

The Living Church.

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

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CHICAGO, SATURDAY, MARCH 2, 1889.

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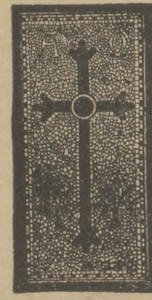
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The fast with its vigil and sackcloth is set.
Take down the stars and wreaths of Yule,
And enter, thou, with soft, unsandalled,
feet;
Behold the cross and yon good bishop's
seat,
The burnished dove upon the lectern—all
Dark mantled with the long-neglected pall.
At midnight's chime the *Miserere* wakes
Its prelude to the morrow's Litany,
And thus shall sing of Lenten penitence
Through forty days and nights of cease-
less moan.
Here we shall o'er the brook of Kedron
tread
With that true band which round the Mas-
ter ranged
In that last grief, and on Gethsemane
And in the Hall, and then on Calvary,
Then faithful yet, around the Garden
Tomb
Beheld the rocky seal give way
At morn of that first joyous Easter Day.

NEWS AND NOTES.

THE Irish Bishops were to meet in Dublin, on Feb. 19th, for the further consideration of the consecration of Senor Cabrera for Spain. The primate was expected to preside.

WE learn that a layman of our Church is about to send to each clergyman in pamphlet form a sermon on the "Atonement," by Dean Goulburn, and we are asked to call attention to the fact, that this sermon may not be overlooked or carelessly laid aside.

ACCOUNTS of the condition of the Bishop of Durham state that he is making steady progress, and his condition is now more satisfactory than it has been since he went to Bournemouth. He has not yet been out of doors, but he is able occasionally to see visitors.

THERE will shortly be a veritable railway from Jaffa to Jerusalem. The firm has been obtained, and wealthy Jews have signed a bond for its completion within a specified time. Soon may we expect to see Cook's announcement, "Easter Holidays at Jerusalem. There and back, £5."

THE Earl of Mulgrave, the Countess of Ellesmere, the Bishop of Lincoln, the Bishop of Argyll, and the Dean of Worcester are among the recent subscribers to the fund of £4,000, required for the erection of a chapel and renovation of St. Saviour's church, Leeds, as a memorial to Dr. Pusey.

THE Very Rev. Hussey Burg Macartney, Dean of Melbourne, accompanied the first Bishop of that diocese to Australia forty years ago. He is nearly ninety years of age, but is still hard at work. His father, Sir John Macartney, was a member of the Irish Parliament in 1799, when the present Dean was born.

IT is stated that the Rev. H. B. Bromby, vicar of St. John's, Bethnal Green, who was formerly Dean of Hobart, will be selected for the Bishopric of Tasmania, which has been resigned by Bishop Sandford, in order that he may return to England and become coadjutor to the Bishop of Durham. Mr. Bromby, who is doing noble work at

Bethnal Green, is a son of Bishop Sandford's predecessor, the Right Rev. Dr. Bromby, Assistant Bishop in the diocese of Lichfield.

THE Standing Committees which have consented to Mr. Grafton's consecration are as follows: North Carolina, Nebraska, Milwaukee, Delaware, Missouri, Springfield, Massachusetts, Tennessee, Pittsburgh, Quincy, New Hampshire, New York, Newark, Fond du Lac, Florida, Ohio, Colorado, Maryland, Indiana, Kansas, Maine, Chicago, California, Central N. Y., Central Pa., Rhode Island, Arkansas, Alabama, Vermont, Easton, Connecticut, East Carolina.

WE have been very much interested in reading the second annual report of the Society for the Home Study of Holy Scripture and Church History. This would do its work chiefly by correspondence. We can think of nothing more admirably adapted to the promotion of intelligent Churchmanship than taking the course of study which this society marks out. Its examinations are thorough, and it is no small honor to have passed them. We recommend our readers who may be desirous to be able to give a reason for their faith to begin a course of study under the auspices of the society. The address of the corresponding secretary is B x 74, Saratoga Springs, New York.

John Bull says: "Many English Churchmen have reason to retain a grateful recollection of Father Grafton, who, with the late Father O'Neil, joined Father Benson at Cowley as original members of the Society of St. John the Evangelist. Father Grafton afterwards became Provincial of the Society in America, a post which he held for some years. As a Mission preacher and director of retreats, Father Grafton has always been well-known. We are glad to hear from America that the consent of a majority of the Standing Committees has been given to his consecration as Bishop of the diocese of Fond du Lac. It is believed that when all have spoken, the majority will be very large. His case will then be in the hands of the bishops; and it is to be hoped that the American Episcopate will see fit to add to their number so able, energetic, and spiritually-minded a man as Mr. Grafton."

ON Jan. 25th, entered into rest one of the best known and most respected of Scottish Church dignitaries, the Very Rev. James Nicolson, Dean of Brechin. The Dean has been suffering for some time from cancer, a disease that has proved fatal to several leading Scottish clergymen. He, nevertheless, officiated on Christmas Day at St. Salvador's, Dundee, of which he was incumbent. The much lamented and esteemed Dean was *Scotus Scotorum*—a native of Aberdeen—educated at the University there and at Trinity College, Glenalmond. He was ordained in 1856, and made Dean in 1872. He was a good Churchman in every sense of the word, a noble man, a zealous, God-fearing, Church-loving priest, a genial, kind friend, with a large, warm-hearted, sympathetic disposition. Wherever known, Dean Nicolson's decease will be felt and deplored, and it will be a loss locally, as well as to the Church, by which he was held in honor.

THE appearance of the first number of the English edition of the *New York Herald* as a seven-day-in-the-week paper causes the *Pall Mall Gazette* to publish an energetic appeal to all English journalists, trades unions, philanthropists, and Sabbatarians, to rally to man the ramparts in defense of six days a week. The American experience is quoted. The article concludes thus: "Especially is an appeal made to the leaders of thought and action, to whom Sabbatarianism is not a mere superstition, to take the lead. Sabbatarians have hitherto boasted that only a theological sanction is strong enough to preserve intact a day of rest. Now is the golden opportunity for others to prove the contrary. Upon their acquiescence the promoters of the new enterprise venture to calculate. We trust and believe that the result will prove that they reckoned without their host. A prompt, vigorous and emphatic, expression of public opinion would probably crush the project which, if persisted in, would compel all right-thinking men to regard the newly-born newspaper as a public enemy of the whole community."

THE trial of the Bishop of Lincoln began on Tuesday, Feb. 12th. The court sat in the library of Lambeth Palace. The Archbishop of Canterbury was attended by the Vicar-General, Sir James Parker Dean; the Principal Registrar of the Province, Sir John Hassard, and the Apparitor-General, Sir John Hanham. The Bishops of Winchester and Salisbury sat on the right of the Archbishop, and the Bishops of London and Oxford on the left. The Bishop of Rochester is not expected to return to England till April. The Archbishop began the proceedings with the formula, "Let us pray." He then repeated the first two Collects for Good Friday and that for Whitsun Day, concluding with the Lord's Prayer. His Grace next asked the Bishop of Lincoln whether he had anything to say before the court was opened. Dr. King, in a clear voice, read the following protest, and asked to be heard by counsel with reference to it:

MY LORD ARCHBISHOP:—I appear before your Grace in deference to the citation which I have received, and in accordance with my oath of "due reverence and obedience" to your Grace and the See of Canterbury; but I appear under protest, desiring, with all respect, to question the jurisdiction which your Grace proposes to exercise.

I have been summoned to answer certain charges preferred against me before your Grace or your Grace's Vicar-General; and it should appear that such is the Canonical Court before which one of your Grace's suffragans ought to be tried for such alleged spiritual offences, and wherein such offences can be fully and freely adjudicated upon on their merits, I shall be ready and thankful to answer for myself. But your Grace will pardon me if I submit that, as an accused person, and also in view of the grave issues involved in this case, and of their bearing on the whole Church of England, as well as upon the position of all your Grace's suffragans, I feel obliged, at the outset, to do what in me lies towards securing for myself, and therein for all members of the English Episcopate, that form of Ecclesiastical Procedure by which your Grace's Metropolitan authority can be most fittingly and regularly exercised. There can be no doubt that, in accordance with the practice of the Primitive Church, the most proper method for the trial of a

bishop in such cases would be before the Metropolitan with the comprovincial Bishops. It may also be held that a trial before the Archbishop, as sole judge, might impair the rightful position of your Grace's suffragans, both individually and in relation to the Province. I would, therefore, humbly pray your Grace to allow me to be heard by counsel on this point. Whether your Grace's jurisdiction would not be more properly exercised, with regard to the matters charged against me, by your Grace as Metropolitan with the comprovincial Bishops, such matters to be adjudicated upon on their merits by your Grace with the advice and consent of the Bishops of the Province, and Whether, this being the case, I ought not to be dismissed from making any answer to the present citation. Having made this statement, I beg most respectfully to appoint my proctors, and leave all legal matters in their hands and those of my counsel.

The court was then declared open and shortly after adjourned to March 12th for a further hearing of the case. The proceedings were of a preliminary character. The Bishop's protest dealt with the two points which are vital in the case. Dr. King, in the first place, questions the canonical jurisdiction of the court. He maintains the right of a bishop to be tried, not by his Metropolitan as sole judge (whether with or without episcopal assessors) but by the Provincial Synod. Here the Bishop of Lincoln occupies a position which is absolutely unassailable on the ground of Catholic antiquity. The other subject referred to in the Bishop's protest was no less important. He demands, not only that the charges shall be heard in a properly constituted Church court, but that they shall be "fully and freely adjudicated upon on their merits." Thus it becomes at once apparent for what the Bishop of Lincoln is really fighting. So far from sticking for trifling points of ceremonial, he thoroughly realizes that it has fallen to him to defend in his own person the inherent right of the Church to decide questions relating whether to her worship or to her doctrine. These stand or fall together, as the twentieth article declares when it states that "the Church hath power to decree rites and ceremonies, and authority in controversies of faith." Dr. King earns the undying gratitude of Churchmen for thus boldly asserting on the Church's behalf that right which the world ceaselessly strives to deny her.

CHICAGO.

CITY.—The noon-day Lenten services will be conducted by Archdeacon Bishop. They will be held at the Madison St. Theatre, between Dearborn and State Sts., at 12:10 P. M.

MOMENCE.—The Ladies' Guild of the church of the Good Shepherd, have ordered a brass cross, 3 ft. in height, as a memorial of the late W. G. Cass, of New York. Mrs. and Miss Cass have given vases and candlesticks to correspond. The new altar furniture will be used for the first time at the institution of the rector, the Rev. Geo. W. Moore, at the Bishop's visitation to the parish on March 22d. Mr. Chas. W. Cass has donated to the church, a corner lot as a site on which to erect a parsonage.

NEW YORK.

CITY.—Previous to his sermon on Sunday morning, Feb. 17th, the Rev. Dr. Satterlee stated to the large congregation that after prayerfully and

earnestly considering the matter, he felt called upon to decline the bishopric of Michigan. He hoped that in coming to this decision he had been guided by a higher power. Without alluding to the matter in his sermon, he briefly addressed the congregation at the close of the services, giving some reasons which had led him to remain at his post in New York. He expressed deep gratitude for the kindness shown him by the committee which waited upon him from Michigan and for the honor conferred. He had tried to do what was right, though the case was difficult. He had never before experienced such a trial and he now felt that the decision was God's and not his. Some one had asked: What was Calvary church compared with the diocese of Michigan? This had helped him to arrive at his decision. His ideal of parish life was a high one, while another man might have his ideal of a bishop's work. Had he a right to forsake his ideal which was a spiritual reality and also those who had shared with him in that reality and been builders with him? He had not. It was his duty to stay. He had refused the bishopric, not on account of what Calvary church was, but on account of what it might become in future. The attainment of that ideal must be a matter of slow growth and could only win in time. He trusted that his parishioners would work hand in hand with him in reaching that ideal and forget the proffered bishopric. The conclusion Dr. Satterlee had come to gave very great satisfaction and relief to his parishioners.

On the same day, Bishop Coxe made in the church of the Ascension an earnest appeal in behalf of Pere Hyacinthe and his work in France.

On the same day, also, St. Philip's church at 161 West 25th street, was opened, the Rev. H. C. Bishop, the rector, conducting the services, and the Rev. Dr. E. A. Hoffman reading the service of benediction. Other clergymen present and assisting were the Rev. Messrs. Tunnell, Moort, Spong, McConnell, and Sargent. The sermon was preached by the Rev. Dr. B. F. DeCosta, who gave a detailed history of the church. St. Philip's is the only colored church in town and was located for many years in Mulberry street. The building which the congregation has occupied some three years and which formerly belonged to the United Presbyterians, has been recently purchased for \$60,000. The interior has been handsomely decorated, and provided with new brass pulpit, lectern, etc. In the evening, the sermon was delivered by the Rev. T. McKee Brown, rector of the church of St. Mary the Virgin.

On the same evening, Bishop Coxe and the Rev. Dr. Tiffany assisting at the services, Bishop Hare, of Southern Dakota, addressed the Niobrara League in Grace church. What had civilization in its grand march done for the Indian? It had taken away his religion and suffered nothing to take its place, and still worse, had taken away his contentment with himself and his surroundings and made him a conscious nobody. The reservation system had been the curse of our Indians, and every Christian should work for its abolishment.

St. Thomas' church recently contributed over \$2,500 toward the archdiocese of New York. In complimenting the church on its liberality on Sunday, Feb. 17th, Dr. Brown took occasion to congratulate the church on its manifold good works, and said that the policy and practice of the church were

one of heartiest and unlimited welcome to all worshippers. He was proud to be the rector of a parish having such a noble record and so abounding in good works.

The funeral of the Rev. Dr. Albert Zabriskie Gray, late warden of Racine College, who, as noted in our columns last week, died in Chicago, on Saturday, the 16th, was held in the church of the Transfiguration, this city, on the Wednesday following, the Bishop conducting the services. Dr. Gray was intending to spend the winter in North Carolina and then go to Europe, possibly to the Levant, to prosecute Biblical and historical studies. Dr. Gray was born in this city nearly half a century ago, and was the brother of Judge J. C. Gray, of the Court of Appeals, and of Dean Gray, of the Episcopal Theological Seminary, Cambridge, Mass.

The services at the centennial of Washington's Inauguration, to be held in St. Paul's chapel, April 30th, will be very simple, consisting of a few prayers or collects appropriate to the occasion, two or three hymns sung by the congregation, the *Te Deum* sung by the choir of St. Paul's, and a short address by the Bishop. It was intended to duplicate the service held in St. Paul's at Washington's Inauguration, but thus far the committee have been able to find no record written or printed of the order of services. Dr. Dix has caused the archives of Trinity parish to be searched diligently, but no memorandum on the subject has been found in the parish registers, nor has anything been found in the newspapers of the period. All that has been found in days of search among papers and documents in the Historical Society library, is that "on the afternoon of April 30, 1779, immediately following the inauguration ceremonies, President Washington proceeded to St. Paul's chapel, where a sermon was preached by Right Rev. Samuel Provoost, Bishop of the diocese." The rector of the parish has no doubt but that a record of the services is extant in old letters written by persons present on the occasion, and hopes that the descendants of revolutionary sires will put the special committee in possession of authentic data on the subject. In that case, the religious services will be a reproduction as far as possible of the services attending the inauguration of President Washington.

The New York branch of the Guild of All Souls is now fairly established, and has 55 members. The Superior is Rev. James O. S. Huntington, O. H. C. The third quarterly meeting of the branch was held at Holy Cross Clergy House, on Jan. 26th, when, after the Litany for the Departed, and a sermon by the Rev. Fr. Huntington, the business of the meeting was attended to, especially with reference to the connection of this guild with the Burial Reform Association.

The Rev. William H. Cooke, minister in charge of St. John's chapel, Varick street, died on Friday afternoon, Feb. 22d. The day following the body was taken from the apartments in which he had lived to the chapel, to remain in the vestibule till Monday morning, when the funeral service was held. The interment was in the Stephens vaults in St. Mark's churchyard, Tenth street and 2d avenue. Mr. Cooke was born in Bloomfield, N. J., in 1837, graduated in the University of the city of New York in 1858, and from the General Theological Seminary in 1863. For a time he was assistant to the Rev.

Dr. (now Bishop), A. C. Coxe, and was afterward rector of Trinity church, Lansingburg, N. Y., when in 1867 he became an assistant minister in Trinity church, this city. Mr. Cooke always took a deep interest in Church music, writing several musical works. He was president of the Church Music Association, which was merged in the Oratorio Society, and of this, also, was president till within a year or two. He preached his last sermon on the Sunday before Christmas, while intensely suffering from a cancer on the tongue, with which he had been afflicted since November. His death had been expected for some days, and he at last died without pain, after long exhaustion. His wife and several children survive him.

The annual dinner of the New York Association of Trinity College took place on Monday, Feb. 25th, at Delmonico's. President Smith was present, and there was a large attendance.

MINNESOTA

BISHOP GILBERT'S APPOINTMENTS.

APRIL.

- 1 P. M., Advent, Farmington.
- 3 P. M., Good Shepherd, Sauk Centre.
- 4 P. M., Emmanuel, Alexandria.
- 5 P. M., St. James', Fergus Falls.
- 7 A. M.—P. M., St. Paul's, Winona.
- 8 Trinity, Stockton.
- 9 P. M., Trinity, St. Charles.
- 10 P. M., Dresbach.
- 11 P. M., Holy Comforter, Brownsville.
- 12 P. M., Trinity, Caledonia.
- 14 11 A. M., Gethsemane, Minneapolis; 4 P. M., St. Luke's, Minneapolis; 7:30 P. M., Christ church, St. Paul.
- 15 P. M., Grace, Rush City.
- 16 P. M., St. Thomas', North Branch.
- 19 P. M., St. Stephen's, St. Paul.
- 21 11 A. M., Easter, Christ church, St. Paul; 7:30 P. M., Ascension, Stillwater.
- 22 P. M., Trinity, Anoka.
- 23 P. M., Trinity, Elk River.
- 24 P. M., Trinity, Becker.
- 25 11 A. M., consecration of church, Fridley Park.
- 26 P. M., Holy Communion, St. Peter.
- 28 Minneapolis: 11 A. M., St. Mark's; 3:30 P. M., St. Andrew's; 7:30 P. M., St. Paul's.

MAY.

- 5 11 A. M., Good Shepherd, St. Paul; 3:30 P. M. Trinity, St. Paul Park; 7:30 P. M., St. Paul's St. Paul.
- 8 P. M., Grace, Wabasha.
- 9 P. M., St. Mark's, Lake City.
- 10 P. M., Christ, Fontenac.
- 12 A. M., Ordination; P. M., Confirmation, Chr st, Red Wing.
- 14 P. M., Trinity, Litchfield.
- 15 P. M., Christ, Benson.
- 16 P. M., St. Luke's, Willmar.
- 17 P. M., Paynesville.
- 19 A. M., St. John's, St. Cloud; P. M., Grace, Sauk Rapids.
- 20 P. M., Grace, Royalton.
- 21 P. M., Our Saviour, Little Falls.
- 22 P. M., Glenwood.
- 23 P. M., Zion, Reno.
- 26 A. M., St. Matthew's, Chatfield; P. M., Pleasant Grove.
- 30 A. M., Ascension Day, Rushford; P. M., Houston.
- 31 P. M., Spring Valley.

JUNE.

- 2 A. M., St. Paul's, Duluth; 4 P. M., West Superior; 7:30 P. M., Holy Spirit, West Duluth.
- 3 P. M., Tower.
- 7 P. M., St. John's, Mankato.
- 9 10:30 A. M., Whitsun Day, La Suerer Centre; 3 P. M., Grace, Cordova; 7:30 P. M., St. Andrew's, Waterville.
- 12 Annual Council, Faribault.

Wherever there is no priest in charge I shall hope to administer the Holy Communion at a special service when the visitation does not occur in the morning I shall be glad to meet vestries and committees wherever desired, and shall always expect the parish register to be brought for my inspection. All offerings will be for the "Special Needs Fund."

Bishop Whipple writes that he will aid as much as possible in making these visitations.

Most truly and fraternally, yours,

MAHLON N. GILBERT.

Assistant Bishop.

St. Paul, Jan. 31st, 1889.

MISSISSIPPI.

OXFORD.—Wednesday night, Feb. 13th, the rector of St. Peter's parish met the congregation at the church for the purpose of organizing a parish guild. After Evening Prayer he explained the benefits likely to result from such an association, and proposed the adoption of a constitution and by-laws, which was heartily concurred in by the members present. It was agreed to form nine chapters, six of which were to go into immediate operation,

viz: The Ladies' Society, the Girls' Guild, the Sunday School, the Chancel-Society, the Library Chapter, the Missionary Chapter. On the Wednesday following there was another meeting held at the rectory, when rules were adopted for the Library and Missionary Chapters, and work assigned them. The object of the former is to accumulate a parish library, and circulate Church literature. The latter is to be composed of all the members of the congregation, and it was agreed unanimously to undertake the endowment of a scholarship in Bishop Boone Memorial school (boys), Wuchang, China. There will be regular monthly meetings, with papers upon missionary topics and a general discussion of the missionary field. Much interest is already being manifested in the guild, and it is hoped to be a power in arousing the activities of the parish.

MISSOURI.

LEXINGTON.—A very successful Mission was held from Feb. 11th to 18th by the Rev. B. E. Reed of Mt. Calvary church, St. Louis. The attendance was large, and the preaching earnest. Bishop Tuttle has just confirmed a class of 22.

SEDALIA.—A three weeks' Mission has just been held by the Rev. Percy C. Webber, and has attracted much notice from all classes. As a result, the rector presented on Sunday, the 17th, a class of 53 to be confirmed. The Bishop expressed himself as much pleased with the earnest impression which seems to have been left by the Mission.

MACON.—The Rev. J. R. Harding having accepted a call to Brooklyn, N. Y., St. James' parish has elected the Rev. Chas. G. Davis. Mr. Davis will also assume the management of St. James' Military Academy. As he was for many years connected with school work under Bishop Tuttle in Utah, the parish is to be congratulated. Arrangements have been completed by which a new pipe organ from the manufactory of J. Gratian, Alton, Ill., will soon be placed in the parish church.

WEST PLAINS.—For years a few faithful Church people have been laboring to establish the Church at this place. After much patient toil and a systematic laying-by of offerings, a church has been erected and paid for. It is cruciform in shape, seating about 150 with stained glass windows. The interior finish is of yellow pine. The chancel is not as yet furnished, with the exception of a brass altar rail. Upon the improvised altar stands a handsome brass altar cross, the gift of St. John's parish, Springfield. It would be a great encouragement if some generous reader should give a lectern to this mission, which has accomplished so much for itself.

St. LOUIS.—The chapters of the Brotherhood of St. Andrew have made arrangements for a noon-day Lenten service at one of the down-town theatres. The Bishop has been requested to appoint the service and the preachers for the forty days.

One of the faithful members of Christ church, Miss Mary J. McCreery, has entered into rest. In her will she remembered Christ church cathedral, St. Luke's Hospital, and the Orphans' Home. So, while she will be sadly missed, her good works will remain to bless the sick and friendless.

A pleasant reception was given on Tuesday evening in the guild rooms of St. Peter's church, to welcome the new rector, the Rev. William Short, who has just come from Mississippi.

The Rev. Alfred W. Arundel of St. Mark's church, Denver, Colo., has accepted a call to become the assistant at the cathedral, and will be there for the beginning of Lent. Dr. Schuyler, the Dean, will transfer to him the burden of the work and responsibility. At the last meeting of the Cathedral Chapter action was taken by which the lot of the back of the cathedral has been purchased at a cost of \$12,500.

PITTSBURGH.

On the 5th Sunday after Epiphany, the Bishop visited Trinity, Freeport, and the new mission at Tarentum, where large classes were presented by the missionary, the Rev. J. D. Kennedy. The venerable Dr. William White, who has served in the Allegheny Valley for over 50 years, was present in his old chancel, and received warm greetings from all. At Tarentum a new font has been put in place, presented by the friends of Mrs. Dr. Williams of Natrona, in St. Mark's church, Philadelphia, and through her solicitation a brass book rest and altar service has been presented by the workmen at the Salt Works; Capt. Ford of the Plate Glass Works has also presented a bishop's chair, prayer desk, stalls and lectern, in solid oak, which add to the beauty of the church. The mission is in a most flourishing condition.

On the 12th, the younger clergy of the convocation met with the Rev. Mr. Heakes at Wilkesburg, in consultation on the missionary work, and for mutual improvement. A goodly number were present, and a profitable and enjoyable time had.

On the 18th, the Bishop and the general missionary went to Jeannetta, a new and wonderfully vigorous town on the Pittsburg Division of the P. R. R., above Bessemer, and selected a lot donated by the Improvement Company. There have been several hundred houses built there within the past year, a constant influx of population on account of the extensive manufacturing plant placed there, and a mission is to be at once started, and a church will follow. Bishop Whitehead is grasping the situation throughout the diocese, and occupying new points as fast as opened.

MARYLAND.

WASHINGTON, D. C.—The new organ that was placed in St. Mary's chapel, this city, has proved satisfactory. The cost of it was \$1,000, of which \$700 was raised during the administration of the Rev. W. Holden, who formerly was in charge of the congregation.

A meeting of the Clerical Association was held on Jan. 14th, in the guild room of the church of the Epiphany, of which the Rev. Dr. McKim is now rector. This congregation contributed Jan. 20th, as specials, \$120 to Foreign Missions, \$553 to Domestic, and \$233.75 to Diocesan; undesignated offerings were \$320.36 to Foreign Missions, \$320.36 to Domestic, and \$320.36 to Diocesan; total, \$1,867.83.

The Guild of the Holy Child of St. John's, formerly numbering 150 children, has raised no less than \$1,000. Its object is to develop in the young a knowledge of missionary work and to aid in the same.

The Rev. E. M. Mott, assistant rector at the church of the Epiphany, has been appointed chaplain of the Epiphany Church Home.

The Rev. A. S. Phelps has become minister in charge of the Epiphany Mission Chapel.

BALTIMORE.—A general meeting of all the rectors and prominent laymen of this city met in St. Paul's House on

Cathedral Street, on the evening of Tuesday, Feb. 15th, in answer to a call issued by Mr. M. C. Stryker, general secretary of the Young Men's Friendly Society of this diocese. The Rev. Arthur C. Powell of Grace church, was called to the chair, and Mr. M. C. Stryker was elected secretary. The general secretary stated it was desirable to unite all guilds under one organization, and, if possible, make each one an affiliated society of the main organization. The Rev. Dr. J. E. Grammer, the Rev. Messrs. Powell and Greenfield Schorr, and the Rev. Dr. Stryker, made remarks favoring such a movement, and it was decided that a meeting of all city guilds, the membership of which is about 900, be held in St. Peter's church on Monday evening, March 11th. A committee was appointed to inquire into and report the work now being done by various guilds at the next meeting.

Bishop Paret preached and confirmed a class of 13 persons in Trinity church, Broadway and Pratt Street, Monday, Feb. 11th. He was assisted by the rector, the Rev. B. H. Latrobe.

The Rev. T. G. Jackson, rector of All Saints' church, Baltimore and Monroe Streets, has accepted a call to the rectorship of St. Paul's church, Flatbush, L. I., one of the growing churches of that diocese. While in Baltimore, Mr. Jackson has made many friends, and during his three years at All Saints' has greatly strengthened the congregation.

The Rev. Wm. M. Barker, who has resigned the rectorship of St. Luke's church, North Carey Street, to accept that of St. Paul's church, Duluth, Minn., left Baltimore Monday, Feb. 18th, and after a short visit to Washington and New York will enter upon his new charge in March.

Bishop Paret preached at Mt. Calvary church, Sunday afternoon, Feb. 17, and confirmed 30 candidates. At night he spoke at the church of St. Mary the Virgin, and confirmed 38 persons.

KENTUCKY.

BISHOP'S APPOINTMENTS.

- MARCH.**
 3. Louisville.—A. M., Christ church; P. M., Merciful Saviour. 5. Kuttawa.
 6. P. M., Eddyville. 7. P. M., Princeton.
 8. " Uniontown. 10. " Henderson.
 17. Bowling Green. 18. P. M., Russellville.
 24. Versailles. 25. P. M., Georgetown.
 31. Frankfort.

APRIL.

7. Louisville.—A. M., Zion; P. M., St. Peter's.
 14. Louisville.—A. M., St. Paul's; P. M., Christ church.
 16. P. M., Trinity, Louisville.
 17. P. M., Advent. "
 18. P. M., Calvary. "
 19. P. M., Grace. "
 21. Louisville, A. M., St. John's; P. M., St. Andrew's.
 25. Church Commission for Work among Colored People, Washington, D. C.
 26. P. M., Ashland, Ky.
 28. A. M., Covington; P. M., Newport.
 29. P. M., Dayton.

MAY.

3. P. M., Merciful Saviour, Louisville.
 5. Lexington; A. M., Christ church; afternoon, St. John's; P. M., St. Andrew's.
 6. P. M., Mt. Sterling.
 7. Side View chapel, Montgomery Co., Consecration.
 8. P. M., Winchester. 9. P. M., Paris.
 10. P. M., Cynthiana. 12. Marysville.
 15. P. M., Covington, diocesan council.

A Mission for colored people has been instituted by Bishop T. U. Dudley, at the church of Our Merciful Saviour, assisted by the rector, the Rev. G. B. Cooke, and some of the city clergy. The Mission will be continued for two weeks. The Bishop's addresses are of a most practical and instructive character, setting forth the doctrine and principles of the Church as the divinely appointed Kingdom of God here upon earth, into which all are invited. The musical part of the services is conducted by a choir which evinces good

training, rendering the service, including the Psalter, with accuracy and reverence. The present number of communicants is 161; the contributions for church purposes the last year, including missions, were \$937. A Sunday school of 100 pupils and 10 teachers; a parochial school with large and increasing attendance; and a chapter of St. Andrew's Brotherhood, are instances of this thriving mission. The Bishop manifests great interest in this work, expressing the hope that he might live to see the day when for it a large and imposing structure will be built.

The Rev. Geo. C. Betts, of Grace church, Louisville, announces a course of six lectures at 4 P. M., on the Sundays named: March 10, Introductory; 17, Romanism; 24, Pie-byterianism; 31, Methodism; April 7, Baptist and Campbellites; 14, Unitarians and other Infidels. The other services during Lent will be: Sundays, 7 A., 11 A. M., and 8 P. M. Week days.—Celebration, 7 A. M.; Matins, 10 A. M.; Evensong and addresses (except Saturday), 5 P. M.; Compline and sermon on Wednesdays, 8 P. M.; Confirmation classes on Mondays and Thursdays, at 4 P. M. for children, and 8 P. M. for adults. Confirmation, April 7th, at 8 P. M. The church is always open for private devotion.

St. John's church, the Rev. S. H. Barnwell, rector, have a Woman's Auxiliary, which was recently addressed by Mrs. Nichols, vice-president of the Woman's Auxiliary of the diocese of Indiana. The attendance was large, and the programme of practical Church work distinctly portrayed, eliciting marked attention and approbation.

Calvary church, Louisville, through its rector, the Rev. J. G. Minnigerode, makes record of the past 11 years work: 430 Baptisms; 291 Confirmations; 68 marriages; the Office for the Burial of the Dead said on 153 occasions; 253 celebrations of the Holy Communion; 1,366 sermons and addresses delivered; and over 7,500 pastoral visits. The total contributions from all sources, \$150,000. The present number of communicants exceeds 400, an increase of 240. A chapel, Sunday school building, and rectory, are attached to this parish, while 11 years ago there was only one-half a church building, 160 communicants, and a debt of \$16,000. The new church building to be completed this fall will be the most imposing and beautiful in the city.

The new church at Ashland is rapidly approaching completion. The Rev. W. H. Hampton is a faithful worker. He reports 31 communicants, two Sunday schools with 55 scholars and 7 teachers.

Church work at Harrodsburg and Danville, under the direction of the Rev. W. Y. Sheppard, since the inauguration of daily services is showing rapid progress. He reports 99 communicants and 63 Sunday school scholars. The St. Andrew's Brotherhood is active and energetic in their good work.

Church work at Hickman, Fulton, and Columbus, the Rev. C. L. Pindar, indicates fine progress, with a gain of 22 communicants; recent Confirmations, 13; Baptisms, 4; with 66 Sunday school scholars and 12 teachers.

At Russellville, the Rev. C. P. Roderfer's work is progressing satisfactorily with 36 communicants, 55 Sunday school scholars, and five teachers. The church debt is gradually decreasing.

At Cynthiana, Church work is on the increase. The Rev. G. A. Weeks reports 58 communicants, 80 Sunday school scholars, and 4 teachers,

At Beattyville and Proctor, the Rev. C. S. Walkley, a zealous worker, reports 70 communicants and two Sunday schools, both well attended and increasing.

LEXINGTON.—A new church with all appointments complete for a Catholic service, was opened here on Sexagesima Sunday, the Bishop of the diocese officiating and instituting the rector. The church bears the name of St. John the Divine. It is the second parish in Lexington, which is now a city of some 30,000 souls, and is designed to be a free church. The building just opened will in the future serve as chapel and Sunday school room, being so located that there is room for the church in front, and for rectory and parish building in the rear, fronting on another street. The chapel is designed by Wm. Halsey Wood of Newark, N. J., and is beautiful and dignified. The main features are the cruciform shape and semi-circular apse in which stands the altar nine steps above the floor of the nave, and having the proper ornaments. There is a good organ by Henry Pilcher's Sons of Louisville, and a vested choir is in training. Mr. J. E. Keller, president of the Lexington Chamber of Commerce, has been, and is, the main-spring of the new enterprise, and it is largely due to his enthusiasm and devotion that the new parish owes its existence and prosperity. The furniture of the church, except the altar and ornaments, is for the most part temporary, and will, it is expected, be soon replaced with better and more sightly. The altar and reredos of butternut, the eight massive lights, the altar book, the font of stone, are memorial gifts, as is the main west window which bears a figure of the patron saint of the parish. The weekly Eucharist and daily service, church always free and always open, and no money raised by suppers or entertainments—are the principles upon which the parish starts in its new life.

The week following Sexagesima Sunday was to be occupied with daily services, with instructions and sermons by the Rev. Geo. C. Betts of Louisville. A chapter of St. Andrew's Brotherhood is to be organized immediately, and a branch of the Guild of the Iron Cross in the near future.

Christ church, has an active mission on South Broadway. The cost of building amounted to \$1,904. The organ was a gift from Mrs. T. B. Wood; a furnace from Mrs. M. J. W. Clay, and a font from Mrs. Jas. B. Clay.

CENTRAL NEW YORK.

HAMILTON.—Seldom has been witnessed a more interesting religious service than that of Sunday evening, Feb. 17th, at St. Thomas' church. Bishop Huntington was there on his annual visitation to the parish. The church was crowded to its utmost capacity, and many went away unable to find room. After the usual Evening Prayer, conducted by the rector, the Bishop preached a very impressive sermon on the words of Jesus, "Seek ye first the kingdom of God and his righteousness." Twenty-four persons were presented by the rector as candidates for Confirmation. A heart-searching address of fatherly counsel and admonition was given by the Bishop to the confirmed. The class, chiefly adults, was the largest ever confirmed in Hamilton; and the whole scene furnished a practical illustration of the preacher's thesis—that personal devotion to God through Jesus Christ is man's first duty and greatest happiness.

EASTON.

Bishop Adams preached Sunday, Feb. 10th, to a large congregation at Trinity cathedral, Easton, and confirmed a class of 15 persons presented by the assistant minister of the cathedral, the Rev. John O. Barton, D. D.

SPRINGFIELD.

CHAMPAIGN.—Emmanuel parish has suffered a heavy loss in the sudden death, on the 21st ult., of Mrs. E. P. Niles. For years, she has been a faithful and indefatigable worker for the Church, with a faith which never despaired, and an energy which never tired. The Burial Office was said in the church on Monday, and the interment was made at Decatur.

VIRGINIA.

The Rev. Melville Boyd, rector of All Saints', Brooklyn, N. Y., has just held a ten days' Mission at Lynchburg, delivering some 50 sermons and addresses. The general order of services was: Holy Communion at 8 A. M.; intercessory prayer at 10, the attendance being from 20 to 40 daily; at 11 was a service with sermon on the Christian Life; a children's service at 4 P. M., which was most encouraging; and a general Mission service in the evening. Some 20 persons pledged themselves to lead a religious life. Mr. Boyd was assisted by the Rev. M. P. Logan of Wytheville, Va.

MILWAUKEE.

Nashotah has received a gift of \$6,000 from a friend in St. Mark's parish, Philadelphia, to be used in erecting a professor's house, which is much needed. It will be occupied by the Rev. Dr. Clarke, with his family. The mission has now three such houses, occupied respectively by the president and his family, Dr. and Mrs. Adams, and the widow of the late Dr. Cole and Miss Cole. Dr. Riley remains at the rectory. Eventually, the house now occupied by Mrs. Cole will be used as a professor's house.

IOWA.

The North-western Convocation held its first meeting at Sioux City, Feb. 13th, and a permanent organization was completed. There were present the Rev. Messrs. Geo. H. Correll (Dean), W. H. Sparling, Philip McKim, and L. P. McDonald; the Rev. Joshua V. Himes, the aged missionary at Elk Point, Dakota, was also present as a guest of the Dean. In the afternoon, a business meeting was held, at which the Rev. L. P. McDonald was made secretary, and Mr. J. C. French of Sioux City, treasurer. It was decided best to divide the whole territory among the clergy now in the field, and hold each responsible for his portion. In the evening a missionary service was held in St. Thomas' church, with addresses by all the clergy present. Much interest was manifested in the meeting, and an offertory of nearly \$40 was taken. The meetings of the convocation will be held quarterly, and are named after the seasons in which they occur—Advent, Epiphany, Trinity, and Ember. The next will be held at Le Mars (St. George's church), June 18th and 19th, the subjects for discussion being: "The Church's Idea of the training of Children," and "The Responsibility of the Laity in the extension of Christ's Kingdom among Men." The laity will be admitted to convocation in union with the clergy. It is hoped that by this meeting a new impetus has been given to the work of the Church in North-western Iowa. The meeting marks an epoch in the Church's history in these parts, where so little work has been done in the past. This

convocation embraces about one-fourth of the State, including 23 counties with 250,000 people, and in this vast district only six clergy are at work for the Church. "The fields are white to the harvest" but the laborers are very few. This part of the diocese is as truly a missionary field as any in the country, and a field which has been fearfully neglected. The country is growing and prosperous, and money is more easy to obtain than men.

LONG ISLAND.

BROOKLYN.—For some weeks the rector of Christ church, South Brooklyn, the Rev. Dr. L. W. Bancroft, has been confined to his house in consequence of lameness. Dr. Bancroft and Bishop Potter were classmates in the Theological Seminary at Virginia, and by special request of the former, the Bishop occupied his pulpit a Sunday or two ago. In the course of his sermon, the Bishop paid a very high compliment to the rector, and with much feeling expressed his indebtedness to his old classmate for what he had done at the seminary to give his own religious life depth and earnestness.

SOUTHERN OHIO.

CINCINNATI.—The Sunday school of St. Paul's parish is rapidly becoming one of the largest and most active in the diocese. The teachers are efficient and faithful. The Holy Catholic Faith is generally maintained and taught. Catechetical instruction is one of the principal features, visiting clergy are invariably astonished at its great proficiency. The school supports a cot in the children's hospital here, a scholarship in Salt Lake City, and contributes to the support of one of the city missions. An important Church work was added last fall, when a devoted layman organized a chapter of the "Knights of the White Cross" for young men and boys. This is a secret society with three ranks, viz., pages, esquires, and knights, its motto is "Purity, Loyalty, and Charity." Its object is to encourage Church work among the boys, and to bring outsiders under the influence of Church teaching, and to keep them in the true fold. The first effort of the Knights was a literary entertainment and social reception given to the children of the school, their relations and friends, on the evening of Feb. 12th. Between 300 and 400 children and adults were present, a good programme was presented by the older children, refreshments following. By this social gathering, fresh interest was aroused, and the field of the school enlarged. Great credit is due the committee of boys, Knights Kline, Roth, and Weber, who had entire charge of the affair. There are now 22 knights enrolled, and as many more expected before Easter.

CONNECTICUT.

The Rev. C. L. Pardee, of the church of the Nativity, Bridgeport (North), has accepted a call to the rectory of Christ church, Stratford, rendered vacant by the removal of the Rev. Wm. B. Walker, to Dubuque. He will enter upon his duties at the beginning of Lent.

The Rev. George R. Van De Water, D. D., rector of St. Andrew's church, N. Y., recently delivered an admirable address to the students of the Berkeley Divinity School, Middletown. The Bishop of the diocese has consented to become one of the Vice-Presidents of the Parochial Mission Society, which is steadily increasing in strength and usefulness.

NEW CANAAN.—The Rev. D. Parker Morgan, rector of the church of the Heavenly Best, N. Y., has held a very

successful Mission in St. Mark's parish. The services consisted of Celebration of the Holy Communion each morning with a devotional address by the Mission preacher, and shortened Evensong and sermon each night. At the after-meeting, the missionary stood in the aisle, habited in cassock and cincture, and enforced with remarkable power various points of doctrine and discipline, and exhorted to a closer following of the Lord Jesus Christ. On the Wednesday, he addressed the workers of the parish, and the members of the various guilds and societies. On Friday and Sunday afternoon he held special services for children. The interest in the Mission grew day by day. Large numbers of persons, not members of St. Mark's church, were attracted to all the services. The attendance of men was singularly large and very gratifying to both the Mission preacher and rector. The concluding services on Septuagesima Sunday were peculiarly impressive. At 8 o'clock there was celebration of the Holy Communion, at 10:30, Matins, Mission sermon, and second Celebration. At 3:30, a bright and hearty children's service with the administration of Holy Baptism. Then at 7:30, the final service, at which the church was packed with an earnest and devout congregation, who joined in the responses and hymns with great fervency. The whole service was replete with earnestness and solemnity. Throughout the Mission all has been done "decently and in order," without excitement, and on distinct Church lines throughout. Memorial cards were given to about 200 persons. One of the offertories during the Mission, amounting to \$51 86, was sent to the Parochial Missions Society, New York.

STAMFORD.—A very satisfactory organ chamber has recently been built in St. Andrew's church, and now only waits the arrival of the new organ, which is daily expected. This church will then be about perfect.

The Ven. Archdeacon Tatlock has resolved on erecting a handsome, new church for St. John's parish. Designs have already been asked for.

NEW HAVEN.—The Bishop visited St. Thomas' church on Feb. 3rd, when the rector, the Rev. E. E. Beardsley, D. D., presented 12 candidates for Confirmation. In the afternoon, the new and commodious parish building was dedicated to the service of God.

The Fairfield County Clerical Association held its pre-Lent meeting in St. John's parish, Bridgeport, on Monday Feb. 25th.

MASSACHUSETTS.

The Bishop of the diocese took passage in the S. S. Trave, of the French Line, which sailed from Southampton, Eng., on Thursday, Feb. 21st, reaching home (D. V.) on March 1st. His health is so far recuperated, that it is his purpose to commence his visitations on Ash Wednesday, and to continue them until the meeting of convention, May 22.

CHARLESTOWN.—The work of St. John's Church Temperance Society shows that the parish is alive to the importance of their active warfare against the crying evils arising from intemperance. This branch is, if not the largest, at any rate amongst the strongest in the diocese. The Epiphany offering for foreign missions from St. John's parish, amounted this year to a little over \$66, the largest ever made by the parish for the purpose, showing a large increase of interest in that very important branch of the work of the Church.

PENNSYLVANIA.

Work is to begin at once on the chancel of the church of the Ascension, the Rev. G. Woolsey Hodge, rector. At the same time the clergy and choir rooms will be built; the foundations for this portion of the church were strongly laid when the nave and aisles were constructed.

At the meeting of the South-west Convocation, the Rev. Messrs. W. Walter Webb and M. S. Cowl, clergy in charge of the new parish of St. Elizabeth, were admitted to seats, it being a parish in no way connected with the church of the Evangelist, by which it was started. The Rev. C. Miel, D. D., reported that plans were being prepared for a parish building for the church of St. Sauveur, to be used for Sunday school and weekly meetings, and that there was a strong desire to become self-supporting at an early day. Mr. George C. Thomas stated that the attendance at the services and Sunday school of the chapel of the Holy Communion was increasing.

In his sermon on the occasion of the 20th anniversary of the Woman's Guild of the church of the Holy Apostles, the Rev. Phillips Brooks, D. D., referred to the organization of the parish 21 years ago, and the part he had in that work.

Alterations in the church of the Saviour, the Rev. Wilbur F. Watkins, D. D., rector, are shortly to be made, which will amount to a remodelling of the entire edifice. It is to be lengthened 60 feet; two transepts, 20 by 20, and an apse chancel, 25 feet, are to be added. A massive tower, 130 feet high and 20 by 20 at the base, and an open porch and gateway will be built on the north and south front. The architecture is to be Lombardy Venetian style. Sandstone, with red stone trimmings, is to be used; the interior wood work will be oak. A memorial baptistry is to be placed in the west end of the church; the seating capacity of the church will be increased to 917. The estimated cost is from \$50,000 to \$60,000.

The Rev. Robert A. Edwards, rector of the church of St. Matthias, sailed for Europe on a six months' vacation on Saturday, Feb. 23. During his absence, the Rev. J. Edgar Johnson will have charge of the Sunday morning and Wednesday evening services. Owing to Mr. Johnson's duties at the theatre services on Sunday nights, Mr. Edwards has arranged that the clergy of the city shall officiate for him at the evening services.

Bishop Whitaker has returned from his visit to the mission work in Cuba, and will deliver an address in relation thereunto at Grace church, on March 1, and also before the Clerical Brotherhood on the following Monday morning.

The annual Quiet Day for women in this diocese, will be held in the church of the Incarnation, on the 13th of March, when the services will be conducted by Bishop Potter. On the following day, there will be a conference for Churchwomen in the church of the Holy Trinity.

The North-west Convocation held the second of the series of three missionary meetings of the season, in the church of the Epiphany, on Sunday afternoon, Feb. 17th, when the Rev. Benjamin Watson, D. D., referred to the work the convocation had done in its limits, and the success which had attended that work. He was followed by the Rev. R. C. Matlack, D. D., who spoke of the mission work of the Epiphany chapel, and also by the Rev. B. A. Edwards.

ALBANY.

The Woman's Diocesan League during its first year of work, 1885, made \$13,500; the second year, 1887, the sum of \$15,750. This \$29,000 was paid over to the building fund of the cathedral. This last year, 1888 it has made \$11,000. The league has assumed \$14,000 debt and interest.

IDAHO.

At St. Luke's Mission, Weiser, the work under the newly-appointed missionary, Geo. Buzzelle, is progressing. Services have only been held there for the past four months, and then only twice a month. A class of six is preparing for Confirmation, and double that number will be baptized soon. Two tens of the Kings' Daughters have been formed, and they have begun active work towards raising money to build a brick church here in the near future. The missionary is confident that the sum necessary (about \$1600), will be raised within a year. A Sunday school was organized recently, with about the smallest number of scholars on record—the first Sunday only three put in an appearance. However, the next Sunday the number doubled, and now there are about 30 regular scholars and a faithful corps of teachers. Mr. Buzzelle's field extends along the Oregon shore line for a distance of 125 miles, which includes six towns, and he also has charge of one or two some distance from the road, in all of which the work is very favorable. It is expected that Bishop Talbot will visit this field this month.

PROVINCE OF ILLINOIS.

St. Mary's School, Knoxville, has recently enjoyed some lectures on music by the Rev. C. R. Hodge, illustrated by original compositions and singing which captivated all. He has just published a series of hymns on the Seven Last Words, suitable for the meditations of Good Friday. The hymns are written by Mr. Phelps (brother of our minister to England) and the music by Mr. Hodge. St. Mary's has also had a treat in the lectures of Mrs. Jenness-Miller, on Dress Reform; and the girls have been cultivating their taste in a cooking class. It is creditable to them and to their teacher that they were able to eat everything they cooked.

TENNESSEE.

The convocation of Nashville, composed of clergy and laity of Middle Tennessee, met in Trinity church, Clarksville, the Rev. W. M. Pettis, D. D., rector, on Tuesday, Feb. 12 h. and following days. Besides a daily celebration of the Holy Communion, services were held morning and evening. Business meetings were also held twice each day at which the work of the convocation was discussed, reports received, and other matters connected with the Church in Middle Tennessee considered. The following is a list of those who preached or made addresses, with the subjects presented: Tuesday, the Rev. H. R. Howard, S. T. D., Dean, "No man can serve two masters;" the Rev. Wm. C. Gray, D. D., "Fulfillment of prophecy with reference to the Jews;" Wednesday, the Rev. C. M. Gray, "Service of Christ;" the Rev. T. F. Martin, "Labor for Christ and its reward;" Thursday, the Rev. Geo. Beckett, S. T. D., "The witness of the Spirit;" the Rev. Drs. Gray and Shoup, "University of the South;" Friday, the Rev. M. C. Martin, "Christ's invitation to the weary and heavy-laden;" the Rev. Messrs. T. F. Martin and R. E. Metcalf, and the Rev. Dr. Gray, "Missionary work in Middle Tennessee." At the business meetings the Rev. Dr.

Beckett of the Columbia Female Institute introduced the subject of "Christian Education in Church schools," and in a most forcible address showed how great a work had been accomplished by such schools, both male and female, for the Church in the South. The subject of "Brotherhoods" was brought up for discussion, by the Rev. M. C. Martin. Several chapters of the "St. Andrew's Brotherhood" have been formed in Middle Tennessee and have already accomplished much toward the bringing of young men to church and Sunday school, and keeping them employed and interested in Church work. The Rev. Dr. Shoup introduced the plan for the establishment of a summer school of theology at Sewanee. On motion, resolutions of approval of the plan and hopes of its being carried to a successful issue, were unanimously adopted. The Dean, the Rev. Dr. Howard, read an able essay entitled, "The Four Marks of the Church of Christ." The essayist appointed for the meeting was compelled to be absent, but the Dean with commendable zeal supplied his place. His essay was highly appreciated. The addresser at the missionary meeting, Friday night, were full of interest. The Rev. R. E. Metcalf was one of the speakers at this meeting. He has but recently come to the diocese from Minnesota to accept the position of general missionary for Middle Tennessee. The convocation is to be congratulated on securing so excellent a man for this important field of labor. The hospitality extended to the members of the convocation by the Church people of Clarksville was unbounded, and greatly enjoyed by its recipients.

LOUISIANA.

The *Louisiana Churchman*, so ably edited by the Hon. J. B. McGehee, we are sorry to say has ceased to exist, as mentioned in our columns a few weeks ago. The Bishop of the diocese would like to have a Church paper circulated through the diocese and has given his cordial commendation to THE LIVING CHURCH. This journal has been long established and has especial facilities for meeting the needs of Churchmen in Louisiana. The Bishop's appointments always appear in these columns, as also does all Louisiana Church news. The paper having a correspondent in that diocese as well as in most other dioceses. THE LIVING CHURCH doubtless has a larger subscription in Louisiana than any other Church paper. Its weekly visits acquaint its readers with the growth of the Church, not only in their own diocese, but in the world at large. The subscription price for one year, is one dollar; for one dollar and twenty-five cents THE LIVING CHURCH for one year and "Reasons for being a Churchman," an unanswerable book, are mailed postage free to any address not now on our mail list.

NEW ORLEANS.—On Sunday, Feb. 3d, the rector of St. Paul's church, the Rev. H. H. Waters, M. A., preached an excellent memorial sermon on the life of the late rector *emeritus*, the Rev. Dr. Charles Goodrich. An immense congregation was present and many a heart rejoiced to hear the words of praise bestowed upon the dead priest.

An entertainment for the benefit of St. George's church took place lately at the Boys' Orphan Asylum. The grounds, which are very large, were illuminated with Chinese lanterns and the entertainment was enjoyed by the orphans as well as by the visitors. Quite a nice sum of money was realized for the use of the parish.

HAMMOND.—The Bishop's missionary, the Rev. E. W. Hunter, visited this parish in February, and celebrated the Holy Communion. The Rev. W. C. Barnes, deacon, lately had charge of this parish in connection with other work on the line of the Illinois Central R. R., from Jackson, Miss., down to New Orleans, La. There is no priest of the Church doing work here and the ministrations of one are greatly desired.

DONALDSVILLE.—This parish has been showing new life lately under the labors of the Rev. B. A. Brown, who has had charge of the work here only a few months, but already his labors have begun to bear fruit. Convocation meets in this parish shortly.

ST. FRANCISVILLE.—There is a movement on foot to unite the ecclesiastical parishes of Grace, St. Mary's, and St. John's churches in the geographical parish of West Feliciana. The idea is to have the parishes served by one priest. The Rev. Dr. Douglas, rector of Grace church, is greatly beloved by the people and is doing good work.

LETTERS TO THE EDITOR.

THE GENERAL THEOLOGICAL SEMINARY.

To the Editor of The Living Church:

Why should it seem so grievous a thing to the revered Bishop of Iowa, or to any one else, that the Board of Trustees of the General Theological Seminary should receive the nomination of one or two clergymen of the Church of England for the vacant professorship? What is there in this to stir deep feeling, to create alarm, or to be regarded as a slight upon our own clergy? There are already nominated for the vacant position some dozen or twenty clergymen of the Church in the United States. To these one or two names of English clergymen were added at the last meeting of the Board. Was there any slight put upon American scholars when Sylvester was elected to a professorship in the Johns Hopkins University? Was any wrong done to American rectors when Dr. Warren was elected to Holy Trinity, New York? Or was any grievous wrong done to the many able men at home by the election of Dr. McCosh to the presidency of Princeton College? Possibly there might be some ground for feeling, were it proposed to put an English clergyman at the head of our General Seminary. But this is not proposed. All that is done, is to insert one or two names of English clergymen for the consideration of the Board of Trustees when they shall meet for the election of a professor. There is hardly any call for outcry or alarm.

In this connection permit me to call attention to the fact that the idea of securing a learned English divine as a professor in the seminary is by no means a new idea. Fifty years ago it was entertained; and not only was it an idea entertained, but it would appear that the proffer of such a position was actually made to an eminent English divine. In the sketch given of Hugh James Rose, in Burgon's "Lives of Twelve Good Men," occurs the following passage: "Weary of the unavailing struggle, (June, 1836) he entertained serious thoughts of accepting his American friends' strongly-urged offer of a professorship in the Theological Seminary at New York. He already numbered among the American bishops some of his own dearest and most attached personal friends, men of primitive piety, lofty attainments, and truly apostolical soundness of teaching." The reason

this strongly-urged offer was not accepted seems to be that almost immediately after this he was appointed principal of King's College, London. I have not at hand the means of ascertaining in what shape, or by whom, such offer was made, but the above is enough to show that the idea was entertained a half century ago by wise and good friends of the seminary.

J. S. B. H.

A STRANGE PROCEEDING.

To the Editor of The Living Church:

As it is the first time I have asked the privilege of using your columns, will you allow me as an eye witness, to bring to the notice of your readers this occurrence in our diocese. It no doubt, would seem incredible to many Church people that a white-robed priest of the Church should marry a Salvation Army captain to a hallelujah lassie, at one of their barracks, in the midst of a noisy crowd which a ten cents admission fee could not keep back. Yet it was so; and strangely enough did the surpliced priest look surrounded by the red-shirted captains of the army. Our beautiful "Form for the Solemnization of Matrimony" was prefaced and followed by Salvation Army vows and prayers, irreverent, nay, blasphemous to the ear. I have said enough.

In the days when we see a great and godly bishop cited to trial for alleged infractions and additions to the Church's law, shall we not pay heed to the dangers assailing us from the deeds of those who seem to take no heed of the Church's customs, nor yet to the Apostle's command: "Let all things be done decently and in order?"

L. M. L.

Frederick, Md., Feb 6, 1889.

Another correspondent adds:

It was dreadful to see a priest of the Church, sitting there, calm, serene, even smiling, listening to prayers and exhortations; the most sacrilegious, hearing the Church insulted, and what she reveres, turned to ridicule. Speaking of his uniform, "Captain" Booth, son of "Gen'l" Booth, turned to Mr. — and spoke of him and his bishop wearing and liking their uniform, and his right to do the same; then said his wife had once hated the uniform, "but now, praise God, she is a converted Episcopalian, converted to the S. A., and wears the uniform herself." About half-past eight, the bride arrived. Of course all wished to see her, but from the platform came a shout of "Don't look at the bride, look to Jesus." Then came the ceremony. After the bride and groom-elect had made a number of vows binding them to the army for life, they were married according to our ritual, all the office being used except the giving of the ring, and after the office was concluded, that was given and received according to S. A. ritual. Thus the Church's service was sandwiched as it were by heretical ceremonies. The meeting lasted until almost eleven, the Rev. Mr. — staying to the end, and seemingly enjoying it all. The whole thing was disgraceful throughout. It is impossible to tell all the things said, or give an idea of the tone in which they were spoken. Does it not seem strange, to say the least, to pray to be delivered from "all false doctrine, heresy and schism" on Sunday, and on Tuesday to become one of the features of a ten-cent show, setting forth the same? Since the Church Association is so very active, would it not be well to ask it on this side the water? Perhaps here its members might find work for their surplus energy.

H.

The Living Church.

Chicago, Saturday, March 2, 1889.

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162 Washington St., Chicago, Ill.

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

The Christmas issue of *The Chinese Churchman* is at hand and we have forwarded copies to all who have asked for it. Those who wish to receive this paper direct from China should send their request to THE LIVING CHURCH. The paper before us contains an outline map of China, showing the location and extent of the Wuchang mission. It is the centre of the most densely populated region of the globe. There is a great and glorious work for the Church to do in this field.

"AN old lady" who reads THE LIVING CHURCH and "likes it very much," thinks the reading of the Psalter responsively in church is a most edifying custom. It seems to bring the minister and people nearer to each other. There is no need, she says, to sing the devotion of the psalms. "You publish poetry every week in your paper. Do you suppose the poetry is read; or must we look up some tune to draw it out by?" The argument is ingenious, but we believe still that the Psalter ought to be sung. It is the ancient hymnal of the Church, the only inspired hymnal, and was set to music three thousand years ago.

WE received some time ago, a proselyting tract written by a Baptist convert to the Swedenborgian faith, the insipidity of which calls for no remark. There is, however, an appendix which contains some "Friendly Suggestions to Ministers" that are quite wonderful in their way; and indeed their way is one of those that are dark. The writer coolly advises "ministers" to stay where they are [in the various denominations]; make no direct assault upon the old dogmas, "for the present, at least;" refer to Swedenborg only casually "as an author whose writings you have read;" educate

the people by slow degrees into the new light; and in every instance where this advice has been followed, we are told, the result has proved satisfactory. The Swedenborgian propagandist has, during the last decade, sent its literature to over 60,000 preachers in this country and Canada, and a large number are supposed to be preaching the "new truths" as they think their people will bear them. If these preachers were to leave the old organizations, the writer goes on to say, they and their families would starve, no audiences would be found for them, and the truth would not be extended! Since all Protestants place the Bible above their creeds, no matter what solemn vow a minister may have made to uphold the creed of his Church, he may, as soon as he is convinced that its doctrines are not taught by the Bible, innocently and conscientiously preach in the same pulpit what he believes the Bible to teach. This is consistent with the Protestant doctrines of the supremacy of Scripture and the right of private judgment! Each minister must judge for himself whether it is expedient to announce his change of views, with the probability of having to resign his charge. "If the people are in [a receptive state, it would seem to be his duty to remain at his post and educate them as fast and as far as possible out of the old and effete into the new and better theology. It is never wise to attempt the demolition of an old tenement, until we have shown the occupants that a better and more comfortable one is ready for them." We quote below the climax of this worse than Jesuitical sophistry, which with its appeal to the words of our Blessed Lord is little less than blasphemous:

Now, is such withholding, or what some perhaps may call a lack of perfect frankness, to be commended or justified in a Christian minister? Certainly—when the end is to enlighten and bless his people. If telling them that he is preaching new doctrines would (as there is reason to believe) close their minds against his teaching, then it is clearly his duty to withhold from them this fact, or even any mention (except casually) of the name of Swedenborg. He does it for his people's good. It is prudent, wise, right, and truly Christian to do so. Prudence, surely, is not a sin. Discretion is not a sin. Withholding of something which one knows, but which it would be best that others should not know, at least for the present, is not a sin. On the contrary, it is a solemn duty. We have divine authority for so believing and affirming. Our Lord while on earth, did not communicate even to his chosen disciples all the truth concerning Himself or his kingdom, but purposely withheld from them many things. On the eve of his departure He told them, "I have yet many things to say unto you, but ye cannot bear them now." (John xvi: 12). What better authority than this can any one ask for, in support of the policy of withholding from

people what they are not yet prepared to receive or profit by?

DR. HARWOOD ON THE EPISCOPATE.

We have before us an admirably printed pamphlet containing the address of the Rev. Edwin Harwood, D. D., at the notorious Church Congress of 1887. We glean from it some idea of what is meant by the strong emphasis which has been laid in some quarters upon the expression "Historic Episcopate," as contrasted with "Apostolic Succession." There is much in this paper which tempts criticism. We might, for instance, notice the entire omission of the testimony of St. Clement of Rome, the companion of St. Paul, who as early as the year 96, lays down the principle of Apostolic Succession as clearly as it was ever expressed at any later period, and who has "uppermost in his mind" as "the model or type" of the Christian ministry, "the Old Testament priesthood." Dr. Harwood would have us suppose that this idea first appears in St. Cyprian in the middle of the third century, and calls it "the most disastrous misapplication of the Old Testament to the New ever made." Doubtless it is disastrous to Dr. Harwood's view of things, but unfortunately it is no late development but makes its appearance among those in the first age whose names were written in the Book of Life. We might also notice his treatment of St. Ignatius, whom he accuses of "absurd exaggerations." It is the method of dealing with that Father which has become fashionable since it has been made impossible any longer to question the genuineness of his writings.

But we prefer to deal with the main purport of the pamphlet and the character of the eirenicon which the author holds out to our Protestant brethren. The contention of the pamphlet then is this, that Episcopacy is an *institutio ecclesiastica* and not an *institutio divina*. It is an ecclesiastical arrangement and not a divine ordinance. That is the first point. The second is that, what the Church has ordained it is entirely within the power of the Church to change. The Church, therefore, if she chooses, may change the "form of the constitution of the ministry," for instance (we suppose) from Episcopacy to Presbyterianism or Independency. Such the author thinks is the strong position for us to take, the position which will be most likely to win our brethren of other names to join our fold.

And now let us examine some of the details of this argument. We observe first, that Dr. Harwood would have us believe that to assert the divine origin of the Episcopate is equivalent to claiming the same sanction for all Church institutions,

and thus he is enabled to introduce the old familiar bug-a-boo, namely, the Papacy. Expressed as a syllogism, the argument stands thus:

Some ecclesiastical institutions are of divine origin.

The Papacy is an ecclesiastical institution.

Therefore the Papacy is of divine origin.

We fear that logicians would call this an instance of the "undistributed middle." Of course Dr. Harwood is well aware that no such claim has ever been made for any institution or doctrine except such as can stand the test of the *quod semper, quod ubique, quod ab omnibus*, and that that is the very ground upon which the Anglican Church rejects the Papal claims. But Dr. Harwood also knows that you have only to assert that there is Popery in your antagonist's position, somewhere, to shut the minds of many readers to any further argument.

Ecclesiastical institutions, it is asserted, may be changed. Instances of ecclesiastical institutions which illustrate this point are stated to be: Infant Baptism, and the institution of the Lord's Day! We imagine that it will hardly re-assure our Presbyterian brethren to hear that these are only ecclesiastical ordinances. Others may be fairly added to this list, as for instance, the Communion of women. As Bishop Ryle would remark: "We do not find it written." Again, the canon of the New Testament, upon what does it rest but the *mos ecclesiae*? Our author himself says: "As yet" (in the middle of the second century) "even the canon of the New Testament was not settled as a working force." Such then, as we understand it, is the position assumed. Episcopacy stands upon the same footing with Infant Baptism, the institution of the Lord's Day, the Communion of women, the canon of the New Testament. A tolerably strong foundation, most Christians would say, if they could be brought to admit it. But, says Dr. Harwood, such things are ecclesiastical institutions, they are not divine, it is entirely within the power of the Church to change them. That is the comforting thing about it. That is the strength of our position! That is what we are to say to our separated brethren with a view to getting them to listen to us "as they never have listened before, and find in our position the proper centre of a new union of believers."

We suppose that the only reason for insisting that Episcopacy is an ecclesiastical and not a divine institution is contained in the suggestion that such being the case, the Church may, if she choose, change it. But this is important simply in proportion to its probability. How

does the Church set about changing an ancient and universal institution? Can a single presbyter do it by inviting into his chancel and pulpit some one who hath not "had episcopal ordination"? Can a single bishop do it? To assert that is mere anarchy. Can the American Church (we mean the "denomination" to which we belong, "holding and having the episcopate") take such action by herself? What then becomes of her relation to the rest of the Anglican body? Again, can the Anglican Church venture upon a change which would break the last tie between herself and the great "historic" branches of the Church east and west? We suppose that every theologian would admit that nothing of this kind could possibly be done except through the action of a General Council. Now that a General Council should ever perpetrate such a revolution may be conceivable, but it is certainly incredible. The question, therefore, becomes a mere theoretical one, as if one should say: Episcopacy is not divine, and therefore the Church might change it if she would, but she never will, any more than she will refuse to baptize infants, change or abolish the Lord's Day, reject women from Communion or alter the sacred canon. We are constrained to ask: *Cui bono?* Of what possible practical value is such a distinction? What encouragement can it give anybody to say: "There are certain institutions which we do not say are divine, but we are constrained to say that it is impossible that they should ever be changed or done away"?

Finally let us say that the evidence for the divine authority of the episcopate does not rest upon "one or two doubtful texts," but upon the same grounds upon which the Faith itself was settled at the great Ecumenical Councils, namely, the universal agreement and unbroken tradition of the Christian Church, from the first moment we are enabled to see what its constitution is, down to the present time.

For the *a posteriori* argument let Dr. Harwood himself speak: "The episcopate," he says, in the concluding lines of his essay, "has survived all revolutions, is recognized by an overwhelming majority of professing Christians throughout the world, has been found to be a salutary institution, is a safeguard against disintegration, binds and heals, unites the present with the past, and keeps the Church, so far as man can keep it, steady on its course." What more do we need to prove that Episcopacy is of the essence of the Church than two such weighty considerations as these—on the one hand, the universal tradition of the Church, on the other, her experience in history?

BRIEF MENTION.

A Congregationalist reader says: "Through the kindness of a friend we have had the opportunity of reading your paper for several weeks past, and are so well pleased with it that we wish to take it ourselves."—We are glad to report that Miss Cusack's (Sister Clare's) subscription to THE LIVING CHURCH has been paid by kind readers, three years in advance. We are also able to announce a series of articles from her pen, to be begun after the series on Sisterhoods is concluded.—The last notes on the series above referred to were written by Canon Street only a few days before his death. The copy is as clear and almost as fine as copper-plate work. It was so thoroughly and beautifully that all our dear friend's work was done.—A correspondent calls attention to the fact that Church periodicals generally use the title, "Purification of the Blessed Virgin Mary," whereas the Prayer Book title is "Purification of Saint Mary the Virgin." This is the only place in the Prayer Book where the Blessed Virgin receives titular recognition of her sainthood, and the title should be preserved in our use.—Ffoulkes, Jephson, Hemans, Case, Renouf, Hutton, are the names of the priests who have returned from Romanism to the English Church. Three priests within a few years have left the London Oratory and come back to their first love.—The Roman Catholic writer, Alban Butler, spoke of the infallibility of the Pope in these words: "No Catholic looks upon it as an article or term of communion. No such article is proposed by the Church or required of any one." (Life, Sec. III, p. 9, Ed. 1798.)—Dr. Dollinger said that if Dr. Newman had been as well versed in mediæval Church history as he is in early Church history, he would never have joined the Church of Rome.—"The Episcopal Church," says Talmage, in a recent sermon, "is misrepresented by the enemies of Evangelism. They say that Church substitutes forms and ceremonies, and it is all a matter of liturgy and genuflection. False again. All Episcopalians will tell you that the forms and creeds of their Church are worse than nothing unless the heart go with them."—Referring to some remarks in our columns about Sisters and the Canonical Hours, another correspondent says: "Of late years the *Contemplative Orders* have given up saying the Canonical Hours, at least all who are engaged in active work, and many of them are. The Poor Clares, the Carmelites, and others, who engage in teaching, only say what is called the 'little Office of the Blessed Virgin.' There is great danger of over-taxing Sisters with

devotions, and it often happens that regulations are made for them by persons who have had no experience of the life."—The Lock Haven, Pa., parish paper, says: "It will be a distinct loss to this diocese to have the Rev. Dr. Knight, of Lancaster, leave it, but we can think of none whom the mitre and crozier will become better in every way. He is a man among a thousand."—Our many readers who are interested in the subject of Sisterhoods should subscribe to "Church Work," edited by Mrs. Twing, Dorchester, Mass., one dollar a year. The current volume, beginning last November, has a series of valuable papers on Sisterhoods, by the Rev. Dr. Littledale.—Canon Liddon says: "Churches are generally living churches in exact ratio of their missionary activity."—"Singularly enough," says *The Christian at Work*, speaking of Bishop King's trial, "one charge—that of using mixed water and wine at the Communion—is almost a traversing of the practice of Christ Himself at the Last Supper, at which, according to all concurrent testimony, the wine was drunk half-mixed with water, as was the custom at the Passover."

THE ABSURDITIES OF UNBELIEF.

BY THE REV. R. A. HOLLAND, D. D.

[It is proper to say that this was a private letter, written without anticipation of a public reading, and hence the freedom of its criticisms of men and things in, as well out of, the Church.—Ed. L. C.]

I read at Robert Elsmere, but could not read it through. My thinking has reached a stage where it has no respect for any mind that pretends to reason, and cannot see that the very form of reason, the syllogism, the simplest judgment, self-consciousness in all its acts and phases, is triune—a reflection of the Tri-unity that indwells man, created after its own likeness.

There can be no absolute but a Trinity. The failure of modern thought (English, I mean) is the inevitable failure of the effort to think a unity that is only one and not many; abstract identity without diversity—a God who is mere universal substance, and not subject; and if subject, then His own object—*me*, to his own *I*—self-known, as well as self-knowing; and since in such knowing, the distinction of object and subject—known *me* and knowing *I*—is yet a distinction in one act, of one consciousness, the *wain* are still one in their difference—a unity of diversity; and this last unity is not that of subject alone, nor that of object alone, but of subject and object, or a subject-object. Thus every act of self-consciousness implies three unities, which three are one and the same. For, if the object were known, and not the same as the subject knowing, the knowledge would be false—*myself am I*. Hence, it too, the object, must be a subject, self-conscious like its ego that knows itself in it, looking backward as it were to the original subjectivity. And this recognition of the identity of the two is a third stage in the process—a third person—a subject-object—where what was first

object is now subject, and what was first subject is now object, and all three are known as distinct subject-objects in one self-hood.

Make this self-hood absolute—for in the Absolute thoughts are creations, or rather generations; what God thinks is—and you have the philosophy of the Trinity—Father the subject; Son or Logos the eternally begotten object; Holy Ghost—proceeding from the Father and the Son, the subject-object—and all one God.

Hindoo Metaphysics glimpsed this in the Trimurti—Plato thought it out as a Triad in the divine nature, though not tri-personal; the Neo-Platonists had it, but put abstract, formless, unity behind it as a higher form of Being, and so became pantheistic, and in a degree agnostic. The Mystics made the same mistake and tried to get above the thought of the Trinity by an ecstatic vision of the unthinkable *Blank*, forgetting that in logic the unthinkable is the Absurd. Christian instinct or inspiration—the feeling of the Holy Ghost in the Church, held by the truth which a few great minds like Athanasius and Augustine could reason out, though their reasoning was mixed with metaphors which somewhat confused it, and at last Hegel—the much misunderstood—brought the argument to a perfect dialectic. Now of course every body cannot be a dialectician but men or women who pretend to be ultra-rational, and cannot reason out the Trinity and all that it involves of Incarnation and ancillary dogma, to me are more ridiculous than buffoons. When I want buffoonery, I read Artemus Ward; and for downright, hateful, disgusting blasphemy, I go to Bob Ingersoll and get a tonic of rage and fight.

But such stuff as this modern Positivism, filling itself up with all the sentiments of the Incarnation which it denies, and which alone reveals the divine worth of man—his worth of all sacrifice that may save him, not from sin's pains, the best thing about sin, but from sin itself, which is ignorance, vice, brutality, godlessness, this pretentious, supercilious, imbecility makes me sick, takes the sap out of my soul, tempts me to doubt the possibility of saving a certain part of the race, and that the most stuck up, from being fools. And the worst of it is these lay champions of Christianity like Mr. Gladstone whose theology is as crude as a shoemaker's attempt to make a boot for the Infinite, by the shape and size of his last, running in to get beaten and bent double by Huxleys and Ingersolls, and lending themselves to the advertisement of this new spicery of putrid hash whose undisguised odor the nose of common sense would soon turn away from.

And the newspapers and the magazines and the vealy "intellects" of the average reading public have no more culture than to imagine this sort of thought the highest, the most philosophic; when not one of them, to save his soul, could define the word "cause" or the word "force," or the word "substance," or the word "existence." Yet they are the "thinkers." And our theological seminaries have got such a fear of reason, as if reason were against God and only faith were on His side—bad case for Christianity, if true—that they want no philosophy of religion in their religious teaching, and talk about the only philosophy that can demonstrate Christianity, as Pantheism. Hegel! Hear the cry from—who never read a line of Hegel's in his life, Hear

it from — who may have looked through the pages, but could not see through the print.

Is it any wonder that, over such defenders, Huxleyisms, and Ingersollisms, and Robert Elsmereisms, strut and hurrah? And so it will be until our seminaries get some wisdom, and train priests to think—the one thing they certainly are not trained to do just now by any seminary I know of.

Excuse me. I have not criticized my utterance by any idea of caution. My soul lately has been stirred up, and happens now to find vent through your request for an opinion.

As I see it, the fault of the times is in our seminaries. They are not qualifying men to out-think Atheism. It is a philosophic age, and bad philosophy can be beaten only by good philosophy, not by dogmatizing or sentimentalism. God is letting us be driven back to the Logos nature of his Son, His Son as Supreme Reason, Logic, Theology. Thence the Church will issue more god-like, more omnipotent, than ever. Don't be discouraged. It's all right. God's in the world and can't be thrust out.

Christianity is not a system of force and cannot force men to be Christians, any more than music can force them to be musicians, or poetry force them to be poets. Because they are men they can be brutes if they will.

Positivism without Christianity has been thoroughly tried. The experiment is China. How do you like it?

Earth is for beginnings; the seed plot of souls. The other life alone can show what Christianity has done here. Millions of seeds covered up, unseen by statistics or by faith even, shall reveal the regeneration of their Baptism there. And yet this world too will be won to Christ. It is His. He has redeemed it. His life is all through its history. He is the beginning and end of all human hopes and strivings. In Him all things consist. "He is faithful that hath promised."

My letter has been written in such a hurry that I must add a postscript as to the failure of Christianity, which does not mean an individual religion merely, but a social, with all social forms—family, nation, race—a civilization. Is Christian civilization a failure? Compared with its own ideals, yes, in a certain sense; for they are not yet realized, and if they were, the failure would be sadder still, since ideals completely realized in time would be too low to be divine. Compared with all other religions or ethical systems, Christianity is simply the difference between England to-day and China or the Hindostan of Sikyamnoui or the rot of the Roman Empire. Christianity has created modern Europe its states, laws, manners, languages, literature; its architecture, romance, painting, poetry, universities—pre-eminently England, the people of the Church, and Oxford, the university of the Church; and the very sentiments, sincerities, charities, humanities, of Robert Elsmere. And Christianity, the power that has done this, is not the memory of a good man, but the idea, the *instituted* idea of a God-man, which has made self-sacrifice, missions, martyrdoms, St. Francis, St. Charles Borromeo, St. Xaviers, so easy and accordant that they do not seem wonderful. But let an Oxford fellow deny the God and keep only the man of Christ's person as his motive for the same sort of a work, and the least hint of Christian earnestness and passion seems so marvellous that the novelist and her readers say: "Behold! here is your Christianity

with less than half its Christ, the other half is unnecessary."

A few months of gentle literary talk and kindly visiting in a neighborhood, no far-away missions, no martyrdoms, no fightings of a whole world of persecution, no re-organization of a whole world gone to pieces, and no creation or promise of creating a new epoch; but a play at self-denial, dumb-bell exercise of soul, ethical club-swinging, what a philanthropic wonder! Would this sort of thing have conquered the Roman Empire? Could it have trained barbarians into modern citizenship? Could it have regenerated a continent? Poor silly fools, however sweet their purpose or learned their titles, who can believe it? Pity they cannot think this thought of Hegel's: "The Christian world is the world of completion; the grand principle of being is realized; consequently the end of days is fully come. The Idea can discern in Christianity no point in the aspirations of spirit that is not fully satisfied."—*The Church Eclectic.*

A LETTER FROM WUCHANG

DEAR DR. LEFFINGWELL:—It is with the feelings of deepest pleasure and satisfaction that I hand you herewith a copy of the Chinese Church League's first large publication, viz., a translation of Bingham's Antiquities of the Christian Church adapted to the Chinese. It reflects great credit upon Mr. Graves, who, with his faithful Chinese scribe, has worked upon it for some two years. Over and over again has it been corrected and re-written, before it was ready to put on the blocks—a labor which you in the United States can hardly appreciate.

The book is valuable not only on account of its subject matter and Chinese style, but also on account of its typographical execution. Let me explain: We have no such thing in China as hard binding, either in cloth or boards, no leather or any thing of that kind, so you must judge the book not by the American but by the Chinese standard. I beg to hand you five other books for comparison: No. 1. is the ordinary edition of the Great Classics; No. 2. is St. Matthew's Gospel, from metal type; No. 3. is a mission book of better quality; No. 4. is our Church Prayer Book; No. 5. is the Book of Church Offices, in extra fine type and paper.

You will see by putting these side by side, how far our book surpasses even the best. No such book has ever been issued in our mission since we came to China fifty years ago. No such book is published by any other mission, the nearest to it is a handsome book issued in Hong Kong, but it is inferior in several respects. No such book is published by the heathen*, for every heathen book has a fraud in it of some kind, generally in the paper, which is of the poorest description, while this book is good right through.

It will be highly prized by our Chinese friends and converts, all of whom unite in testifying to its excellent style and execution. I may add that in order to avoid all cheating on the part of the engraver and printer, we had him bring his tools to our mission, and the work was printed under Mr. Graves' personal supervision.

"The Ancient Customs of the Holy Catholic Church," such is the title of the book as it lies on the desk before me, the words come home to us with special force in this ancient land,

*Except some books lithographed by foreign method in Shanghai.

a maid a people with whom the appeal to antiquity is everything.

If, in the words of the preface, "it serves to teach them what the Catholic Church was in its beginnings, and to show them how their own Church has retained the essentials of the primitive government, discipline, and worship, the purpose of the translator will be accomplished."

S. C. PARTRIDGE.

Wuchang, China, Dec 31, 1888.

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PERSONAL MENTION

The Rev. R. E. Metcalf has resigned the rectorship of St. Paul's parish, Owatonna, diocese of Minnesota, and has accepted an appointment as general missionary of Central Tennessee, with post office address at Gallatin, Tennessee, and desires his mail addressed accordingly.

The Rev. Pelham Williams has accepted the rectorship of St. Stephen's church, Brooklyn, N. Y. Address for the present, 29 LaFayette Place, New York City.

The Rev. Nelson Ayres has become headmaster of Woodland Academy, and rector of Grace church, Bay St. Louis, Miss. Please address accordingly.

The Rev. T. W. Barry, post chaplain, U. S. A., having been ordered from Fort Leavenworth, Kan. to Fort Sidney, Neb., requests that all his mail be sent to the letter piece. All letters and papers intended for *The Sentinel* should be addressed to the Rev. E. P. Chittenden, Salina, Kansas, who has assumed charge of the paper.

TO CORRESPONDENTS.

T. H. L.—We have not the statistics at hand.
J. T.—Ask the Hymnal Committee.
W. E. F.—See Bingham's Antiquities.
JOHN A. H.—The Bishop White Parish Library Association, Secretary, Mrs. George M. Conarroe, 1701 Spruce St., Philadelphia, Pa.

MEMORIAL.—There are several churches who use crucifixes. There is no law on the subject in the American Church.
J. W. G.—Palls, when used, are of two sizes for adults and children. We cannot give exact dimensions, but they should be large enough to fully cover the coffin. They are placed over the coffin.
J. A. M.—We do not know of any school edition of the Greek New Testament with grammatical notes. Write to John Wiley & Sons, 15 Astor Place, New York.

C. L. B.—I read Dr. Holland's article in this issue. The book answers itself. An elementary education in Catholic theology is what your friend needs. Read Mason's Faith of the Gospel. 2. Sadler's books are all right, so are Blunt's, but they don't pretend to "answer" such trash as Robert Elsmere. 3. Dr. Buckley's articles on "Christian Science" in *The Century* of the last year or two, are the best we think of. It is a silly craze.

GASPARD.—I some bishops would doubtless depose a presbyter going to the Greek Church, and if he submit to re-ordination there, he ought to be deposed. 2. The two Archbishops; the Bishops of London, Winchester, Durham; and 21 others, according to seniority of consecration, have seats in the House of Lords. 3. No. 4 Neither Oxford nor Cambridge give B. S. degree. The Durham B. S. hood is Palatinate purple silk, bound with white fur; the London University, black stuff or silk, edged with gold-colored silk; University of the South, black silk, lined with dark brown, edged with blue; Racine College, purple silk, lined with green.

H.—1. The organ is generally used during Lent. In many churches it is the custom to dispense with the use of the organ from Maundy Thursday to the first vespers of Easter. 2. It is proper to use the *Benedictus* instead of the *Te Deum* in Lent. 3. There is no rule about the music for the *Gloria*. 4. The "Sevenfold Amen" is often used for the Benediction at the close of the Communion Service. When the *Benedictus Qui Venit* is used, it comes in after the Prayer of Humble Access. 5. The Reproaches are sang at the beginning of the Three Hour service on Good Friday. Settings for the same may be had of any music publisher.

OFFICIAL.

At St. Mary's church, Burlington N. J., the Ven. George Morgan Hills, D. D., rector, the Rev. Robert MacKellar, B. A., assistant, there will be public worship from Ash Wednesday, March 6th, until Easter Day, April 21st, every morning at 10:30 o'clock, and every evening at 5 o'clock, except Sun-

day evenings, when at 7:30 there will be a series of sermons by the rector on "Christ's Seven Words on the Cross," and Wednesday evenings, when at 7:45 there will be sermons by special Lenten preachers. The Holy Communion will be celebrated every Lord's Day and other holy day, except Good Friday, at 10:30 A. M., and also on the second and fourth Sundays of each month at 7 A. M.

OBITUARY.

TOWNSEND.—Entered into rest in Brooklyn, N. Y., Jan. 25, 1889, Susan Kendig Townsend, widow of John Lawrence Townsend, formerly of Waterloo, W. N. Y.

CECIL.—Entered into the rest and joy of Paradise Mary J. Cecil, wife of S. G. Cecil and daughter of Mrs. M. J. Osborn, Tuesday, at 12:30 o'clock noon, of dropsy of the heart, at her home in Lou'sville, Ky. Funeral was held at St. Peter's church with the full communion service, the Rev. George G. Smith being the celebrant. This parish has lost a devout Catholic Churchwoman, true friend, and a deep loss to the Community. Make her to be numbered with Thy saints in glory everlasting. Amen.

APPEALS

WILL kind friends help to build a church on the prairie of Canada? Services held in a room. People poor. Clergyman not paid. Contributions thankfully received by the REV. T. TETTELBAUM, Sumner via Whitewood, Assiniboia, Canada.

CONTRIBUTIONS however small are asked for a small church. Weak membership, and poor but strong in the Faith. The money will be gratefully received. Send to THE LIVING CHURCH for "A." (This appeal is endorsed by the priest in charge of the mission.—ED. L. C.)

TO ALL WHO LOVE THE MEMORY OF JAMES DE KOVEN

St. John's Academy, Delafield, Wis., is endeavoring to build a memorial to the sainted De Koven. \$10,000 is needed for its completion. It has been suggested that we appeal for contributions of \$100. It was here in Delafield that James DeKoven began his great work. It is fitting that here there should be a memorial of the "Great Doctor." Subscribed, Dec. 7th, Rev. S. T. B. Hodges, S. T. D., \$100. Rev. Morgan Dix, D. D., \$100. Rev. Cyrus F. Knight, D. D., \$100. Address the Rev. S. T. SMYTHE, A. M. PROF. ALLAN A. BURLINSON, Delafield, Wis.

CHURCH BUILDING FUND.

Personal contributions, large and small, are asked, that the Fund may reach at least a quarter of a million before the General Convention. It is now over 166,000. The churches are doing well; 689 contributed last year; but the sums are usually small. Individual gifts are necessary for rapid increase. The Fund is already doing a wonderful work, only limited by its small means. No gift to the Church is so lasting and yet does such immediate good.

A WARNING.

Kindly warn the clergy of the Church against one Harry W. Cooke, who is travelling about the country and imposing upon clergy and Church people. He has letters from the Bishop of Montreal, I think, and other Canadian clergy. He also has a letter from me. I have discovered that the man is altogether unworthy of help. He will not work and spends a money given him in riotous living. I deem it my duty to publish him as a fraud.

ALGERNON S. CRAPSEY, St. Andrew's Rectory.

Rochester, Feb. 18, 1889.

ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks, \$2 from S. A. M., for the Rev. J. J. Enmegahbowh.

MISCELLANEOUS.

ORGANIST and choir-master (English) requires a position. Thoroughly experienced in boy or chorus choirs. Western or southern states preferred. Best of references. Address A. B., LIVING CHURCH Office.

WANTED, a priest, unmarried, Catholic, musical, about the end of May, to take charge of a parish during rector's absence. Particulars on application. Apply SACERDOS, care THE LIVING CHURCH.

WANTED.—Organist and choir-master for St. John's church, Milwaukee, surprised choir. Address REV. D. R. BABBITT, Milwaukee, Wis.

A LADY wishes first-class board in a private family. References. Address A. B. BARNES, P. O., Brooklyn, N. Y.

AN unordained priest in an Eastern parish seeks a wider sphere of work in the West, where past experience will be appreciated. Is esteemed a good extempore preacher. Musician. Used to hard work. Address "FIDELIS," care LIVING CHURCH.

WANTED by a married priest of very active qualities, a parish where a Catholic service, vested choir, Eucharistic lights and vestments, Eastward position, and all proper accessories will be willingly accepted. Good remuneration required. Apply to B. D., care THE LIVING CHURCH.

ALTAR WINE, purity guaranteed, securely packed and delivered on cars, at \$3.25 per gallon. MRS. DR. L. S. MURPHY, Burlington, N. C.

THE monthly magazine, *Church Work*, edited by Mrs. Twing, one dollar a year, will be furnished to new subscribers ordering through THE LIVING CHURCH, for 75 cents.

UNLEAVENED BREAD FOR THE HOLY COMMUNION.

(PURE FLOUR AND WATER.)

Warranted to keep fresh in any climate for several months. Put up in wooden boxes. 100 sheets, 6½x3 inches, \$1.50; 50 sheets, 8½x3 inches, post paid. Used in many Episcopal churches. Address, MRS. MARG WOLF, widow 2708 Geyer Ave. St. Louis, Mo.

A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln" contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and *THE LIVING CHURCH*, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 152 Washington St., Chicago.

The Household.

CALENDAR—MARCH, 1889.

3. Quinquagesima.	Violet.
6. ASH WEDNESDAY.	Violet.
10. 1st Sunday in Lent.	Violet.
13. EMBER DAY.	
15. EMBER DAY.	
16. EMBER DAY.	
17. 2d Sunday in Lent.	Violet.
25. 3d Sunday in Lent. Violet. (White at Evensong.)	
25. ANNUNCIATION B. V. M.	White.
31. 4th Sunday (Mid-Lent) in Lent. Violet.	

HYMN.

BY THE REV. HENRY FRANCIS LYTE, AUTHOR OF
"ABIDE WITH ME."

(Published by request of S. G. M.)
Gently, gently, lay Thy rod
On my sinful head, O God!
Stay Thy wrath, in mercy stay,
Lest I sink beneath its sway.

Heal me, for my flesh is weak,
Hear me, for Thy grace I seek;
'Tis the only plea I make,
Heal me for Thy mercy's sake.

Who within the silent grave
Shall proclaim Thy power to save?
Lord, my sinking soul relieve;
Speak! and I shall rise and live.

Lo! He comes—He heeds my plea;
Lo! He comes—the shadows flee,
Glory round me dawns once more,
Rise, my spirit, and adore.

"WHY did you not accept the call to —?" said the bishop to a young clerical protégé, "you could have looked down upon several millions. The people are rich, sir." "Ah! yes, bishop," replied the young divine, "but suppose I should have been tempted to look up to those millions, what then?"

THE Emperor of Russia has just decorated and rewarded a private soldier whose fidelity to his duty recalls the stories of the Roman sentinels who perished in the destruction of Pompeii. When the recent earthquake destroyed a small Russian town in Central Asia, this soldier was on duty in the military treasury. Although the houses were crashing around him, this faithful fellow stood motionless, waiting death. The only sign which showed that he appreciated his situation was the fact that he raised his hands as soldiers do at prayer. Fortunately, a sergeant in the street saw him amid the ruins, and instantly ordered him to quit his post, which he did right willingly. The undeviating obedience to the word of command, due to the iron sense of duty which distinguishes the Russian soldier, has seldom been more strikingly displayed than by this solitary sentry, who, when an earthquake shook a town into ruins, refused to leave his post in the very midst of death.

MRS. SARAH A. COGAN, a young lady recently married, aged 19, the youngest daughter of John C. Hayes of Hull, Mass., has not received the recognition which her courage and devotion deserve. On the 25th of November, when a number of seamen were rescued at Hull from a stranded vessel, an attempt was made to reach them by firing the Hunt gun. But the powder was damp and the gun did not go off. Mrs. Cogan was the only person present whose hand was small enough to go into the barrel of the gun to remove the damp powder which had failed to explode after the lighted fuse had been applied. At the risk of losing her life, Mrs. Cogan thrust in her arm and removed the damp powder, thereby enabling the gun to do its work, with the result of sav-

ing some 15 lives. Much has been said of the heroism of the men, to whom a large sum of money has been presented. They have received medals from the humane society and rewards from the general public; but no mention has been made of the heroism of this woman of Hull, who made the rescue possible.

IN old Wrentham there lived many years ago, a notable old physician, Dr. B—, by name, who was tall and commanding in stature, with a pair of lungs that could make his speech distinctly heard a good way without any effort. He was a staunch Universalist in a "blue" orthodox parish, and rarely attended church. When he did, the whole congregation was on the *qui vive*, with its attendant rustle, as he marched down the broad aisle to the pew he always rented for his family. On a special occasion a classmate of his, Dr. P—, a clergyman who was well known in Wrentham, having fitted for college there at Old Day's Academy, and with whom the doctor had had many a theological spar, was to preach. It was one of those gala Sundays in the country when the meetin'-house is packed, and all were delighted to see the doctor one of the most attentive listeners in that perspiring audience; it was in mid-June. After the services the people lingered long in the vestibule and on the steps to talk about the season's promise for crops, etc. No potato bugs in those good old days, and no speculation about the railroad! The people, too, wanted to see the two big doctors meet and shake hands. Soon they stood face to face—D. D. and M. D.—both towering head and shoulders above the upturned faces around them. After the "How do you do, Doctor?" and the other, "How do you do, Doctor?" and the exchange of the proper formalities, Dr. P—, said: "How did you like my sermon?" "I was highly entertained—highly entertained," said Dr. B—, "a most elaborate discourse upon an acute subject, well-written, and well delivered; but very injudicious." "Injudicious!" exclaimed the Doctor of Divinity, "injudicious? Why, what do you mean, Doctor?" "Oh, only this, my dear friend," said B.; "you have come to a country village, and expounded and exposed 'The Secret Will of God' to a mixed audience for over an hour; and there is n't an old gossip that has heard you but will blab it all over town before the week is out. And I don't think you'll be thanked for letting it out, doctor—I really don't."

HOMELESS.

Home, home! sweet, sweet, home!
Be it ever so humble, there's no place like home!

I.

Silence fell on the generally noisy audience as the pathetic music of the well-known ballad touched all hearts. The promenaders paused in their walk to and fro. The busy devourers of oranges and penny ices forgot for the moment the delicacies before them. The hum of voices ceased.

The singer's voice thrilled through the heated concert-hall as she sang with tightly clasped hands, and shining eyes that saw, beyond the glitter of mirrors and chandeliers and the multitude of faces, a little rose-covered cottage, knee-deep in gilly-flowers and shaded by fragrant lime-trees, which had once been her own "sweet home." The clear tones trembled with suppressed emotion. Sympathetic tears started to the eyes of many a listener.

For the moment another atmosphere seemed to pervade the stifling, glaring, hall. Then the song ended. There was a brief silence, followed by tumultuous applause, and "Mademoiselle Claudine" came back with a sigh from her dream to reality.

A little later she was wending her way to what she now called "home"—an attic in a back slum of the East End of our modern Babylon. It was a terrible night; the rain fell in torrents, and Ella Maize—yecept "Mademoiselle Claudine" by the aspiring manager of the Swan Road Hall—shivered as the bitter wind caught and buffeted her mercilessly at the street corners. The shadow of the past was upon her—a past which the words of her song had only too powerfully recalled—and not even the delighted manager's promise to raise her salary could dispel it.

Ella Maize was a country woman, whose life until the last two years had been spent in a bowery Hampshire village. Her mother had died soon after Ella's marriage to the village carpenter—a steady, good-natured, young man who had everybody's good word; and her loneliness made the girl cling more closely to her husband, who was indeed all in all to her.

Never was there a happier couple than this young pair. Their cottage was the abode of peace. Nobody ever saw it "in a muddle," or its mistress untidy. Windows, pots, and pans were all as bright as Ella's face. Round the old-fashioned porch roses were trained. The garden was full of flowers, where bees held carnival. All day the door stood open for the free entrance of sun and air, and Ella might be heard at almost any hour singing over her work as gaily as a lark. The cottage was indeed a home; and when a child came to the happy wife, she felt she had not a wish unfulfilled.

Baby Walter was six months old when the first cloud darkened Ella's sky. Her husband's health began to fail. He had a cough; he grew thin; and village gossips, remembering how his father had died of consumption, shook their heads, pouring their forebodings and condolences into Ella's terrified ears.

To die? Her dear Walter to die? A shuddering horror came over her at the thought. Death, both to him and to her meant only darkness and separation, unlighted by any real faith in the love of Him who takes the sting from death.

Strict keepers of the moral law, they had never learned the first and great commandment, "Thou shalt love the Lord thy God with all thy heart," and each was the other's idol.

When a friend—the captain of a small sailing-vessel—offered to take Walter for a voyage, which would give him the one possible chance for his life, both of them caught at the chance, though the prospect of parting was a heart-breaking one.

Especially was it terrible to Ella. It was impossible for her to go with her husband, and it was bitterly hard to send him away from her in his weakness to suffer and—oh, thought of anguish!—perhaps to die, without her at his side. But, no, he should not, would not, die! He would return to her strong and well, and like the happy lovers in old fairy tales, they would "live happy ever afterwards," in the dear little home among the limes.

The dreaded hour of parting came. White and tearless, Ella stood with straining eyes fixed on the fast-lessening vessel that bore her husband away from her until it was lost to sight.

Then she turned away, her child, her sole remaining comfort, clasped close to her breast to still its aching. One letter she had from Walter, full of cheering accounts of returning health and vigor, full of words of love and longing for her and her baby. One letter, and never another.

A fortnight later Mrs. Smith, from the next cottage, came in with a newspaper in her hand. The Merryweather had been run down one foggy night by a steamer, all on board perishing with her.

God alone, Who sent the trouble, knew the fierceness of the pang that seemed to tear Ella's heart in twain. He only knew the awful burden of loss and loneliness which that fatal news laid on her—the anguish of hopeless days and sleepless nights. He, who leads the blind by ways that they know not, gave the widow strength to bear her grief, and to live through it, though she never thought of looking to Him for help. For herself she would not have cared if she had starved; she would have been glad to close her eyes to the mocking sunshine, to lose the pain that gnawed ceaselessly at her heart. But for her child's sake she must not die; she must live and work, she must take up the burden of life and bear it to the end.

With the restlessness of grief, Ella could not stay at Fairyburn, in the home that had been so dear and was so desolate. She determined to go to London. The noise and bustle of the great city would distract her mind, would take away that dreary sense of silence which weighed on her very soul. She would find some sort of work, of course!

It happened that Mrs. Smith had a married sister in London, therefore Ella was not utterly friendless when she arrived there. It was to the big lodging-house in Magson's Yard, where Mrs. Lee lived, that she went to make a new home.

As the train swept into the Waterloo station, a lurid sunset was burning over London, the smoke flared dull purple in it, hanging over the houses like a pall. Certainly there was noise and bustle enough. The incessant roar of traffic, the endless train of pedestrians, the confused shouts and cries, quite stunned the country woman. How many faces full of unrest and misery she met! How many wan with disease, and dark with sin!

Ella's heart sickened as she followed the man who carried her one poor box through the streets, while the sunset faded into a dull, gloomy, twilight.

At last they reached Magson's Yard. Ella pressed her child more closely in her arms, and averted her eyes as she passed groups of bold, slatternly, women and drunken men, lolling at windows and in door-ways. Up flights of dingy stairs they went, past room after room whence sounds of quarrelling or loud merry-making issued, to the top, where was the attic which was to be Ella's home from henceforth.

It was a good-sized room, in spite of the sloping roof, and a bright fire burned in the grate, thanks to Mrs. Lee's exertions; but to the young widow it was an abode of desolation. She sat down with baby Walter on her knee, and burst into tears. Vainly she wished that she had never left Fairyburn. She could not live, she told herself, among these dreadful sounds and sights, or breathe in this stifling air. Again and again the desolate cry rose to her lips from her breaking heart, "Oh, Walter! oh, my love! come back to me!"

"My goodness, gracious me!" ex-

claimed Mrs. Lee, hurrying in, with her tall daughter, Grace, to welcome the new arrival; "but this won't do at all! you must cheer up, my dear! Come in and get a bit of tea with us—we've kept it a-purpose for you, and there's a bit of something tasty after your journey."

"Thank you," answered Ella faintly, "I—I don't want anything."

"Nonsense! You feel like that just because you want something so badly! Give me the child—you see, it's quite ready to come to me, a pretty! and Grace, you bring Mrs. Maize in. Tom and Jim's out, so there's only me and Grace."

Mrs. Lee chatted incessantly, being one of those women who cannot live without talking.

"What are you going to do?" she asked at length, when a little color had crept into Ella's white cheeks under the influence of the hot, strong tea.

"I don't know—plain sewing," replied the latter, dubiously.

"Whew!" whistled Miss Grace, whose costume of crimson and amber, set off by various beads and bracelets, had entirely absorbed baby Walter's attention during tea, and also somewhat excited his mother's wonder. "You better take to my line of business. Plain sewing's a fool to it!"

"What is your business?" Ella asked with interest.

Miss Grace tossed her curly head till her beads jingled again.

"I sing at the Swan Road Hall," she explained proudly. "I sing in character. I'm a comic. Oh! it's fine!"

Ella's eyes opened in wonder and dismay. Grace laughed a loud, good-natured laugh.

"Shocked your country ideas, eh? Well, you come and see me sometimes, that's all! I say, can you sing?"

Ella could sing. She had been the leading soprano in the village choir, and owned it modestly.

"I'll hear you sing," pronounced Miss Grace; "and if you've a voice, our manager shall hear you. If you enter the purfession, your fortune's made."

Grace and the manager decided that Ella had a voice, and some few months later the widow began her new career as "Mademoiselle Claudine, the celebrated ballad singer; for the first time in London."

At first the "celebrated ballad singer" was shy, and the musical critics of the popular hall voted against her; but on the night on which our story opens she had made a success, and the hall rang with her praises.

Ella was very wet when she reached Magson's Yard, very tired, and strangely dispirited in spite of her success. All night she tossed sleepless on her bed. In the morning she was slightly hoarse, and by the next light her throat was really bad. Evidently she had caught a severe cold. Fortunately, she had three days' rest from singing, and hoped by the end of that time to be quite well again.

"It don't do for us purfessionals to be ill," declared Grace Lee on the third day, shaking her head over Ella's wretched looks, for her hope of being quite well had been a baseless one. "You must suck some lozengers, and keep quiet. It won't never do to disappoint 'em to-night of 'Home, sweet home,' just when you've made a hit."

"I don't know how I shall manage," said Ella despairingly; "but I'll do my best."

The place seemed to swim round her when, at last, the time arrived, and she came on the platform to sing. Her limbs ached; her throat was on fire; and a be-

wildering humming in her ears added to her distress. The listening faces glimmered indistinctly before her. How impossible it was to sing! What an effort it cost her even to raise her voice—that grew weaker and huskier with every note!

From the back of the platform she heard the manager say, "Sing up!" in an angry undertone. She made a frantic effort to obey. What was the matter with her? she wondered with a feeling of terror.

"A charm from the skies—
Seems to hallow us there."

So far she got, then her voice broke with a curious jarring wail. Not another sound would issue from her white lips. She looked wildly round with a mute pitiful appeal for help. The humming in her ears grew maddeningly loud, the audience disappeared, the lights went out in a rush of darkness, and "Mademoiselle Claudine" fell to the ground insensible.—*The Quiver.*

(To be Continued.)

SISTERHOODS IN THE AMERICAN CHURCH.

BY THE REV. CANON STREET, M.A.

VI.

DEACONESSES OF ALABAMA.

This order was established by the Rt. [Rev. Richard H. Wilmer, D.D., LL.D., the Bishop of Alabama, nearly 25 years ago. He commenced with three ladies, and put them at the head of an orphanage. Since that time, about twenty have been connected with the Order. There are now seven, of whom four have charge of a Female Orphan Asylum in Mobile, and three of an institution for orphan boys, in that city. One of the four has charge also of the day school for colored children, of the church of the Good Shepherd in Mobile.

No person is eligible for membership under 21 years of age. After a probationary term, the candidate, with the sanction of the Bishop, and by a vote of not less than two-thirds of the members of the Order, is assigned to duty.

The chief Deaconess and also a vice-Deaconess are appointed by the Bishop, on nomination of the members.

The Deaconesses retain their baptismal name, and wear an appropriate habit. They are furnished with food and raiment; and, during sickness and in old age, are entirely provided for at the expense of the Order. Whatever compensation for their services may be made, has to be thrown into the common fund of the Community. After six months' notice given to the Bishop, any member of the Order may, if she so wish, resign her connection with it.

Many other salutary rules for the right ordering of the institution, and for its social and devotional life, have been set forth by the Bishop in a neat little hand-book.

THE SISTERHOOD OF THE GOOD
SHEPHERD, NEW YORK.

This Community, having for its object "to minister to the poor, the sick, the homeless, and the outcast, and to care for little children," was founded in April, 1869. It embraces five classes, viz:

1. The Associates, who, living at their homes, can devote themselves only partially to the work.

2. The Visitors, who desire to give themselves to the work for but a limited time, during which they reside with the Sisters.

3. The Probationers, who, having passed six months as Visitors, and then desiring to give themselves wholly to

the work, shall, with the approval of the Presiding Sister, assume the dress, and be formally received by the pastor.

4. The Assistants, who are deterred only by the ordering of Providence from assuming the position of full Sisters. After having served satisfactorily as probationers for two years, they are eligible to be received by the Bishop, and to assume the title of Sister.

5. The Sisters, *par excellence*, are those who, having satisfactorily passed the two years' probation, and desiring to devote themselves more entirely to the work, are received by the Bishop, and are known as "Sisters."

A peculiar feature of this Community is, that, under certain circumstances, a member of any one of the five classes is free to leave it, after due notice given.

Its numbers, at present, 7 Sisters, 1 probationer, 6 visitors, and upwards of 20 associates. The Sisters wear a plain, black, habit. Their "vows" are simply declarations of devotion to the work which they undertake, and promises of loyalty to the authorities of the Sisterhood.

The Bishop of New York has chief charge over the institution, and the Rev. Dr. Gallaudet is the pastor.

Persons desiring to enter the Sisterhood should write to Sister Adelia, 191 Ninth avenue, New York. A month's trial is required before any steps are taken toward a permanent connection with the Sisterhood.

During Easter-tide, 1888, the 19th anniversary of the institution was held in St. Peter's church, New York, on which occasion the Bishop, in the course of his address, spoke of the "remarkable growth and spread" of the Sisterhood, which, not having yet attained its legal majority, is already working in five dioceses, more than a thousand miles apart.

The report commenced with a glowing tribute to the memory of Sister Ellen, late head of the Sisterhood, who entered into Paradise in September 1887. She was trained in St. Mary's Hall, Burlington, N. J., under the late Bishop George W. Doane. Her memory will long be gratefully and affectionately cherished.

THE SISTERHOOD OF THE HOLY CHILD
JESUS, ALBANY, N. Y.

This institution was founded in the year 1873, under the immediate direction of the Right Rev. William Crosswell Doane, D. D., LL. D., Bishop of Albany. The Sisterhood works in St. Agnes' School for Young Ladies, and has charge, also, of the Child's Hospital, and of St. Margaret's House for Infants, in the same city; also of the St. Christopher's Home, in East Line, and of St. Christina Home, at Saratoga Springs. The former is a Summer Home for little children; the latter, a similar home for convalescent children, being used in the winter season as an Industrial School for Girls. The Sisters also assist in mission work in St. Paul's parish, Troy.

THE SISTERHOOD OF THE HOLY CROSS,

Which was established in Kansas City, Mo., a few years ago, and still stands in the list of American Sisterhoods in some of our Church directories, has really no existence any longer. There was originally a Sister Superior and two novices. The former died; and, of the others, one—Sister Isabel—is now in charge of All Saints' Hospital, Kansas City.

Sister Mary, in charge of the Mission at St. Mary's in that city, is a member of the Order of the Holy Nativity. She was sent there upon the death of

Mother Mary Frances, to take charge of the incipient Community, and has remained there ever since, under obedience to the Superior of the above-named Order.

THE SISTERHOOD OF SS. PHILIP AND
JAMES, OF THE DIOCESE OF
LOUISIANA.

This diocesan Sisterhood was organized Nov. 7, 1871, by the Right Rev. J. P. B. Wilmer, D. D., Bishop of the diocese, and was at once placed in charge of the "Children's Home," the diocesan institution for orphan girls. Its first head was Mrs. Roberta Beverly Wingfield, known in Religion as "Sister Sophia," who died in March, 1882, and was succeeded by her sister in the flesh as well as in Religion, Sister Sarah, who is now in charge. The special work of the Sisterhood, which has constantly numbered at least three or four, continues the same as at first.

Until May, 1884, it had no specific name; but, at that time, the Sisters requested a formal induction into an Order; and, in commemoration of the Festival upon which the event took place—SS. Philip and James' Day—that title was bestowed upon it by the present Bishop.

DEACONESSES OF THE ORDER OF ST.
MARTHA, LOUISVILLE, KY.

This is a strictly diocesan institution which was originally organized as a Sisterhood, in 1875, by the Right Rev. Thos. Underwood Dudley, S. T. D., Bishop of Kentucky, for work in his diocese.

The Sisters of the Good Shepherd, then of Baltimore, but now of St. Louis, had had charge for a period of five years, of an Orphanage for Boys, in the city of Louisville. In 1875, one of their number, a Louisville woman, withdrew from that Order, and was appointed by Bishop Dudley, Superior of the new organization.

In 1878, it was decided to re-organize entirely as an Order of Deaconesses; and this was accordingly done.

Since its first organization, eight women have been received as members. Two have died, and one has withdrawn; leaving the present membership of five, who are doing institution and parochial mission work in Louisville.

Any woman of good standing in the Church, over 21, and under 45 years of age, is eligible for admission into the Order. After six months' residence in one of the institutions, she may be received as a probationer; and then, after one year, if approved by a majority vote of the Order, may be ordered a Deaconess. A Deaconess may withdraw at any time, for cause approved by the Bishop.

The habit is very simple, being black, with plain linen collar, and a cap which does not conceal the hair. There is, properly speaking, no Community, each Deaconess being individually responsible to the Bishop alone.

One other landed on the eternal shore!
One other garnered into perfect peace!
One other hid from bearing and from sight!
O but the days go heavily, and the toll
Which used to seem so pleasant yields
scant joy.

There come no tokens to us from the dead,
Save---it may be---that now and then we
reap

Where not we sowed, and *that*, maybe,
from *them*,

Fruit of their prayers when we forgot to
pray!
Meantime there comes no message, comes
no word,
Day after day no message and no sign;
And the heart droops, and finds that it
was love,

Not tame it lopped for, lived for, only love,
---Dean Burgon.

BOOK NOTICES.

AFTER NOON-TIDE. Selected by Margaret E. White. Boston and New York: Houghton, Mifflin & Co. Price \$1.00.

Those who would take a cheerful view of oncoming age should read this little book. It is made up of quotations, mostly brief, all relating to the decline of life.

CARDINAL WOLSEY. By Mandell Creighton. New York; Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, 60 cents each.

The unpretentious volumes of this series are the product of some of the best minds in England. They are more than biographies. They comprise many of the salient points of the history of England, and give an insight into some of its greatest political movements.

BOTH SIDES OF THE RIVER. A tale by Cecilia Selby Lowndes. New York: E. & J. B. Young & Co. Illuminated cloth.

This is an interesting story of English life. Whether the author has seen much of the life she describes is perhaps doubtful, but still it is generally a pleasant life, and one that interests most Americans—the home life of English country gentlemen and ladies.

A GUIDE TO THE OBSERVANCE OF THE CANONS OF THE GENERAL CONVENTION, affecting those who are seeking Holy Orders. By Wm. J. Seabury, D. D., Professor in the General Theological Seminary. New York: James Pott & Co.

In pamphlet form Dr. Seabury has prepared an exceedingly convenient and valuable guide, telling just those things which a person seeking the ministry of the Church needs to know, and which rectors and vestries are frequently called upon to know in recommending candidates.

THE PRINCIPLES OF THE ART OF CONVERSATION. By J. P. Mahaffy. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1888. Price, 75 cents.

The author is one who has the talent and opportunity to formulate the most approved principles in the art of which he writes. It is, moreover, a very important art, and every promised aid in the acquirement of it should be eagerly seized. The publishers have given us a very pretty book at a trifling cost.

A LENT IN EARNEST, OR, Sober Thoughts for Solemn Days. By Lucy Ellen Guernsey. New York: Thomas Whittaker. 1889. Pp. 198. Price, \$1.00.

To all who seek a sincere and moderate Church book for use in the coming season, one that is plain and practical as well as spiritual in its meditations and teaching, this volume will bring satisfaction; it will be sure to impart safe direction, light and strength, to their Christian walk in the forty days for each one of which there is found its own instruction. A chapter on "Easter, the Day of the Lord," and another on "Looking Back," bring the book to its conclusion.

HOW TO TRAIN BOYS' VOICES FOR CHOIR SINGING. By Horace Hill, Jr., organist of Christ church, Williamsport, Pa. Published by the author. Pp. 17.

It will repay any choir-master, or a rector who is struggling with the task of training a boy choir, and is conscious of his lack of knowing "how," to get this little pamphlet and by it to back himself up. We are acquainted with the results of Mr. Hill's applied system in his own choir at Trinity church, Williamsport, and can recommend our brothers to try the benefit of these suggestions and rules for their work with the boys.

ENGLISH WRITERS. An attempt towards a History of English Literature. By Henry Morley. III. From the Conquest to Chaucer. IV. The Fourteenth Century. In two books. Book I. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50 each volume.

This series, when complete, bids fair to realize more nearly than any other available work what is so modestly called in the title, "an attempt towards a history of English Literature." We have in these volumes a charming account of all that is interesting, quaint, notable, or in any way worthy of attention, during the period named. The style is descriptive rather than statistical, and is thoroughly enjoyable. An excellent analysis of contents and an index make each book a perfect one of its kind.

THE SOLDIERS OF CHRIST. A Manual of Help and Counsel for Young Christians. By Lucy Ellen Guernsey. New York: Thomas Whittaker. Pp. 66.

The author of that charming story, "Love-day's History," and other historical tales, has given us in this little book a most valuable manual of instruction, in the preparation of young people to be confirmed. The Office of Holy Baptism and the Church Catechism furnish the ground for the structure of her teachings; the result is a book that was much needed.

LAUDES DOMINI—for the Sunday School. A Selection of Spiritual Songs Ancient and Modern. Edited by Charles Seymour Robinson. New York: The Century Company. Cloth, price 35 cents.

Of the making of hymn books, and especially for Sunday schools, there would seem in our day to be no end. Yet we know no reason why this book should not have been made, unless that about all which is really valuable in it was done by another either yesterday or the day before. While not ahead of all, it is yet better than some others; it contains 356 hymns, and is certainly a fine specimen of the Century Company's work, and is very cheap as well.

ETHNE. Being a truthful Historie of the great and final Settlement of Ireland by Oliver Cromwell, and certain other noteworthy Events from the Records of Ethne O'Connor and of Roger Standfast, Captain in the Army of the Commons of England. Edited by Mrs. E. M. Field. London: Gardner & Co.; Chicago: S. A. Maxwell & Co. Pp. 312.

This is a story well told of the bitter years following Cromwell's conquest of Ireland and the division of the land among his soldiers. Ethne is a charming Irish girl, whose father, a gentleman of large estates, is among those many unfortunates who were dispossessed. The man Roger Standfast, to whom these estates were allotted, is the hero, a very conscientious but also very disagreeable one. The book is handsomely bound, with heavy cream paper, and the contents are not disappointing.

THE EPISTLE TO THE HEBREWS. By Thomas Charles Edwards, D. D., Principal of the University College of Wales, Aberystwyth. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

This book is one of the series called the Expositor's Bible, and has the well-known characteristics of that series. The author describes it as intended for thoughtful Welsh laymen, members of a Sunday school "teachers' class," and we should judge it well calculated for such a purpose. Writing from an "Evangelical" point of view, and with but slight appreciation of the doctrine of the Incarnation and of sacrifice, it falls short in more places than one of the full meaning of the Epistle. This, however, is by way of defect rather than of perversion. The book is written in clear and vigorous English, and is eminently readable.

LETTERS OF GENERAL C. G. GORDON to his Sister, M. A. Gordon. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$2.00.

The publication of these letters, while it is a favor to the public, is a simple act of justice to the memory of a great man who was so generally honored and so little understood. In his correspondence, carried with a favored few, we get at the real heart and motive of the man. Of course there is some littleness to be found in the midst of this greatness, but it is a greatness which can bear such a near view without being marred—the greatness of a noble spirit given up unreservedly to do the will of God. One need not read these letters for instruction in theology, about which the writer never hesitates to dogmatize. Rightly understood, however, his views are in the main correct.

NOBLE DEEDS OF OUR FATHERS as Told by Soldiers of the Revolution gathered around the Old Bell of Independence. Revised and adapted from Henry C. Watson. Illustrated. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, 55 cents.

This book has a noble purpose—to awaken in the minds of Americans a veneration of the patriots and heroes of the War of Independence. To do this, stories of heroic brave men and no less brave women are told, the stories being put into the mouths

of veterans assembled around the "Old Liberty Bell." One thing amused us not a little, and it was from an article purporting to be written by John Adams. Mr. Duche, an Episcopal clergyman, had been appointed to read prayers, on motion of Mr. Samuel Adams, who had prefaced his motion by the statement that he himself "was no bigot, and could hear a prayer from any gentleman of piety, who was at the same time a friend of his country." "Accordingly, next morning, he [Mr. Duche] appeared with his clerk, and in his pontificals read several prayers in the established form, and then read the collect for the seventh day of September, which was the thirty-first Psalm." (1)

AMERICAN LITERATURE 1607—1885. By Charles F. Richardson. Volume II. American Poetry and Fiction. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price \$3.00.

Mr. Richardson's work is justly entitled to praise as judiciously appreciative. It gives evidence of study, discrimination, and originality. There is probably no work on American literature presenting so many points of excellence and so many criticisms of value, as are to be found in the two volumes of Prof. Richardson, from "Early Verse Making in America," to "Later Movements in American Fiction." This volume is entertaining and instructive. We feel grateful to the author for helping us to believe that imaginative literature in America is in process of development, and that we may reasonably expect far greater productions in the future than have appeared in the past. His recognition of Poe as "one of the most distinct, unquestioned, powers in the history of American literature," and the appreciative but not exaggerated estimate of his works, is one of the best features of the book.

THE AMERICAN COMMONWEALTH. By James Bryce. Volume I. The National Government; the State Governments; the Party System. Vol. II. The Party System; Public Opinion; Illustrations and Reflections; Social Institutions. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$6.00.

There may possibly be a better work than this upon some one or other phase of our social or political life; but for a complete, comprehensive, and intelligent, survey of our institutions and national characteristics, we know of nothing so good. The wonder of it is that we are indebted to a Scotchman for the best book descriptive of our government and people to-day, as we are indebted to a Frenchman for the most thoughtful analysis of an earlier period. Prof. Bryce's work, however, is one of vastly more practical value than Tocqueville's "Democracy of America." No other book for a generation has been received with greater confidence and satisfaction by the most competent judges. Among its conspicuous excellencies are entire impartiality, well-poised judgment, fulness of detail, wide range of thought and observation. These two large volumes will be alone an education in American politics, in the best sense of the word. There is no need to qualify any words of praise that may be spoken of them.

ANCIENT ROME in the Light of Recent Discoveries. By Rodolfo Lanciani, LL. D. With one hundred illustrations. Boston and New York: Houghton, Mifflin & Co. Price \$6.00.

In this unique and attractive volume we have a clear and full account of the transformations that Rome has undergone, and the results of the extended archaeological researches of which the author has been the director. In less than twenty years nearly 300 million cubic feet of earth have been turned over in Rome, much of it being removed out of the city. The yield of ancient treasures has been very great, and the city has been greatly improved by the expenditure of more than 27 millions of dollars in public works. At the same time there has been a loss of picturesque beauty, in the cleaning up of ruins which old visitors to Rome cherish in memory. A greater loss than this, however, and one that seems irreparable, is the sacrifice for private greed of nearly all the charming city villas, to be built over with tenement houses.

Rome is no longer embowered and fringed with foliage but pushes out against the bare Campagna. Many of the illustrations of this volume are full-page; some of the photogravures are very fine. The work is a great treasury of Roman art, history, and antiquities.

"JOAN OF ARC." Cantata by Dr. Gaul. Three Separate Numbers. London & New York: Novello, Ewer & Co.

These three numbers selected from Dr. Gaul's "Joan of Arc" will give a fair notion of the general character of the work, necessarily secular in its main construction, yet with just enough infusion of sacred composition to befit the composite religious and chivalric structure of this romantic figure that appears with much fascinating power on some very uncertain pages of France's history. No. 18, the first chorus of the Cantata, entitled "Domremy," is a bright and joyous number, "Hail to the beautiful morning of May," sung by youths and maidens. The next, No. 19, is a battle-march chorus, by French men-at-arms and the populace of men and women. Both of these, of course, are chosen out of the secular portion, and the vocal writing is very fine, with abundant vigor and skilful use of the resources of counterpoint. No. 20 is an *Ave Maria*, "In the Cathedral," a chorus by the choir accompanied by organ only. It is opened by double tenors and basses leading to the full four-part chorus. Substituting another invocation for *Ave Maria*, this number would form a tender and beautiful service-anthem. A pleasing vein of melody is never lacking to Dr. Gaul's compositions, and his choral writing is unsurpassed for nice disposition of the voice parts and effective building.

We have received from the Church Library Association of Cambridge, Mass., a copy of its constitution, and a list of books approved since Advent, 1887. The Association was formed in 1879 by a number of clergy and laity residing in Cambridge, to examine books with reference to their fitness for our school and parish libraries. The system of examination and discussion of books is thorough, and the results seem to be satisfactory, so far as the exclusion of unworthy publications. Judging from the list before us, the recommendations of the society may be safely followed, and will prove helpful in the selection of books. The clergy do not need, of course, to confine their selections exclusively to this list. A committee so organized must of necessity pass by some books of value in Church teaching, because some members object to them. We have not seen the entire list, but make this suggestion upon general principles. Those desiring lists of books recommended should address the Church Library Association, Cambridge, Mass., enclosing ten cents to defray expenses.

In *Demorest's Magazine* for March there is a sprightly paper on "Religious New York," with many illustrations. The most pleasing portrait given, we scarcely need to say, is that of Bishop Potter. The front "elevation" of Grace church is, no doubt, accurately drawn, but the tower and spire seem to be out of proportion to the building. The real effect, as seen from the street, is much more satisfactory. The frontispiece of this issue is a fine specimen of plate-work in imitation of water-color. [No. 15 East 14th St., New York. \$2.00 a year.]

Vick's Floral Guide for the season of 1889 comes out in entirely new shape and style. It contains in addition to the usual attractive pictures, and descriptions of both flowers and vegetables, the portraits of the four men—father and sons—who have made the house of "James Vick, Seedsman," so popular throughout the land. Send to Rochester, N. Y., for a copy, price, 15 cts. value returned in seeds.

E. P. DUTTON & Co. have re-published, at 40 cents a copy, the annotations of the Rev. Charles Stephen Grueber on the Church Catechism, in question and answer, which will be found very useful for Sunday school teachers.

A LENTEN LIST.—Mr. Thomas Whittaker has issued a complete catalogue of "New Books of the Season," which will be valuable to consult in the search of a book for Lent.

PAMPHLETS RECEIVED.

THE PHILOSOPHY OF MEMORY. By D. T. Smith, M. D.
 JESU MERCI, or Instructions, Helps, and Prayers for those who attend Requiem Celebrations. By the Rev. F. S. Jewell, Ph. D.
 SECOND ANNUAL REPORT of the Society for the Home Study of Holy Scripture and Church History.
 A SERMON preached at the consecration of the Bishop of Glasgow, by the Bishop of Iowa.
 CALENDAR of the University of Trinity College, Toronto.
 POCKET QUARTERLY for Teachers of Children. Edited by Mrs. Wilbur F. Crafts. Price, 40 cents a year. 74 E. 90th St., New York City.
 POLITICS AS A DUTY AND AS A CAREER. By Morefield Storey. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price, 25 cts.
 VICK'S Illustrated Monthly Magazine. James Vick, Rochester, N. Y. \$1.25 a year.
 A FEW FLOWERS WORTHY OF GENERAL CULTURE. An effort to win for hardy plants a recognition of their great wealth of beauty. Sixth edition. Pittsburgh: B. A. Elliott & Co., Plantmen. Price, 25 cents.
 PETER HENDERSON & CO.'S. MANUAL of Everything for the Garden. 35 Cortlandt St., New York. Price, 25 cents.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

Every subscriber to The Living Church can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by sending \$1.25 and the name of a new subscriber.

Old subscribers can collect \$1.00 for the paper from some one who does not now take it, add 25 cents, and order the book sent to themselves.

The edition now offered is bound in strong paper covers, and can be obtained only by sending new subscriptions. The above liberal offer is made as an inducement to secure subscribers for The Living Church.

OPINIONS OF THE PRESS

The Philadelphia Times.

"STRANGERS WELCOME"—Abolishing pew rents will not alone make strangers welcome or bring the rich and poor together; reserving seats for regular attendants need not keep them apart. It is the spirit that pervades the church, the parish, the congregation, that determines the difference between an exclusive club and a "house of prayer for all people." There are churches in Philadelphia with rented pews where strangers are always welcome and feel their welcome, and where the poorest and shabbiest enter as freely and are received with as much attention as though they were millionaires. And there are others where no amount of advertisements and placards of "strangers welcome" can ever make an outsider feel at home. It is essential that a church shall have an assured income of some sort, and circumstances must determine the best method to be adopted. It is not that that makes the difference. It is the purpose for which people go to church, the spirit that they take there or that they find there, and the inspiration they get from the service and the teaching, that will determine the character of a congregation. Strangers need not wish to intrude into a private club; they can always find their way into a Christian church.

The Catholic Universe.

TRIAL OF A BISHOP.—The condemnation of the Bishop of Lincoln for practices much less florid in the way of worship than may be seen in hundreds of churches in England and in several in New York, will be the condemnation of the whole Ritualist party, and they will be more than ever inclined to welcome disestablishment so as to be free from the interference of the State in matters of religion. His acquittal—on anything but some legal quibble—will flout the law of the land and drive the opponents of Ritualism, if not out of the Church itself, into the ranks of those who would reform her root and branch and make her more Protestant. A few weeks may see England aflame from end to end over a question of ecclesiastical politics, and all because four men were displeased by the postures of a bishop. His lordship might, had he so pleased, have preached a doctrine so near that of Transubstantiation that it would require the acutest skill to detect the difference, and he could not have been touched. Candles, water, a gesture, and standing north instead of west, may send him to jail and bring down the Church of England in ruins.

The (Montreal) Church Guardian.

Nor will the Church be benefitted in our judgment by the action of the Church Defence Association of Niagara. Bishop baiting is being tried in England; but it has not met there with general favor, and will not, we believe, meet with approval here. There are few bishops in Canada against whose administration the faultfinder might not raise his voice, and that with cause perhaps; and if one diocesan is supposed to favor students from one Theological College and to exclude those of another, (which is one of the grounds of complaint against the Bishop of Niagara), others of different views favor those alleged to be excluded by his brother prelate. And there is a "Compensation" even here. But the bandying back and forth of titles of "Ritualist," "Anti-ritualist," "Romanizer," "Romanizing tendencies," "Protestant and ultra Protestant" convinces none; affords pleasure to the enemies of the Church; and does her grave injury—retarding seriously her progress. There is room within her pale for "many men of many minds;" but there ought to be no room for the mere fault-finding, persecuting, spirit.

Church Bells.

THE letter, which appeared in Tuesday morning papers from Canons Bright and Paget, asking for subscriptions towards relieving the Bishop of Lincoln of all pecuniary anxiety in his coming prosecution, is likely to meet with wide sympathy and support. First of all there is the Bishop's personal character. Dr. King has the rare, the enviable, gift, the gift which tells so much in spiritual work, and is so genuine a sign of the born spiritual leader, the gift of attracting men, and attaching them to himself by the bond of an affectionate devotion. A blow struck at him is to such innumerable people a blow struck in their own face; or worse, a blow struck in the face of their spiritual father, their dear friend, which they cannot but resent. And then in the next place, thousands of thoughtful men who have never come under Dr. King's influence, but who know what he is, and what he has done, and is doing; and who feel the immense difficulties of our times, and the immense need in dealing with them of a catholic, sympathetic, illimitably charitable, temper; these men, too, resent inevitably, and perhaps fiercely, the action of the Church Association, and when they use the most temperate language about it, must call it an impertinence. But perhaps it may really turn in the end to good things; it may be the final shock which will determine us to have done, once and for all, with these monstrous narrownesses and bickerings, and to let those who would indulge them know quite plainly that their day is past.

Irish Ecclesiastical Gazette.

If we are to believe a paragraph in The Rock, which has gained general circulation, at the eleventh hour some qualms of conscience have seized those who are pursuing the English bishops into the law courts. Some "well-known Evangelical leaders" have entered into communication with "men of foremost standing amongst advanced Churchmen," to see what can be done. Our impression is that they have taken the step too late for their own character and for the peace of the Church. There is one English bishop who, if he had spoken the word, might have stayed these persecutions, but he was silent. There is nothing for it now but that the moderate men on the Evangelical side shall issue a manifesto, declaring that they cannot sympathize with those who are bringing the bishops and clergy of the Church of England into the law courts for a ritual that they have grounds for declaring is admissible. Sooner or later, for better or for worse, the position of those who are called "Ritualists" in the Church of England must be recognized; and if there is evil, we must only patiently bear it, and pray and hope that the evil will right itself. The alternative is, to drive them out, or, if they should prove strong enough, to drive their opponents out. This the Ritualists have never shown a desire to do; and, on the other hand, the Evangelical party are employed by their leader, Bishop Ryle, above all things not to secede. It is not likely the secular courts will ever legislate in a direction to make the Church too narrow

for men like Bishop King, Dean Church, or Canon Liddon.

The Family Churchman.

It is no surprise to us that men so eminent in their peculiar spheres as Bishop Maclagan and Archdeacon Farrar should step into the arena of conflict and set their seal upon the protest against ecclesiastical prosecutions of the kind which we are, unhappily, about to witness. Not that the matters are in themselves unimportant; the six, or is it eight, points of ritual for the adoption of which Bishop King is to be tried next week do, by common consent, cover a very grave theological question. But is this the question which will be brought to issue? and is this the tribunal for its solution? The answer to these preliminary queries will depend largely upon the state of mind of individual Churchmen. The fact is, no matter what decision results, it will prove an empty victory for either side. All that we may safely expect—and this is inevitable—is that the happy relations which have existed between the three parties in the Church for several years will be destroyed. The old suspicion, the old bitterness, the old unrest, will have once more taken possession of Churchmen. Only the disestablishers will rejoice, for theirs will be the fruits of our disension. It is well, therefore, that voices of warning should be raised from different and indifferent sections of the Church against the homicidal policy which is being inaugurated at the instance of a moribund Association whose fidelity to the Church of England was always more or less a matter of question. We hear with great pleasure of an effort to check these proceedings, even at the eleventh hour, on the part of a large number of influential Evangelical clergymen. It may not be possible to avoid the Lambeth trial; but, at any rate, it may be possible to thwart the design of carrying back the Archbishop's decision to the Privy Council, with which the promoters are credited.

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Of all ills that human flesh is heir to, Scrofula is most prevalent. Very few, indeed, are entirely free from some taint of Scrofula. Young people of delicate constitution are often afflicted by this disease, which manifests itself in various forms. The glands of the neck, groin, abdomen, etc., become enlarged, either persistently, or with slight impairment of health.

Swellings in the Neck

frequently become so engorged with scrofulous matter that abscesses are formed. Painful running sores may also appear on the arms, legs, and feet; sometimes continuous and sometimes of an intermittent character. Occasionally the sores appear in the ears and nose, and on or about the eyes, causing deafness and blindness. Pimples, cancerous growths, swollen joints, etc., are other symptoms of the disease. It must be treated through the blood if a permanent cure is to be obtained.

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Don't hawk, hawk, blow, spit, and disgust every body with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

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From the Chaplain of Exeter College, and Houghton Syriac Prizeman, Oxford. To Prof. A. Lolset, 237 Fifth Avenue, New York.

"Coll. Exon. Oxon., Sept. 1888.

Dear Sir:—In April, 1885, I suddenly received notice that my ordination examination would be held in a fortnight. I had only ten (10) days in which to prepare for the Exam. I should recommend a year's preparation in the case of any one so utterly unprepared as I was; but your System had so strengthened my natural memory that I was able to remember and give the gist of any book after reading it once. I therefore read Litchfoot, Proctor, Harold Browne, Mosheim, &c., &c., once and was successful in every one of the nine papers. The present Bishop of Edinburgh knows the facts." Faithfully yours, [Rev.] James Middleton Macdonald, [M. A.] This System is thoroughly taught by correspondence. Send for prospectus.

A Specific for Throat Diseases.—Brown's Bronchial Troches have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective.—Christian World, London, England.

An Artistic Seed Catalogue.—The day for loud colors and exaggerated engravings in seed men's work must be over, judging by the artistic photographing and beautiful cover-plate work shown in the 1889 Annual from Vaughn's Seed Store, Chicago. But the most notable departure in this beautiful annual, and one worthy of imitation by all seedsmen, is the careful, exact and truthful descriptions of all flowers and vegetables. This western house now takes rank with any in the country in supplying every person interested in horticulture.

A Common Cold

is a serious thing. It is often the forerunner of Consumption and death. Unless attended to in the beginning it is apt to bring on some complication or other from which the patient may experience much suffering. Never allow a cough or a cold to go a day without attending to it. Magee's Emulsion is beyond all doubt the finest preparation for a cough or cold that was ever compounded. Its operation is mild and natural, and the thousands of coughs and colds that have yielded to this remedy give it a prestige which is not even approached by all the so-called cough remedies that have been in the market for a life time. No person who tries the Emulsion for a common cough or cold will ever use another bottle of those sickening cough balsams, or cough killers.

Almost miraculous are some of the cures accomplished by the use of Ayer's Sarsaparilla. In the case of R. L. King, Richmond, Va., who suffered for 47 years with an aggravated form of scrofula, Ayer's Sarsaparilla effected astonishing results.

Hall's Vegetable Sicilian Hair Renewer is the most reliable article in use for restoring gray hair to its original color and promoting the growth of the hair.

"It is the biggest thing I ever struck." What? Why the business advertised in another column by B. F. Johnson & Co., 1009 Main St., Richmond, Va. If you are open to a bargain write them. They can show you a good thing.

I like my wife to use Pozzoni's Complexion Powder because it improves her looks and is as fragrant as violets.

Mellin's Food, the only perfect substitute for mother's milk, is recommended by our most prominent physicians as the best and safest food for infants. It contains no farinaceous matter, which so often produces disorders of the stomach.

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Invalids, as well as children, find Mellin's Food a most satisfactory and nourishing article of diet. Its method of preparation adapts it to the most delicate stomach, while its strengthening properties are wonderful.

With groans and sighs, and dizzied eyes, He seeks the couch and down he lies, Nausea and faintness in him rise, Brown-racking pains assail him. Sick headache! But ere long comes ease, His stomach settles into peace. Within his head the throbbings cease— Pierce's Pellets never fail him!

Nor will they fail anyone in such a dire predicament. To the dyspeptic, the bilious, and the constipated, they are alike a friend in need and a friend indeed."

HINTS ON VENTILATORS.—In ventilating—say a bed-room—by means of the window, what you principally want is an upward blowing current. Well, there are several methods of securing this without danger of a draught.

1. Holes may be bored in the lower part of the upper sash of the window, admitting the outside air.

2. Right across one foot of the lower sash but attached to the immovable frame of the window, may be hung or tacked a piece of strong Williden paper—prettily painted with flowers and birds, if you please. The window may then be raised to the extent of the breadth of the paper, and the air rushes upward between the two sashes.

3. The same effect is got from simply having a board about six inches wide and the exact size of the sash's breadth. Use this to hold the window up.

4. This same board may have two bent or elbow tubes in it, opening upward and into the room, so that the air coming through does not blow directly in. The inside openings may be protected by valves, and thus the amount of incoming current may be regulated. We thus get a circulating movement of the air, as the window being raised, there is an opening between the sashes.

5. In summer a frame half as big as the lower sash may be made of perforated zinc or wire gauze and placed in so as to keep the window up. There is no draught; and if kept in position all night, then, as a rule, the inmate will enjoy refreshing sleep.

6. In addition to these plans, the door of every bed-room should possess at the top thereof a ventilating panel, the simplest of all being that formed of wire gauze.

In conclusion, let me again beg of you to value fresh air as you value life and health itself; and, while taking care not to sleep directly in an appreciable draught, to abjure curtains all around the bed. A curtained bed is only a stable for nightmare and a hotel for a hundred wandering ills and ailments.—Cassell's Family Magazine.

REMEDIES FOR CATARRH AND INFLUENZA.—Few indispositions are more exhausting than a severe influenza. Severe attacks could be checked by inhaling camphor spirits. That which I have used is, I think, stronger than the druggist's preparation—nearly as much as it will take of camphor gum is added to the alcohol. I wet my handkerchief with it and inhale through the nostrils and then through the mouth, for in catarrh the throat is generally reached by the inflammation. This will dry up a loose attack and loosen a tight one; and the affected parts will smart as a cut will when treated to cologne. I cured a chronic spell by patient and steady continuance in treatment for about three months. I had wasted money and faith on physicians, when a friend suggested the nasal douche with sulphite of soda dissolved in water, as follows: Fill a nasal douche quart jar with quite warm water, pour out a tumblerful and dissolve in it a teaspoonful of sulphite of soda and return it to the jar. At the base of the jar is an opening arranged for a rubber tubing, on the end of which is a glass finish which is to be forced up one nostril, closing it. The jar is placed higher than the head, and the liquid passes gently around from the jar and out of the open nostril. I pinned a towel at my throat to cover the front of my dress, as the soda will rob most colors, and there is danger of a splash. I had the jar on my wash stand, put the tube in place while standing, and went slowly on my knees, holding the receiving vessel in my left, the tubing in my right hand. A light tin or paper basin can easily be held in one hand, or may be placed on the floor. I was to take this treatment morning and evening, but was so weak that the preparations and treatments fatigued me; so for about two weeks I took it before breakfast only. I soon found benefit and persevered till the disease was cured. If the head is stopped, this stream of water loosens and carries off the obstructing growth and gives comforting relief. A rounded teaspoonful of sulphite of soda may not be too much, but judgment may be used. If it seems to irritate, try less; make the spoon even full.—The Household.

SORE THROAT.—Buy at a drug store one ounce of camphorated oil, and five cents worth of chlorate of potash. Whenever any soreness appears at the throat, put the potash in a half a tumbler of water, and with it gargle the throat thoroughly, then rub the neck thoroughly with the camphorated oil at night before going to bed, and also place around the throat a small strip of woolen flannel. This is a simple, cheap, and sure, remedy.

To keep a mustard plaster from blistering the skin, mix with it, or spread over it, a little sweet oil or lard. Thus mollified, it can be left on all night without danger of "drawing a blister."

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Mrs. Oliver Parrot is 70 years of age, has been in bed for months, and under the treatment of the most skillful physicians, but continued to grow worse and worse. She has quit the doctors, and by my advice has taken 3 bottles of your Athlophoros and is now on her feet again with a fair prospect to get well. Surely your Athlophoros is not a "quack," but a Godsend to relieve suffering humanity.

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