
Rest for older boys. Will not all persors of
the above mentioned names help on the good work
by sending money or checks to

MRS. N. K. Fairbank,
1801 Michigan ave., Chicago, Ill.
Mention this paper.

Mention this paper.

THE GENERAL BOARD OF MISSIONS.

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All men, women, and children who belong to the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China. Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost \$500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible, House, New York.

All are invited to help the Children's Lenten Offer-

All are invited to help the Children's Lenten Offering. For boxes send to above address.

WM. S. LANGFORD,

#### MISCELLANEOUS.

PUPIL-NURSES WANTED.—Applications con be made during this month to MRS. WILTON, Superintendent of Nurses, University Maryland Hospital,

Baltimore.

WANTED.—Brass processional cross. Any church having one to dispose of, address M., care of The Living Church, stating price.

PUPIL NURSES wanted for the Good Samaritan Hospital and Nurses' Training School. Compensation, 86 per month and board: Diploma at end of course. Apply to DEAN RICHMOND BABBETT, LL. D., Trustee, Saginaw, Mich.

D., Trustee, Saginaw, Mich.

FOR SALE.—A flourishing female boarding and day school, finely located and successful. Very easy terms to the right party, who will continue it as a Church school. The reasons for its sale are personal and family matters, not any want of success. Address Principal of School, Living Church

Office.

SMALL pipe organ for sale cheap. Address Mr. J.
CRYDERMAN, 356 Virginia st., Milwaukee, Wis.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. Moore, 975 Mooroe st., Chicago.

Monroe st., Chicago.

PENNOYER SANITARIUM. This institution with
new, modern building, (elevator, gas, hot water
heating', has elegant accommodations and superior
facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address N. A. Ferretze, M. D. Manager, Mencaha, Wis.

#### CHOIR AND STUDY.

#### CALENDAR-MARCH, 1892.

20. 3rd Sunday in Lent. 25. Annunciation, B. V. M. 27. 4th Sunday in Lent (Mid-Lent). Violet. White. Violet.

#### Sunday in Lent (Mid-Lent). Vio

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

THE THIRD SUNDAY IN LENT.

Blessed are they who hear the Word of God and keep it.—St. Luke, ii:28.

We pray Thee, Lord Most High,
Attend the humble cry
Of those who love and serve Thee here below;

Stretch forth Thy strong right hand,
And ever near us stand,
Our shield and our defence against each foe.

So shall we follow Thee,
And Thy dear children be,
Who walk in love, as Christ hath loved our
souls;
And worship at His feet,

Who came an offering sweet,
Whose sacred perfume ever upward rolls
But words and deeds of shame

Let no true servant name,
As well becometh saints who walk in love;
For they, whose sins defile
Their souls by actions vile,
Have no inheritance with Christ above.

But we, who walked in night,
Are now made sons of light,
And share with Thee a heritage divine;
Console us when we weep,
Awake us when we sleep.
And let the light of Christ upon us shine.

The beautiful old poem of the Benedictine monk, Jacopone da Todi da Benedetto (died 1306), with the various musical settings, has been chosen as the subject of a series of Lenten talks by Dr. Frederick Dean, at the Scharwenka Conservatory, of New York, and we are indebted to a thoughtful correspondent for the following rotes of one of these lectures: Familiar as the name of the hymn is, we are apt to associate it chiefly with Rossini's dramatic setting, and it is a distinct advantage to have our attention recalled to the more devotional music of Haydn, to Boccherini's elaborate contrapuntal work, to the naive, yet truly religious, strains of des Près (1450-1521), and, above all, to the noble Palestrina Stabat Mater Dolorosa, which some of us have had the good fortune to hear in the Sistine chapel on Maunday Thursday.

The history of the hymn is mainly that of the writer, who, after the sudden and tragic death of his young wife, became a monk of the order of St. Francis, devoting his large wealth to the relief of the poor, and out of his heart-felt sympathy with all sorrow, producing this versified paraphrase of Scripture, the musical Latin of which, sang itself for a long time before it was allied to any notes (unless we except the possible or probable Plainsong). There are no less than 245 English translations of this hymn, among which Mr. Dean mentioned a recent one by Aubrey de Vere as most musical and most faithful. He also read a brief poem by Matthew Arnold, "The Austerity of Poetry," telling the story of poor Jacopone's sorrow, and called attention to a parallelism-to use no harsher term-in the setting of Quando Corpus by Haydn and Rossini. The lectures are illustrated by musical excerpts from the composers already named. Mr. Dean's voice and manner are sympathetic, and one is struck by the devotional feeling, unobtrusively shown, as he dwells lovingly on his subject

Concerning the two great ecclesiastical centres of London, so unlike, and yet so closely related in the popular mind, one can never altogether throw aside the first impressions that prepossess the visitor. Sacred places here at home are full of clearly-defined, and not altogether conventional, associations. Not so abroad. Both St. Paul's and the Abbey are great show places, their locations naturally rendering them accessible to a great number of people. At all hours in St. Paul's, visitors are tramping through the sacred edifice, even during service time. At Westminster, the crowds are even more oppressive. But it is not the shifting throng that seems most out You enter the chapel conof place. taining the shrine of Edward the Confessor, now sadly out of repair, and totally out of keeping with the royal relics it covers. The floor, worn with the feet of countless multitudes, in whose faith the spot was once dowered with the most sacred traditions, is now covered with a coarse, common carpet. Royal tombs crowd the enclosure, and the whole place is become memorial of many of England's former rulers and dignitaries, civil and ecclesiastical. It is not unnatural to expect that of all parts of the Abbey, this would be preserved and guarded with especial reverence. An old man sells guide-books on one side, and uses the tomb of Henry III. as a counter on which to display his stock in trade. The lower part of the tomb is converted into a temporary closet in which is stored such articles of clothing and other things that may be needed during his daily occupations.

It may be readily supposed that if the atmosphere of the Abbey is not sufficiently inspiring to prohibit secular traffic, something of a sense of fitness might have been manifested in the disposition and arrangement of these monumental memorials. Yet here is the startling juxtaposition of the tomb of Mary Queen of Scots, on one side of the chapel, while that of Queen Elizabeth adorns the other. But aside from Mr. Ferrie's strictures, which we have by no means literally reproduced, a throng of painful considerations oppress the sensitive and wellread visitor. In the extreme end of Henry VII. chapel, where an altar righteously belongs, is a large tablet in the pavement, indicating the adjacent sepulture of Cromwell and his chief supporters in battle and council! In one of the numerous oratory chapels the tomb of Louis Philippe of France takes one side, and that of Dean Stanley the other. And so it goes, the most bizarre, unhistoric groupings and contrasts meet and offend theleye on all sides. Indeed the shrine of the Confessor Edward seems to occupy the site of the ancient high altar of monastic times, while the sanctuary thus usurped as a resting place for dead men's bones, a mortuary omnium gatherum, has been thrust forward, so far down towards the choir, as to usurp a large area at the head of the nave, for an actual choir, even below the transepts; an innovation found, we think, nowhere else in England.

The devout Churchman is constantly shocked, if not scandalized, by the rococo spectacular atmosphere, that has for ages captured and overshadowed this magnificent old Abbay. Strips

ped and shriven from these innumerable excrescences and incrustations of false art, through many generations: swept clean and clear of all this mortuary extravagance of eulogistic sculptures, ov er dead and obliterated reputations, of the worthless and unwor thy, as well as the worthy and noble; all these multiplied chapels, chantries, and oratories rehabilitated in their ancient and primitive holiness for the perpetual sacrifice of praise and thanksgiving-what an eloquent, irresistible preacher of the old-time enthusiasm of the Catholic faith and godliness would the Abbey become! Verily, the ancient house of prayer has become little else than a charnel house. a national Walhalla for the glorification of royalty derelict and unsavory; of traitors and usurpers; of noble houses and families, grown great and formidable on ecclesiastical spoliations and robberies: of unscrupulous statesmen and politicians: of heresiarchs and schismatics; of actors and actresses: of blood-stained warriors; of poets and authors, whose books may not be read aloud without shame and scandal: even of the great prize fighter, once champion of the ring, and afterwards a verger or beadle in this very minster-and so on, intermin-To the Catholic mind desecraably. tion is something more than a pious sentiment. It means a profaning of sacred things and places, and Westminster, especially the choir and sanctuary, is overwhelmed with it. The ancient holy uses have been frankly got rid of, and the desecration is exhaustive and complete. "My house shall be called a house of prayer," but here it has become a museum of preposterous sculptures and inflated eulogy.

Let a great nation erect its due and fitting halls for the commemoration of its heroic, honored ennobled dead but let no profane hands despoil and desecrate its consecrated sanctuaries. One never sees a single individual engaged in private devotions, in the Abbey, outside of service hours. Such a privilege would be practically impossible, for there is the hurry and scurry of curious visitors and the subdued hum of conversation, while the Henry VII chapel is pretty well taken up with groups of artists with their paraphernalia, painting and sketching "choice of the abounding picturesque. All this intensifies the painful impression of secularization and irreligious ness. A chastened and reverent immagination alone can discern the worshipful minster of the ante-Reformation period.

Here and there devout Churchmen have rescued some ancient abbey or minster from ruin and restored it, with lavish expenditure and archæologic fidelity, to its sacred uses, either as a cathedral or a parish church. The zeal, learning, and architectural skill brought to bear in this holy work are wonderful in this materialistic day and among the practical and unsentimental people of England. Notably among these is St. Alban's abbey-cathedral, one of the most impressive and magnificent of its class. And this pious work might be carried forward in many other instances, had not the monastic founders planted themselves in out-of-the-way and inaccessible places, as, for example, Fountain's Abboy, the most interesting and ex-

tensive group of monastic ruins to be found in England, which lie hidden away in the heart of one of the most exquisite landscapes in the world, in the great park of the Marquis of Ripon. miles from any hamlet or settlement. The scholarly Cistercians loved the landscape and seclusion, and so their beautiful abbey, even if not beyond the possibilities of restoration, is hopelessly isolated from all popular or social relations. Yet if the student would realize as closely and vividly as is now possible, the spirit and genius of these ancient monastic foundations, he can do no better than walk through the Ripon Park some two miles, -for no public vehicle is admitted at the gate house, -and give his day to the ruins of Fountain's Abbey. There is nothing in all England so profoundly solemn and melancholy as these once splendid piles of ancient ecclesiastical construction, slowly but surely falling into ruins, and too often converted into merely picturesque features of park scenery.

#### MAGAZINES AND REVIEWS.

The Magazine of Christian Literature, N. Y., summarizes as usual the current topics of general interest, at home and abroad. Dr. Schauffler contributes a paper on "Rescue Mission Work." His own varied experiences in this direction give point and value to his comments, although there is a certain cheerlessness and despondency in his conclusions as to the actual efficiency of this species of evangelistic work. Dr. discounts heavily the reports of certain missions, and uncovers the habitual "rounder" who studies piety and profit, working" each open mission room and its credulous and hopeful evangelist to the uttermost farthing, in his line of imposture and fraud. The multiplication of these centres of evangelisticolabor goes on, and it is assuming important proportions, and commanding the means and co-operation of many Christian philanthropists. Schauffler, while recognizing the value of such ventures of faith, faithfully discloses the attending perils or disappointments. His wisdom savors of hardness, perhaps, yet the "pious fraud" is encountered at all points, and is among the most despicable and disheartening obstacles in the way of an heroic charity. Perhaps the most aggressive and successful of these missions is organized and sustained by St. Bartholomew's parish, New York, for which Mr. Cornelius Vanderbilt has built and endowed perhaps the most complete and commodious house in New York, possibly excepting the "Tracy Memorial House" of St George's parish. The Dr. does not accept "Rescue Mission Work" as a substitute for regular parochial organizations, but recognizes it as a valuable adjunct, and necessary for a comprehensive and complete working of the ever-widening field. There is a re-printing of "The Reminiscences of Cardinal Manning." Especially valuable is the symposium on Church and Labor Problems," from the "Review of the Churches." The contributors are men of mark, and their conclusions will command wide attention. They are the Bishop of Wakefield, (East London), Sir John Gerst-perhaps the coming political "leader," the warden of Toynbee Hall, the Rev. H. T. Smart, and Mr. Ben Tillett. There is a pathetic earnestness and thoroughness in these papers, showing that the obest minds and most courageous hearts in the community are enlisted in this absorbing question, which has even penetrated the seclusion of the Vatiand elicited an encyclical from can. Pontiff. The warden of Toynbee Hall seems to have grasped the painful subject most firmly of them all, and it eminently helpful if his sturdy utterances are read and well considered. There is a strong article on "The Higher Criticism,

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by Dr. Green, moderator of the Presbyterian General Assembly, in which sound Churchmen will recognize a helpful and timely voice. There is also, a symposium on Charles Haddon Spurgeon, to which Mr. Ruskin, Principal Tulloch, and George Eliot are contributors

The Century Illustrated Monthly Magazine surpasses its usual excellence, giving a charming portrait of Paderewski, the virtuoso pianist par excellence, for a frontispiece. The opening article on St. Paul's cathedral, London, by Mrs. VanRensellaer, will be generally read and discussed, as it contains a frank avowal of her devotion to the Renaissance architecture as a nobler type than the Gothic. Church people, however, will cling tenaciously to the evangelical symbolism which has given all Christendom "sermons in stones" for so many hundred years. The gifted writer has no "Catholic" or æsthetic tenderness for this Gothic, and is hopeful enough to expect a future architecture which shall be generically American and "distinctively our own." The illustrations are very satisfactory. is somewhat surprising that a writer so cultivated should have failed to understand the commanding excellence of the Wellington memorial, by Alfred Stevens, assuredly the masterpiece of its kind, for at least the There are a few lovely lines 19th century. by Richard Burton: "The Bluebird," and the editor, Mr. Gilder, has given us a vivid "impression" of Paderewski's wonderful pianoforte playing. Mr. Stillman, supplemented by that most excellent engraver, Mr. T. Cole, has a brief paper on "Georgione," with some singularly interesting il-Nothing could be finer than Mrs. Van Rensellaer's "Open Letter" on John S. Sargent and his exquisite portrait of "Beatrice" which set the New York artworld talking a year ago—the authoress giving way to an intelligent and wellschooled enthusiasm. The picture certainly is wonderfully lovely, and is strong enough to create and sustain an artistic reputation.

Harper's New Monthly Magazine is to literary people notable for Mr. Howells' significant and full-freighted "Good-bye," in which he says many things and alludes to more in such a manner as to stimulate critical comment. Mr.Charles Dudley Warner, who succeeds him, will find smoother sailing than Mr. Howells encountered, having a trenchant, facile, and worldly-wise Mr. Howells has unhappily sophisticated his style by subtleties and mannerisms that at times strangle his utterances He should learn the art of putting things directly and without affectations. The Hawthorne Recollections continue as delightful as ever. Julian Ralph, who seems an especial favorite with the editor, con-tributes two articles: a frontier study, "Talking Mushquash," and "Capitals of the Northwest," both vigorous and readable. London of George the Second," by Walter Besant, is a piece of sincere, careful work. Mr. Besant is a good student, and has taken excellent care in working up this admirable series of papers, that his data and illustrations should be abundant and authentic.

The Cosmopolitan has an illustrated article by Elizabeth Bisland, on "The Cathedral at Cologne," plentifully illustrated. notable articles are "Strawberry Hill and the Countess Waldegrave," by Adam Bad-"An Episode in Mexico," by Eleanor Seymour Sea; the political cartoons by John Tenniel, full of sparkle and point: "The Columbian World's Fair," by M. H. De-Young, and "Problems of Aerial Navigation," by the editor. The number is characterized throughout by an entertaining variety and vivacity.

Our Little Ones continues to delight the young children, bringing them each month a packet of charming surprises. It is not inferior in workmanship to the magazines intended for older readers. There is a picture on every page, some quaint conceit or pretty design to excite the interest and curiosity of its young readers; and there are rhymes, and stories, and bright fancies all through. [The Russell Publishing Co., 196 Summer st., Boston. \$1.50 a year.]

THE APOSTLE PAUL: Sketch of the Development of his Doctrine. By A. Sabatier, Professor in the Faculty of Protestant Theology at Paris. New York: James Pott & Co.

We confess to feeling occasionally a certain weariness of the word "development," which it is the fashion to apply to so many things and in so many ways. sary also to look narrowly at the application of the word in any given case. In the present instance, for example, are we to understand that St. Paul "developed" the gospel in the sense of adding new principles to those which he received? Or is it simply meant that the experiences of his life, his struggles and conflicts, the special needs and difficulties of individual churches. taught him, under the guidance of the Holy Spirit, how to develop and adapt the prim ary principles, the facts of the gospel and their significance, in such wise as to make them more clear, intelligible, and efficient All this we might readily admit as little more than a truism, and also that this process was a gradual one, determined more or less by the facts which confronted the great Apostle from time to time. But it is quite a different thing to insist that the Christian Faith, its ethics or the principles of its or ganization, received any substantial addition in St. Paul's hands, so that it was essentially a different thing from what it had been from the beginning. Prof. Sabatier's book, while by no means free from the usual vices of critics who start out with a theory, is nevertheless a very good study. No one can rise from its perusal without a better insight into many points of detail. As to the "development," however, of St. Paul's theology, it is to be remembered that the first writing of his which we possess, viz., the 1st Epistle to the Thessalon ians was not penned (according to Sabatier) till nearly twenty years after his conversion, and that all his Epistles come within the last nine years of his life. But the theory as here propounded apparently assumes that there was no development till the Apostle began to write, and that so much entirely new experience was crowded into these nine or even seven years as to account for a wonderful advance after many stationary years. We should imagine that, so far as his theology itself concerned, the great Apostle had it pretty well digested by the year 55, and that little remained except to express it in such form as might be needful to meet each emergency as it arose. The common way of assuming that what is not mentioned in a particular Epistle was outside the Apostle's thoughts or knowledge at that date, requires us to suppose that he would in every case say all he knew or thought upon a given subject without regard to the ircumstances which led him to take up his pen. Prof. Sabatier rejects the pastoral epistles in a very light and breezy fashion. He does not believe that a writer like St. Paul, who dealt so grandly with great sub jects, could condescend to give directions about such unimportant matters as the organization of the Church and the character But this is met by of its officers. able essay at the close of the volume by Mr. Geo. Findlay, the editor, in which he gives an excellent and convincing defence of those important writings.

THE LEADING IDEAS OF THE GOSPELS. By Wm. Alexander, D.D., D. C L. London and New York Macmillan & Co.; Chicago: A. C. McClurg & Co 1892. Pp. 324. Price \$1.75.

As years ago, we read for the first time the Bishop of Derry's "Leading Ideas of the Gospels," and as we have perused and studied them over and over again, we have often wished that the author would pursue his investigations further and give us the riper results of his study. And now at last our wishes are fulfilled, although the author tells us this volume is "rather a new book than a new edition." But the old passages that we had marked as especially striking, or instructive, or beautiful, are all here in this new book, and the same charm of style, clearness of insight, and witchery of diction, fascinates us as of old. Closer application and deeper labor have simply resulted in richer, fuller fruitage, but the fruit is still "like apples of gold in

the sermon has been wisely changed for the calmer method of a didactic treatise. Large and important additions have been made to the original edition, especially in relation to the Gospel of St. Luke; most lovingly and lucidly has the Bishop set forth the leading ideas of the Evangelists in reference to the most sacred story of the Saviour's Passion. A synopsis has been prefixed and an index added, and also several notes that throw a flood of light upon the subjects to which they refer. It is delightful to study the Gospels with such a teacher, who seems to have seen with his spiritual eyes not only the King, but the King in His marvellous and wondrous beauty.

A HARMONY OF THE GOSPEL NARRATIVES OF HOLY WEEK; also of the Resurrection, the As-cension, and the Descent of the Holy Ghost. By Ann F. K. Bridge. New York: E. & J. B. Young

This little book in the very words of Holy Scripture may be heartily recommended to devout people as a delightful and instructive aid to the study of the Passion of our Lord and His last days on earth before He ascended to the Father. We can add nothing to the strong words of commendation of the Bishop of Springfield which we subjoin:

Miss Bridge's Harmony is a work of great value to devout souls, who desire to follow our Lord under the guidance of the Blessed Spirit, through His passion, and death, and resurrection, to the throne of God in heaven, and see the fruit of His exaltation in our nature to the right hand of the Eternal Father, in the outpouring of the Holy Ghost upon men, so that He filled them with His presence. The compiler has woven together the story from Palm Sunto the day of Pentecost, as presented in the Gospels and the Acts, in one continuous narrative, so that the only breaks are the successive days as they pass, and the great events, which mark 'ransitions from life to death, and death to life, and earth to heaven in the Ascension, and heaven to earth in the descent of the Holy Ghost. The result of this method is a great practical gain to the Christian at all times, and especially during the closing week of Lent, and Easter, and the great days which fol low. Inspired words lead us along, and we read the divine drama in uninterrupted development to the end. The harmony of course covers many disputed points as to time and sequence and relation of events. This must needs be in a work like this. Its aim is not controversial or critical; it is practical, and all discussion is excluded. It is a book for the closet, for the silent hour, for devotional reading, and as such we most cordially commend it, and we feel sure that all who use it will justify our praise.

THE DOCTRINE OF THE EPISCOPAL CHURCH so far as it is set forth in the Prayer Book. Digested and arranged by Henry R. Percival, M. A. New York: G. P. Putnam's Sons. 1892. Pp. 108.

In these troublesome times, when there is so much discussion concerning the teaching of the Episcopal Church cn certain subjects, Dr. Percival's work is certainly timely. As he shows in the introduction of the book, it is really a short summa made up of quotations from the Book of Common Prayer and the Book of the Articles, both of which he holds to be binding on the consciences of those who take Orders in the Episcopal Church. Although some may differ from him in his great respect for the XXXIX Articles, yet he certainly makes his point that they are "Articles of Religion," for this Church, and must neces sarily bind her clergy. One recalls to mind an article printed in The Eclectic two years from the same pen, entitled, "The XXXIX Articles vindicated from the aspersions of High Church assailants," where the argument is more fully worked out. For a short, clear, systematic statement of the doctrine of the Episcopal Church in the words of her own formularies, certainly this book has no equal, and ought to be read by every priest and layman of the Church. It certainly proves that some of the "new theology" especially as it touches the doctrine of the Incarnation, the Atonement, pictures of silver." The hortatory form of the Inspiration of the Holy Scripture, the

eternity of punishment, sounds strangely in contrast with words which many of the teachers of that same theology have to take solemnly on their lips week after week in the worship of Almighty God. It shows how many men are able to juggle with their conscience, and while they teach one thing in their liturgy, they teach another from the pulpit, and yet consider themselves honest men, and eat the bread of the Church whose fundamental doctrines they deny.

To every layman who loves his Prayer Book, this book will be intensely interesting; and as a short manual of Christian doctrine ought to be in the hands of every Sunday school teacher. Dr. Percival's continual appeal in the introduction and short treatises appended, to Dr. Goodwin, that great master of the Evangelical School of Churchmen, must force home on the minds of the members of that school, the fact that the radical High Churchman and the old-Evangelical have a common enemy in the rationalistic movement so rampant in the Church to-day.

OUR SACRED COMMISSION. By F. R. Wynne, D. D. Professor of Pastoral Theology in the University of Dublin. New York: James Pott & Co.

This is in many respects an admirable book. It treats most particularly of the office of the Priest as a pastor and preacher. those being the features which would naturally be prominent in the mind of an Irish Churchman of the present day. And these limitations of his environment have influenced the author's remarks in a few places almost to the verge of that party which he so earnestly deprecates. But we wish to commend rather than criticize a book so charmingly written, so full of strong good sense and deep spiritual insight. Nothing would be better than the advice here given in regard to dealing with individual souls, visiting the sick and parochial ministrations in general. So too, the four chapters on sermon preparation at the close of the book contain an abundance of excellent counsel briefly expressed and exactly to the point. We have not for a long met with so much of the highest practical value within so small a compass

Mr. Whittaker has in preparation for Easter a collection of "Stories for Easter-tide," by E. A. B. S., author of "Cecil's Story of the Dove." The stories will appear separately in attractive covers and collectively in cloth binding. He also announces Mrs. Elizabeth C. Vincent's "Bible Story of Mary, the Mother of Jesus," a booklet similar to "Behold the Man," which is translated by the same author.

MESSRS. E. P. DUTTON & Co. will publish in April "Messages and Multitude by C. H. Spurgeon." Mr. Spurgeon, at Mentone, December last, selected at the request of the publishers, ten sermons for this volume, as representative of his public teach-Two other memorable unpublished sermons have been added, and the title of the volume was selected by Mr. Spurgeon a few weeks ago.

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

#### TRUTH AND FAITH.

BY DORR SCHAFFER.

Weary with search was Truth, and worn wil pain.

As on the threshold of infinity She crouch'd, and with her hands and bended

sayed to tear apart the mighty chain Which barr'd the sacred gate to God's domain; When Faith, while chancing by, didst start to

Truth probing for man's immortality,
And thus rebuk'd: "Thy feeble powers are vain To solve the secrets of the Will Divine, Return from hence by paths thou late 1 b' trod.

Nor strive again to pass the holy shrine Unto the mysteries of His retreat: Thou claimest to be Truth, yet to thy God
Thou'rt false—thus proving thee to be Deceit! Germantown, Pa.

#### THE HOUSEHOLD.

#### A DREAM.

BY KATE M. WARNER.

Within the shadow of the cross had crept, In deepest penitence, a soul forlorn; With sin-inflicted wounds her heart was torn; Comfort she sought and healing as she wept: Through our Lord's agony her watch she kept, Praying that peace would come with Easter morn.
Deep quiet fell upon her, and she slept.

In vision strayed she where a pleasant strand, Still with a holy calm, lay softly bright With wide-spread radiance of supernal light, Balmy with blossoms touched by breezes blan That breathed ethereal fragrance through the

Alone she wandered with enraptured sight And tranquil soul, soothed after the long night

Of woe, led onward by an unseen hand.

She paused where, blooming close beside the

Low-curving boughs, rose-laden, downward

Their fluttering, odorous petals rich in hue, And leafy stems, thornset in thick array, Bore tinted, clustering buds in many a spray. The wanderer wistful gazed-when near her

With noiseless step the form of One she knew Of Him beside Whom she had watched that

She knelt before Him, though she did not dare To claim the blessing which He gives His own Yet humbly hoping that His tender tone Would grant some word in answer to her prayer.

"My child," He gently said, "thy dark despair, Thy grief and penitence, the pleading moan Of thy contrition, all to Me are known— Thy sins I bore, thy sorrows keen I share."

"Take of these buds sweet tokens of My grace; Within the folded petals, opening slow, My promises, revealed in lustrous glow, In gold illumined beauty thou may The piercing thorns that on the stems find

Grasp fearlessly, if thou would'st not forego The future blessing; who My peace would

Must first the soul in penance sharp abase.'

Slowly she wakened from her mystic dream, And when she lowly bent at break of day. As dawned the earliest resurrection ray, At her Lord's Table, a transparent beam Of aureate light touched with symbolic gleam. Fair roses that with spotless lilies lay-Her offering. Along the sunlit way Her Saviour came to her, and reigned supreme. Elizabeth, N. J.

THE PRIZE STORY.

#### A WORKING-WOMAN.

BY MARION COUTHOUY SMITH. (All rights! reserved.) CHAPTER XII.

"Sarah," said Doris to Miss Cline one day, "you have not found fault with me for a long while."

Sarah colored. She had heard enough of Doris's story, from Kate, to make her very gentle and considerate with the girl, whom she truly loved.

"My dear, do you think I am so fond of finding fault with you?"

"No; I think you criticized me from conscientious motives, and probably you were in the right. But I sometimes think of the things you used to say to me last year-about finding a vocation, and sticking to it."

"Finding a vocation is an odd way to express it! You know I only wanted you to run all your energies into some one channel. But perhaps Kate was right when she said your vocation might be simply to do what came to your hand."

"I don't know, Sarah. I am thinking seriously of devoting myself to some one work. But the trouble is, I cannot afford to do the work I like best, unless-

"What is the work you like best, and what is the 'unless'?" asked Sarah.

"Well, you believe by this time that I am not an artist?"

"I don't know. I say you have talent, and if you should devote yourself to art, industry would go a long way in itself. It always does. Are you doing anything now in that way?"

"I have been writing two or three stories, and think of trying some illustrations. I have to be industrious this year. But what I like best is the work among people-the poor and the sick, and that is what I cannot afford to do, unless I belong to the Sisterhood."

"H'm! I should be very sorry for that!"

"Of course, you wouldn't sympathize. But nevertheless, I should do it, only something within myself prevents me-a lack which I cannot explain to you. There is nursing, to be sure; but I do not think I could stand it; besides, it does not take one among the poor."

"Doris, I am going to surprise" you! I am going to turn straight around, and use your own old arguments in your We have changed places in favor. this matter; I have begun to think you are doing what is best for you now: and I advise you to go on, and not worry. You forget one thing; you are doing a beautiful work with Arthur Burney."

"Am I?" said Doris. "It seems to me it is just the other way, it is he who is helping me."

"It is both. You are bringing him up, and giving him a high standard of living, Don't desert him to go among the poor; you have, with him, a mother's work to do."

Doris's face softened, and a light came into her eyes. Sarah had put the case in a beautiful way. This was quite unlike the old precise conscientiousness; sympathy had given her insight. For the first time, her advice came to Doris as something helping and comforting, rather than disturbing. After all, a few good things were left!"

"Even if your work with him is temporary, its result will be permanent," went on Miss Cline. "Doris, I'll say to you as Kate does, don't worry! You are looking tired."

"I cam tired," [said Doris. "I am going to Kate's now; that is always a rest, even if I have but a moment to

Kate did not want to let her go, however; and nothing but a positive appointment would have made it possible to refuse so urgent a plea. The little baby, now only six weeks old, was not well; Kate had sent for the doctor, and was in a terrible state of anxiety. Doris could not see any immediate cause for fear; and she had promised Sister Gertrude to meet her in the slums." There were sick children in some of the tenement houses, whose claim upon her attention seemed at that moment to be more imperative than Kate's alarm, The baby cooed, and to Doris's inexperienced eye, looked bright enough. The young mother felt a natural anxiety, which the doctor's verdict would probably dissipate, So Doris went away, promising to stop in the morning, on the way to her first oupil.

She met Sister Gertrude at the place appointed. The Sister was more and lasked Doris, brightly

more of a problem to Doris; her tenderness of heart and judicious treatmest of the poor and suffering commanded admiration. Surely she was doing the right work in the right place, and yet, was her occasional insincerity compatible with vocation? "I wish I knew what Mr. Maynard thinks of her," thought Doris.

The two separated at times, and went to different houses, that they might finish their work more quickly. 'Let me do what I can for the children," said Doris, "and you can take care of the grown people." Her efforts among children were of a somewhat unusual character; they were chiefly directed toward securing as much happiness as possible for the tender stunted lives, too often defrauded by hard work and cruelty, of their rightful heritage of joy. Much of the money given to her on occasions by charitably disposed persons, for her work, was spent in toys, flowers, and little treats for the children: she had a stock of songs and stories for them; and above all, she never ceased to impress upon the mothers the duty of greater kindnesso and tenderness toward the little ones.

"They are often so faithful and loyal!" she said to the Sister; "so patient in sickness, so willing to work, so forgiving to those who are darkening their lives by sin and by hard treatment. My experience is that there are a hundred good wives to one good mother. I suppose the reason is, that these poor women are deficient in imagination, owing to the hard struggle of their lives; they do not understand the children. And if mothers fail, what can be expected of fathers?"

"But, Doris," said Sister Gertrude, "it seems to me you are hard upon the mothers. The poor souls work for their children, and have a deep, devoted love for them, under all."

"But they never try to cheer them; they never make companions of them. or defend them from ill-treatment. No; there is something needed beside sordid care. The boys especially turn early to evil pleasures because there is no joy in their homes, and no healthful amusements provided for them anywhere."

"We need public play grounds," said the Sister.

"Yes, indeed. Oh, if one could save the children, the rest of the world would take care of itself. And next to the absolute necessities of existence, I say the chief need is joy. I cannot help feeling that the right of childhood to happiness is a thing almost forgotten. My heart breaks over the sorrow that is needlessly laid upon the little shoulders of children through the sin—and even the thoughtlessness—of their elders."

"You ought to lecture on that theme: I never knew you to be so eloquent," said the Sister, smiling at the girl's flushed cheeks and eager eyes.

"I am going in to lecture on it now," said Doris laughing, "to lecture Mrs. Brown. Her children are my favor-

She turned into a wretched tenement, and was met at the door by a sad-faced, weary woman, the bearer of many of womanhood's heaviest crosses, -too long unacquainted with joy to know the desire for it any more.

"Now, Mrs. Brown, how is Dannie?"

"About the same, Miss, thank ye but Johnny seems poorly. He had to go out with his papers though; if he gives out I don't know what 'll become of us. He don't do nothin'.', "He" was the title habitually given by Mrs. Brown to the unworthy father of the family.

"What's the matter with Johnny?" asked Doris.

"Only a cold, Miss, but I'm that afeared of more trouble and sickness. Nellie, she works as hard as she can. and so do I."

"Don't be afraid, Mrs. Brown: it's hard enough when it comes. See, I have a good supper here for you and the children; a lady gave me some. thing for it; you have only to heat the things over, and I know they would enjoy some light cake. This will cheer up Johnny when he comes home; and I have a paper book for him. It's a good boy's story. Nellie will like it too, and she is such a good little scholar, she can read it aloud."

The care-worn face of little Nellie brightened at the prospect, but Mrs. Brown sighed, and said:

"I don't know when she'll get time, but I'm sure I'm much obliged to you, Miss Lee."

Doris was not discouraged by the apparent lack of gratitude, but went and bent overcrippled Dannie's chair. The tiny fellow was clasping in his thin little fingers a toy watch which she had given him, in which he took great pride.

"Dannie, will you give me something?" she asked.

He glanced up with a patient, wondering look in his great pathetic eyes, and his hold upon the watch relaxed. as if he were making ready to part with his one treasure.

"I ain't got nothin'," said he doubtfully.

"I only meant a kiss," said Doris; whereupon the tiny arms were flung around her neck, with joyful confldence. At the end of her visit, she had the comfort of feeling that Dannie and Nellie at least were cheered and brightened by it.

Afterwards she spoke of these things to Barton Maynard, and said, "I hardly wonder, sometimes, at the lack of faith that comes from rebellion against the law of suffering."

"The conditions of life seem very hard," said he, "but after all, we see only the unfinished picture, not the beauty and glory of its completion. I mean that humanity is in the midst of a formative period, and we feel the strain of all the crises and upheavals inseparable from such a condition. Until our characters are formed, our errors bring suffering upon us; this is Therefore, as suffering inevitable. needs must be, we should be glad of the love that renders it a blessing, rather than a curse. The Father has ordained that of all forces, suffering brings forth the noblest results-the greatest tenderness, the finest beauty of character. That great and terrible law of suffering we cannot comprehend; but we see its glorious results, and the marvellous working of love."

"I have often said this to Mr. Wood," said Doris; "'If you find no love in the universe, whence comes the impulse that prompts you to good works?' He and Kate are both good people, Mr. Maynard, and unconsciously, they owe their goodness to Christianity. How is it that they cannot see God?"

"Wait," said Barton Maynard, with his quiet, trustful smile.

"I am determined," said Doris, suddenly, "to ask you another question. What do you think of Sister Gertrude?"

"She is a very charming woman, a noble worker, and much in earnest; but she is not naturally sincere. know you have discovered that.'

"But her vocation!" exclaimed Doris. "Surely such a spirit is not worthy of consecration.'

"Who is worthy? Miss Lee, I feel with you in this matter, but we must exercise as much tolerance as possible, for it seems as if this were an inborn defect with some people. They misrepresent facts, almost unconsciously. I understand what a shock the discovery must have been to you, and what a loss; for no friendship can survive the absence of perfect trust and esteem."

"No, no, they are the very essence of friendship."

"But as to the vocation, we cannot judge. I have noticed that Sister Gertrude is no mischief-maker; her misrepresentations bear hardly upon no one: they are resorted to, mostly, to support some idea or opinion of her own, or to please and flatter others. She is thoroughly kind-hearted. It may be that her position acts as a powerful check upon this unfortunate propensity. And for the vocation, we must leave her to Him who called her."

"Mr. Maynard, if there is a good point in any one, you make me see it; if there is encouragement anywhere, you make me feel it. You are

He colored' deeply, and raised his hand as if in deprecation.

"No, don't mistake me, I would not seem to flatter you, because it would pain you. You should hear, because it is your due, that I was about to say, you are a good friend."

Her manner was quiet and womanly, a little sad withal, and free from sentiment. He met her in the same vein, and said simply, "Thank you," but with a warm light in his calm grey eyes.

"You are right," went on Doris, "when you say it was a great shock to me, to discover that I could not entirely trust Sister Gertrude, for I loved her. Sometimes I think it changed And there are other things-I don't know when I can trust perfectly, or have rest of heart again! Peace seems so far away!"

"I know it," said Barton Maynard, gently.

"Yes; you seem to know, and I am grateful. Some time, you would tell me, it will all be well. After all, I am only at the beginning of things, though not so very young. But let us speak again of that question of untruth; you are not always so tolerant; I saw you once very stern with a boy whom you had caught lying."

"Yes, 1 think it right to be stern. There is nothing more fatal to all good than the least taint of untruth. In its nature, I mean; but there are mitigations, and we must find good, sometimes, where we cannot find the highest good."

He rose as he spoke, and Doris said: "If you are going, Mr. Maynard, I must ask you something more. I see your class of older boys is broken up,

should like you to have Arthur."

'You think of giving it up?"

"Yes; I must cut off my work somewhere. I am tired! I am happy to have Arthur with me; but I cannot do him justice unless I have more time, and feel brighter in the even-That is the only time we have ings. together, except choir practice nights, and I find I must do less work, or grow hopelessly dull. Now I have to stay at home some afternoons and rest. when I want to go to my poor people. You know I teach in the mornings, and I write a little on Arthur's choir evenings, or before breakfast.'

"You are wearing yourself out," said he, in a constrained voice. "I have felt that. You have worked restlessly this winter."

"Yes, and I should go on doing so, but for Arthur."

He turned his eyes away from her, and for a moment did not speak. Then he said:

"I will take your class, Miss Lee. Will you promise, for-for Arthur's sake-for the sake of all the friends who prize you, to take all the rest you can?

"Yes, I promise," she said, smiling, with a touch of her old sweet bright ness. "I promise, and mean it truly. Thank you very, very much! Goodnight."

It had been a hard, busy day, but Doris felt somewhat refreshed and cheered. The next morning she made an early start, and stopped at the flat occupied by the Woods, to fulfil her promise to Kate.

As she mounted the stairs, she heard an unusual stir above, and on reaching the third floor, she saw that the main door of the flat was standing ajar. There was a moaning sound within! Struck with fear, she pushed the door open, and entered without ceremony. In the parlor stood a physician, whom Doris recognized, and one of Robert's sisters. Robert himself sat at the end of the room, his face buried in his hands. But Kate, poor Kate, was walking the floor, in an agony of grief, and at the sight of Doris, she ran up to her and seized her hands with icy, shaking fingers.

"Doris, Doris!" she cried, "my baby is gone. My own baby—do you hear? She died in the night-my little baby! Doris, you know, you know 1 cannot live without her!"

(To be continued.)

#### LETTERS TO THE EDITOR.

LEHIGH UNIVERSITY.

To the Editor of The Living Church:

The valuable articles upon Church educa tion which have appeared in your columns bring up in an admirable way this great question which is pressing upon us from every side. We can never know all our weakness and strength until the matter has been fully discussed in all its aspects. It has seemed strange to the writer, however, in enumerating the various Church colleges that Lehigh University has been expressly omitted from the list, when it would appear that this institution has the best possible claim to be included. It may not be amiss then to give a brief outline of its history and present work.

In the fall of 1864, the Hon. Asa Packer. of Mauch Chunk, Pa., who by intense energy and persevering industry had accumulated a large fortune, determined to or nearly so, by removals and other found an institution which should bring the

causes. Will you take my class? I higher grades of education within the reach of persons of small means. He approached Bishop Stevens in regard to the subject and asked him to draw up a plan upon which suc an undertaking could be started. During the following year a board of trustees organized and Prof. Henry Coppee, LL. D., of the University of Pennsylvania, was elected president.

In Feb. 1866, the charter of the Lehigh University was granted, and Judge Packer conveyed to the corporation a fine tract of land and immediately began the erection of the university buildings. The college was opened in September of that year and has continued in operation since that time. When the present president, Dr. R. A. Lamberton, entered upon the duties of his office in 1880 he found the numbers not above one hundred. Since that time the growth has been steady, until this year the register contains the names of 527 students.

The courses are both literary and technical, and the equipment is most thorough in all these directions. The School of General Literature offers three courses, called respectfully the Classical, the Latin-Scientific, and that in Science and Letters; while the School of Technology comprises the departments of Civil, Mechanical, Mining and Electrical Engineering, Metallurgy, Chemistry, and Architecture.

The assistant Bishop of Central Pennsylvania is the president of the Board of Trustees, and the religious services of the university are held in the Packer Memorial church, which was erected for the univers. ity by a daughter of the founder at a cost of \$200,000. It is one of the finest edifices in the State and is recognized by the convention of the diocese which has given it a definite representation. The service on Sunday is made attractive by means of a carefully trained boy choir, and the chaplain, who is also professor of moral and mental philosophy, continues his pulpit instruction in a course on the Evidences of Christianity, delivered to the Senior Class every spring.

The students do not live in dormitories but are accommodated partly in the various fraternity houses, which can provide for a hundred or more, and partly in private dwellings near the university campus. many respects this arrangement has worked for good, because Lehigh has not been troubled with the violent disorders which have caused so much difficulty elsewhere. and individual students have been able to secure greater quiet and freedom from interruption than is usual under the other system.

The majority of both of the professors and students are members of the Church. and many sons of distinguished clergymen and laymen are to be found among the lat-

The technical courses have, thus far, drawn together much the larger part of the men; the literary, however, which are rather later in their establishment, are looking forward to a steady growth in the near future.

Until recently, the resolution of the trustees passed in 1871 has been in force, and no fees for instruction have been charged. The sudden growth of the last two years has so taxed the resources of the institution that a moderate fee has been imposed to cover all college bills, and the trustees have placed at the disposal of the faculty scholarships to be awarded to satisfactory students who are unable to pay these fees.

Lehigh, with its fine plant in the shape of buildings which have cost over a million dollars, and its endowment of two millions besides, surely ought to rank high among our Church colleges. One can scarcely see how it could be more closely bound to the Church than it is at present; and if Churchmen would recognize at how moderate a cost a superior education may be obtained here, the literary courses would soon be filled with men preparing for the sacred ministry, and for those other callings to which college training is a necessary intro-

VERITAS.

CANCELLED STAMPS.

To the Editor of the Living Church:

I want to say a few words to you of my little note published in your issue of Oct. 10th, 1891, asking for cancelled stamps. was written with a small degree of faith that I should receive a return, however small, and it has come back to me a hundred-fold. From all parts of the Union have come kind letters of sympathy and encouragement, and stamps without number; from the far South, with loving words for our work; from East and West. 80,000 have grown to 180,000, and yet many more to come. Clergymen have called the attention of their people to our little effort to raise funds for Seabury. Church guilds and King's Daughters have sent stamps: old and young have contributed. Many a bundle of "old letters" have been brought from their resting place, and the stamps sent to me. I would, through your paper, thank some who have sentime packages of stamps without address. I shall collect until after Easter, and then make some arrangement to dispose of them, for the greater good of this little chapel. If you will allow me. I will state through your paper what we realize from our sale, and weat it is used for.

And I want to thank THE LIVING CHURCH for sending this message of ours to so many kind hearts in the great cities, and to so many nooks and corners of the land. It makes one wonder where THE LIVING CHURCH does not find its way. To-night's mail brings a kind letter from Washington, D. C.; a Church friend has been working there since October. Dear LIVING CHURCH. will any one ever know all the good deeds you have done? Proba ly not. Yet will you ever work along on your own true lines, sending Church truths and sunshine into many homes.

MRS. O. W. MACK. Broadhead, Wis.

OFTENTAS Lent returns, we feel for our people who have 'no authorized spiritual guides to lead their devotions. Yet this is no reason why the season should pass with them unnoticed. Where there are two or three, who love the old ways of the Church, let them meet weekly, and have the service, and a sermon read. If there be no chapel, let them meet in a dwelling, and if there be no Christian man to conduct the services. let some good woman be chosen as their leader. Music will add to the interest of the service. The Bishop if asked will send appropriate reading. There have been such meetings in the diocese, and with gratification and profit. Some one must move in the matter, and if there be those to discourage by their words or who will not attend, this should not prevent the two or three from coming together.-G. D. G. in The Church Helper.

# Scrofula

ially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the dis ease locates itself in the lymphatics, which

are composed of white tissues; there is a period of fœtal life when the whole body combined with the sister of the whole body combined with the whole body combined w dreadful disease. But there

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#### THE WORLD'S CONGRESS AUXILIARY.

The Special Committee on a Congress of the Anglican Communion at the World's Columbian Exposition, have sent the following letter to a number of bishops and other clergy, in various parts of the country:

REVEREND AND DEAR SIR:-Your tention is kindly asked to the following resolutions adopted by the Special Committee to represent the Protestant Episcopal Cnurch in the World's Congress Auxiliary of the Columbian Exposition cf 1893:

Resolved. That it is the opinion of this committee, acting under the authority of the World's Congress Auxiliary, that a Special Congress of the Anglican Communion be heid in Chicago, in 1893, in connection with the World's Fair.

Resolved. That before taking further steps, we proceed to ascertain, by correspondence, the opinion of the Church at large with regard to the advisability of such a Congress.

In accordance with the latter resolution we beg leave to lay before you a statement of facts which will, we trust, prove adequate to enable you to form an opinion on this important subject.

The World's Congress Auxiliary is an organization authorized by the corporation of the Columbian Exposition, and recognized officially by the government of the United Its purpose is to secure a proper presentation of the intellectual, moral, and religious progress of the world at the time of the Fair of 1893, following the lines ex-emplified in Paris, in 1889. The scope of this scheme is manifestly very multiform and far-reaching, and its realization can be effected only by an extensive subdivision of topics and committees.

The General Committee on Religious Congresses is composed of members of various religious bodies, our own Caurch being represented. This committee purposes to arrange for what is called a "World's Parliament of Religions," for the purpose of bringing together, in frank and friendly conference, eminent representatives of the different religions professed by mankind. It is not within our province to do more than to inform you of this feature of the scheme.

Probably your interest will be more readily awakened by the plan of special congresses of the various religious bodies in

A Special Committee of the Protestant Episcopal Church has been appointed, and it is that committee which now addresses

In asking your advisory aid, as indicated in the resolution above presented, we request the privilege of indicating some considerations which have seemed to us to have weight.

Should a Church Congress be held, it ought to be made representative, as far as possible, of the whole Anglican Commun ion; which will be more than ordinarily practicable, as many of our brethren in

other lands will be otherwise attracted to the great Exposition.

It should not be regarded, in any sense of scope or administration, as local to the city or section where it will be held. While the central executive force must of necesity be here, that force should be guided by the broadest and most comprehensive policy, and should act representatively for a great National Church.

In the selection of topics for-considera tion, as well as in their discussion, it should be recognized as the height of wisdom to make a strong presentation of the Church, her history, her progress, and her prospects, along the line of our agreements. It is believed that, under the surface of our differ. entia, the Anglican Communion enjoys a more broad and precious heritage of undisputed truth than most Christian bodies in the world do. The aim, to be adhered to with a somewhat inexorable fidelity, should, therefore, it seems to us, be, to provide a platform on which our representative men, of various schools of thought, would find and adhere to common ground.

In view of the now assured pre-eminence of the Exposition of 1893, as contrasted with all previous World's Fairs; of the expenditure of not far from \$25,000,000 in material preparation: of the fully aroused interest in the World's Congress Auxiliary, acting as it does under the motto, "Not Matter, but Mind;" of the assured representation of many of the religious bodies in special congresses; and of the opportunity which is afforded the Anglican Communion to make its voice heard amid this gathering of the nations, we feel authorized and impelled to solicit your careful consideration of this matter, and the early expression of your views with reference to the final determination of the question of our duty.

With regard to the necessary exponse attending the projected Congress, we are assured that "audience rooms sufficient in number and capacity \* \* \* will be provided by the Directory of the Fair." But it is estimated that some \$10,000 will be necessary to meet other contingencies, and of this amount the Churchmen of Chicago will provide a large proportion; but it is believed that other parts of the Church, re alizing the national, and even international character of the undertaking, will embrace the opportunity to assist in making ade quate provision for these necessities.

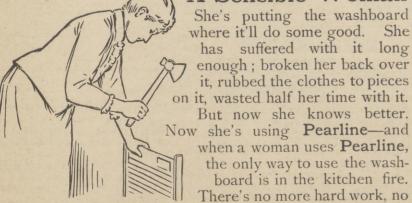
Very respectfully yours, W. E. McLAREN, Chairman.

E. R. BISHOP, A. W. LITTLE, E. A. LARRABEE, C. W. LEFFINGWELL CLINTON LOCKE, T. N. MORRISON. J. ROUSE L. PARDEE,

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JAMES PYLE, New York.

#### OPINIONS OF THE PRESS.

The Churchman.

LENTEN DISCIPLINE.—The discipline of Lent is no unwonted exercise to the faithful Churchman, for the rule of Lent extends throughout the year to all Fridays, except Christmas Day; the Ember Days, at the four seasons; the Rogation Days, and by ancient custom and general consent to the half Lent of Advent, though this last is not prescribed in this Church. All told, and omitting duplications, more than one hundred days in the year are appointed on which "the Church requires such a measure of abstinence as is more especially suited to the extraordinary acts and exercis es of devotion;" with Ash Wednesday and Good Friday as absolute fasts. As for the frequent services, the Church provides an order for Morning and Evening Prayer daily throughout the year, and makes an addition to that order in Lent. If there be anything sparmodic, therefore, in the piety of the forty days, as is sometimes alleged by outside observers, it is not in the Church's system, but in her children's practice. If the abstinence of forty days, broken weekly by the Sunday feast, be found severe by any person in ordinary health, it is probably because that person has neglected his weekly practice on Fri-The constantly recurring bodily dis cipline, one day in seven, is as great a moral force as the due observance of the Lord's Day is confessed to be. But since there must be a beginning to every duty there is no time so favorable for forming the habit of penitential exercise, as Lenten season, which even the world respects and honors, in form if not in heart. At least the wor'd accepts Lent as an excuse from its demands in social life, and when Churchmen live up to their standards, it will not be hard to enforce the same respect for Fridays and other days of abstinence.

ATHEISTIC EVOLUTION.—The theory of atheistic evolutions that the world of matter was evolved from primitive star dust, and that life and mind were evolved from matter without any creative act of God, and that all that is can be accounted for without the existence and agency of God, has found little sympathy among the great majority of thinking men, and the great mass of mankind have an ineradicable faith in the existence of God as the creator of all things. Geology unites with theistic evolution in putting a new interpretation on the six days of creation. But whether those days were periods of twenty-four hours each, or so many ages of time, is not an essential of Christian faith. So, Biblical criticism has modified or superseded many beliefs about the Scriptures; but it has not impaired faith in their divine inspiration and authority in all vital questions of doctrine and duty, nor does it follow because Christians are less strenuous than formerly about certain tenets of dogmatic theology and creeds of man's making, or because the five points of Calvinism are made less of, or because questions of church organiza-tion, or church millinery, or church ritualare esteemed of less vital importance than formerly—it does not follow from all this that faith in the essentials of religion has weakened. On the contrary, the removal of these burdens and hindrances to faith has a tendency to produce a greater loyalty to Him who is the foundation of The faith of the Church may be less dogmatic than formerly; but it is none the less fervent and true on that account. Decline in zeal for creeds is no evidence of decline in faith. For these reasons we do not share in the alarm which so many seem to feel over the departure from certain tenets of ancient creeds and the decay of reverence for the elaborate systems of dogmatic theology which men have framed and professed to deduce from the Scriptures Nor have we any fear that the new methods of Biblical criticism will destroy faith in the essentials of Christianity. less fervent and true on that account. De-

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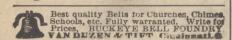
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VENTILATED BY JUDICIOUS COM-MENT AND CRITICISM.

FROM Good Housekeeping.

As an enlightened American people, do we not pay too little attention to the places where we sleep? We build for ourselves pleasant and comfortable homes, with fine parlors, and other rooms, but oftentimes forget or neglect the sleeping-room. The size of it, the outlook, whether sunny or not, the surroundings, whether sunny or otherwise, are overlooked. If father and mother have a large room, the children are put off with a small room in order to make the "spare room" a little larger, or their room is on the shady side of the house. Let us have a pleasant room for the visitor if we can, but the children's health and comfort should be looked after first.

the visitor if we can, but the children's health and comfort should be looked after first.

Where shall we have our sleeping-room? The east side of the house is decidedly preferable, where the morning sun may shine in to purify and cleanse the bedclothing; where we may behold the sun. Next, the south or west, but never the northern outlook, should be chosen. The latter may seem cool in summer, but cannot be healthy without the sun.

Invalids are known to show marked improvement when moved from a north to a south room. A young lady once sleptin a bedroom which had no window opening directly out of doors, only one opening into a hall, and a transom over the door. She became seriously ill, was moved into a well-ventilated room, and soon recovered. The physician in charge thought the cause of her illness was due to poor ventilation, and the lack of sunshine in the room.

How large ought our sleeping-room to be? Not less than fifteen feet square, with windows on two sides, and a fireplace, if it is possible to have one.

What shall we put in our sleeping-room? Nothing that cannot be cleaneed or renewed. The "ideal" sleeping-room will have neither paint nor paper on its walls. The woodwork will be of hard wood, finished in oil, or simply varnished. The walls should be finished in hard plaster and tinted; then they can be easily cleaned. The windows will be low and of large size, to let in all the sun and air possible. The floor will be of hard wood, oiled or varnished, and have the dust wiped up every day. There will be a fireplace, where a little fire on the hearth in cold weather will help ventilate, especially in case of sickness. We may have rugs on our floor as cheap or costly as our purses will allow, but the less we have the better the air. The draperies at the windows will be of thin washable material, and often washed. The furniture will be light, without carvings to catch the dust. Stuffed chairs, lounges, and wollen hangings will not find a place here. A set bowl, with hot and cold water, is very convenient, but not always safe, therefore, leave it in the bathroom; have a portable one in the sleepingroom, and be on the safe side.

What kind of a bed shall we have? Shall it be feathers, hair, wool, cotton, or excelsior? Shall we have one mattress, or two? We all want a soft bed, and at the same time a healthy bed. Every one's preference for a foundation is a good wirewoven spring. A medium-thick, best quality curled hair mattress weak, the lower part turned over the next week, the lower part turned over when eaxt week, the lower part turned over when eaxt week, the lower part, so that the mattress wears evenly.

How often should the mattress be cleansed and made over? Every year, perhaps. Certainly, if one has sickness, it ought to be. It should be well aired every day, and once a fortnight taken out of doors, where it can sun, and be beaten with a smooth, slender stick

quilt.

(To be continued.)

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