

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 48

Chicago, Saturday, February 25, 1893

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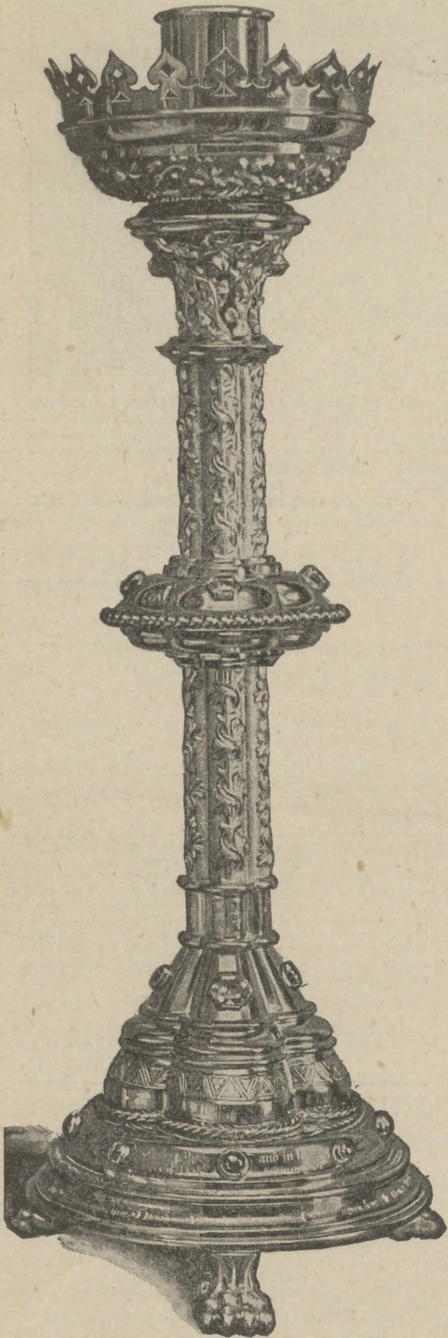
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The Living Church

Saturday, February 25, 1893

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News and Notes

RECENT ORDINATIONS in England have included several Nonconformist ministers—an indication that some are taking the right path to Church unity. During the past year four ministers of Congregational churches in England, all but one being university graduates, were received into the Church of England. A fifth has been received into the Episcopal Church of Scotland.

TWENTY MEDICAL MISSIONS have already been established by the English Church Missionary Society, some having branch hospitals and dispensaries in neighboring districts. Five are in India, five in Africa, six in China, one in Palestine, one in Persia, and one in British Columbia. The great importance of such agencies is universally admitted, and the results of their operation so far have been eminently successful.

THE REPUBLIC of Honduras has granted a charter to the Louisiana State Lottery, which, in return for certain valuable concessions, including exemption from taxation and duties, and the right to lay a cable and establish a steamship line, is to pay Honduras \$1,000,000 in American gold coin, and a percentage of from one to three per cent. on the value of all tickets sold by the company. The present gain is great, but what shall be the future profit? There are some things for the loss of which no compensation in dollars and cents will avail.

ONE OF the unexplainable mysteries in this age of activity when there is so wide a field from which persons may choose their interests and occupations, is the evidence afforded us from time to time of the inability of some people to find any rational recreation with which to "kill time." The latest development in this line is "A Poodle Party" where dogs receive invitations, and are petted, feasted, and clothed in costly robes. While little children starve mentally, morally, and physically the world over, it would seem as if in such case, we might with reverence recall the Lord's own words: "It is not meet to take the children's bread and to cast it unto dogs."

TO PROVIDE the services of the Church for places unable to sustain a clergyman is a problem met with in every diocese. To meet this difficulty, and for other diocesan and missionary purposes, a college of clergy has been founded in the diocese of Gloucester and Bristol, England. A block of buildings has been secured, and contains a chapel, a lecture-room (for the training of lay preachers and other work), a library of between 60 and 700 volumes, and study-bedrooms for the mis-

sioners. A staff of six clergy, (giving their whole time) is attached to the college. The Bishop has also commissioned twelve incumbents of the diocese, who are all efficient preachers, and possess the necessary qualifications for special diocesan work. In addition, there is a volunteer staff, numbering between 80 and 90 members, connected and working with the mission. The whole work is supported by the voluntary contributions of the clergy and laity of the diocese.

"THE DISMAL DITCH, as one of our contemporaries aptly styles the Panama Canal, has certainly secured for itself a place in history; whether it will be as a final triumph of engineering skill in which millions of money have been sunk, or a monument of nineteenth century folly ranking with the South Sea Bubble and similar schemes, remains to be proved. It is at present a striking comment on the outcome of the eager haste to be rich that carries people, mentally, off their feet, and sweeps away all barriers of common sense and good judgment. It is pitiful that the man whose name has been so closely connected with the enterprise that by general usage it came to be spoken of as De Lessep's Canal, should now, at so great an age and after a record previously untarnished, end his days behind prison bars. *Sic transit gloria mundi!* With the other offenders, public opinion has no sympathy, evidently considering they have received only what they richly deserved.

HAWAII, the present subject of so much discussion and no little interest, affords one of the most striking examples of the results of missionary effort. In 1819, when the first ministers of the Gospel reached its shores, they found a people without an alphabet and without natural affections. Three-fourths of the children born died by the hands of their own parents. Through vice and superstition a once vigorous race were fast decaying. Not even in Africa was there a field so hopeless. To-day there is not a native who cannot read and write. In its day schools are gathered a larger per cent. of the native population than the public schools of Illinois can show of hers. Sixty per cent. of the population are to be found in the churches on Sundays, while Hawaii has itself sent out its sons and daughters as missionaries. This mission, which cost from its inception to its close, nearly thirty years ago, less than \$1,250,000, in a single year purchases from American traders and ports over \$6,000,000 worth of merchandise, and exports to our shores twice that sum. Surely such a harvest, though in another's field, may well be an inspiration to our own missionary labors, and incite to more generous giving for the carrying of the Church's blessings to those that "sit in darkness and the shadow of death."

Brief Mention

Says our neighbor, *The Interior*: "The ethnologists are happy over the prospect of a consignment of native Australians, the lowest of all savages, to their department of the Fair. What is the use of going to the antipodes when Texas is at our door?"—A new translation of the Bible is announced, the work of German scholars, mainly, with the exception of the Unitarian Professor Martineau, of London. From the German translations of a reconstructed Hebrew text, English translations have been prepared by eminent English and American students, edited by Prof. Haupt of Johns Hopkins University, and President Harper, of the Chicago University.—The demonstration given to Mr. Gladstone on the occasion of his speech in the House of Commons, on the introduction of the Home Rule Bill, was something unique, as was the event which called it forth. Delivered at the great age of eighty-three, the speech was an almost unparelled achievement, and called forth universal admiration, regardless of party lines.—A correspondent referring to our mention of a reporter's description of the Rev. Dr. McGlynn's "standing on the altar in full canonicals, celebrating Mass," says he was once, on a week-day evening, at a Methodist prayer meeting, when he was invited by the preacher to "come up and sit with him on the altar," which he kindly refused to do!

Philosophy and Religion in Japan

BY ISAAC DOOMAN, MISSIONARY

When the doors of Japan were thrown open to western civilization about a quarter of a century ago, the philosophic thought of Europe and America was the principal object which drew the attention of Japanese. This state of things could not be otherwise. The genius of the race is intensely impressive by all objective phenomena; indeed, to such a degree that their conceptions and subjective faculties are considerably stunted and left undeveloped.

From remote ages Japan on account of its geographical position, has come in contact with China almost to the exclusion of the rest of our terrestrial planet. But this contact has not produced any commerce of ideas between the two nations, unless it be that of creditor and debtor. The ideas borrowed from China have been produced and re-produced to such a degree that the negative has become almost as perfect as the original, if not far better. The Chinese classics have been so often edited and explained in Japan that nothing is left to say unless it be a mere repetition of the same old things, reminding us of the state of philosophy in Europe during scholasticism, when Aristotle's works had occupied a similar position. Hitherto, philosophy in Japan, exactly as in China, has been identified with morality; still Japan has not produced a single treatise on ethics worth mentioning.

It is the same with Japanese art. Japanese have followed scenic nature and copied it with wonderful ability and success; but a single sublime idea of art which carries the soul into the transcendent regions of beauty, cannot be found in Japan. Whenever I am brought face to face with Japanese art I feel as if I were standing in a toy shop. Japanese art is extremely pretty for a little while, but it cannot help us to soar in the regions where the ideas of sublime and beautiful, as Plato says, have their habitation. A Japanese artist can paint beautifully a bird feeding, or a grove of bamboos, or a cherry tree in the height of its blossoms, or their matchless Yuji mountain. But whenever he comes to represent justice, or divine pity, or those sublime ideas which govern the moral world he is a complete failure. Evidently the Japanese artist has not considered man as a proper object of study. The writer does not remember having seen a single painting of the old school in which the human figure was not ridiculous from every standpoint. Let us, however, go back to our proper subject.

At the beginning of the new era of Japan, the Darwinian theories were at the acme of their popularity, hence almost every production of that school at once was put in a Japanese garb. The writer has seen many different translations of Prof. Tyndall's famous Belfast address. It was by engaging in such a work that Mr. Yukuzawa earned for himself the enviable title of the "Socrates of the new Japan." Indeed the title is not a misnomer. It is true that Mr. Yukuzawa like Socrates, did not bring philosophy down from heaven, he brought it from Europe. But philosophy did not stop here; very soon after, every school of thought and every theory had its own representatives and agents working with a phenomenal zeal very seldom seen in any other country. We have seen young men having scarcely any knowledge of the English, passing hours in reading Spencer's or Mill's works in the original, although hardly understanding anything.

The Darwinian school of thought has been represented in Japan, as we have already said, in the first place by Mr. Yukuzawa and then by Dr. Kato, president of the Imperial University, and a host of minor intellects. We must say, however, that none of these gentlemen had done anything original in forwarding the interests of the school whose cause they have espoused. The Japanese, we must say, is a talker and not a writer. The work done for the cause of philosophy beside translating foreign books and writing short articles burdened with obscure German philosophic phrases, has been done chiefly by delivering oral lectures to large audiences.

German thought has been represented by a priest, Mr. Kitabataki Dori. Mr. Dori has studied in Germany, and has traveled in Europe extensively, and is quite familiar with all the phases of European thought; but he is a man utterly blind to all moral distinctions, honestly following pantheistic philosophy to its ultimate logical conclusions. At present he is attempting to reconcile the Schilling-Hegelian philosophy with primitive Buddhism. He is an implacable enemy of the present day ceremonial ecclesiasticism, hence his rupture with the Buddhist hierarchy, and his final excommunication. Mr. Dori was sent to Germany principally with the intent of studying its pantheistic or pessimistic philosophy, and coming back to fight Christianity with its own weapons; but, when he reached Japan, he found the internal state of the priesthood in such a condition that his strong intellect was convinced that a wholesale reform of the clergy to its pristine nobility would be a far better undertaking than waging a useless war against the new religion. At present he is trying to raise money for establishing a new institution where he can propagate his doctrines. Like all his countrymen, Mr. Dori has not published anything worth considering, and most of his work is done by oral teaching. He always takes a recondite philosophical subject for a theme, and is very proud of introducing a few wretchedly-pronounced philosophical German terms with his speech, even if his whole audience is constituted of some ignorant, illiterate farmers. He is gradually losing ground, and when the novelty of his theories and the attraction of his person (he is tall, wears a long, white beard, and a Turkish robe) have faded away, he like many others of his kind, will stumble into the ditch of everlasting oblivion.

The Kantian philosophy has been represented by Mr. Nakajima Rikuzo, a graduate and Ph. D. of Yale University. Mr. Nakajima has published a small pamphlet in English on Kant's "Things in Themselves." It is only a short time since he returned from America, and, with all probability, he will exercise a beneficial influence upon the future thought and intellectual life of his country. He is still young and active, and evidently many years of usefulness are before him.

Since the beginning of the new era of Japan, Buddhism has not produced anything, neither exercised any influence upon the thought of the nation. The young priests sent to Europe to study have not realized the anticipations of their senders, and of the nation. We already have seen the end of Mr. Dori. Mr. Nanjo Bunyo, another Hangwanji priest sent to England to study under Prof. Max Muller in Oxford, except collating a few palm leaves, Sanskrit manuscripts found in Japan, has done nothing, and his influence upon the general march of thought in Japan is almost *nil*.

Recently a layman, Mr. Nakanishi, has made a great noise by publishing a couple of small tracts upon *Shin-Bukyo*, (the New Buddhism). He has a considerable number of sympathisers, if not followers, amongst the higher and educated classes; but as his theories are still new, we are unable to predict anything about their future.

Christianity, considered as a system of philosophy, has hardly done anything better than Buddhism. Christian theology, put in a comprehensive and systematic way, is still a *desideratum*. In fact, the writer does not recollect any book of theology in Japanese language, except Dr. Davis' of the American Board, and Mr. Tyng's, of the American Episcopal Mission, 'Outline of Theology,' both intended to serve only for a short period. The causes for this theological barrenness on the part of both missionaries and native scholars are many and very complicated; in regard to the former, one of the greatest troubles is the language. As long as the Mongolian races stick to their primitive ideography, it will be very hard to convey to them European ideas in a satisfactory way. Then we must not overlook the difficulties arising from the pressure of evangelistic work. Here in Japan, at least, it seems to me, to become an active missionary and a man of letters at the same time is next to an impossibility.

Again, the greatest effort which Protestant missionaries make everywhere is to have a first-class translation of the Bible and its commentaries to the neglect of all other branches of study. Why have not native Christian scholars produced anything worth mentioning, is a question which I have already answered to a certain degree. This state of things, however, the writer firmly believes, will be remedied very soon. When centres of Christian life and thought like Doshisha and Meiji Gakuin are established, better days may reasonably be expected.

The Confucian ethics still hold their supreme position in the hearts of the majority of the people. The master's authority in matters of morality is still unchallenged, and this for many good and convincing reasons. In the first place, we must not forget the fact that their venerable age is a great proof of their intrinsic value. In the second, they are teeming with unsurpassable common-sense and popular moral precepts. They occupy the same position in the world of ethics which Homer holds in the world of poetry. There is more practical morality in one chapter of Confucius' writings than in Mr. Mills' "Utilitarianism" and Mr. Spencer's "Data of Ethics" both combined.

Hindoo philosophy has not exercised any direct influence upon Japanese life and thought. Most of Buddhist religious books have been translated into Japanese, but as the trans-

lation is made from the Chinese, and not from the original Sanscrit or Pali texts, the thoughts contained in them have passed, so to speak, through a filtering operation and lost considerably their native peculiarities. This transformation has almost destroyed their principal features. If Hindoo thought had been presented to the Japanese mind as an independent being produced in another country and a different climate, it might have succeeded in creating for itself an independent and separate personality, but in being put in a Chinese dress, it has been misunderstood for another person and finally it has lost its self-identity in the vast ocean of the Middle Kingdom's literature. Even such beautiful Buddhist books, like the "Dhamma Pada," are utterly unknown in Japan except to a small number of priests possessing scholarly taste.

At present, however, both philosophy and religion in Japan have fallen into a state of deep slumber. The cause is not very far to seek. When the new constitution put into the hands of the people autonomy, and the first Parliament was opened, the whole nation seemed, as if by magic, suddenly transplanted into a new world where every law governing human society was different from what had been before. Every pathway which had led the nation for centuries into the desired land, was deserted. Everywhere new political parties—Liberal, Conservative, Radical, and scores of other nameless associations—were instantaneously built up, and their ignorant votaries at once precipitated themselves into senseless and fratricidal struggles. The bells of the temples were frequently rung; this time, however, not to summon the devout worshippers to their prayers, as in days of yore, but to cut each others' scalps. Those who hitherto had studied the higher problems of life, deserted their vocation and plunged themselves into a political life without parallel in the history of any other nation for the intensity of its heat. This state of things, however, cannot continue for a long time; indeed, if we are not mistaking the diagnosis, the signs are appearing of a reaction entirely to an opposite direction. The Japanese mind is quick, energetic, pushing, restless, and fickle. One of the most commonly used words in Japan is *Shitsubo itashinashita* (I am disappointed), and when the causes of their *Shitsubo* are investigated, in ninety per cent. of cases it is found that the reason of the failure was from the lack of a spirit of perseverance.

This state of things, to a large degree, is attributable to the present transitional moment in the history of Japan. Whenever foreign ideas intermix, a state of fermentation follows which turns upside down the fixed laws. When the old Chinese ideas are mixed with the new American spirit, it is not wonderful if the whole mental machinery of the nation is thrown out of its regular course. Japan at present is the centre where the thought of the Orient and Occident mix into each other very much like the position which Byzantium occupied at the early ages of the Christian era until the advent of Mohammedanism. But when this fermentation is settled, the empire of Japan will come out of its antiquated crystalline transformed into a higher and nobler life and thought.

Nara, Japan, Dec. 31, 1892.

Church of England Notes

The Church Congress, at Birmingham, under the presidency of the Bishop of Worcester, is now definitely arranged for October 3d, 4th, 5th, and 6th.

The recent ordinations indicate a higher estimate of Holy Orders than of late, 379 out of 668 candidates being graduates of Oxford and Cambridge. For the whole year there were 1,473 ordained. Including the graduates of other universities, 72 per cent. were men who had graduated.

The next Anglican Church Conference for Northern and Central Europe will be held on Wednesday and Thursday, May 24th and 25th, at Geneva, under the presidency of Bishop Wilkinson.

We understand that the subscriptions promised to the Cathedral Memorial at Winchester, to the late Bishop Harold Browne, have at present reached a sum of £630. The sum originally estimated by the committee, as required for the altar, tomb, and effigy, was £1,500.

The president and council of the English Church Union have decided that the balance (about £1,000), which remains from the sum collected by the Union for the Bishop of Lincoln's Defence Fund, shall be divided between the Endowment Fund for the Bishop of Cape Town's coadjutor, and the Bishop of Central Africa, to be used as Bishop Smythies think best, with the suggestion that, if the Bishop approves, it should be devoted to the purpose of facilitating the arrangements necessary to enable Dr. Hornby to take up the work of the bishopric of Nyassaland. The Bishop of Lincoln has expressed his approval of this proposal, and has also consented, in compliance with the desire of the Council, to spend a small sum which would still remain, on some memorial to be placed in his chapel.

The Rev. William Clavell Ingram, vicar of St. Matthew's, Leicester, has, on the nomination of the Crown, been appointed to the deanery of Peterborough, vacant by the death of Dr. Argles. The new dean was educated at Jesus College, Cambridge, graduating as a Junior Optime in the Mathemat-

ical Tripos of 1857. He was ordained deacon in 1859, and priest in 1860, by the Bishop of Chichester (Dr. Gilbert). Canon Ingram has taken a foremost place in Church work in Leicester and district, and his efforts among the working classes have proved of the most successful character. In 1887, he was appointed to an honorary canonry of Peterborough Cathedral. During the whole of his nineteen years' residence in Leicester, Canon Ingram, in addition to the work of the very large parish, did a great deal of work as a missionary in various parts of the country, besides which he has become widely known as an authority on the organization and management of Sunday schools.

Canada

A missionary meeting was held in Convocation Hall of Trinity University, Toronto, on Jan. 30th, under the auspices of the Theological and Missionary Society of the college. The large hall was filled by an attentive audience in spite of the heavy snowstorm. After the opening prayers and a brief address by the Bishop of Toronto who presided, Mr. A. Dymond, of Toronto, spoke on what laymen can do for the mission cause. First, they can do much by regular prayer for "the good estate of the Catholic Church." Men need to get into the habit of putting the Church and her interests before everything else. Secondly, by systematic giving of all they can afford, and doing so in the right spirit. Thirdly, by working even if it be at some exertion, which may well be the case on Sunday after a week's hard work in secular business. All church work, Sunday school, Bible class, or holding services, is missionary work. The Bishop of Nova Scotia, who is no stranger in Toronto, delivered a stirring address intended chiefly for the young men of the university. Dividing human life into four phases, the nursery phase, the school phase, that at college, and that in practical life, he showed how peculiar interest attached to each, but perhaps especially so to the one connected with a man's college career. While the first arouses interest from the continuity of life and the personality of its own which the infant has, the second because in it we can trace the beginnings of the individual character, and interest is felt in a man's practical life because he is then contributing to the stock of good or evil which the world holds, the life of young men in college does so particularly because they are the hope of the generation in which they live.

New York City

At the church of the Holy Trinity, the rector, the Rev. E. Walpole Warren, conducted a Quiet Day on Ash Wednesday. The several services ended with one at night with choral litany, anthem, and address.

Under the auspices of the Choristers' League of the church of the Heavenly Rest, the Rev. John C. Eccleston has just delivered a brief course of lectures on "The Romance of the Wars of the Crusades."

At St. Mark's church, the Rev. Dr. Rylance, rector, Bishop Potter made a visitation on the morning of the 1st Sunday in Lent. On the evening of the same day he made a visitation of Christ church, Riverdale, the Rev. Dr. Wildes, rector.

At St. James' church, the Rev. Cornelius B. Smith, rector, the next musical service will be held on the evening of Mid-Lent Sunday, when Stainer's "Crucifixion" will be sung. On the Sunday after Easter a festival will take place with the rendition of Massenet's "Mary Magdalene."

Five lots of land next to St. Agnes' chapel have been purchased for \$65,000 by the trustees of Trinity School with a view to the erection of a new school building. The structure will be of substantial materials and of much beauty and dignity of design.

At St. Agnes' chapel, the Rev. Dr. Bradley, minister in charge, a musical service was held on the evening of Thursday, Feb. 9th, when an address on "Church Music" was delivered by the Rev. Henry H. Oberly, of Elizabeth, N. J., before students of the General Theological Seminary.

Ascension chapel is one of the few churches in the city where the congregation in the evening exceeds that in the morning. The Rev. J. F. Steen has been minister in charge for 16 years. The working nights of the week are all occupied with parish organizations of various kinds, which are all vigorous.

At St. Cornelius' chapel of Trinity parish, a ciborium of gold and silver has just been presented as a memorial. It is from the firm of Tiffany & Co., and is in Gothic pattern and of beautiful design. It stands a foot in height, with a bowl nearly half a foot in width, and is decorated with panels of ecclesiastical symbols in relief.

By the terms of the will of the late Henry E. Russell, of this city, many public bequests are made. These include \$5,000 to Berkeley Divinity School, and \$10,000 to the diocese of Connecticut, to be used as an endowment for the support of St. Mark's church, New Britain, or for the erection of a new church edifice. The will leaves \$2,000 to the Society for the Increase of the Ministry, and \$10,000 to found a fellowship in Trinity College.

The 9th annual meeting of the White Cross Society was held on the evening of Quinquagesima Sunday, at the church

of St. John the Evangelist. The rector, the Rev. B. F. De Costa, D. D., presided, and read a short annual report, indicating that the society is in a prosperous condition, and doing a good work. Addresses were made by the Rev. E. Spruille Burford, Dr. Andrew F. Currier, and W. H. Van Allen, secretary of the Church Association for the Advancement of the Interests of Labor. There was a good attendance.

At Calvary church, the Rev. Dr. Satterlee, rector, the movement for a parish house, long needed, is nearing realization. The parish already has three houses formerly used for dwelling purposes, and located near the church, which form a beginning of provision of this kind. It is planned to erect, probably on this site, an adequate building having all the modern conveniences and appliances for work. Towards the cost of construction, \$83,000 has been collected, and steps have been taken by the vestry to still further increase this sum.

At the church of the Holy Communion, a special course of lectures is to be delivered during Lent on the Psalter, by the Rev. Dr. John P. Peters, son of the Archdeacon of New York. The first lecture was delivered Feb. 20th, on "The Form of Hebrew Poetry," and will be followed Feb. 23d by a treatment of the theme, "The Psalter, the Hymn Book of the Jewish Church; How it Grew and who Edited it;" Feb. 27th, "Earlier and Latin Elements in the Psalter;" March 2nd, "The Religion of the Psalter; the Justice and Loving-kindness of God toward Israel; The Imprecatory Psalms;" March 6th, "Priests and Prophets in the Psalter; Sacrificial and Anti-Sacrificial Psalms; Ritual and Law;" March 9th, "Next World Belief, Primitive Nature of the Picture: Is there Evidence of a Belief in Immortality?"

The Year Book of Grace church, the Rev. Dr. Wm. R. Huntington, rector, is a handsome publication of 208 pages, and the work of the parish is described under 12 departments. Receipts for the year, according to the treasurer's report, were \$56,615.60. There were expended for charities outside the parish, \$29,004.70, and within the parish, \$29,109.50; leaving a balance on hand of \$1,501.32. This church gave to the building fund of the cathedral of St. John the Divine, of which the rector is a trustee, \$3,988.39. It expended upon the new Deaconess School, \$3,550. The fresh air work of the parish cost \$4,061.88, and \$2,000 was devoted to interior improvements of the church edifice.

At the first service of the united parishes of the Epiphany and St. John the Baptist, already referred to in these columns, the sermon was preached by Bishop Potter, who gave good advice to the members of the two congregations to work in entire unity of heart in forming a new force as the church of the Epiphany. He was assisted in the service by the rector, the Rev. Cornelius Roosevelt Duffie, D. D., and the Rev. Messrs. M. Broadnax and Thomas A. Hyde. The vested choir of the old church of the Epiphany performed the musical parts of the service. The Bishop took for his text, Zeph. iii: 9, "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one shoulder." The attendance was large and the keenest interest was manifested.

At the church of the Holy Trinity, the Rev. E. Walpole Warren, rector, the new Standard Prayer Book went into effect on Ash Wednesday with the saying of the Communion Office. One of the young Chinamen of the Chinese Sunday school, who has been baptized and confirmed, expects to enter Mr. Moody's school at Northfield, Mass., this month. His object in securing an education is that he may return to his native land and do missionary work. The new Boys' Club opened last month in the chapel has proved a success, and the room is crowded every Tuesday night. Nearly all the boys also attend the Sunday school, and a few are in the choir. There are now over 50 members. A committee of the Brotherhood of St. Andrew has had charge each evening, and some trustees of the church have taken much interest. It is expected that the club will soon outgrow its quarters, and that a larger place will be secured where more frequent meetings can be held, and where light gymnastics can be made a feature. This would have the effect of greatly increasing the membership.

The industrial school of St. George's church has a regular attendance of boys. At present there are 8 classes of 20 boys each, and two men are needed to take charge of each class and be responsible for visiting absentees. The school is open every evening except Sunday and Saturday. One of the peculiar institutions of this parish is "St. George's Battalion." It is a military organization composed of youths from 15 years upwards. It is a small Salvation Army, though working on different lines from Gen. Booth's. It numbers 125 members, and the discipline is rigid. A high grade of efficiency in drill has been attained, as manifested in recent competitive drills with regular cadet corps of the city. On the evening of the last Sunday in January Gaul's cantata, "The Holy City," was sung by the choir of St. George's. It was rendered with precision and fine effect. In the Girls' Friendly Society about 26 girls are about to have a course of lessons in economical cooking, to be given at the Woman's Medical College. A choir is being trained, composed of boys from the church and the mission choir of Ave. A mission, to aid in the children's Sunday afternoon services. They are

under the direction of Mr. Elmer Decker. The endowment of the church was recently increased by the amount of \$13,543.38.

The building occupied by the new Workingmen's Club of Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, is fitted up freshly and amply for its purposes. It is not devoted exclusively to this club, but has also commodious rooms in it set apart for the uses of the Boys' Club, free reading room, men's lodging house, Galilee mission, and the Galilee Tee-To-Tum Club, every one of these different organizations having a separate entrance or staircase for its own exclusive use. On the floor which is level with the street are first, the Galilee coffee house, then the assembly room of the club, where entertainments may be given, and then the billiard room, with its six or eight tables. These are all connected by a broad lobby, or divan, in the front, which gives access to each room, and from which also, through a window on the street, teas are sold. Beyond these club rooms is the free reading room, well stocked with newspapers and magazines; and still beyond, the line is finished by the Galilee mission, which is open every evening in the year. The second floor is occupied mainly by the club rooms, consisting of one large main room, with smaller reading and committee rooms. But a part of this floor is given up to the printing office of the Boys' Club, a large, light room, fully equipped for all sorts of job printing, and by an ingenious arrangement entirely cut off from the men's club rooms. The Boys' Club, with reading room, games and other amusements, occupies the whole of the third floor, and has access to the fourth and fifth floors, which are fitted up as a gymnasium, in the corner of which the Knights of Temperance have their own special room, with about 60 lockers for uniforms, etc. In making the numerous alterations necessary to fit up the old buildings to so many new purposes, the prospective members of the Workingmen's Club have been employed as far as possible. The entrance fee to the Workingmen's Club is to be \$1, and the weekly dues ten cents; and any respectable workman, with a visible means of support, is eligible to membership. The club makes its own constitution and house rules, and is able to stand alone. The necessary expenses will be met by the regular fees and weekly dues, the receipts for bowling and other games, and a share in the profits of the teas sold in the divan. The Tee-To-Tum procures these teas by special arrangement at very low rates, and in excellent quality, and sells them at a price so low as to put the wholesome beverage within the reach of all.

Philadelphia

In the will of Ellen Wilson, probated 15th inst., among sundry bequests is one of \$100 to St. Thomas' church.

On the 15th inst., Judge Ferguson, of the Orphans' Court, adjudicated the estate of Susanna Frost, and payments were ordered to be made to St. David's church, and St. Timothy's Hospital and House of Mercy, \$500 each.

The memorial church of St. Luke the Beloved Physician, Bustleton, the Rev. S. F. Hotchkiss, rector, erected by Mrs. Pauline E. Henry, in memory of her husband, Dr. Bernard Henry, has had its chancel still further enriched by Mrs. Henry, in the laying of a pavement of marble mosaic work.

At the request of the Clerical Brotherhood, a pre-Lenten service was held on Monday, 13th inst., in the church of the Epiphany, by Bishop Whitaker, who made an address, basing his remarks on I Cor. ix: 26, 27. He was also the celebrant of the Holy Communion, assisted by the rector, the Rev. Dr. T. A. Tidball.

Bishop Perry, of Iowa, preached the first sermon of the historical series at old Christ church, on the morning of Quinquagesima Sunday, taking for his text, "Our holy and our beautiful house, where our fathers praised Thee," Isaiah lxiv: 11; in which he traced the early history of Christ church from its foundation in 1695 to the close of the reign of King George I.

Acting on a suggestion recently made, that business men in the centre of the city would appreciate a short Lenten service prior to their departure for their homes in the rural districts, such a service has been arranged for at the church of the Epiphany, daily at 5 P. M., being the regular Evening Prayer, with addresses on Wednesday and Friday, on which days there is a Litany service at 10 A. M., and Holy Communion Thursdays, at 8:30 A. M.

Very large congregations of business men assembled in St. Paul's mission church, on Ash Wednesday, and the balance of the week. Bishop Whitaker made the opening address, on "Two Courses of Action," as exemplified in the lives of Jay Gould and Phillips Brooks. Bishop Talbot followed, on the 16th inst., with a short discourse on "Temperance or Self-Control," his text being Acts xxiv: 25. Bishop Rulson spoke, on the 17th inst., on "The Law of Liberty," basing his address on St. James ii: 12.

The new rector of St. Mark's church, Frankford, the Rev. John B. Harding, officiated for the first time on Quinquagesima Sunday. An elaborate musical service was rendered by the vested choir, under the direction of Mr. John Glover, choir-master, assisted by Mr. Frank R. Watson, organist. On the same day a handsome altar cross was presented by

Mrs. Welsh, in memory of her husband, the late William Welsh, who had been identified with the parish as a most indefatigable worker for many years.

The third anniversary of the House of Rest for the Aged was observed on the 13th inst. at the parish house of Holy Trinity church, Bishop Whitaker presiding. After a brief devotional service by the Rev. Dr. T. S. Rumney, the annual report was read by the Rev. Dr. R. A. Edwards, in which it was stated that there are 12 inmates in the institution and two vacancies. Addresses were made by Bishop Peterkin, of West Virginia, the Rev. Dr. W. F. Paddock, and Bishop Whitaker, who closed the meeting with prayer and the benediction.

By the death of Henry C. Olmstead, Esq., on the 13th inst. the Church mourns the loss of a prominent layman, a member of the diocesan convention for many years, as well as a vestryman of St. Stephen's and St. Elizabeth's churches. He was born in this city Jan. 11, 1853, graduated from the University of Pennsylvania, class of '72, and from the law department of the same institution received the diploma of LL. B. in 1874. In his practice of the law he succeeded his father in the direction of ecclesiastical cases before the courts. The Burial Office was said at St. Stephen's church on the 15th inst. by the rector, the Rev. Dr. S. D. McConnell, assisted by Bishop Whitaker, the Rev. Messrs. M. L. Cowl and J. Miller, and the Rev. Drs. Snively and Tidball. There was a very large attendance, including the full choir, who rendered the anthem and hymns in an impressive manner. The interment was in the family vault at the Epiphany grounds.

Diocesan News

Chicago

Wm. E. McLaren, D. D., D. C. L., Bishop

HIGHLAND PARK.—Trinity church, the Rev. P. C. Wolcott, rector, is being renovated and decorated through the generosity of a member of the congregation, who makes the gift an Easter offering and a memorial. When the work is completed, the interior already attractive, will be doubly so. The beautiful memorial altar and reredos, erected little more than a year ago remains unchanged. Within the past year the parish has grown steadily. The debt upon the guild hall and choir room has been extinguished. A lot has been bought, and a rectory is now building, which will be ready for occupancy by the first of May. Among the gifts made to the church within the past year, most of them memorials, may be mentioned, the lighting of the church by electricity, including the necessary fixtures, a beautiful brass altar cross, a chalice of great beauty and exquisitely wrought linen and embroidered hangings for the altar. While the workmen are engaged in decorating the church, the services are held in the guild hall. During Lent there is service daily.

LA GRANGE.—That good work of Emmanuel parish, which last July, was begun in the Name of the Triune God, was brought to a happy conclusion on Feb. 9th, when the new parish house was formally opened and dedicated, in a short office, to its charitable, social, and educational uses. It is built of lime-stone, with slate roof, and is two stories high. The new building is really an addition to the present church edifice, the south wall of the latter having been taken down to form the conjunction. Rolling screens partition the church from the guild room, or may be rolled up to provide added seating room for the congregation, or for the uses of the Sunday school. When the new church which has been designed for the growing needs of the parish has been built, the nave of the present church and the guild room will form a large parish hall and Sunday school, or may be used as two large rooms. The guild room is a beautiful apartment with large windows, panelled oak ceiling, and oak wainscot. Opening into it through double doors, is a directors' room, with mantel, open fire-place, and lockers and drawers in which to keep the work of the various guilds. On the same floor are a dressing room, lavatory, and side hall, with staircase, leading down stairs to a kitchen, and up stairs to a large, high gymnasium and club room, the latter with mantel and open fire-place. A dumb waiter leads from the basement kitchen to the second floor. The building throughout is lighted by electricity and will be heated by steam. The architect of the parish house, as well as of the proposed new church, is Mr. J. N. Tilton of Chicago. On the occasion of the dedication there was an exceedingly large gathering of parishioners, in spite of the inclement weather. A bountiful supper was served by the members of St. Mary's Guild, to whose efforts the parish will owe this building, since they have undertaken to provide its full cost.

Connecticut

John Williams, D. D., LL. D., Bishop

The Pre-Lenten meeting of the Litchfield Archdeaconry, was held in Christ church, Canaan, on Tuesday and Wednesday, Feb. 7th and 8th. On the arrival of the members a most excellent dinner was served at the rectory, after which a meeting of the "Book Club" was held, the old books were disposed of by auction and new ones selected for the ensuing year. By this arrangement many of the clergy of the archdeaconry secure for a month's perusal, at a nominal

price, 12 of the best books recently published and bearing on Church matters. The meeting was called to order by Archdeacon George, and 12 clergymen answered to their names. A committee was appointed to draft suitable resolutions regarding the Rev. W. C. Cooley, a former member of this archdeaconry, who had died since the last meeting in October. Reports were made in regard to the Lichfield Archdeaconry scholarship, the new mission at Norfolk, and by the committee appointed to purchase the house in which Seabury was elected first Bishop of Connecticut. It was also voted that the members of the archdeaconry place a suitable tablet in the room where the election took place. Essays on Lenten preparation were read by the Rev. A. T. Powers and Archdeacon George. In the evening a missionary meeting was held in the parish church and addresses were made by Archdeacon George, and the Rev. Messrs. Humphrey and Bailey. Wednesday morning, service was again held in the parish church; the sermon was by the Rev. I. S. Hartley, D.D., of Great Barrington, Mass., from St. John 4: xxiv, "God is a Spirit." The Holy Communion was celebrated by the archdeacon assisted by the rector of the parish.

A Church Club has been formed in the diocese. Its first meeting was held in the Alyn House, Hartford, on Tuesday evening, Jan. 24th. It is at present composed of 50 prominent laymen in the diocese. The following officers were elected for the ensuing year: President, Dr. W. A. M. Wainwright; vice-presidents, John W. Smith and Judge A. H. Robertson; treasurer, William L. Watson; secretary, Robert A. Wadsworth; executive committee, Geo. H. Day, Burton Mansfield, and Robert Curtis.

By the will of the late Henry E. Russell, the Society for the Increase of the Ministry is given \$2,000, the Berkeley Divinity School \$5,000, the trustees of Donations and Bequests for Church Purposes in Connecticut \$10,000, the income of which is to be paid to St. Mark's church, New Britain, or, providing a new church is built, then the entire sum may be used for that purpose. By the same will, Trinity College, Hartford, also gets \$10,000.

Western New York

Arthur Cleveland Coxe, D. D., LL. D., Bishop.

The 57th Convocation of the deanery of Rochester met in St. Luke's church, Rochester, on Jan. 31st and Feb. 1st. On Tuesday evening, a missionary meeting was held, when addresses were made by the Rev. W. C. Roberts and the Rev. Francis L. H. Pott, missionary from China. The Holy Communion was celebrated by the Dean on Wednesday morning. The reports of the missionaries were then read. From the mission at All Saints, the Rev. Mr. LeBoutillier reported that the work was in a more encouraging condition, inasmuch as the property is paid for and secured forever, the finances otherwise being in good condition. The attendance at the services has averaged better, and a greater number attend the Holy Communion. From the church of the Ascension, the Rev. Mr. LeBoutillier reported that he had had services without interruption, and with more encouragement than could have been expected, owing to the severe winter. The Sunday school numbers 25 children, and the interest manifested in it is most gratifying. The interior of the church has been ceiled overhead. The ingenuity and skill of the warden, Mr. Forbes, has accomplished this at the small expense of \$50. The money has been raised and the work paid for. The Dean made a financial statement, as follows: Total from 25 parishes from Sept. 1st, \$283.79; \$48 from the permanent fund, making a total of \$331.79; drafts for \$350 have been paid, leaving an over draft of \$18.21.

Georgia

Cleland Kinlock Nelson, D. D., Bishop

Bishop Nelson held a service at St. Andrew's church, Darien, on Jan. 22, confirming a class of 8. On Jan. 24 he preached at St. Cyprian's church, Darien, and at St. Andrew's "on the ridge," confirming one person at this church. The missionary in charge of these stations, the Rev. Wm. Reese, feels cause for much encouragement in his work.

Missouri

Daniel S. Tuttle, D. D., Bishop

About 200 women assembled, with the Bishop and 12 of the clergy, at St. Peter's church, St. Louis, Jan. 27th., at 10 A.M., for the quarterly meeting of the Woman's Auxiliary. There was a celebration of the Holy Communion, followed by an address by the Rev. F. L. H. Pott, one of our missionaries to China. His address dealt with the importance of the western education as the first means of Christianizing the race. The offertory amounted to \$150, and two pledges were made and redeemed that same day, one for \$100 and another for \$1,000, making the offering for Mr. Pott's work \$1,250. The business session was called to order by the president. The secretary called the roll, four officers and 32 parish representatives from 16 parishes responding. De Soto was added to the list of branches, with Mrs. Rozier as representative. The committee appointed to confer with the Bishop for a proper investment of the \$500 legacy, reported taking certificate of deposit in the Boatman's Bank, bearing 4 per cent. interest. The treasurer of the All Saints' fund, reported \$500 paid Jan. 6th, making \$3,000 paid by the Auxiliary in three

years. Upon motion of Mrs. Shepley, the following resolution was passed: "That we endeavor to raise \$1,000 this year toward the debt at All Saints'." The Rev. Mr. Short read a letter to the secretary from the Bishop of Kansas, asking that the Auxiliary of Missouri should assist him to redeem a pledge of \$500 made to the people at Olathe, Kan., to enable them to put up a church building. The following pledges were made: Old Orchard (Ministering Children's League, \$30; the parish branch, \$15; a friend, \$20; Cathedral, \$20; Trinity, \$5; Holy Communion, \$30; Mt. Calvary, \$10; Ascension, \$5; total, \$135.

A Quiet Day, under the auspices of the Woman's Auxiliary, was held in St. Peter's church, St. Louis, Thursday, Feb. 16th, beginning with a celebration of the Holy Communion at 10 A. M. The Bishop of South Dakota was conductor.

Ohio

Wm. Andrew Leonard, D. D., Bishop

THE BISHOP'S VISITATIONS

MARCH

1. House of Bishops in New York.
5. Good Shepherd and St. Mary's, Cleveland.
12. St. Paul's, St. Andrews, and St. Mark's, Cleveland.
19. Cathedral, and St. James', Cleveland.
25. Grace, Toledo.
26. Trinity, Calvary, and St. Paul's, Toledo.
27. All Saints', Cleveland.
28. Grace, Newburgh.
29. W. Cleveland.
30. Collamer.
31. Cathedral.

The Bishop has confirmed in January: 19 in Painesville, 5 in Cardington, 11 in Wooster, 16 in Steubenville, and has blessed the attractive new church of the Good Shepherd, in Cardington, costing \$1,500, and another in Clyde. The former results in part from good work done by the archdeacon, the Rev. W. N. Brown; the latter by that of the Rev. Moses Hamilton, and in part by the earnest co-operation of the laity, especially the faithful women.

The Rev. Dr. W. B. Bodine, late president of Kenyon, is now rector of one of the largest parishes in Philadelphia.

A unique service was that held by the Bishop in a file factory in Painesville, the rector of St. James' parish having arranged for it. The machinery was decorated with evergreen, and after service the Bishop had a pleasant reception.

The Rev. C. D. Williams, late rector of St. Paul's, Steubenville, has become the dean of Trinity cathedral, Cleveland.

The building committee of the new Trinity cathedral, in Cleveland, are actively at work raising the means and perfecting the plans for the structure.

Ohio misses one of its noblest laymen in the death of Henry O. Bonnell, of Youngstown, a useful member of the convention, and at the time of his decease, one of the standing committee.

The Rev. A. T. De Learsay has removed to Mississippi.

Mrs. N. P. Charlot, of Cleveland, the wife of the Rev. N. P. Charlot, has been smitten with paralysis.

St. Paul's church, Mt. Vernon, is preparing to build a new parish house next spring. An elegant memorial tablet of marble and bronze, in honor of the late Dr. Russell, has lately been placed in this church by his old-time friend, the Hon. Columbus Delano. The Rev. George Smyth, rector of this parish, is doing grand work.

On Feb. 10th, a goodly number of the clergy had a quiet and most profitable day under the Bishop's leadership, in the cathedral.

The Rev. Dr. Ganter, rector of St. Paul's, Akron, has been ill for several weeks, and his place has occasionally been filled by Archdeacon Brown. Mrs. Philo Bennett, widow of the late warden of St. Paul's, Akron, has lately passed to her reward, having bequeathed \$2,000 to the parish, of which her husband had been warden for 50 years. She also gave \$500 to the city hospital.

The church of the Good Shepherd, Cleveland, the Rev. Thos. Lyle, rector, has outgrown its present quarters, and measures are being taken to provide larger accommodations.

All Saints' church, Cleveland, the Rev. E. J. Cooke, rector, has lately erected a commodious rectory, mainly planned by his wife.

At Glenville, a canvass has unearthed 30 communicants not connected with any parish, and a mission is being planned for their benefit.

Christ church (German), Cleveland, is growing under the faithful ministry of the Rev. R. E. Grueber.

St. Paul's church, Toledo, celebrated the day of its patron saint with special Communion and service. Addresses were made by the archdeacon, the rector, the Rev. Mr. Sage, and the city clergy. The report of the rector showed phenomenal growth since his work began, a little more than one year ago.

The Rev. Ephraim Watts has resigned St. Mark's church, Toledo, to the regret of his many friends. The attendance has greatly increased under his faithful ministry.

The Rev. J. H. Parsons has become rector of St. John's church, Toledo, and the parish looks forward with fresh hopes.

Trinity church, Toledo, is to have the full quota of Lenten services, including the daily noon services, with 10 minute addresses by city clergy.

On Feb. 22nd, the Toledo Clericus is to have a Quiet Day at St. Paul's church, the services to be conducted by the Rev. Father Huntington.

Grace church has enjoyed a good course of lectures under the auspices of the St. Andrew's Brotherhood. The brotherhood has delightful re-unions once a month at private houses, and has lately procured Evening Prayer leaflets for the church, and has issued attractive invitation cards.

Calvary church, the Rev. J. W. Sykes, rector, has just paid off a debt of several hundred dollars, and starts off with new strength.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

McKEESPORT.—On Quinquagesima Sunday, the Rev. Father Huntington made a visit to St. Stephen's church, the Rev. James Foster, rector, which was greatly enjoyed. He preached to a large congregation at the morning service, and in the afternoon made a telling address to the teachers and Sunday school scholars, after which he preached to a large body of men only, under the auspices of "the Rector's Bible Talks for Men." On the same evening, Bishop Whitehead visited the parish for Confirmation, when the rector presented a large and intelligent class for the Apostolic rite—34 adults, 20 of whom were men. This is the third visitation of the Bishop during the present rectorship, aggregating 75 persons confirmed and 174 baptized; of the latter there were 20 adults. The Rev. James Foster took charge of this active and progressive parish in July, 1890.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL. D., Bishop

Nelson S. Rulison, D. D., Asst. Bishop

St. John's church, Bellefonte, the Rev. Wm. D. Benton, rector, is to have a new organ. Of the purchase-money, \$2,000 are already in hand, and the remainder has been pledged. The organ, which is to be ordered at once, is expected to be in place and ready for use not later than the Feast of the Ascension.

Minnesota

Henry B. Whipple, D. D., LL. D., Bishop

Mahlon N. Gilbert, D. D., Ass't. Bishop

Bishop Tuttle held a retreat at Seabury Hall, Faribault, Feb. 7th and 8th. The students at Seabury are doing mission work at the following places: Mantorville, Kasson, Delano, Rockford, Farmington, Waterville, Anoka, Pine Island, St. Anthony Park, Elysian, and Hudson, Wis.

St. Hilda's Guild of All Souls' church, Sleepy Eye, have placed in the church a walnut chancel rail, with polished brass standards of beautiful design and finish. This church has now a vested choir. Epiphany was observed with an early celebration of the Holy Eucharist and full choral Evensong.

The church of the Holy Apostles, West Duluth, under the energetic rector, the Rev. C. H. Remington, is making steady progress. A furnace and electric lights have been added to the improvements of the church, and \$500 has been paid on the indebtedness.

Birch Cooley and Beaver Falls have secured the Rev. Henry Beer as their rector conjointly. Mr. Beer came to them from St. Vincent, where he was very successful in building up the Church.

Le Sueur, Henderson, and Belle Plaine are being faithfully served by the Rev. J. H. Griffith.

The faithful at Luverne for the last three years have been worshipping in the court house; in December they took possession of their beautiful new church, and dedicated it to the Holy Trinity. It is built of red jasper stone, and cost \$3,800. A massive oaken memorial chair, in memory of William Jones, an oak lectern, and a marble font with cover of antique oak and brass, have been presented to the church.

Christ church, Redwing, has paid out \$1,200 for repairs and improvements on the church and rectory property. The ladies have sent off a missionary box well filled, valued at \$50.

The Rev. Stuart B. Purves told his parishioners last Sunday they would find sample copies of a weekly Church paper in their seats, and that no intelligent Churchman should be without a Church paper in his family if they hoped to keep in touch with the Church at large and abreast of the times; he mentioned three of the leading Church papers as suitable, but gave preference to THE LIVING CHURCH.

WHITE EARTH.—Miss Sybil Carter writes: "Since coming here March 12th, I had under my care one hospital and two lace classes. Finding the Indians so scattered that it was impossible to get many together in one place, with the consent of the two Bishops, I have placed an industrial teacher for Indian women and girls wherever we have a chapel. I have now four schools in operation, White Earth, Leech Lake, Wild Rice River, and Birch Cooley, and will reopen the Redwood Lake school. Besides this, we have our Sunday schools, guilds for women, weekly meetings for young folks. I am trying the experiment of giving work and paying wages, and God is truly blessing the small efforts."

Maryland

William Paret, D. D., LL. D., Bishop

BALTIMORE.—The 22nd annual report of the parochial charities of St. Paul's parish has been issued by the rector, the Rev. J. S. B. Hodges, S.T.D. During the past year the contributions amounted to \$5,469.77. The treasurer's report shows this sum to have been appropriated as follows: To the Boys' School, \$2,437.50; St. Paul's House, \$728.52; Church Home, \$2,130; to accumulating episcopal fund, \$40, and miscellaneous expenses, \$133.75. The Boys' School has furnished board, lodging, and education fee to about 25 boys. It was sustained for the year at an expense of \$3,486.60, of which sum the amount of \$2,437.50 was supplied by the parochial charities fund, \$473 from the invested funds of the school, and gifts amounting to nearly \$550 were made by a friend of the school. St. Paul's House, on Cathedral st., afforded a home for a number of young women at a small cost. The actual house expenses were very nearly covered by the board paid. Ninety-three persons were at the house during the year, remaining from a few days to eleven months. The money appropriated to the Church Home on Broadway was for sustaining ten tree beds.

The Rev. William Murphy, a retired clergyman, is temporarily occupying the pulpit of the church of Our Saviour until the vestry appoints a permanent rector.

The Rev. John H. Logie, rector of the church of the Holy Innocents, conducted special pre-Lenten services from Sunday, Feb. 5th, to Thursday, Feb. 9th, inclusive. Sermons were preached by the Rev. John H. Logie, the rector, and the Rev. H. Page Dyer, on Sunday, Feb. 5th; the Ven. Archdeacon Stokes on Monday, Feb. 6th; the Rev. Julius E. Grammer, D.D., Feb. 7th; the Rev. C. Ernest Smith, Feb. 8th, and the Ven. Archdeacon Stokes, Feb. 9th. The services were well attended.

The Bishop has received notice of a bequest from Mrs. Mary Worthington of \$2,000, less the income tax, for keeping in repair the church, parsonage, and grounds of Western Run parish, Baltimore Co.

The Rev. F. J. Clay Moran, archdeacon of Maryland, has kindly promised to help the Bishop's Guild in their work for the silent churches, by giving three lectures: on the evening of Feb. 16th at Emmanuel parish house; March 2nd, the parish rooms at St. Peter's church; March 16th, at Emmanuel parish house. The subjects will be: "Some old English Cathedrals," "Swiss Byways and Hedges," and "The German Fatherland." The lectures will be beautifully illustrated by stereopticon views.

A memorial service was held Feb. 13th in the chapel of the Church Home and Infirmary, it being the third anniversary of the decease of Miss Mary J. Bradford, who for many years had been identified with the Church Home and Infirmary as its faithful and self-sacrificing head. The Rev. C. E. Harding, of Medina, Ohio, who happened to be in Baltimore just at this juncture, and who remembered her well when his ministerial duties lay in this city, held a Celebration in the chapel of the Church Home at 7 a.m., greatly to the satisfaction of such of the inmates as were able to attend, there being now a vacancy in the chaplaincy of the Church Home, the former chaplain having recently left Baltimore to enter upon other duties in Philadelphia.

At St. Andrew's church, the Rev. H. Page Dyer, rector, the new polished ash rood screen is in position and finished. The church is 60 feet wide, 12 feet of which is covered by the priest's sacristy, the remaining 48 being new work, 12 feet occupied by the new organ chamber and 36 feet by the screen proper. From the floor of nave to top of the cross measures 22 feet. The whole structure is divided into eight arches of differing size, together with a triple arch in the centre resting on two columns 18 feet apart. Upon the peak surmounting this large centre arch rests the massive cross, four feet high. The entire erection is of ash, finished in hard oil. The supports are solid rounded columns one foot in diameter. The central arch is made so wide, partly in order not to obstruct the view of the new polished marble reredos and tabernacle 11 feet wide and 18 feet high, recently erected in the sanctuary. The two walnut standards in the choir with a cluster of three gas burners on each have been removed. In their place, advantage has been taken of the rood screen by placing upon its inner side, 12 burners, so arranged that they are hidden from the nave and cast their light upon the altar and choir. There have been in the school room for several years six handsome oak stalls belonging to the Rev. J. S. Miller, former rector of St. Andrew's. By his permission they have now been placed in the choir. By adjusting two of the church pews, which were removed when the sacristy was built, there is now a complete set of hardwood stalls, in place of the black painted ones formerly there.

HOMESTEAD.—Bishop Paret visited St. Thomas' church on the Harford road, the Rev. William Brayshaw, rector, on Sunday morning, Feb. 5th, and administered the rite of Confirmation to a class of eight persons.

GEORGETOWN, D. C.—The Christ church chapter of the Brotherhood of St. Andrew have arranged a course of lectures to be delivered in March. The Ven. Archdeacon Moran, of Baltimore, will deliver the first, his subject being "The humble young man and his helper;" the Rev. J. T. Cole, of Washington, the second, his subject being that interesting

country, "Japan;" and Hugh T. Taggart, Esq., of Georgetown, the third, his subject being "Old Georgetown."

UNION BRIDGE.—The Rev. R. Whittingham, missionary for Carroll Co., proposes to build a church room here, which the Bishop approves.

Vermont

Wm. Henry A. Bissell, D. D., Bishop

BARRE.—The Good Shepherd chapter of St. Andrew's Brotherhood held its regular meeting Ash Wednesday evening. After Evening Prayer, the secretary read a financial report, which showed over \$100 in the treasury, after paying in several small bills. The chapter unanimously decided to present to the vestry the sum of \$70. This chapter of the Brotherhood was started last September, and have shown in their work since, what a few earnest young men can do for the cause of Christ and His holy Church.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

St. Bede's Deaf-Mute mission, Grand Rapids, has been organized. Officers consisting of warden, treasurer, and secretary, have been appointed by the Bishop. The Rev. A. W. Mann, who held the first service 18 years ago, and has ministered to the small community of silent people ever since, has been chosen minister in charge.

The clergy of this diocese owe the esteemed rector of St. James' church, Chicago, a debt of gratitude for the earnest addresses delivered during the recent Quiet Day, in St. Luke's church, Kalamazoo. The opening address was given Monday evening, concerning "The opportunity of God's ministers in this age." At this service, the vested choir of men and boys furnished the music. The services of Tuesday were held in the chapel, the day beginning with a celebration of the Holy Communion at 7:30 A. M. Hourly addresses and meditations were given throughout the day, and at luncheon selections were read from Stalker's *Imago Christi*. The following were the topics considered: "Our Failures;" "Our Possible Successes;" "Christ the Chief Minister;" "Aids, 1. Personal Life; 2. Methods of Activity; 3. Singleness of Purpose;" 4. "The Glorious Consummation." Wednesday was a Quiet Day for women, and the Rev. Mr. Tomkins spoke eloquently of "Life for God;" "Dangers and Difficulties;" "Holy Women of Old;" "Called to be Saints;" "Blessedness." The attendance of the clergy and of the women was good, and the interest never flagged from beginning to end.

A guild room has been erected at the rear of St. John's church, Grand Haven, to be used also for chapel and Sunday school purposes. The amount required was contributed freely by the Church people of the parish.

The members of Grace church, Grand Rapids, and of St. Paul's church, Muskegon, are looking forward to the opening of their new houses of worship on Easter Day.

The vestry of St. Paul's parish, Elk Rapids, have secured a house near the church, to be used as a rectory. The rector of St. Paul's, Muskegon, hopes to move into the new rectory very soon.

Easton

Rev. Wm. Forbes Adams, D. C. L. Bishop

CENTREVILLE.—St. Paul's church was re-opened for public worship on Sunday, Feb. 5, after extensive repairs, costing \$7,000. In the morning Bishop Adams officiated and administered Communion. In the afternoon the Rev. Wordsworth Y. Beaven made an address to the Sunday school, and the Rev. J. P. DuHamel, D. D., preached at night. The music was well rendered. The chancel has been enlarged, adding much to the symmetry of the church. This was a memorial from Mr. R. T. Earle to his father and mother. The seven windows in the chancel are in memory of his two wives. A tablet on the wall bears this inscription:

This chancel was erected 1892, the 200th anniversary of this parish, to the glory of God, and in memory of Hon. Richard Tilghman Earle, Chief Judge of the first Judicial District of Maryland, through whose exertions this church was erected in 1835. Born 1765, died 1843, aged seventy-eight years. And of Mary Tilghman Earle, his wife, born 1782, died 1836, aged fifty-four.

A new altar costing \$250, was given by the Sunday school, in memory of Bishop Henry C. Lay. The choir seats were given by Mrs. George Palmer in memory of her mother, Mrs. Vickers. A new ceiling of polished hardwood has replaced the old plastering, new flooring has been laid, and the whole interior decorated in artistic style. A new vestry-room has been added to the northern transept. A new slate roof and a handsome spire form the exterior of the building. A gas machine and furnace occupy the cellar. All the work has been done by skillful mechanics in the best style, and the building is now one of the handsomest on the eastern shore. The Rev. James A. Mitchell is rector, and has served the parish for 19 years. The improvements were planned by T. H. Ghequier, architect of Baltimore, and made by L. Whitehouse, of Easton.

GREENSBORO'.—The vestry of Holy Trinity church have purchased of J. H. Bernard, a lot of 67 feet front and 153 feet deep, on Railroad ave., adjoining the church grounds on the west; also lot north of church 46 and 100 feet, all for the sum of \$350. It is their intention to erect a rectory on the Railroad avenue lot at an early date.

West Missouri

EPISCOPAL APPOINTMENTS

FEBRUARY

- 27. Sweet Springs.
- MARCH
- 1. All Saints', Nevada. 2. St. Luke's, Rich Hill.
- 5. Grace church, Chillicothe. 6. Trinity church, Utica.
- 8. Higginsville. 9. Odessa.
- 12. Springfield: A. M., Christ church, evening, St. John's.
- 13. Trinity, Lebanon. 15. Christ church, Lexington.

MARCH

- 19. St. Joseph: A. M., Christ church, P. M., St. Mark's, evening, Holy Trinity.
- 22. St. Paul's, Clinton. 24. St. Mark's, Kansas City.
- 26. Kansas City: A. M., Grace church; evening, Trinity.
- 29. Aurora. 30. Pierce City.
- 31. Monett.

APRIL

- 1. Seneca. 2. St. John's, Neosho.
- 3. St. Philip's, Joplin. 4. Webb City.
- 9. A. M., St. Paul's, Westport; Kansas City: P. M., St. John's; evening, St. Mary's.
- 12. Versailles.
- 16. A. M., St. George's, Kansas City; P. M., Trinity, Independence.
- 19. Grace church, Liberty. 23. Seligman.
- 30. Grace church, Brookfield.

MAY

- 7. St. Mary's, Savannah. 9. Mountain Grove.
- 10. Willow Springs.
- 11. Consecration of All Saints', West Plains.
- 16-17. Annual council of the diocese at Christ church, St. Joseph.
- 18. Annual meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions at the same place.

The convocation of the clergy of the diocese in Kansas City on Tuesday, Jan. 31, began with Evening Prayer and sermon by the Rev. Alexander Allen, at Trinity church. On Wednesday, Feb. 1, Holy Communion was celebrated at Grace church at 7:30 A. M. Morning Prayer was said at Grace church at 11 A. M., with a sermon by the Rev. S. M. Holden. At 2:30 P. M., at Grace church there were papers read, followed by discussion on the general subject of "Methods of Church work." The first paper was by the Rev. Cameron Mann, D. D., on "Getting money for the Church." It was followed by a very general and warm discussion on entertainments and the pew rent system. The Rev. J. Stewart Smith read a paper on "Latent forces in the parish, and how to develop them." The Rev. Rob't. Talbot read a paper on "Guilds and Brotherhoods," the whole matter was very fully discussed. Evening Prayer was said at Trinity church, with a sermon by Archdeacon Gates. On Thursday there was a meeting of the diocesan branch of the Woman's Auxiliary at St. Mary's church. Holy Communion was celebrated by the Bishop at 11 A. M., followed by a sermon by the Rev. G. H. Bailey. After the lunch, the general subject was "The Sunday School;" the Rev. H. H. Morrill read a paper on "How to make the school attractive and to keep the older scholars," the Rev. Geo. H. Gassner followed with a paper on "The best method of instruction," and the Rev. F. M. Carey on "The Bible class." At 7:30 P. M., Evening Prayer was said at Trinity church, followed by missionary addresses by Mr. Henry D. Ashley, Mr. James C. Horton, and the Rev. H. L. Foote, the last mentioned being an interesting resume of the practical and visible results of domestic missions.

On Friday, Feb. 3, there was a Quiet Day for the clergy and church-workers at Grace church. Morning Prayer was said at 9 A. M., followed by an address by the Bishop; Holy Communion at 10:30 A. M., with an address by the Bishop. At 12 M. the Litany was said, and the Bishop made another address, full of wise and searching counsel to the clergy. The lesser Litany was then said. The Bishop being ill and unable to continue the services, Evening Prayer was said, and the Quiet Day closed with a very helpful meditation on "The Temptation of our Lord," given by the Rev. J. Stewart Smith.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The congregation of the church of the Good Shepherd, Binghamton, has recently had the satisfaction of seeing the desire of years fulfilled, in the enlargement of the chancel and the addition of parish rooms, which add greatly to the beauty and usefulness of the sacred edifice. For several years the people have been gathering, slowly, the means necessary to accomplish these improvements, and now under the wise leadership and capable administration of their rector, the Rev. S. D. Day, by whose hands not a little of the work has been done, a loving tribute has been made to the memory of the warden of the parish, lately gone to his reward, and the hopes and wishes of the faithful have found their fulfillment. The sanctuary has been deepened so as to give ample room for choir stalls, and for a proper, reverent rendering of the sacred offices; provision has been made for a prospective organ by a chamber for its use on the north side of the chancel, and still further on the north, communicating with the nave of the church by a convenient door, is the parish room proper for Sunday school purposes, and for guild and other meetings; it is also intended to be used on week days for the morning and evening services. Below this room is another intended for social purposes, and above

it still another for the use of the Guild of the Iron Cross. On the morning of Jan. 26th, the Bishop used an office of Benediction of the new sanctuary, and opened the parish rooms. Divine service was said by the Rev. R. G. Quennell, rector of Christ church, Binghamton, (the mother parish), assisted by the Rev. W. Henry Platt, rector of Trinity church; the Bishop said the service of Benediction, and celebrated the Holy Eucharist, the sermon being preached by the Rev. W. E. Wright from Galatians vi: 17. A series of services was held during the remainder of the week at each of which one or other of the clergy preached.

Albany

Wm. Crowell Doane, D. D., LL. D., Bishop

SARATOGA.—Bethesda church has been most fortunate in the number of gifts bestowed upon it for ornament and use by friends of the rector, the Rev. J. Carey, D. D. Among them have been recently some very fine stained glass windows, an elegant rood screen for the morning chapel, and a costly litany desk given by Mr. Jas. A. Moore, and very recently two beautiful and costly gas standards, in candelabra style, for the chancel. There are three clusters of lights in each one, making 15 lights in each standard. These standards are 8 feet in height, and were made of brass at the works of R. Geissler, New York. They are finished in what is known as the ormolu style, and were used for the first time on the Feast of the Presentation of Christ in the Temple. They are a gift to the church by Mrs. Christian Van Spiegel, who is a devoted member of the parish, and interested in all its good works.

Nebraska

George Worthington, S. T. D., LL. D., Bishop

BISHOP'S APPOINTMENTS

MARCH

10. A. M., Cathedral, Omaha (memorial Celebration, ninth anniversary of Bishop Clarkson's death).
12. Evening, All Saints', Omaha.
19. Lincoln: A. M., Holy Trinity; evening, St. Andrew's.
26. Omaha: " the Cathedral; " St. Barnabas'.
27. Evening, St. Andrew's, Omaha.
28. " St. Paul's, Omaha.
29. " St. John's, "
30. " Papillion.

New York

Henry C. Potter, D. D., LL. D., Bishop

YONKERS.—The funeral of the late Rev. W. H. Mills, D. D., took place Monday, Feb. 13th, in St. Paul's church, and was conducted by Bishop Potter, assisted by the Ven. Archdeacon Van Kleeck, the Rev. Drs. Mulchahey and Carver, and the Rev. Messrs. Goodwin, Emery, Berkeley, Ulmann, Cobb, and Forbes. The interment was at Newton Lower Falls, Mass. Dr. Mills was a graduate of Brown University, and was archdeacon in 1853. He had been rector at Yonkers 13 years.

NEWBURGH.—The next meeting of the Clericus of the Highlands, composed of the clergy of this part of the diocese, will be held in St. George's church, April 18th.

PELHAMVILLE.—The consecration of the new church of the Redeemer took place last week. Bishop Potter officiated, assisted by the rector, the Rev. Cornelius W. Bolton, the Ven. Archdeacon Van Kleeck, the Rev. Dr. E. N. Potter, of Hobart College; and the Rev. Messrs. Alexander Hamilton, John Drisler, Alexander Forbes, John Bolton, and Isaac C. Sturges.

Massachusetts

Bishop Jaggard of Southern Ohio will perform episcopal duty in the diocese during the months of March and April.

Bishop Potter of New York has accepted the invitation to preach the memorial sermon on Bishop Brooks before the diocesan convention in May.

At the last meeting of the Episcopalian Club, the following officers were elected: President, Hon. John E. Sandford, Taunton; vice-presidents, A. J. C. Sowdon, Boston, Henry M. Lovering, Taunton; secretary, William R. Cabot, Brighton; treasurer, Henry M. Upham, Boston; executive committee, Edward L. Davis, Henry N. Bigelow, Francis W. Lawrence, William B. de las Casas, David R. Whitney. It was proposed to change the name of Episcopalian Club to Church Club. This matter was referred to the Council.

BOSTON.—To aid the effort which the church of the Carpenter is making to ameliorate the conditions of the toiling masses, two daily papers, *The Herald* and *Globe*, have each subscribed \$100.

The preachers during Lent at the noon-day services in St. Paul's church, are the Rev. Dr. Donald, the Rev. Messrs. Samuel C. Babcock, William B. Frisby, John S. Lindsay, William B. King, and Charles J. Ketchum.

CAMBRIDGE.—The memorial service at St. John's church, took place on the evening of Feb. 12th. The students of the Theological School were present, and Harvard University was well represented. Dean Lawrence began the service. The lessons were read by the Rev. Dr. Donald and the Rev. A. H. Amory; the prayers by the Bishop of Nova Scotia. Bishop Clark preached the sermon from Jer. xlviii: 17: "All

ye that are about him bemoan him; and all ye that know his name say: How is the strong staff broken and the beautiful rod."

Phillips Brooks, said the Bishop, had strong affections and strong antipathies, which he did not always take the pains to conceal. His appreciation of human weakness was keen, and nothing repelled him more than vain pretensions or any indication of unreality in man. His antipathies were not altogether based upon differences of opinion; he spoke with the greatest respect of some who had attacked him most vehemently. . . . He was, however, capable of intense indignation, and I have once or twice seen him in a white heat when he certainly did not measure his words. I feel bound in justice to say that his was always a righteous indignation. He had a mind not easily influenced, and was free from all indications of self-consciousness, amounting almost to self-abnegation; he had implicit confidence in himself, and this was one of the secrets of his power. . . . He had all the tenderness of a child. There was no personal sacrifice that he was not ready to make, no humblest office that he was not willing to discharge whenever he saw that his services were needed.

St. Peter's church is planning for the renovation of the interior of the church. This will involve an expenditure of \$2,000, and the fund for the purpose amounts to \$800.

Long Island.

Abram N. Littlejohn, D. D., LL. D., Bishop.

BROOKLYN.—St. Ann's church, the Rev. Dr. Reese F. Alsup, rector, ended the fiscal year with a balance in hand. The church is free. The total income was \$41,000 and over. The parish expenses were \$13,311.36, and income \$13,360.98. The balance of the funds was for contributions to special objects. About \$2,000 has been collected toward the cost of a re-decoration of the church. The church has a vested choir, and maintains hearty services that are always well attended.

New Jersey

John Scarborough, D. D., Bishop

A new church has been built at Clementon, ten miles below Camden. It is a mission of St. John's, Gibbsboro, and is cared for by the rector of Gibbsboro, the Rev. Thomas F. Milby.

St. Mary's Hall, Burlington, began the second term of its 56th year on Feb. 1st with full ranks.

The Rev. John Dows Hills, late of Tacoma, Washington, is temporarily in charge of St. Paul's, Camden, until a rector is called.

A new mission has recently been organized at Lumberton, between Mt. Holly and Medford, under the pastoral charge of the Rev. Martin Aigner, of Trinity church, Mt. Holly.

A beautiful and costly chancel window, ordered from Munich, the gift of Miss Allen, is to be placed in St. Paul's church, Bound Brook, before Easter.

The Convocation of New Brunswick met in St. Paul's church, Rahway, the Rev. R. P. Cobb, rector, on Tuesday, Feb. 7th. There was a large attendance of both clergy and laity. The preacher was the Rev. H. H. Oberly. Holy Communion was celebrated by the Bishop, assisted by Dean Baker, of Princeton. The topic of discussion was the nature and work of the Brotherhood of St. Andrew as an arm of the Church. In the evening a stirring missionary meeting was held, with addresses by several of the clergy.

A most successful and beneficial Pre-Lenten Mission has been held in Christ church, Elizabeth, the Rev. H. H. Oberly, rector, from Jan. 14th to 23rd. The missionary was the Rev. J. W. Shackelford, of New York, of the Parochial Missions Society. The missionary was assisted by the Rev. Drs. H. Y. Satterlee, J. H. Darlington, T. R. Harris, and D. P. Morgan, and the Rev. Messrs. Melville Boyd, T. B. Oliver, and C. F. Canedy. The effect of the earnest sermons and words of advice, counsel, and instruction has been far reaching over the whole city, as evinced by the regular attendance both of men and women at the many services and meetings during the mission. At the closing service of the Missions, the church was packed from tower to chancel steps. Choral Evensong was sung by the vested choir of the church, supplemented by St. Paul's mission chapel choir. The missionary made his touching farewell address, offered intercessory prayer for the last time, and gave his benediction to the kneeling congregation. But the climax was reached when the *Te Deum* of thanksgiving burst forth and the hymn, "We praise Thee, O God," went up to the throne of the Most High in one glad outpouring of thankful hearts. A Quiet Day for women was conducted by the missionary during the progress of the Mission, when 150 availed themselves of the privilege of the retreat and instruction.

The middle division of the diocesan branch of the Woman's Auxiliary met in Trinity church, Trenton, Feb. 9th. Addresses on mission work were made by Mrs. Clark, of Elizabeth; Mrs. Ryder, of Plainfield; the Rev. Dr. Langford, general secretary of the Board of Missions, and others. The entire day was taken up with the discussion of missionary topics, and goodly sums were raised or pledged for work at home and abroad.

The annual meeting of the Girl's Friendly Society in the diocese was held in St. John's church, Camden, Feb. 2nd.

Previous to the meeting there were three Celebrations (6, 7:30, and 9 A. M.), thus giving opportunity to every associate member to make her Communion. The following officers were elected: President, Mrs. Thomas Roberts, Riverton; vice-president, Mrs. J. H. Townsend, Atlantic City; secretary and treasurer, Miss Sarah Harlan, Salem; diocesan chaplain, Rev. G. R. Underhill. At the conference of associates which followed, every parish branch in the diocese was represented, about 125 persons being present. The secretary's report showed that there were branches in good working order in Camden, Riverton, Salem, Perth Amboy, Chew's Landing, Atlantic City, and Florence, with a prospect of several others being formed soon. A suggestion was kindly received from Atlantic City Branch, of a G. F. S. House at that seaside resort, where G. F. S. girls of neighboring branches might, for very moderate board, go to gain needed relaxation and rest.

The president's annual address was unusually full of deep thought, and expressed views for a still wider scope of work for the G. F. S. of New Jersey. Mrs. Remington, secretary of the Memorial Branch, Baltimore, Md., appointed by the Central Council, missionary associate of the society, read an able paper drawn from personal experience, affording an excellent guide to those forming new branches, etc. A paper was read by Miss Townsend, entitled "The G. F. S. as a Training School." Mrs. Neilson, president of the Domestic Committee of the Woman's Auxiliary of Pennsylvania, spoke briefly on the subject of systematic giving of missions.

Bishop Scarborough was present and spoke words of counsel and encouragement, urging in the formation of new branches, beginning with good girls, well trained in home and churchly life, and when well organized, to grow henceforth by accretion.

A letter was received from Miss Edson, president of the G. F. S. of America, submitting a plan for approval looking to the representation of the G. F. S. at the World's Fair. On motion, it was decided to hold the annual meeting in May. It was recommended by the diocesan council that associates be selected by the branch secretaries, but that the rector must have the appointing power.

The evening service, for associates and members, was held in St. John's church at 7:45, and was choral, sung by the choir of men and boys, the large congregation joining heartily. The sermon was preached by the Rev. J. H. Townsend, from the text, "Come thou with us, and we will do thee good." (Numbers x: 29).

RED BANK.—Trinity church has been improved and beautified at a cost of nearly \$2,000. The organ has been removed to the chancel and a vested choir introduced.

The parents and friends of the late Thomas Durham, organist and choirmaster of St. Mark's, Brooklyn, who was drowned whilst bathing several years ago in the Shrewsbury River, have erected a beautiful memorial chapel, in the new portion of Red Bank and very near his old home, and named it St. Thomas' memorial chapel. A brother of the deceased is the lay-reader in charge.

ELIZABETH.—All the parishes of the city unite this Lent in services on Wednesday evenings. The services are held in St. John's church for the uptown people, and in Grace church for the down-town people. The clergy take turns in making the addresses. There are daily services in all the churches, and early Celebrations on Sundays. There is a Thursday Celebration in Grace church, the Rev. H. H. Sleeper, rector, and a daily Celebration in Christ church, the Rev. H. H. Oberly, rector.

Southern Virginia

Alfred Magill Randolph, D. D., LL. D., Bishop

BISHOP RANDOLPH'S APPOINTMENTS.

MARCH.

1. Meeting of House of Bishops, New York.
4. Memorial of the Good Shepherd, Petersburg.
5. Petersburg: A. M., St. John's; P. M., St. Paul's.
8. P. M., St. Paul's, Berkeley.
9. Holy Innocents, Norfolk.
10. A. M., Immanuel, Princess Anne; P. M., St. Peter's, Norfolk.
11. P. M., St. Thomas', Norfolk.
12. Norfolk: A. M., Christ church; P. M., St. Luke's.
13. P. M., St. Paul's, Norfolk.
14. A. M., Eastern Shore chapel, Princess Anne; P. M., Trinity church, Portsmouth.
15. P. M., St. John's, Portsmouth.

Tennessee

Chas. Todd Quintard, S. T. D., LL. D., Bishop

The Bishop has been engaged in a continuous visitation in Middle Tennessee since the 23th day of December. The first visit of the Bishop was to Murfreesboro, where he preached morning and evening, and at the morning service celebrated Holy Communion. Here fine progress is being made toward the erection of a church building to cost about \$3,000. Of this amount \$2,000 are in hand, and a lot has been purchased. There are only ten communicants, one man and nine women, in the town, which has a population of about 4,000, and the Church has never been established in the place.

On Jan. 2nd the Bishop met first the Standing Committee and afterwards the Clericus in Nashville. On the 3rd the

Bishop visited Gallatin, where he preached at night. On the 1st Sunday after the Epiphany he visited Cumberland Furnace, Dixon county. In the morning he preached and celebrated the Holy Communion, preached again at night, and confirmed two candidates. On the 11th, accompanied by the Rev. Bartow B. Ramage, the Bishop visited Franklin, where he preached at night, and celebrated the Holy Communion the next morning. In the evening of that day he preached at Christ chapel, Spring Hill.

On the 2nd Sunday after Epiphany he visited St. Peter's church, Columbia. The Rev. R. E. Metcalf, rector, is not allowed by his physician to officiate at present, his health being greatly impaired. He is now in the hospital of the Good Shepherd, Nashville, and the Rev. Dr. Beckett is kindly taking his services. On Monday, the 16th, the Bishop assisted at the inauguration of Governor Turney, saying an office and giving the Governor the benediction. On Tuesday, 17th, the Bishop officiated at the funeral of Capt. Thomas Perkins at Franklin. The Bishop's next visits were to Pulaski and Winchester, where he found it impossible to hold service in consequence of the inclemency of the weather.

The 3rd Sunday after the Epiphany the Bishop officiated at St. Mary Magdalene, Fayetteville. In the morning he preached and celebrated the Holy Communion, and preached at night. On Monday, 3rd, the Bishop visited a sick person at Decherd. The 25th, at Christ church, Tracy City, the Bishop preached at night, confirmed 12 candidates, and delivered an address. On the 29th, Septuagesima Sunday, the Bishop visited St. Paul's church, Chattanooga, preached, confirmed a class of 20 candidates, and celebrated the Holy Communion.

Church work in the diocese is more active than ever before. This is especially the case in the matter of the erection of new church edifices. At the present time there are 8 church buildings in process of construction in the diocese, or will soon be begun, the ground having been purchased, and plans now being examined. The places where this work is going on are the following: Johnson City, Harriman, Elizabethton, and Morristown, in East Tennessee; Murfreesboro, Nashville (2), in Middle Tennessee; Dyersburg and Paris, West Tennessee. In addition to these, there have been completed at Knoxville, within the past few months, the finest church edifice south of the Ohio river, at a cost of about \$80,000, built of Georgia marble, and beautifully furnished; a chapel by the Brotherhood of St. Andrew in a suburb of Nashville; and repairs and renovations, so as to make the buildings practically new ones, were made on churches at Greenville and Brownsville. In the chapel erected by the Brotherhood, of Nashville, mentioned above, the Bishop has put in a very handsome church window to the memory of the Rev. Dr. Weller, first rector of Christ church, Nashville. Mr. Harry Easter has placed in Christ chapel, Tracy City, an exquisitely carved altar, to the memory of his mother. The altar and carving is the work of Mr. Easter's own hands.

Memorial Service for Bishop Brooks

On Thursday evening, Feb. 16th, the public service in memorial of the late Bishop Brooks was held in Music Hall. It was an unusual event in every respect. A vast audience filled the great auditorium. There were representatives of the poor and of the rich, and of almost every religious denomination. There were no reserved seats, except that one of the boxes was appropriated to the use of the family of the Rev. Arthur Brooks, D. D., brother of the late Bishop. Among the prominent persons on the platform were Messrs. Cornelius Vanderbilt, Wm. E. Dodge, Edward King, and D. Willis James. Numbers of persons who sought entrance were obliged to turn away. During two hours and a half, the time that the exercises lasted, men and women stood in the aisles and corridors, every seat being filled.

At exactly 8 o'clock the deep tones of Chopin's "Funeral March" poured forth from the organ, and the Rev. David H. Greer, D. D., of St. Bartholomew's, took the chair, as president of the evening. The Rev. Dr. Chas. S. Thompson offered prayer. Following this, the choir of the Church Choral Society which was grouped in the centre and rear of the stage, sang with orchestra and organ accompaniment, Thomas Moore's beautiful hymn, "Hark! the Vesper hymn is stealing," to the music of Max Bruch's "Jubilate, Amen." The music was under the direction of Mr. Richard Henry Warren. The Rev. Dr. Greer made the opening address, referring to the great demonstration the meeting afforded, and to the scene which impressed itself upon all present. He paid a warm tribute to the character of the Bishop. Mr. Hamilton W. Mabie read letters of regret from Bishop Potter, President Seth Low, LL. D., of Columbia College, and Drs. Henry Van Dyke and Thomas S. Hastings, Presbyterians. The hymn, "For all the saints who from their labors rest," was sung, the entire audience taking part. Dr. Greer then introduced Rabbi Gottheil, who made an address. Hon. Joseph H. Choate, a college friend of Bishop Brooks, spoke next. Tennyson's hymn, "Crossing the Bar," was then sung by Mr. James H. Ricketson and chorus, with organ accompaniment. It stirred the audience deeply. The Rev. Richard S. Storrs, D. D., LL. D., the Congregationalist pastor of Brooklyn, the Rev. Dr. J. R. Day, of Calvary Methodist church,

and the Rev. Lyman Abbott, D. D., LL. D., editor of *The Christian Union*, delivered addresses. The Doxology was sung by all standing, and the Rev. Chas. C. Tiffany, D. D., of the church of Zion and St. Timothy, gave the benediction.

Letters to the Editor

WARNING.—CHICAGO AND WORK

To the Editor of *The Living Church*

Permit me to call the attention of your readers and others, to the great mistake thousands are making in coming to Chicago for employment. During the last year, the city has been flooded with men seeking work on account of the approaching World's Fair. The consequence is very disastrous. Thousands of men are out of work, and more will be made so as the Fair buildings approach completion. The number of inmates in our County Poor House has grown from 1,200 in the summer to over 2,000 now, and we are constantly being appealed to for help by men who have come here seeking in vain for work. The clergy and others cannot too strongly impress upon the people the absolute impossibility of getting work of any kind here now.

Feb. 11, 1893.

JOSEPH RUSHTON,
City Missionary.

ARE MISSIONARY BOXES A HINDRANCE?

To the Editor of *The Living Church*

Much care should be used in selecting points to which to send missionary boxes. Respectable religious beggary should be guarded against.

When doing work in Western North Carolina, in the counties of Watauga, Mitchell, and Ashe, with a stipend of \$100 a year, and traveling on horse-back between 2,500 and 3,000 miles; and when doing work in the same State in the counties of Rowan and Iredell, with a salary—not guaranteed—of \$350, and a work 25 miles long and 15 wide, with three settled parishes and mission stations to visit; and now, with \$400 promised by the vestry of the church I serve, and \$200 at the best expected, with a wife and three children, the oldest not five years old, I must say that the missionary box was not, and is not, an unwelcome visitor.

When these boxes enter into the calculations of the vestry that calls a minister, or into the calculations of Christian people living at mission points, then they may be harmful. The Gospel is indeed free for all, and should be sent to all; but when embraced, new relations and new duties arise. People must be taught to give, and that systematically, and not spasmodically, according to the divine plan plainly laid down in His Word, and not according to any cunningly devised plan of man to deprive God of His just due.

E. P. GREEN.

To the Editor of *The Living Church*

Please to allow a long-time missionary, blessed with a model missionary's wife who is the mother of seven small children, does all her own housework, and an essentially important amount of Church and Sunday school work, to say, that but for the missionary boxes, with which we have been favored, a very considerable amount of fruitful missionary and Sunday school work would have remained undone, which has been successfully accomplished by the missionary's helpmeet. We have been kept too busy to even stop to consider whether our self-respect was affected or not by the appearance of a missionary box. We know that it proved to be a time-saver in favor of the Church's interests, for it enabled the missionary's wife, in the spirit of a deaconess or a Sister, to leave the sewing machine to actively engage in the higher service of the Master in her capacity as one of the "Daughters of the King." With my wife's co-operation, might I not be justified in characterizing myself as a double missionary with a single stipend? Is not the inference plain that missionary boxes can be made to yield missionary fruit? To say nothing of them as charity deposits in the bank of heaven in favor of those who furnish and send them "In His Name."

W. G.

THE RUBRIC AFTER THE COLLECT FOR ST. STEPHEN'S DAY

To the Editor of *The Living Church*

Your explanation of the rubric, "Then shall follow the Collect for the Nativity, which shall be said continually unto New Year's Eve," does not correctly state the case, and certainly is not in exact accordance with all the facts. Neither in our own Book nor in the English Prayer Book was there originally any provision made such as now. That is, supposing Christmas Day falls on Monday, then Tuesday, Wednesday, and Thursday, having their appropriate services, Friday and Saturday, according to the old rubric, strictly interpreted, would require that the Collect, Epistle, and Gospel for the Fourth Sunday in Advent should be used. The rubric to which you refer is not entirely new, does not rest only on the authority of the Standard Prayer Book of 1892. There has always been a rubric which directed that "the same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany." This of course provided for the occurrence of a Sunday after Christmas and after the Feast of the Circumcision. The present rubric provides, wisely, that the days after Christmas and before the Sunday after Christmas, shall have a proper service. It might be said that the law of common sense was amply sufficient to meet the case;

evidently the committee did not intend to leave anything of this sort to such imaginary possibilities.

Q. F. D.

N. B. After the Collect for St. Stephen's Day, you will find these words in the old Prayer Book, long before 1886: "Then shall follow the Collect of the Nativity, which shall be used continually until New Year's Eve."

AUTHORIZED POINTING

To the Editor of *The Living Church*

Allow me to say a few words in reply to your editorial on the "Authorized Pointing" which appeared in your issue of Feb. 4th. I may be mistaken, but I always supposed that the General Convention had as much right to "impose an 'Authorized Pointing' on the whole Church," as it had to impose an authorized Prayer Book on the whole Church; and, as I understand it, the General Convention did impose an "Authorized Pointing" on the Church at its last session, or, in accordance with a vote to that effect, it appointed a committee to set forth what in their judgment, was the best system of pointing the canticles, and to have the canticles pointed according to that system printed in the back part of the new hymnal, which pointing was to be the Authorized Pointing, just as much so as the hymns which precede it. If the one is to be binding on our parishes, why not the other? Who makes the "Constitution, Canons, and Rubrics," if not the General Convention?

But, leaving aside the question as to whether the "Authorized Pointing" is to be binding on us or not, uniformity of pointing is, as you say, very desirable. "But," you ask, "is it practicable"? I answer, yes, *i. e.*, if all the clergy, (no matter whether they consider it binding upon them or not), will agree to give up their individual preferences, and have this new pointing introduced in their parishes at the earliest opportunity. No matter how absurd according to my own ideas, the "Authorized Pointing" may be, I, for one, intend to adopt it in my parishes as soon after it is pointed as possible. Will not other clergy do likewise?

Possibly individual bishops or diocesan conventions can do something to bring about this greatly-to-be-desired end? I tell you, Mr. Editor, there will be an immense gain in the musical part of our worship when a Churchman can travel anywhere in the United States, and on attending the services of the Church in the place where he happens to be on a Sunday, be sure to find the canticles sung with the same pointing that they are in his own parish church, and so, if musical, be able to join with the others in singing the praises of God. God hasten that day!

T. D. MARTIN, JR.

SIMPLE HONESTY

To the Editor of *The Living Church*

I read *THE LIVING CHURCH* with very great interest. In particular, let me thank you for your admirable article on the fearfully prevalent evil of the publication and reading of vile and pernicious literature. The careless habit of reading evil papers and evil books is certainly as pernicious as intemperance, to say the least, in its far-reaching consequences, which manifest themselves in the defiled characters of many on every side.

And, by the way, there is another little piece which I endorse and enjoy very much. It is headed "A Portentous Movement" and is admirable, in particular this sentence: "There are still many Christian people left with old-fashioned" (I hope before God our Father that it is not old-fashioned in the sense of being out-grown or enfeebled) "views of truth and honor, who cannot help feeling that men are bound by their promises, that they are not at liberty to take solemn pledges upon their lips with the settled intention of explaining them away or making them mean the opposite of what they were intended to mean, by some process of 'interpretation'." This sentence is applicable to very many in our own Church. It does seem strange to us how a man professing a religion, the essence of which is truth, can solemnly pledge himself publicly and openly before God or before His altar, and seal that pledge with the Holy Eucharist itself, that he will "give . . . faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your cure and charge with all diligence to keep and observe the same," answering that he "will so do, by the help of God," and yet teach and perform things expressly forbidden by, or at variance with, the clear utterances of the Prayer Book, which is the authoritative expression of this Church. If a man treated business pledges thus in his worldly life, he would be considered a perjurer or at least a most dishonest and untruthful character.

Really, if we look deeply enough, we see that there is much ultra-Protestantism in the form of individualism in the Church. And this one erroneous principle of individualism, which drives some in one direction, others in the opposite, but both into the sin of setting their own personal ideas and tastes above the Church's plain doctrines, and practices, and expressions, causes many to go to lengths in argument and practice that seem to many indefensible on grounds of simple honesty.

Pendleton, S. C.

O. T. PORCHER.

The Living Church

Chicago, February 25, 1893

Rev. C. W. Leffingwell, Editor

OUR good brother, *The Christian at Work*, commenting on our advice that we seek Church unity by reversing the process of Church disintegration, says: "Let each body go back from whence it came, and we shall all land in the Roman Catholic Church." Really, we didn't think our intelligent contemporary could "write down" to this popular misconception of the Anglican Church. His argument makes Rome to be the mother of all, and that is just what Rome claims. Both England and France have orders and historic entity apart from Rome, though at one time or another they have been in communion with Rome. The Church of England was founded long before Augustine was sent by the first Gregory to aid in converting the invaders; it was the same Church, with the same congregations, meeting in the same buildings, worshipping at the same altars, ministered to by the same priests, witnessing to the same Catholic truth, after the Reformation as before. At that time it repudiated certain claims and traditions which had grown up with the Papacy during the Middle Ages.

Just before us is a letter from a clergyman who tells us that Canon ——— wrote him that he would be or could be called to the diocese of ——— (names at the service of the Bishop of Milwaukee,) provided he would wear colored stoles, took Eastward position, and used wafer bread. Yet no human being in this Church even so much as heard of these things twenty-five years ago! What about the atonement of Christ and preaching Christ crucified? What about faith in Christ with or without green stole or red stole or yellow stole or indigo stole; and would this faith justify a man in the sight of his Judge without wafers?—*Southern Churchman*.

WE BELIEVE that our contemporary is truthful and sincere; although, from our point of view, he is often (sometimes?) in the wrong. He refers to a letter from a clergyman in some diocese, which was answered by a "canon" in another diocese, saying that the former could be admitted to the diocese if he would wear colored stoles, etc. We do not believe that any such condition was named, or that the Bishop of Milwaukee knew of it, if it was named. Perhaps some parish had informed the "canon" that it would like to have a pastor who would continue the use of the parish as to the colors of the seasons, the Eastward position, etc. We do not believe that bishop or canon of Milwaukee have imposed colored stoles and wafer bread as substitutes for preaching Christ crucified. They are not atheists or idiots.

WHAT may be termed the "Catholic movement" among certain eminent Presbyterians in Scotland is necessarily a matter of deep interest to Churchmen. It is supposed that there are many in this country who sympathize with it, though thus far without organization. It seems that this party or school, like the founders of the Presbyterian Church, hold to an Apostolic Succession and to the necessity of the laying on of hands in ordination. If this be so, it would appear that they must be driven, in the end, by the exigencies of history and logic, to seek the shelter of the Anglican Church. The contention is that in the primitive Church there were but two orders, presbyters or bishops, and deacons. All presbyters were endowed not only with the powers of the priesthood, but with those of the episcopacy also. It is held that they were not only empowered, by the commission given to them in ordination, with the power of executing the sacraments, of blessing the people, and of preaching the Gospel, but, in addition to this, they received the power of propagation, that is, of ordaining others to sacred functions in the Church.

WITHOUT criticising this theory, let us take it as it stands. Let us assume that in the early Church all presbyters were commissioned to ordain. The plain fact remains that for many ages previous to the Reformation another order of men had been in existence to whom this power had not been given. They were ordained to certain restricted functions, and the power of propagation had not been entrusted to them. The fact that they were called presbyters did not make them the same thing with the original presbyter-bishops of the first age. They could not, without usurpation, assume powers which they were not ordained to exercise, any more than deacons could assume the powers of the priesthood. The descendants of the original presbyter-bishops are those who continued to be known as bishops, for to them only had been committed both priestly and episcopal powers. On this theory, the only way back to what is assumed to have been the primitive condition of things, would have been to insist upon the indefinite extension of the episcopate and the extinction of the second order as a later and unauthorized development.

Nicholas Ferrar*

It has often been alleged against the English Church that she has not been able to produce saints. That is the Roman Catholic way of putting it. On the Protestant side she has been charged with neglect of personal religion. This charge is part of the Puritan tradition and has been so persistently repeated that many Churchmen have supposed that they must admit it and make the best of it. In the words of a venerable American bishop they have meekly acknowledged: "We have no religion to speak of." But this is to give up the case much too easily. It is inexplicable that Churchmen who love the Church, and, however humble they may be, are well aware what it has done for them, should not be better informed of its true inner history in the past. There are books which ought to be familiar possessions in every household but which are hardly known even by name to the present generation. How much the pride of our people in the Church of their affections would be enhanced if our children were made acquainted with such books as Walton's "Lives," Teale's "Lives of English Divines," Abbey and Overton's "Religious Life in the Church of England in the seventeenth century," with the characters of such men as Bishop Wilson and Bishop Ken, to say nothing of the men of a later day, Pusey, the Kebles, Isaac Williams, and some of those presented to us in Burgon's "Lives of Twelve Good Men."

The little volume before us is a real boon to the Church. It might well be made a part of the Lent reading of those who would know what types of saintliness after the ancient model, the Anglican Church has been able to produce. Readers of "John Inglesant" will remember the sympathetic account in that notable book, of the religious community at Little Gidding and the experiences of Mary Collet. Those who are familiar with Walton's "Lives" are aware that that account was not all a fiction. Nicholas Ferrar and his family, with their remarkable manner of life, were very well known facts in the second quarter of the seventeenth century, and attracted a due share of hostile attention from the victorious Puritans. The subject of this narrative was marked out for distinction in public life if he had continued the career which he pursued for a while. He was a leading spirit in the "Virginia Company," and watched with anxious solicitude the affairs of the youthful colony which in its foundation was as truly a religious enterprise as the New England settlements. When the company was attacked by the hostile faction about the king, Ferrar was the leading spirit in its defence, and conducted

*Nicholas Ferrar, his Household and his Friends. Edited by the Rev. T. T. Carter, M. A. London and New York: Longmans, Green & Co.

his cause with such ability as to win the admiration of his adversaries. Even King James condescended to remark: "The man hath much worth in him." In the parliament of 1624 he appeared, like many of the purest men and staunchest Churchmen at this early stage of affairs, on the popular side. He was actively engaged in the impeachment of the Earl of Middlesex, and his long and able speech on that occasion was regarded at the time as a main cause of that worthy's condemnation. In business he was equally capable. It is evident, therefore, that we are dealing with no milk-sop.

But it appears that in early life, upon recovering from a dangerous illness during his travels abroad, he had taken a vow of entire self-devotion to a life of prayer, and only waited a favorable opportunity of carrying out his design. The prizes of the world were within his grasp but he resigned them without a regret. In 1625, circumstances were ripe for the scheme of life which he had formed. The relation of responsibility in which he stood to his family made it impossible that he should sunder himself from them. He therefore resolved to embrace them in the plan which he laid down, and it is a remarkable proof of his strength of character that he should have been able to bring almost all his nearest relatives into hearty accord with his arrangements. Thus there were joined in a unique religious life of a very strict character, a society of some thirty persons. The ideal was that of a religious family, and the rule was adapted with remarkable wisdom to all classes and ages included within the household.

The system thus inaugurated continued without interruption until Gidding was sacked by the Puritans in 1646, nine years after the death of the founder. The next year, however, the remnant of the family was able to return and resume the old life, until at least as late as 1660. A small brick church stood on the grounds, whither the entire family repaired three times a day. Aside from this, a short office was said every hour, certain members of the house being responsible for each hour, and a watch was kept the whole night through by some of the men or women in turn, Ferrar himself always taking the remainder of the night from one o'clock. For the details of the rules of devotion, the charitable work constantly carried on, the Sunday school, long anticipating Robert Raikes, the celebrated concordances made at Little Gidding, and particulars of the life of the founder and his associates, we must refer the reader to the book itself. A curious and suggestive episode is that which brings the worldly and grasping Bishop Williams into connection with the Ferrars, a prelate who never voluntarily resigned "any possession which he had once acquired," into contact with people who could not rest content until they had restored to the Church property which they discovered had once belonged to it, though they had bought and paid for it.

As we turn these pages we catch glimpses of many other characters besides those of the Ferrar household, admirable for deep and self-denying piety, and we are made aware that the Puritans, noisy and demonstrative as they were, by no means enjoyed a monopoly of the religion of that generation. More than this, we discover that there were other families, here and there, who made the pursuit of holiness their primary aim, and who followed for that end a settled rule, though none perhaps so rigid as that of Little Gidding. All this suggests a serious thought for the present time, and a thought well worthy of consideration upon the threshold of another Lent. What has become of the religion of the family? The conditions which surround us in this later century have, it is true, greatly changed; but if the strictness of religious life to which whole households conformed two hundred years ago is impossible now, the question remains, whether it can be true that all systematic

family religion has become impossible. It is certain that in a large majority of even sincerely Christian families this question is being practically answered in the affirmative. Banished from the school, the household, and too often from the closet, religion in its aspect of practical devotion is being more and more left to find its sole expression in a single public service on a single day of the week. It is worth solemn consideration what this may lead to in another generation.

Sermon Notes

BY THE REV. A. WETHERBEE

He that believeth on me hath everlasting life. St. John vi: 47.

There is no specific command or rule in this declaration of our Blessed Lord, whereby we may come into the full environment of the promise. If we are left to interpret this statement of Christ, isolated, as our fancy or opinion may dictate, we become bewildered and stumble, because the Master gave it as a Catholic truth, and not as a direct rule of action. Belief, in and out of itself, may be a mental operation, a spiritual, or it may be imbedded in love; but all of these combined must enter into the process of complete belief.

1. "He that believeth on Me hath everlasting life." We may derive a false meaning from this sentence. Belief has caused no little misrepresentation of Scripture, and some schism. If we say that a person who believes is saved, then let us turn over to St. James ii: 19: "The devils also believe, and tremble." A person may bring all his various religious duties to a focus in belief, and so far neglect all the tangible commands of Christ, as to stand on no more favorable ground than the devils. "Faith without works is dead." A man may believe in God, and not be a Christian. A belief may be dead. Our belief must be a living one, one that contains sufficient obedience, power, and love, to set it to work in the Master's vineyard. A passive belief is of no use. A person who concentrates all his hope and love and duty in faith, is dead. Paradoxical as it may seem, it is possible to believe too much in belief, and thereby cause works to be smothered.

2. A fractional belief avails little. "He that believeth in Me," carries with it the entire embodiment of the Son of God and the Son of Man, and includes all His acts and every word which He uttered. We cannot be a sort of "looking backward" believers, reclining upon the couch in our home on the Lord's Day and listening to a telephonic sermon. The devils could do that; the infidel could do that; the skeptic could do that; the moralist could do that. The genuine Christian must believe and do what the moralist, what the agnostic, what the infidel, what the devils, cannot do. He must do more than "believe and tremble." Christianity is nothing but a philosophy, if we say that Jesus was a man, superior, perhaps, to Plato, Aristotle, Kant, and the modern transcendentalists; and, as such, it is capable of improvement, and of being divided into sects. None of these fractional beliefs will do for the soldier in Christ's Church Militant. The Me, in the declaration of Christ, includes a living belief, as He drew from St. Peter: "I believe that Thou art Christ, the Son of the living God." This utterance of Jesus, "He that believeth in Me," contains within itself the entire saving power and efficacy of the Atonement and redemption to man. In order that we may understand what the belief in Christ is, and that we may avoid any fractional belief, the Church has formulated into her services, and especially into the Apostles' Creed and the Nicene, taken from Scripture, the cardinal acts and statements of our Lord.

3. "He that believeth in Me hath everlasting life." This is a most fruitful saying and promise. Those who believe in Christ, obey and love Him, have everlasting life. We have a general impression that everlasting life is far away somewhere in the future, and so it is; but Jesus says that we have it, and so we have. We possess it, as the man owns his homestead out in the new territory. He enters into a contract with the government, conditionally, and, by and by, the land is his. So it is in reference to everlasting life. We begin it here, and a person may live so much in Jesus, so near to Him, that everlasting life is well under way at the station which we call death, and there is not so great a transition as some may suppose, because the individual has made Life and Christ his thought, meat, and drink, and life.

Honor The Ministry

BY W. G. F.

Burns said a true prayer: "Oh, wad some power the giftie gie us, to see ourselves as ithers see us." We sometimes have the gift from our fellow men. An old Congregationalist minister, unconsciously to himself, supplied it in a recent conversation about the ministry. We fell into a talk about ministers, and I led to it by asking him if he had ever given any serious attention to the subject, as a personal matter of duty.

"To some extent," he replied. "I have read your principal books on the Apostolic Succession."

"Well, I am glad to hear it, for I do not think that many of your ministers have done so."

"Perhaps not. Though the proposal of your House of Bishops has stirred us up greatly; but one cannot conjecture how far it may influence our ministers as a body. You have a strong argument."

"So we think—both from Holy Scripture and primitive history."

"But a weak one in one respect. I cannot reconcile the claim you make, with the way in which your people practice."

"I don't quite see the point of your remark."

"Well, to speak plainly, you clergymen of the Episcopal Church are not regarded or treated at all as your claim would demand."

"I see exactly your point, and I know too well its truth."

"Yes, but you cannot feel the force of the remark as I and my brethren do. I have been brought up under ministers who do not claim any apostolic succession in the bishop's office and in his authority to appoint and ordain, and I see and know the power and influence which those have who are not, in your opinion and belief, apostolically ordained. I see them looked up to and reverently followed, in what you would call blind submission and unquestioning obedience, and in as conscientious a sense of duty, as any devout Roman Catholic might show. More than all, they are as well supported as your clergy. I would add also, that I see you of the Episcopal ministry, who, I do believe, are active and laborious pastors in ways in which ours are not (exceptions, of course), subjected to peculiar trials unfelt by us; trials which you could not endure except from a sense of your high commission and of your duty to Christ, the Great High Priest, from Whom you have, as you believe, received it."

"I acknowledge the truth of what you say; but if our condition, our treatment, and suffering, be compared with that of the apostles themselves, does it not make our claim good? We have sore evils and bear them, even if we do not in all cases take joyfully the sufferings which too many of us endure."

"I admit all that; but it does not show to the advantage of your people. For you are a rich Church, and the Apostolic Church was poor."

"Well," I replied, "the Corinthian Church had many rich, and St. Paul suffered great need among them, did he not?"

"Very true, but while he bore the distress and contempt, he did not spare them in reproof of their niggardly treatment. But you are afraid to speak and reprove, even when you know and feel keenly the injustice and wrong."

"I freely acknowledge that; for our relations to our parishes are such that we, by reproofs, however deserved, saw off—to use an old saying—"the limb on which we sit." We suffer, and hope for a better state of things in time."

"Yes, in time, but not in your time. You read your offertory sentences, and that is your protest, as good protestants against evil of every kind, and I hope you will keep that name, until this wrong against you of the Episcopal clergy, and against your Master, Christ shall be redressed. I don't believe you will gain the esteem of God or man by renouncing the name of Protestant."

"Be that as it may, I believe in the Holy Catholic Church."

"Well, you must, as a Church, become worthy of the title, by giving honor and an adequate living to your ministers, or our people and the world will only laugh at your lofty claims; and those of you who suffer, may well endure as 'seeing Him who is invisible' and Who will reward every man according as his work shall be."

Fasting

FROM *The Church Times*

There are many honestly religious persons who really feel themselves in a difficulty, as Lent returns, with respect to this matter. They wish, so far as they can, to conform to the laws of the Church, but under existing circumstances they hardly see their way of doing so according to the letter. They are scrupulous, in the good sense of the word, and do not quite know whether, by following what their own common sense dictates, they are not shirking their duty or letting themselves down too easily—in other words, giving themselves an unauthorized dispensation. Such a frame of mind is a very mischievous one, for it leads a person to doubt the correct guiding of his conscience, and he becomes spiritually in the condition of a business man who has several appointments at specified hours, and whose watch goes sometimes fast and sometimes slow, so that he cannot trust it. This is a miserable state to be in. Our object in the present article is to give a few general rules, which may be regarded as principles, by which a person desiring to do right, as a faithful member of the Church, may perhaps be helped to "direct" himself in the matter of which we are speaking.

There does not seem to be any reason why we should enter into the question as to how the fasts were observed in the early Church, because we are living in the nineteenth and not in the first, second, or third century. In the nature of things, "fasting" is one of those customs which must of necessity vary with the times and circumstances under which we live. In saying this, we are sure that none of our regular readers will mistake our meaning or imagine that we are likely to advocate undue laxity of discipline, but the fact remains still.

Now the question is: How may we present-day Christians—those of us who really desire to live according to the mind of the Church—keep Lent in such a fashion, as regards the rule of "fasting," so as to be in thorough harmony with her principles, and yet to live in accord with the varied necessities of modern life?

Every well-instructed Churchman knows that in primitive times very strict discipline was observed in the matter of fasting, and that Lent was kept with great severity. And this not only in the way of abstinence from customary food, but from indulgence in the ordinary amusements which were usual in those times. No doubt there are some persons who can and do in our own day practice this strict discipline, and are able to do so without seriously interfering with their health or with the efficient pursuit of their ordinary occupations, but it would be a great mistake for any one to suppose that those who can do this with impunity, as regards health, are more than a comparatively small minority. We remember going to a well-known church some years ago on Good Friday for the Three Hours' devotion. The clergyman who conducted it was a man who had taken honors at his university, and who under ordinary conditions possessed above the average of preaching power. His addresses on the occasion we speak of were the merest twaddle. He, in his earnestness and self-denial, had simply starved himself to such an extent that his brain was as meagre as his body. One could see at a glance that he had, by one or other act of self-denial, so far reduced himself physically and intellectually that he was utterly unfit for his work. Now this, it need hardly be said, was a most bitter mistake on his part. Instead of thinking about his flock whom he had to feed with spiritual counsel and advice, he had been thinking about himself—quite unconsciously, doubtless—but the result was that while he was seeking to discipline his own lower nature, he was depriving his people of that which their higher nature demanded. But let this pass, though not without carrying with it its proper lesson, which, as regards the principle involved, is the same for all.

It might at first sight seem that what people did in former time, they could, if they pleased, do now in the way of fasting. This, however, is not quite true. Great changes in every respect have taken place. We are now living at a higher pressure, both bodily and mentally, than men ever lived before, and the human engine cannot be driven without fuel. Such a continuous drive as we are familiar with was unknown in early days, and then, further, in eastern and southern climes less food was needed; although possibly more was taken, than at the present day in our colder climate.

There would seem to be little doubt that, as a rule, people both eat and drink a good deal more than there is any occasion for, and that they would be all the better in health for a little occasional fasting, only the mistake is that, in such a matter as this, religious and devotionally-minded persons are so apt to run into extremes. But even if fasting, pure and simple, be undertaken only in a very modified form, good, honest Church-folk who wish to discipline themselves during Lent, may find abundance of ways in which they may practice self-denial in a very real fashion, and yet in a way which is in no sense likely to prejudice either business requirements or home duties.

It will, of course, be recognized at once that it is impossible to lay down any specific rules which will suit all alike. Given the general principle, and taking it for granted that the person is in earnest, and not playing fast and loose with a religious institution, each one must be left to choose the particular form of self-denial most suited to his especial case. As regards food, nothing is more easy than for a person to abstain from those dishes which have a special attraction to him. To abstain from meat, and to indulge in rich and favorite puddings, is to turn the whole thing into a farce. Tobacco may be almost a necessity to some persons, but everybody can knock off two or three pipes a day when, under ordinary circumstances, he has been used to smoke half-a-dozen. Billiards or card playing may be easily given up, and the money saved by such-like abstinence may properly be added to the Sunday offertory. Theatre going and novel reading, if these are favorite amusements, may easily be abandoned, and the time which would have been given to them, employed in reading some good religious book, or in doing some work of mercy if within reach.

Now, as regards the young people in a family who are in the first fervor of their devotional life. They think that they must, as a matter of necessity, be rushing off to church at all times of the day, no matter how inconvenient it may be to their elders, or how much it may interfere with their mothers. It may happen that in an occasional interval between household duties, the mother may now and then be able to snatch an hour for a little religious refreshment, and may want her daughter to stay at home to see to matters requiring attention. It is often that staying away from church for the sake of others is a much more religious act than going there for the sake of oneself, and the self-denial involved is, under such circumstances, a very real way of exercising the duties of "Fasting."

And one more thought we would suggest closely akin to this, which is, that in practicing self-denial, people should remember what in point of fact they often forget, that the practice of abstinence and the principle of fasting is essentially for the discipline of the person's own self, and not for the discomfort and consequent punishment of somebody else. Nevertheless, those who err in the matter just pointed out, are but a small minority. The number of those who ought to fast and do not fast, is much larger, and no such persons are entitled to dispense themselves from their obligations by reason of anything we have written.

Personal Mention

The Rev. S. O. Seymour, of Trinity church, Hartford, has accepted a call to St. Michael's, Litchfield, and will enter upon his duties after Easter.

The address of the Rev. John Davis has been changed from Hannibal, Mo., to the Deaney, Little Rock, Ark.

The Rev. Charles Wells Hayes, D. D., has resigned the rectorship of St. Peter's church, Westfield, and become rector of St. John's church, Phelps, and professor in the De Lancey Divinity School, Geneva, diocese of Western New York. P. O. address is Phelps, N. Y.

The Rev. C. A. Jessup is assisting the rector of St. Paul's church, Baltimore. His address is Hotel Rennert, Baltimore, Md.

The Rev. Jefferson R. Taylor, of Moundsville, West Va., has accepted a call to the rectorship of St. Matthew's parish, Oakland, Garrett county, Md., to take effect May 1st next.

The Rev. John A. Dooris, of Newton, Kan., has entered upon the duties of assistant minister to the rector of Grace church, St. Louis, the Rev. J. P. T. Ingraham.

To Correspondents

M. Q.—Hymns and Chorales for Schools and Colleges, edited by John Farmer, is published by Macmillan & Co., 112 Fourth ave., New York. Price, \$1.50.

ASPIRANT.—The varying rules of American colleges which confer degrees in arts, can only be learned by addressing each. There is a list of the principal colleges in each issue of *The Living Church Quarterly*.

A. B. W.—For directions as to the formation of a chapter of the "Daughters of the King" write to the secretary, Miss Elizabeth L. Ryerson, 520 E. 87th st., New York City.

J. F. B.—The Guild of Misericordia is still in existence. Write W. Thornton Parker, M. D., Hilltop Farm, Groveland, Mass., for information.

J. G. O.—1. In the Bishop of Lincoln's case the court decided that the mixing of the wine in and as part of the service, was against the law of the Church, but found no ground for pronouncing the use of a cup mixed beforehand to be an ecclesiastical offence. The ruling of the Privy Council, on the appeal, affirmed this decision. 2. The Church in America is not under the control of the Church of England and therefore no decision of the courts there can be binding on the Church here. Coming from the mother Church, however, all English ecclesiastical rulings afford a precedent and are very generally accepted as a guide to the procedure of the Church in America, subject to the sanction of the General Convention and the approval of the bishop in each diocese.

Ordinations

On Sexagesima, Feb. 5th, in Christ church, Montpelier, Vt., Bishop Neely, by request of Bishop Bissell who is still unable to attend to his duties, ordained as deacon Mr. Simon Blinn Blunt, of the church of the Good Shepherd, Barre, Vt. The sermon was preached by the Rt. Rev. Henry Adams Neely, S. T. D., Bishop of Maine. The candidate was presented by the Rev. A. N. Lewis, rector of Christ church. The Rev. Mr. Blunt has been appointed by the Bishop, minister in charge of the church of the Good Shepherd, Barre, Vt.

WARNING

A man, giving his name as G. H. Chandler, claiming to be a Churchman from Cleveland, and bearing forged letters from the Rev. H. D. Aves, the Washington Ice Co., and others, has succeeded in defrauding a number of Chicago Churchmen. He is a man of medium height, weighs about 140 pounds, and wears a close-cut beard; he is a fraud of the worst kind and should be prosecuted.

Feb. 17, 1893.

BURTON F. WHITE,
Sec. Chicago Local Council B. of St. A.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

BARTLETT.—Entered into the rest of Paradise at his residence in Yonkers, N. Y., Feb. 11th, 1893, Professor W. H. C. Bartlett, Colonel U. S. Army retired.

SEARS.—At Holly Springs, Mississippi, on Tuesday, Feb. 14th, 1893, Alice Gray Sears, widow of Gen. C. W. Sears, and mother of the Rev. P. G. Sears, rector of Christ church. Interment at St. Peter's cemetery, Oxford, Miss.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her!"

DOLSON.—At her late residence, Newburgh, N. Y., on Feb. 3rd, 1893, Anna B., widow of Henry W. Dolson of New York, in the seventy-ninth year of her age.

MORRIS.—At home, in Norwich, Conn., Feb. 8th, William Morris, aged 27 years. Faithful unto death, may he be numbered with Thy saints in glory everlasting.

FARWELL.—Fell asleep, on Sunday, Feb. 12th, at La Junta, Colo., Margaret Malinda, only child of Marcus Z. and Elizabeth Coldren Farwell, aged 17 months and 6 days.

"Suffer the little children to come unto me."

Obituary

THE REV. WILLIAM HAMMOND MILLS, D. D.

The Bishop of New York and those of his clergy who were present at the burial service of the Rev. William Hammond Mills, D. D., rector of St. Paul's church, Yonkers, desire to place on record their esteem for their late brother and friend.

Dr. Mills began his ministry of more than thirty-five years in Rhode Island, from which diocese, as well as afterwards from the dioceses of Massachusetts and Pittsburgh, he was a deputy to the General Convention. For fourteen years he was rector of St. Mary's, Dorchester, Mass., and planted the mission which has now become the strong parish of All Saints'. After five years at St. Paul's, Erie, where he was Dean of Convocation, he came to the parish in which he ministered till the hour of his death, having just returned from the house of a dying parishioner when he himself was taken.

His fellow clergy of the diocese of New York unite with each and all of his former parishioners in testifying to his personal holiness of life and the unflinching conscientiousness with which he labored in his Master's service; to the definite and thorough method of his pastoral work, and of his preaching which was before all else, teaching—teaching given also in personal conversation, in Bible and Confirmation classes, as well as continually in his daily life.

They would extend their heartiest sympathy to his wife and family, and to the parishioners who have lost from their midst a true and most faithful shepherd of souls.

Committee | W. STANLEY EMERY,
F. B. VAN KLEECK

Appeals

NASHOTAH

I have been told that there are those who think that Nashotah House has become possessed recently of rather a large sum of money, and that therefore they do not see the need of further contributions to her work. The truth is that we have recently received a gift of \$25,000 which can be applied only to the endowment fund and cannot be used for current expenses. We still need contributions to the daily bread fund, and we ask our friends

to continue sending their offerings. We have upwards of forty persons to care for and provide food for. We also need funds for a new dormitory; we must have this dormitory, if we are not to refuse admission to numbers who are applying to us.

WALTER R. GARDNER,
President.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

APPEAL FOR ALL SAINTS', SAGINAW, MICH.

About two years ago, All Saints' church, Saginaw, was sold under the sheriff's hammer to liquidate a large indebtedness. The vestry applied to the Rev. Dr. Dean R. Babbitt, rector of St. John's church, Saginaw, to save their church. With consent of the Bishop, Dr. Babbitt superintended the raising of \$2,000; the church was bought in, and a mortgage of \$4,000 placed upon it. That mortgage which is now due, is in the hands of a Jewish banker. If the mortgage is not immediately raised, the parish will be extinguished. The building seats 500, is advantageously situated among 30,000 people on its side of the city, with only one other parish there, distant a mile and a half. It has ninety-one communicants, but they are poor and able to pay only current expenses. The parish is an important point for the Church to hold. Urgent appeal is made for immediate contributions, small or large. They may be sent to the Rev. Dr. Dean Richmond Babbitt, rector of St. John's church, Saginaw, or to Robert Hall, treasurer First National Bank, Saginaw (E. S.) Mich.

The Rev. DEAN RICHMOND BABBITT,
Saginaw, Mich.

BISHOP'S INDORSEMENT

Diocese of MICHIGAN, DETROIT.

I earnestly recommend to the liberality of Church people the appeal of the Rev. Dr. Babbitt for help toward extinguishing the remaining indebtedness of All Saints' church, Saginaw.

THOS. F. DAVIES, Bishop of Michigan.

Jan. 7th, 1893.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): *The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.*

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti. Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small.

Sunday School Lenten Offering. The Sunday schools did nobly last Lent. If all move together this year from Ash Wednesday to Easter they can gather \$100,000. Every child should have a box or pyramid. They will be supplied on application to No. 22 Bible House, New York.

Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

Acknowledgements

The members of St. Thomas' Mission, Sturgis, S. D., make grateful acknowledgment of the gift of a set of Eucharistic vessels from the Rev. J. C. Quinn of Mason City, Iowa, in answer to an appeal which recently appeared in THE LIVING CHURCH.

Church and Parish

WANTED.—An organist and choirmaster for a boy choir. Salary \$400. Address the Rev. P. W. MOSHER, Muskegon, Mich.

PRIEST, single, extempore preacher, desires good parish. Address "EVANGELIUM," LIVING CHURCH.

WANTED.—About twelve second-hand vestments for a boys' choir. Address REV. WM. J. VANIX, Huron, So. Dak.

WANTED.—At Holy Trinity church, Pueblo, Colo., a choirmaster and organist for vested choir. Salary \$500. Good field for music teaching.

A PRIEST of the Church, accustomed to extempore speaking and lecturing, would undertake full work for the season of Lent for any parish needing such services. Address CLERICUS, 1744 V st., N. W., Washington, D. C.

ORGANIST and choirmaster, Churchman, communicant, of great experience in choir work, and thoroughly good church and concert organist, desires re-engagement. Five years in present and same in last position. Reference to present Church authorities. ORGANIST, 5423 Monroe ave., Chicago, Ill.

Wants

GOOD physician and Churchman desiring location in Northwest write to JOHN TRENAMAN, Casselton, North Dakota.

FOR SALE.—Day school in the South, a well-established school for young ladies and girls, present number sixty-five. Splendid opening for boarding school. Address H. H., care LIVING CHURCH.

ANY ONE having books, magazines, and papers to give away, can send them to MISS DRAPER, Supt. of Nurses, Cook Co. Hospital, (Ills.) where such literature is much needed for the patients. Second-hand clothing will also be acceptable for convalescents.

ATLANTIC CITY, N. J.—To rent for March, April, and May, or also the summer months, a nine-room winter cottage, with all city conveniences, completely furnished, centrally located. Apply to W. H. A., 802 Plum st., Vineland, N. J.

THE Cambridge Editions of the Book of Common Prayer according to the new Standard of 1892.



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the strength of the hills is his also. The sea is his, and he made it: and his hands prepared the dry land. O come, let us worship and fall down; and before the LORD, our Maker. For he is the Lord our God: and we

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among the Gentiles; and in incense shall be offered unto offering: for my Name shall

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Choir and Study

White Robed

In memory of Arthur John De Sha, chorister of Holy Trinity church, Pueblo, Colo.

BY ANNIE WALL

White robed! how the heart of his mother throbb'd
With a pride that was half a pain;
And only a mother's heart may declare,
Her pride and her love as she saw him there—
His soul as his robe—without stain.

White robed in the choir of the church he stood,
The boy of her tenderest care,
His sweet voice raised in the hymns that he loved,
While the hearts of the listeners all were moved,
As he sang in his beauty there.

White robed in the church he rested once more,
Sweet rest, with no anxious desire;
But his mother wept though his rest was sweet,
And sweet were the flowers that covered his feet;
But his voice joined not in the choir.

His voice is now silent to songs of earth,
But a sweeter, a gentler strain,
Will swell from his lips through eternal years,
He is through with temptations, griefs, and tears;
In Heaven we shall meet him again.

White robed, with his harp, and his shining crown,
In that land whence his spirit hath fled;
White robed! O mother, your grief hath a joy!—
The grave hath its clay, but God has your boy:—
Rejoice! he is living, not dead.

We have tabulated for the practical convenience of our readers, several bulletins just received from the secretary of the Music-Bureau of the Columbian Exposition, corrected to February 1st, and covering all existing arrangements for choral and orchestral concerts beginning May 15th, and extending to July 18th, inclusive. The immense field of musical composition proposed to be illustrated, together with the range of choral and orchestral organizations engaged in the work, reflects the greatest credit upon the intelligence and industry of the Bureau, and must elicit the appreciative admiration of thoroughly musical people, lay and professional, throughout the country. The enormous difficulties encountered and overcome are found not only in the immense distances to be travelled in many instances, but in the pre-occupations and personal entanglements of such a widely distributed body of co-operatives. The preservation of this list may afford valuable suggestions to our readers.

BULLETIN OF EXPOSITION CONCERTS TO JULY 28.
(CORRECTED TO FEBRUARY 1.)

- May 15, Monday—Boston Symphony Orchestra, Music Hall.
- May 16, Tuesday—Boston Symphony Orchestra, Music Hall.
- June 7-9, Wednesday-Friday—Festival by representative choral societies of the Eastern States. Three concerts in Festival Hall; massed chorus of 2,000; orchestra of 200; organ and eminent soloists. Programme: June 7—Bach: Cantata. "Festo Ascensionis Christi." Handel: "Israel in Egypt," selections; June 8—Mendelssohn: "Elijah;" June 9—A. Becker: "Hallelujah" cantata, Op. 50. Rubinstein: "Moses," selections. Wagner: Vorspiel, quintette and chorus from Act III, of "Die Meistersinger."
- June 19, Monday—Indianapolis Festival Association, Conductor, F. X. Arens, and Cleveland Vocal Society, Conductor, Alfred Arthur; Music Hall.
- June 20, Thursday—St. Paul and Minneapolis Choral Associations, Conductor, S. A. Baldwin; Music Hall.
- June 21-23, Wednesday-Friday—Festival by representative choral societies of the Western States. Three concerts in Festival Hall; massed chorus of 1,500; orchestra of 200; organ and eminent soloists. First selection. Programme: June 21—Handel: "Utrecht Jubilate." Mendelssohn: "Saint Paul," first part. June 22—Bach: "A Stronghold Sure." Wagner: selections. June 23—Handel: "Judas Maccabæus," selections. Berlioz: "Requiem Mass," selections.
- June 24, Saturday—Performance in Music Hall of Brahms' "A German Requiem," by Cincinnati Festival Association. Mr. Theodore Thomas, Conductor.
- June 27, Tuesday—Concert in Music Hall, by Arion Society, of Brooklyn, N. Y. Conductor, Arthur Classen.
- July 7, 8, 10, Friday, Saturday, Monday—Concerts in Music Hall, by New York Liederkranz Society. Heinrich Zollner, Conductor.
- July 12-14, Wednesday-Friday—Festival by representative choral societies of the Western States. Three concerts in Festival Hall; massed chorus of 1,500; orchestra of 200; organ and eminent soloists. Second section. Programme: July 12—Handel: "Utrecht Jubilate." Mendelssohn: "Saint Paul," first part. July 13—Bach: "A Stronghold Sure." Wagner: selections. July 14—Handel: "Judas Maccabæus," selections. Berlioz: "Requiem Mass," selections.

NOTE.—For the festivals, June 7 to 9, June 21 to 23, and July 12 to 14, Edward Lloyd, tenor, of London, has been engaged.

- July 20-22, Thursday-Saturday—Concerts in Festival Hall, by American Union of Swedish Societies.
- July 27 and 28, Thursday & Friday—Festival by United Scandinavian Societies in Festival Hall.

Devout and conscientious Church people, keenly if not morbidly alive to the seasonal proprieties of musical liturgics, years ago when the first "boy choirs" made their appearance, counted upon them as the harbingers of deliverance; henceforth the sober sanctities of the true ecclesiastical settings for psalms, canticles, services, and sacred offices, were to prevail. Profanities and frivolities were to be driven away with all levity and irreverence, both of manners and music. The precious "tones" of Gregory were to be re-installed, while Holy Communion should be celebrated to the saintly measures of de Angelis, Merbecke, and Tallis. Ritual revival meant not only "choral service" and Gregorians, but a recurrence to those grand solemnities of the Palestrina culture, of a *capella* anthems, motets, and services, of ecclesiologic congruity and consistency which should harmonize architecture, ritual, ornaments, vestments, and choral ministrations, with Catholic teaching and discipline, in one persuasive, eloquent, and edifying *ensemble*. There should also be unison singing, bringing all voices of young and old, people, choristers, and priests, into a fellowship of praise. To this end the house of Masters, then in the service of the young Catholic movement of Oxford, issued volumes of adaptations and revivals from the masterpieces of Palestrina, Croce, and Orlando di Lasso, with the early Anglican masters who drew their inspiration from the same sources. The Rev. Thomas Helmore provided "the Psalter Noted," which was the earliest modern version of Plain-song for the Anglican Psalter, while multitudes of less important publications serving the same general purpose illustrated the depth and fervor of the revival of Catholic music.

In England it steadily gained ground, wherever the Catholic revival made a stand. It held its own and broadened its area steadily, keeping pace with that tremendous movement which has brought again from the dead the faith and ritual and worship of the Church of Andrewes, Laud, and Ken. To-day it presents a dignity and earnestness of culture, with the ancient austerities and simplicities, together with an enthusiasm commensurate with the overmastering development of the ancient Catholic faith and ritual throughout England. Its grandest expression may be found in the London Gregorian Choral Association, the 22nd anniversary of which was celebrated with such august solemnity in St. Paul's cathedral on the 9th day of June last, a full account of which we contributed to this department. In England the movement is a perpetual memorial of Anglican Catholic worship, antedating Tridentine corruptions, and steadily faithful to the precious traditions of the dear old Mother Church which has not only kept the faith, without loss or accretion, but also the beautiful garments of praise with the spiritual fragrance of the ages of faith. The half secular spirit of the modern Roman music has effected no lodgement, while elsewhere in the Anglican Communion the excessive elaboration and sensuous ornamentation of this half-pagan music of the renaissance has captured parish churches and cathedral choirs. The true Anglo-Catholic Plain-song advances, strengthens its hold, and gladdens the heart of the faithful.

In English churches, the Catholic-minded worshipper can find liturgic music that faithfully reflects the spirit and teachings of the seasons of the Christian year. Lent has Lenten music, pure and simple, and there it needs no apology, no gilding, no compromise with a half-secular professionalism. We ask ourselves almost despairingly, where we may find a pure, consistent Catholic music, here, in our own American Church, that catches and re-echoes the true Lenten inspiration. A review of service calendars from many representative parish choirs, discloses the unwelcome and disheartening story of an almost wholesale desertion of Anglo-Catholic precedent. The vested choir has become very much an aesthetic luxury, a parochial recreation, a facile purveyor to the luxurious fancies and unchurchly predilections of dilettanteism.

Twenty-five years ago we had precious intimations, and, here and there, more or less definite exemplifications, of a pure Anglo-Catholic musical ritual. Such a thing hardly exists to-day in our chiefest churches

where even an advanced ritual is observed. It is not enough that the Prayer Book liturgy is maimed, mutilated, and strangely falsified in the servile imitations of the Roman Missal, but the very style and spirit of service music which has long ago been repudiated by the highest Roman authorities from the Vatican to the Baltimore Council, and from diocese to diocese of the American Roman obedience, and which is again about to receive a fresh, and yet sterner, rebuke from "the Holy Father" himself, if Roman ecclesiastical intelligence may be credited, is accepted and adopted with unchurchly and illogical persistency by not a few of these "extra"-ritualistic parishes. Herein lies the old-time fallacy and falsity of confounding modern Roman ritual with pure Anglo-Catholic ritual, and the frivolous, half-voluptuous compositions of Rome, Vienna, and Paris, with the profoundly pietistic music of "the old English" school, and even the modern Roman Cecilianists, whose exquisite work began, and is yet centered, at Ratisbon.

"Society" is mostly responsible for these ritual delinquencies. Sated and half-intoxicated with the perpetual round of opera—classic, German, French, and bouffe, with an annex of English comic opera—with decollete artists and music, for they go together for the most part, the sober solemnities of a churchly Anglican service fall flat, stale, and unprofitable upon their jaded sensibilities. So "the vested choir" is full often subjected to a hot-house, conservatory culture, and the callow voice of the little chorister strained and stretched to impossible altitudes of ear-piercing shrillness under a sort of *pate de foie gras* regimen, and the pretty, picturesque expedient made to turn out such a brilliancy of artistic virtuosity that the services of Sunday shall supply at least something of the stimulus and exhilaration of Saturday night or Monday night. "Society" has nowhere, as yet, put on and worn patiently and dutifully the sober constraints of a true Anglo-Catholic worship, and to-day in the principal cities of fashion and wealth the world over, it has built up a musical service after its own devices. Are American Churchmen and churches to undergo the same unspiritualizing and uncatholic influences?

How is it that even in the most solemn season of Lent, Plain-song is become an unknown music, that Merbecke, Tallis, de Angelis, and all "plain" and semi-Gregorian "Masses" and "Communions" are never heard, that florid and highly ornate "services" fill the calendars, that even the canticles are sung to highly-elaborated anthem settings? Is Lent become practically obsolete and true Anglican services little more than far-spent echoes of precious memories? And shall Anglo-Catholic Lenten ritual be so falsified and disguised that the worshipper can only identify the sacred season by the purple of the hangings and vestments? The vested choir of men and boys, be it always remembered, is an outgrowth and expositor of the ancient and pure Anglo-Catholic conception of liturgic music. Its perversion to the service of dilettanteism and virtuosity is unwarrantable and to be most earnestly deprecated by all Anglo-Catholics. Let "society" return to its luxurious quartette, if it insists on its wonted surfeits of voluptuous music on Sundays, and leave our vested choirs for the due solemnities of the ancient ritual music.

How Brown Played the Organ

BY L. S. M.

The church was finished. For many years the society had worshipped in a worn-out structure of wood, inconvenient in form and insufficient in size; and now stood in its place a noble edifice of brick and stone, with arches and lofty towers, broad aisles, and rich effects of light and shade.

The first service was to be an organ recital, and for this long preparation had been made; for the organ, like everything else about the building, had been constructed upon a liberal scale, and was believed to be an instrument of great brilliancy and power. Performers had been invited from all the neighboring cities, and each had been given an opportunity to become familiar with all the peculiarities of the organ before the time of the performance.

The entertainment began with one of the great masterpieces of composition, played by an organist of country-wide reputation; and this was followed by another and another selection of the same kind, performed with equal skill. All the resources of the great machine were brought into play, and every possible combination

was produced. This torrent of melody and harmony continued for two hours, and yet one performer remained to be heard.

What, in all the range of music, remained to him? What of soft or loud, high or low, slow or quick, could he offer that would have any charm for the audience at such a time? But he was the man that had designed the organ, had planned all its fine effects, and had watched its construction from day to day. He knew where to place his hand for every tone without a moment's thought. Slowly he seated himself upon the bench, with no music-sheets before him, and then came a mere breath from the great forest of pipes, as soft and low as an autumn breeze among dead leaves:

Nearer, my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me.

Gradually the notes swelled and swelled. New tones appeared and grew in strength, as though they came in from the surrounding space. The player's cheeks were flushed, and his eyes shone. His soul was full of the beautiful hymn. He forgot the organ, the audience, the whole world. The waves of melody rolled down the great nave, and through the fretted Moorish arches, and into the deep spaces of the vaulted ceiling, till every part of the building trembled in response:

Still all my song shall be,
Nearer, my God, to Thee;
Nearer, my God, to Thee,
Nearer to Thee.

In the audience heads dropped here and there, and eyes became moist; and when at last the music had died away, one by one the people stole softly out, as though they felt that they had been in a holy atmosphere.

"Brown, dear old fellow, do you know what you have been doing?" said a friend, placing his hands on the shoulders of the organist as he came down the organ-loft steps.

"I feel as though I had been away—away off somewhere."

He had been up in the light; he had been a little "nearer."—*The Christian Union.*

New Music

Novello, Ewer & Co. have published a short anthem by Alfred S. Baker, B.A., organist of St. James' church, New York: "O God, who hast prepared," for four voices, a reverent and melodious setting of the well-beloved Collect; very pure in its Anglican feeling, easily sung, and of a decided, because frequent, practical value. Also a new setting of the processional hymn, "We march, we march to victory," by Clement R. Gale, Mus. Bac. Oxon., organist of Calvary church, New York. The key is C, and the treatment bold and invigorating. It is an undoubted acquisition, notwithstanding the many settings of the same hymn, already well-known. The rhythm is developed with exhilarating emphasis, and besides structural beauty, the tune will sing its way to the hearts of choristers and people.

Magazines and Reviews

FOR FEBRUARY

The Atlantic Monthly presents a generous table of contents delightfully varied to meet the preferences of many classes of cultivated readers. Kate Douglas Wiggin, in "Penelope's English Experiences," gives loose rein to her exuberant and frolic-loving humor, in a new direction, throwing a tinge of delicious burlesque and contagious merriment over the somewhat monotonous commonplaces of English tourists. But the fun never reaches the extravagance of caricature, and the cultivated reader is never at a loss in determining the underlying actualities which stand out in vigorous relief. In "Alex Randall's Conversion," Margaret Collier Graham evinces that strong dramatic intuition, which seizes upon a single situation and holds it steadily under the intensest light, thus getting the most brilliant result from spare and simple elements of interest. There are touches here and there of positive genius in characterization. No intelligent reader will mistake the general truthfulness and beauty of Albert Gillette Hyde's studies of "The English Cambridge in Winter." Of course, there is a large and inner Cambridge which does not lie within the possibilities of a single paper. The Rev. Julius H. Ward seizes upon a subject of immense importance with a burly hand, and his unsparing and masterful consideration of the "White Mountain Forests in Peril," under the sleepless cupidity of the lumber fiend, deserves the grateful recognition of a long-suffering community. For we suffer at every possible opportunity from the encroachments of the most barbarous vandalism ever beheld in a civilized land. The White Mountains are not only being stripped to the very bed-rock, but the very

existence of a dozen rivers indispensable to the irrigation and industries of a densely populated region is already endangered. An expert and clear-headed reviewer elsewhere makes sharp, quick work, of Mrs. M. G. Van Rensselaer's handsome book on English cathedrals, uncovering pages of fundamental errors, structural, aesthetic, and historical, which encumber her pages. Her affectation of strict professional knowledge in construction was the weak point in Mrs. Van Rensselaer's very attractive volume.

Harper's Monthly, vivacious and adventurous as ever, opens up fresh fields of entertainment. It has another chapter of Shakespeare, under the joint auspices of Andrew Lang, the *litterateur*, who is something too glib and superficial for the responsible duties of an annotator, and Henry A. Abbey, the designer, whose illustrations signally fail in sustaining his earlier reputation. He reached his climacteric in the charming Herrick studies some years ago, and is grievously overweighted in his attempts at a picturesque embodiment of the wonderful world of Shakespeare. His tableaux are too often fantastic and chimerical where dramatic vigor and realism are demanded. "Whittier, Notes of his Life and of his Friendships," by Annie Fields, affords an invaluable glimpse of the inner life, the simplicities and idiosyncrasies of the deceased poet. His sayings, correspondence, and peculiarities, have the fragrance of wildwood and wayside blossoms, simple, frank, spontaneous, and seasoned with sweetness of spirit, rare modesty, and an intuitive delight in fine fellowship and interesting people. Julian Ralph contributes another spirited chapter of "New Orleans, our Southern Capital," where industrial and commercial development threatens to exterminate the old-time romance and poetry of existence. John W. Chadwick, his long-time friend and neighbor, gives a deeply interesting chapter of "Revelations of George Wilham Curtis," to whose rare and beautiful genius the reputation of the magazine is beholden in larger degree than to any other person. The illustrations are welcome, covering as they do a field not generally familiar to the larger public, who knew Mr. Curtis only through his literary career.

The New England Magazine pursues its line of specialties with unabated energy, reaching well westward for its opening paper, which is a well-considered and valuable study of "Literary Chicago," by William Martin Payne. The portraits are numerous, and introduce many strangers. The number is entertaining throughout.

The Review of Reviews abounds not only in an astonishing wealth of condensations, in which something may be found of almost the whole range of contemporary periodical literature, but we note many broadly outlined and originally treated papers, of the widest popular interest, as "Jay Gould, a Character Sketch," by W. T. Stead; "American Millionaires and their Recent Benefactions," "The Inheritance Tax in America and Europe," and others.

We welcome to our list *The Thinker*, "a magazine of Christian literature and world-wide review of Christian thought," published by the Christian Literature Company, New York, and regret that we have no space for a more particular mention of this current number, which is richly representative not only in American but in European thinking. It must prove invaluable to the very busy theologian and pastor, who is forbidden the privilege of extensive and original research.

Among these later accessions, we also note with satisfaction, *The Religious Review of Reviews*, edited by the Rev. Canon Fleming, chaplain-in-ordinary to the Queen, and connected officially with the clerical staff of Westminster Abbey. The Christian Literature Company, 13 Astor Place, New York, are agents for this magazine.

Book Notices

Scenes in Fairyland; or Miss Mary's Visits to the Court of Fairy Realm. By Canon Atkinson. Illustrated by C. E. Brock. New York: Macmillan & Co. Price, \$1.25.

Little Miss Mary's excursions to the realm of fairies were full of astounding adventures, as, of course, they should have been; for who has been able to exhaust the wonders, or to reveal the half of them to us less favorable mortals? And so Miss Mary's travels will be a welcome addition to our young folk's libraries of fairy lore.

Jane Field, a novel. By Mary E. Wilkins. Illustrated. New York: Harper & Brothers. Price, \$1.25.

This is another of Miss Wilkins' unexcelled delineations of New England character, equal to any of its predecessors. The story of Mrs. Field, who for her child's sake, allows others to deceive themselves regarding her identity, and even enters into the deception herself, her daughter's dismay and her repentance, are all most graphically narrated, while the subordinate characters are life-like and natural. The illustrations are very good.

The Midnight Warning, and Other Stories. By Edward H. House. With Twenty Illustrations. New York: Harper Bros. Cloth, pp. 300.

The "Midnight Warning" is an exciting narrative of scenes in the Civil War; the "Other Stories" are in a different vein, but are well told. The reader of "Gracie's Godson" must not, however, expect in it a good Church story, as it does not fulfill its promise to tell how a certain little waif be-

came her godson, since she was never his sponsor, nor is there any evidence that the writer knew what relation the word implied.

The Moon Prince and other Nabobs. By Richard Kendall Munkitt. With illustrations. New York: Harper & Bros. Price, \$1.25.

Whether the credulity of the end-of-the-century child is equal to the demands of this volume, we do not know. We fear, however, that the precious nonsense of the play upon words will be lost upon him because of the limitations of his vocabulary; but then, on the other hand, he may enjoy the sober certainty of the existence of such wonders as the Apricot pudding tree, the Keep-off-the-grass-hopper, the Cinnamon monkey, the Shampooole, and the Official Seal, and perhaps appreciate the "poeting" of "Penny-a-Wordsworth," while he and the grown-ups whom he graciously permits to read his new book to him, will rejoice together over the delightfully impossible illustrations of the delightfully impossible text.

The Critical Review of Theological and Philosophical Literature. Edited by Prof. S. D. F. Salmond, D. D. Vol. ii, No. 4. Edinburgh: T. & T. Clark; New York: Charles Scribner's Sons.

This number completes the second volume of this valuable review. It is well-nigh indispensable to every student of either theology or philosophy who wishes to keep himself well informed upon all the most recent literature of his special subject. There are in the current number over twenty articles dealing with as many distinct works, and written by well-known scholars of England and Scotland; Churchmen, Presbyterians, and Non-conformists. The subjects reviewed are in English, German, and French. The subjects treated comprise Ethics, Theology, Biblical Interpretation, Church History, Philosophy, and special treatises on monographs. Among books which belong to this latter class, are several of decided interest and value, for instance: Taylor's "Witness of Hermas to the Four Gospels"; Two Essays of Harnack, the second of which, on medicine in the early writers of the Church, works a new field; Slater's "Faith and Life of the Early Church," the soundest fact of which, however, seems to us to have been anticipated by Dr. Dollinger. The reviews are not too long, are always thoughtful, and generally candid. It is to be expected that the Catholic standpoint would seldom meet with sympathetic treatment, but the Catholic scholar, nevertheless, will find here much material which he may turn to good account.

THE last literary work of James Parton, completed just before his death, was the preparation of a biography of Andrew Jackson for the "Great Commanders Series," published by D. Appleton & Co. This is now on the press, and will be published immediately as the third volume in the series.

THE last public address of the late Bishop Brooks has been published by the Choir Guild of Grace church, Newton, Mass., as a memorial. This address was delivered before the above guild. It may be obtained in the form of a brochure, with portrait of the bishop, from Mr. E. S. Hamblen, Newton, Mass., for 25 cents.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

EDGAR S. WERNER.

Rhythmical Gymnastics, Vocal and Physical. By Mary S. Thomson.

H. P. D., 219 ST. PAUL ST., BALTIMORE.
The Divine Service.

AMERICAN BOOK CO

Rodolphe and Coco, the Chimpanzee. Adolphe Dreyspring, Ph.D. 75.

HARPER & BROS

Seen from the Saddle. Isa Carrington Cabell. 50 cts.
The Golden Wedding and other Tales. Ruth McEneyer Stuart.
Wolfenber. William Black. \$1.25.

Catherine. Frances M. Peard.
From One Generation to Another. Henry Seton Merriman.
Time's Revenges. David Christie Murray.
A Girl with a Temper. A novel. By H. B. Finley Knight. Paper covers. 50 cts.

LONGMANS, GREEN & CO

Some Lights of Science on the Faith. Alfred Barry, D. D., D.C.L.
A. C. ARMSTRONG & SON
The Sermon Bible. II Corinthians—Philippians. \$1.50.

MACMILLAN & CO

The Children of the King. A Tale of Southern Italy. By F. Marion Crawford. \$1.00.

HOUGHTON, MIFFLIN & CO

The Dawn of Italian Independence. By William Roscoe Thayer. In two volumes. \$4.00.
The Interpretation of Nature. By Nathaniel Southgate Shaler. \$1.25.

John Keble. A Biography. By Walter Lock, M. A. \$1.00.
Fair Shadow Land. By Edith M. Thomas. \$1.25.

PAMPHLETS

Esprit de Corps among the Clergy. A symposium. Jas. Pott & Co., New York.

Reasons for Believing in Christianity. Addressed to Busy People. By the Rev. C. A. Row, M. A. Thos. Whitaker, N. Y.

The Bible as it is. A Sermon on the Present Trouble, and the Way of Peace in the Presbyterian Church, By Henry Van Dyke, D. D.

Daily Lenten Thoughts.

The Year Book of St. James' Parish, Chicago, Ill. No. 2.

The Household

Mysie

A STORY OF THE LATE CIVIL WAR

BY E. A. B. S.

AUTHOR OF "VIRGINIA DARE," "CECIL'S STORY OF THE DOVE," ETC.

(Copyright, 1893)

CHAPTER VIII.

Choose Thou for me my friends,
My sickness or my health;
Choose Thou my cares for me,
My poverty or wealth.

Months had passed away since Mrs. Jones began Mysie's sewing-lessons. For nearly a year everything had worked well; the child had proved an apt pupil, had won approval, even praise for her work; and Sister Aime had congratulated herself on her judicious choice of Mysie's trade. But for the last two months or more Mrs. Jones had made frequent complaints; in fact, she had really scolded. So had Sister Aime. But Mysie had only become helplessly unhappy. Sister Dorothy spoke to the child, and the result was a great flood of tears. But still her work did not improve. Mrs. Jones tried punishing, then coaxing, but all of no avail, and the child felt keenly that she had won the disapprobation of the Sisters. And since she had held herself aloof from the inmates, they had brightened their monotonous life by tormenting her. She never passed down the sewing room without hearing such remarks as these: "Ah, here comes my fine saint!" "Don't go too near, or you might soil her clothin'!" "She's too fine for the likes of us." "Here's Miss Prudy-Prim." "Her father, you know, was Lord Nobody." "Here's the princess of the sanctimonious realm." And when the poor child's eyes would fill with tears and her cheeks flush scarlet, they would only ridicule her the more.

There was no one in all that great household to love with a mother's or a sister's love; to keep on just the same, even if she were cross and idle; though the child would have died for Sister Aime gladly, to show her grateful love, and watched with a certain adoration every movement of Sister Dorothy's, and was, in fact, really and truly fond of every Sister in the house. They were as kind to her as it was possible to be; and in return, she regarded any sacrifice she could make for them a pleasure. Yet there was no one to whom she could turn, no one's arms to go about her; no tender, loving shelter, where she could hide her tired head, and sob out her weariness. Her unnatural life, the absence of everything that was childish, the confinement and monotony of soul and body, were beginning to tell on the little girl. She became almost morbid; she desired nothing so much as to be let alone. As Mrs. Jones said: "She didn't care about anything." When her work was done to that lady's satisfaction, and her few simple lessons were over, she was sent out into the garden for recreation. She would try and make stories about the gray, ivy-covered walls, and dream of the people who had lived there before.

The old pain in her foot had come back of late, and she found it constantly dragging behind. She said nothing about it, for she reasoned that it would soon get better. And she knew she was enough care and trouble to the good Sisters, without causing them any more. Mysie had grown very fast in the last six months. She was tall and slender, unusually graceful for a girl of thirteen, and exceedingly pretty, though she did not know it. Her black curls fell in great profusion on her

shoulders; below her broad, white forehead and delicately arched eyebrows, her great blue eyes, clear and deep, looked out with an honest, frank expression. The hungry, wistful look, which they had worn of late, was not unbecoming. Her features were small and regular. There was always either a shadow or smile hovering about her mouth. It was usually the shadow of a gray cloud, which was often full of rain.

Mysie had slowly been pacing the path that lay between the neatly cut grass-plats of the little garden, enclosed by the high stone walls, when Sister Aime's voice called, and Mysie went to her, expecting some correction about her work or lessons. But Sister Aime only said, very gently: "You have been walking rather lame lately, Mary. Is your foot beginning to pain you again?"

"Yes, Sister Aime; I think it is only the old pain, though."

"Sister Dorothy says she has noticed it for some time, Mary. How long have you felt it?"

The idea of Sister Dorothy having noticed and cared, brought the color into Mysie's cheeks, and the old bright look into her eyes, as she replied: "I have felt it for a long while, Sister Aime; but lately it has been worse."

Sister Aime's voice was very gentle, as she said: "Why did you not tell me, dear child? Surely, you were not afraid?"

Mysie looked up in the tall Sister's face, just as she used to, in the old hospital days, as she replied: "I am so much trouble now, Sister Aime, and you have all been so kind to me, and yet I can't do anything right or please you; and I didn't want to give you any more bother."

"Dear child, dear child," and Sister Aime drew Mysie close to her.

Those tender words brought back the old childish love. In a moment Mysie was on her knees, and sobbing out all the heartache into Sister Aime's lap. Oh! the comfort those tears brought. The whole world seemed to grow brighter. With a light heart, Mysie came to Sister Aime when the doctor made his visit in the afternoon.

No one realized all the mischief that had been going on, and so there was much surprise and consternation, when Dr. Clarke, after a short examination, ordered Mysie to bed. It was a very white little girl that was tucked in between the sheets. Dr. Clarke's report to Sister Aime was: "The bone has become diseased. The child's whole constitution seem to have run down. It is going to be a pretty serious business. Whatever is done, will have to be done right away. I'm going to bring a friend of mine, who makes a specialty of such cases, and we will probably decide to-morrow what is best to be done."

After Dr. Clarke had gone, Sister Aime stood for a long time looking out at the river and thinking. Then she went to Mysie's room. "Dear child, is there anything you would like? If so, please tell me." Her voice was so loving and tender, and perhaps Mysie's pain had made her bold. She was surprised afterwards at her own request.

"Yes, Sister, there is something I would like very much. Would you please try and find whatever has happened to mother, and Tom, and Kathie?"

Sister Aime looked half-annoyed for a moment, then she said, rather shortly: "I told you long ago, Mary, that it was folly for you to imagine you would ever again see these people of yours. If they had been as loving and tender as you say they were, and had returned from the South alive, they would most certainly have

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found you long ago. You were such a mere baby at the time of the war, that it is quite probable your imagination has created a great deal of what you think really happened. And for a nature that is so fanciful and dreamy as yours, it is dangerous to build castles on impossibilities. It is wicked, for it will surely lead to sin. There never has been the slightest enquiry about you, and so it seems quite certain that you cannot have any living relatives who care for you. God has been good to you, and given you friends; with them you must be content. I know you naturally long for the home-ties, but it will certainly be fatal to your future, if you allow your imagination to lead you into idle, impossible dreams. You must fit yourself to battle with the world, and then start out alone, bravely. There is nothing more to be admired than an independent woman."

The chances of Mysie's being admired seemed small and weak, when Dr. Clarke made his examination with his friend, the next day. They both looked rather serious. Then the strange doctor, who had not spoken since he came into the room, said: "Well, little woman, lay in a good

stock of patience, and find something that you can do lying down, for we are going to keep you prisoner until we fix that foot of yours so that it shall never pain you any more."

Both the voice and the bright smile brought the color to Mysie's cheeks. Where had she known them before? And the doctor, fearing he had agitated her, and anxious to divert her from the future to the past, asked: "How long ago was it your foot first troubled you?"

Mysie almost gasped her reply. "Oh! for ever so long; but it never was so bad as this, except the time I went to Bellevue."

"You've been to Bellevue?" and the doctor looked at her curiously. After a few seconds, "Oh! I remember you. You were transferred to Charity, and I never knew what became of you." Then, aside to Dr. Clarke, he added: "I never forget a case."

His friend replied, with an odd smile: "You sent her to Charity; and I think she found the true meaning of that word. From there, she came to the Sisters' home."

The days passed by, and Mysie still lay in bed, nursed as tenderly as mother or

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 "FAHNESTOCK" (Pittsburgh) "SOUTHERN" (St. Louis and Chicago)
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Kathie might have done. The doctors came and went, and Mysie learned to look for their visits very much as she used to for Dr. White's, in the old Bellevue days. Every day she expected permission to get up; but it did not come. So days had slipped into weeks, and the weeks had built up a month. Again the day was dying. The sun had gone to sleep behind the hills on the other side of the Hudson, and the glory with which it had bathed the sky and water, was all gone. The sky, growing deeper and darker each moment, was heavy with clouds that seemed rolling up in every direction to attack the brave young moon, while she, like a queen of peace, rode fearlessly and calmly on.

"All in the dark, Mary; alone with the moon?" Sister Dorothy said, as she came and stood by the little girl's bed, and passed to the casement, and threw open the window.

"Yes, Sister. I love the dark, when I can see the moon."

"So do I, Mary." And Sister Dorothy leaned against the window panes, and clasped her hands, and repeated, more to herself, than to the child:

I watched the pale moon going up the sky
In solemn splendor. The broad path and fair
Lay through resplendent tracts of sapphire air.
Methought the stars watched her course mourn-
fully.

Then did I mark, veiled were the realms on high
Before her path in storm clouds everywhere,
That waited her, like wild beast in its lair;
But she went on in still serenity
On her calm path of duty. Nor less clear
Was her white flame; unwaveringly she trod
Through her pure world as though no storm were
near;

Up through the sky, with white feet silver shod,
Then passed into the dark cloud without fear,
Knowing her pathway was marked out of God.

(To be continued)

St. Elphege

IX.—EARLY CHURCH HISTORY

BY M. E. J.

We have now come to sad times for England. After Dunstan's death there seemed to be no one capable of taking the helm, so disaster and shipwreck ensued. Ethelred, weak, vicious, and slothful, sat still and watched the ruin of his kingdom. When occasionally he roused himself to action, it was only to make some fatal mistake which increased tenfold the hatred of his enemies. The massacre of St. Brice was his most tremendous error, a combination of stupendous stupidity and cold-blooded cruelty. The Danes being ready enough to possess themselves of the pleasant English lands and the treasures of churches and monasteries, the king need not have deliberately matured and executed a plan which should rouse the feeling of hatred and revenge which could only end in ruin and bloodshed. Alfred had worked hard to persuade the Danes to settle down as peaceful, law-abiding citizens, and had given lands which had been their own for several generations.

Dunstan had carried on his wise policy, but it was left to Ethelred, the weak simpleton, to undo all their work and order a general massacre of every Dane in England. What wonder if a cry went up from these English homes which reached King Sweyn on his throne and roused the seakings to leap on board their war ships, vowing vengeance on the traitorous Saxons. King Sweyn's sister, whom Ethelred held as hostage for her brother's good faith, had perished with the rest; Gunhilda, the noble Christian lady, was murdered after her husband and son had been slain before her eyes; and so, as ever happens in this world, the innocent suffered with the guilty. Ethelred, the king, abode in

safety, while Elphege, the holy archbishop and martyr, suffered the penalty for his sins.

Elphege was born about the year 954. His family was noble and most likely a life of wealth and pleasure lay before him if he would have it; but he loved better the way of the Cross, and its shadow fell ever darker upon his path unto the end. He entered the monastery of Deerhurst in Gloucestershire, but it was not at all to his taste. The rule was very lax, and the monks thought more of feasting and pleasure than of the ordinary duties of monastic life. Elphege did not hesitate to reprove and exhort his brethren, and though his labors were not without fruit, his removal to the monastery of Bath, where the strict Benedictine rule was enforced, must have been a relief both to himself and his brethren. Not content with the austere life of this monastery, he built himself a cell, where he practiced the most extreme asceticism, to the wonder and edification of the other monks. After a time he was chosen abbot and held this office until 984, when he was appointed by Dunstan, Bishop of Winchester. "The character of the new bishop," says Dean Hook, "was a constant theme of discourse among the monks. The virtues of which he set a bright example, were those precisely to which they attached the greatest value, and the poor, relieved by the alms-deeds of a self-denying prelate, echoed the praise and regarded him as a saint."

So beloved was Elphege by all classes of people that it was amid universal joy that he was translated to the see of Canterbury in the year 1006. His charity and saintliness must have been very remarkable, for he is always described as of a stern, strict, and ascetic nature, and such men are not often popular; though they may earn the respect, they seldom win the love of the people. Yet all the chroniclers speak of him in the same tone of mingled love and admiration.

As archbishop, Elphege worked for the strengthening of the Church against the coldness and unbelief which were creeping into it. Men influenced by fear were careless of, or traitors to, their faith, and Elphege urged them earnestly "to turn from sin, duly to love and honor the one God, and uniformly to maintain the one Christianity, to avoid heathenism, to be diligent in prayer, to aim at peace and unity, and to be loyal to the king." But the storm was gathering, and even the

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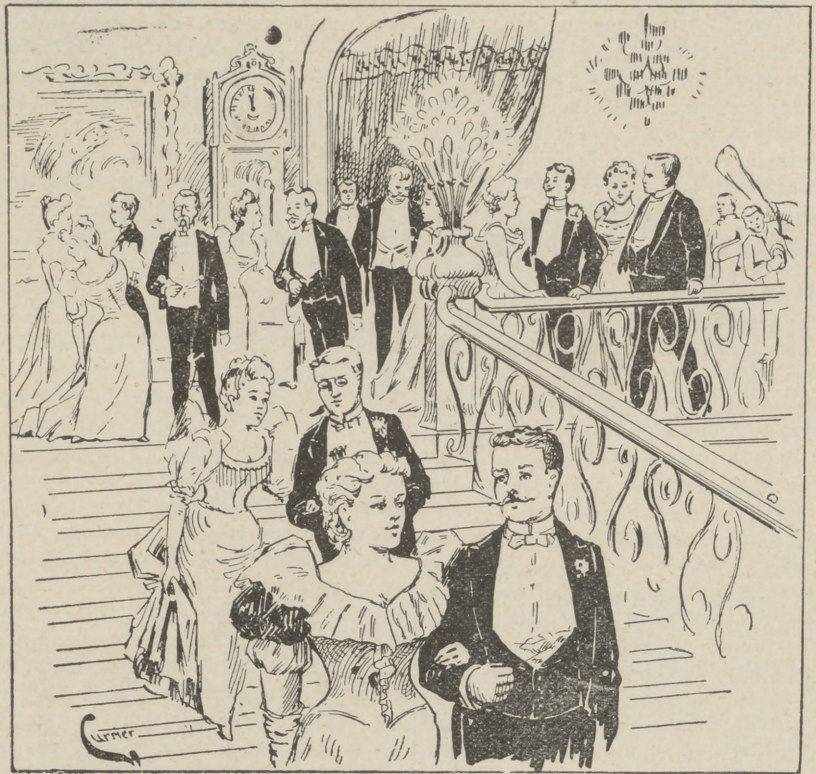


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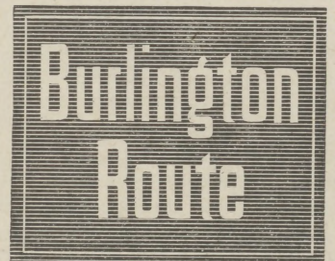
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prayers of the faithful could not prevail to save the doomed land.

"In the tenth year," says Henry of Huntingdon, meaning the year 1010, "the Danes landed at Ipswich on Ascension Day, and their army attacked Ulfeysel who governed the province, but the East-Anglians incontinently fled. The Cambridge-shire men, however, made a brave resistance, and for this they were highly honored as long as the English kings filled the throne." This bravely-fought battle was lost to the Saxons through treachery, and the Danes swept victorious over the land. The historian goes on to describe the smiling country which was laid waste, and lingers lovingly over his own "Huntingdon, that is, the hill of hunters, once a famous city, but now only a pleasant village on both sides of the river."

The next year the destroyers came further south to the Thames, and so on to Kent, Surrey, Hastings, and finally laid siege to Canterbury. Now the Archbishop showed himself a soldier as well as a priest. The nobles had fled, but the citizens were brave, and Elphege encouraged them both by precept and example to do all in their power for the safety of the town. They entreated the old man to fly while there was yet time, but his reply was: "It is the duty of a shepherd to watch by his flock." His courage was infectious. The citizens prepared for defence. "Before relieving guard or repairing to the ramparts, each soldier was seen kneeling in the cathedral, where the Archbishop at his proper post was always present to administer to him the Holy Sacrament."

For twenty days, encouraged by the Archbishop's words and prayers, the citizens held out bravely, but alas! there was a traitor in the camp. There is some doubt as to his name, but it is certainly better for him that it should rest in obscurity. The Danes rushed like a destroying flood into the city, carrying death and desolation everywhere. It is sickening to read the details of torture to which women and little children were subjected. The cathedral was set on fire and the venerable Elphege was forced to watch its destruction, knowing well that a large number of his flock, who had taken refuge there, were perishing in the flames. Thousands were massacred that night and the next day, but the Archbishop's life was saved in the hope of a large ransom. When he tried to speak to his people words of comfort and encouragement, he was silenced by a blow on the head from a Danish battle-axe.

After a time a deputation of officers came to him and demanded a ransom of three thousand pounds of silver, and the remnant of his people who were near him entreated him to accept these terms as the church plate could be sold for such an object. But he firmly refused to give any money to the heathen which had been offered in God's service. This excited the anger of the Danes, and loading him with chains, they led him about with them for seven long months, heaping insults of every kind on his head. Every little while they would offer him another chance to accept their terms, but he always firmly, refused not thinking his life worth such a sacrifice to the Church, and this refusal each time increased the severity of his treatment. But all through his imprisonment Elphege lost no occasion to present

the truths of Christianity to the Danish soldiers, and many were the converts made by him in his captivity. At last the patience of the barbarians was exhausted, and they resolved to put an end to the obstinate old man's life. On Easter Even he was told that if he did not pay the money in eight days, he must die. This must have been welcome news to the weary old man, who had been dragging his heavy chains about for months at the mercy of the rude heathen soldiers. St. Elphege was indeed a true martyr, and a long martyrdom was his, but fruitful in bringing many souls to Christ. The following week he was brought before the army. The Danes had been holding a great feast where they had drunk a great deal of wine, and strewed the ground with the bones of the animals they had been eating. Elphege was brought into their midst, a thin fragile old man, bent under the weight of his chains, but with a heavenly light beaming on his face, as he beheld at last so near the crown of martyrdom. All around him the savage warriors glared with fury at the man who had so long resisted them, and who, by saying the word could make them rich. They must have his blood now if he would not yield. All at once there was a great shout, "Money, Bishop, money, your ransom!" was the cry on every side. The old man rose and said: "Silver and gold have I none; what is mine to give, I freely offer, the knowledge of the one true God. Him it is my duty to preach to you; and if you heed not my call to repentance, from His justice you will not escape."

These words filled the Danes with wrath and one man seized an ox bone from the ground and threw it at Elphege. This was the signal for a general assault, and amid a shower of bones and other missiles he fell to the ground in agony. But he was not quite dead; it was reserved to one of his converts to give him the death blow. A Dane named Thorum, who only the day before had been baptized and confirmed by Elphege, stood by longing to help his master, but powerless in the mob. But when he saw him writhing in pain, he did what to his mind was the most merciful act under the circumstances, and seizing his battle-axe with one blow he clove the Bishop's skull.

The Anglo-Saxon chronicler says: "So with that blow he sank down, and his holy blood fell on the earth, and his holy soul he sent forth to God's kingdom. And on the morrow the body was carried to London, and the Bishops Eadnorth and Aelfun, and the townsmen received it with all reverence and buried it in St. Paul's Minster."

The Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour

"Sharing Mousie"

BY EMMA M. ROBISON.

"Mamma," said little Ada Ford on the Monday before Ash Wednesday, "Mr. Willis talked to the Sunday school yesterday about keeping Lent. I can't remember all of it, but I know he said the very smallest there, was not too young to practice self-denial (he told us what that meant). But I can't think of anything that I can 'give up' to any one else. Of course I shall give up candy and 'goodies'

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and save my money for Easter, but I've always done that ever since I was a tiny little girl, and I would like to do something more this year. Can you think of anything, Mamma?" she asked.

"Why, not just now," was the answer; "but if you really wish to do something, you will be able to find it, never fear."

"But I've thought and thought," said Ada, "I've no little brothers and sisters to give up my playtime for, like Gracie Belden. And Clara Ainslie is going to read for an hour each day to her grandma; but my grandma would rather read for herself, and I can't—"

Just then a shrill whistle was heard, and Ada ran to the window.

"If you want to go riding I'll bring the ponies around," said her cousin Phil, who stood outside.

"Oh, do, please; I'll be ready in a minute,—no, a few minutes, I mean," answered Ada as she darted from the room, forgetting all about her Lenten work. The pretty little habit was soon put on, and she came down again to wait at the window until the ponies should be ready.

"I'm so glad Phil is going to ride today," she said as she drew on her gloves; "Friday I couldn't go, and Saturday he would take the phaeton so that little Jimmie Willis could go with us."

"It was very kind of Phil to think of that," said Mrs. Ford, "Jimmie has a dull time of it while his mamma is so busy caring for her sick sister."

"There they come, the darlings. Oh, mamma, I think my Mousie is the dearest pony, and I do so love to ride," said Ada, dancing up to her mother for a good-by kiss.

The cousins were soon mounted and trotting quickly through the streets of the little town out into the green country beyond—green and lovely even in Febru-

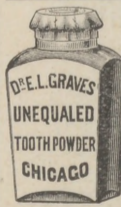
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ary, for these children lived in a sunny land where the winter months are the most beautiful of all the year. The little Shetland ponies, Mousie and Roland, and the dainty phaeton had been given the children some two years before, and, until lately, the cousins had thought driving their tiny steeds the greatest possible pleasure. But the previous Christmas had brought to each of them a complete riding outfit, even to the whips which neither would have used for "anything," though Phil carried his with quite a grown-up air, that Ada secretly admired but did not try to imitate. It had taken some practice and more than one unfortunate tumble, before either learned to ride; but both had persevered, and now, most of the time, the two phaetons rested side by side in the great barn. "Driving is nice, but riding is ever so much nicer," said Ada, and Phil agreed with her perfectly.

Mrs. Ford looked thoughtfully after them as they rode away that afternoon. "It would be a hard trial to give up that pleasure; harder, I fear, than my little Ada would willingly bear," she said to herself. But she could not forget what Ada had said about taking Jimmie Willis to drive, and she decided to suggest to her that driving should take the place of horseback riding for several days of each week, during the Lenten season.

The next morning Ada said, earnestly, "I hope you have thought of something by this time, mamma, for I want to begin right away."

"I shall only propose a plan for you, dear, and you must decide for yourself whether you will follow it," said her mother. "Suppose that, instead of riding horse-back every day, you drive sometimes, taking with you some little girl to whom such an outing would be a great treat."

"Oh, mamma, do you think I ought to do that? I do so love to ride," said Ada.

"You wished for some act of self-denial, did you not?" asked Mrs. Ford, gravely.

"Yes, ma'am," answered Ada, faintly.

"This would be not only denying yourself, but giving pleasure to others. Take time to think it over carefully before you decide," said Mrs. Ford.

"I don't know any little girls who never have a chance to ride at all," said Ada, thoughtfully; "though none of them have a darling little pony like Mousie," she added.

"Don't you? I know a little girl just your age who is hundreds of miles away from her mother. She has been sick, too, this little girl, and is too weak yet to begin school work; the doctor says she should be out of doors a great deal to make the roses grow again in her pale cheeks, so she walks up and down a gravelled path in the yard, for a few minutes at a time, with no one to talk to, and very little to see."

"I guess you mean Kittie North, mamma," said Ada.

"And I know another little girl only a year older than you, whose mother is away from home all day. This little girl keeps the rooms in order, and takes care of a little four-year-old sister. The baby sister cannot walk far, and neither have been a half mile from home for many months," Mrs. Ford went on.

"That's Janie Osborne," said Ada.

"Tell me some more, mamma."

"That is enough, for the present," said her mother, smiling; "but we can think of others, no doubt."

"I just wonder I didn't think of Janie and little Ruthie before," said Ada. "But Kitty North is so shy and bashful that I

never liked her—much. The big girls at Miss Delavan's call her the 'little gray kitten,' 'cause her eyes are so big."

"I hope you do not call her unkind names," said her mother, gravely.

"No, mamma," answered Ada, thinking somewhat guiltily of the time she had laughed when one of the other girls had called names. "Kitty is real odd, but it must be so lonely way off here away from her mamma. I'll take her driving until she gets better, if Miss Delavan will allow it."

"I will arrange that," said her mother. And Ada hurried off to school, determined not to "feel sorry" that she had "given up" those lovely rides.

But Phil was very unwilling to spare Ada, saying it was "no fun" to ride alone, and Ada herself found it hard to keep a bright face when she started on Saturday for the first drive. But Kitty's pleasure and her warm praises of Mousie's beauty and gentleness quite won his little mistress' heart; and, the drive over, the two girls were firm friends, having become better acquainted than in all the past months, during which they had met almost daily. On Monday Ada took the Osborne children, little Ruthie's delight being enough to drive away all thoughts of the horse-back ride.

Four days of every week during Lent Ada shared her drive with some child who would otherwise have had no such pleasure. She had more than one battle to fight with herself, for it was sometimes hard to see Phil ride off alone. But she did not give up, and before Easter came she said to her mother, "It isn't denying myself at all any more, mamma; and when Lent is over I'm going to keep on sharing my Mousie with others."

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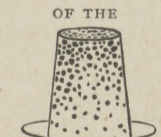
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Household Hints

SPOTS AND STAINS

GREASE AND OIL.—Grease, in its various forms, is the housekeeper's bete noir, and the methods for securing its removal from clothing and kindred articles are almost as numerous as the spots to be removed. Some of the most efficacious processes will be described, leaving each sufferer to select the one best adapted to her case. Spots caused by machine oil may be removed by rubbing with soap and cold water. For colored calicoes, warm soapsuds are to be employed; for woollens, ammonia may be found effective; while for silks—which must be treated very delicately—benzine, ether, ammonia, magnesia, chalk, or yolk of egg with water, may give the desired relief. From a great many articles, the stain can be extracted by laying it face down upon a sheet of thick blotting paper and placing upon it a hot flat-iron; brown paper may be used in the same manner, but is not so absorbent, and consequently not so effective as the blotter. A good solvent for the removal of grease is made by taking eight parts of alcohol, two parts of ammonia, and one of ether. Apply the mixture to the spot, and then rub diligently with a sponge and clear water. Turpentine, benzole, and ether are employed, and the best manner for their use is to make the application to the reverse side of the article, moistening the cloth with the solvent in a circle about the stain, and coming gradually nearer till the spot is covered. In this case, also, a piece of blotting paper should be underneath the grease spot to absorb the oil as driven out, since it would otherwise be simply spread over a larger surface. Another mixture, similarly employed, but without the blotting paper, is made by taking two ounces of ammonia, one ounce of soap, a quart of soft water, and a teaspoonful of saltpetre. The compound should be well shaken and stand for a few days before being used. Oil spots in a carpet may be removed without trouble by the use of a mixture of equal parts of chloroform and ether. Another method for the removal of oil, is to cover the stain with fuller's earth, pulverized chalk, or a similar medium, bringing the hot flat-iron again into use to aid the transfer from the garment to the absorbent. Ammonia is a valuable agent, and a process which may be employed for delicate fabrics or colors, consists in putting a small quantity, one or two teaspoonfuls, of the liquid into a basin of water, and then with a piece of cotton flannel dipped therein, rubbing the spot briskly till the grease disappears, which will not require a very long time. Upon a fine silk, chloroform may be used; but it is not adapted for common use, as it is expensive, and dissipates very rapidly.

INK.—Nothing is more common, in its field, than an ink stain. People must and will write, even though stray drops get upon their clothes, and the inkstand gets upset occasionally. While the stain is fresh, it may be frequently washed out with clear cold water. Ink spots may be dipped in milk while very fresh, or if the ink has dried, they may be immersed in sour milk or buttermilk, remaining for several hours. They are then to be thoroughly washed, and the black spots will be found to have disappeared. Another method is to saturate at once with soap, rub briskly with a rag, then apply more soap, rub again, and so on till the stain is gone. Or the spots may be dipped in melted tallow; then wash out the tallow, and the ink will have gone with it. A coating of lemon juice and salt may be applied to an ink spot, which is then to be laid in the sun till the stain is removed. Oxalic acid is a ready solvent of ink, and is one of the principal agents in removing it from paper as well as from fabrics; but it is a deadly poison, and must be used with the greatest care. Where there are so many safe methods, the better way is not to use it at all.

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MILDEW.—Sour milk or butter milk will frequently remove mildew, the affected part being allowed to soak therein for some time, and then being thoroughly washed out in clear water. Two teaspoonfuls of chloride of lime may be put into a pail of warm water, in which the mildewed spots are to be allowed to soak for a half hour or longer. A tablespoonful each of oxalic acid and lemon juice in a half pint of soft water makes a remedy for mildew, as well as for ink and other stains; but such a mixture would be very poisonous.

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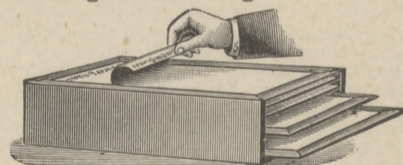
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