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Vol. XV. No. 2.

CHICAGO, SATURDAY, APRIL 9, 1892.

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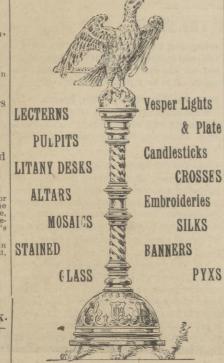
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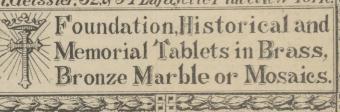
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The name has double significance, all the poems having been first printed in & relig-

v. B. F. Fleetwood, S. T. D., Sycamore, Ill and such a variety of writers, there is a cor-

responding variety of merit. Some are beautiful and some hardly merit that appellation but all are marked by a sweet and devout spirit. It is very prettily illustrated.

From The Congregationalist, Boston.

Some of these poems are very stimulating spiritually, and, although they vary greatly, as a whole the collection well deserves to be printed.

From The Standard, Chicago:

The poems, as of course should be expected in a collection of this kind, are various in merit, although many are of superior excellence. They are, indeed, as a whole, much above the range commonly reached by writers of verse for the weekly press.

From The Beacon, Boston:

Naturally from the large number of authors represented, the collection is very unequal in merit, but it will be strange if the lover of devotional verse do not find something to his or her special liking. The book is got up in an exceedingly attractive dress, with seventeen illustrations and symbolical headpieces drawn by J. H. Gratacap.

From The Public Ledger, Philadelphia. Erastus C. Delavan's "Beyond," and Macrae's "I stand at the door and knock are beautiful examples in a collection which is rich in poems of prayer and praise.

From The Democrat, Davenport, Ia.

It is a sheaf of delightful things in poesy—many a gem. The book cannot fail to receive a warm welcome, since it is deserving.

From The Church Eclectic, Utica, N. Y.

This is a handsome volume indeed, and very suitable for a present. There are a number of fine illustrations. One would hardly suppose so many original poems had been published in a weekly paper, and Dr. Leffingwell has only made "a selection." It contains many pieces of genuine merit.

From The Young Churchman, Milwaukee: Dr. Leffingwell has done a real service to the literary world in bringing out this * Bishop volume of choice poems. * Burgess' Easter hymn resounds with the Easter story, and is worthy of the best musical setting. In a different vein is a really remarkable poem by the Bishop of Chicago, entitled "The Conversion of the

From the Boston Times.

The poems are mostly commemorative of Church days and seasons, and there are many beautiful verses in the collection. The Christmas and Easter poems are very delightful and the legends of various saints are charmingly told.

The Southern Churchman.

We congratulate our contemporary, THE LIVING CHURCH, on giving to the public so large and beautiful a book of poems, some of which are excellent, and all, so far as we see, worthy a place in this volume.

The Philadelphia, Pa., Inquirer.

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The Living Church.

SATURDAY, APRIL 9, 1892

AT CALVARY'S CROSS.

BY MRS. R. N. TURNER.

O Saviour, low before Thy cross, In prostrate grief, we lie!
Must Thou the spotless Son of God,
For our transgressions, die?
Oh, by the love that placed Thee there, ain, no heart but Thine can bear Hear, Christ of Calvary, hear our prayer

Thy holy hands for us are pierced, For us, Thy bleeding side, Our sins have nailed Thee to the cross, O Jesus crucified! In Thine own precious blood to-day, Wash our transgressions all away! O Christ of Calvary, hear, we pray!

We lay our sins upon Thy cross, Our selfish willfand pride,
May all that keeps us from Thy grace,
With Thee, be crucified!
Oh, by Thy love, divinetand sweet,
As now we kneel before Thy feet, Hear, Christ of Calvary, we entreat!

IT is stated that Mr. James Hakes, the promoter of the ritual suit against the Rev. J. Bell Cox, vicar of St. Margaret's, Liverpool, has been compelled to pay costs to the amount of £2,875.

EVERYONE knows the aggravating way certain dull preachers have of saying, "A few words in conclusion," "And lastly," etc., and then going on again for an interminable period. A contemporary thus facetiously sketches its effect on children: "Ma (to Ethel, after church): 'Why so thoughtful, Ethel?' 'I was thinking why the minister always says 'lastly' in the middle of his sermon.'

THE Grenada Charch Council has signified its approval of a plan suggested by the Bishop of Barbados for getting a bishop for the Windward Island diocese. Grenada is expected to pay £100 per anoum of the salary. The Church Council passed a resolution expressing its regret that the Bishop of Barbados has found it necessary to intimate his intention of resigning the episcopal supervision of the Windward Island diocese.

The Guardian understands that there are no signs as yet of the judgment of the Judicial Committee of the Privy Council in the appeal of the Church Association against certain decisions of the Archbishop in the Lincoln case, being ready for delivery. The case of "Boyer v. the Bishop of Norwich" will be in the next list, and will probably be heard before Easter. The ecclesiastical assessors on the rota for 1892, are the Archbishop of Canterbury and the Bishops of Norwich, Hereford, Bath and Wells, and Gloucester and Bristol.

THE Bishop of Chichester tells a story of that idol of all good Church Associationists—the Court of Appeal. It relates to Lord Westbury. Sir J. Hawkshaw was the good Bishop's informant: "Said Lord Westbury to Hawkshaw, 'My dear fellow, why do

reason at all,' retorted Westbury, 'for I am old, and Williams is deaf, and Colonsay is stupid, and yet we make an excellent Court of Appeal!'

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, 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

THE Churchmen of Baltimore are already preparing for the sessions of the General Convention in October. The Bishop has appointed as committee of arrangements: the Rev. Drs Hodges and Eccleston; Messrs Packard, Jr., chairman; Skipwith Wilmer, C. Morton Stewart, H. Irvine Keyser, and C. D. Fisher; and as representing Washington (since it is a matter of diocesan interest), the Rev. Drs. Elliott and McKim, and Messrs. J. C. B. Davis and Calderon Carlisle. The sessions of the Convention will be in Emmanuel church, the bishops occupying the parish house.

THE Bishop of Worcester has astonished the Church of which he is chief pastor, by writing to a clergyman who had asked for a dispensation during Lent, as follows:

DEAR MR, --: As I am not aware that our Church has prescribed a fast during Lent, much less laid down any rules for its observance, I think every individual is left perfectly free to exercise such abstinence as he may deem best for his own spiritual

It is suggested that some one should give the Bishop a Prayer Book, marking the page where the fast of Lent is prescribed.

THE scheme for the Birmingham bishopric seems to have fallen through for the present. At a meeting of the general committee of the Fund it was reported that the sum at present subscribed amounted to £31,382. Owing, however, to the threatened opposition to the private Bill, the Parliamentary Committee had decided to recommend the abandonment of this method of procedure, and had proposed that steps should be taken to co-operate with the promoters of the proposed public Bill for the creation of several new sees, with the view to incorporate in it the promotion of a new see in the diocese of Worcester. The subscriptions paid in have been returned.

THE design for the Liddon memorial in St. Paul's Cathedral, has been accepted, and it is hoped that the memorial will be ready in the course of a few months to be set up in the eastern apse of the cathedral. The monument itself is estimated to cost £1,200, and £800 will probably be devoted to the decoration and completion of the chapyou not attend the Privy Council?' el where the monument is to be erect-'Oh, because I am so old, and deaf, and 'ed. The remainder of the sum substupid!' replied Sir J. 'But that's no scribed (about £8,500) will be devoted month."

to the establishment of Liddon Studentships to enable graduates of the University of Oxford, who intend taking Holy Orders, to pursue the study of theology under the supervision of a The money will shortly be handed over to the warden and council of Keble College as the permanent trustees of the "Liddon Theological Studentship Fund."

THE death is announced of the Rt. Rev. Mesac Thomas, D. D., who was consecrated first Bishop of Goulburn nearly thirty years ago. The late Bishop was of Welsh extraction, and was born in 1816. He was educated at Shrewsbury School and at Trinity College, Cambridge, where he graduated in 1840. After serving two curacies in Birmingham, he became vicar of Tuddenham, Suffolk, and Attleborough, Warwickshire. In 1851 he was appointed clerical secretary of the Colonial and Continental Church Society, a position which he held until his elevation to the episcopate in 1863. In that year the see of Goulburn was carved out of the diocese of Sydney. Presiding over a territorial era exceeding that of England and Scotland, Dr. Thomas developed the best qualities of a missionary bishop, and was looked on with special regard as having made his permanent home in Australia.

LETTERS have been received at the Mission Rooms from Bishop Hare in Japan up to March 1st. He was sailing that day for China, expecting to be back at Yokohama by the 25th, when he was to hold a general convocation of the Japan mission. His purpose was to sail for the United States by the steamer "China," on the 31st of March. The Bishop writes:

I think that the changes made in the administration of the work last spring have proved wholesome in their operation. The money expended accomplishes much more work. There is cheerfulness and confidence and harmony which are inspiring. I was gratified to find everything moving on happily in the mission. It seems to be an era of good feeling all around. I have spent about 5 hours a day in conferences. and have realized when I lay my head upon the pillow the full meaning of the lines

"Silence like a poultice came To heal the wounds of sound."

The Bishop has visited many congregations, and though it is only six months since his former visit, he has confirmed 150 persons in addition to the 250 confirmed last summer. He believes them all to have been well prepared, and remarks:

Each one gained now, when the tide runs the wrong way, is worth twenty gained a few years ago when the interest and desire for foreign things were at their height.

Speaking of the five native deacons, whom he ordained during his previous visit, he says they "are doing nobly. They are hopeful, sensible, energetic, devoted. God be thanked for them. The sixth candidate, whose ordination was postponed last May on account of his youth, has purchased to himself a good degree by the judgment and zeal he has shown in his charge of an important work as catechist. He will be ordained (D. V.) the last of this

SERMON BY RT. REV. WIL-LIAM ALEXANDER, D. D., BISHOP OF DERRY AND RAPHOE.*

TEXT.—O Lord, revive Thy work in the midst of he years. Habakkuk iii: 2.

The song or prayer of the prophet Habakkuk is, as the word prefixed to the chapter means ("upon Shigionoth"), an unmeasured strain, free and emotional in its texture. The signification of a spiritual strain is not, as persons sometimes seem inclined to suppose, an unmeaning strain. The prayer of the prophet Habakkuk is, like everything which contains great spiritual truths, founded upon spiritual facts; and it is from the dealings of God with His people in the holy past of Israel that the prophet Habakkuk here endeavors to fill them with a sacred faith and confidence.

And let me just remark, before going on, that the gift of hymns seems, of later years, to have been poured out upon our Church in a blessed and abundant measure; yet I know not how it may be with you in the Church of America. but as things are at home it often seems, to me, at least, that the time for selection and excision in the case of hymns has begun to come upon us. In the old-fashioned classical schools there used to be an exercise imposed upon young studentsthe production of verses which were called "Nonsense verses," because they were not constructed with any particular view to meaning, but simply in order to familiarize the ear of the student to the rhythm and the number of syllables. There is a singular bird which is called the Bower bird. His taste leads him to tesselate the little pathway up to his nest with bright bits and bright feathers, gathered from this place and that. And in the same way there seem to be hymns which are simply curiously tesselated pieces of words in an unmeaning juxtaposition.

But in this ode of the prophet Habakkuk there is nothing, really, of that kind. The past history is applied for the exiles in Babylon. The prophet takes the harp from David, and he interweaves into the texture of this great ode-and a great piece of lyrical poetry has often a connection which is quite as real, though it may not be so apparent on the surface, as any work of logical reasoning—he interweaves one golden thread of the Psalms after another in this noble piece.

But the words which I have chosen for our text this morning mean this: "Revive or quicken again-cause to keep alive." The prophet speaks of the restoration of a dormant life, of the renewal and strengthening of the life that had once been given; not the natural, not the animal life; that other life, that higher life, which Jesus, the Life, came down from the right hand of God to give to the sons of men; that of which He said: "I am come that they might have life, and that they might have it more abundantly.

* Preached in Trinity church, New York, Sunday morning, March 27, 1892. Stenographically reported for THE LIVING CHURCH by Arthur B. Cook,

"Revive thy work." In the old translation, in the LXX., the Greek word is the same as that which is used by St. Paul in the second chapter of the Epistle to the Ephesians, when he speaks of the Church as being His workmanship, created unto "Revive Thy workmanship 'Revive it in the midst of the years;" that is, of the seventy years of the great exile It is as much as to say: "The years speed on, the time passes. We are in danger of forgetting the holy past. We are weak give us strength. We are languid; breathe upon us with the breath of the Holy Spirit. We are fainting; enable us to walk ward. We are dying; pour upon us that deathless life of Thine. Give us Thy life, that we may live."

It has seemed to me that this word may form an appropriate motto for our medita tion in mid-Lent, upon this Refreshment Sunday. Once every year our Church calls upon her children to retire, to some degree least, from the world around themthat world which is too much with us night and day. We cannot, indeed, in this busy century, be as if we did not live in the world at all. For those whose life is most hidden with Christ in God, there are and there must be moments when the world will come in: just as, ever and anon, in this glorious temple of the Most High God, we have heard the throbbing and palpitation of the engine, seeming as if it rolled and quivered in the great roof, even when the sounds of the organ were rising upwards The season calls us to such measure of selfdenial as we may find by experience to be good for our souls. But above all, it would to think—to think of ourselves, to prepare for our end to bring us face to face with the time when, in the new light which shall stream in upon us, there shall only be two objects in the whole world, God and our own souls. It is indeed, as Keble said:

> The season, wisely long, Of sadder thought and graver song.

To most of us, I suppose, Lent is one or other of three things. There are many of us whom Lent just touches enough to make us feel thoroughly uncomfortable. Dean Swift, in his diary, in his strange way, speaking of Lent as then observed in Lon don, says: "Lent has come, and I hate It is the season of furmity and of sour faces; but I suppose that for most of us there is, during the Lenten season, a breath of God upon the air, an influence of which we cannot wholly rid ourselves, and alas, the inmost reflection in our hearts from time to time is that Lent is a bore.

But there is another feeling in the minds of some. There are some who are quite ready to accept Lent as a form. They pride to some extent, upon its ob servance. I suppose that human nature is pretty much the same everywhere, and I take it there is no great difference essen tially between fashionable people in the re gion of Belgravia, and fashionable people in the region of the Fifth Avenue. In London, during Lent, one ever and anon hears of some bright bird who, just as if in wan tonness, to add to the zest of the amus ment of the rest of the season, dips flashing wings in the bitter and austere lake of penitence, and then goes flashing into the distance beyond. There is a change of dress, too, in some cases. Colors, you know are differently becoming, and it is quite pos sible to exchange becoming blue for still more becoming black. About five years ago, on the very first day of Lent, 1887, the revellers of the Carnival of the Riviera. after having unmasked themselves, went and soon went-with white faces, to ask for the ceremonial ashes, upon that grim Ash Wednesday, when the heaving of the wave and the tempest tread of the earthquake told them that it is not a safe thing to trifle with the grim reality of Christian repentance. And then again, there are many with whom Lent is something different from either of these classes. blessed Lord tells us of practices in themselves good and holy, which yet men were unable to assimilate with their own spiritual life. Those practices were like the piece of new cloth put upon the old gar- long, slow, sure blasting of the mildew, is anny, if we would not, in the afternoon or

They were like the new vine of the ment. new vintage of God, put into the old bot That is a fragmentary and unassimilated Lent, so to speak.

Some years ago there was published for the first time the diary of a man, who, without being a man of genius, has written such a biography as genius itself has never produced. I mean Boswell, the biographer of Johnson. And what we learn of the man's own inner life is this: He was the slave of wo master sins, of two deadly sins. Still, as Lent comes round, he makes his yow of penitence. Then, as it draws on towards the close of Lent, he feels that he has been promising too much; and then he gives us to see that he intends to wrestle against and re sist those master sins until the end of Lent, until Easter week. And, then, as we read the diary, we seem to hear an exceeding great and bitter cry rising over and over again from the yellowing pages and from the faded ink, the recurring torment, that cry which has ascended again and again from hearts that yielded themselves up to the sin that yet they hated: "O wretched am, who shall deliver me from the body of this death?"

Now, the text seems to me to afford a fitting Lenten prayer for a true Lenten reviv al of the soul. "O Lord, revive Thy work in the midst of the years." Let me speak to you briefly of the characteristics, of the dangers, and of the remedies for spiritual declension. First, then, its characteristics. And perhaps what I am about to say may be practically intelligible to not a few of us

There was, then, a period in our lives when a change came upon us, which lasted for a longer or for a shorter time. Religion became a reality. The far land which we had seen upon theological charts, so to speak, of which we had heard from others came out, covered and brightened with the sunlight in the distance. And now, if those are present whom I contemplate in my own idea at present, it is not so much the outward framework and form of our lives that is changed. That may still continue. are still on the path that leads to the Heav enly Jerusalem, but our hands hang down We still say our prayers and come to church and communicate from time to time; but our knees are feeble. We have not that which one apostle speaks of as access, the right of entrance at all times, to the sunshine of the Father's presence. not that which another apostle calls by that word which expresses the freeman's splen did liberty in saying out all that he will "confidence." The hands hang down. We still take our Bibles from time to time and read our chapter, but Scripture for us is not, as Augustine of old said, any longer 'lumineus with heaven's light, and honey ed with its manna." We still give alms We have not grown altogether insensible to the claims of the poor or of the Church. But our alms do not go much further than the alms-bag or the name upon the sub scription list. The angel does not say of us, as in the presence of God, that our prayers and our alms are gone up for a memor ial before God. We still drawnear to the holy altar, we still receive the Bread of Life, we still communicate, but the Bread seems to harden into a stone in our thankless

Then the dangers of this declension are that it leads to backsliding, and that to falling away from God. For the story of many a soul, alas, is this: First of all, the First of all, the heart is stolen away by the spirit of the world. Do we want to know what the spirit of the world is? It is the spirit of indul gence to questionable thoughts. It is a spirit of perpetual concession along the whole line, to the advance of the enemy of our souls. It is a spirit of subtle selfishness which just enables us to stop short upon the verge of great transgression, lest should lose all comfort in life. cunning as he is bold. There is one clus ter, the dearest to our Lord and Master of all in the ample vineyard of His Creation. It is a redeemed human soul, entirely given to him. And whether Satan spoils the

all one to him. And then comes a lower ge-not the lowest deep-a lower still Duties which were once pleasant pass into routine, then they are minimized, then they are dropped out from our plan of life, and then the soul, which thinks itself illuminated, turns upon its past and looks upon all that has been. with contempt.

There is another influence at work. There are persons who take up a new fangled doc trine of the Christ and of the spiritual life. A certain class of revivalists, no doubt with good motives, and certain modern Saddu cees, agree in volatilizing away the reality of the Judgment and of the Great White Throne. You can go into a lending library. or you can buy for yourselves at a moderate price, to amuse you as you go along in the railway, a well selected volume of theological romance or romantic theology, and you can by means of it, if you will, get rid of a creed without making any unpleasant fuss about it. If you follow the guidance of the book, you may, if you will, keep the old words. You may call Jesus Christ divine in the same sense that poets, in our facile rhymes, can call the sunset divine, or the glens divine, or the singing of the night ingales divine, or anything else that is pret In that sense you may keep the words but in no other sense than that.

A great critic in the old days, when a fam ous translation of Homer was sent to him, at first declined to send the author any opinion but upon being pressed to do so, he said 'It is a pretty poem, Mr. Pope, but it is not Homer. And in the same way with many of these books. They have great literary skill; they are sometimes written with a certain degree of enchantment; they are very pretty books. But they are not spirit ual books, and they do not represent the Church's Christ.. No, Christ and His Cross are inseparable. Christ crucified is first and last, the beginning and end. Our Master Himself warned His disciples that in the days to come there were many who should come to them and say, "I am Christ;" and amongst the many shapes which assume to be those of Christ, there is one, surely, which represents Him as decked out in a tinselled and gaudy rhetoric. There was a saint of old, to whom once a form appeared in vis The form seemed to be-he thought at ion. first that it was-the risen and glorified with the eternal beauty of the heav ens about Him, but something led him to suspect that the seeming pure and holy vis ion might be an illusion of the Evil One, and St. Martin said, "O my Lord, if it be Thou be pleased to show me the prints of the nails." And so, when these forms, trapped out in what seems heavenly beauty, pass before your dazzled eyes, think of the saint of old, think of Martin, and with him ask for the prints of the nails, and for the scar of the wounds.

Now, from all these causes-from conces sion to the spirit of the world, from compromise with things doubtful, from a lax theology, if theology it is to be called at all-there comes the terrible fall and the lost life. the awful chronology of sin, the sin which causes us ultimately to fall is often not the first, not the tenth, nor the thousandth, nor the ten-thousandth sin. We go on sinning over and over again, in the depths of our being, and then the outward fall comes at My brethren, there is one fearful les last. son in our nature, and it is this: late in life in some cases, when the passionate glow of summer has passed, and when the autumn woods begin to grow discolored before they are divested, the power of the senses re Even for the virtuous, the appetites strive to slip the leash; the passions, which appear to have burned down to the very socket, flare up again in the lamp before the lamp falls into the dust. young feet—amongst ourselves. It is not only young feet that are treading the primrose path that leads to the everlasting Do not suppose that you are only listening to unwholesome clerical talk, as I speak these words. I am almost translating them from a chapter on physiology, by a great foreign master on that science.

evening of our days, sleep that sleep from which there is no awakening but by almighty wrath or by almighty grace, let us from the depths of our hearts utter the Lenten cry of the text:"O Lord, revive Thy work in the midst of the years.

My friends, sermon after sermon is preach ed in our churches. Surely there is no preacher who ever thinks about his work, who does not feel unhappy and discouraged to think how often he is beating the air in vain, how often no words that he can devise go home to any human soul. And yet it has been said, and surely with truth, that there is some particular soul at least for which every sermon is meant; and a preacher feels as if from time to time he ought to ery cut and say: "O soul, whom I know not whom I cannot see, O dear soul, for whom this sermon is meant, take it to thine own heart and go home with it." Let us lay out our case before God. Let us tell Him all our want, all our dissatisfactions; let us say, in the words of the old Psalm: "My soul cleaveth unto the dust (it is glued or fastened to the dust); quicken Thou me. O Lord, ac cording to Thy Word." Tell Him that you are dissatisfied with yourself, that you are dissatisfied with the world. It is only the highest end of all that can possibly satisfy

Many years ago, in the days when journeys by coach in England were much longer than they are now, and drew people into nearer relations, there were two old and grey-headed men who went a long journey cogether in a coach. Both of the men were devoted to natural science. One of them was a devotee of ferns. He had been collecting ferns all his life. The other had been a devotee of orchids. And when, after many hours, they came to the end of the journey, the lover of ferns said to the lover of orchids: "I feel, from what you have told me, that my life has been a mistake. If I had it to begin over again, I think I should drop ferns, and turn to orchids. Both pursuits were innocent, both were beautiful; but they seem, douthey not? to teach us this lesson of higher ends, of ascending to end. If the devotee of the fern had become the devotee of the orchid, a time would have come when he would have said: "There is, after all, no pleasure in it." Our years are ebbing away. of us have tried business, some of us have tried pleasure, some of us have tried society, some of us have tried literature, some of us have tried the pure, sublime pleasures of science, some of us have tried sin. Where are we, after all? There is an emptiness in all that is created; there is a vanity in all that is not eternal. These hearts of ours have big pulses within them, that throb and thrill with the yearnings of immortality. They were made for God, and. as Augustine of old said: "They must be restless ever until they find rest in Him."

"Revive Thy work in the midst of the "Revive." years." There is one explanation which alone seems to clear away the mists from the perfect government of God. There is a life which is dearer to God, which is a higher thing for Him than the mere natural life, which seems to us all in all. The natural life is not God's first end. few years ago there was a great earthquake. devastated an island near In that great earthquake many religious ladies, members of a great community on that island, were killed outright or died in agony of wounds which they received from the overthrow of the building. the account in The English Times newspaper, added these words: "I am afraid that in my present mood of mind, it would be quite useless to preach to me about Providence. I fail to see justice or goodness in the Power that sent hundreds of innocent and holy souls to perdition and loss of life, while the adjacent Gomorrah, called Naples, laughed and rioted in merriment under the blue sky, and with the flashing ripples breaking upon the shore." A person of some eminence said that he wished that he had never seen that sentence; that somehow or other hung upon his imagination and clung to his memory, and that he could not get rid of it, and that fact after fact in the natural world

came to bear it out. Ah, it would be so if this life of ours was the highest life. But that higher life, that life which is hidden with Christ in God, that life which comes from a Fountain of Life, deep as eternity and inexhaustible as God, that is a life which no power on earth or in hell, nothing but our own wills, can possibly destroy Ask for more and more of that life. Cry ou to God, even this very Lent, this very "O Lord, revive Thy work in the midst of the years."

CANADA.

The Lenten season now drawing to a close, has been a busy one. The Bishop of Huron has been giving three courses of sermons during Lent, in addition to Sunday and other work. Lenten services have been held in all the city churches in London, The Bishop visited three country parishes on the 28th, and held Confirmation services. He intends making regular Confirmation tours through the northern part of the diocese after Easter. At the opening of the new chapel at the south end of the town of Sarnia, on the 28th, the building was crowded to its utmost capacity. A Sunday school in connection with it was opened in the afternoon of the same day by the The congre rector of St. George's, Sarnia. gation of that church has been the means of giving the southern district of the town a uitable and convenient chapel which is free from debt. A large class of 77 was presented to Bishop Baldwin for Confirmation on the 21st, by the rector of Trinity church, Blenheim, diocese of Huron. Two new churches in this diocese (at Helerton and at Glencoe are to be commenced immediately.

The ten days' Mission conducted at St. Barnabas' church, St. Catherine's, diocese of Niagara, just before Lent, was very suc-Each day began with celebration cessful of the Holy Communion at 7 A.M., followed by Matins at 10 with instruction on the Bible; Evensong at 4 P. M. with instruction on the Church; Mission service at 7:30 P. M. with sermon followed by instruction on some subject connected with the sermon,

concluded the day.

The offerings of St. George's church Sunday school, Guelph, during Lent, are to be devoted, as before, to the training of Indian children in Emmanuel College. The Synod of the diocese of Niagara has petitioned the Ontario Legislature for power to regulate who shall be entitled to vote at vestry meetings, to provide for the qualification and disqualification of persons holding the office of churchwardens, and generally for power to define the powers of vestries and church

The Synod having set apart the 1st Sun day in Lent as Temperance Sunday-the Bishop of Toronto pointing out in his pastoral that the appropriate time was when the Church calls upon all her children to use such abstinence as shall be the means of subduing the flesh to the spirit-especial sermons were given in St James' church Orillia, diocese of Toronto, at the time men-At the public meeting of the Trinity College Missionary and Theological Society held in Toronto on the 23rd, mission ary addresses were announced by Canon Dumoulin and another clergyman. rector of St. John's church, Peterboro, ar ranged for an instructive series of lecture during Lent, on special features of Church work. A series of noonday services for business men, lasting 15 minutes, conducted by Canon Dumoulin in St. James' cathedral, Toronto, during Lent, has been well attend

It is announced that Dr. Courtney, Bishop of Nova Scotia, has improved so much in health that he hopes to be at home at Easter At a recent meeting of the Board of Governors of King's College, Windsor, it was de cided that a meeting should be held at St. John on May 12th. This will be the first record in the history of the university of a meeting being held outside the province of Nova Scotia. It is hoped that there will be some kind of public meeting in connection with the assembly of the governors, at which Bishop Courtney and others may give ad-dresses. A legacy of £1,000 has been left by the ladies of the Ascension, which was

to the library of the university on condition that a complete catalogue should be made and printed within a year after the testator's death.

Special services were held at Bishop's College, Lennoxville, diocese of Quebec, on the Missionary Union day for the Lent term, early in March. There was a special celebration at St. George's church, at 7:15 The sermon after Evensong was preached by the Rev. A. Wheeler, from the Vermont, and a graduate of the diocese of New York General Seminary. This mission is at Island Pond, and it owes its commencement to the missionary efforts of Lennoxville students. In the evening, a paper was read giving an account of Church work in Madagascar, and it was proposed that the Lennoxville students' offerings for Madagascar should in future be especially for St. Paul's College there.

One hundred years ago next August, the parishes of Studholm and Holy Trinity, diocese of Fredericton, received their first clergyman. The rector is making prepara to celebrate the centenary of these parishes. Including the present incum-bent, there have been six clergymen, successively, in charge during the century. In a letter to the clergy of the diocese of Fredericton, the venerable Metropolitan requests them to consult with the coadjutor as to the work of the diocese for the coming year, mentioning his great age, 87, as a reason why he can no longer undertake the journeys through his diocese, laborious which he has been able to do until a comparatively late period. The regular quar terly meeting of the deanery of St. John was held on the 8th, at St. Luke's church, St. John.

Instructions have been given during Lent on the sacramental life of the Church, St. Mary and St. George's churches, Aspdin, diocese of Algoma.

A new church is about to be built at Regina, diocese of Qu' Appelle. The Bishop is chairman of the building committee. The Sources district, in this diccese, is rap idly opening up, in consequence of the extension of the railway to the coal-pits. The priest in charge writes of several new settlements where churches are desired, and where the hope of attaining them seems feasible. The congregations at Kutawa and Gotham have also decided to build new churches during the present year.

Work among the Chinese has had a good beginning in New Westminster. A night school begun in January has been increasing rapidly. The Rev. Father Benson, on his way home from Japan, made a short stay in New Westminster, where he was the guest of the Bishop. While there he held a Retreat for the clergy of the diocese. The Bishop had a severe attack of the prevailing influenza in February.

The dean of Montreal has been appointed commissary to the Bishop. The choice of Dr. Carmichael for this office gives general satisfaction. The meeting for conferring the degrees given by the medical faculty of Bishop's College, takes place in Montr on the 5th, the dean of Quebec, Dr. Norman, presiding. The week-day services during Lent are well kept up in the city churches in Montreal. The church of St John the Evangelist has a daily celebration of the Holy Communion at 6:15 A. M. beautiful silver Communion set was presented to St. John's church, Eastman, diocese of Montreal, in the middle of March.

CHICAGO.

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

The fourth annual meeting of the dioces an branch of the Girls' Friendly Society was held on Tuesday, March 29th, at the church of the Ascension. In point of at tendance and enthusiasm it was by far the most successful of any that have been held. There were two early Celebrations, at 6:30 and 9:30, with choral Celebration at 11, when the service was most beautifully by the choir. The Rev. T. N. Morrison of the Epiphany preached a most excellent and helpfulsermon. A number of the clergy were

enjoyed by a large number of associates and friends. The afternoon session was opened with prayer by the Rev. Geo. D. Wright of the cathedral; the business meeting was then organized with Miss Groesbeck in the chair, All but two of the eleven branches were represented, and the delegations were noticeably large from Trinity, St. Mark's, Epiphany, and Grace branches. After the president's address and the reading of various reports, which showed the Society to be in a prosperous condition, the election of officors for the ensuing year was proceeded with, and resulted in the following: Presi dent, Miss Fanny Groesbeck, of the cathedral; vice-president, Mrs. Nelson W. Perry, of St. James': secretary and treasurer, Mis Cornelia B. McAvoy, of Trinity. Mrs. Thos. S. Howell, who has most faithfully performed the duties of this last office for two years, resigned previous to the meeting, but continued to act until the election of her successor.

An invitation from the Rev. John Rouse to hold the next annual meeting at Trinity church was most cordially accepted, and the meeting adjourned, all feeling that the utmost harmony had prevailed throughout the entire session.

CITY.-The annual visitation of St. Andrew's parish by the Bishop of the dio occurred on the first Sunday in Lent, March 6th. It was an exceedingly pleasant occasion in every respect. The first class presented for Confirmation after the consecration of Bishop McLaren, was in St. Andrew's church, 16 years ago. On this last visitation the Bishop recalled the first, and was pleased to note the change in the parish since that time. A large congregation was present, and the service heartily and impressively rendered. The offering for the Bishop's Fund for the education of candi dates for Holy Orders was larger than ever before on a similar occasion. The attendance at the daily services thus far has been much larger this year than last year or the year before. The average thus far stands: A. M, 24; P. M., 38; evening, 70. The weather affects the attendance more than on Sundays. There has also been a marked increase in the attendance upon the early Communio n service on Sunday. The average at this service, at present, is

NEW YORK. RENRY C. POTTER, D.D., LL.D., Bishop

CITY-On Saturday, March 26th, the trustees of the cathedral of St. John the Divine held a special meeting. It is hoped that if the money is forthcoming the choir can be completed by St. John's Day, Dec 27th, 1895. When done, services will be held regularly therein, and as far as possi-27th, 1895. ble, it will take the place of the cathedral. The size of this structure will give some idea of the future vastness of the whole. It will be 150 feet long, and 150 feet high, or higher than many tall spires. The walls, carved and colonnaded, will arch into half dome lighted by stained glass windows. The sanctuary proper will be backed by seven massive pillars, forming an apse, and acting as supports for smaller pillars near the dome. Behind these latter will be the usual passage characteristic of gothic edifices, leading around the building. Into this seven chapels, which will be built after ward, will open. Seats for temporary wor ship will be provided for 1500 people. will be removed on the completion of the rest of the structure. The five great piers of the main building will be included in the foundation of the choir, on the side where it will join the cathedral proper. The cost is estimated at \$900,000 and the whole edi fice will require \$6,000,000 more. for the main building are not yet fully finished, but are in outline only, and subject The architect is now in Europe studying various famous cathedrals of Eng land and the Continent, and endeavoring to arrange details, but it will take years to de. velop them. As already announced, the cathedral will be, when completed, the largest and most imposing church in this country, and will rank with the largest and noblest in the world. Its length will be 520 able during the remainder of his life. A

feet, and its central spire will reach the height of 440 feet, the base resting on ground of great elevation. Two of the four towers which will flank the central spire will adjoin the choir at its western corners, but only the northern one will be built with the choir. It will take at least 12 years to complete the cathedral from the time it is begun, if the work goes on without interruption.

Lenten services at Trinity chapel include a woman's Bible class conducted by the Rev. Dr. Vibbert, minister in charge, on Tuesday afternoons; address on Wednesdays on "Personal Religion," and on Saturdays on the Eucharist.

At the temporary chapel of St. Luke's church, Evening Prayer is said daily during Lent, with a course of special lectures on Wednesday and Friday evenings on "Elements of Christian Character," by the Rev. G. M. Wilkins, minister in charge. There are three celebrations of the Holy Eucharist each week. The Confirmation class contains about 50 persons.

The second annual meeting of the National Christian League for the Promotion of Social Purity was held on the evening of Monday, March 28th. A Jout 200 prominent people were present. An address was by the Rev. D. Parker Morgan, D.D.

At Grace chapel, daily services have been held during Lent. The topics for Sunday night sermons by the Rev. Geo F. Nelson, have been: March 6th, A. M., "Clearing away Obstructions," P. M, "Pursued by Pleasure;" March 13th, A. M., "Fatal Half-Measures," P. M., "Unsuspected Contagion;" March 20th, A.M., "Doors opened too Late," P. M., "Safety in Courage;" March 27th, A. M. "Riding the Tempest," P. M., "Things that Strengthen." On Passion Sunday, the Rev. Brockholst Morgan preached a mon on the work of city missions, and the Bishop of Mississippi administered Confirmation for the Bishop of the diocese, at the afternoon service. The topics treated on Palm Sunday, will be in the morning "Forging an Invisible Crown," and in the evening, "Bitter Things made Sweet." The 7th anniversary of the Grace company No. 4, of Knights of Temperance, occurred on the evening of the 3d Sunday in Lent. There were 75 members present, and over 200 visiting members from other companies.

At St. Philip's church for colored people, the Rev. H. C. Bishop, rector, there have been daily Lenten services, with a course of lectures on Wednesday and Friday evenings, on "God's Love as manifested in Creation, Redemption, and Sanctification.' The parishioners have lately raised about \$2,000 which, with the proceeds of the Eas ter offering, will go to reduce the church

On the 4th Sunday in Lent, the new rector of St. Stephen's church, the Rev. Chas. R. Treat, formally entered upon his duties. The church, which has emerged from its costly litigation with a debt of \$36,000, has property which renders an income sufficient for its running expenses, and under the energetic guidance and attractive preaching which gave Mr. Treat success as rector of the church of the Redeemer, Brooklyn, and founder and first rector of the church of the Archangel, New York, it will doubtless go forward with new life.

Announcement was made early last week that the Rev. Isaac H. Tuttle, D. D., who for over 40 years has been rector of St. Luke's church, had presented his resignation to a meeting of the vestry held March 18th, the resignation to take effect on the completion and dedication of the new church edifice which is now being built at 141st st. and Convent ave. The resignation was prompted solely by the conviction of Dr. Tuttle that the toil of upbuilding the congregation at the new site was greater than, in his present advanced years, he felt equal to undertaking. It was accepted with the most sincere regret by the vestry, reso lutions expressing the warmest affection and the most cordial appreciation of his long and successful services to the parish, were adopted, and he was unanimously elected rector emeritus at a substantial salary, pay

committee was appointed to nominate a new rector, and presented its report at a meeting of the vestry held on the evening of Friday, March 25th. Nomination was made of the Rev. John T. Patey, Ph. D., who was duly elected, and will accept. Dr Patey has long been connected with the parish as a layman and clergyman, and was trained under Dr. Tuttle, whose assistant he became. Dr. Tuttle's long and important services in the diocese are widely known. He was founder of the Home for Indigent Christian Females, and has actively promoted other institutions. He is a member of the Standing Committee, and of numerous Church corporations.

The rectorship of the new church of the Archangel, vacant by the resignation of the Rev. Chas. R. Treat, has been promptly filled by the election of the Rev. Ralph Wood Kenyon, as indicated in these columus last week. The Rev. Mr. Kenyon is a native of Brooklyn, and a graduate of the General Theological Seminary. He officiated for a time in the diocese of Albany and was for several years the successful rector of the church of the Holy Sepulchre, New York. Returning from a tour of Europe, he took duty as an assistant at St. Ann's, Brooklyn, coming recently to New York again.

The land purchase of the new site for St. Luke's Hospital, near the future cathedral of St. John the Divine, was duly recorded as being completed, on Friday, April 1st, The amount paid was \$270,000.

The 31st monthly musical service of the choir of St. James' church, the Rev. C. B. Smith, D. D., rector, was held on the evening of the 3rd Sunday in Lent. The church was crowded. Evening Prayer was said by the clergy, after which "The Crucifixion," by Sir John Stainer, was rendered with noble feeling and effect. This is the last service of the kind in this church for the present season. A new series will be begun in November next.

The Midnight Mission will remove uptown May 1st, having lost its present rented house by sale. There were 156 inmates during the past year.

The Lenten services of the church of St. Mary the Virgin have included daily celebration of the Holy Eucharist, with Morning and Evening Prayer as well. There have been addresses on Thursday and Friday afternoons. On Passion Sunday, the annual recitation of Lenten music was given by the vested choir.

At old Trinity church, the children of the parish guilds will render during Passion-tide a hymn on the "Story of the Cross," composed by Dr. Messiter, the or-

A number of gifts of altar linen have lately been presented to the pro-cathedral chapel, among them a set prepared by the Sisterhood of St. John the Baptist, and embroidered by them at St. Michael's Home, Mamaroneck.

At the visitation of the Bishop of Mississippi at the church of the Holy Apostles', on Wednesday evening, March 23rd, 41 candidates were presented by the rector, the Rev. Brady E. Backus, D. D. The choir was assisted on the occasion by the choir of St. Mary's church, Mott Haven. An effort is making to secure a permanent parochial endowment.

The executors of the estate of the late Daniel B. Fayerweather, (who bequeathed the larger part of his immense wealth to public institutions), filed their inventory of the property in the Surrogate's Court of New York, on March 28th. The following colleges and hospitals in which the Church is directly concerned, are to be benefited now in the amounts named, it having been found that the estate is more than sufficient to cover all: Columbia, \$200,000; Barnard 000; Shattuck School, \$25,000; St. I Hospital, \$50,000; Woman's Hospital, \$210,-000; New York Cancer Hospital, \$25,000. The residue of the estate, after personal bequests to the amount of \$600,000, will be divided into ten equal parts, and one part the 6th and 13th inst., when the vested each will be given to Columbia, Yale, Har- choir will render Sir John Stainer's beau-

Presbyterian Hospital, and the remaining five parts to the Woman's Hospital. The executors are of the opinion that there will be considerable to thus divide, and that each of the institutions will receive a handsome residuary sum.

The Rev. Morgan Dix, D. D., D. C. L., delivered the fourth lecture in the course on the Bishop Paddock Foundation on the evening of Friday, March 25th. The subject was "Holy Baptism." The fifth lecture delivered on the evening of Friday, April 1st, treated of the "Holy Eucharist."

At St. Mary's church, the Rev. L. H. Schwab, rector, special Lenten lectures are delivered Wednesday and Friday evenings, with addresses by the rector on Wednesdays, and a course by the Rev. Chas. R. Treat, on Fridays.

GENERAL THEOLOGICAL SEMINARY .-On Tuesday, March 22nd, the Students' Devotional Club listened to an excellent paper by Mr. Robert Codman, of the junior class, on "The Rule of Life." On Monday, March 28th, the Missionary Society was addressed by the Rt.Rev.Dr.Thompson of Mississippi. On Tuesday, March 29th, at Evensong, an address was delivered to the students by the Rt.Rev.Dr. Alexander, Lord Bishop of Derry and Raphoe. The following have been selected as essavists from the senior class for Commencement Day, June 8th: Mr. George Yemens Bliss, B. A., of the diocese of Vermont; Mr. Arthur Whipple Jenks, M.A., of the diocese of New Hampshire; Mr. William Ingraham Kip, 3rd B. A., of the diocese of California.

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

PHILADELPHIA.—On Monday, 28th ult., at the Church Training and Deaconesses House, Bishop Whitaker admitted five probationers as [candidates for the order of deaconesses. This is the first class so admitted since the house was established a little over a year ago. After the singing of Hymn 238, "Thine forever," the Litany was said, and the Bishop delivered a short address. The warden, the Rev. Dr. T. S. Rumney, presented the probationers, and the Bishop admitted them to the order, on their profession. Prayer and the benediction closed the service.

The Ray. Dr. T. A. Tidball, rector of St. Paul's church, Camden, N. J., was the preacher at St. Paul's mission church for the week ending 2nd inst., his principal subject being "Christ, the Light of the World," St. John viii: 12. The congregations of business men do not seem to diminish in the least, and those present during this week were much impressed by the eloquence of the preacher.

A most impressive rendering of Dr. Andrew Gaul's "Passion" was given at the church of the Saviour, West Philadelphia, on the evening of the 1st inst. The work was given by a large chorus and 14 soloists. those of the church of the Saviour being assisted by voices from St. Mary's, Wayne; St. Mary's, West Philadelphia; and St. Mary's, Burlington, N. J., under the direction of Mr. LaceyoBaker, choirmaster and organist of the church of the Saviour, who presided at the organ [and read the instrumental score with the same excellent judgment that marked his direction of the work. Mr. C. T. Lawson, organist at St. Marv's. Burlington, N. J., was pianist, and there were also drums and cymbals used to emphasize certain passages of the music. Prior to the commencement of the cantata. the Rev. Dr. W. F. Watkins, rector of "the parish, addressed the congregation, and said that this musical service was of a purely devotional character. The collects of the day were then said, and the rendition of the solemn work proceeded with. The large congregation remained seated until College for Women, \$100,000: Trinity, \$50,- the close. On the evening of Good Friday this service will be repeated with the singers and instrumentalists.

> Special Lenten services are announced to be held at St. Philip's church, the Rev. L. M. Doggett, rector, on the evenings of

The same music will be sung by the vested downent fund of the church of the Rechoir of St. Peter's church, Germantown, some time in the near future.

The Holy Week services at old Christ church, the Rev. Dr. C. Ellis Stevens, rector, will be daily at 11 A.M., and on Monday evening, 11th inst, service and lecture. On Maunday Thursday and Good Friday the Holy Communion will be celebrated; and on Easter Even, the Sacrament of Baptism will be administered. At Christ church Germantown, the Rev. Dr. J. B. Falkner. rector, there will be daily Evening Prayer, with a celebration of the Holy Communion on Maundy Thursday. The only morning service will be on Good Friday. At St. Jude's church, the Rev. John R. Moses, rector, the services will be daily Morning and Evening Prayer with a celebration of the Holy Eucharist on Maundy Thursday morning, and the Three Hours' service on Good Friday; the sacrament of Holy Baptism is to be administered at Evensong of Easter Even. At the church of the Incarnation, the Rev. Dr. J. D. Newlin, rector, there will be services twice daily, with Holy Communion at Matins on Maundy Thursday. At St. Clement's church, the Rev. John M. Davenport, rector, before the high Celebration on Palm Sunday, there will be a solemn procession with palms. On Monday and Tuesday in Holy Week, there will be two celebrations of the Holy Eucharist three on Wednesday and Maundy Thurs day, and one on Easter Even; daily Matins and Evensong, and at 8 P. M., the Litany of the Passion and consideration of the events of each day. On Good Friday in addition to these, will be a children's service at 9 A.M.; the Litany, Ante-Com nunion and Reproaches at 11 A. M., and the "Words from the Cross" from noon to 3 P.M. A sermon will be preached at the night service. Meditations at noon of the first three days of the week, and at Matins on Good Fri day. The first Vespers of the Easter fes tival will be sung at 8 P. M. on Easter Even. At the church of the Annunciation, the Rev. N. Frazier Robinson, rector, there will be two Celebrations on Monday, Tuesday, Wednesday and Maundy Thursday, and on Easter Even, the usual daily Oblation. Evensong daily at different hours. On Good Friday a children's service at 9 A. M, to be succeeded by Matins, Litany, and a sermon, and the Three Hours's ervice from noon to 3 P. M. At St. Andrew's church, West Phila., the Rev. W. Herbert Assheton, 1ector, daily Matins except on Maundy Thursday, when the Holy Communion will be celebrated at 8 P. M. On Good Friday at noon the Litany and an address; and at Evensong, the vested choir will sing Haydn's oratorio"The Seven Last Words." On Easter Even there will be also Evensong at 5 P. M.

The beautiful memorial church of St. Luke the beloved physician, erected by Mrs. Pauline E. Henry, commemorating her husband, Dr. Bernard Henry, has recently received from its foundress, an antique section of a glass window from La Sainte Chapelle, Paris, which church was built by St. Louis, King of France, and Crusader in the 13 h century. Two other antiques of a similar character already adorn chancel windows, and were from the same donor.

A set of ten chimes will be placed in the tower of St. Luke's church, Germantown, when erected, by Mr. Edward Coates, of Phila., formerly of that parish, in memory of his mother, who, during her life, was an active member of the church.

The Rev. L. Buckley Thomas is temporarily officiating as assistant priest at St. Peter's church, the Rev.Dr. J. Lewis Parks,

The Rev. J. G. Bown will shortly take charge of Epiphany chapel,23rd and Cherry sts.

The will of Florence Landell was proba ted 31st ult., leaving an estate of \$2 000, in which she desired that any money she by her sisters at their discretion.

In the will of Martha Crow, probated 1st vard and Princeton Colleges, one part to the tiful Passion meditation," The Crucifixion. inst., there is a bequest of \$3,000 to the en-structure a pressing necessity. The plans

demption, the Rev. Thomas R. List, rector.

The Rev. Father Welling, who is working the colored mission in West Philadelphia, at the beautiful little memorial church of St. Michael and All Angels, is this Lent giving very able and eloquent sermons every Sunday morning on the Gospel woes, and in the evenings on the nature of sin and its sources and temptations; Friday evenings, the Stations of the Cross are sung, with most helpful meditations. The next three Fridays there will be lantern illustrations of the Stations of the Cross. The loving ministrations at that church are surely gaining the people, and the congregation is growing.

LONG ISLAND.

ABRAM N. LITTLEJOHN. D. D., JL.D., Bishop BROOKLYN.—At St. Mark's church, the Rev. S. S. Roche, a service of unusual interest was held on the evening of Friday, April 1st, when an address was delivered by Mr. Hovaghion Hagopian on the subject of 'Oriental Christianity."

The Bishop of the diocese has returned from a sojourn in Bermuda, with members of his family, and is making the annual visitation of the diocese.

At Christ church, the Rev. Arthur B. Kinsolving, rector, Bishop Little john administered the rite of Confirmation on the morning of the 4th Sunday in Lent.

On the morning of the 5th Sunday in Lent, the Bishop of the diocese made a visitation of St. Peter's church, and confirmed a class presented by the rector, the Rev. Lindsay Parker.

At Trinity church, the Rev. N. R. Boss, rector, the Rev. Chas. J. Adams has lately completed a course of Friday evening lectures on Church history, to which reference has already been made in these columns. The interest has steadily grown as the course proceeded, and by general desire it was elongated by the delivery of two additional lectures; one on "Martin Luther and his times," and the other on "John Wesley

A reception was given on the evening of Wednesday, March 16th, at the residence of A. Augustus Low, Esq., a brother of the president of Columbia College, to the teachers and older pupils of St. Catharine's Hall. the diocesan girls' school under charge of the Sisterhood of St. John the Evangelist. The teachers and pupils of the Misses Ely's School were also present. The Rev. W. E. Wilson of New York, delivered a lecture on Dante, and there was music. Mr. Low is officially connected with St. Catharine's Hall, and unwearied in its interest, and is an active and generous promoter of a great variety of Church work in the diocese.

At St. Chrysostom's church, Lenten services are held on Wednesdays and Fridays at 10:30 A. M, and on Friday evening. On other days service is held at 5 P. M.

GARDEN CITY.—The Lenten services of the cathedral are well attended. Courses of lectures are given by the dean on Friday afternoons, and by the Rev. Mr. Tracy on Wednesday evenings. There are also special Lenten services at the several mission churches in charge of the cathedral clergy, on Wednesday or Friday evenings. St. Paul's cathedral school is now provided with an admirable hospital building fully equipped, in case of the occurrence of any contagious disease. The health and morale of the students is now excellent. The new building for St. Mary's school is begun, and will be finished in time for the autumn opening. It will accommodate 30 additional pupils, the rooms being arranged in suites of two sleeping rooms and a study; it also provides ample parlors and library, gymnasium, art room, and laboratory, and will be first-class in all its appointments. The sessions of the school have long been held in rented residences of wood. One of the aims of Mrs. Stewart, the foundress was to put up a fine structure similar to that given by her for the cathedral school of might have at her death should be given to St. Paul, but owing to the long contest over charities connected with the P. E. Church the will, her intentions were delayed in the execution. The growth of the school had meanwhile made an adequate permanent

adopted contemplate a building of brick with stone finish, in keeping with the other edifices that surround the cathedral. It is estimated that the cost will reach \$50,000 exclusive of the ground which is already in possession of the cathedral corporation. Under the efficient direction of Miss Julia H. Farwell, the school is doing remarkable work, and a fine future is now in store.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.-Fifty candidates were recently confirmed at Trinity. This was the first official visit of the Bishop to his old parish. He made an address in which he said:

He made an address in which he said:

I cannot say with what feeling I come to this parish to administer the rite of Confirmation this evening. Among the hundred visitations, among the hundred Confirmation services, that fall to my experience, this comes to my heart with a richness and a beauty peculiarly its own. . . . How one rejoices that this church has maintained its noble charities, its faithfulness to every duty, its desire to know and do the will of God. . . Let me lift up my soul with that of every man and woman here, that we may ask God's blessing on this good old church, on every member of it, and on its total life, that it may more and more be filled with His Spirit, that it may go forth as a consecration to the personal life of all in its membership, in more complete obedience and more effective doing of the work of God, wherever He is waiting for the hands of His children to do it.

Tuesday evening, April 19th, in Tremont Temple, the choirs of the church of the Advent and St. John's church, Jamaica Plains, will give a concert. Messrs. George J. Parker, as tenor, and Gardner I. Lawson, as baritone, will assist. The organ will be in charge of Mr. J. E. Pearson, and the full orchestra under the leadership of Mr. P. Gassert. Mr. S. B. Whitney will act as con-

Emmanuel charel has been given to the use of Danish Lutherans for Sunday even The Rev.Mr.Mortensen of that body, who has been preaching in Cambridge, has it in charge. The Bishop has cordially com mended the cause.

The Massachusetts Church Union, which is a strong organization for the spread of Church principles, at a recent caused to be put forth a declaration on the Infallibility of Holy Scriptures, similar to the one circulated in England.

CHARLESTOWN.—The Sailors' Haven has an attendance of nearly 30 every evening. A small room has been fitted up for the officers of the various vessels. Twenty-two sailors have signed the pledge.

CAMBRIDGE.-St. James' church held a "Quiet Day" on Wednesday, March 23d, which will be long remembered by the many who attended the services. The sermons were delivered by the Rev. Dr. Lind-Messrs. I. T. Magrath, J. W. Hyde, and C. H. Brent.

St. Bartholomew's church, for which ground has recently been broken, will stand on the west side of Columbia st., between Broadway and Market sts.; \$2,500 has already been raised. The church when completed will consist of a nave, chancel, organ chamber, vestry room, and spire. The nave will be 70 by 34, including an aisle of 9 feet on the south side. The chancel will measure 22 ft by 19 ft.; the vestry room 22 by 19. The nave will seat 360, and the choir accommodations 20. The exterior will be shingled above the stone underpinning. The windows will have cathedral glass. The walls in the interior will be plastered. and have a wooden dado four feet high from the floor all around; the roof timbers will be exposed. The height from floor to wall plates will be 16 feet, and from floor to apex of roof 35 feet; the height of spire from street grade to top of cross 83 feet, 5 inches. The cost of the building will be \$7,000 Only three bays of the nave, the lower part of the tower with two bays of the aisle, are to be built at present. This part of the to be built at present. This part of the building will accommodate 150 persons, and will be ready this spring. The architect is Henry Vaughan of Boston. The mission has grown and prospered under the charge of the Rev. D. G. Haskins, D. D.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop. THE BISHOP'S APPOINTMENTS.

MAY. St. Louis: A. M., St, John's; evening, St

- Stephen's.
 Clayton. 6 Affton.
 St. Louis: A. M., Redeemer; evening, St James.
- St. Louis: A. M., cathedral, Flower Sermon; Evening, Good Shepherd. Cathedral, Annual Convention. St. Mark's, St. Louis, meeting of Woman's

Auxillary.

22. P. M., Missionary Host.

23. Old Orchard.

A class of 16 deaf-mutes was confirmed at Christ church cathedial, St. Louis, on Sunday, March 27th. It was prepared by the $R \in V$. J. H. Cloud, minister in charge. The A. W. Mann addressed the confirmed for Bishop Tuttle. Holy Communion was celebrated at morning service, Mr. Mann being assisted by Mr. Cloud. St. Thomas mission for deaf-mutes has now nearly 50

PITTSBURGH.

CORTLANDTOWHITEHEAD ST.D., Bishop.
During a portion of the month of March, the Rev. J. H. Barnard, general missionary, has been in Warren county assisting the Rev. Dr. Ryan, who, besides running his parish-Trinity, Warren-with abundant success, has found time to do a great deal of missionary work at outlying points, notably at Kinzua, where a work started some years since under rather unpromising auspices, has grown to a permanency, although the congregation is not yet able to set up for themselves. Dr. Ryan keeps up regular week-day services, and when the general missionary is able to give them a visit, they have Sunday services, and occasionally, as at this time, a series of services, lasting two or more days. The congregation have built a very pretty chapel, and have it nearly paid for. They are at present suffering from the loss by fire of the Veneer works, where many of the people were employed. This may interfere temporarily with the payments on the new church.

The season of Lent is being well observed, so far as can be learned, in all parts of the diocese, at least ten parishes having daily services.

The Rev. Messrs. Brooks of Oil City Ryan of Warren, Israel of Meadville, Yewen of Franklin, and Schepeler of Corry. have arranged a cycle of exchanges, so that their congregations may be refreshed by a variety of Lenten teaching.

The Rev. J. T. Hargrave has been appointed by the Bishop to the charge of New Haven and Scottdale. He will begin work May 1st.

It is theoRev. Mr. Thorn, and not Mr. Morris, as The Living Church types had it the other day, who will open the new St. Laurence chapel at Osceola Mills, on Low Sunday, April 24th.

The Church Club, of Pittsburgh, on Thursday, March 31st, met for the first time as a component part of the "Christian Social Union" of the United States. This particular meeting was for a conference with the Rev. W. D. P. Bliss, of Boston, who is devoting his entire time to the work of the "Union." An hour and a half was spent in an interesting discussion of the relation of the Church to the great social problem which is clamoring for solution; but newspaper limits forbid even a resume of the discussion.

In the evening of 28th ult., the Bishop visited Fairmount, a mission served by the Rev. Mr. Barker, where a class of four was presented for Confirmation. The Rev Messrs. Geo. Rogers and J. H. Barnard made addresses.

SOUTH CAROLINA.

The united services in Charleston have been discontinued this Lenten season, that is, as far as the week days are concerned It is true that there are united services on Sunday nights, but these were inaugurated before Lent by the Church Guild, and will be continued until the 31st of May. The parishes, however, are each having their Rev. Messrs. T. J. Mackay, Alex. W. Mac-

own week-day services, some three or four

At St. Philip's (the mother parish church of the diocese), there are services on Monand Wednesday afternoons, and on Friday mornings. In all the other churches the services are without music in the week at St. Philip's, the Venite, one Gloria Patri, the Benedictus (lengthened form), and one hymn, are sung at the Friday morning ser-At the afternoon services on Mon day and Wednesday, the Magnificat and Nunc Dimittis are sung alternately with the Bonum and Deus, and one hymn. On Sunday morning, the 4th in Lent, the rec tor, the Rev. Dr. John Johnson, delivered an admirable sermon.

The Church choirs are busy rehearsing Easter music. Most of them will, this year, have double quartettes, and Michael's is to have a brass band. At the church of the Holy Communion, where there is the only surpliced choir in the city. there is to be an accompaniment of stringed instruments. At St. Philip's there will also be a double choir, and the programme will be principally from the compositions of Thomas, Millard, and Danks. Prof. E. A. Ransome is the organist of St. Philip's.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop,

THE BISHOP'S APPOINTMENTS.

- Omaha: St. Andrew's, evening.
 Omaha: St. Andrew's, evening.
 Omaha: St. Andrew's, evening.
 Omaha: St. Andrew's, evening.

- Omaha: St. Augustine's, evening.
 Omaha: St. Matthias', afternoon
 Hall Confirmation.)
 Omaha; cathedral, morning. n, (Brownell

The feast of St. Matthias was the 7th anniversary of Bishop Worthington's conse-cration. The Bishop observed it by a special service and Eucharist at the church of St. Matthias. The anniversary was com-memorated by similar services in some of

the other parishes. March 10th, a memorial Celebration for the late Bishop Clarkson was held in Trinity cathedral. Bishop Worthington's illness prevented his presence. In his absence the Rev. Canon Whitmarsh was Celebrant, and the Very Rev. Dean Gardner, deacon. The altar was adorned with white tulips, which were afterwards laid upon the tomb.

A Quiet Day for women was observed at Trinity cathedral, on March 4th. Illness forbade the Bishop's taking the meditations. A most acceptable alternate was provided in the Rev. A. W. Macnab. The day began with the Eucharist at 10 A. M. The subject of the meditations was Women of the Bible. That such days of spiritual refreshment are rapidly [growing in favor is evidenced by the large number who attend

The Rev. W. R. Mackay, of Pittsburg has just ended a Mission at All Saints church. Large congregations were present at every service, and much interest was evinced. The subject of the series of sermons delivered was "The Reality of Religion." It is hoped that great good will result from the Mission.

A series of Lenten services under the aus pices of the Brotherhood of St. Andrew are being held in the different churches of the city on Thursday evenings. 'The services subjects of sermons and speakers, are a follows: March 3d, at St. Matthias', "Abstinence," the Rev. Paul Matthews; March 10th, at Trinity cathedral, (for men only), "Purity," the Rev. Irving P. Johnson; March 17th, at St. Barnabas', "Devils," the Rev. John Williams; March 24th, at Good Shepherd, "The Loaves and Fishes of Christianity," the Rev. John Williams; March 31st, at St. Philip, "Stone throwing among Christians," the Rev. C. H. Gardner; April 7th, at All Saints', "Humility," the Rev. T. J. Mackay.

The usual 20-minute services are being held in a room at the Farnam st. theatre on each work-day noon throughout Lent. The following clergy have charge of the servi-ces each one taking duty for a week: The

nab, Irving P. Johnson, John A. Williams, J. P. D. Llwyd, and W. C. McCracken; the Bishop or Dean Gardner taking the closing service

Recently a successful Mission was held at Wymore, the Rev. J. E. Simpson, rector, by the Rev. Alex. W. Macnab, of St. Matthias' church, Omaha.

St. James', Fremont, is prospering under its new rector, the Rev Dr. Quinn.

The Rev. J. A.Russell retires after a long

and successful ministry at Tecumseh. He has been succeeded by the Rev. J. W.

The parish at Central City is enlarging

the rectory.

The Rev. W. V. Whitten who has had charge of the work at Falls City, has accepted a call to Chariton, Iowa.

The Rev. T. C.Rucker who has been taking duty at De Witt, has resigned the ministry and applied to his diocesan, the Bishop of Southern Ohio, for deposition.

The Bishop's visitations have been seriously interfered with by sickness in the various parishes.

ALBANY,
WM. CROSWELL DOANE, S.T.D., LL,D., Bishop.
THE BISHOP'S APPOINTMENTS.

- APRIL.

 Albany: A. M., St. Peter's church; P. M., St.
- Paul's church.
 12. P. M., Holy Innocents', Albany.
- " Grace church, Albany.
 " Trinity church, Albany.
 " Trinity church, West Troy.
 " Trinity church, Lansingburgh.
- Trinity church, Lansingourgh.
 Troy: A. M., St. Paul's church; afternoon, Holy Cross church; evening, Christ church.
 P. M., St. Mark's church, Green Island.
 A.M., St. John's church, Stillwater: afternoon, St. Luke's church, Mechanicville; evening,
- Christ church, Ballston.
- A. M., St. James' church, Ft. Edward; after-noon, Zion church, Sandy Hill; evening, church of the Messiah, Glens Falls. A.M., St. Mary's church, Luzerne: P. M., Beth-
- esda, Saratoga. Trinity church, Whitehall.

It has been proposed to form an Albany association of the alumni of St. Stephen's College. Several of the most preminent graduates of St. Stephen's in this diocese have taken the matter in hand and have sent out a proposed constitution to other former members of the college. It is purposed to take in all graduates residing in the dioceses of Albany, Central and Western New York, Massachusetts, Vermont, New Hampshire, and Maine. Partial course men who received certificates, will also be eligible to membership, as well as others who matriculated as students. There is an exceedingly large number of St. Stephen's alumni within the radius described, and an association of this kind will meet the hearty approval of all concerned. Archdeacons Carey of Saratoga and Sill of Cohoes, with Canon Fulcher of Albany, and the Rev. Messrs. Silliman and Pelletreau, deserve credit for inaugurating the movement.

NEWARK.

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

RUTHERFORD.—The extra Lenten services at Grace church, the Rev. F. ton, rector, are an early Celebration at 8 o'clock every Sunday, and Evening Prayer at 4:30 o'clock every afternoon, except Wednesday, when there is choral Evensong at 8 o'clock, with a different each Wednesday evening. preacher Passion Friday, April 8th, the combined choirs of St. George's, Brooklyn, L. I., and Rutherford, will render Stainer's 'Crucifixion" at Rutherford.

SPRINGFIELD

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

Confirmation was administered to 16 persons, most of whom were children, in St. Mary's mission chapel, East St. Louis, Mid-Lent Sunday. The Bishop celebrated at the early Communion, preached at the morning and evening services, and address ed the Sunday school in the afternoon. Large crowds of people were deeply interested in the Bishop's powerful sermons. great work is being done in this mission. Daily services are held throughout the year, and on every holy day the Holy Eucharist one of the works of this mission.

The Living Church.

Chicago Saturday, April 9, 1892.

REV. C. W. LEFFINGWELL,

Editor and Proprietor.

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The Episcopal Recorder, which is the frank and able exponent of Reformed Episcopalianism, seems to advocate the keeping of Lent without fasting. "When faith is in active exercise, and we rejoice evermore on account of our blessedness in Christ Jesus, we cannot fast.' But a more serious departure from the piety of their Evangelical fathers is the following proposition as to the keeping of Lent: "Let us not turn it into a penitential season. which smacks of Rome, and is dishonoring to the abounding grace brought to light in the Gospel."

In our Pre-Lenten issue, wherein reading for Lent was made the leading subject, we called attention to the "Three Hours' Service for Good Friday," published by Messrs. E. & J. B. Young & Co., and licensed for use in several dioceses. There is probably not a bishop who would object to its use in his diocese, as an extra service on that day. Of course, the length of the service would be an objection to some in the congregation, who from indolence or infirmity might not give it even one trial; but this objection is entirely obviated by the permission usually given with the announcement of the service, that people may come nd go at any of the several breaks in the service, without disturbing any one in the least. The Three Hours' Service has become incorporated into Good Friday b servance in parishes representing the most widely differing schools of Churchmanship, and cannot fairly be objected to as in any sense "ritualistic."

to which we refer, is to commemor-

Lord, during the three hours in which he was hanging upon the cross; to deepen the impression of the great truths that are taught by the day, and to make more real in Christian consciousness the tremendous reality of the death and passion of our Saviour Christ. Surely there can be no difference among us as to these things. Whatever helps to make more vivid and fix more deeply in the minds of the people the atoning sacrifice of Christ, should be welcomed as a means of grace. In this service very many have been greatly blessed, and few, if any, would ever miss it after having once attended it. The clergy should not hesitate to use it. Their own spiritual life and that of their people will be quickened by it.

Dr. Barrows, Chairman of the Committee on Religious Congresses for the Columbian Exposition, in his first report to the Congress Auxiliary, quotes the commendation of distinguished men from nearly every country of the world. Among these we note several of our bishops: -Chicago, Central N. Y., Connecticut, Minnesota, and Indiana. The work of this committee is mainly directed to a "Parliament of Reigions," wherein it is proposed that all the religions of the world shall have a hearing. In this we must frankly say we have no interest. What possible benefit can be derived to our Christian civilization (to say nothing of religion) by this movement? The Columbian Exposition will show the progress of the world, under Christian influences, during four hundred years; and is it to be made the opportunity for Jew, Turk, and Infidel, to present their cunningly devised fables? It is a call to all "religions" to send their champions, and the "Parliament of Religions" will pay their expenses and give them a platform from which they may speak to the whole world. Of course, "the great Islam scholar" desires to join in 'the greatest achievement of the century, on a common humanitarian platform." It is, indeed, as Ameer Ali says, "an epoch in the history of religious development."

This "Parliament of Religions" should not be taken, however, to be in any way related to the congresses that are to be held by several Christian denominations. A writer in one of our Church papers vigorously objects to this "parade of relig-

Is there to be a tournament of preaching, and each faith to send up a champion orator to compete for a prize? Is there to be a THE object of the special service competitive exhibition of forms and modes of worship? Is there to be a rostrum on which the exponents of divergert politics

of their particular system? What is to be exhibited? I do not know, but I do know that as far as I understand it I can never give my assent to the Lamb's Bride posing at a world's fair.

This is hardly a fair statement of the case. The idea of the Congress seems to be, not to "exhibit" various forms of religion, by way of competition or comparison, but to improve the opportunity of a wide world assemblage to publish and make known what is taught and done, achieved and suffered, in the evangelizing of the world. The advantage of such an opening for the discussion of missions, can scarcely be estimated. Then there is to be considered the fact that not within a hundred years, certainly not with in the life-time of any one who reads this, is it probable that so many distinguished men can be brought together, and such immense audiences be a sembled, as during the Columbian Exposition. It is an occasion that comes but once in a century—that has never before come with such promise, in the history of the world.

This first report of the Committee on Religious Congresses recommends that the Parliament of Religions be held from August 25 to Sep. 3; the "Catholic" Congress from Sep. 5 to Sep. 9; the Church Congresses, usually known as the "DenominationalCongresses,"from Sep. 6 to 10. That is, the so-called "Catholic Congress" is to have the distinction and pre eminence of five days, all to itself; and after this august assembly has dispersed, the "denominations" may make what showing they can. And this scheme is evolved by a committee that has a Presbyterian chairman! There is, however, little doubt that the General Committee would meet the wishes of any particular Congress, as to the time of holding its sessions, provided it did not interfere with some other appointment. We merely note the arrangement of "Catholic" and "Protestant" in the plan proposed.

THE STANDARD PRAYER BOOK OF 1892.

The announcement made in our issue of March 26th with regard to from many influential persons that the publication of a Standard Prayer Book i-, as Dr. Huntington assumes, a matter of supreme interest to Churchmen. Liturgical revision thized with the minority were still has now been going on for twelve inclined not to dismiss the opporyears. Through much of that pe- tunity of securing certain features riod the Prayer Book has been in a of the committee's report which "state of solution," as it has been they felt to be advantageous, and, aptly termed. Whether the final upon the assurances given, they result was destined to be satisfec- voted with the majority. The effect tory or not, it is certain that the of this was to postpone final action very manner of the work has in- to the C nvention of 1892. ate the suffering and death of our shall harangue the populace on the merits volved some serious evils. The But that the action of this year

Prayer Book is our authoritative manual of worship, doctrine, and practice. It interprets the sacred Scriptures and applies them by a systematic method to the life of the Christian. In the heart of the devout Churchman it is bound up with all that is most sacred in his religious experience. The simple fact that a book like this should be so long in an uncertain position, no one knowing what changes might be made, and only the most attentive being aware of the exact legal status, at any given time, of the various alterations, was enough in itself to produce much anxiety and to impair to a considerable extent the old veneration for the book, and with it something of that steadfast conservatism which in the past has been a great safeguard to the Church.

In the earlier stages of the movement there was an express limitation against alterations involving doctrinal change. But as the work proceeded, and one committee succeeded to another, this restriction began to be lost si ht of, and apprehensions were felt lest a work of such serious consequence to the Church should become a matter of party strife. The history of the last two Conventions, however, made it evident that many Churchmen were keenly alive to the danger of allowing the revision movement to be too long protracted or to run into lines not originally contemplated. The radical work of 1883 received a forcible check in 1886, and it was clear that the Church at large was not prepared to tolerate a system of revision, the principles of which were of doubtful validity. Again, in 1889, such proposals of the Committee on Revision as could fairly be charged with doctrinal bias, were not without a sharp contest, finally rejected; and an movement emanating from a minority of the committee, to end the revision at that Convention and issue a Standard Prayer Book, gathered such strength in both Houses as to make it evident that the work would not be allowed to proceed much further. Indeed, the minority report was, perhaps, only rejected on the strength of emphatic assurances measures would be taken to bring the whole revision to a close in 1892. Many persons who sympa-

might be final, unless the Convention should see some extraordinary reason for re-opening the whole question, measures were taken which looked to the publication of the Standard at the earliest possible date. Resolutions to this effect were offered in the House of Bishops by the Bishop of Chicago, and in the House of Deputies by the Rev. Dr. Huntington. The announcement now before the Church is, we suppose, the result of that action.

It would appear that the Committee on the Standard Prayer Book expect to have the book so far prepared and ready for the printer by the time the Convention meets, that it will be necessary only to correct the text in accordance with the action of the Convention upon the alterations now pending, and they will be able to distribute the completed book very soon after adjournment. Thus before the end of the present year the Church at large will have once more in its hands a settled Prayer Book.

Considering the common uncertainties attending the action of committees, the present is an instance of good faith worthy of all commendation. It will, we are sure, be received with thankfulness throughout the length and breadth of the Church. It is the beginning of the end of a long and anxious time, and we trust for the good of the Church it may be a long period before another epoch of revision is entered upon. In the presen, aspect of the Christian world, with its shifting phases and growing laxity of belief, what is needed most of all is a spectacle of constancy and fixity in faith and worship.

Some of the evils which have been fostered by a long period of uncertainty may take long to cure, but the settlement of the Prayer Book in a fixed and permanent form, and the conviction, which examination will establish, that it is the same Prayer Book still, will undoubtedly do much within a few years to restore the old feeling of security, the old love and veneration which has always made this book next to the Bible the most precious possession of the Anglican branch of the Catholic Church.

We have reason to believe that the new Standard will in form and style, be'a credit to the committee and to the Church, and a not worthy monument of correct liturgical arrangement. The large paper edition will, no doubt, be eagerly sought after, and copies certainly ought to be secured for the libraries of our theological schools and Church colleges, as well as for the archives of the various dioceses to which they will be officially presented.

A TRIP TO THE PACIFIC.

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

As I stated in a previous letter we begin to "climb the Rockies" at Kansas City. But it is only on leaving Trinidad that we seem to be climbing indeed. Here the gradients are very heavy, and the locomotives pull and wheeze, and stop for breath, like oxen over-driven. The track winds along precipices and ploughs through rocks, nutil we reach the tunnel which pierces the veritable back-bone of the continent, at a height above sea level of 7,622 feet. The first half of the tunnel is still on the up-grade, and then we become conscious of victory; and the speed, as well as the forward end of the car, indicates the change.

In half an hour we are at Raton, which is in New Mexico. The atmos phere is rare and chilly. The town is a compromise between the old and the new, with poor chance for the old as the years go on. The white-skinned men are dashing hither and thither; the coffee-colored with wide sombreros are leaning against the fences or sitting in quaint rows on the baggage trucks. I approach a group of them and venture a remark or two in Spanish: "Is there a church, 'Catolica, Apostolica, Romana,' in Raton?" "Oyes, over there it is." "And an Episcopal church?" "Certainly, there is. But I do not think they knew what I referred to, at least Bishop Kendrick reports no church there. It was easier to say sequeramente, than to ask'what kind of a church that might be. Exertion is difficult at so high an altitude, and it is never wise to do to-day what you can do to morrow. Meanwhile a lady of our party had obtained several kodak views of myself and the group. They will no doubt develop finely as the Mexicans sat very motionless, these imperturbable worshippers of manana. But the imperative "Bo-o-o-ard" of

the conductor assures us that he does not worship at to-morrow's shrine. We must be at Las Vegas for supper. There are large and commodious stories of the coal-beds in this region, of which if fifty per cent be true, Pennsylvania must look to her laurels. The coal is anthracite. It is a dreary land along here, with herds of cattle, and here and there an adobe ranch. But after awhile we enter a very lovely and picturesque region made up of successive stretches of vegas or broad meadows, bordered by foot-hills, and beyond the serrated outlines of mountains. This is one of the most captivating parts of the journey, particularly when you come eastward. Of the city of Las Vegas there is little to be said from observation. A drizzling rain, a good supper, and a train waiting to take invalids or others to the Hot Springs six miles away, this is all I can vouch for. From the hearing of the ear, I have no reason to doubt the existence of the Montezuma Hotel and its splendors. Nature supplies half an hundred springs, some hot, some cold, and all, it is said, very helpful to the victims of too much civilization who throng this spot.

Another ascent is before us, though we had our highest climb at the tun-Now we must scale the Glorieta Mountains, and wind through the Glorieta pass, asleep going west, awake coming east if you are an early riser.

forest. "Away to the north the mountains lie piled, in summer, green, in winter, green and white. The air is cool even in midsummer, and at intervals there is a rushing stream. The whole pass, some thirty miles long, is a scene of beauty so immediately at hand that one has a desire to get out and walk through it. Some of it is like a natural park which no artificial effort could equal. Some of it is made up of alternate rocks and deep gorges. Some of it is made up of cliffs and pines." At Glorieta we begin to descend again. Half way down is found a ruin called Old Pecos church. The adobe walls six feet thick, roofless, have defled time long enough to have survived the human memory. Men conjecture that it was built 350 years ago by the earliest Spanish missionaries, possibly the heroic Franciscan, Fray Marcos de Nizza, who d'scovered New Mexico in 1539. A few years ago the interior was strewn with cedar beams, quaintly carved, but archæology could not expect to stand the competition of a needed camp fire. The Pecos river near by runs south and joins the Rio Grande in Texas, singing victoriously:

For men may come and men may go, But I go on forever.

Passing Albuquerque in the night, to our regret, for it would have been a pleasure to see the residence of our Bishop of New Mexico and Arizona, we awake upon a country of striking geological character. The vegetation is mostly the dwarf cedar, sprawling about, and the sage-brush, which grows when nothing else will, and which grows for naught now that the bison has disappeared; for it is said each bush contains a few delicate leaves in its centre which ever proved a dainty morsel f r the buffalo. To the north are towers, battlements, castles, domes, and cathedrals of red gran-A thousand grotesque shapes enable the imagination to pass beyond the suggestions of architecture, and see wierd forms, uncanny faces like that of the sphynx, "staring right on with calm eternal eyes," elephants more than elephantine in size, tigers ready to spring, serpents coiled on high The whole region impres you with a sense of solemn grandeur. A silence broods over it. The distances suggest mystery.

In point of fact, we have entered a strange land, for here at Laguna, 66 miles west of Albuquerque, is the Pueblo Indian village, not far away is Acoma, the City of the Sky, and farther still the homes of the Zuni. It is not a place to be seen until they change the time-tables, but one does not weary of hearing and reading about this singular place. Laguna is evidently modeled after the ancient ways of the cliff-dwellers. It is perched upon a sterile hill close beside the track, and is a compact cluster, in effect all one house, capable of holding eight hundred or one thousand people. It was originally without any doors, the tenants climbing by ladders to the roof, and then, taking the ladder up after them, descending to the interior through a hole in the roof. But the necessity of guarding against enemies has passed away, for the idea was that of a fortified residence, and now doors have been pierced in the lower walls of some of the dwellings. The Pueblos are a well-inclined race, agricultural

tians according to their light. Laguna was founded in 1699.

If it shall ever be my good fortune to go west again by this route, it is my firm purpose to stop off at Laguna, hire an Indian wagon, and be carried thirteen miles south to Acoma. There is but one Acoma in the world. As a rocky fastness, Quebec and Gibraltar are not to be compared with it. It is a massive pile of rock, three hundred and fifty feet high, seventy acres in area upon its irregular but practically level top. It stands upon the bosom of a valley five miles wide and many more in length, a valley of great fertility and beauty, around the edges of which are lines of precipitous rocks and many-hued crags. An enthusiastic observer says: "It is the garden of the gods, multiplied by ten, and with ten equal but other wonders thrown in: and with a human interest, an archæological value, an atmosphere of romance and mystery that would have maddened Ruskin, Humboldt, and Hawthorne; it is a labyrinth of wonders of which no person alive knows all, and of which not six white men have even an adequate conception, though hundreds have seen it in part." The walls "are broken by scores of marvellous bays, scores of terrific columns and pinnacles, crags and towers. There are dozens of natural bridges from one of a fathom's span to one so enormous in its savage grandeur that the heart fairly stops beating at first sight of it. noblest specimen of fanciful erosion on the continent."

Acoma has a history. It was ancient when Columbus sailed. Its annals, if it had them, would tell of periods which run into the life of the races that antedate the Indian and the Aztec. Francisco Vasquez de Coronada was the first European to gaze "with a wild surmise" at its towering walls. This was in 1540. It has had a history since then, but this is not the place to tell the tale. There have been two expeditions to study this unique place during recent years—the Hayden Expedition and the Peabody Museum Survey. The present inhabitants are industrious and prosperous farmers. They own about 100,000 acres, raise all the population of 500 souls needs, and have enough left over to sell for luxuries. "The dark storerooms in their curious houses are never empty; and in the living rooms hang queer tasajos (twists) of dried muskmelon for dwarf pies, bags of dried peaches for the same end, jerked mutton from their own flocks, jerked venison from the hunt parched chile, and other staples.' Their costumes are picturesque and often costly. Quiet in manner, and sometimes handsome in feature, they are evidently a race widely differing from the wild Navajos, their neighbors to the north. The old church at Acoma must be a marvellous affair. Its walls are sixty feet high and ten feet thick, and it is said to cover more ground than any modern cathedral in the United States. All the mortar, adobe, and other materials had to be elevated on men's backs from the plain below. This was in 1700. For two centuries since, Acoma has moved quietly along in the changeless conditions of its life, and moves. May its good people be spared the savagery of that civilization that knows nothing We then strike mountains covered with and thrifty, and very devout Christof quiet and serenity, which, alas! is surging up to the very walls of the The preacher was from India, and in ancient city, and may they escape the fate of the kaw, and the bison, and the prairie dog!

A WINTER VACATION.

DEAR LIVING CHURCH:-My second Sunday in London was a busy day. It began with a Celebration at the Abbey at eight o'clock. The morning was wet and gloomy, and, for London the streets almost deserted. It is not far to walk from Northumberland avenue to Westminster, and wet as the morning was, he would be rather dull who could notice it during such a walk, past Whitehall where the first Charles shed his blood, past the Horse Guards with all they tell of British martial glory, past Downing street and all that it hints of political life, and on to the great Abbey itself, looming up in the mist and smoke. We are at the door and enter what seems the empty building. There are perhaps twenty people present, almost unseen in the darkness. At each side of the altar are two standard candles alight, but the lights proper on the altar itself are not lit. Presently, preceded by a verger, there enters a priest who wins my heart at once by his reverent demeanor, sweetly he utters every word, his soft clear voice without effort fills the space of the choir. It is a treat to look at him, and hear the purity of his English tongue. The great roof above is only dimly visible in the darkness, and down from its unseen depths floats at intervals the cooing of a dove. It comes so wierdly and mystically, like a voice of love from some buried past. Again and again it floats out, possibly not one then noticed it but myself, but I could not help fancying all sorts of things about it. It was my distraction in the service. I thought how fearful it must sound in the empty dark church, and then my longing thoughts went out to the delightful horror of being in the Abbey all alone, and in the dark, and listening to it.

As the service went on I conquered this distraction, and when it came time to kneel in that sacred place, I could not keep back the tears. As I turned from the altar with down-cast eyes and looked at the rugged pavement, worn by time and many a footstep I thought of the myriads through all those years, comforted and refreshed there by the Body and Blood of Christ.

At 10 A. M., I was due at St. Mary's Hospital, Paddington, where I assisted the chaplain and made a short address. The hospital is one of the smaller London institutions, but has an enormous number of beds, and was to my eyes a huge affair. The chapel was well appointed, and the service

The chaplain kindly piloted me to the nearest interesting church, and selected that one, as he said "in which Phillip Brooks used to preach"—Christ church, Lancaster Gate. I found a grand new church, choral Matins and Litany, plain music and good choir, with an enormous congregation. The whole tone was of that splendid style which puts the handsome forward rather than the dogmatic. The altar was vested, had cross and flowers, but no lights, and the reredos and chancel were resplendent with black marble

his sermon made some startling statements. I remember in particular two of them: one, that India, under British rule contained one-fifth of the people in the world, the other was that obscene literature which would not be suffered in England, has freest distribution in India, and that the British government, when asked to prohibit it, decline to do so, for this reason, that if they condemned the obscenity in such literature, they would be condemning similar obscenity existing in the Hindoo religion. Thus, as they cannot by treaty, interfere with the religion of the Hindoos, even indirectly, they are estopped from any action whatever touching the pernicious literature mentioned.

The service over I walked across Kensington gardens to the Albert Memorial, and in this my third or fourth view of it saw more than ever to admire. It is the apotheosis of wifely devotion. Prince Albert in gilt bronze, sits enthroned under a gorgeous canopy of mosaic work, around him are symbolic figures of the arts and sciences, underneath is a great frieze of lifesize figures, extending round the four sides of the massive base. In this grand series are all the great lights in architecture, painting, sculpture, music, and letters. It would be a liberal education to know the life and works of each man there depicted. Twice I walked round the living yet ever still procession, and yet lingering, turned away. A rare skill has been used in the selection and the sculpture. Yet further down the great sweep of steps, at each outer corner, stand a colossal group, representing Europe, Asia, Africa, and America, while opposite the whole structure rises the Albert Hall. Getting on top of a bus I got into the neighborhood of my hotel, near Trafalgar Square, and had a little wellearned rest.

Three o'clock found me at the Abbey once more to hear Farrar preach. The choir and transepts were crowded, many standing through the whole service. The usual entrance was so blocked up, that, availing myself of a knowledge of how the land lay, I went round to Poet's Corner and got a good seat opposite the pulpit, though quite out of sight of the singers. This rather gave piquancy to the effect of the music, which was all that one could wish. The sermon was on the ninth Commandment, and such a sermon! It flowed on like a mighty stream, but yet not deep enough to be without broils and rapids. It was a sharp cut against vituperation, while it was in itself a most splendid specimen of the same. The Wesleys and Oliver Cromwell were held up as persecuted saints among a list of others, grouped with like eclecticism. In mentioning also the sufferings of Maurice and Stanley for the truth, they were spoken of as the victims of the "acrid orthodoxy of religious opinion." One could not help thinking of Neale, Keble, Pusey, Newman, and many others.

After the service at the Abbey, Dr. Bridge played gloriously on the great organ, while the congregation flowed out into the nave, walking about, looking at the monuments, or standing in groups listening to the grand music. That over, soon all dispersed.

But the day was not yet over for me. pillars and much color decoration. It was dusk, I did not feel tired, and

a leisurely stroll down the Embankment toward St. Paul's, where I intended to be at seven o'clock, seemed just the thing. It was pleasant to watch the children at play-the London children, on the one day they can play in the streets without being in danger of their lives. They used their opportunity well.

At last St. Paul's was reached. How solemn and still it all seemed. The church all dark, the streets silent. It was with difficulty I could find a place open to get some tea, but the Faulkner Inn opened its doors, and in a snug little domestic-looking coffee room I made myself comfortable until St. Paul's bells boomed out for service. Quickly the great space of the cathedral was filled up, there must have been at least five thousand present. The choir was that which is called supplementary, the music used was simple, no anthems, but in their place three good congregational hymns; the congregation too sang them with a will. I noticed that whenever the time was not distinct and good, the people failed. The first hymn, "O God of hosts, the mighty Lord," had a complicated feeling about its melody, that hymn was poor. "We love the place, O God," with its straightforward tune, had a good swing, but when Gilbert's setting to "Pleasant are thy courts above, was given out, then there was as the sound of many waters from the assembled throngs; my heart swelled within me as I listened to it.

At last the sermon! time has come, and the Hon. E. Lyttelton, headmaster of Haileybury School, ascends the pulpit. He took for his text Job. i: 9, "Doth Job serve God for nought?" It was a masterly outline of the Book of Job, and a setting forth of the theme thereof as the inspired answer to modern pessimism. There was grand reserve in the manner of the preacher, a clear far-reaching voice, an intense earnestness, always chastened by severe taste, and a sparing but graceful use of gesture; throughout the length of the masterly discourse, and it was long, the attention of the people seemed unflagging.

I must add that Dean Gregory read the Lessons with a sonorous and sympathetic voice; his heart seemed to go out, in all its genial greatness, with every word, as he gave the Benediction from the altar over that vast congregation at the close. Slowly they dispersed, and througed the streets on all sides. A bus up the Strand brought me comfortably on my way to rest and J. H.K.

PERSONAL MENTION.

The address of the Rev. J. B. Whaling is changed from that of Hope, Ark., to Trinity cathedral, Little Rock, Ark.

Rock, Ark.

The Rev. G. J. Fercken has accepted a call to St. Stephen's chapel, Portland, Oregon, and has entered upon his duties.

The address of the Rev. Harvey S. Fisher has been changed from "Coulter House" to 291 Earlham Terrace, Germantown.

The address of the Rev. B. Foster is changed from Pocatello. Idaho, to Park City, Utah.

The Rev. C. T. Bland's address after April 1st, will be Pittsboro, N. C.

The Rev. Robert Hudson. Ph. D., has accepted a call to the rectorship of Trinity church, Syracuse, N. Y., and will enter upon his duties the first Sunday in May. His address will be 11 Slocum ave., Syracuse, N. Y.

Dean Peabody has returned from his trip to Geor-

Dean Peabody has returned from his trip to Geor-gia, Florida, and Alabama, fully recovered from his many sieges of grip.

TO CORRESPONDENTS.

B. F.—It would require two General Conventions to get out of the Prayer Book "the shortness and uncertainty of human life." That would keep revision open till 1895. Evidently the word should be "mortal"—not "human."

A. M. K.—It is of no use to send papers "refused" without giving the name of the city. We have no desire to "force" the paper on you.

B. F. T.—The "new Prayer for the President" was adopted by the General Convention of 1883, approved by that of 1886, and has been a part of the authorized P. ayer Book for nearly six years. It would reopen the revision to take any action on it.

W. R. C.—Where there is no rubrical direction, matters of detail in an ordination or other service are arranged by the bishop's order. In the first book of Edward VI. there is a direction to place the chalice in the hand of the newly-ordained priest. There is no such rubric as to the chasuble.

D. S.—Matins and Litany being ended, the priest vests, and enters the chancel during the singing of the Introit.

MEMORIAL TO DR. LANCE.

It has been proposed to found a permanent scholarship at Kemper Hall. Kenosha, Wis., in memory of the Rev. Lucien Lance, D. D., who was chaplain of the school during the last years of his life; \$4.000 will be required. A graduate of the school offers to give \$1.000 toward this memorial, if others of the alumnæ and friends of Dr. Lance will make up the remainder.

remainder.

This appeal is most cordially endorsed by the Bishop of Milwaukee, and he commends the matter to the attention of all the alumna and all the many friends of Kemper Hail, as also to those of the clergy and laity who affectionately remember that devoted priest and saintly confess*r—Dr. Lance—than whom none could more worthily or more fittingly be remembered by the gifts of the faithful in this special way.

I. L. NICHOLSON, Bishop of Milwaukee, 519 Jefferson ave., Milwaukee, Wis., to whom contributions may be sent, or to C. C. BROWN, Cashier First National Bank, Kenosha, Wis.

APPEALS.

THE M'd-Western Deaf-Mute Mission needs money to meet the expenses of the work extending over a number of dioceses. A.W.MANN, General Mission-ary, 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. Mark's bed for women; St. Markare's bed for women 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.

Mention this paper.

THE GENERAL BOARD OF MISSIONS.

bestant Episoopal Church of the United States of America.)

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. Specific needs: Scholarships from \$25 to \$75; salaries, \$500 to \$3,000; bulldings, \$500 to \$10,000; to pay debt, \$20,000. Remittances to Mr. George Bliss, treasurer, and communications to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

OUESTION AND ANSWER SUGGESTED FOR

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 they are the concert in the concert

nurch?

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

FOR SALE OR RENT

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 Trav. Co., Mich.

MISCELLANEOUS.

WANTED by an American college undergraduate (senior, Trinity, Hartford, Coun.), in good standing, a position as teacher or tutor of English, Greek, or Latin. One year's experience. References. Address E. BOUDINOT STOCKTON, 7 Port Dauphin st.,

Quebec, Canada.

A GRADUATED trained nurse and Churchwoman, desires position in family going abroad, to sea shore, or in the country. Highest references from the clergy and medical profession. Address "TRAINED NURSE." 51% Seventh st.. Buffalo, N. Y.

NURSE." 518 Seventh st.. Buffalo, N. Y.

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.

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CHOIR AND STUDY.

CALENDAR-APRIL, 1892.

- 6th (Palm) Sunday in Lent.
- Monday before Easter. Tuesday before Easter.
- Wednesday before Easter,
- MAUNDY THURSDAY.
- EASTER EVEN. Violet. (White at Even-
- song.

- Monday in Easter. Tuesday in Easter. 1st Sunday (Low) after Easter. White. (Red at Evenso
- ST. MARK, Evangelist.

THE CHRISTIAN YEAR. BY THE REV. J. ANKETELL.

THE SUNDAY NEXT BEFORE EASTER

This is Jesus, the King of the Jews. St. Ma

Lord, in this Thy Passion-tide, When fierce foes Thy pangs deride, When the darkened earth and sky See Thee lifted up to die; Kneeling lowly at Thy feet, Hear us from Thy mercy-seat

By Thy glad triumphal way On that solemn holy day, While the faithful children sing Sweet hosannas to their King; Kneeling lowly at Thy feet, Hear us from Thy mercy-seat.

By Thy sacramental cup, By Thy body lifted up, By Thy cross, by nature's woe, By our tears for sin that flow: Kneeling lowly at Thy feet, Hear us from Thy mercy-seat.

When our passion hour is come When the failing tongue grows dumb, When the glaring eye is dim, Cold and numb the palsied limb; Kneeling lowly at Thy feet, Hear us from Thy mercy-seat

When we sink in death's dark night, Grant us rest and endless light; On the day of doom and grace Show the brightness of Thy face; Kneeling lowly at Thy feet, Hear us from Thy mercy-seat.

CHORAL DIRECTORY.
CHURCH OF ST. MARY THE VIRGIN, NEW YORK.

Vested choir, with quartett (f solo voices,

Dr. Prentice, organist.
FIRST SUNDAY IN LENT. A. M., Communion service, Silas in C: offertory anthem, "Art thou weary," Oxenford. Vespers: Psalms, Gou-nod, Magnificat and Nunc Dimittis, Gounod in anthem, from Gallia, Gounod; Miserere, Stainer.

SECOND SUNDAY IN LENT. Communion s vice, Hummel in Bb; offertory authem, Viait Suum, (Stabat Mater), De Grandval. Vespers: Psalms, Roura; Magnificat and Nunc Dimittis, Donizetti; "anthem, "Hear my prayer," delsohn; Miserere, Stainer.
THIRD SUNDAY IN LENT. Communion "Hear my prayer," Men-

v'ce, Guilmant in Eb; offertory anthem, "From the depths," Campana. Vespers: Psalms, Gounod; Magnificat and Nunc Dimittis, Mehul; from Psalm xlii, Mendelssohn; Mis-

erere, Stainer.
FOURTH SUNDAY IN LENT. Communion s FOURTH SUNDAY IN LENT. Communion service, Prentice in Eb; offertory authem, Propecatis (Stabat Mater), Rossini. Vespers: Psalms, Roura; Magnificat and Nunc Dimittis, Gounod; anthem, "My Redeemer and my Lord," Buck; Miserere, Stainer.

ON PASSION SUNDAY EVENING, April 3, the choir will give its annual recitation of music suitable to the season, Signor Campanini assisting. Orchestral prelude to "The Passion," Haydn: processional hymn, Herold; selections

sisting. Orchestral prelude to "The Passion," Haydn; processional hymn, Herold; selections from the Stabat Mater, Haydn, 7 numbers; "The Seven Last Words," Mercadente, 5 numbers; selections from the Stabat Mater, Rossini; Cujus Animam, and Inflammatus; postlude, Marche Funebre, Chopin.

The vested choir movement gains in all directions. We have just received the hand-book of Grace church choir, Galesburg, Ill. (preparatory), from which it appears that a choir of men and boys, carefully organized, has been in training during the winter, to undertake choral duty beginning on Easter Day

More than a column in one of the New York "dailies" was recently taken up with a record of professional changes in the leading denominational churches, arranged to take place at Easter. In these churches, the choirs are, for the most part, quartette or double quartette. The singers are all soloists, rank as "artists," and represent the most accomplished vocal talent available in New York, Brooklyn, and the great suburban cities of New Jersey. All are salaried, and stipends run all the way from two or three hurdred dollars, up to the \$4,500 paid to the French "prima donna," Mlle Clementine de Vere, who receives this enormous sum as solo soprano in the double quartette, in the Presbyterian church of which Dr. Paxton is pastor. Taking out the summer vacation, this lady is in receipt of about \$100 for each Sunday's service of song. During the winter music season, she has often left the choir, at the close of her Sunday evening duty, and hastened to some great music hall, where, under the direction of Seidl or Damrosch, or some other management, she has gathered in some \$300 more for a brace of opera bravura songs.

The music committees improve the opportunities between the Easters, for the discovery of the most desirable and attractive artists, exercising a shrewd play of diplomacy in their negotia-tions, under the only recognized limitation that the highest bidder is pretty sure to win. This avowedly mercenary competition is accepted as a matter of course. Every spring, therefore, witnesses a breaking up and a re-construction among these denominational choirs, which take up their new relations in a purely business way, accepting each new engagement as another "professional season," with its contingencies for advancement in position and emoluments.

Our own choirs are happily spared much of this, especially the vested choirs: unless there should happen to be a boy soloist, or a tenor, of exceptional attractiveness. The annual expenditures incurred in these competitive struggles are something enormous, the aggregates commonly far exceeding the salaries received by the pastors. Indeed, under a sober review of the situation, in a great city over-run with hopeless, despairing poverty and wretchedness, where hundreds of thousands suffer and suffer more deeply year after year, the query is wrung from the conscience: Can all this vast expenditure for artistic, concert-music services, in these rich, luxurious churches, make for the better worship and the greater glory of God, when it represents hundreds of thousands of dollars that otherwise might help feed the hungry, clothe the naked, and house the homeless?

All this becomes clearer yet, when we face the indisputable truth, that professionalism in musical art has but a feeble and remote relation with the devout and spiritually worshipful element in divine service. But few of these "artists" are even nominally Christians or "church members." They are indeed unable to give of even their "artistic best" to these Church functions, since they have grown up behind the foot-lights, and learned the stimulating delights of public applause and the clamorous approval of dantino, very simple and very beautiful;

great audiences. After such a seasoning, Sunday choir work becomes a spiritless affair, since the restraints and proprieties of the choir discourage, if they do not altogether forbid, that spirit of emulation and artistic enthusiasm prevailing in the concertroom. So it comes to pass that these unfortunate churches, in this lavish and wasteful output of so many thousands, not only lose the purely religious elements of musical worship, but perforce content themselves with a monotonous succession of feeble and second-rate Sunday concerts, for the most part, profitless and uninspiring.

Nowhere is this utter estrangement between spiritual worship and artistic professionalism found more sorrowfully defined than at "High Mass" in the costlier Roman churches, both at home and abroad, when the entire body of liturgic music is appropriated exclusively by the choir. Here the antithesis is found in all its painful completeness. They who should worship, whose right, duty, and privilege it is to worship personally, and not by proxy, are put to utter silence and kept there; and so long and so far, that the primitive meaning and sanctions of musical worship have become almost lost out of the Christian consciousness. We, as Churchmen, are by no means beyond the reach of these perils. In far too many of our churches the devotional gives way before "the artistic," and "the sacrifice of praise and thanksgiving" burns low, or expires altogether, while the people are becoming critics and connoisseurs, in this drifting away from the fervors and delights of a personal worship. Let us return to the simpler, qu'et ways of the "ages of faith," to such plain settings of choral response, of canticles, psalms, and hymns, as lie within range of the people, while conceding to the choir its legitimate and edifying function of anthem and offertory, as an adjunct of our liturgic worship, and not a usurpat'on of it. Nor does it follow, from all this, that, under due limitations and sanctions, it may not be lawful and edifying to employ religious and devout soloists for the more exalted episodes of sacred song.

SHEET MUSIC.

FROM ARTHUR P. SCHMIDT, 154 Tremont st., Boston: March and Chorus from Tannhauser (Wagner), arranged for the organ by F. R. Adams. A favorite subject for transcriptions, on account of its wealth of stirring motives, and treated very skillfully by Mr. Adams, with effective registrations: 'Idylle," for the piano, by Ludwig Schytte, a delicate and pleasing recreation; 12 Duets on Five Notes for the Piano, 4 hands, by Arthur Foote, who has produced an entertaining divertisement for little learners, something always desirable; "Berceuse," for the piano, by Alfonzo Falconi, edited by Philip Hale, a lovely cradle-song, treated very gracefully, requiring very delicate playing; "Columbine Gavotte," by F. Lynes, a graceful and quaint exemplification of an old and favorite movement or rhythm, very easy and very pleasing; "Romanze," by C Gurlitt, edited by Philip Hale, thoughtful, interesting, and poetic, not difficult.

FOR THE PIANO AND VIOLIN: Mr. Schmidt provides for the modern enlargement of paror repertories by frequent issues of agreeable and entertaining compositions, within reach of amateurs, of which we have "Introduction and Gavotte," by Charles N. Allen, calling for nice execution, and well adapted for a leading place in a parlor musicale; "Angels' Lullaby," by Alfred de Séve, an-

also the same melody arranged for a string quartette; "Tyrolienne," by Richard Hoffmann, melodious with the lyric spirit of the Alps, and beautifully written for both instruments, not difficult; "Finale of Quintette in D," Boccherini, arranged for violincello and piano, by Wulf Fries; also by the same, for the same instruments, "Serenade," from Lachner. Anything from the pen of this virtuoso 'cellist, is worthy of most respectful consideration, and amateurs will find these examples of his artistic discrimination and treatment valuable acc Two selections from the Cantata of St. John. by J.C.D.Parker, contratto solo, "Eye hath not seen," and sopranoosolo, "He that is mighty," devout in feeling, churchly, and desirable for offertory or occasional use.

MAGAZINES AND REVIEWS.

We have received the English Reviews for March, from the Leonard Scott Publication Co., New York. The Contemporary apparently leads in interest, six of its ten articles covering topics of the times, in a spirited way. The Bishop of Ripon opens the number with an optimistic memoir, brief and vivacious, of the great Baptist preacher, lately deceased, Mr. Spurgeon. His magnetic hold of the people, his tact and perseverance as an organizer, his glowing faith in the spiritual things of his religion, are dwelt upon appreciatively, while his persistent and most unrelenting type of Calvinism passes unnoticed. This cannot be accepted, therefore, as a sufficient, or even truthful, portraiture, which must be a composite work, contributed by many writers, and from many different points of observation. As in the case of the late Henry Ward Beecher, Spurgeon's work will, in the last analysis, prove to be mainly unique and individual, such as no man can take up and advance. "Greek Mythology and the Bible" is the title of an article by Julia Wedgwood, who has before delivered it as an address. It is a scholarly and thoroughly intelligent treatment of an exalted subject. The comparative study of certain Greek myths, and their antecedent and corresponding Biblical prototypes is at once ingenious and instructive. The Rev. W. Tuckwell in his second paper on "Village Life in France and England, II, England," produces a most melancholy and tragical counterpart of the sunny picture of French rural and pasteral life. Mrs. Faithful writes of "The Electrical Cure of Cancer" so intelligently, supported by such masses of important testimony, that the conservative medical profession, confessedly helpless in the presence of this scourge, must perforce lend their attention. Sir Govan Duffy contributes his third paper on "Conversations and Correspondence with Thomas Carlyle," in the course of which more light has fallen upon the actual character and personality of the erratic genius, than from all previous essayists and biographers. No two people could possibly be more unlike, yet Sir Govan seems to have found immediate acess to the hidden treasury of the rough, churlish, but wonderfully human heart of Thomas Carlyle.

The Fortnightly Review seems to represent, in a sense, the advanced free-thinkers and skeptics among educated Englishmen the agnostic, the muterialist, the socialist, the communist.

In The Nineteenth Century, the Rev. Arno'd D. Taylor supplies a shrewd paper on 'Hodge and his Parson," pointing out those unfortunate and unwise conditions that find the parson and the squire classed together as barriers and hindrances be-tween Hodge and that degree of thrift and comfort he strives for but is unable to compass. Mr. Taylor virtually admits the pressing importance of the labor question, and would see the parochial clergy on the side of the laborer. Judging from Mr. Frewen Lord's article, "Italia non fara da se," Italy lags far beyond the rest of the world in practical matters of civilization, and is hardly in advance of Turkey; a sit-uation shared by Spain and the South American countries where the papacy has exercised unlimited sway. Baron Ferdi-

nand Rothschild, M. P., writes learnedly and forcibly on "French Eighteenth-Century Art," developing the fact that until the reign of Queen Anne, England remained without a native, national art, deriving all her culture and art objects from continental sources, while France for many generations had enjoyed many great schools of art, with their masterly painters and pictures. Archibald Forbes, whi'om "the great war correspondent," contributes a brilliant account of "Napoleon the Third, at Sedan." There is an earnest purpose but not a little rude literary work in "The Partisan of the Wild Women,"by Mrs Lynn Linton. The Countess of Cork supplies a paper on "Some Social Changes in Fifty Years," full of interesting memorabilia and personalia, quite in the vein of old-time, stately, literary art. "The French Newspaper Press" is cleverly characterized by Edward Delille, and further illustrated by comparisons with English and American journalism.

In The Westminster Review the most entertaining paper is contributed by H. F. Abell, "The West Indies as a Winter Resort.'

Blackwood's Edinburgh Magazine is fully as attractive as usual, providing a goodly number of delightful articles. Its stories and tales are, as a rule, exceptionally str ng and well-written.

Specially attractive to Churchmen will be the article in The New England Magazine for April, on "Surpliced Boy Choirs in America," by S. B. Whitney, the wellknown organist and choirmaster of the church of the Advent, Boston. The growth of the movement is well exemplified in the article which is beautifully illustrated. "Women's Work in Astronomy at Harvard." by Helen Leah Reed, will interest many who like to know what others are do-Walter Blackburn Harte pays a pleasant tribute to James Whitcomb Riley, whom he calls the "poet of the common people," the Burns of contemporary American literature.

Babyhood, the mother's nursery guide, discusses in its April number the question whether children can outgrow catarrh. Another important medical article is that on "Headaches of Children," by Dr. C. L. Dodge. The mothers themselves contribute a number of interesting letters to the "Parliament," on such topics as "Baby's Naps," "Rational Dress for Little Girls," "Gardening for Children," "The Traditions of the Elders," "Corporal Punishment," etc. [\$2 per year. Sample copies free on applicato the Babyhood Publishing Co., 5 Beekman st., New York."]

An article on "Social Life in Chicago," by Mrs. Reginald de Koven, the daughter of Senator Farwell, is one of the features of the April number of The Ladies' Home Journal. Mrs. de Koven takes up in her article many of the prevalent misconceptions regarding society in Chicago, and it is said that her paper is one of the best presentations of Chicago's social advantages which has ever been written.

THE CHALCEDONIAN DECREE; or Historical Christianity Misrepresented by Modern Theology, Confirmed by Modern Science, and Untouched by Modern Criticism. By John Fulton, D.D., LL.D. New York: Thomas Whittaker Price \$1.50

The Charlotte Wood Slocum Lectureship on Christian Evidences was endowed in 1890 by the lamented lady whose name it bears. in faithful memory of the life and labors of the Rt. Rev. Samuel Smith Harris, D. D., L.L. D., second Bishop of Michigan. Dr. John Fulton, of the diocese of New York, is the first lecturer on this foundation. The purpose of his work is to show, first, what historical Christianity is: second, that it is obnoxious to none of the moral objections to which popular opinions have exposed it; third, that it is in no way invalidated, but marvellously confirmed, by the progress of physical science, and, fourth, that it is not so much as touched by any of the so-called results of Biblical criticism. The work is comprised in six lectures.

Dr. Fulton observes the need of fresh pre-

religion-the old apologetics are no longer satisfactory. The weapons of Christian argument which were sharp enough in conflict with the atheists and deists of a century ago, are edgeless and pointless against the present adversary. In our day, physical science, history, and criticism, are pouring countless rills and torrents into the broad stream of knowledge, but it is philosophy which banks the stream, making it a navigable river, not a devastating flood, and it is theology alone which makes that river a true river of God.

After examining the apostolic age for its conditions-in Scriptures, formulas of belief for Baptism, liturgical developments, discipline, customs, canons, and councilsthe author leads us to that most interesting series of events connected with and culminating in the First General Council of the Church at Nicæa, in A. D. 325, which put forth to the world the essentials of the Christian Faith, the great "Declaration" which ultimately was reaffirmed by the Decree of Chalcedon. No sooner was the Nicene Declaration proclaimed, than all Christian Churches everywhere bore witness that in all the particulars to which it referred, it was a true statement of the Christian Faith as they had received and held it from the beginning.

In the council of Oriental bishops, the First Constantinople, A. D. 389 the Nicene Declaration was reasserted, emphasized by the introduction of a few significant phrases, and added to in correction of the Arian denials concerning the Holy Spirit. Again the voice of the universal Church approved the Declaration. The Council was acknowledged to be Ecumenical by the acclamation of the whole Church, Eastern and Western, although there was not a bishop of the Western Church among its members. It was the testimony of the Christian world, and not merely the votes of 150 bishops, which established the fact that the Declaration of the Council of Constantinople contained a true statement of the Christian Faith concerning the matters of which it spoke.

At the Council of Ephesus, A.D. 431, concerned with the heresy of Nestorius, after the Nicene Declaration had been solemnly read in open Council, the following was adopted: "These things having been read, the Holy Synod decrees that it is unlawful for any man to produce, or to compile, or to compose a different Faith, contrary to that established by the holy and blessed Fathers assembled, with the Holy Ghost, in Nicæa."

Twenty years later, the greatest of all councils, that of Chalcedon, numbering six hundred and fifty bishops, decided that in the definitions of Nicæa and Constantinople united, the Church had sufficient protection against all heresies, and a sufficient expression of the Catholic Faith.

Our bishops, in 1880, set forth a declaration concerning Christian Unity, in which they mentioned as one of the few indispensable conditions, "the Nicene Creed as a sufficient statement of Christian doctrine." In 1888, the bishops of the Anglican Church all the world over, at Lambeth endorsed the previous declaration of the American bishops. Our Church stands firmly by the Church of the first centuries. Her Christianity is the Christianity of Chalcedon. We join in the acclamation which was raised in the Council of Chalcedon, at the adoption of the Chalcedonian Decree. The Acts of the Council record that after it had been read, the assembled bishops cried out: "This is the Faith of the Fathers. This is the Faith of the Apostles. By this we all stand. This we all believe."

Dr. Fulton next proceeds to show that the Nicene Creed sets the limits of Christian apologetics. Whatever is not contained, explicitly or implicitly, in that Creed may be true and edifying, but the verity of the Christian religion is not in the least bound up with it; and, hence, it is of the utmost importance carefully to scrutinize the Nicene Creed, and to see where it does or does not sanction several theories and opinions which are popularly supposed to be essential to the Christian Faith. He makes ex cellent use of this position in examining sentations of the evidences of the Christian the so-called conflicts between science and ed. You Moltke, homesick, or in love, is sound o'er the world the resurrection's feast!

never can prove, that nature is not the work of God. On that subject, conflict between science and religion is impossible. Scientific men may indeed be Atheists, but Atheism is not science. Atheism is a negation which can never be proved, and which every successive discovery of science shows to be less and less probable. If scientific men, like Mr. Spencer, have accepted the theory of evolution, he finds no insurmountable difficulty to attend that theory. Certainly, there is nothing in it to contradict the Nicene Creed. The evolutionist, as such, has no name for "the unconditional and eternal Power" from which all forces proceed, while the Nicene Creed gives it the name of God. The evolutionist calls the change from an undifferentiated chaos to any orderly universe, a process, while the Nicene Creed calls it a making or creation The evolutionist has a theory of the creative process, whi'e the Nicene Creed has none. It is, then, concerning the method of creation, rather than the fact of creation, that scierce and religion are supposed to be in conflict with each other. A conflict between science and sectarianism is always possible; a conflict between science and Catholic Christianity is not possible, because the Nicene Creed makes no affirmation of any kind, with which any discovery of physical science has been, or ever can be, inconsist

In his fifth subject, "The God of Science the Triune God of Christianity," the author deals in a masterly fashion with the arguments of such leaders as Spencer and Huxley, showing with consummate skill that the Triune God of the Nicene Creed in Whom we live, and move, and have our being, is the only God in whom modern science leaves it possible to believe; and, that even to completeness of scientific thought, that Triune God is indispensable. The universe in all its parts, is a perpetual evidence of the Divine Presence in it. Science, we are told, takes no account of the supernatural; and yet science itself, when it rises highest and sees farthest, confesses that the nature which it investigates must have issued from a source beyond nature, so that the supernatural is the very origin and basis of nature. And thus science testifies at last, as history testifies from first to last-to use the language of Max Muller-'Nothing is so natural as the supernatural."

Dr. Fulton professes himself to be not greatly concerned at the ingenious attacks which are directed against particular miracles related by the evangelists. Miracle, he tells us, is a word which need scare no Christian from his faith, if he remembers that a miracle is no more than an unexplained event, or an inexplicable phenom enon, that is to say, a fact or an occurrence the cause or method of which he does not know. It is often hard to draw just conclusions from partial knowledge; it is always folly to attempt to reason from our ignorance; it is the very lunacy of self-conceit to imagine that nothing can be true which we are not able to explain. If our beliefs were to be limited by our power to explain facts and their phenomena, we should be able to believe in nothing-not even in our own existence.

LETTERS OF FIELD MARSHAL COUNT HELMUTH WON MOLTKE to His Mother and His Brothers.
Translated by Clara Bell and Henry W. Fischer
With Illustrations. New York: Harper & Brothers:
Chicago: A. C. McClurg & Company. Price,

It is not often that a correspondence is published, existing over a period of sixtyfive years, be the writer distinguished or obscure. In June, 1823, Helmuth writes to his mother of strawberries and green peas; in May, 1888, in a letter to his brother Ludwig, he says: "When a man has outlived his three score and ten years, he can only pray that the Lord will take him mercifully to Himself, without too much suf fering and infirmity." So, from first to last, we see a true, hearty human nature in the one whom we have known in these later days as the stern-faced warrior leading armies along new lines of empire by which the map of Europe should be re-construct

religion. Science has never proved, and almost unthinkable to those who have known him only by newspaper report; yet as we come to know his inner life by this correspondence, it all seems natural enough. It is by their letters that men are best known, apart from their personal presence, and indeed sometimes letter than by their presence and conversation.

Sons of God. Sermons by the Rev. S. D. McConnell, D. D., rector of St. Stephen's church, Phila, author of "History of the American Episcopal Church," etc. New York: Thomas Whitaker. Cloth

There is individual and striking thought expressed in the clearest language in these sermons. On some points, we regret to say, this is not in exact correspondence with the recognized formularies of Church doctrine. While these sermons are not removed from all doctrinal criticism, they are vastly interesting as the full fruits of a bold and independent mind. Dr. McConnell has many new things to say, even upon subjects that are old, and he says them well, attractively, and in manly spirit.

MESSRS. JAMES POTT & Co offer for Easter a very attractive and artistic folio in white: "Songs of Easter," arranged and illustrated by Miss Rachel A. La Fontaine, of New York. The printed contents are mostly Easter carols from our best writers, Bishops Brooks, Coxe, and Doane, being the most noted. Several eloquent New York clergymen are represented by extracts from their sermons. The edition de luxe is only 300 copies, price, \$3.00.

A CHARMING souvenir of the approaching season is the white and gold, ribbon-tied "Easter Song," by Charlotte Pendleton, illustrated by Gabrielle D. Clements. The text is handsomely engraved, and, with the fine illustrations, is printed in delicate brown tint. Messrs. Dutton & Co. have brought out this work with great beauty of finish in every detail.

FIVE new Easter stories by the author of "Cecil's Story of a Dove," have just been issued by Mr. Thos. Whittaker. They appear in neat white covers, with titles in red and black, price, 10 cents each. The stories will be found especially suitable for distribution in Sunday schools in place of Easter

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

SONGS OF THE HOLY WEEK.

BY WILLIAM B. CHISHOLM.

Thick-wreathen palms are round the arch today,

It is the King; he rides the flowery way. Yet shall frail Peter soon his Lord deny, And foul Iscariot that dear head betray,

Oh, Holy Week! thrice sanctified, yet dark
With earth's deep shades. Hark! prostrate mourner, hark!

The angels' song, as o'er Gethsemane E'en those far choirs in earthly pity weep, And then the pall, the wild Sabachthani, Then the dear Lord's transition into sleep, Be mute! be still! oh, holy mystery That He within the garden-tomb should lie

Awake! awake! put on thy robe of white, Each arch, each rail, with rosy wreaths en twine,

And let the trailing vine Encircle this, the place of sacrifice. Rise, with Messiah rise! Sweet flowers and perfumes of dear Eastertide,

Greet Him on every side. Hail to the festal morn! Joy in all hearts be born; Strip, e'er first beam, the pall from yonder cross,

O Thou, whom tempests toss! Sin-burdened soul, break into song, 'tis He. With riven chains, the Lord of Victory!

Arimathea! where the olives screen Dark boughs with fruitage green, Thou vigil-shrine of countless seraphs blest, Thy rock-hewn tomb! forget thy night of gloom,

THE HOUSEHOLD.

THE MUSIC OF THE CROSS.

BY VIRGINIA CASTLEMAN.

'Tis the cross which presses such music from us

The cross! the cross of pain and woe,

On our humanity.
In hours of darkness, bendeth low,

O'er man's mortality, t crushes with its weight of pain. The soul, in prison bound, Until 'twould seem that ne'er again Would close the bleeding wou

The saints of old felt its sad touch; The martyrs felt it sore; Along life's pathway, toiling much, The sacred cross they bore From silence and from sadness then, What songs of joy burst forth, What hymns of faith, in sweetest strain, 'Mid darkness had their birth!

What though along the 'steep ascent, They sometimes fell despairing; As on to Calvary Jesus went, The cruel cross long carrying, Did not He fall once by the way His feeble footsteps failing? Bright is the Spirit's guiding ray, Though strength is unavailing

So down the centuries far stealing, The cross toils on its way, And Christ to souls is still revealing, In music of to-day; The songs with pathos still are singing,

They touch the heart with tears, let ever to the skies they're ringing, In joy-dispelling fears.

No song of sweetness e'er was sung. But brought to birth by pain; No peal of joy to heaven e'er rung, But echoed back again The song of the augelic host: Rejoice, O ransomed soul The Light of Ages ne'er was lost,
The cross hath made thee whole.'

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

(All rights reserved.) CHAPTER XV.

"I want nothing now but to see Arthur," said Ralph, a few days later, when Doris had taken her customary place by his bed-side.

She had moved to a room not far from the hospital, and was with him at all possible hours. All that was doubtful or strained in their relation with one another was smoothed over by the one settled fact—that he was a dy ing man. Nothing was said of the future: for him there was no future on earth. Her one desire was to give him what comfort and happiness were left to him to receive. He wanted her, and that was enough. She did not think, or dream; she did not hope, or fear; she helped him and waited. Mr. Weston came to him daily, and his ministrations were received by Ralph with much gentleness and humility. Barton Maynard was also a frequent visitor, and in every way a helpful friend.

Ralph understood that he could not see Ada; in her present state of health it was not thought advisable to send for her, or even to let her know of his condition. But his one longing now was for Arthur.

"Poor little chap!" he kept saying. "Indeed it was true, Doris, that I never ill-treated him; but I ought to have been more like a father to him. I realize that now. I was good-natured, but careless; I let him shift for himself, and didn't give the little fellow any And Ada was impatient sympathy. with him; we each went our own way. But I was fond of him always. Poor little fellow! Do you think the Woods could bring him?"

"No; unfortunately Mr. Wood cannot leave Chicago until the first of October, and it is now only the eighteenth stairs. of September.'

"I shall not live to see him!" said Ralph, sadly.

"I am going to send for him," said Doris. "They may find some one to come with him. It would break his heart if"-

"Yes, I think it would," said Ralph, quietly. "He's a tender-hearted child. Better let him know. I want to hear him say that he's forgiven me.

"He said that from the first, Ralph." "I know-it would be like him. But I would like to tell him-that I lived rightly since then, and kept straight every way. .That was your doing, dear!"

"No, no, Ralph! I was too hard; I might have been your friend!

"You were right-quite right. saw everything plainly at last. It was you who taught me to live-if I had only had the chance—taught me to be upright by your own perfect uprightness. Only-only if I had had your friendship, I need not have been so wretched and so discouraged—so indifferent as to what I did with myself, so only I lived worthily. Don't cry, Doris; it is better as it is! I never was worthy of you, and never could have been. The best thing about me was the fact that I loved you. To love you was my salvation-but my despair!"

He paused, exhausted by so much talking, with his failing breath. Doris could not speak; she could only weep She knew but too well that, in one way, he was right; that, whether through unworthiness or not, he and she could not have known a perfect, life-long love. It was the wrong love for her; and therefore it was indeed true that to love her was his despair. There was no help for this; it was in the nature of things; and, dying thus, he was dearer to her now than he could ever have been again in life, however repentant.

A telegram, followed by a letter, had been sent to Mr. Wood, concerning Arthur; but before the letter could have reached its destination, a dispatch was received from Arthur himself, saying simply, "I am coming." And in a few days the boy arrived, alone.

Doris was called down, and found him standing in the great entrancehall, with eager, troubled eyes

"Arthur, dear, who brought you?" she asked, as he flew into her arms.

"Nobody; I brought myself! I was just determined to come, and Mr. Wood couldn't stop me. He got everything settled for me, and all the people on the train was as good to me as could be. The ladies petted me half to death, but they needn't; I'm big enough to travel; I'm nearly twelve! Please take me to Ralph-quick!"

"Wait, dear; he's asleep. I'll ask the nurse if you may sit by him till he wakes. He is not easily disturbed, and it will please him to find you there. Have you had anything to eat?"

"Yes; just now, at the Grand Central Depot. I was awfully hungry, and I didn't want to come half-starved, when it might be a bother to you to get things for me. Then I took a cab. Oh, I'm a first-rate traveller!"

"You are indeed; you've got your head about you! Come, then, and we'll see the nurse."

"With you and me both here, Ralph

is sure to get well, isn't he?" said Arthur, innocently, as they went up-

"No, my love, that cannot be," answered Doris, taking his hand. "Don't cry; it is better for him. Now you will be very quiet, will you not?"

"Indeed, indeed, I will!"

So it happened that when Ralph awoke, he found Arthur's lovely face bending over him, the deep-blue eyes full of tender pity, the sweet lips ready for the kiss of forgiveness they had waited so long to give. With a great sigh of joy, the elder brother opened his wasted arms, and caught the boy to his breast.

"Doris," he said, afterwards, "it will not be long now! Everything has come that I have been waiting for. I don't see how so much good can come to me -after my careless, mistaken life!"

"God's love has been waiting for you, dear!" she said.

"It has been a very patient love, then. But it was you who brought me home to it. You were sent for that "

"I, who did so little for you!"

"Yes, you, through whom I first knew the deepest love, and the deepest sorrow."

Doris remembered some words spoken by Barton Maynard, in one of the most intimate conversations they had ever had. "Love and sorrow," said he. "are the two angels of our life. The first belongs to heaven, and the second leads us there."

The night before Ralph made his first and last Communion. Arthur came to Doris, and leaned against her, saving:

'Doris, I can stay in the room tomorrow morning, can't I?"

"Of course you can, you must."

"Doris, I want to ask you something. I'm going to do everything you say, for Ralph says he leaves me to you. People don't always have to be relations to belong to each other, do they?"

"No, thank heaven! God has many ways of giving one to the other.

"Well, now, Doris, you know best about me. Do you think I couldmake my first Communion with Ralph to-morrow? I've thought about it ever so much. Am I old enough? I'm not good enough; I'm awfully fond of fun. but"-

'Age has nothing to do with it, dear. I should be glad, thankful! I must ask Mr. Weston first, but I think he will say yes. I believe you are ready.'

So it happened that Arthur and his dying brother received together their first foretaste of the life to come. the boy rose from his knees, with a wonderful light upon his face, Doris could not know that the first spark had been kindled within him of a fire that would never die out, that in the long future years his life and his best gifts would be consecrated to a holy service as a priest at the altars of mother Not now could he hear the stern call to high duty, which afterwards sounded through the depth and height of his soul; yet now it was that the faintest whisper of that Voice became his living guide.

What more is left to tell of Ralph? But a few more days, and his newlyawakened soul had passed quietly into an eternity of progress, "from glory to glory." Better this, far better, than a long life spent in following his own devices, better the decay of his earth- in working order. Doris went to bed,

ly beauty than the loss of the lovelier possibilities of his soul, and so they felt who wept beside that peaceful form.

The funeral services were held quietly in the church, and all details were arranged between Barton Maynard and Mr. Sennett, who were in correspondence on the subject. Arthur told them of the lot at Greenwood, where his mother lay, and there Ralph was placed at rest beside her. When all was over, came the sharpest trial for Doris; Arthur who had behaved quietly and nobly through all, suddenly gave way to a terrible fit of grief, and all that had been in his heart during the previous winter came at last to light.

"I ought to have gone away with him!" he cried, sobbing. "He was my own brother, and he went away alone and killed himself! He worked and worried himself to death, and, I don't care what he did before, I wasn't hap py, I knew he ought to have taken me! I wouldn't have been a trouble; I was big enough. Oh, I wish I had been with him!"

"Away from me!" The thought was in Doris' heart, but she did not utter it, she only sat and drooped, with folded hands, utterly spent and miserable. The strength of the tie of blood, which the boy felt so intensely, was perhaps hardly comprehensible to the lonely woman. She had done so much for Arthur, she had loved him so well, yet she had made a mistake, and she had never known what was in his heart! The unconscious cruelty of his boyish frankness pierced her to the soul. Had she wronged both brothers in the unrecognized arrogance of her spirit? Was this true, or were she and Arthur only morbid from long weariness and grief?

Before her tired heart could answer the question, there came a quick knock at the door, which startled Arthur into silence; and scarcely waiting for a spiritless "Come in" from Doris, Kate Wood came quickly into the room. Before the poor wearied girl could realize what had happened, the loving arms of her friend were around her, and a thousand tender words were poured into her ear.

"Kate-where did you come from? I didn't expect you," she faltered at last.

"Just arrived, this very hour," cried Kate; "we only stopped a moment at the apartments Robert's sisters have found and arranged for us. we might get here in time! You poor darling, you poor darling! Oh, I am so glad to have you at la t! You are to come straight home with me-and Arthur too. Yes, to-day! No waiting; we have room enough. You must not be here alone. Come; I'll settle everything. Robert is down there in the carriage. You are to come and get into it; I'll wait here and pack your things!"

All this energy seemed strange in Kate, but it was a comfort and stimulus to Doris. She yielded to everything, only insisting upon half an hour to get her things together. She had never really unpacked here, and her belongings and Arthur's were but few. The two trunks were filled and locked while the carriage waited; and Kate paid the bills.

At Kate's present home there was none of the bustle and confusion of a new arrival, for Robert's sisters had obtained a servant and put everything

too tired to think, or to feel anything but a grateful sense of this timely and perfect kindness. The thought floated across her mind that there would be time enough to repay her friends later, so far as mere money was concerned; but there was much that never could be repaid. The luggage was brought to the rooms, and she and Arthur were installed here as if they belonged to the family.

Doris was ill for two weeks, with low fever and exhaustion; but her constitution was strong, and she escaped without the dangerous attack that Kate had dreaded for her. Arthur felt that he had spoken selfishly, and was very tender and penitent; and Doris was very gentle and humble with him.

"I must have been wrong, dear, but I did not realize it at the time! all over, and we must make the best our mistakes, but-you need not belong to me unless you wish it!"

"Not belong to you!" There was an ominous quiver of Arthur's under lip, and a look in his blue eyes that answered her batter than words. It all ended in a warm and tender embrace, and the reconciliation was sealed for life.

So Doris lived at rest for a little while, striving to look neither backward with regret, nor forward with fear-simply thankful for the friendships that blessed her life. Her affairs were more prosperous; her property was rented again, and thanks to the Mother Superior's good offices, she had prospects of regular work on illustrations when she should be able to begin. And now, in this little breathing-time, she gathered strength for the days to come.

(To be continued.)

HINDRANCES IN LENT.

The following earnest words, on the hindrances of a proper Lenten service, are from the Bishop of Western Michigan. They are very timely and true:

1. Lenten observance is not general even on the part of communicants. It is common experience, that a certain number of communicants will attend the special services with the frequency their circumstances allow, will refrain from amusement, and will show an earnest spirit in improving This may include a third, posthe season. sibly a half, of the communicants. For the rest, some slight attention will be given. while there will be a number upon whose life Lent makes no impression. Easter there come flocking to the high Communion members who have had no semblance of a fast, and who if the Church had her rightful discipline, would be debarred the sacrament.

2. Lent as anfast has only partial observance. Amusement is restrained only to the extent of preventing remark. heard of a lady going to her rector to ask: "If it would be necessary to give up stated euchre parties." We read the other day of a Detroit caterer replying to the question: "Will Lent interfere with the social gaie "Not as much as it once did. Episcopalians and Roman Catholics keep Lent, but not as strictly as formerly." The liberal Christianity and the doctrines that are taught in the churches at the present time are the reason.

3. The private observance of Lant in derotional exercises is lost sight of. Churchmen think that if they attend the special services with tolerable regularity, that is all that can be asked of them.

A true Lent cannot be secured without diligent use of the private means of grace. "Enter into thy closet," is the law of a Lent that will bring the soul nearer Christ there to abide through all the remaining years of

life. Lent is a bidding to more frequent fervent prayer, to better searching of Holy Scripture, to self-examination, meditation. and holy reading.

4. There is another Lenten hindrance for which the clergy are sometimes to blame. We refer to church entertainments, sales, and socials immediately to follow Easter. When these are contemplated, the weeks of the fast, and even the Holy Week-we have known it so-are taken up with prepara-What is purely earthly is mingling with the solemn scenes of our Lord's last days. Those for whom Lenten duties and privileges have little interest, gladly accept the work of the occasion in their place. such devices for money must be, let them be placed at a reasonable distance beyond Easter.

SHEOL; OR, BETWEEN DEATH AND RESURRECTION.

BY THE REV. BENJ. B. GRISWOLD, D. D.

Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." So wrote David in the 16th Psalm. Sti Peter explains this passage, in his speech on the day of Pentecost (Acts ii). He says that David "seeing this before, spake of the resurrection of Christ; that His soul was not left in hell, neither did His flesh see corruption." So the Creed says, "He descended into hell."

What David really wrote was: "Thou wilt not leave my soul in Sheol." The Jews believed that there was a place or state of being to which all persons went immediately after death, and there existed, apart from the body, until the resurrection, when the body was resumed; that the just, during this intermediate period, were in a state of happiness, to which was sometimes applied the term Paradise, sometimes Abraham's bosom; and that the unjust were in a state of misery. This intermediate state was Sheol, the place or condition of all the dead, between death and the resurrection. This Hebrew word Sheol, the translators of the Old Testament have everywhere called hell.

What St. Peter really said was: "Thou wilt not leave my soul in Hades." translated the Hebrew word Sheol into the Greek word Hades. The Greeks used this word for the abode of all the dead, whether virtuous or wicked. These two classes were thought to be separate from each other, but both in Hades.

Moreover, our Lord represents the rich man and Lazarus in precisely the condition in which the tradition of the Jews placed the departed. Both were in Sheol, or Hades, the "hell" of the New Testament and the Apostles' Creed. Of the rich man, it is said that "in Hades he lifted up his eyes;" of Lazarus, that he rested "in Abraham's

There are two distinct words in the New Testament which our translators have unfortunately rendered "hell." The other word is Gehenna. But the word "Hades" (in Hebrew "Sheol") never relates to any condition after the resurrection. For those who think that our Lord's soul went up to heaven as soon as He died on the cross, it must be very perplexing to reconcile the various Scripture statements on this subject. In one p'ace, our Lord promises to be with the penitent thief in "Paradise." In another place, we find that our Lord's soul was in "hell." In another, He was "put to death in the flesh, but quickened in the spirit, by which He went and preached to the spirits in prison." In another place, He rises from the grave, and says: "I am not yet ascended to my Father."

According to modern notions, we should amend the primitive Creed, and say: "He was crucified, dead, and buried. He ascended immediately into heaven. The third day He came back from His glory in heaven, and rose from the dead (and said 'I am not yet ascended to my Father'); and then again ascended into heaven."

According to the teaching of modern sects all good Christians must be called back from heaven on the Judgment Day, in order to be judged for their deeds (as if they were

not already rewarded); and then, acquitted, | so in those of Bagster, and in "Scott's Com are returned to their heavenly glory. so the wicked, according to the same teaching, are sent at death to a place of final misery; but, on the Judgment Day, they are recalled long enough to be judged for their deeds, and then remanded to hell.

Both the Roman Church and the modern sects, unlike the primitive Church, teach immediate rewards and immediate penal tortures. The Roman Church sends the wicked at once to a place of endless punish ment, without an Intermediate State, and without waiting for a day of judgment. So do the Protestants. The Protestant sects send the righteous at once to a crown of endless glory. The Roman Church (after a temporary suffering in Purgatory in case of most of those who die in Christ) does the same. She sends them to heaven immedi ately on release from purgatory. The Ro man doctrine and the Protestant doctrine are in essence, one and the same, i. e., re wards before the Day of Judgment. In case of both these extremes, the Judgment Day s ignored, and the Scripture doctrine o Sheel, the intermediate condition of all the dead, reaching from death to the moment of resurrection, is wholly overlooked or denied.

The reader will now see what we mean by the "hell" of the Apostles' Creed. Intermediate State; or the Spirit World.

KYRIE ELEISON.

BY I. E. C.

"Jesus of Nazareth passath by." "Jesus of Nazareth passeth by, Unto thy heart He draweth nigh, Lift it to Him and humbly cry:

Have mercy, Lord, on me! Oft hath He passed this way before, It may be He will pass no more, While there is time His grace implore, Have mercy, Lord, on me.

He lingers now along the way. Haste while His steps He doth delay, And with blind Bartimeus pray, Have mercy, Lord, on me

Go, meet Him ere He passeth by, While thou dost linger, time doth fly, Too late, alas! may be thy cry: Have mercy, Lord, on me

Lord, that I may receive my sight, Blindly I grope in sin's dark night,
Touch Thou mine eyes with healing might Have mercy, Lord, on me.

Oft have I grieve 1 Thy Spirit sore Oft, to its pleadings, barred the door, Ere it take flight forevermore. Have mercy, Lord, on me.

LETTERS TO THE EDITOR.

THE "HIGHER CRITICISM."

To the Editor of The Living Church

Your editorials under the caption of "The Higher Criticism," I have read with great in terest. I venture to offer a suggestion or two to my fellow-laymen on this subject. The Scriptures of the Old Testament have become enshrined in the memory of most of us from our childhood. We taught to look upon them as authentic and as having withstood the assaults of twenty centuries. The present assault is an old one in a new disguise. Before yielding the convictions which have for years bound us to these sacred records, I suggest a more care ful study of them as they now are and by the commentary which the New Testamen affords. No higher authority than that of our Lord Jesus Christ can possibly be found, and to become infused with these words of His is to become infused a'so with the Scrip tures of the Old Testament from which He quoted so largely. The four Gospels, carefully read and pondered over, and then the letters of the Apostles treated the same way, by a sincere and diligent layman who is seeking for the truth, will be rewarded by an enlightened conviction that will leave no room for the "doubtful disputations" which this school of criticism would force upon us. Another method is the study of the Scriptures of the Old Testament by the copi ous marginal references which are afforded

mentaries," the latter especially, which may be considered practically exhaustive. The study, by this method, of these venerable records, is one of the most soul-satisfying employments that the human mind can engage in.

In the use of this method I have never failed to find a complete harmony between the different parts, though coming to us through human channels and at wide intervals as to time and place. It takes time to do it, but the compensation is so great that when once tasted, the time will be willingly With this also I suggest another, and that is the possession of these records in the edition known as "Townsend's Arrangement of the Old Testament," edited by Rev. Thos. W. Coit, and published as long ago as 1840, by Perkins, Marvin & Co. of Boston, and yet to be found on the shelves of some booksellers. The reading as well as the study of these ancient records, by my fellow-laymen on either of these lines, and better still on all of them, will, I feel sure, equip them completely against any "eclipse of faith" that might otherwise be produced from the writings of this school known as 'the higher criticism."

BOYS CLUBS AND THE WORLDS' FAIR. To the Editor of the Living Church

Can any generous-hearted person read the name "Boys' Club", without a feeling of Christian gratefulness? Does the name not imply to the workers of good deeds a union of the undeveloped material in many instances, full of splendid possibilities?

The writer has frequently visited Boys' Clubs, and noticed the awakened interest of the boys of different nationalities. With newspapers, magazines, and games, they are brought into contact with ideas they never knew before, and thus the seeds of a higher life are sown.

Instances might be quoted by the score to show how the real meaning of sympathy, manhood, and citizenship has been made known to boys through the club. We hear of many organizations in various sections for the purpose of naturalizing foreigners. before they become intelligent citizens. We have great need to extend this privilege to our American born boys. They are fully as ignerant of our system, even to manhood, as many who were born on the other side of

Garibaldi, the Italian Liberator, ence said: "Give me the mothers of a nation to educate, and you may do what you will with the boys." In these great institutions, Boys' Clubs, there are benefactors who have taken in hand a work which the mothers of destitute and hard-working boys are not able, or fail, to accomplish. The boys are the sinew, muscle, and fibre of any nation; they represent the possibilities of the future, and therefore the work of these noble or ganizations ought to be recognized at the Worlds' Fair.

Would it not be possible for the Boys' Clubs to have a building at the Fair, where the workings and pursuits of such clubs may be made known? Surely the boys of to-day are having the advantages of the arts, and thus being developed into useful members of society and home. The Boys' Clubs have the sympathy of many of us, and we wish them God-speed in their undertakings. The world ought to know what America is doing for her boys, at the great assemblage of nations.

CARRIE E. BRISTOL

"A FATHER'S PERPLEXITY." To the Zaitor of The Line

In your issue of March 26th, under the heading,"A Father's Perplexity,"W. H. D., an isolated Churchman asks for advice. Supposing him to be a devout and earnest Churchman, striving to do the Master's and ready to do what he can to extend His Kingdom, my advice is this:

1st. Let him contribute regularly to the missionary funds of the Church: let him give as God has prospered him. A man's money represents a man's life.

20d. Let him put himself in communication with his bishop, who will then be able in almost all the best editions, and notably to send some clergyman to visit this isolated Church family. On this visit, let the children or young people of the family be brought to the clergyman for instruction in the Church catechism, in the Bible, in the use of the Prayer Book, and in Church history, according to their age and capacity. Instruction in Church music perhaps can be given. Probably a public Church service can also be arranged. At any rate the Holy Communion can be celebrated, even though there be but one, beside the priest,

3rd. Let the father of the family, on every Sunday, use in his own household, the service of Morning Prayer, or some other por tion of the Prayer Book. and instruct his own family in the Church catechism. With worship and instruction at home, there will be far less desire on the part of the young people to visit other religious bodies.

In a large experience in the missionary field, I have observed how the children in many Church families, have been lost to the Church by the neglect of such advice as I have here given; while in other cases, single Church family has often become the nucleus around which thriving congregations have in time been formed. In this land, there is no necessity that any earnest and thorough Church family should remain entirely isolated from the Church, and the ministrations of her clergy.

"Has a parent the right to assume the respinsibility of saying by what road any soul, even his child's, shall seek God?" Most certainly. Is not a parent responsible for the food, clothing and education of his children? How then shall he be less responsible for that which is more important? D. A. SANFORD.

To the Editor of The Living Church

Permit me to advise W. H. D. as to his duty in his isolation: Bring up his family for God, using the Bible as the text book of instruction, and our venerable Prayer Book as a devotional guide in Christian culture.

Parents ought to wisely control their children till they become of age. Parents have unquestionably the right to take the responsibility as to how children should act in religious and other matters. In proof of this I cite one passage pertinent to the case in question: Genesis xviii: 19, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

J. C. QUINN.

A LETTER OF THANKS.

To the Editor of The Living Church:
I shall feel much obliged if you kindly allow me to thank an unknown friend whose goodness sends me regularly a copy of your esteemed paper, The Living CHURCH.

I may add that it gives me much pleasure to read in your columns of the advancement of the work of the Church in America. At this late period of the world's history we are apt to consider the progression slow, but when we remember that we are serving a God in Whose sight a thousand years are as one day, we may work with great courage, knowing well that in the fulness of time, and in His own good and holy way, all nations shall be still and know that He is God, when the earth shall be filled with the knowledge of His glory as the waters cover the sea. L. SINCLAIR,
Priest in charge of the Ilfracombe

Mission, diocese of Algoma.

"PROTESTANT EPISCOPAL."

To the Editor of The Living Church:

Canon Dixon, in his great work on the reign of Queen Mary, says in regard to the term "Protestant" and "Episcopal" as applied to the Church of England: "In our own days the term Protestant has been discovered by the control of the control owned for three reasons. It is of foreign origin and history. It is not found in the formularies of the Church of England. It has been adopted by the great part of modern dissenters.

"It is improper to designate a Church by any term of limitation, as when the Church of England is called "Episcopal" a piece is given of her real definition, but if this be the kingdom of Christ. Then, further, with done constantly, a piece only is constantly the engrossments of the Exposition and the

given of her real definition, a part only of the whole; much more is it improper when the term selected is no part of the real defini-tion, as when in the term Protestant, a constant description is applied to the Church of England which declares no more than her accidental relation towards another Church, not her own properties, or essence, or any part thereof. This cramps theology, narrows teaching, and fosters false notions of history.3

Collier and Soames found a similar difficulty in finding satisfactory denominations. Collier rejected the term and substituted The Reformed."

Has not the daughter Church been laboring under similar difficulties ever since the term "Protestant Episcopal" crept into her formularies?

W. L. CULLEN.

St. Piul, Minn.

OPINIONS OF THE PRESS.

The Interior

BLACKMAIL GOVERNMENT.-The rapid growth of Chicago has brought us at last to all the dangers of a great metropolis; and already we have upon us a city government which, if not yet as audacious, is yet as corrupt, as the infamous Tweed gang was in New York City. It has become well understood, and the Common Council wish it to be understood by all who seek franchises or privileges which require the sanction of the municipality, that the council will not act without pay. The system of blackmail act without pay. The system of blackmail has been applied with great impartiality to all things, large and small. Recently the city was startled by the granting of a franchise of the most sweeping and dangerous character to persons before unknown to the public. The franchise gave the right to the company of the use of the streets for the laying of pipes for any use the company might desire—ostensibly for the furnishing of compressed air for motor-power purpos es. It was estimated that this franchise was worth to those who received it no less than \$10,000,000. Fearfully to the chagrin of the people, the mayor approved it. which come on such occasions, and do so little good. The Grand Jury has entered upon the investigation of the aldermen, and a number of them have already been indicted for various alleged of cases in the line. a number of them have already been multi-ted for various alleged offenses in the line of bribe taking. But the amount of money is so large which corrupt aldermen can conspire to steal, and the difficulty of bringing them to punishment so great, that the protection of the people will never be secure under the present system. It is proposed that hereafter all franchises shall be granted only on the direct vote of the peo-Possibly it might be arranged that no franchise shall be granted without the approval of the Supreme Court of the State.

The Inquirer (Baptist).

RELIGIOUS CONGRESSES .- What can it all amount to? Can any man condense the beliefs and teachings of any religion into an address of even two hours that can give people a better idea than they can obtain from books? Is there the remotest possibility that an adherent of any religion, having the ability to unfold and maintain his peculbelief, will be persuaded to forsake it? If there is no prospect of proselyting, where is the good of people of rival faiths trying to cheat themselves into the belief of any harmonizing of their religions. There is also a proposition for the various denominations to have their special weeks for meetings. Among other Utopian projects is that of an international interdenominational conference of Baptists. If brethren of Great Britain and her colonies come to us, we hope they will have fraternal greeting, but what good can come of the gathering? Of course, a conference can be held, and those who have oratorical gifts can find room to exercise them; but when the speechmaking is through, it is probable that the issue will be a memory of some very sore thrusts and no proof of anything really done to advance

necessary expenses of a sojourn in Chicago during its progr ss, it is hard to think that conferences and councils could possibly be proposed for a more unpropitious place and t me than Chicago in 1893

The Catholic Revi

SECULAR JOURNALISM-When will New York have a daily newspaper that a man may take home to his children? At present there is not one secular journal that is fit to be read by the innocent. The foulest crimes are too frequently reported by them all, and details are printed of what St. Paul said should not be named among Christians. Isn't there one editor with business judgment enough to make a paper for the women and the young—with less politics and more domestic economy in it than in the present publications, with less seriousness and more variety, with plenty of sunshine and no

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Chronic Dyspepsia

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"Water-Brash

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The **effect is marvelous** as I seem to be almost entirely cured." J. M. Johnson, 427 10th Street, Toledo, Ohio. If you suffer from

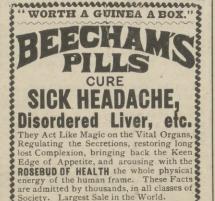
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Take iron stains from marble with lemon juice or a mixture of spirits of wine and oxalic acid.

OLD newspapers torn in small pieces and wet in water softened by the addition of a little ammonia, are excellent to wash lamp chimneys.

To remove scratches and bruises from furniture, rub them gently with a fresh walnut, butternut, or hickorynut kernel,

wainut, butternut, or hickorynut kernel, and they will disappear as if by magic.

To remove the unsightly marks caused by drippings from the faucets in marble basins, or in the water-closet bowl, nothing equals pulverized chalk, moistened with a few drops of ammonia. Apply with an old tooth brush, and they quickly disappear.

In cooking vegetables, always remember

In cooking vegetables, always remember that boiling water evaporates rapidly on the approach of a storm or when it is raining.—The Ladles' Home Journal.

CLAM shells are good to scrape kettles and frying pans.

Poor rubbers are the cause of much canned fruit spoiling.

OLD matting may still be serviceable by putting it under carpets.

To keep celery firm, put it in a tin pan of cold water, else it soon becomes limp.

Use fresh, green grape leaves on the top of pickles in jars, instead of cloth. Change them occasionally.

PURCHASE laundry soap by the box of one hundred pounds and keep it in a dry, warm place, and it will become hard and last much longer.

Pur a teaspoonful of ammonia into a quart of water, and wash your brushes and combs in this, and the dirt and grease will greatly disappear. Rinse well, shake and

The air in a room may be greatly purified by setting a pail of water in the room for a few hours. It will absorb all the poisonous gases, and the air will be pure and the water utterly bad The colder the water is, the more perfectly it will absorb impurities.—Go d Housekeeping.

A CREAKING hinge can be cured by using a black lead pencil of the softest number, the point being rubbed well into all the crevices of the hinge.

An excellent substitute for the expensive powders that are sold for cleansing silver can be made by buying a pound of whiting and rubbing it carefully through a very fine sieve; then put it away in a box to keep for use. This is used on a cloth wet with water in which a little amonnal is mixed. monia is mixed.

In cleaning silver, wash and wipe each piece carefully, using warm water and soap. Mix in one saucer one tablespoonful soap. Mix in one saucer one tablespoonful of ammonia to three of water. In another saucer, put a small quantity of whiting. Use soft fiannel cloths, and rub the silver all over, particularly on ornamented parts. When ali is done, begin with the first piece cleaned and rub off carefully with soft dry cloths, using a brush where necessary. Afterwards wash each piece again in warm soapy water, and dry with soft c'oths. IYORY-HANDLED knives are sometimes dropped into the dishpan, but this should never be done, as lying for only a short time in water will darken and crack the handles and loosen the blades Hold them in the hand and wash carefully each side, drying them before laying them down.

HEAT is said to crack and destroy ivory:

HEAT is said to crack and destroy ivory; hence knives should be kept in a cool place. Oiling the blades when putting them away will prevent rusting.

MICA may be cleaned without removing from the stove, by washing with vinegar and water, equal parts. Use soft cloths and rub until the stains are removed; then rub dry. It may be done while the stove is hot.

For the washing and sponging of colored goods in every shade, nothing is so sure of success as ox-gall soap, which can be bought of any druggist. A small package will last a long time. Make a suds with warm water, into which the cloth is put. Wash and rinse well.



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