

# The Living Church.

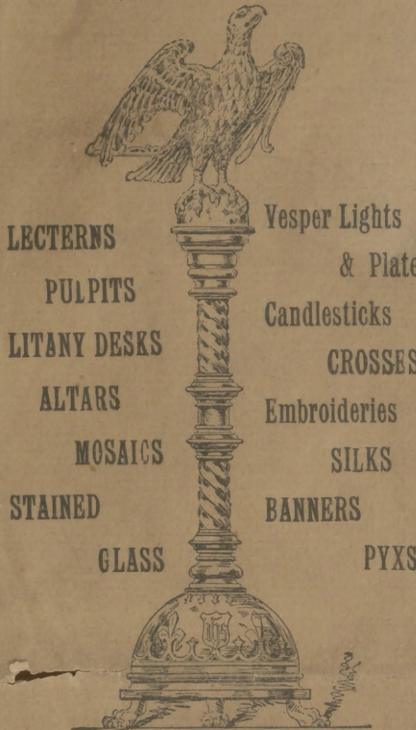
A Weekly Record of its News, its Work, its Thought.

VOL. XV. No. 1.

CHICAGO, SATURDAY, APRIL 2, 1904.

WHOLE No. 700.

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# The Living Church.

SATURDAY, APRIL 2, 1892.

## THE ANGEL OF DEATH.

BY L. L. ROBINSON.

O beautiful Angel of Death!  
With brow so white and calm,  
With eyes so full of tranquil peace,  
Wherein all tears forever cease;  
With tender arms, so strong and true,  
Folding us safe as none others do,  
O beautiful Angel of Death!

O merciful Angel of Death!  
With outspread wings of love,  
With soft, mesmeric touch that stills  
Life's fevered brain, and gently wills  
The throbbing heart so still to keep,  
That soon it sinks in dreamless sleep,  
O merciful Angel of Death!

O mystical Angel of Death!  
With calm, far-reaching gaze,  
With hands that clasp the mystic key  
Of world's all else dark mystery;  
Where truth undimmed pours forth its light,  
Till all things dark grow clear and bright,  
O mystical Angel of Death!

O faithful Angel of Death!  
With love so pure and strong;  
A love that fate can not estrange,  
That falters not with years or change,  
That will not fail to meet apace  
The trysting hour, the trysting place,  
O faithful Angel of Death!

Why fear thee, O Angel of Death!  
God's white-winged Dove of Peace.  
We've heard thee oft in the quiet night  
Pass by on swift and noiseless flight,  
And know that on thy tender breast  
Some weary soul had found its rest.  
O merciful Angel of Death!

Grahamton, Ky.

The Bishop of Gloucester and Bristol has informed his rural deans that he has obtained the services of Bishop Marsden of Clifton, formerly Bishop of Bathurst, as Assistant-Bishop of the diocese. This step has been taken on account of the large increase in the number of Confirmations.

YOUTHFUL doctors of divinity appear to an English Church paper to be one of the characteristics of the Protestant Episcopal Church, as evidenced by the clergy list. The American fondness for titles and "name handles" has apparently invaded the very ministry. Every man of mark is (*i. e.*, ought to be) a Colonel, and every clever parson a D. D.!

The Bishop of Carlisle has re-appointed all the rural deans who held office under his predecessor, and has re-commissioned the Bishop of Barrow-in-Furness (Dr. Ware) as the Suffragan for the diocese. Dr. Bardsley has intimated that he intends to reside in the Furness portion of his diocese at least three months in each year, when he will probably take up his residence at Ulverston, where his brother, Canon Bardsley, is vicar.

OUR English contemporary, *Church Bells*, has set at rest the controversy on the question of John Wesley's adherence to the Church of England, by publishing *in extenso* and *verbatim* the address of the Leeds Conference of Methodist Societies, 6th Aug., 1793. It says expressly: "Our venerable father, who has gone to his great reward, lived and died a member and friend of the Church of England." Words could not be clearer!

THE *Illustrated London News* says: "The growing strength of the High

Church party is remarkably illustrated by what would seem the practical cessation of St. Aidan's College, Birkenhead, by the Evangelicals. Canon Body has been holding a Quiet Day for the students of the College, and it is announced on unimpeachable authority, that the work of the institution is conducted on strictly Church lines. There has been some feeble protest, but apparently nothing more.

THE heart-stirring religious services which marked the departure of the steamship "Indiana" from Philadelphia on her gracious mission to famine-stricken Russia, found its complement in a service of thanksgiving and benediction held on board that vessel while she was at anchor in her haven, by Greek prelates. The "Conemaugh" will follow the "Indiana", leaving Philadelphia during Holy Week. The continuous stream of donations give ample assurance that the cargo will be ready by that time.

A VERY useful institution in the Church of England is the Clergy Friendly Society, whose tenth annual meeting has recently been held. The object of the society is to enable the clergy to secure an allowance at the rate of one guinea or two guineas a week during sickness. It was reported that the number of members on Dec. 31, 1891, was 140, that the claims for sick pay during the year amounted to £96, and the balance in hand stood at £1,938, of which £1,912 was invested in Government securities.

OUR Easter number promises to be unusually interesting and attractive. A special design for the cover has been prepared which perhaps exceeds in beauty the design for the Christmas issue. As this is the last issue for several weeks, of which we can furnish extra copies to any great extent, we ask at this early day that our friends who desire to interest others in the paper, and will distribute copies where they will be appreciated, should send orders at least a week before Easter.

THE Rev. W. R. Williams, the missionary at Carbon, Wyoming, and parts adjacent, publishes the following letter, which explains itself:

W. R. WILLIAMS CARBON WYOMING,  
SIR ¼ 92

I see by the last issue of the Black Diamond that you expect to Preach in Hanna Monday night I write to inform you that if you expect to use the Church it will Cost you one dollar per night, that is What we get from others and it Costs us five dollars when we use other hall. So these few lines may save you A trip over to Hanna providing you do not wish to pay the fee

Respectfully  
REV. W. L. WILSON  
Pastor.

CANADIAN Churchmen are naturally much disappointed at the intelligence that the Archbishop of Canterbury will not visit the Dominion this summer. In his letter, his Grace says that it will be impossible for him to visit Canada in the near future. His archiepiscopal duties keep him at "daily work of the most various kinds, and, apart from all the gravest questions, the nature of practical business

would not dispense with me so long or to such a distance. And now, indeed, grave questions are looming on which I may not turn my back, even to see the great sights, the great life, and the great men beyond the Atlantic." The Archbishop closes by expressing the delight which he would feel at visiting Canada.

It is estimated that 10,000 persons took part in the annual Welsh Festival service at St. Paul's on St. David's Eve, as the cathedral was crowded to the doors. The lord mayor attended in state, accompanied by the civic officials. The service consisted of Evening Prayer, with special Psalms and chants. The sermon was preached by Archdeacon Howell, and the Benediction was pronounced by the Archdeacon of London. The whole service was conducted in the Welsh language. The choir consisted of 200 male and female voices, their efforts being materially assisted by the congregation, who heartily took part in the musical portion of the service. Mr. D. J. Thomas, organist of Hanover church, presided at the organ, and Mr. Dyfed Lewis conducted.

WE have, from the Secretary of the English Church Union, a request for information about services in churches that are most likely to be visited by tourists during the Columbian Exposition. 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. No letters will be forwarded after April 5th.

THE Duke of Westminster recently opened the Bryanstone Labor Home of the Church Army, at Edgeware road. This is the fourteenth home which has been established in England in connection with the Army's social scheme, nearly half of these being in the metropolis. The work hitherto has been a great success, and the society will, as soon as the funds permit, extend the movement. The Duke, in declaring the building open, said that the Church Army was engaged in the right direction, going to the lowest depths of society, and endeavoring to reclaim those whom no other agency attempted, unless it was the Salvation Army. He had been immensely struck at the method adopted by the Church Army. It was doing a vast deal of good, and he wished it every success.

PROF. LUTHER T. TOWNSEND, one of the most eminent professors of the theological department of Boston University, recently read before the Methodist preachers of Boston and vicinity, a paper which made a profound im-

pression. Prof. Townsend confesses that "no other form of Protestant Church government is exposed to greater, if to so great, corruptions, injustices, and downright cruelties as is that of the Methodist Episcopal Church when in the hands of unwise, selfish, and unsanctified men." He quotes from letters received from men, once in but now out, and those still in the Church, showing how the high-minded men are chafing at the abuses. A pastor on the Pacific coast says: "It is a naked and unlovely fact that arts too low for Christians and such as politicians possessed of a shred of manhood could hardly stoop to, are sometimes employed in the heat of a canvass." Prof. Townsend says that already laymen are leaving the Church because of the existence in it of clanish and political combinations.

THE Dean and Chapter of St. Paul's have decided to set up four new tablets in the cathedral, in enumeration and commemoration of the Bishops of London from the earliest days of the English Church. The Archbishop of Canterbury, it may be remarked, has frequently urged the advisability of placing permanent records in churches generally, in order to preserve the continuity of, and as the simplest way of teaching, the Church's history. The first tablet is already complete, and has just been placed at the east end of the south aisle, close by the entrance to the Whispering Gallery. There is a convenient space on the same wall for the second tablet, which will soon be ready, and the remainder of the series will be placed immediately opposite. The tablets are uniform in design, which is severely plain, in order not to interfere with any future style of decoration. The material is white alabaster of fine quality, to obtain single pieces of which of the required size, has been somewhat difficult. There are twenty-nine names on the tablet which enumerates the prelates of the Anglo-Saxon period.

THE Dean of Canterbury states that the north and south walls of the nave of the cathedral, which have for a century and more been out of the perpendicular, each leaning slightly outside, from the pressure of the roof, are being braced together for more perfect security, though practically sufficient precautions were taken when the new roof was put on the nave forty or fifty years ago. Other work recently taken in hand at the cathedral has included the renovation of the great window in the southwestern transept, which suffered so severely from the recent gales that a considerable expenditure has been necessitated to put it into a proper state of repair. In the north transept window some old glass, given into the keeping of the late Bishop of Dover, has been inserted. The clearing out of the crypt, most of the windows of which have now been glazed, has also been carefully proceeded with, and has led to the discovery of a wall running across the entrance of Becket's Crown. A very ancient dial was also found, but its history has not yet been ascertained.



## CHICAGO.

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

CITY.—The Bishop visited St. Mark's church on Sunday morning, preached and confirmed 35. In the evening he preached and confirmed a class at the church of the Transfiguration.

The daily *Herald* of Monday devotes three columns to an account of the career of Bishop McLaren. It is illustrated by a picture of the Bishop, which is not quite as good as the article. It is written in an appreciative spirit. In the course of it the writer says:

Perhaps the leading events of his episcopate have been the establishment of peace, harmony, and co-operation, among all the different types of Churchmen in his diocese: the founding of the Western Theological Seminary made possible by the generosity of Dr. Tolman Wheeler, who gave property and money aggregating \$400,000 for its support, and which amount has recently been augmented by a gift of property from George A. Armour, valued at \$70,000; and the founding of the diocesan school for young ladies at Sycamore, thanks to the liberality of Mr. and Mrs. James S. Waterman. Fifty-two new churches have been built in the diocese during his episcopate; all debts contracted after the great fire have been paid; the cathedral has been largely developed; a clergy house built at a cost of \$20,000, and a mission house erected for the Sisters of St. Mary, which cost \$14,000 more; the musical part of the cathedral has also received his earnest attention, and it was through the Bishop's influence that T. D. Lowther made the handsome endowment for its support that has been productive of rich results.

During the present episcopate, since 1876, fifty-two churches have been erected within the diocese, nineteen of these being within the city limits, as follows: Ascension, Epiphany, Good Shepherd, St. Clement, St. Luke, St. Thomas, Holy Trinity, St. Philip the Evangelist, St. Peter, All Saints, Transfiguration, Atonement, Calvary, Christ, Our Saviour, St. George, Redeemer, Mediator, St. Alban.

A church will be built at Humboldt Park in the near future. Mr. Steele, of Waukegan, has given a lot, and the Board of Missions purchased the one adjoining. It is expected that the building will be completed during the summer. The appointment of a missionary for this important field has not yet been made.

St. James' church was crowded on Sunday morning, when the Rev. George Williamson Smith, D. D., president of Trinity College, Hartford, Conn., preached the sermon. Dr. Smith advanced the importance of religious influence and instruction in educational institutions in molding character. A student should be made to feel that acquaintance with the Holy Scriptures and Church history belongs to the education of a well-informed man of the nineteenth century. The drifting away from the teaching and methods of the past, and the slight and precarious connection between religion and the higher education of the day in an increasing number of American colleges cannot be viewed without alarm.

## NEW YORK.

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

CITY.—The trustees of Columbia College met Monday afternoon, March 21st, and unanimously decided to buy the proposed site at 116th st. and Amsterdam ave., provided that a bill now pending before the State legislature which prohibits the opening of streets through this land, shall become a law. The trustees seem confident that the bill will pass. Meanwhile the petition already referred to in these columns, protesting against cutting through the site. It is signed by over 5,000 citizens, including the most promising and influential persons in the city. The effort to preserve the ground intact has aroused a great degree of public interest, which will no doubt favorably affect the raising of needed funds for the purchase. The trustees have taken steps looking to the carrying out of President Low's suggestion to the city authorities, that the college grant to the city, a strip of land 40 feet wide at the northerly end of the property, for the purpose of widening 120th st. If this widening is done, both

city and college will gain, for the latter will be surrounded by three streets, 100 ft wide, and with the Boulevard 150 ft. wide, on the fourth side.

On Wednesday, March 23rd, Mr. R. Fulton Cutting delivered an address on "The Tenement House Question", before the Socialist League of America at Cooper Union. A discussion followed the address.

On the morning of the 3rd Sunday in Lent a fine memorial window was unveiled at the church of the Intercession, in memory of the late rector, the Rev. H. Morton Reed. The window is from the works of Maitland Armstrong & Co., and cost \$1,000. It represents the Apostle John. In the afternoon, the Bishop of Mississippi administered Confirmation on behalf of the Bishop of the diocese, and confirmed a class of 40 persons presented by the rector, the Rev. E. Spruille Burford.

At the church of St. Mary the Virgin, the Rev. Father Brown, rector, there is daily celebration of the Eucharist during Lent, with addresses on Thursday and Friday afternoons. On Passion Sunday, the vested choir will give its annual musical rendition of Passion music, and will be assisted by the celebrated soloist, Signor Campanini. The service will include Haydn's *Stabat Mater*, Mercadante's "Seven Last Words," and Rossini's *Stabat Mater*.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, there is daily celebration of the Holy Eucharist, with lectures Wednesday and Friday nights. Confirmation will be administered Sunday, May 22nd.

At the church of the Redeemer, of which the Rev. Henry A. Adams has lately become rector, the Lenten services include a daily celebration of the Holy Eucharist. There is daily Vesper service, and night services on Wednesdays and Fridays. The address on Wednesdays are on the theme, "Undiscovered and Unobserved Portions of the Prayer Book," and on Fridays, on "The Silences of God and of Life." On Sunday, mid-day services are held with sermons on "The Larger Life," and on Sunday nights, with sermons on "The Battle of Life." Under the energetic new rector the size of the congregations has already materially increased, and new life seems apparent.

The Rev. Chas. R. Treat, formerly of the church of the Redeemer, Brooklyn, and of St. Thomas' church, New York, resigned the rectorship of the church of the Archangel, on the 3rd Sunday in Lent. The resignation was occasioned by his acceptance of the rectorship of St. Stephen's church, made vacant by the resignation of the Rev. A. B. Hart. Mr. Treat founded the church of the Archangel about three years ago, and has built a church edifice seating about 600 people. The congregation has been created out of nothing, and now numbers over 300 communicants. He will leave the parish in a condition in which it is able to take care of itself. The Rev. Ralph Wood Kenyon has been assisting of late, and may take charge.

Lenten services at the church of the Holy Sepulchre are being marked by a course of lectures by the rector, the Rev. Dr. Thomas P. Hughes, on a theme of unusual suggestiveness, "The Success of Missions." The fields covered embrace India, China, Japan, South Sea Islands, Western Africa, and Central Africa. On Good Friday the course is completed with a lecture on "Foreign Missions and the Spiritual Life of the Church." A Passion service will follow on the afternoon of Good Friday, with a meditation "At the Foot of the Cross." Among the Lenten preachers are the Rev. Sidney C. Partridge, of the China Mission, the Rev. Dr. G. H. S. Walpole, and the Rev. G. A. Carstensen. The Bishop of Mississippi administered Confirmation on April 3rd.

On Friday night, March 18th, the Rev. Morgan Dix, D. D., D.C.L., rector of Trinity church, delivered the third of his course of lectures on the Bishop Paddock foundation, before the professors and students of the General Theological Seminary, and a mixed congregation. The subject was

"The Five Minor Sacraments." He considered separately the five rites or sacraments of Confirmation, Matrimony, Holy Orders, Penance, and Unction, and indicated their possible right use and abuse, stating in a scholarly manner the grounds for their authority in the Anglican Church, according to the accepted formularies, and the works of the great Anglican divines.

The annual offerings of the Hospital Saturday and Sunday Association were distributed by the committee in charge, at a meeting held Friday, March 18th. The following institutions of the Church received aid: St. Luke's Hospital, \$5,113.49; Home for Incurables, \$1,969.28; St. Mary's Hospital for Children, \$2,029.18; House of the Holy Comforter, \$850.93; Cancer Hospital, \$948.70.

The 7th annual report of the Cancer Hospital, recently referred to in these columns, covers the 4th year of active work since the opening of the institution. It shows that 454 new patients were admitted, or 95 more than in the preceding year. Of these 252 were free patients, or 78 more than in the year before. The number of operations performed was 307, an increase of 64. Of the 54 deaths in the year, 28 followed operations, 11 of the cases being unusually serious. The receipts were \$68,969.45, while the expenditures were \$70,356.56, one half of which was for improving the hospital property. The general expenses amounted to \$35,541.23.

By the will of the late Mrs. Julia W. Acker, many institutions of the Church receive bequests: the Fund for Aged and Infirm Clergy of the Church, in the diocese of New York, \$1,000; the House of the Holy Comforter, \$1,000; St. Paul's church, Paterson, \$1,000; St. Peter's church, Spotswood, N. J., \$1,000.

At the church of the Reconciliation, the Rev. Newton Perkins, minister in charge, there is a special course of Lenten lectures on Wednesday and Friday nights on "Duties of the Christian Life."

At the church of St. Edward the Martyr, the Rev. Geo. G. Hepburn delivered the Lenten address on the 4th Sunday in Lent. Addresses in course will be delivered by the Rev. Thomas H. Sill, on March 24th; the Rev. Dr. B. F. DeCosta, on March 31st; the Rev. A. W. F. Manifold, on April 3rd; the Rev. R. F. Nichol, on April 10th; the Rev. Edward M. Pecke, on April 14th. A Three Hours' Agony service will be conducted by the Rev. J. Henry Appleton, on Good Friday. St. Edward's Day, March 18th, was noted as the name day of the parish, and was observed with special services. The rector, the Rev. Dr. Edward W. Neil, is delivering a series of Lenten lectures on "The Sacramental System."

On Tuesday, March 15th, a reception to the Lord Bishop of Derry was given at Trinity rectory, by the Rev. Dr. Morgan Dix. The professors and trustees of Columbia College were present, and a large number of the city clergy.

On March 15th a meeting of the Woman's Auxiliary of the diocese was held, the Rev. Dr. Vibbert, of Trinity chapel, occupying the chair. Addresses were made by the Rev. Sidney C. Partridge, of the China Mission, and Mrs. Schereschewsky, wife of the former Bishop of that field. An offering was made for the girls' school at Tokio, Japan. After the service, those present examined a collection of missionary curiosities from Japan, China, and India.

At All Angels' church there are no special Lenten preachers this year. Services are held daily. There will be "The Preaching of the Cross," on Good Friday.

At Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, there are Wednesday morning addresses during Lent on "Biblical Lessons upon Sin." The rector gives Friday night lectures on "Christ's Dealings with Individuals."

On Monday, March 21st, Bishop Talbot, of Wyoming, delivered an address before the New York City Indian Association.

On the morning of the 4th Sunday in Lent, the Rt. Rev. William Alexander, D. D., D. C. L., Lord Bishop of Derry, preached at Trinity church. The offertory

was given to the Bishop to promote the work of the parochial schools in his diocese, which since the disestablishment of the Church of Ireland, have been supported with much difficulty.

The Rev. J. Saunders Reed, who a few years ago went from Newark, N. J., to the rectorship of Trinity church, San Francisco, has resigned that parish after a most successful rectorship, on account of illness. He is now resident in New York, where his brother, the late Rev. Henry Morton Reed, was formerly rector of the church of the Intercession.

The Lord Bishop of Derry goes to Cambridge for the delivery of a course of lectures at the close of Lent. He preaches in Trinity church, Boston, on Passion Sunday, April 3rd, and again on Palm Sunday, April 10th.

At St. James' church, the Rev. Cornelius B. Smith, D.D., rector, the Lenten services are varied. Every morning there is a five-minute service at 8:30. Every day a half-hour service is held, at which a collect is read, and a half hour then devoted to silent reading, prayer, and meditation. Every afternoon there is a service and watch word. On Tuesday afternoons the rector gives a Bible lecture. On Wednesday evenings there is a course of sermons on (1) Lent, (2) The Undertone, (3) Being Ready, (4) Confirmation, (5) Fixedness, (6) Fruit Bearing, (7) Holy Communion. There is a special Lenten Communion for young women, and another for young men, with addresses. Confirmation was administered Thursday, March 24th.

On the night of the third Sunday in Lent valuable silver plate and \$2,000 in money were stolen from the safe in the vestry room of Calvary church, the Rev. Henry Y. Satterlee, D. D., rector. On a following day, the silver plate was mysteriously returned, by being left by an unknown person, at the rectory. The money stolen has not been heard from, and there is no clue to the criminals.

MT. VERNON.—The Rev. Stephen F. Holmes has resigned the rectorship of Trinity church, to take effect Oct. 1st, next. He became rector Oct. 1st, 1878, having previously been assistant minister of St. Ann's church, New York, and coadjutor of the Rev. Dr. Thomas Gallaudet in work among deaf-mutes. He is a graduate of Columbia College, and was formerly engaged in parochial work at Boston, Mass., Stamford, Conn., Scarsdale, Pa., and St. Barnabas' chapel, New York.

ANNANDALE.—Work has already been begun for the foundation of the new library building at St. Stephen's College, recently given by the Rev. Dr. Charles Hoffman. The edifice, which will be of stone, will be entirely fireproof. It will stand at the north end of the college buildings. Bishop Talbot delivered the third of the Lenten sermons, taking for his subject "The Law of Liberty."

YONKERS.—In the absence of the rector, the Rev. Dr. Mills, St. Paul's church is in the care of the Rev. W. W. Bottome, formerly a priest of the diocese of Bath and Wells, England.

SPRING VALLEY.—The congregation of St. Paul's church have paid another installment of \$200 on the indebtedness of the parish, thus reducing the mortgage to \$600.

## GEORGIA.

CLELAND K. NELSON, D.D., Bishop.

The Bishop visited St. Stephen's church, Milledgeville, on Sunday, 13th ult., preached, and confirmed six. At night he preached in the Methodist church to a very large congregation. Here, as elsewhere, he met with a warm reception. This parish is without a rector, and the class was prepared by a few earnest and devoted Churchmen. The vestry are looking for a permanent rector.

On the 20th the Bishop will lay the cornerstone of the church of the Good Shepherd, Macon. This will make the fifth congregation in the city. At night he will preach and confirm a class at St. Paul's, from which the new congregation is an offshoot.



**MARYLAND.**

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

BALTIMORE.—The Bishop administered the rite of Confirmation to a class of 19 persons, on March 16th, at St. George's church. On March 20th he confirmed 13 persons in the afternoon at Howard chapel (colored), and at night a class of 60 persons in the church of the Messiah.

The Rev. Ernest Smith, of Prince George's county, who has been appointed rector of St. Michael and All Angels', this city, preached his first sermon to a large congregation, on Sunday morning, March 13th. Mr. Smith is an English university graduate, having closed his studies in his native country with high honors.

Mr. Samuel H. Tagart died on Saturday, March 19th, at his residence, 6 W. Madison st. Mr. Tagart was a successful lawyer. One of his special interests was the old St. Thomas' church, Garrison Forest, Baltimore county, in the graveyard adjoining which his family lie buried. He contributed about two years ago \$5,900 to the improving of the church as a memorial of his family. Recently he contracted with John La Farge, of New York, to place a handsome stained glass window in the memory of his wife, who died in May of last year. The window is expected to be in position at Easter. Winter, as well as summer, Mr. Tagart would drive 12 miles to attend the services, and was there only two or three weeks ago.

The Rev. William P. Evans, pastor of St. Paul's English Lutheran church, who has resigned in order to join the Episcopal Church, preached his farewell sermon on March 13th, to a large congregation. He said among other things:

To separate from a church and remove to a new field for the purpose of accepting another charge in the same denomination is painful enough, but it is nothing in comparison with the heart-breaking experience of one who leaves the Church in which he was born, and enters into new ecclesiastical relations. Yet this is what I have deliberately and in the fear of God decided to do. This is not from mercenary or unworthy motives. I have no complaint to make. I have been treated well. I have no disappointed ambitions. Neither am I dissatisfied with my success at St. Paul's.

But has a man a right to do as I am about to do? It has been intimated that I am unusually inconsistent, in that I have preached a sermon on "Why I am a Lutheran," in the Universalist Church series. None of the doctrines especially mentioned in that sermon do I give up. I want something added to them; the best creed is not enough. The Church against which the gates of hell shall not prevail must have more than this. It must have definite, visible, apostolic form and government. It is sufficient for me to say that I regard the polity of the Protestant Episcopal Church, to state it mildly and without offence in this presence, as exhibiting more accurately than any other the New Testament model of Church government, and I recognize it as my duty to submit to that government and to enter that Communion.

The Rev. Wm. P. Evans was confirmed in Holy Trinity church, New York, on Wednesday, March 16th. Mr. Evans will serve as lay reader in Pleasant Valley, N. Y., during the canonical period of his candidacy for deacon's orders.

The ladies of St. Andrew's chapel, on the old Harford road, organized a society at a recent meeting for the purpose of extinguishing the debt incurred by the church for improvements recently made.

BRUNSWICK.—The foundation of the new church is about finished. Work on the building will commence as soon as the weather permits.

TOWSON.—The contract for the erection of an addition to Trinity church, has been awarded to A. Alonzo Sparks, of Hereford, for \$6,797.

LEELAND.—The Rev. Francis B. Randall, rector of St. Barnabas' church, met with an accident on March 15th, while riding an untried colt. The animal trod on a sharp stone, and turning a complete somersault, threw him violently to the ground, badly cutting his left ear and head above the temple. A physician at Anacostia attended to his wounds, and the colt was caught on his way home.

BROOKLAND.—Through the courtesy of the Ingraham Bivouac of Confederate Vet-

erans of Jackson, Tenn., Mr. Wm. Quinn, of the P. O. D., a resident of Brookland, has just had returned to him an Episcopal Prayer Book, once the property of his father, the late Col. F. Quinn, of the 12th Michigan infantry. This book was found on the battlefield of Shiloh, March 17, 1862, by W. A. Pyles, of a regiment of Tennessee infantry, C. S. A., and after the lapse of exactly 30 years, a son of the original owner has been traced, and the sacred memento returned in as good a state of preservation as the day it was lost. The story of this lost Prayer Book was told in THE LIVING CHURCH for Jan. 30, 1892, and doubtless helped to find its rightful owner.

WOODVILLE.—At a special meeting of the vestry of St. Paul's parish, Prince George's Co., recently, called with reference to the resignation of their rector, the Rev. C. Ernest Smith, the deepest regret was felt and expressed by each and every member of the vestry, that the relations existing between him and the parish for nearly three years were about to be severed. The vestry placed on record their high appreciation of the zeal and energy displayed in the performance of every duty of his holy calling.

HAGERSTOWN.—The Brotherhood of St. Andrew held a special service in St. John's church, on Sunday, March 13th; a brief evening service was read by the rector, the Rev. Walter A. Mitchell, and addresses were made by Mr. H. C. Turnbull, Jr., secretary of the brotherhood for Maryland, and by Mr. Creeger W. Smith, of Charlottesville, W. Va., who has been several times a delegate to the General Convention of the Church.

The amount of \$6,700 has been offered for the rectory of St. John's church, and it is thought that the sum will be accepted, as it leaves a fair margin of profit to the church, beside the \$1,200 lot sold some time ago. The debt incurred upon the rough east property next to the church will be cleared entirely. Later a new and handsome rectory will be erected upon the site of that building, and back on a line with the church.

The Rev. Walter A. Mitchell, rector of St. John's parish, who has resigned to accept a call to Philadelphia, preached his farewell sermon to a large congregation on Sunday morning, March 20th. He has been rector of St. John's for 20 years. Under his leadership, a new church was built (the old one having been burnt), on the west side of Prospect st., near "the Dry Bridge," one of the most commanding in the town. Its foundations were laid in August, 1872, and it was ready for occupancy on Nov. 3, 1875, although not absolutely complete until August 18, 1881, when the capstone of the spire was laid, and the cross which surmounts the whole was set up in its place. It is Gothic in style, and is built of limestone, broken range rock work, laid in strong lime mortar. The tower and steeple of the church were contributed by C. C. Baldwin, of New York, as a memorial of his wife, and he has since ordered a peal of bells. The church was from time to time beautified by memorial windows and handsome furniture. Later on, a parsonage was bought, and Mrs. Howard Kennedy erected a parish house in memory of her two sons. During Mr. Mitchell's rectorship the parish has built and acquired property for which about \$60,000 has been paid. The increase in the membership of the church has been equally striking. Mr. Mitchell has done good work among the poor, with whom he was especially a zealous worker.

The Rev. Henry Edwards will fill the vacancy at St. John's church, caused by the resignation of the Rev. Walter A. Mitchell, until a rector can be secured.

GEORGETOWN.—On Sunday, March 13th, Bishop Paret visited St. John's church, and administered the rite of Confirmation to a class of 36 persons. A large congregation, consisting of parishioners and strangers, were present to witness the services. The Bishop made an earnest and eloquent address to the confirmed, taking for his text St. John x: 3.

**WESTERN MICHIGAN.**

**GEO. B. GILLESPIE, D.D., Bishop.**

At Muskegon, daily morning and evening services are held during Lent in St. Paul's church. A different preacher is on the program for each Wednesday evening. The following have preached, or consented to do so: The Rev. Messrs. Hubbs, Law, Fair, Wells, Rippey, and Wilkinson. An elegant stone church is to be built this season.

At the church of the Good Shepherd, Allegan, leading laymen of the congregation make addresses on Wednesday evenings, and the members of the Woman's Auxiliary hold a missionary meeting on the second Sunday in each month. Daily services are held in a number of parishes in Western Michigan this year.

The funeral of the Rev. Joseph B. Prichard, a retired minister, was held March 16th, in the Masonic temple, Ludington. Mr. Prichard was born in Watertown, Conn., 79 years ago. He was a self-educated man, and was called to the work of the ministry while still young in life. In Michigan he was the diligent and careful shepherd of flocks in Clinton, Tecumseh, St. Clair, and Grand Haven. He came to Ludington about 20 years ago, and organized Grace church. He was a faithful worker until retired some years ago by failing health. His funeral was conducted by the Masonic order, assisted by Bishop Gillespie and the Rev. Dr. Rippey.

The Bishop rejoices that the parishes at Battle Creek and Kalamazoo are now supplied. The rectors are striving faithfully to do the Lord's work in their new fields.

**LONG ISLAND.**

**ABRAHAM N. LITTLEJOHN, D. D., LL. D., Bishop.**

BROOKLYN.—The Rt. Rev. William Alexander, D.D., D.C.L., Lord Bishop of Derry and Raphoe, in the Church of Ireland, has been spending a week, with his daughter, at the home of Alexander E. Orr, one of the best known laymen of this diocese. The Bishop is an old friend of Mr. Orr, who is himself an Irishman. On every evening of the Bishop's stay, a dinner has been given in his honor, and opportunity afforded to many clergymen and others to meet him. On Monday evening, March 22nd, a reception was held which was very generally attended by clergymen and prominent laymen of this city, and by some from New York.

On the evening of the 3rd Sunday in Lent, the Rev. R. R. Harris preached in a special Lenten course on St. Augustine of Hippo, the Latin theologian. The special anthem in the morning was "Sing of Judgment," and in the evening, "Save the People" and "Thou did'st free them," all three from Mendelssohn's "Lauda Sion."

SEAFORD.—The church of St. Michael and All Angels, which was consecrated less than a year ago, is making vigorous advance under the energetic rectorship of the Rev. Chas. H. Schultz, who for many years has been a faithful presbyter in other fields of this diocese.

**TENNESSEE.**

**CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.**

As mentioned under the usual heading in our issue of March 9th, on the second Sunday in Lent, the Bishop of Tennessee held his first ordination in Hannington chapel, Hoffman Hall. George Walter Honesty, M. D., and Henry Alexander Hartley, D.D., were made deacons. They were presented by the archdeacon, the Rev. C. B. Perry. Both of the candidates had come into the Church from the Methodists, the Rev. Dr. Hartley having been secretary of the Nova Scotia Conference of the A. M. E. church, and Dr. Honesty a member of the faculty of the Meharry Medical School, and principal of one of the public schools of Nashville for many years. He has for the last year carried on his studies at Memphis, while establishing a most promising boarding and day school for boys in the long unused Canfield Colored Orphanage Building, also acting as lay reader at St. Paul's, Mason, where he has infused such life that they have rebuilt their church mostly at their own cost, and with their own hands. The little chap-

el was crowded to its utmost capacity. The nine students well filled the stalls. Among them was the Rev. Eugene Johnson, lately one of the most popular and successful of the colored Congregational ministers, who is now a candidate for Orders. About 30 received Holy Communion after the ordination, Tours' Communion service being very sweetly rendered by the students, accompanied by Mr. Augustus Lawson, a young Churchman attending Fisk, an accomplished musician acting as organist for Hannington chapel. In the afternoon, Professor Benton, who is giving some weeks of instruction to the students on "The Person and Work of the Holy Ghost," preached one of the course to young men, a sermon on reverence. So ended a very bright and auspicious day for Hoffman Hall.

SEWANEE.—The University of the South was formally opened for the work of the Lent term, on March 17th. There was a good attendance, although the weather was unusually stormy. The chancellor, the Rt. Rev. Alexander Gregg, D.D., Bishop of Texas, was not present. The Bishop of Tennessee delivered the address of welcome and vice-chancellor Gailor addressed the students in his most ardent and vigorous manner. The Schools of Medicine and Commerce and Trade, added this year to those already established, promise an increase in the number of students that is considerable. There have been added to the faculty seven names for the medical department, and a special professor for chief of the School of Technology. Prof. H. W. Blanc, M. D., dean of the medical faculty, comes to this new appointment, a man distinguished by attainments.

Fairmouth College for Young Ladies has opened under favorable auspices. The principal, Mrs. Spruille, has been a teacher in leading schools, and has attained a high degree of proficiency in method.

The Grammar School of the University under Prof. John Gadsden, M. A., and four assistants, is doing most excellent work preparing students for the University courses.

Brief mention is almost injustice to two schools for Churchmen, which have come up through many financial difficulties to a degree of prosperity beyond the expectation of the many, who have watched hopefully their growth and progress.

**MICHIGAN.**

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

A choir of 40 boys is under training for Christ church, Owosso, Mr. Francis Zimmerman, lately of Pueblo, Colo., having been secured as organist and director.

St. John's church, Detroit, which has been closed for the last eight months, is to be re-opened on Easter Day. The church has been somewhat enlarged by the taking down of the chapel stone by stone, and its re-building ten feet farther east. This has permitted the re-building and re-arranging of the chancel, vestry, study, and choir room, all having been made larger and more convenient. The organ has also been removed from its old position in the west gallery, and is being re-built by Messrs. Hook and Hastings, of Boston, by whom the instrument was originally made; it will be both enlarged and improved. A vested choir of 40 voices, which is now under training by Mr. Theo. G. Beach, organist and choir-master, is to be introduced on Easter Day. The seating capacity of the church has been enlarged by the addition of 22 pews, 12 on the main floor, and 10 in the old west gallery, which gives a seating capacity in all of over 1,300. The church is now the largest in the city, with the possible exception of one or two Roman Catholic edifices. The re-decoration of the building is also in progress, under E. J. N. Stent, of New York. Mr. Arthur B. Cram, of Detroit, is the architect, and has charge of the improvements, now nearing completion. A new stone porch of much architectural beauty has been placed at the west or Woodward ave. front, which has greatly enlarged the vestibule and brought the gallery stairs within easier access. The vesti-



bule is now tiled, and a tiled wainscoting is being placed around the walls. The total cost of these improvements, including the removal and re-building of the chapel, is considerably over \$50,000. St. John's church, with its mission, St. Mary's, has nearly 1,300 communicants. It has many organizations, and reaches out in all directions in Church work. Its rector is the Rev. Dr. Wm. Prall, and his assistants, the Rev. E. M. Jeffreys and the Rev. W. W. Wilson at the parish church, and the Rev. Douglas Hooff at St. Mary's mission.

In a recent letter to *Michigan Church Life*, the archdeacon of the Upper Peninsula, the Rev. G. Mott Williams, gives some interesting facts relating to that part of the diocese of Michigan which so many Churchmen hope the General Convention may soon erect into a separate diocese. The area of the Upper Peninsula is 13,000 square miles, or more than the area of Long Island, Connecticut, Delaware, Maryland, Easton, Massachusetts, Rhode Island, New Jersey, Newark, New York, Western New York, Central New York, Pennsylvania, and Vermont. The population has doubled in ten years, being now 180,000. There are now as many towns of 8,000 population as existed in all the United States in the year 1790, and a large part of this population was attached to our Communion in the old world. Just now the clerical supply is sufficient for all mission stations. At Manistique a mission has been organized with 16 communicants. It has been named after St. Alban, and is under the charge of the Rev. W. Ball Wright, of Menominee. The new incumbent at Iron Mountain, the Rev. W. P. N. J. Wharton, has visited many places near. At Republic, Norway, and Lagola, many Baptisms are reported. The Rev. Percy Robinson is in charge of the church at Ontonagon. By reason of the long illness of his assistant, the archdeacon has been prevented from doing as much missionary work as he had planned for. He hopes soon to buy church lots at Crystal Falls and at Bessemer, not expecting to be able very soon to build on them, but in anticipation of a rise in their value.

#### PENNSYLVANIA.

OZI W. WEITAKER, D.D., Bishop.

PHILADELPHIA.—St. Luke's church, 13th st., the Rev. L. Bradley, rector, is the last to consider the advisability of abandoning the quartette and adopting the surpliced boy-choir. At a recent meeting of the vestry there seemed to be a very general approval of a plan for moving the large organ from its present position in the gallery to the chancel. The boy-choir was also approved, but these changes may be delayed for a little time.

Very large congregations of business men have been in attendance the past week at St. Paul's mission church, to listen to the masterly discourses of the Rev. Dr. James S. Stone, whose final sermon was preached on the 26th ult.

A handsome church is to be shortly commenced at Devon, a village on the line of the Penna. R. R. at a short distance from the city. It will be erected, at a cost of about \$12,000, by Mr. Lemuel Coffin, as a memorial to his wife; and it is to be called the "church of All Saints," and will be placed in charge of the rector of Radnor. The plans for the structure have been drawn by T. Mellon Rogers, architect. The material to be used in its construction is a light gray stone with brownstone trimmings, shingle roof, and finished in the interior with buff brick and oak. There is to be a tower on the front of the edifice. The dimensions of the church will be 36 by 70 feet; the architectural style is Normandic.

The choir of St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector, rendered Bennett's cantata, "The Last Night at Bethany," on Thursday evening, 24th ult., before a large audience in that church. The music was under the direction of Mr. George A. A. West, F. C. O., the organist and choirmaster of St. Luke's.

The sum of \$150 is needed before April 1st to complete the payments (except \$500) on the parish building of the church of the

Holy Spirit, to secure the sum of \$500 which will be contributed by the Society for the Advancement of Christianity in Pennsylvania, making the building free of debt.

At the church of the Covenant, the Rev. J. J. Joyce Moore, rector, Bishop Whitaker confirmed, on Wednesday evening, 23d ult., a class of 96 candidates, more than one half of whom were not reared in the faith of the Church. During the month of March, the Sacrament of Baptism was administered to 32 adults.

A general missionary meeting, under the auspices of the Pennsylvania branch of the Woman's Auxiliary of the Board of Missions, was held on Saturday afternoon, 27th ult., at the church of the Holy Trinity, where addresses were made by the Rt. Rev. Dr. Talbot, of Wyoming and Idaho, the Rev. Dr. W. S. Langford, the Rev. S. C. Partridge of the Chinamission, and the Rev. Edmund N. Joyner.

A chapter of the Brotherhood of St. Andrew has just been organized at old Christ church. The rector, the Rev. Dr. C. Ellis Stevens, in the course of "Practical Problems of Life," on the evening of Mid-Lent Sunday, took as his subject, "Problems of Womanhood."

A most graceful act of Christian courtesy has been recently manifested in that the trustees of the Home for Convalescents of the Presbyterian Hospital have come to the relief of the managers of the Church Home for children, at Angora, in receiving 63 of the healthy children, with 7 of their attendants, into the Home, at Devon, thus isolating them until the epidemic of scarlet fever shall have subsided at Angora. On their arrival at the Home, the Rev. Dr. James W. Robins made an address, which was followed by a prayer, and the singing of the Doxology, "Praise God from Whom all blessings flow," etc. The opening of the Home, though premature, is highly appreciated by the Board of Managers of the Church Home, who are strong in their expression of delight at the unselfish spirit shown by the trustees of the Home for Convalescents.

The Rt. Rev. Dr. Alexander, Lord Bishop of Derry and Raphoe, it is stated, will visit the city during Holy Week, when he will be the guest of the Rev. J. N. Blanchard, rector of St. James' church, and he has accepted an invitation to preach at that church, possibly on Easter Day.

The Church Dispensary of Southwark, established in 1872, covers a field reached by no other similar institution, and meets the wants of a very large population in an extensive and ever-increasing district in the southern part of the city. Its northern boundary is Washington ave., and its field is the entire territory between the two rivers. Over this plain are hundreds of streets and many thousands of small dwellings filled with the working and poorer classes. The total number of patients treated in the year ending Sept. 30, 1891, was 8,803, for whom 17,806 prescriptions were compounded. The receipts during that time from all sources, including balance on hand, was \$3,033.34; expenditures, \$1,646.18, and amount placed to credit in the building fund of \$500; leaving a balance of \$887.18 in the treasurer's hands. The work has largely increased during the past winter, the prevalence of "la grippe" augmenting not only the number of patients, but their continuous applications for relief. The South-eastern Sick Diet Kitchen of the P. E. City Mission is located in the building, and by its gifts of properly-prepared food for the sick, materially aids the physicians in their merciful work.

#### CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.  
NELSON S. RULISON, D. D. Assistant Bishop.

BETHLEHEM.—On St. Matthias' Day there was inaugurated in Trinity church, the Rev. Geo. Pomeroy Allen, rector, a proposed annual series of choir festivals for the interpretation of the best Anglican music. The large chorus choir of Trinity parish is admirably adapted for this work, and has been for some years under the careful, scientific training of Mr. A. G. Fichter. He was as-

sisted on this occasion by Robert Kauffman, of Basle, Switzerland, the first evangelist of the St. Matthew Passion, as it will be sung this spring in Hanover, and by Miss Thompson of Washington, D.C. These voices gave noble assistance to a work which was nobly done altogether. Among the numbers rendered was "Unfold, ye portals everlasting" (Gounod), "Sing, O heaven" (Berthold Tours), and "If with all your heart," from Elijah, the latter being a solo by Mr. Kauffman. The whole programme was worthy of the precentor and the choir, and showed good training and conscientious study in a marked degree. The rector and the people are much to be congratulated.

#### KENTUCKY.

THOS. U. DUDLEY, D.D., D. C. L., Bishop.

##### THE BISHOP'S APPOINTMENTS.

###### APRIL.

3. Louisville: A. M., Calvary church; 7:30 P. M., Grace church.
5. Evening, Elizabethtown.
7. Evening, Shelbyville.
10. Louisville: Morning, Christ church; evening, St. Paul's church.
12. Evening, Trinity church, Louisville.
13. Evening, St. Peter's church, Louisville.
14. Evening, Zion church, Louisville.
15. Evening, St. John's church, Louisville.
16. Evening, Ascension church, Louisville.
17. Louisville: morning, church of the Advent; evening, St. Andrew's church.
24. Covington: morning, Trinity church; afternoon, St. John's church; evening, St. Paul's church, Newport.
25. Evening, Dayton.
28. Evening, Greenville.
29. Evening, Owensboro.

###### MAY.

1. Henderson.
2. Evening, Madisonville.
3. Evening, Morgantown.
4. Evening, Uniontown.
5. Evening, Princeton.
6. Evening, Eddyville.
8. Paducah.
9. Evening, Grand Rivers.
10. Evening, Kuttawa.
15. Afternoon, St. James' church, Jefferson county; evening, church of Our Merciful Saviour, Louisville.
18. Diocesan Council, St. Andrew's church, Louisville.

Bishop Dudley, during the winter visitations held services at Owensboro, and confirmed a class of 5; at Bowling Green preached and confirmed a class of 6; at Danville preached and confirmed 1; at this point arrangements were perfected for the purchase of a rectory. At Somerset he held service March 2nd and confirmed 1; on the 6th inst. he visited Versailles, where he found the church had been vacant for some time, and he appointed the Rev. W. W. Kimball to take charge April 1st. At Ashland he found the Rev. Wm. Hampton very ill; after service at this point he confirmed a class of 9. At Paris, on the 15th, he preached and confirmed 3. The Rev. Mr. Dyer, of this parish, has resigned to take charge of Cynthiana, April 1st. On the 16th he visited Cynthiana, preached and confirmed 1; on the 20th visited Frankfort, where he held service and confirmed a class of 17.

A noonday Lenten Mission for business men, wage-workers, and others, conducted by Bishop Dudley at the instance of the Brotherhood of St. Andrew, was begun March 21st, to continue one week. The service began each day at 12:30, lasting till 1 P. M. The Bishop took the 51st Psalm as the text of his addresses. The meetings have been very largely attended, the room frequently crowded; the attendants comprised all classes, many of whom seldom enter any church. The Bishop's 30 minutes' talk was an eloquent and powerful presentation of the themes suggested by the Psalm.

The Diocesan Council will assemble in Louisville at St. Andrew's church, May 21st. During the session of the Council, a convocation of the Brotherhood of St. Andrew will be held, in the hope of extended work by forming new chapters throughout the diocese.

#### MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—Twenty-four candidates were confirmed at the church of the Advent on March 23rd.

The Lord Bishop of Derry and Raphoe will preach in Trinity church on Sunday, April 3rd and 10th.

#### OHIO.

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

TOLEDO.—Trinity church is having all possible Lenten services. Those at noon are specially well attended, clergy preaching ten-minute sermons in rotation. The choral evening services once per month, well advertised by St. Andrew's Brotherhood, fill the large church. This parish has over 700 communicants, nearly one-third of all reported in the N. W. Convocation.

The rector, the Rev. Chas. E. Scadding, and the assistant, the Rev. W. H. Bamford, keep up services in St. Paul's, East Toledo, and St. Andrew's mission also, and the lay sermons of Mr. F. B. Swayne, in East Toledo, as well as his superintendency of the Sunday school there, keep together the congregation while waiting for a rector.

In all the parishes the services are being attended as largely as usual, and in some there is an increased interest.

The churches in some parishes are draped in mourning for Bishop Bedell, and memorial services are to be held. The affectionate veneration with which the late Bishop was regarded is manifested frequently by those who have known and loved him for so many years.

#### ALBANY.

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

Summary of statistics: Clergy: bishop 1, priests 121, deacons 12—134; ordinations: deacons 7, priests 3—10; candidates for Orders: (for the deacon's order only, 7, for the priest's order,) 19—26; postulants, 8; lay readers licensed, 18; parishes in union with convention, 100; parishes not in union with convention, 17; missions—organized 43, unorganized, 38—81; churches, 134; chapels, 19; free churches and chapels, 127; churches otherwise supported, 26; rectories, 75; corner-stone laid, 1; churches consecrated, 2; buildings blessed, 5; Baptisms: adults 428, infants 1,358—1,786; Confirmations, 1,166; communicants, present number, 17,662; marriages, 494; burials, 1,138; Sunday school teachers: 1,077, pupils 12,455; parish school teachers: 32, pupils 318; total of offerings, \$341,564 87.

Bishop Doane has issued the following letter to the clergy:

ALBANY, N. Y., March 15, 1892.

MY DEAR AND REVEREND BRETHREN:—You have been for so many years sharers in my anxieties and efforts in regard to the building of the cathedral church, and it is so essentially part and parcel of our diocesan work that I must put you in possession of the great joy and relief that have come to me, in the fact that on this day, March 15th, I am able to thank God that the whole debt which had been resting upon the property is provided for, and before the 1st of July will be paid.

Under God, this is due to the kindness and generosity of a dear friend, who proposed to me that if before this date two-thirds of the debt could be secured he would himself pay the one-third; and this liberal offer of more than \$13,000, God has used as the seed and stimulus from which has resulted the entire payment of the debt.

The gracious and generous response which has come to me, not only in the way of lavish giving, but still more in the way of loving personal expression and of interest in the cathedral, has made the task of this last asking, pleasure instead of pain. From various quarters, quite as much outside as inside the diocese, in sums ranging from \$5,000 to \$1, the whole amount has been secured within less than the three weeks; and as I look back upon the years of anxiety and toil, in which the women of the Diocesan League have been such patient and noble helpers, and try to realize that all our care and worry have been relieved in so short a time, I am more than ready to assent to what the dean of the cathedral said in answer to the question: "Where did the money come from?" "It came from heaven."

#### NEW MEXICO AND ARIZONA.

JOHN MILLS KENDRICK, D.D., Bishop.

Summary of statistics: Baptisms, infants 69, adults 4; confirmed 32; communicants, 617; marriages, 17; burials, 35; Sun-



day school teachers, 42, scholars, 320; total of offerings, \$13,105.06; value of church property, \$63,517.67.

**MINNESOTA.**

HENRY B. WHIPPLE, D.D., LL.D., Bishop.  
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Rev. J. C. Fortin, rector of St. Mary's church, Merriam Park, has established a mission for the benefit of the Church families living at Hamline, a thriving suburb of St. Paul; no name has yet been given to the mission.

MONTEVIDEO —The Guild of St. Agnes has presented the church with a handsome marble font. The money was raised from the proceeds of their needle-work.

**CONNECTICUT.**

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

By the will of the late Miss Catherine E. Hunt, the contest of which has just been settled out of court, the following bequests are made: Christ church, Bridgeport, \$3,000; Hunt Library, Canaan, Conn., \$1,000; Domestic and Foreign Missionary Society, \$6,000. The Hunt Library is made residuary legatee. The estate is valued at \$125,000.

**THE EARLY SACRIFICE.**

BY W. B. C.

Sweeter than picture painter ever drew,  
The altar at the dewy hour of morn,  
The service set, and every avenue  
Of worldly care, and every carking thorn  
Of grief and mournful reminiscence drawn,  
As from Christ's side the bloody spear they drew;

And here with Him, a little band we meet,  
The King Himself to greet.

Here seems the face of Holy Mary seen  
In the red beams that through the oriels stray,

And all the saintly company between  
The chancel rails in this, the dawning day.  
Oh, shall we in ignoble slumber lie  
When here we feast with such a company?

Here is the Christmas of the incarnate Child,  
The Easter of the Lord's own rising beam,  
And e'en His death-throes in those moments wild,

All pass before me in the wondrous dream,  
As I by faith upon the altar see,  
His broken flesh, and blood outpoured for me!

Oh, blest reunion of the saints of earth  
And those who in the walks of Paradise  
Their earthly thorns for heavenly crowns lay down!

These too come here to glad these mysteries.

**LETTERS TO THE EDITOR.**

A SUGGESTED TRIP THROUGH THE WEST.  
To the Editor of *The Living Church*:

Whilst I was in the West and on the Pacific Slope last summer, I was met on all hands with the wish that a body of representative Churchmen from the East might be induced to go out and visit them before the next General Convention. The suggestion seemed so wise, and the wish was so ardently expressed, that such an expedition ought, if possible, to be planned and carried out during this spring or summer.

Any one who will look into Bishop Kip's notes—"Early Days of My Episcopate," recently published by Thomas Whitaker, will see how like a romance of old times reads the story of the actual experiences of a living bishop in his pioneer work in California. The trials of travel, and the difficulties in founding the Church in the condition of unorganized society which existed in those early years, makes one regret that the narrative closes with 1860 and was not brought down to the present time that it might tell also of the successes and triumphs which the Bishop has lived to witness. The missionary episcopate of Bishop Scott to the territories of Oregon and Washington seemed almost like a mission to a foreign land, so remote was the North Pacific coast in those days. It will be recalled that in Bishop Scott's last visit to the East the journey was made by way of the Isthmus of Panama, in crossing which he contracted the fatal disease which terminated his life a few days after he reached New York, less than twenty-five years ago.

The changes which have been wrought in the intervening years can hardly be credited, unless one sees them, and the spirit of the people who have built, and are building, the mighty West cannot be understood without coming into contact with them. In order to appreciate fully the opportunity for wise and vigorous measures in the work of Church extension, one must needs travel over the country, visit the communities and come into communication with those who are serving the Church, and see what are the possibilities surrounding them.

It would be of great advantage if a body of bishops, presbyters, and laymen, with representatives of the Church press, could make such a journey for an ecclesiastical survey of the country, to see what the developments have been, and what are the prospects, opportunities, and needs for the more efficient prosecution of Church work in the regions beyond the Mississippi. They would certainly carry cheer and encouragement to the remote workers and they would be welcomed with the warmest hospitality. Moreover, when they came back it would be with enlarged ideas and enkindled zeal, refreshed for their work. It would be strange indeed if the result of such a visit were not to quicken missionary interest all through the Church, and to bring the inspiration of fresh views into the consideration of what we owe to the newer portions of the country. But whether such a plan can be carried out or not, it will not be amiss to suggest that those of the clergy or laity who may make their summer excursion into the far West will improve the opportunity to seek out the bishops and rectors wherever they go, and acquaint themselves with the work at the same time that they communicate encouragement.

What we most need is the enthusiasm of a great conception of the Church's missionary calling, the larger knowledge which shall lift us in planning for the work above.

"The lore

Of nicely calculated less or more."

A commission of wise men who should travel for a month with the sole object of informing themselves of the work and prospects of the Church, would not fail to supply in the thought of our great ecclesiastical gathering next fall, such missionary stimulus as it ought to have.

WM. S. LANGFORD,

**FREE CHURCHES.**

To the Editor of *The Living Church*:

The interest taken in the free church system is extending through the whole country, among all Christian people, therefore the first parties who initiated the grand plan for opening the House of God, and making it free for all, are in my estimation worthy of "Well done, good and faithful servant."

I find in *The Gospel Advocate* for July, 1822, a plan for a free church. I copy the article entire:

"Several Episcopalians residing in the vicinity of Corlaershook, taking into consideration the neglected situation of the neighborhood, in respect especially of Episcopal places of worship, or rather the entire destitution of the eastern part of the city, have resolved to endeavor to supply the want on the following plan. The object is to build and endow a church, of which none of the pews shall be either sold or rented, but shall without reserve, be free for all who shall be induced to attend. It shall be Episcopal in its organization, ministry, and worship. The mode proposed for effecting the object is the following: A certain number of individuals will procure the ground, commence and carry on the building on their own responsibility at least until it be enclosed. When the work is thus commenced, and the public convinced of their determination to proceed, agents to be appointed will solicit contributions from their fellow-Christians for the double object of completing the work and defraying expenses incurred, and of providing for the establishment a permanent support. After defraying the expense of building,

whatever money shall remain in hand, shall, upon the congregation being organized according to law, be conveyed to the vestry in legal form, conditioned that the establishment shall forever remain sacred to the purposes for which it was commenced, that is, a free Episcopal church.

"It shall also be a condition, that after the expense of building and endowment are obtained, on the first Sunday of every quarter, commencing with the New Year, or, in case of necessity, on some other day to be appointed, the entire collections shall be appropriated to the purpose of establishing a fund for raising other establishments, on the same plan in succession; that is, the sums collected at such times shall be vested in the savings bank, or some other similar institution, to accumulate and afford funds from time to time, for building and endowing additional free churches.

"The above plan has received the approbation of the Rt. Rev. Bishop, and most of the city clergy of New York."

It seems that the lay members of our Church were the first who initiated a plan for free churches, and also a sinking fund for endowment. What a great blessing and help for these laymen in 1822, would the St. Andrew's Brotherhood have been. How their hearts burned for the spread of Christ's Kingdom among the poor and neglected in New York City.

We are all interested in the origin of free churches, and perhaps the Rev. Herman Dyer, D. D., of New York, can further inform us of this early work in the interest of free churches. If he can, will he please kindly do so.

G. M.

Momence, Ill.

**FROM THE BISHOP OF CALEDONIA.**

To the Editor of *The Living Church*:

I shall be only doing a duty to the Church by drawing your reader's attention to a small but valuable book entitled "Principia, or the three Octaves of Creation, a new Eirenikon," by the Rev. Alfred Kennion, M. A., published in London by Elliott Stock, 62 Paternoster Row, 1890. The author leads us through the first two chapters of the Bible as through a noble vestibule harmonizing perfectly with the glorious temple of Revelation. Too often in these days men enter by some other way or painfully linger on the steps at the magnificent entrance. Who of us have not toiled through books designed to guide us past the tremendous obstacles that modern science has been supposed to rear against faith in the divine inspiration of the grand opening of the Bible? Who will not resent being told that those obstacles are only imaginary? This little book appears too small and modest to compel many of us to reconsider and reconstruct our views on the doctrine of Creation. It is certain to meet with adverse criticism from the supporters of accepted theories that emanated from those eminent scholars who have equally consecrated their great ability to religion and science. Our author's hypothesis is sympathetic with scientific research; loyal to inspiration, comprehensive but definite; revolutionary but constructive and symmetrical. His work exhibits convictions instinct with calm energy and a mind fully equipped with all manner of store to commend those convictions. With characteristic modesty he propounds his new interpretation which puts no strain on grammar or dictionary, shirks no admitted difficulty, shows no jealousy towards science or philosophy, but fairly, devoutly, scholarly, yet radically, attempts to disprove the existence of any discrepancy between the opening chapter of Genesis and the conclusions of modern scientific research.

I should like to see this volume carefully reviewed in your columns. It is tersely written with a paragraph here and there where clearness is sacrificed to brevity, but taking it as a whole one cannot but admire the charming dignity of style and ripe scholarship with spiritual power stamped on every page. It will afford rest to many a distressed heart and shed light on some of the perplexing problems of our time.

W. CALEDONIA.

Melakatta, B. C.

**DEAN BURGON AND BIBLE REVISION.**

To the Editor of *The Living Church*:

As a constant and interested reader of your valuable paper, I beg a brief hearing. With most of your appreciative notices of the late Dean Burgon, in the editorial columns of a recent issue, I am in thorough sympathy. His sturdy conservatism and unflinching walking in the "old path" of the Church's doctrine and discipline are indeed worthy of all praise. But there are certain references and implications in your article which may not go unchallenged. Such are your endorsement of the Dean's "merciless" onslaught upon the revisers of the New Testament Version, and your undisguised satisfaction in the supposed result of his formidable criticism.

The present writer will remember the shock to all his prejudices and the seeming collapse of the conclusions from all his critical studies, which followed the reading of those memorable articles in *The Quarterly Review*, until his attention was called to the calm, scholarly, and absolutely conclusive reply "by two members of New Testament Company" of revisers, one of whom is understood to be the eminent critic, Bishop Ellicott. It is not proposed to discuss this question now, but simply, both in the interest of fairness and for the benefit of any who may not be aware of such a publication, to call attention to it. This brief pamphlet of some 75 pages was issued by Macmillan in 1882, and deals clearly and satisfactorily with the Dean's fundamental position in regard to the critical validity of the text adapted by the revisers. One who has not well weighed this careful statement of the case is hardly in a position to decide or to discuss the question involved. At any rate the last word was not said when the great Dean poured forth, through the pages of *The Quarterly*, the vast treasures of his "quarter of a century" of consecrated study.

W. H. MEADE.

**POPULAR HYMN TUNES.**

To the Editor of *The Living Church*:

I am engaged in preparing a new hymn book, which will be the immediate successor of Plymouth Collection, the first collection to set the fashion of congregational singing in this country, from books furnishing the music as well as the words to the congregation. My object is to make by an eclectic process, a collection of tunes which have proved themselves adapted to congregational use, by being successfully used in congregational service. Will you allow me the space in your columns to ask any of your readers to send me the names of any tunes, not which are personal favorites with them, but which are within their knowledge sung with heartiness and effect by a worshipping congregation? I send this letter simultaneously to a number of the religious press in hope thus to secure the largest possible result of the experience of the Church in an endeavor to contribute something to popular congregational worship.

LYMAN ABBOTT.

Brooklyn, N. Y.

**"A LENTEN TEA."**

To the Editor of *The Living Church*:

Will the editor of THE LIVING CHURCH or his Boston correspondent kindly inform a benighted islander and old-fashioned Churchman what a "Lenten Tea" consists in? What costumes and decorations are suitable for such a function? The writer has imagined the said young ladies clad in sack-cloth made with (Church) bell-skirts, hair worn high and powdered with ashes, dispensing various concoctions of fish, lentils, and hot cross buns, from violet-decked tables festooned with gray moss, to weeping penitents smiting their breasts as they slowly walked in procession through a dim-lit hall, occasionally falling on their knees to repeat an "Ave" or a "Pater Noster." Is the picture complete unless overshadowed by sad-faced angels sighing with the saints under the altar, "How long, O Lord," etc.

CATHOLIC.

Newport, R. I.



# The Living Church.

Chicago, Saturday, April 2, 1892.

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

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THE LIVING CHURCH has sometimes thought it needful to lift up a warning voice against evil tendencies in movements within the Church, to protest against teaching contrary to the standards of our Faith, and to oppose measures which seem fraught with danger to the truth. For this we have been called "pessimistic," and charged with raising false alarms. One point to which we have called attention is the growing laxity of belief fostered by the growth of the so-called Broad Church school and to the fact that it has become possible to advocate teachings and measures with impunity which only a few years ago would have met with instant and general reprobation. In this connection we call attention to the following editorial utterance of *The Standard of the Cross and the Church* in an article on the New York cathedral:

Finally, let the preaching and teaching be as varied and unrestrained as it might be, only so that it be earnest in the effort to find out, and to set forth the indisputable Oracles of God, and to establish men in the Nicene Faith. Even a reconstructionist of the Creed, such as Dr. Lyman Abbott, or an out-and-out Unitarian, might be trusted to preach or teach on subjects of common Christian interest in which his own speculations do not cross the well-known and recognized historic belief of this Church.

Such an utterance as this from one of the oldest and, until recently, one of the most conservative of our papers, is sufficient to justify all that we have said of the latitudinarian drift. The proposal that the rep-

resentatives of all kinds of sects and schisms, reconstructors of creeds, and the like, shall be invited to officiate in what is destined to be the greatest Church of the continent, is sufficiently disloyal to every principle which this Church maintains, but the climax is almost reached when this "liberality" is made to include "out-and-out Unitarians," those who deny the divinity of our Blessed Lord, the very keystone of all that Christianity has meant to men through all the centuries.

It is a principle well understood by those who have special causes to promote in politics or religion, that it is of primary importance, when the first surprise and repugnance has been overcome, to secure at least a silent toleration. Then the constant repetition of their views without any definite or determined opposition, may be expected to lead on to recognition as a legitimate "school," and, perhaps, general acceptance. This is the process and the policy of which our contemporary has made itself the mouth-piece. Churchmen have hardly been able to believe that in the face of the Prayer Book, the Creeds, and the past history of this Church, anything like Unitarianism could possibly gain a footing within it. But with the new art of "fluxing" old forms with new meanings, anything becomes possible, and it may be found that a far more severe struggle is before us than the majority are yet able to realize, before we can rest secure in the old lines of Church doctrine and Bible truth.

MUCH has been made in recent discussions of the cases of Bishop Hampden and Bishop Temple in England. The nomination of each of these men created great excitement and opposition. Churchmen who valued the integrity of their ancestral religion were scandalized and alarmed at appointments which carried with them as it was thought, the recognition of views which were destructive of the foundations of the Christian Faith as the Church of England had received it and as all her authorized formularies taught it. In both cases the State power aroused to jealousy by the opposition of Churchmen, forced its appointments regardless of consequences. But we are told that the consequences which were so much feared did not ensue, that neither of these bishops ever did any harm to the Church. Bishop Hampden, it seems, did not intend to be anything else but orthodox, and settled down into an innocuous episcopate, while Bishop Temple has diverged very far from the position with which he was identified in men's

minds thirty years ago, and is now a very pillar of orthodoxy, as he is certainly one of the wisest prelates of the English Church.

WE think it is not difficult for a student of Church history to see that the appointments to which we have referred were neither of them quite so harmless in their effects as has been represented. When men are appointed to any office upon a certain set of principles or a certain policy which they have either directly advocated or are generally considered, on the strength of their own utterances or practices, to have advocated, men inevitably take their appointment as proving that such principles are not condemned by those who appoint them. The official may never again repeat his former utterances, he may as time goes on show by the course he pursues that he no longer holds to them, but this cannot mend the mischief. In his promotion, the appointing power assumed before the world the responsibility for the views with which he was identified. Thus those who hold those views—perhaps far more definitely and tenaciously than the individual singled out for preference—are encouraged and emboldened. Their position is rendered much more secure than before. Teaching which before could be met at once as "erroneous and strange" can now claim toleration.

No student familiar with the history of the Church of England and our own, since the rise of the Oxford Movement, can fail to see the application of these remarks. Hampden had laid down in his Bampton Lectures principles which, as so calm a judge as Dean Church tells us, were subversive of the authority of the Creeds and logically of the sacred Scriptures themselves. For this he had come under the ban of the University of Oxford of which he was a professor. His own personality is of little importance, and what his real views were is not much to the purpose, since at the time of his promotion to the episcopate he had not recanted the position he had formerly taken. Can any one fail to see that hardly any other single event of that period could have given so great an impetus to the party of liberalism as his consecration to the episcopate? Not all the individual labors of men of far greater ability, such as Arnold, and Stanley, and others still more radical than they, could possibly have given such a secure standing to that party as this single episcopal appointment.

DR. TEMPLE had contributed an article to the unfortunate book en-

titled "Essays and Reviews." His own essay was possibly not open to any serious criticism, but this was not so true of other papers in the same volume. It is probable that he would in some public way have disclaimed responsibility for the most objectionable views of his fellow contributors. The difficulties in which he was involved which prevented this action are partly explained in the recent life of Archbishop Tait. The fact is that when he was nominated to the see of Exeter in 1869, no authoritative disclaimer on his behalf had been made. The intense opposition to his appointment on the part of hundreds of the most prominent Churchmen of England, made it abundantly evident that it was felt to be the highest endorsement of the "Essays and Reviews." All parties recognized this most distinctly, and the Evangelicals united with the High Churchmen, Lord Shaftesbury with Dr. Pusey, in vehement and energetic protest. Again the State treated with contempt the opposition of the Church, and the new Bishop was consecrated.

WE should be the last to criticize the subsequent career of Bishop Temple. He who seemed at one time in alliance with the enemies of the Church is now one of her staunchest supporters. But the point to be kept in mind is this: his promotion was, before the world, an endorsement of the principles of the "Essays and Reviews." The contest was fought out upon that basis. Is it hard to see that those principles have gained a currency since that time which they never enjoyed before? One of the essays inculcates the Universalist heresy, and perhaps this was the most widely known fact connected with the book. Is it any wonder that Bishop Temple's elevation was almost immediately followed by a determined attack upon the Athanasian Creed which set the whole Church in a blaze for three years?

A NEMESIS is sure to follow any paltering with principles. It is only what might have been expected that the tendency in many quarters to ignore the utterly irreconcilable antagonism between Unitarianism and Trinitarianism should have progressed until at last it has become possible for an old and respected Church paper to propose in all seriousness that Unitarian teachers should be invited into our pulpits, provided only that they repress for the time being all allusion to the soul-destroying heresy which they represent. As if their recognition as "ministers of the Gospel," standing before our people under the license of our bishops, would not



speaking for the toleration of their doctrine within the Church, with an eloquence and force a hundred times more effective than any words could possibly do. We would not over-estimate the seriousness of this issue, but whether this lax hold upon fundamental truth is sufficiently prevalent to be dangerous, or whether it has not yet reached that point, the old maxim, *obsta principiis*, is always safe, and we cannot refrain from expressing our conviction of the unwisdom of ignoring these signs of the times.

**BRIEF MENTION.**

"There was an APE, in the days that were earlier:

Centuries passed, and his hair became curlier; Centuries more gave a thumb to his wrist— Then he was MAN, and a Positivist."

—During ten years the following books have been published, made up of contributions which originally appeared in THE LIVING CHURCH: Little's "Reasons," Snyder's "Chief Things," Cowper's "Miserere of Savonarola," Wirgman's "Sevenfold Gifts," "Via Crucis," and "Lyrics."—We are glad to note also that "The Oneida Mission," "Vacation Club Papers," and "Sketches of Early English History," will probably be brought out in book form before long.—*The Interior* complains of the gross caricaturing of our public men, "As the presidential campaign approaches, we are being flooded with mean and brutal representations of gentlemen who are only guilty of having accepted public office from their fellow citizens."—*The War Cry* of the Salvation Army recently contained an exhortation to "Auricular Confession," though not to a priest: "Tell your sin to your captain, or find out some officer or friend in whose heart or judgment you can confide, and tell it in the ear of that brother or sister."

—It is reported that during the past year there have been one hundred deaths of boys in this country from cigarette smoking, and about the same number have gone to the insane asylum from the same cause.—The eccentric professor of Yale University has made things pretty lively during his three years' term, mixing up the military and prophetic offices. While his voluminous writings on the approach of the millennium are regarded as harmless vagaries at home, a good many credulous people at a distance are getting very nervous. Of course, the predictions of a "Yale professor" must be true!—An English contemporary, referring to the death of Mr. Palmer, late editor of *The Church Times*, says that this famous journal only a few years ago passed 30,000 circulation, and that dissenting papers, on the whole, have a very much larger circulation in England than those of the Church.—That was a splendid example of *noblesse oblige*, when from the wreck of the steamer "Eider" on the Isle of Wight, after all the passengers were landed by the life-boat, the men of the lowest rank were first sent ashore, the highest officers taking the last chance.—*Public Opinion*, in giving the statistics of the Episcopal Church, says: "The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in

particular. It looks like 'The Church of the Future.'"—The Columbian Exposition "grows upon us." Is it possible that we may get a little "too much of a good thing"? Chicago is sure to have the greatest exposition the world has ever witnessed.—*The Southern Churchman*, commenting on Bishop Coxe's "Christian Ballads," says: "What offence some of them gave to the Low Church and what delight to the High Church of those days. All this is past, and we in more mature years can testify to the true beauty and pleasant rhythm and graceful diction of many of these poems."—Some crank who has faith enough in his theory to pay for advertising it in the New York papers, announces that on March 5th, 1896, "About the Ninth Hour, Jerusalem time," will be the first stage of Christ's advent "in the air," when He will raise deceased saints from their graves, and translate just 144,000 "watchful, living Christians to the heavens without dying." He has it down to a finer point than "the Yale professor."—From crank to fanatic is not far. Another "Christian science" murder has given a case for the coroner, in Cincinnati. It was a case of "absent treatment," and the child died without medicine or intelligent nursing. Everything was trusted to "faith." Quacks of this sort ought to be made to prove the efficacy of their "faith" by walking on water not less than ten feet deep.—But the most shocking performance of this so called "Christian Science," is a case recently reported, in which for seven days and nights the victims of this delusion retained a corpse unburied, upon which their "faith" was exercised in the expectation of restoring life. The coroner had to be called in, and the undertaker followed.—Our Chicago Methodist contemporary prints the following from a postal card, recently received: "Your Pleas'd the Holed My mails after before We Came back about next Week also." That is English served with chop-sticks.—We find many good, strong words in defence of the old Gospel, in *The Southern Churchman*, though there are sometimes words not good for those who are trying to maintain that same Gospel in its integrity.—The latter we try to forgive and forget. Here is a specimen of the former: When men get into deep consciousness of sin then they will know they need not a man but God to deliver them. The old Jews called upon God to help them; if Christ be man only, we would rather be a Jew and ask God for deliverance, and not man. What can mere man do for us, when we are bidden: "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?"—If a ship should sail every week, loaded with grain for the peasants of Russia, the cry would still be: "What are these among so many?" Let them sail, wafted on the wings of prayer that by means of this brotherly kindness the way may be opened for the advancement of a vast empire in Christian civilization.—From California we have a description of a clergyman who "refuses to read THE LIVING CHURCH." Among his eccentricities of ritual, we are told, is the throwing away of the consecrated bread and wine remaining after the administration of the Holy Communion.—An aged subscriber writes: "This may be the last remittance I shall make. I

shall be ninety years old if I live to the 23rd of March. I pray God to bless you in your faithful and persevering work for the Church."

**A TRIP TO THE PACIFIC.**

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

III.

These must be hurried letters, *currente calamo*, designed to convey impressions rather than to communicate statistics. A jaunt on an overland train does not suggest or promote elaborate descriptions. Of the Kansas cities through which we fly, one's impressions are rather commonplace. Lawrence reminds us of the strifes of *ante-bellum* days when slavery sealed its final doom by seeking to extend its baleful jurisdiction over the young territory. Topeka was to us only a station where a good dinner was supplied, and a mighty dome, that of the State capitol, lifted its crown into the upper air. We looked in vain for the buildings of Bethany College, made familiar by the cuts in the Church almanacs for many a year, and with which the venerated name of Vail, first Bishop of Kansas, was so long associated. Burlingame, Emporia, Florence, and Newton were the principal points passed during the afternoon—all bright, lively cities.

Newton is impressive, for, only twenty years ago, it was a typical border city. I remember Dr. Thorold, the present Lord Bishop of Winchester, telling me of a certain western city whose crudity shocked him very much; that he was asked by a proud citizen what he thought of their town. "I did not like to tell him what I thought," said his lordship, "for fear it would offend him, and I could not tell him the truth, so I said: 'My dear sir, I think your city is on the border of civilization.' But I did not say on which side of the border I thought it!" Now, the Newton of 1872 was on the other side, most unqualifiedly. I came across an amusing account of it: "Only Julesburg had in its day been worse. They counted that day lost whose low-descending sun saw no man killed or other mischief done. There is a spot near where they used to 'plant' them in those days—those distinguished ones who 'died with their boots on.' Poker and monte, and the dispensing and imbibing of drinks, were the only industries. The town was a slab and canvass emporium, full of idleness, prostitution, vice of all varieties, squalor, and general unmitigated horror. There were no farms, or any thought of agriculture, and the silent plains and treeless valley of the Arkansas stretched westward to the mountains." All that is changed indeed, and Newton, like its sister cities, has passed from darkness to light.

In going from Newton westward, however, our fate is to pass from light to darkness, from which we are aroused next morning in time to get breakfast at La Junta, 336 miles west of Hutchinson. At the latter place we entered the valley of the Arkansas River—called a river because I presume there are seasons when it has a flow of water. So far as my observation went it was a break in the prairie, tortuous as the Meander, wide as the Mississippi, with a damp streak that a horse could jump and a bison wallow in. Where it enters the Mississippi, below Memphis, it is respectable; here it is laughable. This long valley running

westward for more than 300 miles, is the natural route westward. Nature dictated the original trail, and the trail showed the engineer where to locate the railway. But I cannot say much more about it, except that we had a very comfortable night's rest.

La Junta is in Colorado, and a branch road leads to Colorado Springs and Denver. Our journey is not that way, but with a thrill of pleasure, the eye traverses a hundred miles of the distance and rests upon the summit of Pike's Peak rising like a cumulus cloud above the horizon, white with snow, tinged with carnation by the morning sun. The scenery is now charming. Long areas of rolling land are bordered by ranges of mountains. Consciously the ascent is very great. We make a gain skyward of 3,561 feet in a hundred miles, not without the needed aid of an extra locomotive. The pulmonary organs give evidence of a rarer atmosphere. At Raton, a brisk walk on the platform induced profuse perspiration, although the temperature was low, reminding me of a similar experience on the Andes at an elevation of 9,000 feet, when the exertion of walking a few squares made the heart beat as though I had run a mile. I should imagine that persons with bronchial or lung diseases would do well to avoid much exertion in passing these altitudes.

We saw our first prairie dogs this morning, first save those in Lincoln Park. Fine fat fellows they were; nimble, bright, and fearless. But I fear they are a vanishing race, for their conical homes are out of all numerical proportion to the visible inhabitants. One marvels at their plumpness in a region where there seems to be no visible means of support. We saw, too, the pathways running north and south, along which the lines of buffalo migrated in search of fresher fields and cooler climes as the heats of summer drew near. They are a vanished race. You may see some specimens at Lincoln Park, but in their native habitat you search for them in vain. The oldest inhabitant of Chicago remembers piles of bison bones on the Illinois prairies. That is all that remains of this noble beast here. But his place is well supplied by "the cattle upon a thousand hills." Another feature of the trip after leaving La Junta was a glimpse of the place where Bent's Fort once was, a primitive metropolis of trade and warfare, world-famous in its day, now a forgotten ruin.

A climb of three hours brings us to Trinidad. The very name tells us that we have entered the regions of the Spaniard, who never failed to sanctify river and mountain, valley and village, with the sacred terms of our religion. Trinidad! It takes me back thirty years and more to my Andean days. How distinctly that beautiful *hacienda*, lying like an emerald between sun-kissed peaks, with glorious trees and fields of grass, the latter so high that one could barely see the horns or tails of the browsing cattle, comes to memory; and its name, *Suma Paz*, (deepest peace), so descriptive of the scene, and so suggestive of other "sweet fields beyond the swelling flood." How well, too, I remember that *begonia*, its dark green leaf with blood-red centre, which they call *Corazon de Jesus*, (Heart of Jesus). And that *vuelta* or bend of the Rio Magdalena, where we were within sight of a water-



ry grave, where the angry flood had nearly engulfed us; its name was *la Vuelta de la Madre de Dios*, (the Bend of the Mother of God.) But Trinidad is Mexican now only in reminiscence. The surging stream from "the States", there is no escape from it! A few houses are left to bear witness to the Spanish type of domestic architecture, walls of sun-dried brick (*adobe*), flat or tile-covered roofs, water-spouts projecting from the eaves three or four feet, much circumambient filth, and three to five dogs. Of the people who dwell within the thick walls, one can only say that their faces show a heredity that dates back as distinctly to the race of Montezuma as to the race of Hernando Cortes. Their dress represents the ideas of Mexico overlapped with Yankee notions in clothing. The medley resulting is rather amusing. Our fellow-passengers who have never seen the like before, gaze with curious eyes, reminding me of Holmes' verse:

I know it is a sin,  
For me to sit and grin,  
At him there;  
But his old three-cornered hat,  
And his breeches, and all that,  
Are so queer.

Immense deposits of coal are found in the environs of Trinidad. The place has a great future. The mountain tops, keeping sentinel watch over destinies, are crowned with snow. One of them—in whose bowels are millions of tons of coal—has a top shaped like an enormous bass-drum, massive, towering, almost grotesque, and as the train winds around it for miles, it is constantly changing to the eye in its relation to the body of the mountain below this singular top-knot.

### A WINTER VACATION.

X.

DEAR LIVING CHURCH:—What contrasts may come to one in London in the ordinary incidents of an unpremeditated stroll! After breakfast I went to the National Gallery and there feasted my eyes on one of the best collections of pictures in Europe. It is all free as air, and every picture plainly marked, so that all may understand as they go along. It would be tedious to detail this or that picture, and many of them are so well known by print and photograph, that it is like seeing an old friend in a magnificent new dress when one comes on the great original in this wonderful gallery. Why, one exclaims, there is Landseer's "High and Low Life", there is his "Dignity and Impudence," there is one of Constable's great landscapes, there is the Hobbema we have learned to love in etchings, there is Frith's "Derby Day," and there are Turner's glorious dreams of beauty and mystery, the "Old Temeraire," and the "Landing of the Prince of Orange," and so with all the old friends of friends of art, Etty, and Mulready, and Maclise, and others without number. But all this is but a moiety of what is yet beyond and beyond. Raphael's incomparable Madonnas, Botticelli's truthful and reverential creations—there they all are, gleaming welcome to our satiated eyes—Titian, Francia, Orcagna, all royal names in art, until we come to their worthy peer, Rossetti's Annunciation. What a pity it is that one will get tired in a picture gallery, but tire you will, from the very glory of the place, so one leaves with a painful, weary sense of

almost disrespectful regard for all that is left behind unknown and unlooked at.

Go, one must, but ere I went I determined to give one look at least at the Turner drawings. When I was last in London, they were housed in a dark basement, and half hidden in cabinets, but now they have a bright lodgment in many well-lighted rooms, and all are framed upon the spacious walls, and well they deserve it. If you ever, dear reader, come to London, be sure you visit the Turner drawings. There you see the very soul of the man at work, and if you have read Ruskin, you will understand better than ever before his enthusiastic criticisms of Turner. You will be fascinated every moment of your stay. It may be by the exquisite finish of sepia drawings for engravings, or the grand jotting down of Alpine scenery with a few blotches of color, and a minute touch here and there of pen or pencil, or it may be the perfect effect of complete transcription accomplished with a simplicity that absolutely dazzles.

After leaving the National Gallery, we walked off to 32 Little Queen st., the office of *The Church Times*. Here we found sad affliction. Only the day before Mr. George J. Palmer, the founder and proprietor of that excellent Church paper, had breathed his last. We were received with great kindness by his son, but after expressing our most earnest sympathy we quickly withdrew. With a sense of personal loss we came out into the busy street, thinking of the many years the weekly visit of *The Church Times* had been to us as the visit of a friend. On and on we went and soon found ourselves at Guild Hall, the great hall itself, where civic banquets are wont to be held. A grand gothic structure gave us much to admire, while we watched the bewigged lawyers and their clients walking about. From this seething stream of life it was a pleasant change to visit the Free Library, and see the "pale clerks" bending over their books; and further on, to walk through the museum and see objects of continued interest; among others, a collection of impressions of the great seals of England from 757 to the present date. From Guild Hall another vague stroll brought us to London Bridge, over it, and back again. Leaning over the parapets one could watch the swift current of the receding tide, the flying barges, and the forest of shipping further on, or turning to the living torrent on the bridge, one might study its awful stream for hours. On every hand life is teeming. It is not merely the great throng upon the enormous bridge, but far beneath, at each side of the great approaches, other throngs have place. You look down into Lower Thames st., and there another type of being seems to exist: fishermen and dock-hands, and stevedores, with warehouses and gin shops on every hand. In the midst of all this bustle and grime stood a church. What must it be to work in such a place, great the labor, and great the reward. Down I must go into the midst of the turmoil, and go I did. It seems almost wrong to be lounging round among such toilers, wrong to merely gaze at them, but if my attitude and face expressed what my heart felt, then my sympathy and respect for them would secure me respect also.

Great lines of men were toiling out

from the ships over plank after plank, up ladders and on to wagons far down the street, each man with a box of oranges resting on his bent head and shoulders. Ah, the burden, and the slippery pavement, and the constant strain; and yet more sad were the idle groups that looked wistfully at the happy burdened ones.

With a sigh I turned once more homeward, past the monument of the great London fire, on westward until I reached the Embankment, with its calm and beauty, such a happy contrast to the toilers of London Bridge and its environs, and to the glitter and bustle of the Strand. It was dark once more, the lights gleamed out in their curving lines by the river. Under the arches of Waterloo Bridge, one could get a glimpse, in dim perspective, of the Palace of Westminster and the Abbey. It was all undefined and grand, like some stately music of Beethoven. A livelier measure would typify the Strand, while the titanic sound of storm, or the crashing of the waves upon the shore, might give figure of the toil and labor at London Bridge. Thus my day had contrasts enough, in its almost haphazard flow.

J. H. K.

### PERSONAL MENTION.

The Rev. W. P. Browne resigns the church of the Holy Comforter, Cleburne, Texas, and takes charge of missions at Quintana and Velasco, Texas. Address Quintana.

The Rev. Thomas Burry has assumed charge of work at St. John's parish, Tusculum, Ala., and mission points adjacent.

The address of the Rev. Amos Bannister is 1292 Vine st., Denver, Colorado.

The Rev. Henry Rollings of the diocese of Algoma, is assisting the Rev. Dr. Doty, rector of Christ church, Rochester, N. Y.

The Rev. Geo. C. Sutton has resigned St. Paul's parish, Kent Co., Md., and become rector of Shrewsbury parish, in same county (diocese of Easton). Address, Galena, Md.

### TO CORRESPONDENTS.

H. S. C.—The same method of argument which denies baptism to infants in the primitive Church, would prove that women were not admitted to the Holy Communion. As to the mode of baptism, the "Teaching of the Apostles," a work of the first century, proves that affusion or pouring was practiced as well as immersion. The Church insisted upon affusion, not immersion, as the outward sign or form in baptism. We accept this mode of baptism and the admission of infants on the same authority, upon which we accept the Scriptures, viz., the Church.

FREMONT, NEB.—Gore on the Sacred Ministry. JARIA.—(1) Pusey on the Real Presence. Ewer's Grammar of Theology. The book you mention simply presents the vagaries of its author. (2) It was probably an individual expression of humility. We never heard of a similar case.

W. J. B.—(1) We do not think it in accordance with correct principles, for an Anglican to attend Roman services and join in their worship in any country in which the Anglican Church has jurisdiction, viz., in England or America. (2) We do not think it so clear that this rule holds absolutely in countries where the Roman Church has undoubted jurisdiction. (3) We do not think it is ever proper to attend religious functions merely to make a spectacle of the worship of others.

W. F. S.—It is customary to remove the chasuble before preaching. We do not know that there is any ritual significance, but merely a matter of convenience. 2. In case of a storm, cloak and cassock would be more fitting for use at the grave. 3. A hymn is sometimes sung after the (choral) Creed. There is no rule. The notices may follow the Creed in either case.

### ORDINATIONS.

At St. Luke's church, Tacoma, Wash., Tuesday, March 15th, occurred the ordination as deacon of W. J. Dickson, for a long time past a lay-reader and the director of the Brotherhood of St. Andrew in St. Mark's church, Seattle. Morning Prayer was said at 10:15 A. M. by the Rev. Messrs. Baker and Hyland. The cross-bearer and vested choir of twenty-one men and boys preceded the candidate, the eleven clergymen, and the bishops. The sermon, on "The Influence of Personal Life in the Ministry," was preached by Bishop Morris, from the text, Acts v:15. The Rev. Mr. Garrett then presented his parishioner, Mr. Dickson, to Bishop Paddock, who appeared in the chancel for the first time since his serious accident in February. The Litany was read by the Rev. Mr. Applegate, and, after a hymn, the service proceeded with the Communion office, Bishop Morris being the celebrant, assisted by the Rev. Messrs. Watson, Wells, and Garrett, and in the administration by the Rev. Messrs. Hills and Wells. The vested choir, under the leadership of the rector, Rev. John Dows Hills, rendered the musical service most creditably. The Rev. W. J. Dickson goes at once to the Skagit val-

ley for missionary work, and will make his headquarters at Mount Vernon.

### OFFICIAL.

On the 21st of March the Rt. Rev. Bishop of Fond du Lac deposed from the priesthood the Rev. Rene Vilate.

### OBITUARY.

TUSON.—Entered into Paradise, March 12th, 1892, at Morristown, Minn., Annie E. Tuson, beloved wife of the Rev. Wm. Tuson, aged 33 years. She was a noble Christian wife and mother.

ROBINSON.—At Macon, Ga., March 21st, after a brief illness of pneumonia, Arthur E., beloved son of A. M. and Louise T. Robinson, of Grahamton, Ky., in the 36th year of his age.

THOMPSON.—Fell asleep at New Castle, Delaware, March 21st, 1892, R. Lockyer Thompson, in his 64th year.

TURNER.—Entered into rest at New Castle, Del., Mrs. Harriet Turner, relict of the late G. W. Turner and mother of the Rev. C. H. B. Turner.

ROEBUCK.—Entered into rest on the morning of Thursday, March 17, 1892, at her home in Morley, N. Y., Mrs. Susan Wallace Roebuck, aged 82 years, 9 days.

Post tenebras lux.  
All, all are going, the old familiar faces,  
Why linger at the banquet board,  
When all the guests are flown?  
No! let us seek that land of love,  
Where all the loved are gone." R. G. H.

### APPEALS.

AN earnest appeal is made for two hundred Easter offerings of five dollars each from parishes and individuals to be used in completing the Mission House at New York Mills, Oneida Co., New York. The work is among one thousand factory operatives and is most promising. JAS. R. PARKER.  
P. O., Whitesboro, N. Y. Minister in charge, Reference, Bishop Huntington.

THE Mid-Western Deaf-Mute Mission needs money to meet the expenses of the work extending over a number of dioceses. A. W. MANN, General Missionary, 123 Arlington st., Cleveland, Ohio.

### 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. MARGARET'S for young girls; ST. THOMAS' for young boys; ST. GEORGE'S bed and WILLIAM'S Rest for older boys. Will not all persons 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.

### THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of 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.

### QUESTION AND ANSWER SUGGESTED FOR USE IN ALL SUNDAY SCHOOLS UNTIL EASTER.

Question:—Can the children gather \$100,000 as an Easter offering for the general missions of the Church?

Answer (in concert):—If they try—if they all try—if teachers help them—if parents help them—if friends help them—if we all help them. Yes—They can.

### FOR SALE OR RENT

Cottages furnished or unfurnished, at the beautiful summer resort at Old Mission, Mich., near the grounds of the Rev. Dr. Leffingwell, to whom, by permission, reference is made.  
W. D. BAGLEY, Old Mission, Grand Trunk Co., Mich.]

### MISCELLANEOUS.

TEACHERS WANTED. LADY.—Science and mathematics, college graduate of some experience. School near Chicago. Salary dependent on qualifications. TWO MEN for military boarding school. Candidates for orders preferred. B. F. CLARK, 106 Wabash ave., Chicago.

A COMPETENT choir leader and an efficient organist can be secured for Church services on favorable terms. Address BOX 27, Quincy, Ills.

PUPIL NURSES wanted for the Good Samaritan Hospital and Nurses' Training School. Compensation, \$6 per month and board; Diploma at end of course. Apply to DEAN RICHMOND BABBITT, LL.D., Trustee, Saginaw, Mich.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 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 the North. For illustrated circular, address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.



**CHOIR AND STUDY.**

**CALENDAR—APRIL' 1892.**

3. 5th (Passion) Sunday in Lent.	Violet.
10. 6th (Palm) Sunday in Lent.	Violet.
11. Monday before Easter.	
12. Tuesday before Easter.	
13. Wednesday before Easter.	
14. MAUNDY THURSDAY.	
15. GOOD FRIDAY.	Black.
16. EASTER EVEN. Violet. (White at Even song.)	
17. EASTER DAY.	White.
18. Monday in Easter.	
19. Tuesday in Easter.	
24. 1st Sunday (Low) after Easter. White. (Red at Evensong.)	
25. St. MARK, Evangelist.	Red.

**THE CHRISTIAN YEAR.**

BY THE REV. J. ANKETELL.  
THE FIFTH SUNDAY IN LENT.

"Christ being come an High Priest of the coming good."—Heb. ix: 9.

We pray Thee, ever living God,  
That we, all sin forsaking,  
Defended by Thy staff and rod,  
May live, Thy grace partaking.

No blood of beasts can cleanse from sin;  
They were a symbol, showing  
The precious Blood, that life could win,  
From Calvary's fountain flowing.

For Thou art come, our great High Priest,  
In God's own temple standing,  
A Sacrifice that hath not ceased,  
Our faith and love commanding.

So here on earth we worship Thee  
With rites and service glorious;  
But there the holy angels see  
Thy wounds o'er sin victorious.

Before the ages had their birth  
Thou art true God forever,  
The Saviour of our fallen earth  
With love that faileth never.

Still lead us onward, by Thy love,  
And by Thy Passion save us;  
That we may sing in heaven above,  
The life Thy mercy gave us!

**CHORAL DIRECTORY.**

ST JOHN'S CHAPEL, TRINITY PARISH,  
NEW YORK.

Vested choir, Geo. F. Le Jeune, organist and choirmaster.

FIRST SUNDAY IN LENT, March 6. A. M., Celebrations at 7:30 and 9; Morning Prayer, 10; Litany and Celebration, 10:30; Communion service, Mozart in B $\flat$ ; Introit, "Father, forgive them," ("Seven Last Words"), Haydn; offertory, "And with His stripes," Handel. P. M., canticles, plain; anthem, "He was despised," chorus, "And with His stripes," chorus, "All we like sheep," Handel.

SECOND SUNDAY IN LENT, March 13. 10:30 A. M., Litany and Celebration; Communion service, Mozart in B $\flat$ ; Introit, "Verily, I say unto thee," ("Seven Last Words"), Haydn; offertory, "All we like sheep," Handel. P. M., canticles, plain; anthem, morning Introit repeated.

THIRD SUNDAY IN LENT, March 20. 10:30, Litany and Celebration; Communion service, Eyre in E $\flat$ ; Introit, "Woman, behold thy Son," ("Seven Last Words"), Haydn; offertory, "Surely He hath borne our griefs," Handel. P. M., canticles, plain; anthem, morning Introit repeated.

THE ANNUNCIATION B. V. M., Celebration, 9 A. M.

FOURTH SUNDAY IN LENT. 10:30, Litany and Celebration; Communion service, Eyre in E $\flat$ ; Introit, "Eloi! Eloi! lama sabachthani," ("Seven Last Words"), Haydn; offertory, "All we like sheep," Handel. P. M., canticles, plain; anthem, morning offertory repeated.

ST. PAUL'S CHURCH, WASHINGTON, D. C.  
Vested. D. B. MacLeod, organist and choirmaster.

FIRST SUNDAY IN LENT, March 6. A. M., Communion service, Tallis in F; offertory anthem, "God so loved the world," Stainer; *Nunc Dimittis*, Tonus Regius. P. M., canticles, Gregorian; offertory anthem, "O Lord, my trust is in Thy mercy," King Hall; hymn before Benediction, night Litany, Hervey, (all Sunday evenings in Lent.)

SECOND SUNDAY IN LENT. A. M., canticles, Gregorian; Benedictus, Langdon in F; offertory anthem, "Lord, for Thy tender mercies' sake," Tarrant. P. M., canticles, Gregorian;

offertory, "If with all your hearts," Mendelssohn.

THIRD SUNDAY IN LENT. Communion service, Tallis in F; offertory anthem, "There is a green hill," Gounod. P. M., canticles, plain; offertory anthem, "Forever with the Lord," MacLeod.

ANNUNCIATION, B. V. M., early Celebration.

FOURTH SUNDAY IN LENT. Canticles, Gregorian; offertory anthem, "Lovely appear over the mountains," Gounod. P. M., canticles, Gregorian; offertory anthem, "By Babylon's wave," Gounod.

A constant study of our liturgic music both at home and abroad, brings to the very forefront the issue of art *versus* devotion. It sprang from the voluptuous ferment of the Italian renaissance. It has spread ever since like leaven until the whole lump is leavened, and go where we will, from minster to wayside oratory, from our stately city churches to midland, or frontier, missions, we are confronted by the same fatal conflict.

We all know that there was a time when art was the offspring, and then, the loving servant, of devotion, when saintly men and women cherished the art of the beautiful in order that they might make more glorious the sanctuary of the Most High, and find more rapturous voicing for the breath of praise and Eucharistic worship. This was in the divine order, the subordination of all things—and the arts of the beautiful among them—to "the greater glory of God." As the Faith grew dim, and love became faint and chilled, art, fed on the lust of the flesh, the lust of the eye, and the pride of life, drew its vital nourishment from lower fountains, becoming a parasite, and, finally a master, over-running the sanctuary and its sacred offices with all manner of unseemly and noxious inspirations. The studious, patient investigator of the Middle-age arts alone knows what shame and scandal found lodgment, not only within Christian homes, but in consecrated temples and sanctuaries. Nowhere was devastation more shocking than in the perversions and debasement of musical liturgics. The coarse, lewd melodies of the markets and bagnios, tricked out in meretricious wantony, were shamelessly allied to the most sacred offices of divine worship. This was a double profanation, in that while the worship of Almighty God was dishonored, the true, spiritual uses of the beautiful arts were hidden from the popular apprehension, which in its ignorance was betrayed and corrupted by the all-prevailing voluptuousness, so that men came to accept the music of mirth and sensual revelry as the music of the Holy of Holies. We have but to lend a reluctant ear for an instant, to the liturgic music which took its inspiration from the social and courtly degradations of Rome, Florence, Vienna, and Paris, under the sway of that long line of detestable cardinals, to learn the depth, the utter paganism, of its impiety.

Only here and there on the Continent, the sweet, subdued forms of the ancient Gregorian and Churchly modes, almost furtively cherished, might have been heard in oratory or chapel of some convent and monastery, while throughout England, in parish church and lordly cathedral, the earlier, purer strains of a worship yet unperverted and uncorrupted by the renaissance, held place in the hearts of priests and people. The splendid German chorales, and their

grave, solemn progeny, as heard in the old chorales of Scotland and by the early Non-conformists, were a revival from the Gregorian melodies sung with the great missal hymns. The infection exists to-day, and the struggle between the artistic and the devotional in Church music continues with vigor hardly abated. Let us proceed upon the fundamental postulate that there is neither antagonism nor antithesis between the arts of the beautiful and the due services of our holy religion. If we detect, or fancy, the existence of either, the juxtaposition is conventional and unreal, and is always chargeable to the ignorance or perverseness of short-sighted Christian people. For all things have their polarities, and it lies within our own power to develop the positive or negative, the good or the bad, the true or the false, the spirituality or the sensuality, and this is supremely true in the arts of the beautiful, which shall serve us holily and helpfully, or selfishly and ignobly, according as we ourselves shall elect.

There is a great range of the higher music,—that which appeals to and feeds educated souls,—richly provided by the consecrated art of our best English composers. Year after year, we have urged its consideration, and study, and use, as a curative, helpful measure for purer and more deeply religious conceptions of liturgic worship. It needs neither demonstration nor persuasion in its behalf, where "the greater Glory of God" lies within and inflames the heart which has learned the sweet secret of "making melodies unto the Lord."

The grand series of unison services, for Matins, for Holy Eucharist, for Evensong, produced by our greater English composers years ago, and still being produced, are inexpressibly grander, more eloquent, more Churchly, and so, more worshipful, than any of these brilliant, over-wrought, and too often meretricious anthem services that bewilder the thought while they stifle or mislead the devotions of the Lord's people. Did the Lord's people go to His House to be entertained, we should have no question in the case. But they go to offer "the sacrifice of praise and thanksgiving," and that not by proxy and at second, or deputized, hands, but as an individual, personal exercise. Now, if ever, we may urge that whatever suppresses personal prayer, personal praise, and personal devotion, is a grievous wrong and offense. It is not strange that Hosannas should languish on our tongues, and that our devotions should die the death of an appalling apathy and silence, when this organized assault of self-asserting artistic virtuosity captures our organs and choir stalls, and exacts the perilous tribute of silent admiration and critical, if unuttered, applause.

One of the most accomplished and scholarly of modern composers, and one whose culture, while rooted in the ancient Anglican and Gregorian modes of expression, is exceptionally rich in the great continental classics, earlier and modern, whose services are on the music lists of all the greatest cathedral choirs in England, has this much to say, in point:

When organs were rare and imperfect, and the singers alone could be looked to for the

production of the chief musical effect, the composer naturally sought an outlet for the expression of his ideas in vocal-part writing, and the "cathedral form" if we may so call it, originating in necessity, has survived as the normal type of Church composition to the present time. It may now, however, be questioned whether we do not lose, rather than gain, by too rigid an adherence to this type, and whether greater scope may not often be afforded for the expression of musical ideas by what is known as the "unison form."

This form would seem to offer two distinct advantages, both as regards melody and harmony; for the complete constructive separation which is procured by assigning the former only to the voice, and the latter to the organ, (1) gives opportunity for the employment of a greater freedom of melodic phrasing than is always attainable in the old "part" form, (wherein melody is to a certain extent fettered by its dependence upon the more restricted resources of vocal harmonization), and (2) presents ampler scope for variety and independence in the harmonic accompaniment itself. Again, although unaccompanied part-singing (provided the parts be properly balanced), yields, perhaps, the most exquisite effects of which the human voice is capable, this can hardly be said of accompanied part-singing, at least, not in that class of composition with which the Church composer is mainly concerned.

A big fugal chorus sung by a choir of 250, and accompanied, is a very different thing from the necessarily more straitened and abbreviated type of vocal part-writing employed in the setting of a canticle for ordinary use; and so far as the human voice itself is concerned, some of the most striking and beautiful effects of an accompanied church choir are those produced by unison singing. If any one doubts of this, let him go to St. Paul's cathedral, [London,] and study the effects of the offertory sentences, or any occasional bits of anthem or service in which either boys or men sing in unison. For reasons then, both of musical structure and of vocal effect, it would seem desirable that this form of writing should be more largely introduced in Church composition than it hitherto has been, and that where vocal part-writing is employed, it should be oftener in its unaccompanied form; thus used it will present an agreeable contrast, besides being in itself a return to its historic position, in which, owing to the paucity of organs, the voices were mainly, if not solely, looked to for the production of the chief musical effect.

But in addition to these strictly musical considerations, the unison form finds an important justification in the increased opportunities it offers to the happily ever-growing musical portion of our congregations for taking direct share in church worship. The revival of the primitive custom of assigning separate sides to the sexes makes it possible for a congregation to join even antiphonally in settings of the canticles, in which an alternation of melody between "men" and "boys" is provided, and an opening is thus presented for the attainment of really grand effects by comparatively simple means. Congregations readily make themselves acquainted with the music in use whenever encouraged to do so by the adoption of unison form, whereas the organization of anything like satisfactory part-singing by a congregation can only be undertaken in very exceptional cases.

Thus writes Mr. Gerard F. Cobb, Fellow of Trinity College, Cambridge, in his preface to an exceedingly lovely and usable setting of *Cantate Domino* and *Deus Misereatur* (Novello, 1884), in the treatment of which these doctrines are beautifully exemplified. And in this connection we have great satisfaction in commending to the earnest study of our choirmasters and organists, not only as a Lenten propriety, but for all ordinary functions, Mr. Cobb's setting of *Magnificat* and *Nunc Dimittis*, and two exceptionally valuable and delightful Communion services (full, in G and in C Major, than which nothing could be more devout and inspiring, while eminently practicable even to choirs of very moderate attainment. If you would know how admirably Mr. Cobb writes for part-singing with organ accompaniment, send for his anthems, "O pray for the peace of Jerusalem," and "Arise, shine." These may all be had through Novello.



## SHEET MUSIC.

FROM NOVELLO, EWER & CO., New York: *Magnificat* and *Nunc Dimittis*, set to music in the key of Bb, by Alfred Stubbs Baker, B. A. The multiplication of anthem settings to these inspiring canticles might arouse something like surprise among the English Church composers, since they have had place in the Anglican liturgy from the beginning. With us, these canticles are of recent introduction, and it would be strange indeed if they failed to stir the enthusiasm of our own composers, who have for the most part spent their force on the *Te Deum*, as the conventional, initial theme. Mr. Baker is a sound harmonist, a sincere student in composition, and has clearly emerged from the experimental stages of his art. He has an assured, firm mastery of form and a prolific invention. While his harmonies are richly varied and colored, he is not dealing with them so much as an end, as a means for the expression of definite melodic conceptions. Mr. Baker "sticks to his text" with modest and conscientious propriety worthy a more experienced hand. Better than scholarship, he has plenty of melodic ideas, and never falls into the stale or commonplace. So these canticles are unusually interesting and valuable as tonal interpretations, and surprise us both by their fervor and their thoroughly artistic construction. The *Gloria* is alive with vigor, and at the second verse develops some admirable writing. The *Nunc Dimittis* is in a tranquil, meditative vein, delicately and reverently worked out, making a charming pendant to the first canticle, and, as is very proper, the same *Gloria* serves both.

There is also a capital setting of hymn 264, "The King of Love," which will prove a welcome addition, as Mr. Baker has developed its lyric beauty with fine appreciation, and given us a voicing for it which sings of itself, and which our people will delight in singing.

Also "Rock of Ages," set to a tune in the key of G, by George J. Huss, who is among the most learned of our young orchestral composers. But this wonderful hymn, "new every morning and fresh every evening," has been crowned afresh with perennial offerings, good, bad, and indifferent, until we dread any further attempts. Mr. Huss has expressed himself too studiously, and with a chilliness of form that satisfies structural proprieties, while it fails to appeal to the emotions. It might, however, develop unexpected fervors if sung by a great congregation.

## MAGAZINES AND REVIEWS.

*The American Architect*, Ticknor & Company, weekly, Boston. This publication is distinctly creditable, not only to the skill and tact of the publishers, but as an exposition of the wealth and elegance of invention which have come to characterize our own architects. The architect, now-a-days, who would develop a reputable clientele, must be a man of original ideas and thoroughly educated in his profession. There is very much to hope for and encourage us in the outlook, especially if we may judge from these weekly numbers. Our architects are not burdened and handicapped with the enormous pressure of commanding conventionalities, and precedents that almost stifle original suggestion abroad. In the Old World what has been done for centuries, and so grandly, dominates and enfeebles present adventure, while the fine, fearless, and aggressive invention of our rising men, feeds on endless opportunity and development, without let or hindrance. In England, especially, this view of the situation forces recognition. The "International Edition" of this publication extends its illustrations to European subjects, old and new. The "Imperial Edition" is passing rich in American themes, supplied from all quarters, east and west—studies of interesting and admirable work, already executed, in builders' hands or competitive designs. Among the latter we note with especial interest studies for a new State house (capitol) for Rhode Island; also designs for the new Carnegie Public Library in Pitts-

burgh, and especially an accepted design for St. Paul's church, Paterson, New Jersey, by William Halsey Wood, architect, of Newark, N. J. When this design is honestly carried out, we shall look upon one of the loveliest parish churches of this generation; at once bold, distinctive (Norman), exceedingly picturesque and churchly. This will be found in the number for Feb. 6th. The heliotype plate for March 12th presents a corner view of one of the most charming residences in Brooklyn, recently erected in Plaza st., opposite the great entrance to Prospect Park.

*The Art Amateur*, devoted to art in the household (Montague Marks, publisher, 23 Union Square, New York), is filled as usual with fresh suggestions, artistic, decorative, and literary. It provides our most comprehensive and trustworthy chronicle of the art world productions, sales, and exhibitions, not only in New York, but in all the important art centres. Especially interesting is an important paper on "A Notable Chicago gallery," I; Mr. James W. Ellsworth's paintings," by C. M. Kurtz, in the course of which the multiplied treasures of that superb collection which is exceedingly rich in examples of our best American art, are appreciatively noted, especially the Rembrandt "Portrait of a Man," than which nothing more admirable has been seen in America, not excepting "The Gilder," in the possession of Mr. William Schaus. *The Art Amateur* renders invaluable service to picture buyers, in its unerring scrutiny of "sales" and questionable practices which it unearths in not a few well-accredited art sales rooms. Its colored reproductions of current studies and pictures constitute a strong weekly attraction, apart from the abundance and variety of its literary matter.

*Year Book of Grace Parish, New York, 1891-1892.* This little volume teaches what a devoted and masterful rector may accomplish in the way of orderly and systematized parochial work, at the centre of an old and wealthy parish. Suffering from an increasing "up-town" drainage of influential and opulent families, and long since become a "down-town church," beleaguered by "trade" and play-houses, and flanked by profligacy and poverty, the gathered-up results of a year's work is at once most astonishing and encouraging. The clerical staff consists of Dr. W. R. Huntington and three assistants, the Rev. Messrs. Geo. F. Nelson, James V. Chambers, and Geo. J. Bottome. There are two lay-readers, and eight women helpers who virtually do the work of deaconesses. The activities are divided into twelve groups, and several of these are subdivided. They are severally: 1, The religious instruction of the young; 2, Missions at home and abroad ("at home" there is Grace church chapel—itsself a great parish—and a mission house on the East side, together with Grace parish house); 3, Industrial education; 4, Industrial employment; 5, The care of the sick and needy; 6, The care of little children; 7, The visitation of neighborhoods; 8, The visitation of prisoners; 9, The promotion of temperance; 10, Friendly societies; 11, Libraries and reading rooms; 12, Fresh air work. These successive chapters are an ever-shifting panorama of the sorrowful changes and chances of this mortal life, more pathetic and fascinating than the pages of any romance. In their prosecution an amount but little short of \$50,000 passed through the rector's hands, and this by no means represents the entire disbursements of that great parish, with its 1,300 communicants.

Negotiations are about completed whereby *The American Church Sunday School Magazine* will be enlarged and given a new lease of life. This serial is about seven years old, and was established by the Rev. W. F. C. Morsell, of Christ church, Ridley Park. It has been determined to enlarge the scope of the magazine and adapt it to the needs of the household as well as the Sunday school. Application will be made on the 4th inst. for the charter of a corporation to be called the "Church Magazine Publishing Company of Philadelphia." The ap-

plicants are: George C. Thomas, Rev. R. N. Thomas, Rev. J. S. Stone, D. D., William M. Runk, of Philadelphia, and Rev. Wm. W. Newton, D. D., of Pittsfield, Mass. The chief editor will be Rev. Richard N. Thomas.

MEDITATIONS ON THE LIFE OF CHRIST, by Thomas à Kempis, translated and edited by the Ven. Archdeacon Wright and the Rev. S. Kettlewell, with a preface by the latter. New York. E. P. Dutton & Co. Pp. 378. Price \$1.25

We fancy that few of the countless readers and admirers of the "Imitation of Christ" ever knew before that there was such a book as the "De Vita Christi Meditatione," and will be glad to possess it as a help to their devotional life.

In answer to the question how it was that so important a work of Thomas à Kempis should so long have been lost sight of and unrecognized by the Christian public, Mr. Kettlewell, in the preface, which is an admirable example of literary criticism, showing the authenticity of this writing, replies that it was probably suppressed because it did not meet with favor in certain influential ecclesiastical quarters. An English translation was made by Henry Lee, LL. B., in 1760, but it was so mixed up with the translator's reflections etc., that it was hard to tell what really belonged to à Kempis and what to Mr. Lee. Our editors and translators have therefore given us only that which was written by the devout author. Certain passages distinctly Roman have been omitted. The work is divided into four parts, "From the Incarnation to the Passion," "The Passion," "The Resurrection," and "The Ascension Pentecost," etc. The most noticeable facts of our Lord's life are one by one made an occasion of thanksgiving, each is enlarged upon by way of meditation, and concludes with a prayer for the enjoyment of those blessings which the Saviour earns for men in the several circumstances of His most holy life. Doubtless there are many devout souls who will thankfully welcome this help and stimulus to their deeper devotional life. It will be a good Lenten companion, perhaps as dear as the precious "Imitation."

DARKNESS AND DAYLIGHT: or Lights and Shadows of New York Life. A Woman's Story of Gospel, Temperance, Mission, and Rescue Work. By Mrs. Helen Campbell. With an introduction by the Rev. Lyman Abbott, D. D. Supplemented by Experiences and Observations by Col. Thomas W. Knox and Inspector Thomas Byrnes. Illustrated with two hundred and fifty-two engravings. Hartford, Conn.: A. D. Worthington & Co., Publishers of Subscription Books.

This large and richly illustrated volume gives a thrilling description of a good woman's experiences in rescue work in the worst places of the metropolis, abounding in pathetic and amusing sketches from life. Several of our bishops warmly commend the book, as we note in the publishers' circular. Bishop Brooks is quoted as saying: "The photographic pictures of awful need and of brave Christian efforts to supply the need, make one shudder and hope at once. No one can read it without profound emotion." Bishop Cox says: "Surely, it must stimulate the affluent to devise liberal things." Bishop Clark: "There is not a dull page in it. Its startling figures appeal to the reader with a power surpassing the art of words." Bishop McLaren: "This book must tend to increase the volume of wise and discriminating labor for the bodies and souls of the unfortunates." It strikes us that there is an unnecessary amount of detail and description of crime and its methods, in the supplements; much that can serve no end but to satisfy curiosity.

PROBLEMS OF CHRISTIANITY AND SKEPTICISM. By the Rev. Alex. J. Harrison, B. D., Evidential Missioner of the Church Parochial Mission Society, etc. London: Longmans, Green & Co.; Chicago: A. C. McClurg & Co.

The writer, a successful popular controversialist on the Christian side, has here collected the fruits of a wide experience in persuading men of many shades of unbelief to accept Christ as their only help and salvation. All sorts of problems and questions proposed by skeptics or by honest doubters, or by pronounced antagonists of Christianity, are here stated with perfect candor, doubtless better than when they

were originally proposed. The author is absolutely fair in thus presenting the cause of his opponents, a capacity which is very rare. He then proceeds to give the best methods of meeting these questions; methods suggested by a long experience. Personal reminiscences now and then lend a living interest to the discussion, and at the end of the book the author adds a chapter on his own early religious experience from darkness and uncertainty to light. While we may think that he sometimes falls into the special danger of the apologist, and concedes too much, there is very much material of the most instructive character and calculated to be exceedingly valuable to a clergyman whose work brings him into contact with many who have become unsettled by the destructive tendencies of the age.

THE PRAYERS OF JESUS CHRIST. A closing series of Lent Lectures delivered in the Temple church, by C. J. Vaughan, D. D. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.

No subject could more attract the devout Christian soul, especially at this season, than the subject of these Lent lectures, and perhaps no writer could treat the subject more to edification. Devout in spirit, most reverent in tone, beautiful in style, these sermons of Dr. Vaughan's will prove to be among the most treasured aids to meditation. The sermon on the prayers of Christ in Gethsemane is especially impressive.

The approaching Columbian Exposition at Chicago, in commemoration of the four-hundredth anniversary of the discovery of America, is giving birth to many books relating to the event. Among these, we see announced a new book, entitled "The Story of the Discovery of the New World by Columbus," compiled from the latest accepted authorities by Frederick Saunders, librarian of the Astor Library, and the author of "Salad for the Solitary and the Social," etc. The work will be elegantly produced and illustrated with original pictures; and the literary portion ought to command attention, from the practiced pen of the author, and the rich resources at his command at the Astor Library.

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## THE HOUSEHOLD.

## A HEAVENLY DREAM.

BY MAY KIDDER.

A vision came to me. One glorious night,  
The stars above were shining full and bright,  
And from the sky there shone a heavenly  
light.

I stood upon an elevated plain,  
And saw beneath me fields, a vast domain;  
Then from the heavens there swept a mighty  
train,

Like birds of fire flying to and fro;  
But, coming nearer to the earth below,  
They angels were, in robes as white as snow!

Methought the awful Judgment Day was near,  
And God had sent His holy angels here,  
To give us strength and drive away our fear!

I saw a cross of fire far away,  
In one large field its borrowed light display,  
It was reflected glory, bright as day.

And then my guardian angel stood by me  
And seemed to whisper softly: "Peace to thee!  
Among the chosen ones thy soul shall be!"

I then awoke and found it was a dream,  
That cross of fire made from heaven's own  
gleam,  
Those angels full of beauty rare, supreme!

And from my dream this lesson may I learn,  
To see my virgin's lamp may ever burn;  
To bear the cross, the golden crown to earn!

THE PRIZE STORY.

## A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

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CHAPTER XIV.

It was a day of surprises for Doris. In the evening she had an unexpected call from Mr. Kendall, the young clergyman whom she had met in the summer. In her loneliness, the visit was a special pleasure, and she received him with marked cordiality. But he seemed embarrassed and ill at ease, and watched her face with eager anxiety. He could not conceal his distress on observing the change wrought in her by a year of sorrow and care; and before she could realize what was coming, he had seized her hand and was pouring out an eager avowal of love and proposal of marriage. She stopped him as soon as she could, and told him that she had no love to give.

"But in any case, Mr. Kendall," she said, "you have told me that you had resolved not to marry; that your work as a priest required absolute devotion. I do not say that you should not marry, merely because you are a priest; but since you have felt in your own soul the call to this sacrifice, you should remain faithful. I am disappointed!"

"That word, from your lips, is inexpressibly bitter to me!" he said, with downcast eyes. "If I have done wrong in changing my mind, Miss Lee, it was through the blinding power of my great love for you. It drove me away from you last summer; and now it has driven me back to you. Yet I might have resisted, had I honored you less, had the affection been less pure and elevating. And even in your presence I might have kept silent but for the change in you! You have suffered, and are suffering now. If I might care for you, we could both find happiness, and our work together would be nobler than what either could do alone."

Her tears were dropping fast. How sweet, and yet how sad, was this gift of love to her, none could know save a woman who had suffered as she had, alone. But she was firm.

"It is impossible, Mr. Kendall," she said; "and the fact that it is so will serve to show you what your own call-

ing must be. Keep your resolution, and do your work alone; that is the lot intended for you, since you have truly loved a woman who can give you only friendship in return."

There was no mistaking the solemn earnestness of her words and manner. He said but little more, and left her very soon.

"I must keep away from you," he said, "if I am ever to regain my peace. Yet you will ever be my inspiration! And you will not know again such love as mine."

Sweetly and trustfully Doris laid her hand in his, and answered, with a tender break in her voice:

"I pray, both for you and for myself, that our lives may be doubly consecrated, through love that has brought only loss and sorrow. Good-bye!"

She felt, after this, as if a seal had been placed upon her destiny, and set herself to learn more perfectly the art of making her lonely life complete. On every side the hardness that had gathered upon her spirit seemed to be breaking up. It was a sort of spring-time with her, though a sad and rainy one. Strangest of all, yet best of all, was the letter that she soon received from Kate Wood. After explaining her long silence, and telling of her improvement in health, Kate went on to say:

"I have something to tell you, Doris, and it is so wonderful and so lovely, that I scarcely know how to begin. Dear, your deepest wish and prayer for me has been fulfilled; with all my heart I have embraced the Faith that is so dear to you! I know now how dear it is—how it helped you to bear your loss, even when I could not see how it comforted you, and when you could not realize it yourself. You will ask how this came about; and I can only tell you that it was, indirectly, through the ministrations of a faithful priest, of whom we have seen a great deal; and directly through the Voice that spoke within my heart—that Voice that we know so well! Oh, Doris, if I could tell you my joy, but I cannot; it is too sacred! Think what it would be to you if you had never known your Father, your Beloved, until now! It was all through my loss; my heart followed my darling to Paradise, and learned to share her rest. She is mine again now, doubly mine; I am even thankful that God took her home, that she has escaped being brought up without the knowledge of Him. How safe she is! how full of joy! How sacred to me now is my love for her, as eternal as the life into which she has entered! I will not write more, dearest friend, but I long to talk with you. I am very happy, but I cannot describe the coming of this blessing to my soul, because it is God's work, like the making of the flower, and cannot be seen or told. Only help me in this: pray for Robert, that he, too, may see the Light of the world. He is so good and kind to me, so earnest and sweet-natured, that I cannot greatly fear for him. I will wait and trust."

The letter went on, full of kind messages; but Doris laid it down, blinded by happy tears. As she knelt in deepest thankfulness, and contrition for her past coldness, she felt, as she never felt before, the warmth of her Father's love within her spirit.

When she took up Kate's letter again she found, to her surprise and

joy, that the Woods were expecting Arthur to join them and come home with them. The Sennetts had postponed the journey to Southern California until the cold weather set in. Arthur was to be sent from San Francisco with a friend travelling East as far as Chicago, where he was to remain with Kate until all returned together. Robert Wood had obtained some temporary business in Chicago, which would oblige him to spend about a month in that city. A letter from Arthur came in the same mail with Kate's, and Doris opened it with joy, as it was a long while since she had heard from him. It was a typical boy's letter, and very brief:

"MY DEAR DORIS,

I have not written for a long time, and I am afraid you were worried we have traveled about so much and I enjoyed it tremendously. The Rocky Mts are higher than any Mts I have ever seen the Yosemite valley is beautiful and very fine. I am coming home with Mr Wood Mr Gray is going to take me to Chicago I am having a daisy time but I must now say good by.

YOUR LOVING ARTHUR.

P. S. I am going to live with you all the time Mr Sennett will give me an allowance, that is if you want me.

ARTHUR.

"If I want him! I fancy he has not much doubt of that, dear little soul! I suppose he will learn to spell some time in his life." And Doris laughed over the little letter, and kissed it. She had no fears about Arthur's maintenance, for she knew Mr. Sennett would be liberal, and since her heart was lighter, her own poverty did not seem so hard to bear. She could still work.

Another pleasure came to her, with a subtle feeling of rest, when she saw Barton Maynard at the early Celebration on Sunday morning. She had a brief conversation with him after the service, but he asked no questions, only looked at her searchingly with his keen, quiet eyes. He told her of the trials of his own summer, and said that his mother was failing rapidly.

"I shall soon be alone, Miss Lee," he added.

"I know how it feels, Mr. Maynard," she answered simply, with a quick glance of her earnest brown eyes.

"I know you do, especially of late" he said; "I am glad Arthur is coming back to you."

On the following Sunday, she met him again at the same service, and when he spoke to her afterwards, there was an unvoiced eagerness in his manner.

"Miss Lee," he said, "I have run across an unusually interesting case at the — Hospital. Can you go there with me this afternoon?"

"Certainly," answered Doris, with some surprise.

"Very well, I will call for you with a carriage at three o'clock. I think it is a case where you will be of great service; I will explain this afternoon; in the mean time, I want you to promise me that you will rest during the forenoon, and not come to church again. You are not looking well, and must not be over-taxed. Will you give me your word?"

"Yes, I give you my word," she answered, smiling with pleasure at his

kindly solicitude. "I am glad to go, and will be ready. But is it —"

"Never mind, I want to tell you the story at leisure. Good-bye until three o'clock."

At the appointed hour, he brought a carriage to the door, and found her waiting in the parlor.

"I am all ready," she said, smiling, "and I kept my promise faithfully. I confess I'm very curious."

She paused, struck by something unusual in his manner, and looked at him apprehensively.

"I must tell you now," he said, very gently, "who the patient is who wants to see you."

"Wants to see me!" she flushed nervously, and took hold of the back of a chair.

"Sit down a moment; that's right, so will I. There's plenty of time. It is some one whom you know, Miss Lee, and has asked for you."

"Tell me, tell me quick!"

"It is Ralph Burney," he answered, hastily.

Doris turned deadly pale. "Ralph Burney!" she repeated, in a bewildered way.

"He has come back, quite ill, and the nurses say he has called you by name from the first. I visited some one at the hospital, and happened accidentally to discover him. I told him I would bring you."

"Then you knew!" murmured Doris, trying to steady herself.

"I knew, yes. At least I knew of your engagement, and that it was broken. Do not speak of that, or think of it, take it as a matter of course. Let me help you all I can." He laid his hand upon hers, and the touch seemed to give her strength. She sighed deeply, and rose to her feet.

"I am ready, Mr. Maynard, I am strong enough. Let us go at once. I thank you more than I can tell!"

As they went out, she said, "What is the matter with—with Mr. Burney? I scarcely dared to ask."

"It is lung trouble," he replied.

"Consumption! Ah, his mother died of it. But how came he here, and at the hospital?"

During the drive, Barton told her Ralph's story, as he had gathered it from his broken utterances.

"It seems he rashly took up some business venture—perfectly legitimate, he says, but not very safe—which failed, and exhausted his funds. Then he pushed farther out into the wilder parts of the country, and lived a pretty hard life, finally finding work in a cattle ranch. There was some rough riding, but he says he enjoyed the life, it kept him from thinking. He got a strain in lassoing a steer that had gone wild, and that, coupled with the cold, brought on inflammation and hemorrhage. You see he had this trouble in his system, in spite of his strength and apparent health. Unlike most persons so affected, he felt sure of what the end would be, and longed to get home. As soon as he could travel he came here, but arrived in such a condition that he fainted on the street, and was taken to the hospital."

"Has he any money?" faltered Doris, who was crying bitterly.

"No, it is all gone. He drew every cent of capital he had when he left here, and lost it. He had collected enough to get home. I don't know what he would have done. It is well he was taken care of. I have had him



removed to a private room, and engaged a special nurse."

"How good you are, oh, how good you are!"

"I knew you—would care!"

"Is there much time?" she asked.

"Not very much," he replied, gently, but frankly, "it is rapid consumption."

They were silent after that, until they arrived at the hospital. Doris thought there would be no end to the time spent in waiting in the reception room, while Barton went to prepare Ralph. But it was in reality but a few minutes before he returned to her saying: "He is all ready for you. You think you can be perfectly calm and steady?"

"I know I can," she said.

A moment later she stood, as in a dream, by Ralph's bed-side, looking down upon his beautiful wasted face, his great, brilliant, pleading eyes. Doris took his hand in silence, then with a quick movement, she stooped, and kissed him on the forehead.

"You have come, and you forgive!" he murmured, in his hoarse broken voice.

"Forgive! poor Ralph! don't talk," she said, "let me sit here till you are strong enough to speak. There, keep my hand. I will not leave you."

"I am glad!" he whispered, and closed his eyes.

(To be continued.)

### A PROFITABLE LENT.

The special duties of Lent are extraordinary; that is, the Christian duties which are to be engaged in at their proper times and seasons throughout the entire year, are now to be engaged in to an extraordinary extent. Prayer, fasting, almsgiving, self-examination, meditation, penitence, confession, Holy Communion, these are the duties of the true Christian, all the year around. But cares and difficulties, and the necessary duties of life, prevent the great majority of Christians from engaging in these duties to the extent that is necessary to keep their soul's life true to the one chiefest purpose of life.

Among even the most devout Christians living in the world, there is so much necessary contact with earthly care and temptation, that they cannot easily escape their worldly, holiness-marring influences.

For the great mass of Christians in the world, sufficient daily culture of the spiritual life is almost, if not quite, impossible. To meet the necessities of her children's lives, the Church has ordained special seasons during which her children who have any aspirations at all for the higher life, may be able to make extraordinary efforts of devotion, which they may be unable to maintain all the year round.

In the mind of the Church, Lent and its extraordinary duties are not so much for those who have arrived at or who are daily maintaining a very high degree of sainthood, as for those weaker ones, whose infirmities, or whose daily occupations or temptations, hinder them in doing all that they would do, all that their souls require, in the way of spiritual culture.

Lent, of course, is not a season appointed by the Church for the temporary putting away of worldliness and self-indulgence with the deliberate intention of running into these things again directly after it is over. It is not intended by the Church to be a season of rest and demure Church-going, in sombre garb and with violet bound books of devotion, for the passionate devotees of fashion who are all the time planning for post-Lenten worldliness and gay pleasures. The Church, of course, does not prevent, or wish to prevent, such persons joining with their Christian brethren in Lenten devotions, as who can tell whether God may be gracious to some, at least, of fashion's engrossed sons or daughters,

so that they may be led into deeper thoughts of the value of time for fashioning their souls for eternity. The world's votaries may in Lent feed from their Master's table, so as to derive some nourishment for their souls.

But to profit by Lent to any considerable extent, Christians must enter upon its observance with a deeper, more consecrated purpose than to simply keep a quieter sort of fashionable season than that which preceded it, or is likely to follow it, among worldly people.

A profitable Lent must be an earnestly kept Lent, during which each Christian will engage honestly to observe not only its letter but its spirit. Not simply giving up some personal or social vice or indulgence with full purpose of heart to return to it again as soon as Lent is over, but to bring the soul face to face with God and with conscience, to see where it has failed to fulfill the two tables of the law, and to keep the faith holy and undefiled, to see what has hindered hitherto, and to seek God's grace hereafter to live more closely to God, more devotedly for duty.

Lent is not kept by mere church-going, or by any mere external form of devotion, whatever; no, not even by going daily to the altar. And surely it is not kept by any mere abstinence from social or worldly pleasure, either partial or most rigid. The seat of its observance is in the heart and in the soul, in earnest, honest, coming face-to-face with God and Christian duty. The external devotion is, at the most, but the outward, visible sign of the inward, spiritual life.

The inward life, indeed, cannot be said to exist among Church people unless the external devotion makes it manifest. But the external devotions can very easily exist without the inward spirit which can alone quicken and energize them. The Pharisees fasted, and gave alms, and paid tithes, and engaged with outward zeal in the daily devotions of temple and synagogue, and yet Christ pronounced a woe upon them, calling them whited sepulchres, outwardly pure and clean, inwardly full of excess and uncleanness. So it can be with us.

Let our prayers at home and in the church, let our fasting, our almsgiving, our confessions, be accompanied, then, during this Lent, with that inward spirit of honest self-examination and devotion, which will bring us face to face with God and eternity. Anything short of this is worthless.—*The Parish Messenger.*

### PERSONAL POSSESSION OF CHRIST.

BY SISTER BERTHA.

Sometimes a thought seems to come over the soul and overwhelm it, as though a great wave had broken over it. So it seems when one thinks of the personal possession of the soul may have of Christ. "My beloved is mine and I am His." Let the thoughts rest on these words, let them sink down into the heart till it is lost in their depth, and it is joy unspeakable. My beloved is mine! All that Christ is or can be, He is to me. There is no height I can reach, no depth I can descend, no length or breadth I can travel, but His love is higher, deeper, wider. (Eph. iii: 18.)

All His pardon is mine. My soul hath rejoiced in God my Saviour. All His care is mine. The Lord is my Shepherd, therefore can I lack nothing. My God shall supply all your need according to His riches in glory by Christ Jesus. All His strength is mine. My strength and my Redeemer. He is my rock. The Lord is my helper. The Lord is my strength and my shield. God is the strength of my heart and my portion forever. Thou art my hiding place.

In the darkness of doubt or sorrow, He is not only the light of the world, but the Lord is my light and my salvation. When I am happy with the joy that surrounds me in my home, or in the loveliness of nature, or in "the pleasures of His House," God is my exceeding joy, or as the literal translation

is: "God, the joy of my exultation;" and the margin, "God, the gladness of my joy." Psa. xliii: 3. In death, I know that my Redeemer liveth.

The thought of the future brings no dread or uncertainty, for as I look forward I know that my Beloved is mine and I am His, then as in the present. "Certainly I will be with thee," are His own words to His servant Moses, and just as much to me, so that as each day's needs come, He is standing there to supply them, so calm, so strong, so wise, so tender and loving, and I learn to love, and know, and trust Him and possess Him for my own, more and more.

So in every experience of life, in joy or sorrow, in loneliness or darkness, in doubt and need, in weakness and fear, in penitence and thanksgiving, in death itself, my Beloved is mine and I am His.

There is no lovely name or character I can know Him by, but what He is all that to me. My Lord and my God! Filling my mind, and heart, and soul, so that I cannot help loving Him, adoring Him, thinking of Him. And the more I think over His names the more I must love Him. My Prophet teaching me; my High Priest, atoning for and interceding for me; my King, ruling and protecting my life; my Master, giving me work and accepting my service; my Captain, fighting for and with me, and leading me on to victory; my Ransom, giving His own life for me; my Star and Sun; my Water and my Bread, feeding and refreshing me; my just and true Judge; my Christ, anointed a Saviour for me. "The One altogether lovely. This is my Friend and this is my Beloved, O daughters of Jerusalem."

Words cannot express it, but each heart may know it. How much may I know? "According to thy faith, be it unto thee," were our Lord's own words when those on earth sought His blessing. If I would realize what He is now, and seek to know Him more deeply, to make Him more truly my own, "the voice of my Beloved" says now to me, "according to thy faith be it unto thee." He loved me and gave Himself for me, (Gal. ii: 20); why should He even hold back anything of Himself now from me, except what I am not able to receive.

When the prayer is answered for me that I who know Him now by faith, may after this life have the fruition of His glorious Godhead, how wonderful it will be! All that I have known of Him will be so little, in comparison, when I "see the King in His beauty," when I fall at His feet and exclaim: "My Lord and my God! This is my Friend and this is my Beloved forever and ever."

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The Examiner (Baptist). CELEBRATING MARRIAGES.—The mere circumstance of a man and a woman presenting themselves at a minister's house and asking to be united in wedlock, seems to be regarded by many ministers as a sufficient warrant for consummating off-hand the most solemn and portentous compact into which two human beings can enter. Marrying people is often talked about by ministers as if it were a rather jocose incident among their more serious duties, and the man who can foot up the biggest sum of marriage fees likes to crow over his clerical brethren. The stricter requirements of our laws within recent years have done something to mitigate this evil. Thoughtful ministers rejoice in every regulation thus legally imposed, and only wish the requirements were more searching than they are. But after all possible safeguards of law have been provided, much must still be left to the individual minister's discretion and conscience. There may be instances in which a minister honestly feels that the consequences will be worse if he refuses to perform a dubious marriage than if he gives formal sanction to what is already a bad bargain. But duty will, as a rule, be quite clear to any man who sticks to the precepts of the New Testament and has the courage of his principles. If you have any reason to doubt the propriety of a marriage, at least delay it until the doubt can be removed. In the case of total strangers, exercise the utmost caution. In the case of minors, require the consent of parents. In the case of a mature woman who wants to be married to a mere boy, decline. In the case of divorced persons, except that of the innocent party in the one divorce allowed by the New Testament, refuse peremptorily. Above all, don't resort to the cowardly excuse so often urged that, if you don't do it some one else will. Let some one else. St. Andrew's Cross.

ADDRESSING THE CHOIR.—An incident that has made a little flurry in New York recently has thrown some light on the position of the choir in church. A certain clergyman in Trinity Parish took occasion in the course of a general sermon on reverence, to remind the ushers and the rest of the congregation of certain points in which their conduct could be improved, and to point out to the men of the choir how much harm the notorious irreverence of some of them was doing; which, to use one of Newman's words, was exceedingly 'temerarious.' The people in the pews took it all right and were penitent; but the people in the stalls gave every sign of guilty consciences, viewed the sermon as an insult, and demanded an apology from the unfortunate offender. When this was not forthcoming, they resigned in a body; and their resignation was accepted by the proper authorities. All which goes to show that the clergy and people have some rights. The real question at issue was, whether the choir is part of the congregation and subject to the same requirements, or a privileged body superior to ordinary rules, entitled, let us say, to retire behind curtains during sermon and prayers. The issue ought to be raised in more parishes than one, and perhaps some one may be bold enough to get down to the root of the matter and allow no one to sing to God and prophesy to the people who does not believe in his heart every word he utters.

"WORTH A GUINEA A BOX" SPECIAL NOTICE Complying with general request, BEECHAM'S PILLS will in future for the United States be covered with A Tasteless and Soluble Coating, completely disguising the taste of the Pill without in any way impairing its efficacy. Price 25 cents a Box. New York Depot 365 Canal Street.

Every Woman is an Unbeliever.



She can't believe, to begin with, that Pearlina can do so much. She hears that everybody is using it; finally she tries it. It does all she's heard of; it saves all that she's been told. She takes comfort in using it. But She can't believe that so much can be done safely. She consults those who have used it for years. She finds that Pearlina has been tested and proved in a hundred ways; that it's harmless to hands or fabric; that it's as safe as good soap. Then She can't believe that she ever did without it. She has less to do, she gets more done—and it's all done better. Her clothes last longer—they're not rubbed to pieces. Her housework is easy; her time is her own. She believes in Pearlina, and tells her friends about it—(that's the most effective kind of advertising).

Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, if your grocer sends you an imitation, be honest—send it back. 316 JAMES FYLE, New York.

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Beware SPRING

According to the Medical Almanac, is the time to clean the system, as well as the house. "Gentle Spring" is far gentler than their Spring medicines. Suppose now, instead of taking a dose for the stomach, that our every-day house cleaner, the blood, was purified as nature does it—with the air we breathe? Suppose for this purpose you should take Drs. Starkey & Palen's COMPOUND OXYGEN, which is common air, enriched with oxygen, and magnetized? This done, supposition ends. That this will purify the blood, heal the lungs, and quiet the nerves, is as easy of demonstration as that water will quench thirst.

If you are sick, or run down, try COMPOUND OXYGEN. You will miss the taste and the trace of the Spring medicine, but a better result will be yours. We have over 60,000 carefully recorded cases. Some of them are printed in a book of 200 pages, which we send free to any one requesting it.

Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia. 120 Sutter St., San Francisco, Cal. 864 Broadway, New York. 66 Church St., Toronto, Canada.

1892. "Survival of the Fittest." If Darwin's theory is to be accepted, then the fact that I am the sole survivor in the trade of those who began with me the same line of business, gives significance to the fact that my sales of seed to market gardeners, well known to be the most critical of all buyers, has increased year by year until it has now reached vast proportions. That I raise many varieties on my five seed farms, make 1700 tests annually for vitality, and test novelties, that no one may be imposed on, will explain much to the thoughtful buyer. I invite you to write for my FREE Vegetable and Flower Seed Catalogue. J. J. H. GREGORY & SON, Marblehead, Mass.

1892. "WORTH A GUINEA A BOX" SPECIAL NOTICE

For the National Encampment, G. A. R., at Washington in September next, the Baltimore & Ohio Railroad offers an unequalled service of through limited vestibule express trains, with Pullman Sleeping cars from Chicago, St. Louis, Cincinnati, Columbus, Wheeling, Pittsburgh, and all principal intermediate stations to Washington. The Encampment will be the greatest event in Washington since the grand review of 1865. No railroad in America is better equipped than the B. & O. to transport large volumes of passenger traffic with dispatch, safety, and comfort. Its long experience in transporting crowds to inauguration ceremonies, Knights Templar conclaves, and similar gatherings on an extensive scale, will prove most valuable in carrying the thousands to the encampment. The B. & O. is the shortest route to Washington from nearly all points east and west. Passengers from Chicago will have the option of traveling via Pittsburgh or via Grafton, both routes crossing the crest of the Alleghenies amid the most picturesque scenery in America. All B. & O. east-bound trains pass Harper's Ferry and traverse the historic valley of the Potomac, whose battle grounds are familiar to every veteran. Visitors to Washington will be pleased to learn that the B. & O. will sell excursion tickets at greatly reduced rates from Washington to Maryland and Virginia battlefields during the encampment.

HOW I MADE MONEY. While visiting my cousin in Illinois last month, I learned she had been making money plating with gold, silver, and nickel, using the Lightning Plater, which she told me worked to perfection. After I got home I sent \$5 to H. F. Deino & Co., Columbus, Ohio, and obtained one of their plating machines, and I have now all the work I can do. My brother gets the orders and I do the work, and it is surprising how much work can be had. Every body has spoons, knives, and forks to plate, and you can plate cutlery and nice. One week I made \$12.50, and this last week I made \$9, and didn't do much work. As this is my first lucky streak I give my experience, hoping others may be benefited as much as I have been. CARRIE GRIMES.

For Thomas A. Edison's Greatest Invention A Local Manager is Wanted:

Either a Clergyman, Teacher, Student, or cultivated lady. No knowledge of electricity necessary. From \$2,000 to \$5,000 per year easily realized. Address with references, DR. RICH. ROSENTHAL, Gen. Music Hall, Chicago, Ill.

JOSEPH GILLOTT'S STEEL PENS. GOLD MEDAL, PARIS EXPOSITION, 1889. THE MOST PERFECT OF PENS.

CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES & PEALS in the World. PUREST BELL METAL, (COPPER AND TIN). Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

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



Babies are always happy when comfortable. They are comfortable when well. They are apt to be well when fat; they worry and cry when thin.

They ought to be fat; their nature is to be fat.

If your baby is thin, we have a book for you—CAREFUL LIVING—free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.  
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.



**DOUGHERTY'S**  
THE ORIGINAL, and only Complete and Satisfactory Condensed Mince Meat in the Market. Cheap Substitutes and Crude Imitations are offered with the aim to profit by the popularity of the New England. Do not be deceived but always insist on the New England Brand. The best made. **SOLD BY ALL GROCERS.**



**\$50.00**  
**A WEEK**  
A bright, energetic man or woman wanted to take the sole agency for an article that is needed in every home and indispensable in every office. **SELLS AT SIGHT**, in town or country. \$700 in 90 days and a steady income afterward. A "Bonanza" for the right person. Good jobs are scarce and soon taken. Write at once. **J. W. JONES, Manager, Springfield, Ohio.**

**5000 BOOK AGENTS WANTED FOR DARKNESS AND DAYLIGHT**  
or LIGHTS AND SHADOWS OF NEW YORK LIFE  
A WOMAN'S thrilling story of Gospel, Temperance, and Rescue work - "In His Name" in the great under-world of New York. By Mrs. HELEN CAMPBELL. Introduction by Rev. Lyman Abbott, D.D.  
A wonderful book of Christian love and faith. 250 remarkable illustrations from flash-light photographs of real life. 28th thousand. 5,000 more Agents Wanted. - Men and Women. \$200 a month. Experience and capital not necessary for We Teach All. Give Credit and Extra Terms, and Pay Freight. Outfit Free. Write for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

**Hatch Chickens by Steam.**  
**IMPROVED EXCELSIOR INCUBATOR**  
Will do it. Thousands in successful operation. Simple, Perfect and Self-Regulating. Lowest-priced first-class Hatcher made. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other. Send for illus. Catalog. GEO. H. STAHL, Quincy, Ill.

**CHURCH ORGANS** Established 1827. Correspondence Invited.  
**HOOK & HASTINGS, Boston, Mass.**

**BARLOW'S INDIGO BLUE.**  
Its merits as a WASH BLUE have been fully tested and indorsed by thousands of house-keepers. Your Grocer ought to have it on sale. Ask him for it.  
**P. S. WILTBERGER, 233 N. Second Street, Phila, Pa.**

**SOMETHING NEW FOR EASTER.**

FROM Ladies' Home Journal.

It has been the custom for several years in many churches, to give each child of the Sunday school on Easter Sunday a potted plant. The thought came to us last year to give seeds instead of a plant. It would be not only more symbolical of the event which the day commemorates, but give to the children a new experience. Most of the children in a small city like ours have a bit of ground where a few seeds can be sown, but probably few have really ever had a little patch of their own which they could watch and tend.

Having, of course, to run the risk of the idea striking the children unfavorably, nevertheless we felt determined to try it, and made arrangements with a dealer to let us have the quantity necessary to distribute a paper to each child in a school of four hundred.

We were careful to select the kinds of seeds that would be likely to give the most satisfaction, such as nasturtiums, sweet peas, and other hardy annuals for flowers, and potatoes, beets, pumpkins, turnips, and others that would make a substantial showing for vegetables.

Easter morning, after the Sunday school lessons were over and before the closing exercises, the pastor, in a little talk to the children, told them that he would give to every girl who would like it, a paper of flower seeds, which she was to plant and take care of herself, and the flowers which she raised would be taken by the Lend a Hand Club and distributed among the sick during the summer. And to the boys we would give vegetable seeds, which they were to plant themselves, and bring in the vegetables raised from them, at the time of our harvest concert. The vegetables would then be given to the poor families whom we furnished with Thanksgiving dinners.

"Were the children interested?"

You would have thought so if you could have seen the crowd around us at the close of the Sunday school and heard the eager questions and plans. The absent children were informed of the matter by those who were present that day, and the next Sunday we were called upon to distribute to them.

The result was highly satisfactory. From the parents, and from the children themselves, we learned how much interest was taken in this work of their own. The Lend a Hand Club was well supplied with flowers during the summer, and the satisfaction of the boys was great at harvest time, when the platform was decorated with the bright-colored corn, carrots, beets, pumpkins, and other vegetables of their own raising. There were enough to abundantly supply the Thanksgiving dinners of the ten poor families whom we found.

We were well pleased with the result of our plan. The children not only had the pleasure of watching the growth of the plant from the seed, but what was worth much more, they had the experience of doing it for others.—Virginia Hall.

**CHURCH DECORATIONS FOR EASTER.**—Do not attempt anything very elaborate. Rely on the beauty of the plants and flowers at your disposal, and the tasteful arrangement of them in simple forms for satisfactory effects, rather than on elaborate "designs," which are generally in the worst possible taste. These designs may be "striking," but they are seldom beautiful. If you can get oleanders, abutilions, grevilleas, fuchsias, and plants of that character, they will take the place of palms very satisfactorily. If you cannot get any very large plants, you can make a support in the rear for some of the small plants, and thus elevate them so that the effect of tall plants will be secured. A lower shelf or support in front of the rear row can be filled with medium-sized plants, and low-growing ones can be placed on the floor. In this way, by taking care to fill the open spaces between the pots with moss or evergreen, you get the effect of a bank of solid foliage. Among this foliage, arrange your flowers. White ones seem most appropriate to the season, because of its suggestions, but no color is out of place when you come to consider the infinite suggestions which all flowers have to those who love them, and see in them types of eternal life.

If you have plenty of white flowers, a cross can be constructed out of them, and those of brighter colors can be grouped about its base. Beyond some simple design of this kind, I would not advise you to go. Ascertain the material at command, and use it in such a manner as to make the most of it, but never aim at anything "striking." Study out your scheme of arrangement before you are ready to begin work, and leave all "suggestions," except such as are in the sermon flowers are always preaching, to the pastor.

**OPIUM** Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.  
**ASTHMA CURED** DR. TAFT'S ASTHMALENE never fails; send us your address, we will mail trial BOTTLE FREE.  
\*DR. TAFT BROS. M. CO., ROCHESTER, N.Y. FREE\*



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# Three Questions

HOW MUCH would the majority of drunkards give to be cured of their thirst for liquor?

HOW MANY drunkards are there in the United States?

WHAT WOULD be the income of a great Remedial Institute, from which 99 out of every 100 drunkards were discharged cured within four weeks?

? ? ?

These questions are asked for a purpose. They concern you if you have,

- (1) A DISSIPATED FRIEND TO SAVE, or
- (2) MONEY TO INVEST;

## BECAUSE

- (a) Alcoholism, opium-eating and the tobacco habit can be cured.
  - (b) THE NATIONAL BICHLORIDE OF GOLD INSTITUTE in the city of Chicago is demonstrating this glorious fact every day in the year.
  - (c) The methods, peculiar to itself, include the use of Bichloride of Gold combined with other remedies and supplemented by healthful, moral and Christian influences.
  - (d) It has the strong support of a great religious and temperance reform element.
  - (e) It already owns magnificent property in Chicago as shown above, and proposes to erect a much larger and in every way complete institute near one of the Chicago parks.
  - (f) It is incorporated with authorized capital of \$500,000. In order to carry out its plans 4000 shares of capital stock at \$25 a share, paid-up and non-assessable, are offered for sale.
  - (g) This presents an opportunity for persons of small means to invest in an enterprise which is sure to give the most gratifying returns, both in the work accomplished and the profits earned. Shares will be sold to be paid for in \$5 monthly instalments.
  - (h) Preference will be given to persons having friends who are subjects for treatment, and special arrangements will be made on their behalf. Particulars on application.
  - (i) Branch institutes will soon be opened at various points throughout the United States and Canada, each paying tribute to the Co., this means large dividends to stockholders.
  - (j) Of course the value of these statements depends very largely upon the character of the men engaged in the enterprise. Upon this point we court the most careful examination. Dr. Mark M. Thompson, founder of the institute and president of the company, a man who has made the cure of drunkenness the study of his life, is at the head of the project. Walter Thomas Mills, the well known temperance lecturer, is the secretary. Standing behind and helping it forward are: Bishop Samuel Fallows, D. D., Miss Frances E. Williard, the celebrated temperance lecturer, Rev. D. F. A. Noble, Rev. Dr. J. Wolfenden, and many others.
- If this advertisement interests you send for an illustrated pamphlet containing particulars that cannot be given here.



The National Bichloride of Gold Institute Building, just opened in Chicago, Ill., corner of West Monroe Street and Hoyne Avenue. This building and the ground it stands on is the property of the National Bichloride of Gold Co. For terms of establishing branch institutes, address the Company

**NATIONAL BICHLORIDE OF GOLD Co.,**  
17 TO 21 QUINCY STREET, CHICAGO, ILL.