

The Living Church

A Weekly Record of its News its Work and its Thought

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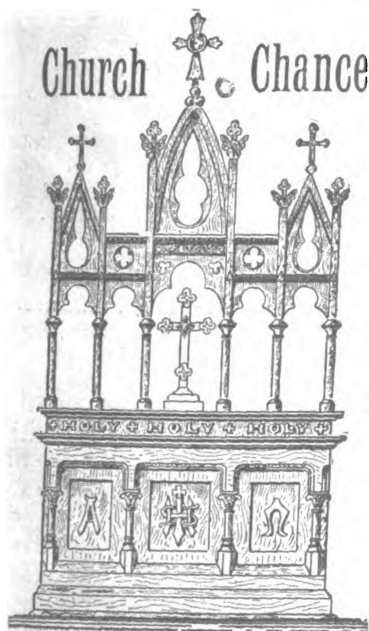
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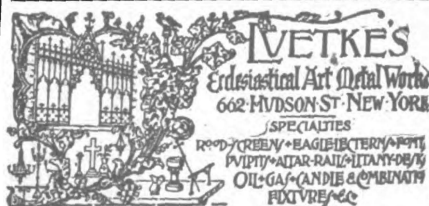
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The Living Church

Saturday, April 21, 1894

News and Notes

A SIGNIFICANT TESTIMONY to the growing respect for the usages of the ancient Church in the community at large, was afforded by explanations of the daily papers in connection with the Grand Opera in Chicago this spring. It appears that it was not so successful at first as had been expected. The explanation is, that the season opened during Lent. The attendance is said to have largely increased since Easter. Of course it may be very justly said that the external conformity of the world of fashion to an observance of this kind is no evidence of vital piety. That is obviously true. Nevertheless, when even the unreligious world finds it "good form" to defer to the institutions of the Church, when this sort of respect, nominal and external as it may be, becomes one of the usages of the best society, it is a proof that Christian ideas and the forms in which they are embodied, are a power in the community. It is the earnestness of conviction of a large class of sincere and devout people which finally forces the recognition of polite society.

The *Church Times* gives some interesting particulars as to the voluntary offerings of Church people during the year 1892. Without including any grants from societies or revenues from endowments, or even individual offerings to societies and institutions, the amounts are as follows: For building, restoring, and furnishing churches, \$5,766,165; for the enlargement of burial grounds, \$150,155; for the endowment of parishes, \$607,525; for the erection of parsonages, \$473,055. The total is over seven millions. This illustrates the way in which the Church of England has been endowed. It is property acquired in this way which the enemies of the Church propose to confiscate, on the ground that it belongs to the State. Then, if complaint is made, they say: "Why should not the Church of England maintain herself like other denominations, by voluntary offerings?" In addition to these sums the Church has spent on elementary education, \$4,516,500, during the same year. These figures are no guess-work, but are taken from the public statistics.

MENTION WAS MADE some time ago of a scheme for an alliance of liberal religious societies, that is of those religious or quasi-religious organizations which have no creed or definite faith. The idea took shape during the session of the Parliament of Religions last summer. We believe the proposed organization is not to take the name of a "Church," at least not a "Christian Church," for which we are inclined to be devoutly thankful. In fact it has been announced that the platform is to be broad enough to include liberal Jews, Mohammedans, and Buddhists. A congress has now been called to meet in May to perfect the desired union. It will include societies of ethical culture, Universalists, Jews, Unitarians, and Independents. The objects announced in the circular are not any too definite, but we suppose the "initiated will understand." Those are invited who believe "in the great law and life of love," and desire "a nearer and more helpful fellowship in the social, educational, industrial, moral, and religious thought of the world," and "who may be willing to recognize a common duty and work in the spirit of kinship." The meeting is to be held at Sinai Temple, one of the principal synagogues in Chicago.

A BUDDHIST LIFE of Christ has been discovered in Thibet by a traveller who having broken his leg was cared for in a Buddhist monastery. During this enforced visit he discovered the MS. in question, which was entitled the *Life of Issa*, and was held in great reverence. It was read aloud by the Lama, translated into French by an interpreter, and written down by the invalid. As might, perhaps, be expected, it represents our Lord as having imbibed Buddhist teachings during a long absence from Palestine after His thirteenth year, when He dwelt for a time among the Aryas and also visited the sacred cities of India. In Persia, He opposed Zoroaster and the Magians. Afterwards,

at the age of twenty-nine, He returned to Judea, where Pilate soon took the alarm on account of the popularity of His preaching, and had Him brought before the doctors. After repeated trials He was condemned to death on false witness, and two thieves were at the same time liberated. The priests are represented as disclaiming responsibility, washing their hands in a holy vessel. Issa was finally crucified and buried, but on the third day His tomb was found empty. The whole constitutes one of the most curious apocryphal gospels yet discovered.

THE FIRST INSTALMENT of those strange bands of "unemployed," who are endeavoring to make their way to Washington from various parts of the country, arrived at that city a few days ago. There were about 40 men under the leadership of one Captain Primrose. They were immediately arrested on the charge of vagrancy and, after a hearing, were given four days to find work or leave the city. Coxey's band, amid various vicissitudes, was still, at last accounts, making its way through Pennsylvania, and others in still larger numbers are reported as on the way from the far West. No one seems quite agreed as to the significance of these movements, and their own leaders give such accounts of their expectations as to induce doubt either of their sanity or of their honesty. Demands for legislation of the most impracticable and absurd character are mixed up with the profession of strange and even blasphemous religious ideas, bred of the odds and ends of the Parliament of Religions. Theosophy so-called, Christian science, spiritualism, and all else that is strange and abnormal, falling into ignorant minds unrestrained by the old principles of order, reverence, and loyalty. It is not clear that any radical mischief to government or society is likely to result, but at least these movements will go down to history as among the strangest of the phenomena of a period which has its fair share of unusual and ominous developments.

CRIPPLE CREEK, Colorado, has figured extensively in the newspapers for some months past. The burden of the news has been of rich finds of gold, a rush of population, the rapid building up of a town, and later, turbulent strikes, requiring for a time the intervention of the State militia. But Cripple Creek also has its ecclesiastical news. The Rev. C. Y. Grimes, placed there last summer by Bishop Spalding, has the honor of building the only church erected in the diocese during the hard times. A recent experience of Mr. Grimes is worth recording. Having restored to its owner a piece of jewelry which had been stolen, he was summoned as a witness and required to state from whom he had received the jewelry. This he declined to do, or to answer any question bearing upon the matter. He was thereupon arrested on the charge of receiving stolen goods! Upon being asked when he would be ready for trial he expressed his readiness to proceed at once, and four lawyers who were present volunteered to defend him. The prosecution, however, were not ready, the case was postponed, and finally was dismissed on motion of the prosecuting attorney who also apologized for his conduct. The principle upon which the defense stood was that confidential communications to a priest are privileged in the same sense with those of a client to his counsel. Mr. Grimes is a graduate of the Western Theological Seminary in Chicago, but has had much experience in the far West in former years.

LORD ROSEBURY'S GOVERNMENT has clearly enough committed itself to the determination to disestablish, (i. e. despoil) the Church in Wales. It is curious to observe how, in a case like this, every argument is employed which will tell for the moment. And the various arguments which are brought forward are called "cumulative," even if they are mutually contradictory. We used to have a proverb some years ago: "Anything to beat Grant." As we read the speeches on this question in and out of parliament, we are reminded of that expression. Lord Swansea says, in his place in the House of Lords, that the great majority of the Welsh

people are Non-conformists. Therefore the will of the majority ought to prevail as against the Church. The Bishop of St. Asaph shows from the Non-conformist statistics that they number less than fifty per cent of the population of Wales. Very well, says the other side, in substance, that simply shows that the Non-conformists are not having a fair chance. Lord Swansea declared that "he fully admitted the zeal and activity of the Church in Wales at the present time." Of course then the Church ought to be punished to make it cease from proselytizing. Another speaker, on the contrary, described the Church in Wales as a "decrepit and decayed member" of the Church of England. It ought to be lopped off because it lacks zeal and is destitute of activity. Only on one point are they agreed: The Church must go. So far as spoliation will destroy it, it must be destroyed.

IT HAS BEEN INTERESTING to observe in how many ways the statements of the old historian, Herodotus, have been confirmed by the discoveries of recent times. Herodotus wrote his interesting narrative five centuries before the Christian era, and already within two or three hundred years his narrative was treated with incredulity by the later Greeks. He was regarded simply as the prince of story tellers. And this reputation has clung to his name down to quite a recent period. Critical writers were unable to accept his stories of Babylon, Assyria, and Egypt. His accounts of cities, monuments, gigantic structures, and feats of engineering skill were regarded as transparently fabulous. But one discovery after another has taken place in which the father of history has been found to be correct. And now we are told that Herodotus is actually being taken as a guide to explorations. Thus M. de Morgan, relying upon a passage in the second book, has devoted his energies to the investigation of the pyramids of Dashour, near Cairo. Here he has discovered in one section only, thirteen chambers filled with mummies and much valuable treasure, including a breastplate of massive gold, with hieroglyphics formed of precious stones, golden shells, and bracelets, a scarabeus in amethyst, a tiger's paw in gold, a lotus ornamented with precious stones, a lion couchant, a gold and silver mirror, and many minor articles. These treasures have been deposited in the museum at Ghiseh. The only inscriptions reported are those which indicate the names of the princes to which these riches once belonged, Ouser-tesen II and Ouser-tesen III. The mummies and their wrappings have not yet been examined and the entire southern portion of the pyramid remains to be explored.

THE RT. REV. HORATIO SOUTHGATE, D.D., died on the 12th inst, at his home in Astoria, N. Y., aged 82. Bishop Southgate was born at Portland, Me., July 5, 1812, and was ordained in 1835. He spent a number of years in Turkey, and in 1844 was consecrated Bishop and sent to Constantinople. His designation was: "Missionary Bishop in the dominions and dependencies of the Sultan of Turkey." He was not sent out to convert Oriental Christians to the Protestant Episcopal Church but to aid the Bishops of the Holy Eastern Church and its divisions, in raising the standard of education among their clergy and improving the religious condition of their people. He was well received by the Eastern Patriarchs, established a seminary and aided the ecclesiastics in their own schools. He devoted himself with success to bringing about a better understanding between the Oriental Communions and the Anglican Church. To this end he effected the translation of a number of English books, including the Book of Common Prayer, into the Eastern languages, especially the Arabic and Armenian. He aided in the publication of the Psalter into "Syro-Turkish," completed a translation of the larger Greek Catechism into English, and projected with the sanction of the Orthodox Patriarch, the translation of the Bible into modern Greek for the use of the people. In 1850, finding that "the mission had not the co-operation or approbation" of the committee at home, he resigned. No successor was sent out, and this somewhat ambitious undertaking came to an end.

Bishop Southgate was for many years rector of Zion church, New York City, but of late years has lived in retirement at Astoria. He was the oldest surviving American Bishop in order of consecration, standing forty-seventh on the list, while Bishop Williams, the present presiding Bishop is the fifty-fourth. Bishop Southgate was consecrated by Bishop Philander Chase, assisted by Bishops Whittingham, Elliott, Eastburn, and Henshaw. A man of high ability and remarkable learning, he had long lived a life so retired from general Church activity and controversy, as almost completely to have dropped out of the knowledge of the present generation. But there are some still living whom the news of his death will remind of days long gone by, and of undertakings and struggles of half a century ago, now familiar to few except those who have delved among the records of the early history of the American Church.

Canada

The reports of most of the vestry meetings held on Easter Monday in the various parishes in the diocese of Toronto, were satisfactory, some of them particularly so. The debt on St. Bartholomew's, Toronto, has been reduced to \$1,000. A substantial increase was shown in the receipts of St. John's, Toronto Junction. St. James' cathedral vestry appointed a committee to report on the question of purchasing the site for a new cemetery. In consequence of the disappearance of a large portion of the estate in connection with the Frost will case, the church of St. Philip's, which was to receive \$4,000, will probably only get \$400 or \$500. The rector, Canon Sweeny, gave an interesting lecture lately in aid of the parish Woman's Auxiliary, on "An Hour with the American Church." A resolution of regret at the resignation by Canon Mockridge of his position as assistant at the church of Holy Trinity, was passed by the vestry. He has been appointed to the important office of secretary-treasurer of the Domestic and Foreign Missionary Society. The debt on St. George's, Medoute, has been almost paid off, only \$100 remaining. The 24th of June has been fixed by the Bishop of Toronto as the day of his general ordination. In St. James' cathedral, Toronto, the service was fully choral on the morning of Easter Day. At Grace church a vested choir appeared for the first time on Easter morning. The ladies, as well as the men and boys, wore the cassock, surplice, and purple cap. This is the second church in Toronto where the ladies in the choir are wearing vestments; St. John's church, on Stewart St., is the other. The fortnight's mission in St. Thomas' church, Cavan, conducted by the Rev. F. H. Duvernet, was concluded on the 16th. A new Sunday school house is to be built for All Saints' church, Cannington, immediately.

The accounts given at the Easter vestry meetings of the city churches, in London, diocese of Huron, are very encouraging. The rector of St. James', Canon Davis, presided for the 21st time at the annual meeting, and, in reviewing his long pastorate, remarked that the first Easter Sunday he and his congregation had spent together, there were 17 communicants; this year, on Easter Day, there were 235. The new church of St. Paul's was to be opened on the 2nd Sunday after Easter. The indebtedness of All Saints' mission chapel has been reduced from \$1,451 to \$100. It is expected that the new church of St. John, at Berlin, will be finished next October. The old church, which had become too small for the needs of the congregation, was to be used for the last time in the beginning of April. The new one will seat about 500, and cost about \$8,000, most of which is already provided. The work of the mission conducted in St. John's church, Strathroy, recently, seems to have been very successful. The feeling at the vestry meetings of St. John the Evangelist, London, and St. George's, Thorndale, was in favor of abandoning the pew system, and adopting free seats in both these churches. The Bishop of Huron held a Confirmation service at St. James' church, London, on the 18th, when 43 persons, whose ages ranged 15 to 50, received the rite. The authorities of Huron College, and of the diocese, have agreed to require a strict medical examination of all candidates for ordination in the diocese.

In view of the probability of the lay delegates to synod being called upon to assist in choosing the first bishop of the proposed diocese of Ottawa this year, much interest was manifested in their election by the various vestries of the Ottawa churches at Easter. The Ven. Archdeacon Lauder of Ottawa is spoken of as likely to be the bishop of this new diocese, which is to be erected by a division of the archdiocese of Ontario. If he is not appointed, the choice will probably be delegated to the Archbishop of Canterbury, as in the case of late years of Quebec, Qu' Appelle, and Columbia. The latter course is much deprecated by a strong party in the Church. Numerous handsome gifts were acknowledged at the vestry meeting of the church of St. Matthias', Hintonburg, amongst others a pulpit, reading desk, and font. A large brass alms basin was presented to Trinity church, Wolfe Island, and used for the first time on Easter Day. St. Paul's church, Sydenham, was beautifully decorated for

Easter, and a new reredos and frontals for lectern and pulpit were in place for the first time; also a set of linen given by Mrs. Lydford Freeborn, of Gambier, Ohio, in memory of her mother. A special meeting of the House of Bishops was called at Ottawa to take action upon a letter received from the Bishop of Algoma, in which he speaks of the possibility of his being obliged to give up his episcopal labors. His physicians have advised a short sojourn in Colorado to recruit his health. The meeting of the Board of Management of the Domestic and Foreign Missionary Society took place in Ottawa on April 4th.

The Bishop of Niagara held a Confirmation service in St. Thomas' church, St. Catherine's, on the 19th, when 35 candidates were presented. The rector asked at the beginning of Lent for \$200, in answer to which \$251 was given on Easter Sunday. The reports at the vestry meeting show the year just closed to be the most successful in the history of the church. Very satisfactory reports were received from St. George's church, St. Catherine's, and from St. James', Merrittton, and St. James', Port Colborne. In the latter, the weekly services in Lent were better attended than ever before.

In consequence of his illness, the Bishop of Algoma was compelled to postpone his visitation in the deaneries of Muskoka and Parry Sound. It is stated that with two or three exceptions, the clergy of Algoma are all men born and trained in Great Britain.

Large congregations, brightly decorated churches, and fine music, were the rule in the city parishes in Montreal on Easter Day. The reports of the Easter vestry meetings were in most cases very satisfactory. St. Martin's church has decided to continue the free seat plan. At St. John the Evangelist's church there were three early Celebrations on Easter Day, at which the Bishop of Qu' Appelle was celebrant. Bishop Baldwin, of Huron, made a short stay in Montreal on his way from the Ottawa meeting in the beginning of April. The Bishop held a Confirmation service on the 1st Sunday after Easter in St. Thomas' church, Montreal. The Bishop's health seems almost entirely re-established.

New York City

At the church of the Incarnation, Sunday afternoon, April 15th, Bishop Potter confirmed a class presented by the rector, the Rev. Dr. Brooks.

The noon-day service for missions, at the Church Missions House, was made notable on Monday, April 16th, by an assembling of many of the clergy of the city and vicinity. Bishop Whipple, of Minnesota, made an address.

At the church of Zion and St. Timothy, the 4th lecture in the course on the Prayer Book was delivered on the evening of Sunday, April 15th, under the auspices of the New York Bible and Common Prayer Book Society. The preacher was Bishop Leonard, of Ohio, who took for his theme, "The Prayer Book in the Holy Catholic Church."

The semi-centennial anniversary of the Church Missionary Society for Seamen of the City and Port of New York, is to be celebrated next Sunday evening, April 22d, at the church of the Holy Trinity. The Bishop of the diocese, who is president of the society, is expected to preside, and the preacher on the occasion will be the Bishop of Western New York.

On the afternoon of Sunday, April 1st, the third lecture in the Church Club series on "The Rights and Pretensions of the Roman See," was delivered at St. Thomas' church, by the Rev. Greenough White, of Trinity College. Mr. White took as his topic: "Rome, Constantinople, and the rise of the Papal Supremacy." He treated of the rise of the patriarchate of Constantinople, and the bearing of this on the position of the Roman patriarchate, and traced the steps of progress toward papal supremacy on the part of the Bishop of Rome.

The Church Choral Society held its second service of the season in the church of the Holy Trinity, on the evening of Thursday, April 12th, under the direction of Mr. Richard Henry Warren. The occasion was noteworthy as being the first formal rendition in this country of Antoine Dvorak's Mass in D, which was published a year or so ago, and has thus far been rendered only in England. Besides the Mass, there were sung with much feeling and perfection of technique, the splendid *Magnificat* in D, of Bach, with additional touches by Franz. A good orchestra was present. Mr. W. C. Macfarlane acted as organist. The soloists were the well-known artists, Miss Emily Winant, Mrs. Theodore J. Toedt, Mr. E. C. Towne, Mr. Carl Dufft, and Mrs. Tyler Dutton.

At the Church Missions House an interesting service was held Friday of last week. The occasion was the formal farewell to the Rev. John W. Chapman and his wife, Dr. Mary N. Glenton, and Miss Bertha Sabine, who go to the Alaska Mission. The missionary chapel in the building was used for the service, and was filled by friends of missions. Addresses were made by the general secretary, the Rev. Dr. Langford, and the Ven. Archdeacon Kirkby. The latter told, in his characteristic way, of his own missionary experiences in hard work among the natives in British North

America for about 25 years. The Blessed Sacrament was celebrated by Dr. Langford, assisted by the Rev. Joshua Kimber, associate secretary. A peculiar interest always surrounds these farewell services for missionaries, and on this occasion there was a special feeling of thankfulness that the Mission Board had, at last, a chapel of its own where they could be held.

On Wednesday, April 11th, there was an exhibition for the first time under the auspices of the New York Association of Sewing Schools, which was organized only about six months ago. Work of the many schools was exhibited, and made a very creditable showing. A meeting was held, presided over by Mrs. Richard Irwin, and a preliminary report was presented. Papers were read on a number of practical questions relating to sewing schools. The association represents 10,000 pupils. Among our parishes represented were: the church of the Holy Trinity, the church of the Holy Communion, St. Michael's church, the church of the Heavenly Rest, Grace chapel, Grace mission, St. George's church, the church of the Good Shepherd, the church of the Incarnation, Emmanuel chapel, St. Bartholomew's church, and St. James' church.

The hold which the Church has acquired over the highest social elements in our great centres is manifested in nothing more clearly than in the absence of fashionable marriages in Lent, and their prevalence just after Easter. A marriage which has interest for Churchmen was celebrated in St. George's church, Thursday, April 12th. It was that of Mr. Wm. Pierson Hamilton, son of Mr. Wm. Gaston Hamilton, and great great grandson of the celebrated Alexander Hamilton, to Juliet Pierpont Morgan, daughter of the prominent and generous Churchman, Mr. J. Pierpont Morgan. St. George's was filled with guests, representing the most noted people in the metropolis. Bishop Whipple officiated, assisted by the rector of the church, the Rev. Dr. Wm. S. Rainsford. At the reception at the Morgan mansion, which followed, Bishop Potter and leading Churchmen of the city were present. The bridal gifts were not displayed. Mr. Morgan gave his daughter a handsome home in the suburb of New Rochelle, completely furnished. The occasion was one of much congratulation as uniting two well-known families of Churchmen of wide reputation. Mr. Morgan's father, the late Mr. Junius S. Morgan, was at one time offered a baronetcy by Queen Victoria, but declined it.

Philadelphia

Mr. Orlando Crease, treasurer of the Sunday school Lenten offerings, has received up to the 13th inst., \$2,900 from 23 parishes.

The announcement in these columns last week of a daily Celebration at the memorial chapel of the Holy Communion was an error; it should read the memorial church of the Holy Comforter, the Rev. Stewart Stone, rector.

A new rectory for St. Mark's church, Frankford, has recently been erected at the corner of Penn and Arnett sts., in that suburb. The Daughters of the King connected with that parish, opened a bazar in this rectory on the 10th inst., the proceeds being devoted towards the building fund. The affair promises to be successful.

Confirmations since Easter Day are reported: St. Paul's, West Phila., 14; Gloria Dei, (Old Swedes), 11; Incarnation, 20; St. Mary's, (including one from St. Andrew's, West Phila.), 33; All Souls' for the deaf, (including 15 from the institution for deaf mutes, Mt. Airy), 26; Ascension, 26; Calvary, Conshohocken, 20; St. Paul's, Chestnut Hill, 20; Good Shepherd, Kensington, 48.

A service for Swedes, in their own language and according to the liturgy of the Church of Sweden, was held on the afternoon of the 15th inst, at Grace church, by the Rev. Axel Z. Fryxell, a native of Sweden, who is now a clergyman of our American Church. It is by the desire of the Swedes in this city that the service is to be held with a view to the permanent establishment of an American church.

The will of Mary L. C. Biddle, widow of Chapman Biddle, Esq., endows three beds in as many hospitals, with \$5,000 each; and founds a scholarship of \$1,000 in the Industrial Art School—all as memorials of her late husband; to the Rev. Dr. S. E. Appleton \$200 is given for the poor of the church of the Mediator; the residue is to be applied to the erection of "The Chapman Biddle Fund for Reduced Ladies," from which widows and spinsters in reduced circumstances, who have known better days, can draw a stipend of \$12 monthly; naming three female relatives as a committee of conference, who shall select those who are eligible to receive such stipend.

The closing exercises of the manual training classes of the boys' guild of St. James' church, were held on Tuesday evening, 10th inst, in the Henry J. Morton guild house. The director, Mr. J. S. Tadd, presided, and made an address. The Rev. Joseph N. Blanchard, rector of St. James', and president of the guild, also made an address. Cash prizes were distributed by Mr. L. R. Krumbhaar, treasurer of the guild, four for drawing, and three each for modeling and carving. Four prizes were also given for punctuality. These manual training classes are only for boys who are employed during the

day. The past season of 40 nights has had an average attendance of 66 pupils, who have executed some very clever work.

The golden jubilee of the incorporation of Emmanuel church, Holmesburg, and its being received into union with the convention in 1844, was fittingly observed on the 2nd Sunday after Easter, and the day following. After Matins, said by the Rev. W. F. C. Morsell, an historical sermon was preached by the rector, the Rev. Dr. D. C. Millett, who took for his text: "I will remember the years of the right hand of the Most High," Psalm lxxvii: 10. In the afternoon the Rev. S. F. Hotchkin addressed the Sunday schools, and in the evening the Rev. R. S. Eastman was the preacher. On Monday afternoon Evensong was conducted by the Rev. Messrs. Eastman and Hunt, after which the Bishop of Delaware delivered a congratulatory address, at the same time regretting the enforced absence of Bishop Whitaker. A reception in the parish building followed. The congregation and invited guests were welcomed by the venerable Joseph Weed, and some musical selections were rendered by Leopold's orchestra. At 8 p. m. an historical sketch of the parish was read by Mr. W. B. Wilson. Emmanuel church was an outgrowth of the ancient parish of All Saints', Lower Dublin. The site of the present church and parish building was donated, in 1831, by Miss Hannah Lardner, on which a small building was erected, and consecrated by Bishop Henry M. Onderdonk, Jan. 30, 1832, as a "chapel of ease" of All Saints'. The Rev. Dr. Beasley was rector of the parish, and the chapel was also under his charge until 1844, when it separated from All Saints', became an independent corporation, and was duly chartered April 9th of that year. The Rev. Wm. H. Bourns became the first rector. Four years later he resigned on account of ill-health, and was succeeded by the Rev. George G. Field, now of Trinity, Coatesville, Pa. In October, 1849, a Sunday school building was erected, and three years later an addition was made by a lady of the parish at her own expense. In the meantime Caleb Cope had presented a new organ to the church, and a bell was placed in the tower, where it still remains. The Rev. Mr. Field resigned in 1857, and was succeeded by the (late) Rev. Dr. J. P. Lundy. During the same year a parish school was established, which proved such a success as to necessitate the erection of the present beautiful brownstone parish building. Shortly after, the old chapel gave way to the present church edifice, whose corner stone was laid by Bishop Alonzo Potter in that year, and on Dec. 16, 1858, it was consecrated by Bishop Bowman. The building is of the ancient Gothic style of architecture, situated on a commanding eminence in the central part of Holmesburg, fronting on Franklin Ave., with a spacious lawn. Splendid shade trees are on either side, and the walls are partially hidden by clinging ivy. To the southeast of the church is the parish building, of which the corner-stone was laid by Bishop Stevens in 1879, and when finished, the cost of the structure was borne by Miss Eliza J. Brown. In 1861 a handsome brownstone rectory was built, with spacious surroundings, a short distance below the church on Frankford ave. This was followed by Miss Catharine Moore's donation of \$2,000 for the purchase of the "Thornley property," adjoining the church on the east, for a cemetery, and the same lady paid for the wall surrounding it. In 1863 the Rev. Dr. Lundy resigned, and was succeeded by the present rector, who was elected July 21, 1864, and is now in the 30th year of his pastoral charge. During this period, his records show: Baptisms, 667; presented for Confirmation, 296; marriages solemnized, 99; burials, 392; present number of communicants, 180. The church of the Holy Innocents, Tacony, was founded by Dr. Millett during his present incumbency. Mrs. Marie Smith gave \$1,000 for a new roof to the church, which has also been twice thoroughly repaired, and gas lights introduced. In 1892 the ladies of the congregation presented to the church a handsome new organ.

Diocesan News

Connecticut

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

MYSTIC RIVER.—St. Mark's parish, the Rev. H. L. Mitchell, rector, seems to be thriving under its new rector. The services are well attended both on Sundays and week-days. The church has been re-carpeted, a chapter of St. Andrew's Brotherhood formed, and before long it is hoped there will be a chapter of the Daughters of the King. During Holy Week, four adults were baptized. The Sunday school is also doing well, with an average attendance of 60.

HARTFORD.—Dr. C. J. Hoadly, '51, has recently presented to Trinity College library several valuable volumes, including Pridaux's "Marmora Oxoniensis," 1676; a fine early edition of Sophocles from the press of Colonus at Venice, 1528, this copy having an inscription in Greek, showing that it was presented in 1832 by Constantinus Stamatiades to "the philhellene lady," Mrs. Sigourney; an edition of Petronius Arbiter of 1629, and a hitherto unpublished fragment of the same author, with dissertations relating to it, under date of 1664. The following named students have received appointments for the prize version declamations for

this year, having attained the highest standing in English in their classes for the year 1893:

Seniors—James Birkhead Birkhead, of Newport, R. I.; Nathan Tolles Pratt, of New Britain.

Juniors—Sydney Key Evans, of Scranton, Pa.; David Wilard, of Greenfield, Mass.

Sophomores—George Nahum Holcombe, of Granby; Philip Carter Washburn, of Hartford.

DANBURY.—After many years of faithful service, the rector of St. James' parish, the Rev. Byron J. Hall, D. D., has resigned. Danbury is a large and enterprising commercial centre, and well known throughout the land as the centre of the hatting industry. The present communicant list is 500.

WALLINGFORD.—In the death of Hon. Samuel Simpson, St. Paul's church loses its senior warden, and one of its most generous benefactors. Mr. Simpson was born in Wallingford 80 years ago, April 7th. He was largely interested in the town's manufactures, and was its wealthiest citizen. When the new church was built, he contributed more than \$20,000 towards the building fund, and afterwards built the parish house in memory of his deceased daughter. On the day of his funeral, business was generally suspended throughout the town, and the service was very largely attended by all the societies and workmen of the place. He died lamented by all. For many years he has been a great sufferer, but rest came at last, and with it peace.

Western New York

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

MEDINA.—The Easter services of St. John's church were rendered unusually interesting by the fact that the season was the 25th anniversary of the organization of the Ladies' Parish Aid Society, and the ninth anniversary of the introduction of the vested choir. At the early Celebration the choir was fully represented and a large proportion of the communicants of the parish received the Holy Eucharist. The Rev. Warren W. Walsh, of Buffalo, was the officiating clergyman, who was rector of the parish when both the above-mentioned organizations were established. The Ladies' Aid Society has done a noble work. The same person has continued president from its organization. Between \$5,000 and \$6,000 have been expended in building a rectory, and making many church improvements. During the past year while the parish has been without a rector, the vested choir has been in its place every Sunday morning and at two week night services in Lent, and three of the young men of the choir, have read the service and a sermon. The attendance has been good, and a mortgage debt of \$1,000 has been paid. The offerings on Easter Day amounted to \$200.

BUFFALO.—Easter was celebrated in the parishes of the see city with more than usual solemnity. At Trinity church a new set of chancel hangings was used. At St. John's and Grace churches processional crosses were introduced. At Ascension a large sum was contributed toward the debt. At the church of the Good Shepherd was presented a handsome set of white silk hangings as a memorial gift, also a Prayer Book for the priest's stall and an alms chest.

Many changes have taken place among the organists of different parishes. Mr. Seth Clarke has taken charge of the music at Ascension, Mr. Walter C. Moon at St. Luke's, and Mr. F. Wilmschurst at Grace.

The classes presented to the Bishop during Lent, for Confirmation, showed marked increase over previous years. Fifty persons were confirmed at Grace church, the largest class in the history of the parish.

Massachusetts

William Lawrence, S. T. D., Bishop

The 261st meeting of the Eastern Convocation was held in the church of the Epiphany, Winchester. The dean was Celeorant. The sermon, based upon Mal. iv: 5, 6, was preached by the Rev. Dr. Nash. At the business meeting, matters bearing upon the anticipated division of the diocese, or some plan to obviate this, were discussed. The standing committee made its report through the chairman, the Rev. A. E. George, and recommended that the next meeting be held at St. Paul's, Malden, June 6. A series of resolutions upon the death of the Rev. J. J. Cressey were adopted by a rising vote. A very able paper on the definition of "Clerical Subscription" was read by the Rev. C. J. Ketchum. The Rev. H. B. Moorehouse, a very suggestive writer on musical topics and the management of vested choirs, gave an admirable survey of the merits of the Revised Hymnal, which was greatly enjoyed. The exegesis provided by Dean Hodges was omitted. A series of addresses in Trinity church, Woburn, on "The Churchman's Religion," closed this interesting session of the convocation.

The committee on the division of the diocese have published their report; they recommend the archidiaconal system for the relief of the Bishop.

BOSTON.—After a long and faithful service in the office of treasurer of the Diocesan Board of Missions, Mr. J. S. Blatchford has resigned, and the place will be temporarily filled by Mr. Robert A. Gardner, No. 40 State st., Boston, to whom all offerings must be sent.

FITCHBURG.—The Rev. C. M. Addison has left his parish for six months and will reside in England for rest and study. He will return in the fall. He has relinquished the charge of the mission at Leominster, and this work will come under the care of the diocesan missionary.

Southern Ohio

Boyd Vincent, D. D., Bishop

The Rev. Walter Baker, D. D., of St. Paul's church, Cincinnati, resigned on April 1st, and on Saturday, April 7th, he and Mrs. Baker sailed for England. They will remain abroad some three months. The congregation of St. Paul's, to show their love and esteem for the Dr. and his wife, gave them a farewell reception on the evening of Wednesday, April 4th, on which occasion they were the recipients of many valuable and beautiful gifts.

The convocation of the Dayton Deanery met in St. James' church, Piqua, Tuesday morning, at 9 o'clock, with a celebration of the Holy Communion, and sermon by Dean Cook, from Gen. xlii: 2. The next place of meeting will be Christ church, Springfield. It was decided to enter upon aggressive missionary work within the limits of the deanery, and the following appointments were made: The Rev. C. W. Young was assigned South Charleston; the Rev. R. E. W. Cosens, Yellow Springs; the Rev. W. H. Dean, St. Paris; Dean Cook, Miamisburg; the Rev. D. S. Marfield, Franklin; the Rev. C. M. Roberts, Tippecanoe. At 12 o'clock, Bishop Vincent made an admirable and searching address to the clergy, taking for his subject, "The call to the ministry." At the afternoon session the Rev. Dwight S. Marfield read a paper on "Systematic giving," and the Rev. C. W. Young made an address on "How can convocation aid our Sunday school work." A very important resolution was passed at this session, to the effect "that the Sunday school Lenten offerings of at least the year 1895 be given to diocesan missions." In the evening a missionary meeting was held, when Bishop Vincent read an exhaustive paper on the subject of "The Field and Funds." Dean Cook read an admirable and suggestive paper on "Parochial Missions," followed by the Rev. W. H. Dean with a paper on "The Prayer Book as a Missionary."

St. James' church, Piqua, was made the recipient, on Easter Day, of an exquisite and costly Communion service. It is a beautiful work of art, and is a memorial of Mrs. Amanda Gross, who departed this life Dec. 24th, 1888, given by the husband and family of the deceased.

An important meeting of the Cincinnati Clericus was held on Monday, April 2nd, at which time Bishop Vincent read a scholarly paper on "The Witness of the Psalms to Christ," being a review of the Bishop of Derry's Bampton Lectures.

On Easter a memorial window was given by Mrs. George K. Shoenberger to Calvary church, Clifton, the Rev. E. F. Small, rector. It was placed in position for the first time in the east end of the chancel over the altar. It is a very beautiful window, and from an artistic standpoint is very fine. It represents a portion of the scene at the Last Supper, with life-size figures of Christ and His two Apostles, Peter and John. The colors are made by opalescent glass, the only parts painted being the frieze and bands. The work was done by the Tiffany Glass Co., of New York. The firm are making two more chancel windows as companion sketches.

Tennessee

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

Thos. F. Gallor, D. D., Assistant-Bishop

Bishop Gallor made a visitation to St. Luke's parish, Jackson, the Rev. J. E. Martin, rector, on Low Sunday; 23 persons were confirmed, which makes 45 Confirmations in the parish in the past 18 months. The Bishop preached three strong sermons, and on Monday night preached to young men, on the vision of a true manhood. The Bishop's visit was full of inspiration.

Long Island

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

BROOKLYN.—At St. John's church, the Rev. George F. Breed, rector, the total Easter offering was \$825.65. The annual report shows a total contributed for all purposes, of \$12,481.72. Mr. George W. Gilbert, who has served as treasurer for the last seven years, has asked to be released on account of other business duties. During his term of service, there has been received and expended by the parish, \$101,016.81, or an annual average of \$14,430.97. This long continued faithful service, gratuitously rendered, has been a valuable help and is heartily appreciated. The place of treasurer has been filled by the election of Mr. Sherman Eseltyn. Mr. Frank Wright, choir leader and organist, continues in musical charge, with all the excellent choir, excepting the solo tenor, Signor Tesseman, who goes to Toronto on a salary of \$1,800.

At St. Clement's church, the Rev. R. E. Pendleton, rector, several gifts were received at Easter: Eucharistic altar lights given by W. A. Buckley, in memory of his mother, Louisa Caroline Buckley; richly embroidered green silk chalice veil, burse, Eucharistic stole and preaching stole,

maniple and antependium, given by Miss Nelson; a set of fine altar linen, the gift of the altar chapter; a handsome parish banner in memory of the late Thomas C. Stagg; and a large Bible in the German, for the lectern, red morocco binding, in memory of Peter Dulk. Services in the German language are occasionally held. More than \$600 was contributed on Easter Day. The Sunday school which, five years ago, began with 50 scholars, now numbers 451 scholars, 30 teachers, and 9 officers.

With the other Easter offerings taken at Grace church, the Rev. Chauncey B. Brewster, rector, the sum of \$588.25 was contributed to increase the endowment fund of the parish. Mr. Wm. C. Sheldon who became a member of the vestry 32 years ago, and who for the last 14 years has been a warden, has insisted on retiring, and Mr. Henry E. Pierrepont has been elected a warden in his place.

St. Andrew's Brotherhood held its quarterly meeting at St. Stephen's church, the Rev. Henry T. Scudder, rector, on Thursday, April 12th. At the afternoon conference, addresses were made by F. H. Miller, M. D., Charles McGowan, and Arthur B. Cook. In the evening, probationers were admitted to full membership, in connection with which addresses were delivered by the Rev. H. C. Swentzel and Mr. Robert L. Harrison.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop
BISHOP'S APPOINTMENTS.

APRIL.

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| 15. Erie: St. John's, Trinity, and St. Paul's. | 18. Holy Cross, North East. |
| 17. Grace, Miles Grove. | 19. St. Matthew's, Union City. |
| 20. Emmanuel, Corry. | 21. Calvary, Townville. |
| 22. St. James', Titusville. | 26. Our Saviour, Du Bois. |
| 27. Holy Trinity, Brookville. | |
| 29. St. John's, Franklin, and Our Father, Foxburg. | |
| 30. St. Mary's, Red Bank. | |

MAY

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| 3. Atonement, Mansfield. | |
| 6. Trinity, Warren, and St. Saviour's, Youngsville. | |
| 7. St. Luke's, Kinzua. | |
| 8. Northern Convocation, Ascension, Bradford. | |
| 10. Christ, Tidioute. | 11. Mission at McClintockville. |
| 13. Christ, Oil City. | |
| 14. Laymen's Missionary League. | |
| 17. Trinity, New Castle. | |
| 18. St. Barnabas' Guild for Nurses. | |
| 20. Pittsburgh, Ordination. | |
| 21. Southern Convocation, Rochester, New Brighton, Beaver Falls. | |
| 23. St. Paul's, Kittanning. | 24. St. Michael's, Wayne. |
| 25. Christ, Indiana. | |
| 27. Trinity, Freeport, and St. Barnabas, Tarentum. | |
| 31. Horatio. | |

JUNE.

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| 1. Adrian. | |
| 3. Holy Innocents', Leechburg; Mission at Ford City; Trinity, Sharpsburg. | |
| 10. St. Mary's, Charleroi. | |
| 13. Annual Convention, Pittsburgh. | |
| 17. St. Luke's, Georgetown, and St. Paul's, Fairview. | |

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

The spring convocation of the Southern Deanery was held in St. Paul's church, What Cheer, on April 3rd and 4th. There were present, the dean, the Rev. E. C. Paget, the Rev. H. A. Hartley, M.D., the Rev. C. H. Bohn, and the Rev. F. G. Parkinson, for nearly two years the deacon in charge of this important and laborious mission. The evening service in the fine new church, which is the most noticeable and handsome in the town, and which stands in the best location, was well attended by a congregation largely composed of men, notwithstanding a special attraction at the opera house that same evening. Dr. Hartley, who was born in Trinidad and is a descendant of the race of the Hovas at Madagascar, preached an excellent sermon. The following morning the Holy Communion was celebrated by the dean, with a good number of communicants, and an earnest sermon delivered by the Rev. C. H. Bohn.

WASHINGTON.—The Ladies' Guild of this old established congregation, which was incorporated in 1854, have set energetically to work, and by an Easter entertainment and an elegant supper furnished to the Knights Templars, have already raised a good sum towards the proposed new church.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

On the evening of Thursday, April 5th, the newly organized Church Club of Detroit, held its first banquet in the large dining hall of the Russell House. There was an attendance of 150 or more. Bishop Davies presided and made the address of welcome. The Rev. Dr. Prall acted as toast-master, and introduced the following speakers: Arthur Ryerson, Esq., of Chicago, who responded to "Church Clubs;" the Hon. Alfred Russell, LL.D., who spoke for "The Laity;" the Hon. Peter White, of Marquette, who responded to "The early Church in Michigan;" William Aikman, Jr., who spoke for the Brotherhood of St. Andrew; James H. Brewster, for "The American Churchman;" and the Hon. W. C. Maybury,

whose toast was "Inspiring Memories." At the close of the formal toasts, Dr. Prall called on the Rev. Henry Tatlock, of Ann Arbor, to respond to "The Missionary Spirit of the Church," and the Rev. Dr. Conover, of Detroit, who spoke feelingly of the methods and aims of this new organization for which there is so much of hope in the developing Church life of Detroit and the diocese of Michigan.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

The annual meeting and banquet of the Churchmen's Club was held in the Trocadero, Providence, Tuesday evening, April 3rd. The following named officers were elected for the year: President, Rathbone Gardiner; vice-presidents, D. L. D. Granger and John H. Stiness; secretary, E. W. Blake, Sr.; treasurer, Albert Babcock. After the banquet, President Gardiner introduced Bishop Clark, who spoke briefly, and presented the Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, who delivered an address on "Relations of the Clergy and Laity." The Rev. Floyd W. Tomkins, Jr., of Chicago, and Mr. Edward L. Temple, of Rutland, Vermont, also addressed the Club on the same subject.

The meeting of the Clericus was held in St. John's parish house, Providence, Tuesday, April 3rd. The Rev. Arthur Rogers, rector of St. George's church, Central Falls, read a paper on "The Alexandrine Spirit in the Church."

Bishop Clark visited St. James' church, Providence, Sunday evening, April 8th, and after preaching from Acts ix: 20, confirmed a class of 28, presented by the rector, the Rev. J. W. Atwood.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop

The Bishop has lately confirmed 12 persons at the Old Swedes' church, and 19 at St. Andrew's church, both in Wilmington. A large proportion of the candidates came from other religious bodies. At a meeting of the Clerical Brotherhood, held at Bishopstead on the 10th inst., the Rev. A. I. du Pont Coleman read a paper on "The Relation of the Church to Education," which was followed by a more than usually general discussion.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

On Easter Day the Bishop officiated in Christ church, Moline. This young parish has secured for its rector, the Rev. Mr. Howard, who will enter on service April 15th. On the same day the Rev. William B. Guion, late of St. Matthew's cathedral, Dallas, will take charge of Grace church, Galesburg.

On the first Sunday after Easter the Bishop confirmed 23 in St. Paul's church, Peoria, and on the 2nd Sunday after Easter, seven in Trinity church, Rock Island.

Louisiana

Davis Sessums, D.D., Bishop

The opening service and indeed the whole proceedings of the annual council were only fairly well attended. It was a matter of regret that so many were absent. The council opened with a celebration of the Holy Communion, the Bishop, Drs. Dalzell and Percival taking the service. The Rev. Matthew Brewster preached an excellent sermon on 1 Cor. v: 14.

In organizing, the Rev. Dr. Duncan was elected secretary with the Rev. Messrs. A. G. Bakewell and U. B. Bowden as his assistants. The treasurer of the Protestant Episcopal Association reported the funds of the association as in good condition, with \$25,138.60 to Episcopal Fund; Disabled Clergy and Widows' and Orphan's, \$5,952, and Goodrich Fund, \$300.

The treasurer of the diocese, Mr. E. Belknap, presented the following report: A balance on hand in cash aggregating \$1,148.98, including \$673.75 credited to the Episcopal Fund, and \$475.23 credited to the Council Fund. Since that date Mr. Belknap acknowledges the receipt of collections for these two funds, from 67 churches of the diocese, and the amount of \$1,201.40 from the Protestant Episcopal Association.

The committee on a seal for the diocese reported a design embodying a cross, mitre, crozier, key, pelican, *fleur de lis d'or*, which was adopted.

The Standing Committee elected consists of the Rev. Messrs. B. Warner, J. Percival, H. H. Waters; Messrs. J. R. Westfeldt, J. McConnell, and F. N. Butler. Delegates to the General Convention: Rev. Messrs. H. C. Duncan, W. K. Douglas, J. Percival, and H. H. Waters; Messrs. Westfeldt, Stone, McGehee, and McConnell.

The most interesting feature of the whole council was the report of the Committee on the State of the Church. Of the 60 churches and chapels reported, all, except six in larger cities, are free. But 28 rectories are reported. This means that considerably more than one-half the churches have no provision for the residence of a rector. From the Bishop's address we learn that the number of Confirmations, which is

largely taken as a standard of Church progress, is greater than that of the preceding year. The number of Baptisms, adult and infant, is about the same, though the completed report will show a decided increase. So far as the incomplete returns enable the committee to judge the amounts, the financial exhibits present most encouraging features. The only fund for which there have been complete returns made, is that called "offerings for diocesan missions", which has reached the total of \$2,957.49, considerably more than double any previous year. When we bear in mind the very serious financial difficulties in the business world and the special uncertainties hanging over the chief industries of our State, we cannot but feel that there has been a growth in the spirit of charity. In the advance of God's kingdom, new fields are continually opening which demand increased labor and larger means. The increased expenditures of the past year have opened the way to wider possibilities in the year to come. One church, Grace, at St. Francisville, has been consecrated. In Grace church, Monroe, a richly-carved altar and reredos have been placed in the chancel as a memorial. This church and Christ church, Napoleonville, report new pipe organs. Among the ravages of the great October storm of 1893, was the wrecking of the mission chapels under the charge of our faithful missionary, Rev. S. M. Wiggins, at Grand Prairie and Diamond. The latter has been repaired through the energy of the people. The former is still in ruins. Southwestern Louisiana having been opened within the last few years, some flourishing towns and cities have grown up with a rapidity rivaling western territories. Missions should be organized at once in a number of these new cities. Early in the year the congregation of St. Paul's, New Orleans, entered in the use of their new church edifice. During the past year St. Anna's parish, New Orleans, has erected a neat and commodious brick chapel as a memorial of the late Rt. Rev. J. N. Galleher, D.D., third bishop of Louisiana. The chapel seats 300 persons and is supplied with altar, lectern, and other requisites for worship. Among the more encouraging signs of progress is the inception of a new church edifice for the parish of Mount Olivet.

A motion to incorporate the diocese of Louisiana was unanimously carried. The council adjourned to meet the second Wednesday after Easter, 1895.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Asst Bishop

A new church building has just been erected at Citronelle on a lot given by the Hygeia Hotel Company. Services are held on the 4th Sunday of each month, the mission being in the charge of the Rev. H. M. Benedict.

Dr. Bannister, rector of the church of the Nativity, Huntsville, has been seriously ill with pleurisy. The services have been carried on during his absence by the Rev. Mr. Mitchell, assisted by Captain Daniel, as lay-reader. Dr. Bannister became rector of this church in 1860, succeeding the Rev. Henry C. Lay, who was then made Bishop of Arkansas. All Saints' chapel in East Huntsville, was recently blown off its foundation in a wind storm. The damage was repaired at once.

A beautiful altar cloth for use during the Lenten season has been presented to St. Michael's church, Anniston, by the Ladies' Guild of that church. It is of purple cloth embroidered in passion flowers. A frontal for the pulpit has a gold cross entwined with thorns. St. Michael's now has a complete set of cloths for the chancel, and they are thought to be the handsomest in the South. It is the intention of the guild to procure stoles for the Church seasons. The Boys' Guild, which is St. Michael's chapter of St. Andrew's Brotherhood, have fitted up a reading room, which is bountifully supplied with the best current literature.

Grace church, Anniston, like all other parishes in this part of the country, has been suffering from the hard times, having lost 50 communicants from removals. The revival of business, however, and some new comers in the parish recently, have improved matters somewhat, and interest in the mission work is reviving.

The Rev. C. C. Williams, D.D., rector of St. Paul's church, Augusta, Georgia, who has been quite ill in Mobile, has returned to Augusta with his health entirely restored.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

On Monday, April 2nd, the Rev. J. W. Johnson, rector of St. Philip's colored church, Richmond, commenced a Mission in that church lasting through the week. Sermons were preached by Drs. Carmichael and Mason, the Rev. Messrs. G. C. Abbott, J. J. Gravatt, and the assistant Bishop-elect, Dr. Newton.

On Sunday, April 8th, Bishop Whittle visited St. George's church, Fredericksburg, and preached a grand sermon, after which he confirmed 12 candidates. In the evening he visited Trinity church in the same city and confirmed a class of 14.

The Rev. Preston G. Nash, rector of Christ church, Richmond, on Monday night, March 9th, began a Mission in his church, the Rev. J. B. Funsten, rector of Trinity church,

Portsmouth, and a former rector of Christ church, being the missionary.

A handsome pulpit is to be placed in St. James' church, Richmond, by the ladies of that church as a memorial of the late rector, the Rev. Dr. Peterkin.

Georgia

O'leland Kinloch Nelson, D.D., Bishop

At St. Andrew's church, Darien, the daily early Celebrations in Holy Week, (though an innovation), had an average attendance of from 17 to 20. The Three Hour service had a congregation of about 35, who remained throughout, with many who came for a shorter time. A large proportion of the communicants came together for the early Celebration. The offering was nearly \$60, and the children's "pyramids" collected \$30. St. Andrew's is a small parish, but full of activity, with a nice church property, and it is now building a summer rectory on the Ridge in a most lovely spot.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

April 9th, Bishop Cheshire visited Christ church, Raleigh, in the morning, and confirmed a class of 20; in the evening, he confirmed five in the chapel of St. Mary's School.

New Jersey

John Scarborough, D.D., Bishop

On Friday, March 9th, the Bishop visited South Amboy, and blessed the chapel of the Good Shepherd, Ernston, which has been lately erected through the untiring industry of a faithful layman, Mr. Ambrose Gordon, Sunday school superintendent and licensed lay-reader at this mission of Christ church. On the first Sunday after Easter, the Bishop again visited the parish of Christ church, and confirmed 28 persons at the church, and 2 at Doane memorial chapel. Of the first class, a large proportion were adults, and many of them men.

The convocation of New Brunswick met in Christ church, on Tuesday, April 3rd.

Central New York

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

The next annual meeting of the branches of the Woman's Auxiliary in Central New York, will occur in St. Paul's cathedral, Syracuse, on May 24th.

In the recent death of Mr. W. Frederic Bacon, St. Paul's church, Waterloo, lost a most faithful and valued member.

Mrs. James Watson Williams, who departed this life on March 13th, was among the most liberal of the members and friends of Grace church, Utica. She gave both generously and intelligently for the improvement of the edifice, which is now one of the most churchly in the diocese.

The chorus choir of Calvary church, Syracuse, is now vested.

For several years there has been held an annual convention of the chapters of the Brotherhood of St. Andrew in this diocese. This year the convention will be made a State convention, and will be held at Utica. The opening service with a sermon by Bishop Huntington will occur in Trinity church, and all the business meetings will be held in Trinity Guild House.

The late Rev. Andrew Hull, D. D., of Elmira, by his will left \$200 to the Society for the Increase of the Ministry.

The Knights Templar of the city attended the evening service on Easter Day at Trinity church, Syracuse, the Rev. Robert Hudson, Ph. D., rector.

New York

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

CALLICOON DEPOT.—At St. James' church, the Bishop recently administered the rite of Confirmation to a class of 10 persons presented by the Rev. W. A. Masker, Jr., priest in charge. The town is small, and the event created special interest, and much advanced the local position of the Church.

PORT JERVIS.—The Bishop made a visitation of Grace church, March 12th, and administered Confirmation to nine persons presented by the rector, the Rev. Uriah Symonds. The class was mostly composed of persons who have been brought from the Baptist and Presbyterian bodies into the communion of the Catholic Church.

SPRING VALLEY.—The following articles were presented to St. Paul's church on Easter Day by a kind friend residing in the diocese of Newark: An altar service book and hymnals in red morocco, a new chancel rail, two prayer desks, an eagle lectern, with cushion for Bishop's chair. The same friend presented St. Paul's with a new pulpit last Christmas.

YONKERS.—At St. Paul's church, Bishop Potter made his annual visitation on the 2nd Sunday after Easter, and administered Confirmation. At Christ church, a series of Wednesday evening talks has been arranged by the Brotherhood of St. Andrew. The first of these was given Wednesday evening, April 4th, by Mr. Wm. Gaul, who took for his subject, "The Life of Daniel." It is planned to continue

these talks until Advent, and the purpose is to make them generally interesting to young men.

Kansas

Eliza S. Thomas, D.D., Bishop

On Friday morning, April 6th, the Rev. Frank R. Mills-paugh, late rector of St. Paul's church, Minneapolis, Minn., was installed dean of Grace cathedral, Topeka. There were present at the installation, the Bishops of Kansas and Oklahoma, 13 of the diocesan clergy, and three of the clergy from Oklahoma. Morning Prayer was said by the Rev. Dr. Beatty, president of the Standing Committee, and the Rev. R. W. Rhames. The lessons were read by Bishop Brooke, and the sermon preached by Bishop Thomas. As appointed by the rubric, the newly-installed dean proceeded to the celebration of the Holy Communion, the Rev. John Henry Hopkins being the epistoler, and the Rev. C. T. Brady, the gospeler. At the last meeting of the clericus of St. Paul and Minneapolis, the clergy of the two cities presented the dean with a handsome addition to his library, and at his departure, the vestry of St. Paul's church presented him with his travelling expenses and a purse of gold.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

Dr. Mary V. Glenton, who recently resigned the charge of the Good Physician Hospital, established in Columbia, by Archdeacon Joyner, for the needs of the colored people, reports from date of opening, June 1, 1893, to her resignation, March 27, 1894: Patients admitted, adults 32, children, 4, males 24, females, 12. Discharged: cured, 23, improved, 3, unimproved, 6; sent to the alms house, 2; deaths, 2; remaining in hospital, 2. Of those admitted, 6 were of the Church, 19 Baptists, 11 Methodists. Number of patients prescribed for at the dispensary, 250; prescriptions re-filled, 175. Adults, 200, children, 50. Of the Church, 15, Baptists, 68, Methodist, 80, balance unknown. With the departure of the Rev. John W. Chapman and his wife, for their far-away mission field in Alaska, next May, the Good Physician Hospital will lose Dr. Mary E. Glenton, who, since its foundation last summer, has been the physician in charge. After her departure, the hospital will be cared for by the city physicians. Miss Benson, the excellent and devoted nurse, will remain. She has had the advantage of Dr. Glenton's training, and is quite capable as well as ready to continue the work. The hospital has also been so fortunate as to secure the services of Miss Elizabeth Ramsden, who is now taking a course at the Deaconess Training School, in Philadelphia.

Indiana

David E. Knickerbacker, D. D., Bishop

A number of clergymen have been added to the working force of this diocese, the past month. The Rev. C. G. Adams, from the diocese of Albany, has entered upon the rectorship of St. Paul's, Jeffersonville. The splendid new stone church of this parish is near completion, and it is expected will be ready for consecration in June. The parish is also about to erect a substantial rectory at a cost of \$3,500. The Rev. B. F. Bradin, from the diocese of Central Pennsylvania, with the beginning of March entered upon mission work at Washington and Worthington. A new church has been erected at Washington, and this is the first time it has had a settled clergyman and Sunday services. Each place will have services on alternate Sundays. The Rev. Wm. Galpin, of the northern peninsula of Michigan, entered upon the rectorship of St. John's, Elkhart, on Palm Sunday. The parish had been without a rector for a number of months. It is an important and interesting field. Mr. Galpin has been cordially welcomed to the parish, and has an encouraging prospect before him. The Rev. Edwin Johnson, of Lake City, Minn., enters upon the rectorship of St. James', Vincennes, on the Sunday after Easter. In expectation of his coming, the rectory has been put in excellent order, and a bath room added. The Rev. Walter Scott, of Laporte, resigned at Easter, and has accepted the charge of Bristol, retaining that of his two missions at New Carlisle and North Liberty.

Lent has been well observed throughout the diocese, and the Bishop has held a number of visitations for Confirmation. At Gethsemane, Marion, a class of 6 were confirmed; at St. Mark's, Aurora, 2; Trinity, Anderson, 5; Grace, Muncie, 7; Hartford City, 1; St. Thomas', Plymouth, 15; Ke-wanna, 2; St. Paul's, Laporte, 5; St. Paul's, Rochester, 2; Bloomington, 1; St. Paul's, Indianapolis, 39; St. Paul's, Richmond, 22; Emmanuel, Garrett, 2; Trinity, Fort Wayne, 15; Holy Innocents', Indianapolis, 6; St. John's, Crawfordsville, 1; Grace cathedral, Indianapolis, 5; St. George's, 7; Christ church, 18.

At St. John's, Lafayette, on Easter Day, a brass receiving bason was presented as a memorial gift. The offertory was \$1,109, and cleared the parish from indebtedness. The rector has recently moved into a rectory purchased by the parish at a cost of \$5,000.

On Tuesday in Holy Week, the Bishop held the benediction service of a new parish house erected at Garrett, at a cost of \$1,000, the means for which were largely donated by friends of the rector at the East. Garrett is a railroad town, and this building will be of great service for the guilds, and

furnish a reading room and kindergarten. It is a two-story building, well furnished, and adjacent to the church.

The parish of Trinity, Fort Wayne, will celebrate its semi-centennial on Trinity Sunday, which is also the 25th anniversary of the rector's ordination. The Bishop of the diocese has promised to be present.

The 2nd annual convention of the Indiana State council of St. Andrew's Brotherhood is to be held in Trinity church, Michigan City, April 20th, 21st, and 22nd. Several Brotherhood men from abroad are to be present, and it is expected the whole diocese will be represented. There are 18 or 20 chapters in Indiana.

The trustees of the diocese have recently let the contract for the building of the Church Home and Orphanage adjoining St. Mary's Hall, in Indianapolis. It is to cost \$11,000. The lot cost \$7,500. The means are in hand to enclose the building at a cost of \$6,000. The Bishop is in hopes of securing in the diocese the \$5,000 still needed for its completion, and is appealing for one dollar from every communicant within the diocese.

MADISON.—The spring session of the Southern Convocation of the diocese was held in Christ church, the Rev. W. H. Bamford, rector, on April 3rd and 4th. At the evening service on Tuesday, a class of nine persons was confirmed by the Bishop, and addresses were made by him and the Rev. L. F. Cole, archdeacon, and by Mrs. G. E. Swan, principal of St. Mary's Hall, Indianapolis, the diocesan school for young ladies. On Wednesday, Morning Prayer was said at 9 o'clock, after which there was a quiet hour for the clergy conducted by the rector of the parish. At 10:30 followed a celebration of the Holy Communion by the Bishop, at which the sermon, a strong and able enforcement of the power of the divine ordinance of preaching, was delivered by the Rev. Chas. E. Craik, rector of Christ church, Louisville, Ky. In the afternoon at 2 o'clock, the Litany was said, and an excellent paper on Church Unity read by the Hon. J. H. Stotsenberg, of New Albany, followed by another on the same subject by the Rev. W. Lund of Aurora. At 4 P. M. the woman's meeting took place, with addresses by Miss Uptold, secretary of the Woman's Auxiliary, Miss Josephine Brooks, sometimes a missionary in the Platte, and by Mrs. Swan, on the work of Christian education. In the evening, the convocation closed with a missionary meeting, and addresses by the Bishop, the archdeacon, on the missionary work of the diocese, and by the Rev. W. Lund, on the work of the Church Periodical Club. The dean of convocation, the Rev. A. A. Abbott, was unfortunately detained from coming to Madison, by the death of a member of his flock.

Conference of Theological School Representatives

The second annual conference of delegates from the theological schools of the Church met on Wednesday, March 28th, in the Bishop Stevens' Library of the Divinity School, in West Philadelphia. This conference is for mutual counsel and information. It claims no authority whatever, and its action is wholly advisory and suggestive, in the way of influence, rather than of legislation.

There were present: Bishop Whittaker, as acting dean; the Rev. Drs. E. P. Gould and Fleming Jones; the Rev. Messrs. L. W. Batten and R. W. Micou, of the Philadelphia Divinity School; the Rev. Drs. E. A. Hoffman (dean), R. C. Hall, and G. H. Walpole, of the General Theological Seminary; the Rev. John Binney, D.D., and the Rev. W. Allen Johnson, of the Berkeley Divinity School; the Rev. George Hodges, D.D., dean of the Episcopal Theological School, Cambridge, Mass.; the Rev. Charles L. Fischer, of the Theological Seminary of Ohio, Gambier; the Rev. Charles W. Hayes, D.D., of the De Lancey Divinity School, Geneva, N. Y.; the Rev. W. Walter Webb, of Nashotah Theological Seminary, Wis. Letters of regret were received from Warden White, of Seabury Divinity School, Fairbairn, Prot. Cady, of the General Theological Seminary, and Prof. Nelson, of the General Theological Seminary of Virginia.

Bishop Whittaker was asked to take the chair, and opened the conference with prayer and a graceful address of welcome. Prof. Batten read the report of the committee appointed at the last meeting, on the order of studies in the different schools, stating the number of hours assigned to each department, and on motion it was resolved to refer it to a smaller committee to report at the next meeting.

Among the subjects which came before the conference for discussion, and on most of which committees were appointed, were:

A uniform scheme of questions for the examination of candidates for holy orders, which should be the minimum. Of the evils experienced in the schools by the occurrence of the canonical examinations during term time.

Of the need of information and comparison of the methods of instruction pursued in the different schools for the advantage of all.

Of the method to be adopted in the conferring of degrees. On motion of Dean Hodges, it was unanimously resolved that the next meeting be held in the Cambridge Divinity School, on the Wednesday in Easter Week, 1895.

The Living Church

Chicago, April 21, 1894

Rev. C. W. Leffingwell, Editor

BISHOP ALEXANDER of Derry presided at an entertainment in aid of the Church of Ireland Working Men's Club, and, speaking on the subject of rational amusements, contrasted the views held by the Church nowadays on questions of recreation with those which prevailed in 1848, when he was a curate of Derry cathedral. At that time grimness was supposed to be very nearly allied to godliness. Since then there have been developments in Christian spirit. All sports, except those that were cruel, were at least lawful, and might, in their own way, be useful. He condemned, of course, dog-fighting and pugilism, but billiards formed a good amusement for a wet day. Probably the feeling on this subject was always more rigid in Ireland than in England, at least among Churchmen. The famous "Book of Sports," published with ecclesiastical sanction in the reign of King James I., shows clearly that the spirit of the Church at that time was not averse to lawful and innocent recreation. And it is said that the saintly John Keble in the present century gave the countenance of his presence to a game of cricket.

FROM ITEMS which meet the eye from time to time in religious papers of various kinds, it would seem that a new "Christian Year" is gradually taking shape. Thus the inevitable tendency of religious organization makes itself felt. The natural instincts of devout people conduct them to the ancient liturgical year of the Catholic Church. But there seems to be a determination among those who occupy positions of leadership in the various denominations not to yield to such a tendency as that; it might go too far toward promoting a kind of Christian unity which they are unwilling to contemplate. The calendar which is in process of formation is, therefore, a brand new affair, a product of the last years of the nineteenth century. We have seen an almanac containing the germs of this new development. It was adorned with such observances as "Endeavor Day," "Flower Sunday," "Children's Day," and the like, besides two weeks of prayer at different seasons. There were, however, no fasts. Fasting, which was rigidly insisted upon by the Puritans of a former generation, seems to have been given up by their descendants, notwithstanding the Sermon on the Mount.

AN OBJECTION to the observance of Lent in the way of special self-denial is sometimes stated as follows: Why should we abstain from luxuries, parties, amusements, and the like for a few weeks, when we intend after the interval is over to return to them again? Surely if it is good to abstain from such things for a time, it must be still better to abstain permanently. This objection is plausible, but it is aside from the real point. The special abstinence of Lent is not from things wrong in themselves—from such things we must always abstain—but from things perfectly lawful in themselves, which we have a right to use or to enjoy within reasonable limits. Lent calls upon us to abstain for a time from some things, at least, of this kind. To speak of nothing else, this much must we say: it is a method of self-discipline. Those who have thus restrained for a time from certain enjoyments, indulgences, tastes, articles of food, or even habitual acts, with a distinctly religious purpose, will have done much to strengthen the will, to maintain mastery over self, to prevent any chain of habit from becoming too strong to be broken off. Such persons will, by putting constraint upon themselves

in a few things, have rendered themselves better able to keep within the bounds of moderation in all things, they will have gained some superiority over the ordinary conditions and vicissitudes of life. There is no wrong or inconsistency in going back after Easter to the innocent pleasures or recreations of social life or returning to the former customs in eating and drinking. The effect of a well-kept Lent should be to exclude excess, to enable us to employ the good gifts of God as using and not abusing them, and to maintain full power over our own will.

Non-Episcopal Orders

When the Church is censured for denying the validity of non-episcopal orders, it might be useful to enquire just what is involved in this denial; whether, after all, she denies anything which is claimed for such orders. What is meant of course is this, that she does not grant that those who have not had episcopal ordination have received the powers which she claims for her own ministry. But does any one assert that they have?

In the first place, the Church claims that her ministers are priests. The most superficial glance at the form of ordination shows this. The title is "The Form and Manner of Ordering Priests." The preacher of the occasion is directed to show how "necessary" the priesthood is in the Church of God. The solemn words pronounced by the bishop over the head of the candidate are a most weighty testimony to the belief of the Church regarding this matter: "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His holy sacraments", etc.

Turning over the pages of the Prayer Book we discover that only a priest can pronounce Absolution and that he only can admit men to, or exclude them from the Holy Communion. Now the point is this: the Church asserts that the ministers of the other Christian bodies are not priests. But they themselves would be the first to repudiate any such character. There is agreement between us on this point. The Church again denies that it can be said of the denominational minister, that 'whose sins he forgives they are forgiven and whose sins he retains they are retained,' or that he has power to pronounce Absolution to the penitent. Very well, he denies it himself as emphatically as any one. Further, it is denied that such a minister has the power of discipline, of admitting to the Lord's Table or excluding from it. We believe that this too is claimed rarely if at all. It is generally exercised, if we are not mistaken, by a congregation or society or else by a committee of chief officers. It cannot be said that any injustice is done by refusing to men a character which they do not claim, or functions which they have no wish to exercise.

As for the function of preaching it may easily be admitted that in one sense any Christian has the right to preach the Gospel. He does so by his life and conversation, in his daily intercourse with his fellow-men; he may, on occasion, do so in a more formal way as a speaker to the multitude. The Church in no way questions that. She even rejoices that the Gospel is preached no matter by whom, or where, or under what circumstances. If it be a maimed or imperfect Gospel, a Gospel mixed with much of error, a preaching which has its starting point in "envy and strife," she may say, with St. Paul, "Notwithstanding . . . Christ is preached; and I therein do rejoice, yea, and will rejoice."

But preaching by authority is a different matter. The Catholic Church, of which the Episcopal Church is a part, has a faith which is permanent

and unchangeable. She is bound by the conditions of her being to teach this Faith and none other, to teach no more and no less. This then, is primarily a function of the priesthood. If they are faithful to their vows, vows assumed under the most solemn circumstances, the people are assured that what they hear from the pulpit is not matter of individual opinion, private views, but the teaching of the Church. And they are entitled to this security. In so far, therefore, as the Church gives her official sanction to others besides her priests to enter upon the function of teachers, she exacts guarantees, imposes conditions, and thus grants a formal license. She cannot do otherwise, so long as she regards revealed truth as she has received it, to be an inviolable trust with which she cannot play fast and loose. It is just here that there arises the insuperable obstacle to that interchange of pulpits which has recently been the subject of discussion.

When the position of this question about the validity of orders is carefully examined, it may appear that it is not the Episcopal Church which denies the orders of other Churches for all that they themselves claim. They are commissioned in some way or other, by an inward call of which no one can know anything except the recipient, or they are empowered by the society to which they belong, or they have been ordained by a body of ministers; and for what? Simply to be preachers and leaders of devotional exercises (though we believe it is not held that this last is an exclusive prerogative of the minister). We do not deny any part of this, nor do we assert that episcopal ordination, or indeed any ordination, is absolutely necessary in order to entitle a man in some sort to preach the Gospel.

The real difficulty is that our brethren of other denominations do not acknowledge our orders for what we claim them to be. Of course they do not acknowledge that a bishop has the special functions which consecration professes to confer, for they do not acknowledge the office of bishop at all. We do not say this by way of reproach. It is the simple statement of a patent fact. If it were not so, more than one sect would never have come into existence, for they owe their origin chiefly to their rejection of the episcopate. Neither do they acknowledge that our clergy of the second order are priests or that they have the functions which the Ordinal professes to bestow, for they deny all priesthood except the priesthood of the people, and they repudiate the idea that the words "Whose sins thou dost forgive they are forgiven," etc., can lawfully be pronounced to any man, though our Lord uttered them to His apostles. On the whole then, it will appear that the Church's position is the more liberal of the two. She does not deny to the ministers of other denominations anything they really claim for themselves; but they do deny to her ministers what they claim. What we are asked to do in order to bring about union, is to treat episcopacy as a thing indifferent and to give up our claim to a priesthood. To this end we are to begin by abolishing all safeguards against the preaching of erroneous and strange doctrines in our pulpits. The more the matter is examined, the more clear it becomes that what is demanded of the Episcopal Church is not even compromise; it is surrender.

Savonarola's Exposition of the Lord's Prayer

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER

"AND FORGIVE US." This fifth petition is likewise fulfilled in them. For, while they flee from the occasions of sins, such as avarice and the cares of this world; and while they are daily occupied in holy discourse and in eternal sacraments, avoiding scrupulously the conversations of wicked men, and holding intercourse with the angels and the beatified, they are, by these things, ever more and more cleansed from those

sins from which human frailty is never free; and, into other sins they rarely or never fall.

Ever advancing, they are ever transformed more into the similitude of God, who maketh His sun to rise upon the good and the evil, and sendeth rain upon the just and the unjust. Whence it is very easy for them to love their enemies, to do good to those that hate them, and to pray for them that persecute and calumniate them. And thus they are the more easily and wholly purified by God; and are restored, as it were, to their baptismal innocence.

"AND LEAD US NOT INTO TEMPTATION." After the fifth, there is also fulfilled in them this sixth petition; illumination followeth purification, inflaming followeth illumination, confirmation followeth inflaming. For, the mind thoroughly purged from sins and drawn away from earthly affections, is also perfectly illuminated by God, through grace. The soul being illuminated, while it gazeth humbly upon the goodness of God, is inflamed with divine love. Because the object of love is to know the good. But love pursueth the object beloved the more stubbornly, the more intense the love hath become.

Therefore, the more the mind of the righteous man hath become inflamed with a divine ardor, the more firm it is in the good. For which reason it cannot easily be turned away from God. And so he obtaineth this petition, that of a truth he be not led into temptation. For it is written: "The righteous man, being bold as a lion, shall be free from terror."

"BUT DELIVER US FROM EVIL." Finally, this last petition is fulfilled in them; that they are in such wise delivered from the power of the devil, that that malicious one doth not at all dare to approach them, seeing that he hath no part in them. Yea, rather, the power is given unto them of casting out demons, and of treading on scorpions. As it is written: "Thou shalt walk upon the asp and the basilisk; and thou shalt tread upon the lion and the dragon."

They shall be delivered also from all present ills—not from their coming upon them—but that they shall not disquiet them. As it is written: "The upright man shall not grieve, whatever happeneth unto him." On which account also the apostles departed from the presence of the council, rejoicing because they were counted worthy to suffer shame for the name of Jesus.

"THROUGH JESUS CHRIST OUR LORD." Since every imperfect thing is led on towards the perfect, as we see in nature; because causes are more perfect than effects, and from them every perfection in the effects themselves is derived; since our Lord Jesus Christ is the most perfect and first among all men, from Him, as from the Head, unto other men, as into His own members, every perfection of holiness descendeth; and all the merits of men find their completion in the merit of the Passion of Christ. Otherwise, in themselves they had been imperfect.

Through the Same, therefore, all holy and righteous men have obtained the aforesaid petitions. And, in like manner, all those who shall live in the future and shall rejoice, shall so do, the more that they seek for greater glory through this, the merit of the Passion of Christ.

Whence the Apostle exclaimed: "God forbid that I should glory save in the cross of my Lord Jesus Christ."

"AMEN." What we have said is true; and we faithfully believe the same. Oh, that it might come to pass, and be fulfilled in us!

And it will be fulfilled, if, with a humble and contrite heart continuing in prayer, we shall ask of God all these things which He Himself taught and instructed us to ask for, when our Lord and Saviour said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened"—the Life eternal, unto which, through His grace, may He lead us, God the Father, God the Son, God the Holy Ghost, God Threefold and One, over all glorious and blessed, for ever and ever. Amen.

EPILOGUE

O Philip, my Brother! these are the things which have been given unto us from God, for thy benefit.

I know that I have not done sufficient justice to thy merits, nor to my love towards thee. For if the intellect had equalled the affection, and my sins had not obstructed the way, both my love and my labors would certainly have done satisfaction to thy merits.

Meanwhile, read these things, and put them into practice. Peradventure the mercy of God shall manifest to us better things and more deep, in the future. Farewell.

Finis.

The Associate Mission

I.—THE NEED

The most serious problem that confronts the Church to-day is not how to fill acceptably the self-supporting parishes of our cities and towns, but how to extend the Church in those places where scant congregations and scant offerings are the immediate result of work. There are quarters in our great cities where children are to be reached and taught, where a few communicants reside who still cling with some affection to their mother Church, but where there is no church building; and perhaps no male communicant to stand as a witness of the Catholic faith. In these quarters the Church ought to be planted, but where are the men who are willing to sacrifice "a large field of usefulness" and reasonable remuneration for diligent and effective service?

More than the Church needs fine preachers, more than she needs good organizers, more than she needs men of social qualifications, she needs men of self-sacrifice. We have preachers and organizers, men of tact and energy, who are ready and eager to grasp the lever of parochial machinery as soon as some body of laymen shall say: "Come thou and rule over us;" and we believe there are the men who, like the saintly Wills among our laymen, or Breck among our priests, are willing to build up the broken wall of Zion and repair her waste places, unbidden by those to whom they go to minister.

The religion of Jesus Christ is powerless to stem the current of infidelity, unless it be resplendent with the spirit of self-sacrifice; but there can be no denying the fact that as a rule there is less immediate self-denial exercised by those entering Holy Orders than in laying the foundation of any other profession. Few lawyers or doctors expect to earn more than a scant livelihood from the practice of the first stages, and marriage is not thought of for four or five years. On the other hand, the young cleric seems to expect a paying salary immediately after graduation. While lawyers and doctors have struggled for their education, some society for the increase of the ministry has been making the road easy to the young clergyman's ordination. Whatever may be his subsequent hardships, arising from small salaries irregularly paid, and a lack of support and sympathy in his work, he has not acquired that rugged character in his youth which is formed by the very obstacles that it overcomes and the sacrifices that it offers.

It seems to us a poor introduction to the service of a Captain whose motto is self-sacrifice; and who expects his priesthood to endure hardness as good soldiers of Jesus Christ.

Is it not the bounden duty of one who is to offer the Sacrifice of Jesus Christ upon the altar, to unite some sacrifice of his own to that stupendous Memorial of suffering and hardships endured?

Christ does not send his ministry into the world to find soft berths, but to exert a positive and energetic influence that shall evangelize an ignorant and sinful generation. It is the will of our Blessed Master that we shall influence others by our own example of Christian fortitude. If, therefore, the apostolic ministry be our privilege, the apostolic life should be our ideal in labors, in perils, in weariness, in hunger, in cold and nakedness.

It is not fine preaching nor skillful organizing, but the inspiration of consecrated energy and devoted lives, that will win for Christianity in the nineteenth century the regenerating power which characterized it in the first.

We are sent by Christ to mould communities, not to be the recipients of their benefactions. "What went ye out for to see? A reed shaken in the wind? A man clothed in soft raiment?" No, neither of these, but a prophet.

If the Church is to prosecute its work with any vigor, her waste places must be built up and her young priests must throw themselves into the breach before they become entrammelled with ties that will prevent their taking initiatory steps in self-sacrifice.

The Church has fields that need working, and the Church has some young men inspired with the spirit of Christ who are willing to throw themselves with zealous energy into the work. What machinery has the Church for utilizing youthful generosity, youthful devotion, youthful freedom from embarrassing ties? An assistantship in a wealthy congregation, under a rector whose people insist that he shall live handsomely if not luxuriously. It has also solitary confinement in an isolated rural district, where the diaconate assumes all the responsibilities of the priesthood yet often without the opportunity to receive the Blessed Sacrament; or, perhaps a call to some prosperous parish.

Is it any wonder that we are not prosecuting a vigorous work among the poor districts of our great cities? It would seem about time that we stopped playing with those neglected quarters, and either send men down there to live the life they preach, and by hard labor to make some impression upon the community, or else to give it up and stop our dilettanteism altogether.

It was the consideration of these facts—first, the need of work done in neglected portions of our cities, and second, the need of self-sacrifice at the beginning of the ministry, that led some young clerics to provide for themselves a remedy which they did not find ready-made. The practical working of the experiment will be the theme of the next paper in this series.

(To be continued)

"Churches," or "The Church"

BY THE REV. D. D. CHAPIN

The common theory and practice in this country about "the churches," is that men and women become "Christians" in one way or another, by "conversion," or by "getting religion," or by some occult and rather mysterious process, and then "join some church," if they happen to find one at hand which "suits" them, or failing in this, three or four or half a dozen people, more or less, get together and make a new one to "suit themselves." In this way, the 160 or thereabouts "churches" in this country have, for the most part, been made out of hand. Of course, under this process, it "does not make much, if any difference, what church a man belongs to," "one church is just as good as another," (sure enough!) and when one gets tired of one kind, he is right in getting out and joining another; or, as a matter of fact, it does not make much difference whether one is a "church member" or not; "one can be just as good a Christian outside of any church as inside" (why not?). A church, under this arrangement, is a voluntary organization, a matter of choice and convenience.

Naturally enough such "churches" "hire their preachers" if they want any, and can find any to suit or please the members, and are "willing to pay" as long as the preachers continue to please and suit; when they do not, they are discharged as any other servants, and others are found, if possible, who will furnish the article desired by the congregation. Under this condition the business of the preacher is to find out, if he can, what the people want, and fill the bill; it is a matter of demand and supply; it is a thing very simple and easily understood.

I take it that this is about the average idea and practice of the "common Christianity" of our day. Unhappily for this idea and practice, it is not found in the Bible, or in primitive Christianity, and most certainly, for us Churchmen, not in the Prayer Book.

There is, and can be, when we come to think about it in the nature of things, but one Church, and our Lord Himself established that; men cannot "join," and then, if we may say so, unjoin that at their pleasure, as they may the society of Masons or Odd Fellows, for instance; but, on certain conditions, they may be joined, "added to," that Church. "I am the Vine, ye are the branches;" we may be "grafted into," become a living part of that "Living Vine." This Church is the "outward and visible sign" of the kingdom of God. It has its divinely appointed ministry, sacraments, faith, and record; the first two appointed by the Lord Himself, the last two given by his only "Vicar," the Holy Ghost.

Now the first business of mortal men who wish to become Christians, is to find this Church, and "the way-faring man, though a fool," need not have much difficulty in finding it, if he wants to. "Lo, I am with you

always," and so His "ministry" are, and always will be, in the world. The sacraments are two, and wherever that ministry is, are always to be had. The "Faith once delivered" is embodied in the Catholic Creed. The "record of the kingdom" contains only an account of all things "necessary to salvation," is embodied in the Holy Scriptures, which lie everywhere at hand.

It needs hardly to say how this system differs from the loose, straggling way of doing things mentioned first; the two have little in common; one begins at one end of things, the Lord Himself, and ends in man; the other begins with man, but does not end in the Lord. Under one system (if such it can be called), the preachers are naturally the hirelings of men, servants to be employed and "sent away" at will; under the other, they are "ambassadors of Christ," responsible only to Him; one system makes a faith to suit itself, the other accepts the faith of the Holy Catholic Church. In short, in all things, one system fits supply to demand on the part of men; the other fits, or would fit, demand on the part of men to the supply given by God.

These are but suggestions, in the way of parallel, to what may be indefinitely carried out, when the two antipodal ideas are clearly understood.

Letters to the Editor

INFORMATION WANTED.

To the Editor of The Living Church:

Can not some one give the number for each year of ministers who came over to the Church, say, for the last twenty or thirty years? The Rev. Mr. Murphy has furnished valuable information in this line, but he has only given the aggregate. Is there no possible way by which this information can be obtained?

MARTIN DAMER.

Macon, Ga.

CHURCH MUSIC

To the Editor of The Living Church:

Your symposium on the probable causes of the comparative sterility of musical ideas on the part of our American clergy, has been of very great interest and value to many. Doubtless your summing up covers the ground very justly; and if so, the day of American clerical musical genius (or talent, as the case may be) looks like the "delectable mountains" of John Bunyan's vision—fascinating but far away!

I cannot claim to hold a brief for the clergy of our Church who venture to compose, and even go so far as to publish, their callow essays—for such the suggestions of those who have several centuries the better of us in training and opportunity, assume them to be; doubtless with justice for the most part. But speaking simply as an individual, may I be permitted to suggest one point which has not been adverted to in the case; but which nevertheless seems to me to be of an exceedingly practical nature, so very practical in fact, that it might possibly meet, if not merit, the contempt of the court. To-wit: American clerical composers must *even* live (and eat) like other men. To become a proficient and prolific, and, above all, good composer, whether in or out of the Church, requires time, leisure, and means. Neither of these is at the command of the present-day, hard-worked parish priest, no matter what holy Cecilia may whisper in his soul, of heavenly harmonies or faith-inspired melody of worship.

Publishers will tell you that there is no money in "Church music." "Ay? there's the rub!" But why? Because those who manage the music of the sanctuary are, as a rule, for one thing, so mean about the matter of providing printed music for their choirs. They will beg or borrow the necessary copies to keep the services going, rather than buy them as they do other necessities. Look at the torn, old, grimy books and sheets in the organ loft of old, or even the choir stalls of more recent date; and then think how everybody who can thrum a piano or quaver a song, will pay enough for a single copy of each foolish or vulgar new ballad, to buy quite a set of copies of octavo Church music. And yet, stand your choirs up to practice or to sing without copies of any music, and they would be but a row of dumb ciphers.

Then for the second reason, most of our organists are Englishmen (which "is greatly to their credit") or have been trained by Englishmen; and they are for various reasons, good or bad, prejudiced against the work of any but English (and occasional Continental) composers.

These causes, whether just or unjust, operate to keep most, or all, American clerical compositions in the manuscript pile. Those who hear them, for they are occasionally heard, grow quite enthusiastic over them sometimes: "Beautiful! why can't we have these things? When will you publish it?" and so forth. And we are vividly reminded, in framing an answer, of the old nursery rhyme (adapted):

"When will you pay me?"
Says the bell of old Bailey.
"When I grow rich,"
Say the bells of Shoreditch.
"When will that be?"
Say the bells of St. Mary.
"I do not know!"
Saith the great bell of Bow.

Give us your influence to get the existing compositions of American clerical composers used, Mr. Editor; and it may be that they will be encouraged and cultivated to "give down."

HOBERT B. WHITNEY.

New York City, N. Y., April 12, 1894.

Personal Mention

The Rev. Edwin Johnson, late rector of St. Mark's parish, Lake City, Minn., has entered upon his duties as rector of St. James' parish, Vincennes, Ind., and desires that all mail be addressed accordingly.

The Rev. G. J. Fercken, D.D., has been called to assume missionary work in the jurisdiction of Spokane. His present address is Palouse City, Washington.

The Rev. C. H. Plummer has returned to his old parish at Lake City, Minn., and may be addressed accordingly.

The Rev. P. W. Stryker has removed from Delanco, N. J., to Riverside, N. J., so as to be more convenient to his mission work. Address Riverside, Burlington Co., N. J.

The Rev. H. E. Gilchrist has resigned as rector of Zion church, Sandy Hill, N. Y., having accepted a call to Danville and Paris, diocese of Springfield. His resignation takes effect June 1st.

The address of the Rev. Frank R. Millsbaugh is now The Deanery, Topeka, Kansas.

The Rev. C. A. Cary, in charge of the churches at St. Louis and Alma, diocese of Michigan, has removed from the former to the latter place. Address accordingly.

The Rev. W. D. Roberts, now travelling in Germany, has accepted the call to St. John's church, East Boston, Mass. His rectorship will begin in October.

The Rev. Parnell Le B. Cross, rector of the church of the Incarnation, Lynn, Mass., has been ordered by his physicians to give up all professional work for several months. He has therefore resigned his parish, and will go to the mountains of Virginia. His address after May 1st, Nasons, Orange Co., Virginia.

The Rev. Charles Logan, who has been temporarily in charge of St. Jude's church, Philadelphia, Pa., has accepted the rectorship of that parish, and has entered upon his duties there.

Ordinations

On the 1st Sunday after Easter, April 1st, in St. Paul's church, Peoria, diocese of Quincy, Bishop Burgess ordained to the diaconate, Prof. John Langley Whitty. The candidate was presented by the Rev. Sydney G. Jeffords, and the sermon preached by the Bishop.

On Tuesday, April 3rd, Bishop Watson ordained to the priesthood, the Rev. N. C. Hughes and the Rev. Isaac Hughes, of Beaufort Co., and the Rev. Henry Wingate, of Gates Co., in St. Peter's church, Washington, East Carolina. The Rev. N. C. Hughes has accepted work in Texas, but the others will remain in the diocese of East Carolina.

Official

FREE CHURCH ASSOCIATION

A service under the auspices of the Free Church Association, will be held in St. Paul's church, Boston, on Tuesday evening, April 24th, at 7:45, in the interests of the society, with particular reference to the late George C. Shattuck, M. D., for many years president of the association. The sermon will be by the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont.

WM. C. WINSLOW,

Secretary.

To Correspondents

H. B.—We do not think there is any ritual rule about the matter, as the hood is not an ecclesiastical vestment. It is common, however, to put on the stole last.

PRES. S. C.—The canons seem to give no limit of time within which the Standing Committees must act upon the election of a bishop. We think there is no rule about the matter, by custom or otherwise.

JEFFERSONVILLE, IND.—1. It is proper to read the first part of the Communion service as far as the end of the Gospel, when there is no Celebration on a Sunday or holy day. Of course this does not apply to the later service when there has been an early Celebration. 2. It is implied by the appointment of a Collect, Epistle, and Gospel, that there should be a Celebration. Those features are not supplied in order that there may be an "ante-Communion." The latter is merely a makeshift where circumstances are considered to preclude a Celebration.

HUGENOT.—(1) The Bishop of London has no jurisdiction over Westminster Abbey. The dean, to a certain extent, retains the rights of the mitred abbots, his predecessors before the Reformation. (2) The relation of the bishop to St. Paul's cathedral is only that which an English bishop ordinarily bears toward the cathedral of his diocese. It is very slight. He cannot order its services or direct its policy. But he has his throne in the choir. (3) There was no formal "establishment" of the English Church. As Bishop Stubbs and others have shown, it antedates the English State. The Church was unified under Canterbury by Archbishop Theodore, while England was still divided into a number of petty kingdoms. The Acts of Uniformity, the law requiring the sovereign to be a member of the Church, and various acts by which the laws of the Church were endorsed by the State, and made laws of the land, are what is referred to in the expression: "The Church of England as by law established."

H. P. B. (1).—A rubric at the end of the Communion Office directs that "Upon the Sundays and other holy days (though there be no sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the blessing." It is not, perhaps, clear whether this allows the omission of this form, if there is a sermon at Morning Prayer. (2) No benediction is given with the morning service. It is only

directed at the end of the Communion Office. The priest may, however, bless the people at any proper time. The form generally employed begins: "The blessing of God Almighty," etc. This is the ordinary form for the priestly blessing. At the end of the Communion Office, many priests say the first sentence, "The Peace of God," facing the altar, and the second facing the people. But good authorities differ on this point and it is entirely immaterial. (3) The Bread and Wine remaining on the credence table has not been offered nor consecrated. It is therefore not received.

Notices

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

Died

LIVINGSTON.—In Pittsfield, Mass., April 7, 1894, after a long and painful illness, Annie Peyton Livingston, widow of the late Philip Livingston, and daughter of the late Samuel and Marguerite P. Jaudon. Interment at Stockbridge, Mass.

SHERWOOD.—Entered into rest on the 7th of April, at the home of her sister in Elgin, Ill., Asenath, widow of the late Granville Sherwood. Burial at Galveston, Texas.

Obituary

AUSTIN.—At Boston, Mass., March 30, 1894, Mrs. Jane G. Austin, widow of Loring H. Austin.

Mrs. Austin has been well known as a writer for many years. Her later work has been stories founded on colonial history. She was descended from the Mayflower Pilgrims, Myles Standish and Gov. Bradford having been, with others of the first company, her ancestors. She was the daughter of Isaac and Eliza Goodwin, and born in Worcester, Mass. Though brought up in the Unitarian faith, she became eventually a devoted member of the Episcopal Church, being connected with the church of the Advent, Boston, during the rectorship of Father Hall. We can but close this brief notice of her, in her own words, written during a sleepless night:

Perhaps not now, but still at last,

I know Thou wilt Thy promise keep;

And when the sad night watch is past,

Safe in Thy love Thy child will sleep.

H. E. A.

Appeals

I NEED \$10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson, Miss., Nov., 1893.

ST. PAUL'S PARISH, HIGHLANDS, COLORADO Appeals to Churchmen to help remove an indebtedness of \$2,500, which absorbs in interest one-fourth regular income. Endorsed by Bishop Spalding and Dean Hart. Parish extensive but poor. Congregation growing. Financial panic drove many out of employment. Will you not, for the sake of Christ and His Church, send something, however little, to relieve this people of a pressing burden? If \$1,700 forthcoming, balance raised locally. Address REV. W. C. BRADSHAW, Box 1185, Denver, Colo.

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-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Acknowledgments

The parish priest of the church of the Ascension, Salida, Colorado, takes this opportunity of acknowledging, with thanks, the many responses to his appeals for the rectory debt. We have succeeded in raising \$300, leaving a balance yet due of \$125.

Additional for the church in Madera, Cal.: New Jersey, \$1.00; Ladies' Auxiliary, San Gabriel, \$5.00; Rev. G. G. Carter, D.D., \$5.00; Sibyl, New Haven, \$1.00.

OCTAVIUS PARKER.

Church and Parish

WANTED.—By an educated Churchwoman, position as nurse or companion to an invalid. MRS. ANNA SHERMAN, Elgin, Ill.

BISHOP HARE, Sioux Falls, South Dakota, is in need of several clergymen in both departments of his field, the white and the Indian. Salaries not large but sure.

WANTED.—An organist and choir-master. Mixed choir. Splendid organ. Must be a thorough Churchman. RECTOR, box 968, St. Augustine, Fla.

ORGAN FOR SALE.—The alterations in St. Peter's P. E. church making a larger organ necessary, the one now in use is offered for sale. It consists of two manuals and a pedal organ of twenty-seven speaking stops and usual accessories. Apply to SAMUEL HUNT, 26 E. Baltimore st., Baltimore, Md.

Choir and Study

Consolation

Console thyself; thou wouldst not seek Me hadst thou not found Me.—Fenelon.

BY KATHERINE T. LYON

Lift up thy face, my grieving, wandering child!
And let the tears no longer fall which, blinding thee,
Hide from thy sight that in yon dreary wild
Thou canst not find Me. Ah! not there, my child—
But in thine own true, faithful heart thou holdest Me.

Long hast thou searched, and sorrowed, finding not;
Nor yet hast known that close abiding in thy heart,
Thy Lord was with thee. Every longing thought
Of Me I gave thee. Hast thou then forgot
My word, I will be with thee wheresoe'er thou art?

Console thyself, for I will never leave thee;
And thou hast found Him thou hadst never sought
Save that His presence rested in thy heart.
Thine eyes were holden so thou couldst not see,
But now, forevermore, I will abide with thee.

Orange, N. J.

The best informed florists intimate that more than a quarter of million of dollars were invested in floral designs and decorations on Easter Day, in this city and Brooklyn. The authority is certainly respectable, for the florists themselves handled the money. Possibly there is room for amusement or astonishment at the fresh frankness of the intimation, since the outside secular world, which is well enough diverted by the ecclesiastical pageantry of the festival, had not very seriously counted the cost. Let us take in the great cities and thrifty villages throughout the land, for Easter festivities have generally turned into a veritable Floralia, and the investment must grow into an enormous aggregate. There can be no serious objection to this exceptional thrift of the florists. The calling is healthy, not without refining influences among the producers, and leaves no trail of physical or social derangements. Indeed we may congratulate the people that this freshet of spare cash did not find its way to the tobacconists or drinking saloons. But there may possibly appear a side of extravagant unwisdom in this floral epidemic. It is worth while to inquire how much of it grows out of a genuine devoutness of Easter worship, and how much is fairly attributable to sheer fantasy and a passion for holiday display. In the old Churches, which inherit Easter with their rituals from the early centuries, this spirit of exaltation and rejoicing is readily accounted for, and we look naturally enough for demonstrations of religious joy which may even seem ecstatic without a hint of exaggeration or sentimentality.

In many of the denominational churches, however, where Easter observances are a recent fashion and have found little liturgical expression, might have been seen the high tide of a veritable floral saturnalia. There were bushels of half blown roses of every possible hue, massed at every possible coign of vantage, sometimes leaving scant room for the preacher, with ravishing display of the rarest productions of hot-houses and conservatories, until it almost seemed as if Easter Day had been seized upon by the florists, and the churches mostly appropriated for competitive exhibitions. And these churches, besides their regular occupants, were thronged with constantly shifting crowds of explorers and experts in decoration, who had turned the day into a pilgrimage or tramp after floral novelties and sensations. Indeed, pretty often the solemnities of the great feast were swamped in the triumphant "effects" of the professional decorators.

Our correspondents who have so promptly reminded us of the existence of certain *quasi* musical professorships, as at Harvard, Yale, and the University of Pennsylvania, perhaps deserve the thanks of the public, since even the existence of such professorships was unknown, for the most part, to the outside world. But they are practically ciphers in the general educational system. During an intimate and particular knowledge of our musical world for a long term of years, we have yet to learn of a single composer of distinction who dates from Harvard, Yale, or the Pennsylvania University professorships. There are no such distinguished musicians, and it was logical to conclude from such premises that therefore, there have not been any such professors. There is no comparison between such "professorships" and the musical faculties of the great Eng-

lish universities. The gravamen of our position should be clear enough, as we are pleading for a sound school of ecclesiastical music at home with such concurrent support as adequate choral foundations, in our own preparatory schools, colleges, and theological seminaries, with their unceasing routine of choral services and devout anthems in the spirit of the great Anglican masters, would provide. Since there are practically none of these at hand, and no schools of ecclesiastical music ready or qualified to promote such an education as our clergy and musicians clearly enough stand in need of, we urge, as earnestly as we can, the practical co-operation of our clergy and munificent laity, who assuredly would make haste to secure these indispensable musical foundations, if convinced of their supreme importance.

We avail ourselves of this opportunity to mention the brilliant closing of the Damrosch societies, a few days ago: the Symphony with a "double symphony" program—the "Ninth" Beethoven, choral, and Tchaikovsky's latest composition, the Pathetic Symphony, which is accepted as his masterpiece, both delivered with distinguished impressiveness; and the Oratorio Society, with an exceptionally satisfactory delivery of Mendelssohn's Oratorio of "St. Paul," a work too rarely heard in New York. The solo feature was the admirable singing of Mr. Ben Davis, the celebrated English tenor, whose splendid delivery of the final aria, "Be thou faithful unto death," produced a very tempest of enthusiasm, so imperative that the inflexible rules of the society were for once broken, and a repetition conceded. It is hardly necessary to add that our epicene tenors had a genuine lesson in textual delivery and musical elocution, a living art in English oratorio singing, but long obsolete among our own *quasi* oratorio soloists.

Apropos of the current Handelian memorabilia—we append an interesting bit of gossip from a source demanding respect:

A copy of the original book of words of Handel's great oratorio, "The Messiah," was not long since found in an old book-stall in Dublin by Prof. Dowden. "The Messiah" was first performed in that city 150 years ago the 15th of next month, and yet until this day not a copy of the libretto could be found. The book which Mr. Dowden hit upon was bound in calf, and contained pencilings by the owner, one "J. M.," of the names of the artists who sang the solos. The book and the marginal notes sweep away some traditional errors. It has been contended that the "Hallelujah" chorus was originally the last in the work, and that finding the performance in London dragging, Handel impatiently directed this now popular number to be sung at once—"this expedient," as Scholcher declares, "completely saving the inspired oratorio." But that is now proved a mere myth, since in this Dublin book of words the Hallelujah chorus is printed in the place which it now occupies. Similarly, too, the tradition that a small boy was taken over from Chester to sing "I know that my Redeemer liveth," is proved a fiction, as the solo was sung by Mrs. Maclaine. "Unto which of the angels" seems to have been inserted in a printed slip in the book, while "Their sound is gone out" (which in the so-called Dublin manuscript is in an unknown handwriting) does not appear in the book of words at all. The libretto also disposes of the late Sir G. A. Macfarren's positive contention that the whole of the Passion music should be sung by a tenor (as it invariably is now); for "Thy rebuke hath broken his heart," was at Dublin allotted to the soprano, Mrs. Maclaine. "For he is like a refiner's fire," now often wrongly intrusted to the contralto, was at the original performance sung by the bass, Mason. "He was despised," fell to Mrs. Cibber, and thus a much cherished anecdote that at the first performance Swift's friend, Dr. Belamy, who was sitting in the boxes, was so affected that he exclaimed: "Woman, for this be all thy sins forgiven," remains undisputed. "Thou art gone up on high," which is now rarely performed, was originally sung by the bass, Mason, while "Since by man," now wrongly assigned to the quartet of soloists, is marked "chorus." "Then shall be brought to pass," and the share now given to the contralto in the duet, "O Death," were at Dublin allotted to Joseph Ward, a bass and one of the vicars choral of St. Patrick's; while "If God be for us," now assigned to the soprano, was sung by Mrs. Cibber, the contralto. The owner of this libretto little knew what a service he was doing to those who should come after, by his history-making pencil.

Magazines and Reviews

The North American for April. The opening paper is contributed by Cardinal Gibbons, who gives a chapter of "Reminiscences of the Vatican Council," quite as notable for its temperate, unimpassioned candor as for its keen observation and discrimination. The youngest bishop attending the Council, and not participating in the debates, while scrupulously attending every session, his impressions have an exceptional value. Temperamentally calm and judicial in his mental moods, a quick discernor of character and its manifold types as reflected in this most remarkable conclave of modern times, these pen pictures of celebrities from

all parts of the Roman obedience are both effective and life-like. Of their genuineness and general fidelity there can be no question. It was not to be expected that the fundamental violations of Catholic antiquity involved in the evolution of new articles of the Faith, should appeal to his conscience or even suggest consideration. Judged from his own point of view—the only point for such a personal judgment—these "Reminiscences" possess great literary and annalistic value. We find nothing else in the number inviting special comment.

Harper's Magazine has for its frontispiece Mr. Edwin A. Abbey's idealization of Hermione, belonging to the illustrations for the "Winter's Tale" later on in the number. The Hermione certainly reminds us of the artist's stagey, conventional manner, which comes to the surface with painful frequency in the course of these Shakespearean studies, which, by the way, appear at long and irregular intervals. It occurs to the critic, if he be tolerably familiar with the subject, that Shakespearean illustration hitherto represents the consummate artistic devotion of many generations and of the strongest painters of Great Britain and the continental schools. No other poet-dramatist has received such abundant and transcendent honor. Mr. Abbey, per force, invites comparison with his masterly predecessors, and it is not strange that his conceptions full often suffer in the inevitable ordeal. Of his general cleverness and virtuosity there can be no question. But it is equally certain that in characterizations demanding intense dramatic power and passion, he is sadly deficient. He possesses neither the ripe learning nor rich and manifold cultures for such lofty efforts. While Mr. Abbey seems careful enough and painstaking with his "properties" and the conventional "make-up" of his scenes, he fails to impregnate with a sense of reality and congruity. It is the play and nothing more throughout. If one will look carefully at his full-page Autolycus, Mr. Abbey's true and only *metier* will be identified at once as the clownist, the grotesque, and the farcical. He stepped into public favor on that note, and he has hardly gone beyond it since. Here and there we find tokens and glimpses of dramatic capacity in picturesque tableaux, but it is momentary and exceptional. As for Mr. Andrew Lang's running comment, it seems to us frivolous and pretentious, if we remember the really capable commentators who have enriched this seemingly inexhaustible field of Shakespeareana. Among the articles that invite and will repay deliberate reading are "A Battleship in Action," "The English Senate," by George W. Smalley, the English correspondent of *The New York Tribune*, and "Yale University," by Arthur T. Hadley.

Scribner's Magazine has several novelties of unusual interest. The frontispiece is a lovely bit of *genre*, Frank Bramley's "Old Memories," where we find much of the deep, simple Burns-like feeling of Edward Frere and J. F. Millet. The article to which it properly belongs, by Philip Gilbert Hamerton, is an appreciative study of Bramley's art, and of his sympathetic fellow-workers, who together have made an art home at Newlyn, an out-of-the-way fishing village or hamlet on the coast of Cornwall, something like the famous Barbizon colony which gathered about poor Millet. The work Mr. Hamerton is doing in these unpretending, but carefully considered, papers, are of great service in the furtherance of true art. That ubiquitous adventurer in letters, Gustav Kobbe, sends in a remarkable article on "Life Under Water," in which the perilous exploits and experiences of the professional "Diver" are graphically set forth by pencil and pen. There is a sparkle of life in Mr. Bunner's "Bowery and Bohemia," although the field has been pretty thoroughly worked over, and little of novelty or freshness remains. "French Caricature of To-day," by Arsene Alexander, introduces many of those art cranks and oddities whose eccentric creations are unique after their kind. They all agree in a common pessimism and bitterness of comment, scornful and Mephistolean, as might be looked for in a world where aesthetics are drugged with animalism and atheism. There is cleverness which at once repels and chills the observer. "A Winter Journey up the Coast of Norway" has the merit of novelty, clear narrative, and spirited illustration. William A. Coffin has "A Word about Painting," which, in our judgment, is likely to injure those of his contemporaries as may unfortunately be within reach of his injudicious encomiums. Mr. Coffin seems to have ignored the fundamental postulate that an artist, besides the special vocation, needs the capital of thorough education and complete culture, with the audacious enterprise of genius. We find few men of such a type among our artists.

The Century Magazine opens with a prefatory picture-poem, "From the Old World to the New," told in pictures by Andre Castaigne, giving the sorrowful, yet hopeful, romance of emigration, with original vigor and artistic suggestion. There are page-plate passages that merit the warmest admiration. "The Old Dutch Masters" are touched upon, very lightly (Myndert Hobbema, and not a first-rate example), by Timothy Cole. There are many articles, sketches, and "bits" of rare and sometimes startling interest, as in this instance Elizabeth Stuart Phelps' almost uncanny "Supply of Saint Agatha's;" "The Millet's Life at Barbizon," by his brother, almost painful in its simple truthfulness. Then we note, only by way of mention, "Lincoln's Literary Experi-

ments," "A Comet Finder," "Hunting an Abandoned Farm in Connecticut," "Gods of India," by Marion Crawford, leaving many others equally striking. All-in-all, a number of remarkable literary value.

Book Notices

History of the Philosophy of History. By Robert Flint. New York: Charles Scribner's Sons. Price, \$4.

This age, which seems to have no dominant philosophy of history, is in a position to review and criticise all past endeavors in that region of thought. It is France which more than any other nation, has given to the world brilliant philosophers, and to these, Professor Flint has chiefly devoted his attention. His review of the extensive literature of his subject is capable and his criticism is thorough and sometimes severe, but a Scotch professor is usually the most competent critic of a French philosopher. This work is the product of extensive research and deep thought, and the student of history and of the problems of human progress will find it interesting and helpful.

Students' New Testament Handbook. By Marvin R. Vincent, D. D., Professor of Sacred Literature, Union Theological Seminary, New York. New York: Chas. Scribner's Sons. Price, \$1.50.

This book is chiefly a biographical manual. It contains lists of books arranged under the various heads of New Testament study, such as Introduction, Language, Text, Canon, Criticism, Illustrative Works, and Commentaries. These divisions are prefaced by a brief introduction containing in each case a statement of the subject, sometimes historical, sometimes simply explanatory. It is calculated undoubtedly to be of great use to the student who desires to get at the principal authorities under each head and to have some idea of their character and position. We should perhaps not always quite agree with the author's estimates, but that is unavoidable from our different points of view. Prof. Vincent, for instance, regards the absence of dogmatic bias as a merit in an exegete, while we regard the presence of the Catholic bias as essential to any true results in doctrinal exegesis at least. The catalogue of commentaries is not meant to be complete, but is a selection of those which, in the author's judgment, are most valuable. In fact an exhaustive bibliography of exegetical writers would by itself fill a large volume. It is inevitable that we should now and then miss some works which we have learned to value. The author's preponderating sense of the importance of critical exegesis accounts, no doubt, for the omission of Cornelius a Lapide, Maldonatus, and Piconius. We should have supposed that Bengel, Olshausen, and some others would have been, on the same principle, excluded also. But they were Germans.

The Bishop's Blue Book. By the Rev. J. Sanders Reed. New York: James Pott & Co.

This is an interesting and, in some respects, a useful little book. The bishops who have been selected as in some way exceptional are catalogued under appropriate heads and each one mentioned is characterized by a brief description. We may not quite agree at every point with the author's estimates and his casual remarks. But in so brief a summary it would be impossible to avoid criticism. We may also miss a few names, but here the writer reminds us that a complete cartulary of exceptional bishops of the Church would have swollen his volume beyond reasonable proportions. Under the title "*Nolo episcopari*", we have a list of the noble men, many of them renowned in Church history, who would fain have declined an office of such weighty responsibility. Following this, under the head "*Volo episcopari*", we have a sad catalogue of those who thrust themselves where angels might fear to tread. Then follow "Bishops Designate," "Age of Consecration," "Number of Consecrators," "Laymen raised to the Episcopate," "Deacons raised to the Episcopate," "*Chorepiscopi*," "Coadjutor Bishops," etc. The last chapter, entitled "*Episcopa*", takes up the case of married bishops, among whom we find the name of Boniface, Archbishop of Canterbury, in the year 1250. Sometimes a few explanatory words are prefixed to the chapters, containing statements of permanent value. Thus in the chapter on "Suffragan Bishops," who are rightly explained to be the practical successors of the ancient "*Chorepiscopi*" or country bishops, we have this prefatory note: "Not the bishops of subordinate cities, or suffragans to the metropolitan (as London, Rochester, Winchester, etc., to Canterbury), but 'district bishops,' or 'assistants,' to the diocesan, at his pleasure and during his life time only. In view of the occasional projects for the establishment of suffragan bishops in America, it is well to understand what manner of bishops they are."

Civilization during the Middle Ages. Especially in Relation to Modern Civilization. By George Burton Adams. New York: Charles Scribner's Sons. Price, \$2.50.

If there is a "general opinion," as Professor Adams remarks, "that the mediæval is a very barren and uninteresting period of history," we are glad to say that in the volume before us he has done a great deal to prove that such an opinion is entirely erroneous. The process of evolution of the modern States and nations from the fusion of the Barbarians with the Romanized provincials of the Empire, and the influence of Roman law and institutions in the develop-

ment of modern institutions is traced through the period of the Middle Ages in a clear and masterly manner. There is no attempt to work out a preconceived theory, because well-known facts are dealt with inductively, and when the results are stated they are recognized as necessary conclusions. If we were to criticise such a brilliant sketch, we might be allowed to suggest that a more unbiased study of the organization of the Primitive Church would have modified the author's view of the Papacy and its influence. He appears to err, as nearly all writers of the Protestant school do, in under-rating the thoroughness and strength of the episcopal and hierarchical organization of the Primitive Church, and its extreme antiquity, and thus the Papacy receives a laudation it does not deserve, because the contrast is not properly drawn between it and the episcopal and metropolitan organization which the Papacy had to break down in order to rise. The Hildebrandine Papacy is the most gigantic failure of the Middle Ages, just because it was not and is not truly Catholic and Christian, but imperial, feudal, and worldly. Professor Adams just touches upon what we conceive to be the truth in a passage, too long for quotation, on p. 412, treating of the council of Constance. We believe that if the true condition of affairs in the Primitive Church had been grasped by our author, he would have told us that on the whole, the Papacy did more to mar than to make the orderly development of civilization in the Middle Ages. He does show that it was precisely because the Papacy interfered with the political development of Germany more than with that of any other nation, that German evolution resulted in the disintegration, or disunion, of the State. It was the most potent of those "outside influences which prevented the kings from accomplishing what should have been their natural work" (p. 225 note). On the contrary, England's constitutional development was so regular and complete, in State and Church, largely because Papal interference was resisted, and finally prevented completely. The book is furnished with a good index.

The Vacation Club in Winter

BY ADAH J. TODD

(Copyright)

CHAPTER XVII

ALICE—STARS IN WINTER

"The earth was in perihelion or nearest the sun Jan. 2nd. I thought of it that morning, and wondered if it would be warmer, but indeed it was a very cold day. So I took out my astronomies and tried to find out why the coldest weather comes when the earth is nearest the sun. With some help from Miss Lacey explaining what I didn't quite understand in the books, I came to this conclusion. The heat depends more on the way the rays fall than on the nearness; if they fall vertically they give more heat. Now the earth rolls around in its orbit as an apple might float on water, sometimes more exposed on one side, sometimes on the other, only the earth does it uniformly. When we are nearest the sun in January, it happens that we are least exposed, so that the rays fall obliquely, and it is not so warm as when we are most exposed at the summer solstice in June, and rays fall vertically. If perihelion should coincide with the summer solstice as it once did, many thousand years ago, we would have a much hotter summer and a much colder winter."

"The summer solstice, when the sun seems as far overhead as it ever does, and stands still, which is what solstice means, is on June 21st, and then we have our longest days, because it takes the sun longer to go across the sky, and he rises and sets farther to the north, as we all remember. But our hottest days do not come then usually, because the earth accumulates heat for a while. The sun's rays are least vertical on the contrary, and he goes farthest south, and we have our shortest days at the time of the winter solstice, Dec. 21st. But the coldest weather comes afterwards, because the earth keeps giving off more heat than it takes. I suppose I shall be just as cold in winter and hot in summer as I was before, but I like to know the reasons of things."

"Last night from the bay window I saw most of our old friends and some new ones. I cannot see the north, so I missed the Great Bear and Little Bear, Cassiopea, Cepheus, and Draco, but I knew they were circling around there at their appointed distances from the Pole, and perhaps many a sailor was watching the North Star, and thinking of his home. I have a good view all round the east, south, and west, and this is most important, as in this way I see all the new constellations. Last night was the 1st of February, and so you will know how to calculate if you look for these stars; they change about two hours a month. That is what I saw last night at eight o'clock would be in the same position at ten o'clock on the 1st of March, or at nine o'clock in the middle of the month."

"Auriga was near the zenith, with the principal star, Capella, the Goat Star a little north. It is a beautiful blue star of the first magnitude, and has a star of the second magnitude about 50 degrees to the east. Perseus lies west of Auriga, its brightest star, Alpha Persei being nearly due west of Capella, and but little nearer the zenith. Algol, the

variable star in the head of Medusa, which Perseus carries in his hand, is south-west from Alpha Persei. Algol has been known as a variable star since 1667. It is of the second magnitude for two and a half days, then it falls to the fourth in four and a half hours, and remains about twenty minutes. It then begins to increase in brilliancy, and after three and a half hours is as bright as before. It is thought that a moon revolving about it periodically hides part of its light."

"Orion is just coming to the meridian on the south, about half way between the zenith and horizon. This is a most beautiful constellation, and I never tire of watching. I am so glad it comes in winter, when the skies are clear and the nights long. I wonder if this is why we have the brightest stars and the moon running high, because the nights are long and dark? Orion was a great hunter, three stars of the third magnitude form his sword belt, which is three degrees long, and a small star at a right angle with the lower end, shows his sword. Above, two bright stars, Betelgeuse the eastern, a red star, and Bellatrix, the western, mark the shoulders, while a small triangle of three stars forms the head. Below the girdle, Rigel, a sparkling white star of first magnitude, marks the right foot, and a smaller star, east of Rigel and opposite Bellatrix, shows the left knee, on which he is kneeling as he fights the bull, Taurus. A small triangle below Rigel and a trapezoid south of the girdle show the inconspicuous constellation, Lepus."

"Of course a hunter must have dogs, so below and a little to the east of Orion, is Canis Major with Sirius, the brightest star of the sky. A number of bright stars south and south-west of Sirius belong to this constellation, making it one of great brilliancy. Farther towards the east and across the Milky Way, Procyon in Canis Minor, or the Little Dog, makes an equilateral triangle with Sirius and Betelgeuse."

"West of Orion is Taurus, the Bull, with whom he is fighting. The row of stars on the west form his arm and club raised as if to strike. The beautiful cluster of the Pleiades marks Taurus as well as the Hyades, forming the V of his nose, and bright red Aldebaran, the bull's eye. Just now the planet Neptune is between the two clusters, but cannot be seen without a telescope. The meridian runs between them, they are almost in the centre of my field of view."

"West of the Pleiades, the single bright star is Alpha Arietis, of the zodiacal constellation, Ories. It marks the tropic of Cancer, and the sun is in it at the summer solstice. South of Arietis and west of the girdle of Orion is the large constellation, Cetus or the whale, containing another variable star, Mira. The space south of Taurus and between Orion, Lepus, and Cetus, belongs to the constellation Eridanus or the River Po."

"East of the Milky Way, which at this season goes very near the zenith, two bright stars, Castor and Pollux, about twenty or thirty degrees from the zenith, south, easily identify the Gemini, even if it did not come next to Taurus in order. The stars are about five degrees apart, and the southern and brighter one is Pollux. The three stars, Pollux, Procyon, and Betelgeuse, form a right angled triangle, the right angle being at Procyon."

"Cancer, the Crab, lies east of Gemini, but contains no bright star. It has, however, a remarkable star cluster, called Praesepe or Beehive. On a clear night when the moon is not near it, it looks like a spot of milky light, but through a glass little stars can be seen."

"Next Cancer in the zodiac is Leo, which is hardly risen, Regulus and the Sickle being only just visible above the eastern horizon. This is the time when the zodiac is high, and can be best seen. Beginning with Pisces in the west, which is just setting, we have Aries, Taurus, Gemini, Cancer, and Leo. Leo contains the planet Saturn now, but it had not risen at eight o'clock last night, nor was there any other planet in sight."

"But I must tell you of the beautiful, wonderful Aurora, which I saw a few nights ago. It was after I had gone to bed, but mamma called me, and I had only to sit up and look out into the south. On the horizon, from south-east to north-east, and south-west to north-west, respectively, were pyramids of light, becoming brighter as they rose to the zenith, and narrowing to bands. On the south, an arch like a rainbow spanned the sky about half way down from the zenith, similar to the upper one, that is, of a pale white color. Between these the Aurora played, sending beams and pencils of light continually, but never going below the lower arch. Under this, however, was the most beautiful sight. Flashes of rose-colored or crimson light rushed backwards and forwards, filling the space. Between times the sky had the usual look. This continued for two or three hours, and then gradually grew fainter and fainter until it disappeared. These displays of Aurora, the scientists say, are due to electricity in the rare part of the earth's atmosphere, and are similar to colors seen when electricity is passed through a vacuum or through different gases. But it seems altogether supernatural as one looks upon it, although I was not at all afraid."

"They say there is a connection which cannot be explained, or has not been, between the magnetic currents of the earth as indicated by the magnetic needle, the sun-spots on the surface of the sun, and the auroral displays, all being quiet together, or else all being in a state of agitation. I wonder if any one will ever find out why?

The Household

In Memoriam

(My Mother's Picture)

BY REV. GEORGE G. HEPBURN

We come—they go—life's tale is told,
And still the years creep on apace;
And times that were, at last enfold,
As in a glass, one dear, sweet face.

Upon her brow love sits enthroned;
And in her eyes a tender light
Shines, as if angel hands had toned
The heavenly blue that makes them bright.

A gentle smile plays round her lips,
While rosy tints suffuse her cheek;
And as with gleams from mountain tips,
Her face will shine, divinely meek.

No lines reveal a trace of care,
Though life would oft its sorrows bring;
For peace fell round her everywhere,
And hovered o'er on silver wing.

Sweet, gentle face! My boyhood's goal!
Weathed in love's light I see her yet;
Stay near, bright vision of my soul,
Nor fade till life's last sun shall set.

Thus, thus enshrined, my mother's face
Beams on me through the mist of years;
And in my heart's most sacred place
Her image lies all bathed in tears.

The Do-Nothing Society

BY L. M.

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CHAPTER IV

The November meeting of the Do-Nothing happened to fall on a very stormy day, and auntie thought she should not have a quorum, as she and Jennie, who had been spending the day with her, arranged the parlors for the expected guests; but by seven o'clock the whole of the "Idle Ten" were assembled, as well as several of the "boys": Will Morton, his cousin Bert, Nettie's brother, John Riley, and two others, Harry and Ned Hunter; all members of the choir. The rector sent word that he would have to be late, as he had some important work to do first.

There was no lack of conversation, and part of the evening was spent in playing games. While one of these was going on Will dropped a card out of his pocket, and auntie picked it up.

"Look out, auntie!" he cried. "It is a Brotherhood card, might burn you!"

"Are they combustible?" asked John Riley.

"Not exactly, but auntie here don't believe in any societies."

This seemed an astonishing doctrine to John, and later on, when Aunt Janet (who had taken quite a fancy to the new chorister), was asking him about his old home in Maine, he said: "Don't you really like societies, Miss Morton? Do you know I never should have come into the Church at all, if it had not been for the Brotherhood of St. Andrew?"

"Indeed?" she answered. "Tell me about it."

So he told her how one of his intimate friends who belonged to the Brotherhood, had invited him to go to the Brotherhood service at church one Sunday night. That was the beginning of a growing interest in the Church, and an acquaintance with the clergyman who instructed and prepared him for Baptism and Confirmation.

"So I'm bound to stand up for the Brotherhood," he concluded; "and there's Harry and Ned Hunter, who were begging Alice to sing; 'we hope to bring them along the same way.'"

"They've been baptized surely!" cried the startled "choir-mother."

"Yes, when children, but that's about all."

Auntie began to think better of Brotherhoods, and to feel a deeper interest in behalf of those whose "white robes" had caused her to put in so many stitches. She remembered a little book that she had seen in Jennie's room, "with prayers in it for everybody," as Jennie expressed it. "Pussy," she said to her, at the first quiet opportunity, "bring me that little book of prayers, that your father gave you, to-morrow, I want to look at it."

"The 'Manual of Intercessory Prayer,' auntie? Certainly."

"Is there a prayer in it for choirs?"

"Oh, yes, auntie, a beautiful one. We say a short prayer for them too, in the Litany that we use at the Intercessory Society meetings."

"Well, keep on praying for them, child," was the rejoinder; and to herself she added: "No harm in that society, at any rate!"

Margaret Stone and Jennie had found themselves side by side during the evening. Jennie had rather a dread of her learned cousins, and was almost afraid to open her mouth; but when Margaret began to ask her about the plants in the rectory windows, and why they flourished and bloomed in winter so much better than her own, Jennie soon felt at her ease.

"Mamma says it is because we love them and pet them that they do well."

"Mine ought to bloom, I am sure," said Margaret, "I try all the new theories on them."

"Too many different ones, maybe!" laughed Jennie. "Well, we give ours plenty of sun and water, and they have always done well."

"Where did you get that lovely delicate fern?" her cousin inquired; and from that they went on to a lengthy discussion of plants, during which Margaret found out that Jennie knew a good deal about botany, one of her own favorite studies; so she promised her a share of some valuable bulbs which had lately been presented to her, and remarked to her sisters on their return home, "Little Jennie is not such an ignoramus as I thought, and really appreciates botany." So the society seemed to be drawing its members more closely together.

"What is the matter with your hand, Katie?" auntie inquired, as she noticed that two of her niece's fingers were bandaged.

"Oh, I hurt it to-day, nailing up a box."

"Couldn't you get any 'men-folk' to do that for you?"

"No, all the 'men-folk' were away at their avocations, and we had to fasten up our box ourselves."

"What is it? Not a Christmas box already?"

"Not exactly; a Woman's Auxiliary box for the Miners' Hospital in Cumberland, which has only lately been opened, and is ill supplied with necessities."

"What did you send?" asked auntie.

"Sheets, pillow cases, blankets, and towels, mostly, and some other articles needed in a hospital."

"I suppose you had all you wanted to fill it?"

"No," answered Katie, hesitating for fear of seeming to beg help, as she recollected the speech she had made about auntie's wasted stores of linen. "It is always hard in our parish to make the boxes as complete as we should like. St. Mary's people have so many calls on them, and, for the most part, so little money. We had to put in some magazines and papers to fill up the top."

"What a shame!" cried auntie, "when

folks are expecting a box full of useful linen, to find old papers instead! Has your box gone yet?"

"No; it should have gone this afternoon, but the freight man did not come for it, so I need not have mashed my fingers after all; but it will go to-morrow."

"So much the better! Just take out the old papers and things, and I will give you good sheets enough to fill it. I don't believe it is half packed anyhow! You children don't know how to pack. I'll come over in the morning, right after breakfast, and we'll see how much more we can get in. And listen, boys! Which one of you will be at leisure about nine o'clock to-morrow, to nail up a box?"

"I will! Let me, please!" cried the elder of the Hunter boys, while Katie, overwhelmed, tried to find words to express her thanks.

Meanwhile Mabel and Nettie were fraternizing over a pile of auntie's ancient music, and finding treasures among the yellow sheets. Mabel was astonished to hear that Nettie was helping Madge with the Sunday school rehearsals, and from the Sunday school they went on to speak of the Children's Missionary League.

"It is not for children only, but for all the young folks," Mabel explained, "and we are now preparing to send a box away, as we always do before Christmas. This time it is to go to the basket-makers' mission, 'way up in the mountains. They are the poorest, most ignorant people you ever heard of, yet very honest and self-respecting. The clergyman at Holly Harbor looks after them and holds services for them in the summer—'bush meetings', they call them—and every Christmas he has a dinner and a Christmas tree for them at the mission house near his church. Do you know that the first tree he ever had was a perfect revelation to those people? None of the children, nor even the mothers and grandmothers, had ever seen a doll!"

"How strange!" cried Nettie.

"And the next year," Mabel went on, "oranges were just as wonderful and mysterious to them! The clothes which are sent to the mission house they always pay for in baskets, for they do not like to receive 'charity', and they never beg; but the poor women do not know how to sew properly, and they never saw a pair of scissors until the clergyman's wife showed them hers!"

"Can it be possible!" exclaimed Nettie, a new world seeming to open before her as she listened.

"And in our own State, too! Thank

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you, Mabel, for telling me about it," she added, "I will speak to papa and mamma and do all I can for your box. What do you send?"

"Almost everything. Clothes, new and second hand, books, toys, candy—anything for a Christmas tree."

"Well, I want to help. Please take this for it now," said Nettie, handing her a five dollar bill. "And I am sure we have some warm things that we don't wear, I might put in, if you think they will do."

"Oh, thank you, Nettie! How splendid! What lovely things I can get with this. How shall I spend it?"

"Exactly as you think best," said Nettie.

"Please go with me and let us spend it together—you and Alice and I. Can you meet us after school to-morrow?"

"To-morrow? Yes. I'll come for you in the carriage."

The rector came in time for a little music before the meeting broke up, and, after two or three songs were sung, he begged for his favorite evening hymn:

Glory to Thee, my God, this night.

Nettie played the piano, and the sweet girlish voices blended with those of the choristers.

"Do you remember, Janet," said the rector, "how we always sang that hymn after Evensong on Sunday in the old church where father was rector?"

"Yes, indeed," replied Aunt Janet. "Father called all the children of the parish up to the chancel rail, and there they stood before him while he catechized them, asking questions, sometimes of all,

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Lameness in the Back

Her tongue was covered with blisters, had no appetite, and was very weak and low with general debility. I insisted on her taking Hood's Sarsaparilla, and she has been improving ever since. She has taken five bottles, and is so well that for

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now and then of some one alone, calling the child by name, for he knew them all, as a shepherd does his lambs."

"How curious that would seem now! Weren't the shy ones frightened?" asked Jennie.

"No; for father had such a gentle, kindly way with them. Then we sang that dear old hymn, and then we knelt right there for the closing prayer and blessing."

"I always think of that," said the rector, "in connection with Bishop Cox's poem on the Church who, he says:

"With catechising art,
Trains to the chancel's trellised rail
The wandering tendrils of the heart."

"It must be a mighty good thing to be reared up in your Church," said Harry Hunter, who had listened with interest to these reminiscences. "I have no associations with church-going as a child except that I was bored and sleepy; the sermon and the prayer were both so long. I stopped going when I was old enough to get off from it, and I hardly ever went to church until I joined your choir."

"Are you bored now?" asked the rector. "No, indeed! I think the service is beautiful, and I am more and more interested in your Church."

"Come and have a talk with me about it some evening. You and your brother ought really to belong to us."

"We are not quite ready, I'm afraid," replied the young man, "but I shall be glad to talk with you, sir."

Will and John Riley had a pleasant journey home with Alice and Mabel, even if it was a stormy night, for the street car was almost empty, so they chatted over the meeting. John praised Miss Janet, much to the satisfaction of the others, and said warmly: "I never had a pleasanter evening in my life!"

"Yes," said Will, "auntie's house isn't fine, but it always seems so cozy and we always have such good times there."

"It isn't riches or handsome houses that give good times," said John. Alice looked surprised.

"Don't you think money helps along a great deal? How can poor folks have good times?" she said.

"Well, they do, I assure you, Miss Alice. I have had just the jolliest times staying with friends who were as poor as poverty, and awfully stupid ones with some rich fellows. It's the inside of things!" he concluded emphatically. Alice was rather glad that such were his views as they stopped at the dingy-looking boarding-house and she glanced at her shabby boots; so she gave him a very bright smile at parting, which caused him to exclaim to Will: "Your cousins are certainly charming girls; Miss Mabel has so much life in her, and Miss Alice is really lovely."

"They haven't much fun, poor things!" said Will, "for the mother finds it hard to make both ends meet; but they are jolly good girls, and I am glad auntie is giving them an outing once a month."

(To be continued)

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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.

Robin's Secret

BY LINA J. WALK

Robin told me all about it,
Whispered it to me,
Sitting in his snug apartment
In our cherry tree—
How he made a pretty cradle
Out of moss and hay,
Lined it soft with shreds of cotton,
Busy every day—

Told me how he did it snugly
In the leaves so deep
That the merry sunbeams only,
Or the stars, could peep;
Where the winds would rock it, rock it,
Sing a lullaby,
For there'd be some baby robins
In it by and by!

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the dirt out easily and quickly—no hard work, no wearing rub, rub, rub, no washboard. Doesn't that seem better? Saves strength and clothes. And, what some women can't believe, it's just as safe as any good soap. 377 JAMES PYLE, N. Y.

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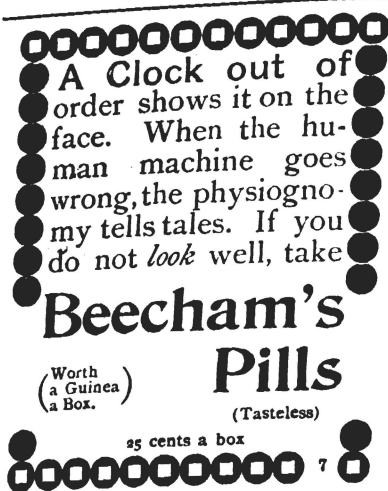
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Nettie's Dress-making Shop

Nettie did doll's dress-making in a little building in the yard which had once been a shed. The room was fitted up very prettily. Near the window stood Nettie's red rocking-chair and her little cutting table. There were two other chairs and a lounge. On the walls were pictures and colored fashion-plates. The shop was well supplied with paper patterns, that would suit dolls of all sizes; and Nettie's mamma had made her a "form" out of wire. Over this Nettie draped the dollies' dresses.

When any of the dolls of the neighborhood needed new clothes, their young mammas brought them to Nettie. This little dress-maker cut and made all kinds of garments, cloaks, wrappers, aprons, underwear, wedding outfits, and just the sweetest of "Mother Hubbards."

Her prices ranged from two to fifteen cents an article.

She charged less for the dolls of poor children. None of the dollies ever found fault with the styles and "fits," and so Nettie was saved from the worry that comes to most dressmakers.

One day Nettie found on her table a beautiful plush case. On opening the case she found within a tiny pair of scissors, a silver thimble, a stiletto, a packet of needles, and best of all, this note:

"To Nettie Drew, from five mammas of Spruce street: Please accept this, with thanks for the rest you have given us by making for our little girls the dolls' clothes we should otherwise have had to make. Your shop has helped us in many ways."
 —Harper's Young People.

Financial News

REPORTED FOR THE LIVING CHURCH

During the week the stock market has been extremely dull, with a moderate reaction in prices, but all efforts to bring about a general decline in quotations by the professional traders met with strong resistance, and slow rallies are recorded at the close of the week. The unusually severe storm of Tuesday and Wednesday, which greatly crippled telegraphic communication in this vi-

A NEW CURE FOR ASTHMA.

Medical science at last reports a positive cure for Asthma in the Kola Plant, found on the Congo River, West Africa. So great is their faith in its wonderful curative powers, the Kola Importing Co., 1164 Broadway, New York, are sending out large trial cases of the Kola Compound free to all sufferers from Asthma. Send your name and address on postal card, and they will send you a trial case by mail free.

cinity, was largely responsible for the small volume of business on the Exchange.

The shipment of \$4,000,000 gold for foreign account to-day had no effect on the market. The gold bugbear has apparently lost its power to scare at every shipment of the metal, since the Government bond loan was put out to repair the broken hundred-million reserve.

The local banks are still amassing deposits to an astounding degree, the clearing-house statement showing an increase for the week of \$9,000,000.

Money is superabundant at one per cent., with no prospect in sight of the rate stiffening. It is difficult to see how most of the banks with large capitals will be able to earn anything like their usual dividends this year, as the 1 per cent. rate on call and 3 per cent. on time is scarcely enough to pay clerk hire to handle the money. The total reserve of all the banks is \$100,000,000 more than at this time a year ago, while loans have increased but \$25,000,000.

There is very little choice, or even good mercantile paper in the market, and whenever any of the more desirable grade appears it is greedily snapped up by banks.

The cause of this frugal supply of discounts is mainly due to the reluctance with which wholesale house and jobbers accept country paper, the depressed condition of trade calling for close scrutiny of credits.

New York, April 14.

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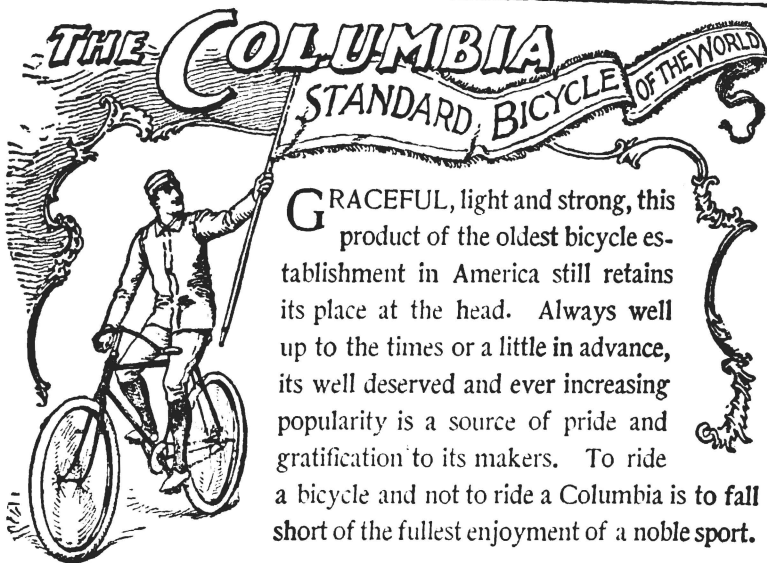
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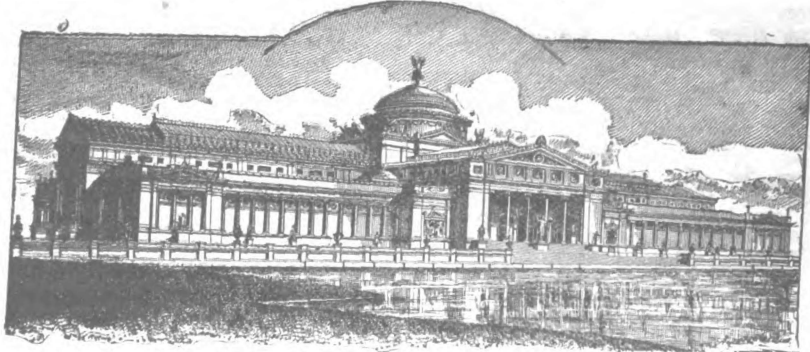
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SOUVENIR SPOONS.

On another page will be found the offer of the Leonard Manufacturing Co., of Chicago, to send a set of six Silver Plated Souvenir Spoons for the small sum of ninety-nine cents for the set. These spoons have been submitted to us, and we are sure that those who send for them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so.—Christian at Work, March 22, 1894.

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A POWERFUL and the ONLY KNOWN Solvent of STONE IN THE BLADDER.

The following plate is from a photograph which forms a part of a communication of Dr. GEORGE H. PIERCE, of Danbury, Conn., to the *New England Medical Monthly* for Nov., 1890 (see page 76 of that journal), and represents some of the largest specimens of

Two Ounces and Twenty-seven Grains of Dissolved Stone

from a patient under the action of Buffalo Lithia Water. Smaller particles, and a quantity of Brickdust deposit, Dr. Pierce states, were not estimated.



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in my practice, with excellent results. It is a potent remedy for correcting Rheumatic Diathesis. In a case of uric acid gravel, in which I recently prescribed it, its beneficial effects were apparent after the third dose. I have also prescribed it with great benefit in Bright's Disease of the Kidneys."

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What to Do in Emergencies

FROM *The Ladies' Home Journal*.

HEMORRHAGE from the lungs is always alarming, but unless it is very violent seldom threatens life immediately. Raise the head and shoulders slightly with pillows. Fill a pitcher with boiling water, pour in a teaspoonful of spirits of turpentine, and let the fumes be inhaled. Give small pieces of ice, and enforce perfect quiet. Blood from the lungs is bright red and frothy, and is coughed or spit up.

Blood from the stomach is dark, mixed with particles of food, and comes in the act of vomiting. The person should be kept perfectly quiet, lying down, and ice wrapped in a cloth or ice bag placed over the stomach.

Epistaxis, or bleeding from the nose, is sometimes very troublesome. Keep the head thrown back, holding a wet cloth or sponge to receive the blood, at the same time raising the arms above the head. Press the fingers firmly on each side of the nose where it joins the upper lip. Place some cold substance, as a lump of ice, at the back of the neck, or on the forehead at the bridge of the nose. If these remedies are ineffectual, have a little fine salt or powdered alum sniffed into the nostrils.

A BROKEN BONE need not be set immediately. This knowledge saves much unnecessary anxiety when the doctor cannot be procured at once.

The parts must be put in as comfortable a position as possible, and most nearly corresponding to the natural one. It is necessary to give support above and below the break.

Handle the injured part very carefully not to force the rough ends of bone through the skin.

Improvise splints of some kind—two strips of wood, a couple of stout book covers, or pieces of pasteboard. Place one on each side when it is a limb that is injured, and bind them in place with handkerchiefs. A long pillow firmly tied will answer the purpose, or in case of injury to a leg it may be fastened to its fellow, if nothing better can be done, remembering to tie it above and below the injury.

When the shoulder-bone is broken place the arm on the injured side across the chest, the hand touching the opposite shoulder, and fasten it in place by passing a broad bandage around the body.

In fracture of the ribs pin a towel around the body until the doctor comes.

In a simple fracture, the bone is broken, it may be, in several places, but there is no deep flesh wound extending to the seat of injury; when there is such a wound, the fracture is said to be compound.

When there is a fracture the part is unnaturally movable unless the ends of the bone have been driven together or impacted.

In a dislocation the bone is forced out of its socket at the joint. There is more or less deformity, and it is difficult to move the limb. The last point helps to distinguish it from a fracture. Time is of importance, as the swelling which supervenes increases the difficulty of reducing it, or returning the bone to its proper place. Hot applications may be made if the surgeon cannot be had immediately.

A sprain occurs when a joint is twisted, but not dislocated. The ligaments which hold the bones together are stretched and sometimes torn. Immersing the part in very hot water for a time, and then keeping it surrounded with hot water bags, usually gives relief. The joint should be firmly, but not too tightly, bandaged from the fingers or toes upward. After a time gentle rubbing is useful.

CONVULSIONS in a grown person are always alarming. In children they proceed from a variety of causes, some of which are comparatively unimportant. A fit of indigestion or the irritation from cutting teeth, may produce them. They may indicate the commencement of disease, but they are seldom fatal, and while the doctor should be sent for, there is no cause for immediate alarm. The child is rigid for a moment, with fixed eyes, clenched hands, and contracted face. Then the muscles relax, and often the little patient falls into a heavy sleep. The child should be placed in a hot bath as quickly as possible, a tablespoonful of mustard being added to the water. A cloth wrung out of cold water should be wrapped around the head, and changed as it becomes warm. After being immersed, he should be lifted out, wrapped in a blanket, and left to sleep. If there is another convulsion, the bath should be repeated.

(To be continued.)

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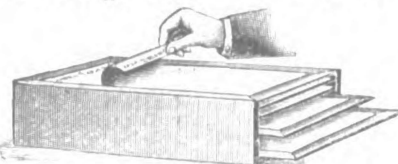
What the "CHRISTIAN AT WORK" of New York, has to say in their issue of March 22, 1894: "These spoons have been submitted to us, and we are sure that those who read them will be exceedingly gratified to receive such dainty and useful souvenirs of the World's Fair as these spoons are. The Leonard Manufacturing Company will promptly and without question return the money sent in payment if the spoons fail to give satisfaction. We do not believe, however, that they will ever be called upon to do so."

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