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# The Living Church.

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

Vol. XI. No. 49.

CHICAGO, SATURDAY, MARCH 9, 1889.

WHOLE No. 540.

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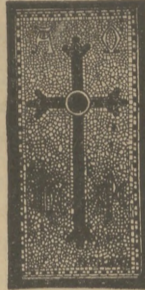
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# The Living Church.

SATURDAY, MARCH 9, 1889.

## NEWS AND NOTES.

LATE advices from Bishop Bedell state that he is somewhat improved since the tidings of the paralysis of the left side were received.

WE have it officially, that the consecration of the Rev. Dr. Knight, as Bishop of Milwaukee, will be on Tuesday, March 26th.

THE Rev. A. G. Edwards, vicar of St. Peter's, Carmarthen, has been nominated by the Crown to be the Bishop of St. Asaph. The new Bishop is a Welshman by birth, about forty years of age, and was ordained in 1874 by the Bishop of St. Davids. He is the private secretary and chaplain of the Bishop of St. Davids. The nomination is well received, and calls out strong endorsements in Wales.

THE consecration of the vicar of Leeds (the Rev. Canon Jayne), as Bishop of Chester took place in York Minster on Sunday, Feb. 24th. St. Matthias' Day. The sermon was preached by the Rev. A. G. Edwards, M. A., vicar of Carmarthen, Bishop-designate of St. Asaph, who is well-known for his defence of the Church in Wales. The Archbishop of York was the consecrator, assisted by the Bishop of Oxford and other prelates.

THE following we take from the columns of the *Bristol Times and Mirror*: "One of the five prosecutors of the Bishop of Lincoln is a man well known to the travelling public as an active and obliging fish-hawker and salesman at Grimsby. The 'aggrieved' fishmonger is, as might be expected, a great deal chaffed by his fisher friends about his special knowledge of copes and chasubles."

THE opening of term at Oxford was marked by an event of some importance, when the Rev. R. J. Wilson, fellow of Merton College, and late warden of Radley, was formally installed as warden of Keble College. At the service in the chapel, all members of the college wore surplices, and Lord Beauchamp read the Lesson. Canon Liddon, Lord Halifax, and Sir John Mowbray were present on the occasion.

As an illustration of the widespread interest in the noble work of our missionaries in Wuchang, and of the value of their work of translation, we have received a letter from a clergyman in British Guiana, asking for copies of the translation of Sadler's Church Doctrine—Bible Truth. There is a large population of coolies in that country, in which the useful work of Messrs. Graves and Partridge may be effectively employed.

THE dean and chapter of St. Paul's Cathedral, London, have ordered from Messrs. Salviati, the mosaic decoration of another of the spandrels under the great dome. The subject chosen is the Evangelist St. John; the design being from the pencil of Mr. Watts, R. A. Two similar mosaic pictures for two of the spandrels—the subjects of which were the Prophet Isaiah and the Evangelist St. Matthew—were placed in position about twenty years ago. The eight spandrels, when finished, will

represent the Four Greater Prophets of the Old Testament, and the Four Evangelists of the New.

THE death is recorded, at the patriarchal age of 96, of the Rev. Charles Pratt, who was ordained the year after the battle of Waterloo. He held the donative of Staustead St. Margaret's, near Ware. This is probably the smallest living in the Church of England; there are less than a hundred inhabitants, and the annual value is just six pounds. Fortunately for the late incumbent, he was Lord of the Manor, and so could afford to work for two shillings and fourpence a week.

A MEETING of the Council of the Corporation of the Church House was held on Thursday, Jan. 31st, at the Church House, Dean's-yard, the Archbishop of Canterbury in the chair. It was stated that the agreement with the Ecclesiastical Commissioners for the purchase of the freehold of the site had been signed. The total amount raised to date is £38,230, which is more than enough to meet all liabilities at present incurred, but not sufficient to enable the council to erect new buildings at present. The by-laws prepared by the solicitors, in accordance with the Charter of Incorporation, were finally agreed to and adopted, and will shortly be published.

A CORRESPONDENT writes from Massachusetts: "Mrs. Julia Ward Howe gave a public address to the ladies of Malden, a short time since, upon 'What I saw in Greece.' There was much said about Athens, education, etc., of the honors 'my husband received,' but not the first word was said of Dr. Hill's school in any way whatever. It was absolutely ignored. No one would have known from Mrs. Howe that such a thing as Dr. Hill or his school ever had an existence. I was indignant then, and now am again, on reading your interesting notes on the Greek Mission, page 744 of THE LIVING CHURCH."

AN interesting discovery in connection with Canterbury Cathedral has just been made. In the year 1827, there were two large portraits above the Warriors' Chapel. One was that of St. Gregory, the other that of St. Augustine. They suddenly disappeared, and they were supposed to have been stolen. Strange to say, they have just come to light again. From a communication made by the Countess of Guilford to Mr. H. G. Austin, that gentleman visited Eythorne, and there recognized the pictures. They had been stored away in Eythorne church, covered with straw, no doubt being considered practically useless. They have just been handed over to the cathedral authorities by the rector of Eythorne.

"L. N.," in *The Church Year*, says: "In the matter of the Rev. Mr. Grafton we are still waiting a definite result. Many of the bishops, if they do not assent, do not dissent, and the bishop-elect may thus be long left in suspense. We think it would be better if in every case a positive answer one way or the other was required. We never hear an instance of that kind of hedging but what we are reminded of Esop's story of the difficulty of choosing between two bundles of hay, and we have scant

respect for a community that is 'neither fish, flesh, nor good red herring.' We have no scriptural authority to warrant even dignitaries in being cold or hot, and we think, if Mr. Grafton is not to have a mitre, he would consider it no less a misfortune to be suspended between earth and heaven."

THE Archbishop of Canterbury and the Bishop of London have published a protest against the issue in London, of a Sunday edition of the *New York Herald*. They say: "The bishops from all parts of the world assembled at Lambeth last summer gave public expression to their sense of the danger arising from any encroachment upon that 'observance of the Lord's Day as a day of rest, of worship, and of religious teaching,' which has been so 'priceless a blessing in all Christian lands in which it has been maintained.' We venture, in the same spirit, to express the hope that this new departure of the *New York Herald* is one against which the leaders of English journalism will resolutely set their faces, in the interest both of those who are immediately connected with the press, and also of the still wider circle of people whose Sunday rest will be indirectly endangered by this movement."

THE Federate Council of New York has held an important meeting recently, after an interval of some seventeen years. A reference to the proceedings, printed in another column, will show that New York has followed in the lines of the Province of Illinois in the adoption of a constitution, or rather, in the proposition, for the new constitution must be referred back to each of the five diocesan conventions in order to be ratified. If rejected by any one convention, the work of the Federate Council falls to the ground. Hence the significant bearing of Bishop Huntington. His letter, however, called out no unpleasant feeling, and the utmost harmony prevailed throughout the entire discussions. The Bishop of New York was naturally made the presiding officer, because New York was the parent diocese of the State, but nothing was said about an archbishopric. With New York and Illinois leading the way, it will not be many years before a carefully digested Provincial system will be generally established, and the working forces of the Church more satisfactorily readjusted.

THE charges against the Bishop of Lincoln are practically these seven: 1. The use of lighted candles on the Communion Table, or on the re-table behind, during the Communion Service, when not needed for the purpose of giving light. 2. Mixing water with the sacramental wine during the service, and subsequently consecrating the mixed wine and water. 3. Standing during the Consecration prayer at the west side of the table, with his back to the people, so that they could not see him perform the manual acts of consecration. 4. Standing in the same position during the previous part of the Communion Service. 5. Causing the hymn known as *Agnus Dei* to be sung immediately after the Consecration Prayer. 6. During the absolution, and also during the benediction in the Communion Service, making the sign of the cross

while standing with upraised hands looking towards the congregation. 7. Pouring water and wine into the paten and chalice after the Communion Service, and afterwards drinking up such water and wine in the face of the congregation.

THE Rev. R. H. A. Bradley, vicar of St. Peter's, Regent Square, writes to *The Times*: "The prosecution of the Bishop of Lincoln for practices adopted by the Protestant churches professing Lutheranism must be a singular spectacle to those staunch opponents of Popery. What Luther and his followers in other parts of Europe approved of is considered 'soul-destroying' by his admirers in England. It is difficult to comprehend the standpoint of these gentlemen. If all the clergy are to be tied hard and fast by rubric and by judgments, well and good. But I confess to an utter inability to conform thereto. For aught either say, I may (as it has been said) begin the daily service arrayed in a pea-jacket and sitting in the font. I must preach my sermon standing at the north side of the altar with my face away from the people. I must keep every infant I baptize in my arms until the day of judgment, for though told to take the child, I am not told to give it back; the sacred vessels must never leave the holy table; the water must never be removed from the font, nor the priest ever go out of the church; no hymns must be sung and the people must never sit; hassocks, carpets, curtains, organ, and divers other necessary ornaments must be excluded, and gas forbidden. As to common sense, which some would import into the subject, the rubric nowhere provides for its importation."

## CANADA.

There have been several changes made in the diocese of Niagara. The Rev. R. Gardiner, of Welland, and the Rev. G. Johnson, of Jarvis, have exchanged parishes. The Rev. W. J. Pigatt, curate of Fort Erie, has been appointed to Bertie and two other stations. The Rev. Canon Arnold of Fort Erie has retired and the Rev. P. W. Smith of Dunville appointed rector. The Rev. T. Motherwell, late curate of Grimsby, succeeds Mr. Smith.

On Septuagesima Sunday the new church of St. Luke, corner of John and Macauley Sts., Hamilton, was opened for divine service. The Bishop gave a short address at the early service and also preached in the evening. At the mid-day Celebration, the Very Rev. the Dean was the preacher and at the afternoon litany service, the Rev. Canon Sutherland of St. Mark's.

The resignation of the rector of the cathedral, Dr. Mockrige, takes effect about Easter. It is also reported that the Rev. H. Carmichael, rector of the Ascension, has accepted a call to St. Paul's church, Richmond, Va.

The annual missionary meeting in the diocese of Ontario was held at Prescott on Feb. 10th. It was largely attended and the needs of the diocese were eloquently brought forward by the speakers. A satisfactory financial statement was read. A children's guild has been formed in connection with the Woman's Auxiliary, and is



doing good work. St. James' church, Kingston, is nearly finished and will be opened about March 27th. The Bishop of Ontario, Dr. Lewis, was married in Paris Feb. 20th, to Miss Leigh, whose benefactions in the way of founding a Home for governesses and other charitable institutions in Paris are well-known.

A most interesting service was held at Munceytown in the diocese of Huron, on the occasion of the visit of the Bishop. The three Indian tribes on the reserve took part in it; the Munceys, the Oneidas, and the Ojibways. The choir of St. Paul's sang the *Te Deum* in Oneida, and the choir of Zion sang an anthem in the Muncey language. Some of the Indian women's voices are extremely powerful and sweet. The Bishop made an address which was interpreted to each tribe by their own interpreter. An address was also read to the Bishop by Chief Washington Doxtater on behalf of the Indians. The Rev. Rural Dean Mackenzie has been appointed to the Senate of Trinity College, Toronto, by the Bishop of Huron.

In the diocese of Quebec, the Church Society held its annual meeting in the National Hall on Feb. 6th. A large number of clergy and laity were present. A service was held on the evening of Feb. 3rd at Lennoxville, as a memorial to the late Dr. Lobley, whose sudden death in England had been announced by cable. Dr. Lobley had been principal of Bishop's College, Lennoxville, from 1877 to 1885, and in 1883 assumed the work of rector of Bishop's College School also. A movement is on foot to raise a memorial of him, though the form it shall take has not yet been decided on. One proposition is to raise funds for three different objects, a memorial window in the college chapel, an oil portrait of the late principal in the dining hall, and a scholarship.

In the diocese of Nova Scotia, the Bishop begins a visitation tour this month which will take six weeks to complete. In Lunenburg county alone he is to hold 25 Confirmation services, and to consecrate six churches and three burial grounds. Church work is going on very actively in this deanery, several new churches being in course of erection, and others already existing are being enlarged, and improved. The old historic church of St. John's, Lunenburg, is being enlarged to seat 250 more than at present.

The quarterly meeting of the Conception Bay Clerical Association, in the diocese of Newfoundland, was held at Carbonear in the middle of last month. For the Tuesday evening service the clergy robed in the Sunday school building and walked in procession to St. James' church, preceded by the Victoria Church Club and choir. As they entered the church the processional "Onward, Christian Soldiers," was sung. After Evensong the rector of Heart's Content preached from the text, "Thy kingdom come." The church was crowded to the doors by a most attentive congregation.

The Bishop of the far-away diocese of New Westminster, B. C., held an ordination in Holy Trinity church, New Westminster, the first Sunday after Epiphany. Of the three candidates, one was ordained a priest, and the others deacons. The Bishop in his address to his synod mentions that of the total number of Church members in his diocese, 36 per cent are communicants, and the whole sum of contributions

gives an average of \$2.45 for every man, woman and child, white people and Indians together.

The work of the Church in the Northwest among Indian children is going on actively. New homes are being built, and the government is dealing liberally with the promoters. At Elkhorn, Manitoba, the "Washakada" for girls and the "Kasota" for boys will, it is hoped, soon be in operation. At this place there will be four buildings; the Girl's Home, the Boy's Home, the central building for school and meals, and a farm-house with farm at a little distance. The Rev. E. F. Wilson says he hopes when all is ready to find a clergyman and his wife to take charge.

At the quarterly meeting of the executive committee in the diocese of Montreal, the secretary announced a bequest to the Widow's and Orphan's Fund from the late Miles Williams, Esq., of \$2,000. An adjourned meeting of the Lay Helpers' Association was held on the 12th, the Bishop presiding. The diocesan branch of the Woman's Auxiliary held their annual meeting on Feb. 19th. Holy Communion was celebrated in the cathedral, Montreal, at 9:30 A. M., the business meeting being held immediately after. The society held their annual public meeting in the evening, when the hall was filled to the doors by a most interested and attentive audience. Archdeacon Kirkby and Miss Emery of New York, addressed the meeting, and were most enthusiastically welcomed. The Archdeacon had preached three times on the preceding Sunday; in the morning at St. James' church, in the afternoon to the cathedral Sunday school, and in the evening in the cathedral, Montreal. He also addressed the Diocesan Sunday School Association on Monday. On the afternoon of Tuesday, the 19th, a reception was tendered by the Montreal members of the Woman's Auxiliary to the delegates from the country branches, and was largely attended. Five new branches have been recently added in the diocese.

The Bishop of Algoma made his annual visitation to the missions of Burk's Falls and Emsdale recently, and at the former place preached to the largest congregation ever assembled in the church there. He held Confirmation services in both places, and celebrated the Holy Communion. It must be very gratifying to Dr. Sullivan to observe the progress the Church is making in both these mission stations.

#### CHICAGO.

The Diocesan Retreat was held at the Western Theological Seminary, beginning on Tuesday, Feb. 26th, and closing on the following Friday. There was a large attendance of the clergy and students. The Bishop gave the meditations and instructions.

We regret to say that the Bishop has been confined to the house since Monday, his physician forbidding all work for a few days. The Bishop hopes to be able to fill his appointments.

The Rev. Dr. Morrison is very ill with pneumonia at his residence. At last accounts, his condition was slightly improved.

#### NEW YORK.

CITY.—The funeral of the Rev. W. H. Cooke took place in St. John's chapel, on Monday, Feb. 25th, the church being crowded. The clergy were largely represented, and there was also a delegation from the Oratorio Society, of which for 13 years, Mr. Cooke was

president. The services were conducted by the Bishop, assisted by Drs. Dix, Swope, and Mulchahey. The service was one which Mr. Cooke had arranged, and included a chant and funeral march which he had composed and long made use of. It also included Hymn 512 of the Hymnal. Immediately after the body had been taken from the church, the clergy at the Bishop's request, adjourned to the school-room of the church, where they testified to Mr. Cooke's many virtues and eminent Christian character. He was spoken of by Dr. Dix as one of the brightest and best in the family of Trinity parish. The Rev. Dr. Tuttle said it was the custom of the deceased to read the Old Testament through in Hebrew once every two years, and that he had prepared a commentary on that portion of the Bible which was now in the printer's hands. The Rev. Mr. Post, of South Orange, N. J., spoke of his remarkable musical gifts, and said that before he entered the ministry a wealthy gentleman had offered to give him a musical education in Italy. Last of all, the Bishop appointed a committee to draft suitable resolutions to be presented to the family of the deceased and published.

The rector of Trinity church took for the subject of his discourse on Sunday, Feb. 24th, "Apostolical Succession," taking strong and uncompromising ground on the subject, and saying that from the first the succession had constituted a network which embraced a large part of the Christian world.

On the same day the Rev. Dr. Rainsford spoke on the work of domestic missions, making an earnest plea for federation. We might learn a lesson from the Church of Rome, he said, which was invariably holding her ground in Chicago, St. Louis, etc. If we were going to offer organized opposition to the powers of evil, we must in the name of God and American Protestantism, federate.

The Rev. Dr. E. A. Bradley, rector of St. Luke's, Brooklyn, has been conducting a Mission in New York, under the auspices of the Church Mission Society. In his absence, the Rev. Dr. Darlington, rector of Christ church, Brooklyn, E. D., officiated in St. Luke's. The Rev. Father Hall of Boston, has also been conducting a ten days' Mission in the church of the Holy Cross, in charge of Father Huntington.

The delegates, some 35 in all, appointed last year to organize a Federate Council embracing all the dioceses in the State of New York, met at the diocesan house on Tuesday, Feb. 26th. Each of the five dioceses was entitled to eight clerical and eight lay representatives, in addition to the bishop. The delegates first met in the Wolfe chapel adjoining Grace church, where the Bishop celebrated the Holy Communion. They then went into secret session at the Diocesan House. Although nearly all the delegates were present from the diocese of Central New York, Bishop Huntington was not only absent, but sent a long letter, in which he objected to a federate council on account of its uselessness, its tendency to excessive organization, its opening the way for jealousy, political intrigue, etc. He absented himself from the meeting, he said, because it seemed to him he ought not to take part in proceedings by which he might not be able to consider himself bound. He said:

In the things of religion what is not of use is waste; there is such a thing as organizing too much. Furthermore, there is ground for reflection in the in-

evitable relations of the matter to the powers and prospective acts of the supreme legislation of the Church. Provincial government forms one of the great problems of the Church economy. Interests of unknown magnitude, manifold and intricate, more than commensurate with the growth of population and the divisions of geography, yet connected to these, appertain to it. Certainly, the guarded and qualified permissive action of the General Convention shows little favor for State federation.

The report of the committee on the constitution was then read and discussed, article by article. In the evening, the delegates were entertained at the Diocesan House by invitation of the Church Club. The delegates were welcomed by the president, Mr. Everett P. Wheeler, Bishops Doane and Coxe responding.

The delegates assembled on Wednesday morning, Bishop Doane conducting a brief religious service, and afterwards at the request of Bishop Potter, taking the chair. The constitution was again carefully discussed, and variously changed and amended, and finally adopted as follows:

PREAMBLE.—The Federate Council of the Church in the State of New York, acting under Canon 6, of Title III, of the Digest of Canons of the General Convention of the Protestant Episcopal Church in the United States, as contained in the copy of the Digest annexed to the Journal of said General Convention of the year of our Lord one thousand eight hundred and eighty-six (1886) adopt the following constitution:

ARTICLE I. The Federate Council shall consist of the bishop (and assistant bishop, if there be one), of each diocese of this Church in the State of New York, together with deputies of the clergy and laity, not exceeding in number eight of each order, communicants of this Church, residents in the diocese, and chosen in the manner prescribed by the convention thereof.

ARTICLE II. The Bishop of New York shall be *ex-officio* president of the Federate Council. In his absence the senior bishop present shall preside. Such other officers as are necessary shall be elected by the council in such manner and for such terms as it shall prescribe.

ARTICLE III. There shall be an annual meeting of the Federate Council, and it shall be held in the city of New York, except as otherwise ordered, at least fourteen days before Ash Wednesday, as may be appointed by the council from year to year. The bishops, clergy, and laity, shall sit together as one house, and the presence of the bishops of three dioceses and of clerical deputies from three dioceses, and of lay deputies from three dioceses shall be necessary for the transaction of business. But a representation from one diocese shall be sufficient to adjourn. The Bishop of New York, at the request of a majority of the bishops of the dioceses of the State, shall have power to call a special meeting of the council.

ARTICLE IV. In all questions, when required by a bishop, or by the clerical or lay representation from any diocese, the vote shall be taken by orders, and each order shall have one vote; and the majority of suffrages by dioceses shall be conclusive in each order, provided such majority comprehend a majority of the dioceses represented in that order. The concurrence of the bishops, clergy, and laity, shall be necessary to constitute a vote of the Federate Council.

ARTICLE V. All amendments to this constitution shall be first proposed in one Federate Council, and made known to the several diocesan conventions, before they shall be finally agreed to or ratified in the ensuing Federate Council. And a majority in each order of all the dioceses entitled to representation, upon a vote by orders, shall be necessary to ratify any such amendment.

To relieve delegates who might consider themselves placed in a delicate position, Bishop Potter moved a re-consideration of Article II., but as no one seconded the motion, the constitution was adopted as it stood. By way of replying to the letter of Bishop Huntington, which the delegates thought desirable, the presiding Bishop appointed Bishops Potter, Littlejohn, Doane, and Coxe, and the Rev. Dr. W. D. Wilson, to formulate such reply. A lengthy discussion followed in regard to the amendment of the State law governing Church incorporation, organization, and the election of vestrymen, whether the Federate Council [was qualified to discuss the matter, etc., when it was decided to amend the present statute so as to fix vestrymen's terms of office at one, two, or three, years at choice, and to hold the annual Church elections on the Monday of Whitsun week. After a long discussion at the evening session, the council decided that persons



to be qualified to vote for church officers must be males of lawful age, belonging to the support of the Church, and must have contributed to the church for one year. Good communicants may vote in case a church has not been organized a year. It was also decided that persons must be baptized in order to become eligible for the office of wardens or vestrymen. The minutes were then read when the council adjourned.

The cathedral trustees met at the Diocesan House on Friday, March 1st, to decide upon the plans submitted, but, owing to the general excellence of the sketches, came to no conclusion, and are to meet again on March 15th. In the meantime, it is understood that the trustees will examine the plans individually, each selecting twenty he considers best. The twenty plans decided upon by a majority, will then be subjected to a second examination, and so on. Although the plans have been arranged by the committee on architecture in the library of the Diocesan House, it is not certain whether they will be submitted for examination by the public, many of the competing architects not having as yet given permission. Of the trustees there were present, the Rev. Drs. Cady, Donald, Huntington, and Messrs. W. W. Astor, R. T. Auchmuty, S. D. Babcock, S. P. Nash, J. Pierpont Morgan, C. Vanderbilt, and G. M. Miller.

According to the authority invested in him, the Bishop has appointed Buchanan Winthrop, Esq., treasurer of the General Convention in place of W. W. Astor, resigned.

The Rev. Dr. Van De Water will be the preacher at the noonday services to be held in Trinity church, taking for his subjects, April 1st, "Men for the Times;" 2d, "Men in Business;" 3d, "Men in Temptation;" 4th, "Men in Trouble;" 5th, "Men in their Homes;" 6th "The Man Christ Jesus."

On the evening of Feb. 26th, Dean Hoffman of the General Theological Seminary, gave a very pleasant reception at the new deanery, in the seminary close, Chelsea Square. There were present over 250 guests, including the students and many clergy and guests from the city. The occasion afforded the students of meeting many of those interested in the seminary, was appreciated and improved. The new home of the Dean stands at the southeast corner of the quadrangle, and conforms architecturally to the other buildings. It is handsomely furnished, and is a lovely home, very gracefully presided over by Mrs Hoffman. The residence of the Dean in the seminary close is a manifest advantage to the seminary, especially in bringing the students into closer contact with their spiritual head, and into more frequent social intercourse with his family and friends.

The Missionary Society has listened with interest and profit to a series of three lectures by Charles D. Kellogg, Esq., general secretary of the Charity Organization Society of the city of New York. In the first lecture he demonstrated the folly of indiscriminate private charity, and in the second he arraigned public charities for their work in encouraging and increasing pauperism. He concluded the series by explaining the methods and proper works of an organized charity. Recently the Rev. Dr. Satterlee spoke to the students on parish work, and the Rev. Dr. Gallaudet, on work among the deaf-mutes.

- WESTERN NEW YORK.**  
**EPISCOPAL APPOINTMENTS, BUFFALO.**  
**MARCH.**  
 10. Church of the Good Shepherd, A. M.  
 16. Christ chapel, 10 A. M.  
 24. St. Peter's, P. M. 25. St. Paul's, P. M.  
**APRIL.**  
 7. Trinity, A. M.; St. Bartholomew's, P. M.  
 14. Church of the Ascension, A. M.; St. Luke's, P. M.  
 20. St. Mary's, P. M.  
 21. Rochester—St. Paul's, A. M.; St. John's, P. M.  
 28. Niagara Falls, A. M.; Suspension Bridge, P. M.; De Veaux College, P. M.

**MILWAUKEE.**  
 The consecration of the Rev. Dr. Knight, Bishop-elect of Milwaukee, will occur at All Saints' cathedral, Milwaukee, on Tuesday, March 26th, the "morrow of the Annunciation," at 10:30 A. M. The consecrator will be the Bishop of Chicago; assessors to the consecrator, the Bishops of Iowa and Springfield; presenters, the Assistant Bishop of Central Pennsylvania, and the Assistant Bishop of Minnesota. The preacher has not yet been announced. Admission to the cathedral will be by ticket. The details have not yet been arranged, but will be announced later.

**PENNSYLVANIA.**  
**PHILADELPHIA.**—At one of the recent theatre services, conducted by the Rev. J. E. Johnson, with such good results, the subject of church-going was enlarged upon, and over 500 people signed a Church Pledge to attend service somewhere at least once a month. This is the eighth year of the continuance of these Church services at the theatre. The amount expended last year for their maintenance was \$2 974.44, by means of which at least 15,000 different people were reached, nine-tenths of whom were non church-goers. Week-day meetings of various kinds were held during the winter at the parish house of St. Stephen's church, which was kindly loaned for the purpose, and the minister thus came in personal contact with many members of the theatre congregation.

**KENTUCKY.**  
 Advent church, Louisville, will at an early day, erect a beautiful organ, as a memorial to their late very efficient Sunday school superintendent, and faithful Junior warden, Mr. Samuel D. Tomkins, who died last April.

**CENTRAL NEW YORK.**  
**SYRACUSE.**—There has lately been introduced into St. John's church a choir of boys and girls in vestments. The boys are clad in the usual cassock and cotta, the girls have short capes and caps of the Normandie pattern, white like the cottas. Ten boys are to be in the chancel with the men, and the same number of young girls occupy seats in front on the level of the nave. The resulting effect both in appearance and sound is very pleasing. The members of the choir are all received publicly by the service appointed by the Bishop, and are made to feel the sacredness of the office. It is the first vested choir of girls in the diocese, and suggests a ready means of providing vested choirs for parishes where boys may not be had.

**MARYLAND.**  
**BALTIMORE.**—Mrs. V. D. Collins of Emmanuel parish, is doing active and effective work in behalf of the Chinese of this city. Mrs. Collins has spent 27 years in different parts of China, in addition to travelling through many other countries. Almost immediately after her arrival in Baltimore, she became identified with the Chinese Sunday school at Emmanuel church, and assists at the Sunday night talks with the Chinese at No. 17 W. Franklin St.

The Sunday school of the church of the Atonement, Chester street, near

Biddle, Feb. 20, held a re-union on the occasion of the first anniversary of the rectorship of the Rev. Robert A. Mayo. The programme embraced magic lantern views, singing, etc. Anniversary services were also held Thursday night, Feb. 21st. The services were conducted by the Rev. Robert A. Mayo, the rector, the Rev. Benjamin H. Latrobe, and the Rev. S. W. Crampton. Mission services were first started in that section of the city in 1874, by the Rev. Mr. Latrobe, who was then pastor of the church of Our Saviour, and from that time on until 1883, the colony peregrinated about north-east Baltimore. On May 5 of that year the present edifice was occupied for worship for the first time, the ground on which it is built being given by Mr. John Glenn. Mr. Crampton became the church's first rector. The corner-stone was laid Feb. 28, 1883, the congregation having been incorporated in 1881. The church became a mission of Emmanuel church in 1887, and Mr. Crampton was succeeded by the Rev. Mr. Level from that church. On Feb. 19, 1888, the present pastor, Mr. Mayo, was sent there from Emmanuel church to succeed Mr. Level who had died. Upon assuming the charge he had only 20 communicants, which have been increased to 100. There is a thriving Sunday school of 300 scholars. An addition to the church has been built since Mr. Mayo has been there, for the purpose of accommodating the school. A guild and a temperance society have been organized and are flourishing, and about two weeks ago a parish day school was opened. At the close of the service a reading room was formally instituted, and will be kept open nightly. A collation was served by the ladies, and partaken of by the congregation.

**WASHINGTON, D. C.**—The new church of St. Mark's parish was opened for service the first time Sunday, Feb. 24th. The church is situated on the corner of A and Third streets N. E., and although the interior furnishing is not yet completed, it will be used for church services while the concluding work is going on. The rector, the Rev. A. Floridus Steele, opened the service. He gave a short history of the work incidental to the building of the edifice, and congratulated the members of the parish on the fortunate circumstances under which the work had progressed. The Rev. J. R. Stuart, rector of Christ church, Georgetown, followed in an address of congratulation. The Rev. G. F. Williams, of Christ church, Navy Yard, the Rev. T. G. Addison, Trinity church, the Rev. I. L. Townsend, of the church of the Incarnation, and others, made similar remarks, and all expressed the wish that the most sanguine hopes of the pastor and congregation as to the future of the church might be realized.

Bishop Paret states that the Commission of Church Work among the Colored People has just purchased a property adjoining the Howard University, upon which is a building, which will at once be used for a theological seminary for colored students for the ministry. This will enable the students to avail themselves of all the advantages of the university for higher education while pursuing their theological studies.

**COLORADO.**  
 The Deanery of Pueblo met Feb. 19th and 20th at Manitou Springs and held a most interesting session. The Dean, the Rev. A. R. Kieffer, preached the convocation sermon on the evening of the 19th. His subject was "Miracles." At 7:30 A. M. Wednesday, there was a

celebration of the Holy Communion, after which all the clergy took breakfast at the Cliff House. At 10 o'clock Morning Prayer was said and at 10:30 the business meeting began. By-laws were adopted and other necessary business transacted. In the afternoon the Dean read an exegesis of I. Pet. iii: 18, 19, and 20. It was followed by discussion. The missionary report showed that several churches must be at once erected. How to raise the money was the important question. The Bishop felt that he had already obligated himself for as much or more than he could secure. It was determined, however, to go forward at Eastenville, Palmer Lake, La Junta, and Colorado City, in building chapels. On the evening of Wednesday, the Rev. H. Forrester read a carefully-prepared paper entitled, "The Episcopal Church as standing for the essentials of the Christian Faith and for liberty." The Bishop made an address at the close of the discussion, giving instances of the great favor the Church is receiving at the hands of people who have become acquainted with her standard of belief and her large liberty in matters not pertaining to the Faith. Had he at his disposal sufficient funds to give encouragement to struggling missions, the number of churches erected would be twice as great, and the growth of the Church would be more than twice as rapid as now. In the West it is of great importance that the Church should be early upon the ground with a building in which to worship. In all such cases it is likely to take the lead and gain that large class of people who are not tenaciously attached to any religious body, but who once brought into contact with our Church, learn rapidly to love her ways and her works.

**INDIANA.**  
 The Southern Convocation met at St. Paul's church, New Albany, Tuesday, Feb. 5th. After Evening Prayer, the usual missionary sermon was delivered by the Rev. N. W. Heermans of Madison. The Bishop and clergy were most cordially welcomed at a reception held at the rectory. On Wednesday morning there was a celebration of the Holy Communion, the Bishop being celebrant; a thoughtful and fearless sermon on "Reverence for Sacred Places and Things" was delivered by the Rev. F. C. Jewell. At 11:30 A. M. the business session was held, when the vacancy, caused by the removal of the Rev. L. F. Cole, the late Dean, was filled by the election of the Rev. Chas. Morris of Evansville. The Rev. E. A. Abbott was re-elected secretary. At 2 P. M. a paper was read by Judge Stotsenburg, on "The Duty of the Church to the Colored Race," and another on "The Priesthood of the Laity," by Mr. E. W. Fitch of Jeffersonville. At 3:30 a meeting of the Woman's Auxiliary was held and addresses given by Miss Upfold and Mrs. Nichols. A children's service was conducted by the Bishop and the Rev. E. A. Abbott. The convocation services were brought to an end at 7:30 P. M., when addresses were delivered by the Bishop, who spoke on "Diocesan Work," the Rev. E. A. Abbott on "The Work of the Brotherhood of St. Andrew," and the Rev. Mr. Barnwell of Louisville on "Missions." The services were well attended throughout, and much interest was manifested.

At Christ church, Indianapolis, on Septuagesima, Bishop Knickerbacker administered Confirmation to a class of young ladies attending the school for deaf-mutes. Their pastor, the Rev. A. W. Mann, was present as interpreter of



the service and Bishop's address, which was very touching. Just before the Confirmation, the Rev. Mr. Mann baptized two of the candidates.

#### VERMONT.

**BENNINGTON.**—The district meeting of the Woman's Auxiliary for Rutland and Bennington counties, was held in St. Peter's parish, the Rev. Wm. Bogert Walker, rector, on Thursday, Feb. 21. Morning service, said by the Rev. Messrs. G. D. Silliman and J. C. Flanders, was followed by the celebration of the Holy Communion, the rector being the celebrant. The sermon was preached by the Rev. R. C. Searing. At 2:30 P. M., a short Office was said by the Rev. T. A. Snively, and the address of welcome was given by the rector. Reports were read from the various parishes of the district, and from the treasurer. The Diocesan Missionary, the Rev. B. W. Atwell, gave an interesting account of the services held by him in different towns. He was cordially welcomed everywhere, and urged to return. Miss Julia C. Emery, the general secretary, interested all with one of her charming addresses, and awakened a keen enthusiasm in woman's work. The last address was made by the Rev. J. H. Hopkins, S. T. D. It was a pithy, eloquent, eulogy of "Woman in her Relation to Christ and His Church." The parish hall was thrown open to the guests, and, besides a most bountiful and beautiful collation at noon, a breakfast and supper were provided by the ladies of the parish. Sleighs were also furnished for those who cared to drive.

The Woman's Auxiliary of St. Peter's parish reports \$600 raised within the year, of which \$154 was for missionary purposes. The rector reports for the first year of his rectorship (Feb. 1888 to Feb. 1889), Baptisms, 18; burials, 16; marriages, 3; communicants added, 26; services, 434; sermons and addresses, 255; celebrations of the Holy Communion, public, 67, private, 9, total, 78; number of Communion made, 1,599; parochial calls, 1,126. St. Mary's Guild and St. Agnes' Guild have recently held entertainments both pleasurable and profitable.

#### ALABAMA.

**ANNISTON.**—Since the Rev. Thos. Burry's ordination he has assisted the Rev. C. H. Lockwood, in the missions of St. Paul's and St. Luke's. A pre-Lenten Mission has been held at St. Paul's, commencing with a celebration of the Holy Communion at 7:30 A. M. Thursday morning, Feb. 28, and services each evening until Ash Wednesday. The Rev. H. K. Rees, of Cave Spring, Ga., assisted in the services.

Work is steadily progressing on the church of St. Michael and All Angels. The outside work on the rectory and Sister house is about completed. Workmen are now engaged on the roof of the church.

#### LONG ISLAND.

**BROOKLYN.**—The Rev. Dr. Pelham Williams of St. Luke's church, Germantown, Pa., has received and accepted an invitation to become rector of St. Stephen's church, and will soon enter upon his work. The former rector was the Rev. Joseph Reynolds, who, much to the regret of St. Stephen's, resigned in order to become rector of St. Mary's, Mott Haven. St. Stephen's is located in the rapidly growing 25th Ward, and what with having been recently enlarged and beautified, and an increase of church accommodations, it is expected to make good progress.

The Rev. T. G. Jackson, rector of All

Saints', Baltimore, has accepted the rectorship of St. Paul's church, Flatbush, made vacant by the Rev. Summerfield E. Snively, who has been made warden of the Burd Orphan Asylum, Philadelphia.

#### KANSAS.

##### APPOINTMENTS OF BISHOP THOMAS. MARCH.

6-8. Grace cathedral.	8. North Topeka.
10. Burlington.	11. Williamsburg.
12. Ottawa.	13-15. Topeka.
17. Girard.	18. Pittsburg.
20-22. Topeka.	24. Parsons.
25. Chetopa.	26. Coffeyville.
27. Arkansas City.	28-29. Topeka.
31. Fort Scott.	

During Lent, when in Topeka, the Assistant-Bishop will make a daily address in the Guild Hall at 5 o'clock.

Bishop and Mrs. Thomas have been making their home during the Epiphany season at St. John's School, Salina, Kansas. During Lent they will return to Bishopstowe, Topeka. Mr. N. S. Thomas, son of the Bishop, who graduates this year from the State University, Minnesota, has been elected professor of history and English literature at St. John's School, and is expected to enter upon his duties at the beginning of the next academic year, when St. John's anticipates a large accession to the number of boarding cadets.

#### IOWA.

Bishop Perry has issued a pastoral letter to the clergy and laity of the diocese in reference to the centenary of the inauguration of George Washington as first President of the United States. In the closing part of his pastoral letter, the Bishop says: "In view of the fact that the father of his country was a baptized and communicating member of our American Church, and that the very words of common prayer, in which, a hundred years ago, he sought to draw near to his Heavenly Father, will be used in our churches in the commemorative services of this 30th day of April, *Anno Domini*, 1889, I desire that the people generally of the communities in which we have churches, may be particularly invited to unite with us in our centenary observance, and thus participate with us in the reproduction of the very service used at St. Paul's chapel, New York, 100 years ago."

On Wednesday, Feb. 13, Bishop Perry instituted the Rev. T. E. Green, D. D., as priest and rector of Grace church, Cedar Rapids, preaching an eloquent sermon on the occasion.

The 16th session of the Central Convocation was held in St. Paul's church, Des Moines, on Feb. 26th and 27th. All of the clergy of the district were present except the Rev. Wm. Wright, of Grinnell, who was unable to attend on account of illness. The first service was held in the evening of Tuesday, Feb. 26th, and the Rev. F. E. Judd preached the sermon from Rom. i: 20, his subject being, "The sufficiency of the revelation which God has made of Himself to man." On Wednesday morning, the 27th, the Holy Communion was celebrated, the Dean acting as celebrant, and the Rev. Dr. Van Antwerp assisting. Besides the clergy present, a goodly number partook of the sacred Mysteries. The Dean of the Convocation, the Rev. Mr. Ryan, was the preacher at this service, and had for his subject "The Source of Spiritual Life," basing his discourse on St. John iv: 14. The closing service was held on Wednesday evening, the Rev. S. C. Gaynor preaching from St. Matt. v: 16, on "Letting our light shine." The next meeting of the Central Convocation is appointed to be held at Marshalltown, on Tuesday, June 12th.

**DES MOINES.**—The floating debt of St. Paul's church, of \$1,750, contracted in connection with building the new church, has recently been wiped out, the last payment of \$180, being made by the Young Ladies' Guild of St. Paul's parish.

The church of the Good Shepherd has recently been improved by an expenditure of \$700 without incurring debt. The church, a frame building, has been veneered with brick, the buttresses being stone-capped. The windows of the church have been enlarged, the chancel window being improved by stained glass. Stone sills have been added to the windows. The chancel has received new furniture. The congregations at the church of the Good Shepherd have doubled since a year ago, and the Sunday school has increased in numbers.

**MARSHALLTOWN.**—On Sunday, Feb. 17, the Bishop visited St. Paul's church, preaching two excellent sermons and confirming a class of 34—22 males and 12 females, presented by the rector, the Rev. F. E. Judd. The building was crowded at both services. The rector of this parish baptized 14 adults—11 of whom were males—on Feb. 10th, and 8 adults on Feb. 17th, the day of the Bishop's visitation. The surpliced choir at St. Paul's now numbers 30.

The Rt. Rev. Dr. Walker, Bishop of North Dakota, is to preach the sermon on "School Sunday" before the teachers and pupils of St. Katharine's, Kemper, Lee, and Wolfe Halls, Davenport. "School Sunday" falls the present year on June 16th, Trinity Sunday.

#### MASSACHUSETTS.

The boys of the Fay School, Southborough, lately gave, at the rector's suggestion, a brass altar cross and a pair of brass vases, to the church of the Redeemer, South Boston. This church, which is located amongst a very poor population, and is doing quite a missionary work, was, last summer, sacrilegiously robbed of its altar ornaments. The memorial tablet of brass on marble, which was given by the members of the Fay School, and placed in St. Mark's church, reflects very great credit on Mr. R. Geissler, the well-known church furnisher of New York.

The Rev. Dr. Bolles of Cleveland, Ohio, has published a letter to the Rev. Dr. Shattuck, president of the Episcopal Club of Boston, recalling some most important facts as to the glorious record of the church of the Advent, as to its charity. Forty-four years ago they were organized on the broadest and most liberal basis, and the amounts and methods were truly remarkable. Upwards of \$900 per year came in through the alms chests at the door anonymously. On several occasions thank offerings of from \$50 to \$100 were found in those boxes. The distribution was made by a Sisterhood, every case being thoroughly investigated before aid was given.

**JAMAICA PLAIN.**—The new chapel and parish house of St. John's church was open for the first time on Thursday evening, Feb. 28th, and reflects great credit on the architect, H. M. Stephenson, of Boston, a member of the parish, who also planned and built the church. The building, which is copied from an early English style, is of Roxbury stone, with Nova Scotia stone trimmings. It is precisely of the same style of architecture as the church, with which it is connected by two doors opening directly from the chapel into the church. Being built on a sloping lawn, it has a well-lighted basement

above ground, and an upper story, which contains the chapel and the infant class room, together with the Sunday school library room. The chapel which is most perfect in its churchly appointments, is a handsome square, dome-roofed, room 29x49, finished in ash, with a seating capacity for 170 persons. There is a fair-sized chancel and sanctuary, with a carved reredos. The infant class room can be utilized as a part of the chapel, when a larger congregation demands increased seating capacity, by a clever arrangement of sliding stained glass windows, which can be raised, thereby making the whole floor practically one room. The chapel will be used for Lenten, and special, and week-day services. The basement comprises a guild room under the chapel, well-furnished. This room and the entire basement is finished in darker wood than the chapel. Connected with the guild room is a committee room, which, like the corresponding one in the upper floor, is shut in from the main room by stained glass slides and portieres, and is furnished with an eye to comfort, having a large fancy brick fire-place with brass fender and andirons. Attached to the guild room there is every convenience for entertainments, suppers, etc. The whole expense of building and furnishings will aggregate \$15,000. The opening service was largely attended, the rector, the Rev. S. U. Shearman, making a congratulatory address, and Judge J. A. McKim giving reminiscences of the history of the parish. The present rector accepted the charge in 1876. The parish was organized in 1841, and the present church was built in 1883. St. John's parish is to be congratulated on having added so very necessary an adjunct for parish work, in their new and handsome chapel.

**MARLBOROUGH.**—A rood screen of wrought iron, the gift of Mr. J. M. Sears, has been placed in the church of the Holy Trinity, the Rev. Geo. S. Pine, rector. It separates the choir from the congregation, deepens the effect of the chancel, and increases a feeling of reverence for everything in the holy place. The members of the Sunday school presented to the church, as their Christmas gift, a beautiful font ewer of polished brass, of a design in keeping with the church. The readers of THE LIVING CHURCH will remember that the church of the Holy Trinity, a beautiful frame edifice, completely furnished in the most Churchly way, was the gift of Mr. and Mrs. J. Montgomery Sears, of Boston.

**BOSTON.**—Bishop Hare of Southern Dakota, officiated at St. Paul's church, on Sunday, Feb. 24th. In the evening, an interesting service was held in the church, under the auspices of the Massachusetts branch of the Dakota League, when the Bishop preached a very able discourse on the Indian question. His subject was: "What have the Indians lost by coming in contact with mighty civilization? and what does civilization owe the red race?"

The Rev. Frederick Palmer, of Christ church, Andover, gave a very interesting talk to the members of the Clerical Association, on the subject of theatre services. In connection with four very prominent rectors in Philadelphia, such a project was undertaken, and with very great success, it being the cause of carrying the blessed Gospel to many hundreds of non-church goers. A committee of four clergymen was appointed to consider the feasibility of such an undertaking in the city of Boston.



## OHIO.

CLEVELAND.—Trinity church has received some very attractive chancel lights. The Woman's Auxiliary of this parish after working 20 years without thorough organization, has lately perfected a very good plan of work. The result is a large increase of workers.

At the second annual anniversary of St. Mary's surplised choir, the rector, the Rev. F. M. Munson, read the rules. This was followed by the annual report read by Mr. Alfred Fox. The total expense for the year was but \$244.25, each of the 25 boys receiving a small salary. Of the 25 boys who were members one year ago, 12 have left for various reasons, but their places were easily filled. After the report a very entertaining programme of music and recitations was followed by refreshments. Then came the award of prizes. The first boy was Donald J. Mackay, who attended 149 rehearsals out of 152. Others did nearly as well, and the average attendance has been remarkably good. March 24th is fixed upon as the date for Bishop Knickerbacker's visit to this parish. St. Mary's now has five societies, viz: St. Andrew's Brotherhood, the Girls' Mission Band, the Ladies' Aid Society, the Daughters of the King, and the Altar Society.

Grace church, the Rev. E. W. Worthington, rector, will be visited by Bishop Knickerbacker, April 11th. The ladies have arranged Wednesday afternoon work-meetings to help pay the additional expense lately incurred in purchasing a rectory.

All Saints' parish, the Rev. N. Ellsworth Cornwall, rector, expects Bishop Knickerbacker on the third Sunday in Lent. This parish is enjoying increased life in every department. The Ladies' Aid raised \$35 last month for the parish, and the young ladies have given a choice entertainment. The St. Andrew's Brotherhood shows growing interest.

The Cleveland Clericus has had a very interesting meeting at which the Rev. Dr. Bolles, and the Rev. Mr. Corlett gave reminiscences of what they had seen in the diocese some forty years ago. At this meeting arrangements were made for a union service of all the Cleveland parishes one evening in each week in Lent.

TOLEDO.—Recently the Rev. Dr. E. R. Atwill celebrated the seventh anniversary of his rectorship of Trinity church. The statistics during this period were as follows: Baptisms, 295; confirmed, 248; communicants added 309, removed etc., 119, present number communicants, 480; income from pews in 1882, \$3,574.94, in 1888, \$6,060.19; contributions from all purposes during the seven years, \$90,000. During this period Calvary Mission has become a parish, and is now doing remarkably well under the able administration of the Rev. M. H. Martin, and two new missions have been established, St. Paul's, East Toledo, and St. Mark's on the West side. One of the great improvements of late has been the surplised choir which already compares favorably with the best in the land. Improvements in the property have been made during the last few years. The chapel has been renovated and newly carpeted, the vestry rooms freshly papered, the organ brought down from the front loft, made into two, each one as large as the original, and placed near the chancel, the choir stalls placed in the chancel, and the old choir loft filled with pews. An elegant Church library has been provided with a well furnished reading-room. The mother's meet-

ings have been faithfully kept up. The Aid Society has sent out numerous large and well-filled missionary boxes, and clothed and fed very many of the home poor. The Sunday school has steadily grown, so that with the two new missions, St. Paul's and St. Mark's, old Trinity has 12 S. S. officers, 600 pupils, and 78 teachers. Among the many and constant streams of benefactions testifying the vigorous Church life of this parish, we should not forget \$3,800 paid for an old debt on Grace church, Trinity's first mission. Of this sum Mr. H. S. Walbridge gave \$2,000. The Standing Committee have planned visitations by Bishop Coleman, of Delaware. May 12th is the date for Trinity, and Grace, Toledo.

YOUNGSTOWN.—The Rev. F. B. Avery's rectorship, one of unusual vigor and success, has just been terminated by his unexpected resignation. The diocese sustains a serious loss by his removal.

RAVENNA.—Grace church has become vacant; the Rev. William Lucas, the late rector, follows the Rev. F. B. Avery and the Rev. C. H. De Garmo, out of the diocese. There is no diocese that suffers more than this one from short rectorships, long vacancies, and frequent clerical removals.

ASHTABULA.—The parochial society of St. Peter's has recently given an entertainment, and paid \$36 on the parish debt; and has lately undertaken to clothe three children of the Children's Home. The Altar Society is preparing a complete set of altar linen to be presented next Easter to St. Stephen's mission, Monte Vista, Colo. It is intended to make such a gift once a year to some mission. A very elaborate programme of Lenten services is planned for this parish.

TIFFIN.—The congregation of Trinity church, as also many members of other churches in the city, have been enjoying recently some very interesting Mission services, conducted by the Rev. H. E. Jephson, assistant minister of Trinity church, Toledo. In these services he has been ably seconded by the earnest and much-loved rector, the Rev. J. H. W. Blake, whose careful arrangements for their success were very complete. Mr. Jephson's addresses have been pithy, impressive, trenchant, and pathetic, and that much good will result from them cannot be doubted. He is a preacher who has a habit of designating sins by their appropriate names, and though his plain speaking may at times prick the conscience of some of his hearers rather sharply, it is done in such a gentle manner and with such evident desire for their improvement, that they are willing to listen again and again, as was evidenced by their increased attendance on these services from day to day. The first services of each day at 10 A. M., consisted of hymns, prayers, and an address, followed by the celebration of the Holy Communion. The afternoons of each day were devoted to women and children. The church was packed to its utmost capacity with the children from all the schools, who came to listen to the evangelist preacher. The evenings were devoted to men, principally, of whom there were a large number in a full congregation.

## PITTSBURGH.

On Septuagesima Sunday the Bishop visited the mission at Scottdale; the Holy Communion was administered with Confirmation, and a sermon by the Bishop. In the evening a large congregation was in attendance, and deep interest manifested. The work here

has taken a new lease of life. It was started four years ago by the Rev. Richard S. Smith of Uniontown, and the then general missionary, and when upon a fair footing was attached to a neighboring parish with no immediate or subsequent success, owing to peculiar circumstances. The present general missionary has recently taken it in charge, infused new energy into it, and the promise is that in the near future a church will be built.

On the Friday preceding the Bishop met at the Church Rooms a delegation of over a dozen of the working laymen of the diocese, for the purpose of forming a Lay League or Diocesan Association similar to those in successful operation in England, with which the Bishop became familiar during his late visit to the Lambeth Conference. Singularly enough, a member of one of these organizations is resident at Mansfield, near Pittsburg, a point where Church work is at a standstill, and he will probably inaugurate the work there. A discussion was had on the subject of ways and means, and at an adjourned meeting held on the following Tuesday, an organization was effected, and the work will be under the personal direction of the Bishop.

The Rev. G. A. Carstensen has left Erie, and entered upon his first mission under his new appointment at Dunkirk, N. Y. Previous to leaving, he arranged for a course of Wednesday evening Lenten lectures in St. Paul's, Erie, in which the Rev. Dr. Pardon of Titusville, the diocesan missionary of Central Pennsylvania, and several clergymen from Ohio will take part.

The Guild of the Good Shepherd, under the charge of the Bishop and the general missionary, is enlarging its borders, several new chapters having been recently organized. The building at St. George's, Irwin, is fast approaching completion, and the general outlook of the diocese in missionary advancement is good.

## MICHIGAN.

DETROIT.—The eighth annual Sunday School Convocation and Teachers' Institute of Detroit, met for its opening service on Sunday, Feb. 24th, at four o'clock. Seats were reserved in the body of the church for all the Sunday schools in the city. After a very hearty choral service, the address was made by the Rev. Geo. Van De Water, D.D., rector of St. Andrew's church, New York, on "The Relation of the Sunday school to Education." Dr. Van De Water, on special invitation, had come from New York to preside at the meetings of the Institute and that its members might have the benefit of his counsel and advice. The first regular meeting of the Institute was held on Monday evening in the St. John's parish building. The first topic being "Suggestions from the various Sunday schools as to means of winning and training the young to a personal knowledge of Christ," a paper was read on the subject by Miss Fraser of St. Paul's church. Papers were then read by Mr. Dudley W. Smith, Mr. Frank Thompson, and Miss Atkinson, on the subject of "Personal Consecration." On Tuesday there was a celebration of the Holy Communion in the church at 9 A. M., with an address by the Rev. Dr. Van De Water, after which followed the usual business meeting, opening with a discussion of the topic: "How shall we induce the scholars to prepare the lesson." Papers were read on the subject by Miss Wayne, of St. Paul's, and Miss Wallington, of St. Peter's, followed by a discussion lead by Mr. Steggall, of St.

George's, and Mr. Cope, of the church of the Messiah. The next topic was: "What is the best scheme for Bible study," with a paper by Mr. Geo. W. Heighs, of Grace church, followed by general discussion. At the afternoon session an interesting paper on "Blackboard and Object Teaching" was read by Mr. John Watkins of St. Joseph's, and illustrations of class teaching were made, (1) of Bible class teaching, by Mrs. C. E. Swales, of St. Joseph's; (2) of infant class teaching, by Mrs. Stevens, of Christ church; (3) of catechetical instruction, by the Rev. John Munday, of St. Stephen's. In the evening in the church, was held a missionary mass meeting, at which reports were heard from all the mission Sunday schools of the city. The report showed that there were 5,264 pupils in the various Church Sunday schools in the city, an increase of 532 over last year, and a larger number than that of any other evangelical denomination. The number of officers and teachers was 528. The amount of collections during the year was \$5,005.31. A vote of thanks was then given the Rev. Dr. Van De Water for his services to the convention, which adjourned to meet next year in Emmanuel church.

St. Stephen's chapel, which has been for many years a mission of Christ church, last Sunday started off as an independent church, having called the Rev. John Munday as rector.

The Rev. G. M. Williams has resigned the rectorship of St. George's church, and the Rev. A. W. Hastings has resigned St. Andrew's to become assistant minister in St. Paul's parish.

## NEWARK.

JERSEY CITY.—A work for the glory of God, is the building of Christ Hospital, now in progress on Palisade, near Hoboken Avenue. \$50,000 is required for its completion, \$25,000 of which has been already furnished, part through a beneficent bequest, and part by contributions.

On Jan. 31, 1889, the corner-stone was laid by the president, the Right Rev. Thomas A. Starkey, D. D., assisted by the vice-president, the Rev. George S. Bennitt, and the Rev. George M. Christian, vice-president of St. Barnabas' Hospital, Newark. The building was then raised as high as the second story. A place was left at the base for a few of the bricks to be filled in after the corner-stone ceremony. The outlook will be over the Hoboken valley, where fields covered with daisies will be a constant reminder of the ward called by their name. Some 12 years ago, Dean Richard Mason Abercrombie, now in Paradise, was made president of the former institution, with Miss M. C. Barry for treasurer. It was decided to make it a Church institution, and his interest was untiring for the sick and incurables. It has therefore been proposed to make the new building a memorial of his name. In January, a contribution of \$378.69 was made, through the proceeds of a fair held in the Sunday school room of the Bergen Avenue church, Jersey City, loaned by the Rev. Cornelius Brett. An appropriation of \$50 was voted by Christ church Sunday school, Hackensack, to the Daisy bed ward.

## NEW HAMPSHIRE.

The summary of parochial reports submitted at the convention of 1888, was as follows: Baptisms: infants, 259, adults, 105, total, 364; confirmed, 251; communicants—present number, 2,729; Marriages, 109; burials, 186; Sunday schools; officers and teachers, 192, scholars, 1,321.

For other Church news, see page 792.



## The Living Church.

Chicago, Saturday, March 9, 1889.

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

RECENT English papers bring accounts of the first stage reached in the celebrated ecclesiastical trial. The Bishop of Lincoln upon appearing before the Archbishop on the 12th of February, in accordance with the previous citation, presented a plea objecting to the jurisdiction of the court. This will doubtless be a surprise to many. The idea was widely entertained that the admission by the crown lawyers that the Archbishop had the right of sitting in judgment upon a case like this, was in its way a gain for the Church, that it tended to establish the fact that, spite of the legislation of the last half century which might seem to have deprived the Church of all judicial powers both in matters of doctrine and discipline, one purely ecclesiastical court still remained untouched, namely the provincial court of Canterbury sitting under the presidency of the Metropolitan. Yet at the supreme moment, the Bishop of Lincoln has denied the jurisdiction of this very court.

CERTAINLY to those who have followed these events in the superficial way in which they have generally been presented, the course of the Bishop of Lincoln needs explanation. So soon, however, as we examine the true facts of the case, the explanation is clear. It turns out that the court before which the Bishop has been summoned is not the ancient provincial court at all. In that court, while the Archbishop or Metropolitan sat as president, no accused person could be condemned except by a majority of all the bishops of the province. This, it will be remembered, is precisely the constitution of the court by which alone a bishop can be tried in the United States. In the next place, such a tribunal was bound only by ecclesiastical precedents and canon law. And finally, there could be no appeal except to the entire episcopate. In the present case, the only tribunal which can be conceived of as super-

ior is such a body as the Pan-Anglican Conference or Synod.

IN the court as constituted for the present trial, though the Archbishop has called upon certain bishops to sit with him as assessors, he is himself sole judge. The other bishops may advise, but they have no vote. In the second place, it is now well understood that the previous decisions of the Privy Council must be accepted as law, controlling the Archbishop's decision, and therefore it is impossible that the case should be tried upon its merits. And, lastly, it is asserted on high authority and seems to be conceded on all hands, that an appeal lies from this court to the Privy Council. Indeed, this point necessarily follows from the last. It is evident, therefore, that the new court, while it is called the court of the Archbishop, is in reality a purely modern invention, that it is not properly an ecclesiastical court at all, though composed of ecclesiastics, for it is bound by the decisions of a secular court and must submit to an appeal to a secular court from its own decisions. Thus it is bound hand and foot. For the Bishop of Lincoln to submit to trial before such a court would be to allow the whole question at issue to be begged from the outset. For it must always be remembered that the real question is not the legality of this or that point of ritual, but whether the ancient liberties of the Church are to be maintained, according to which causes strictly ecclesiastical must be tried by ecclesiastical tribunals and not by civil courts. It is only by accident that the question of ritual is involved.

DR. KING, therefore, demands as a Christian bishop to be tried by his comprovincials, according to the precedents of the Primitive Church, each having an equal voice and vote, and in accordance with the customs and canons of the Church from time immemorial—that is, by precisely such a court as that by which alone a bishop can be tried in the American Church—a court from which there can be no appeal unless to the collective Anglican episcopate. It is a fallacy to say that the fact that the Church of England is established gives the State a right to over-ride a part of that original constitution which makes the Church what it is and not something else. The "Church by law established," is either the ancient Catholic Church of England, or else it is a new body, created at the Reformation. If it is the ancient Church, then it must retain all that belonged to the proper constitution of that Church; but the right to try her own causes in her own courts is a part of that constitution. Such con-

siderations may serve to show what the real significance of this celebrated trial is, and the tremendous responsibility which rests upon both Bishop and Archbishop, for it is not the former which is on trial, but the Church of England herself.

### A BISHOP FOR FOND DU LAC.

The election of the Rev. C. C. Grafton as Bishop of Fond du Lac, as has been announced, has been confirmed by the Standing Committees, a majority having given consent to his consecration. In New England, where he has been a parish priest for many years, the consent has been unanimous. Churchmen of all schools of thought have united in commendation of the Bishop-elect as a fit person for the office to which he has been chosen. We believe that Mr. Grafton was perfectly sincere and correct in saying in his letter of acceptance, that he was in complete agreement, as to Church principles, with the late Bishop of the diocese to which he has been elected. Yet we hear with surprise that some bishops who are supposed to hold substantially the same principles, have voted against him.

A few more votes like these, added to those who are opposed to him on Church principles, will defeat his election and deprive a poor diocese of the bishop it has chosen, of one to whom its poverty is an attraction, one who knows the work and is eminently fitted to develop it on the lines already laid down. We mean no impertinence when we ask these bishops and those who may possibly follow their example, to consider how far they have been influenced by *ex parte* statements, by criticisms made under circumstances which admitted of no denial or explanation. We ask them to consider the responsibility they assume in condemning a priest upon such accusations, with such an overwhelming mass of public opinion and official commendation in his favor. We ask this not on our own behalf; we speak for our constituency and in the name of the public opinion to which even bishops are amenable. Here is a priest whose irreproachable life is known and certified by thousands of Churchmen; from whose spiritual ministrations great multitudes have derived benefit; who is elected by a poor diocese and signifies his desire to share its poverty; who is approved by a majority of the Standing Committees, commended by priests of every school of thought, and most by those who know him best; a scholar, a theologian, a devout man, with proved and tried loyalty to the American Church and its episcopate—what fault unknown to the world does any bishop know, that the Church must be thwarted

in her choice, so far clearly expressed?

It seems to be due to Mr. Grafton, to the Church, and to themselves, that the bishops who vote against him should speak out like brave men, and show the world that they have not acted upon prejudice begotten by whispered suspicion or personal dislike. The world is capable of believing that even bishops may be prejudiced, and the world likes to see fair play. If Mr. Grafton is unfit to be advanced to the episcopate, his friends would like to know what is the matter with him. Is it something so unutterably bad that it must not be spoken aloud? Shall he go through life branded for a nameless fault, by the refusal of the American Episcopate to admit him to the bench? It is a very serious matter, reverend Fathers, and should have the gravest consideration. Is Fond du Lac to be refused because Mr. Grafton is believed to be unsound in religion, unsound in mind, or unsound in morals?

So far as we know, not a word has been published which should weigh against him. So far as we know, no word or act of his life could justly be held as an objection to his being a bishop. The Church press has been almost unanimous in approving his election, and scarcely an objection has been raised by vigilant correspondents. If, under these circumstances, his election is to be vetoed by the bishops, without explanation or reason assigned, it will be harder than ever to get the best men to accept the highest office. Henceforth let us expect to have only ciphers in the episcopate—"round men," as empty as round; "available" men, because they can roll between two parties into the office which represents and rules the Catholic Church. Let us look to see bishops become what Hatch says they were intended to be, simply "financiers!"

It is not too late, even now, for re-consideration of votes which have been given through misapprehension. Let justice be done to an honored priest, to a distressed diocese, and to the Church of God.

### PRAYER.

The Lenten time, if it be kept in the spirit commended by the Church, will be marked by greater earnestness and frequency of prayer. Special services will be held in every parish, and from the coals of the altar will be lighted anew the smouldering embers of private intercession. As the people are led to greater faithfulness in public and private prayer, all the interests, temporal and spiritual, of the kingdom of God will prosper. As the spirit and practice of prayer increase, discords will diminish, interest in God's work will grow, good influences



will extend, private as well as public blessing will follow. This is not a conclusion from theory, it is a conviction from experience. Every pastor knows it to be true.

Prayer is not the only means of grace, nor the highest means of grace. It is, however, the condition, the indispensable condition, to the right use of all other means of grace—of meditation, preaching, providence, Sacrament. For all these the preparation of prayer is essential. Prayer is the outward and visible sign of faith. It is as necessary to faith as the body is to the soul, in this world. If "faith without works is dead," surely faith without prayer cannot exist. If we believe in God we must pray to Him. Faith must utter itself in prayer. Like the intellectual faculties, this spiritual endowment can grow only by expression. When faith fails to go out in prayer it begins to die, as all life dies when it ceases to express itself.

The analogy might be carried further, and many reasons might be offered why men who believe in God should pray. It is sufficient for our purpose here to note that prayer is, everywhere and always, the body and form of faith, indispensable to faith. This is evident not only in the nature of things, but also in the history of the race. No faith has ever existed without its formula of prayer. Wherever men have believed in God they have called upon Him. Yet there is a lingering skepticism in many minds as to the efficacy of prayer; there are some to whom the subjective benefit of prayer seems the only reason for its exercise. They seek for a sign. They would bring it to a scientific test; would measure the universe of God's love with a yardstick, and dip up the ocean of His providence with a pint cup. They say it is antecedently improbable that God should answer prayer, that it is absurd for men to pray.

A false estimate of the purpose of prayer, that it is only to ask for something, is really the root of this skepticism. With the true idea and scope of prayer in view, this single phase of it need present no difficulty to the mind that is open to truth. Let it be apprehended that prayer is a real approach of the soul to God, the inseparable form of faith, the breathing of the life of the spirit, while at the same time the personality and love of God are admitted, and there seems to be no room for doubt that blessings are vouchsafed in answer to it. Not only may we look for spiritual benefit by the exercise and attitude of prayer, but also for the receiving of all things for which we ask according to God's will, which in His wisdom He knows to be for our good, and consistent with the divine ordering of the world.

It is said: "God knows our needs before we ask, and will give without our prayers." But what if one of our needs is to feel and express our need? What if He has made the bestowal of many blessings contingent upon such feeling and expression? What if these are the very conditions upon which depends the value of certain blessings! To a prayerless soul these blessings might be no blessings at all. We do not inform God in our petitions; we place ourselves in the attitude to receive what we were otherwise unfit to receive, could not receive, perhaps, without detriment to our spiritual and temporal welfare.

But the will of God is unchangeable, we are told; it is derogatory to the Divine Being to imagine that our supplications can affect the on-going of His providence. True, if by that is meant His plans and purposes in the government of the world. But if our prayers are in harmony with the great ends of creation and redemption, why should we doubt that they are accepted by Him as factors in the final product, and that answer to prayer is one of the elements of His moral government? Men think of God too much as a force or fate compelled by some mechanical law to follow a track of iron laid down by a necessity more omnipotent than Himself. It is true we cannot imagine Him to contradict Himself, to be inconsistent with His attributes. Personality, love, free-will, are among those attributes. Can we suppose that God has made man with free-will, while He does not Himself possess it? Is it possible to conceive that He has made the destiny of man to depend upon the exercise of free-will, while He Himself is not able in any respect to act upon the contingency of that free-will?

The fact is, the whole basis of moral conduct and character rests upon the doctrine of free-will, and to exclude it from the conception of the Divine Nature is to destroy the idea of God. We must conceive of Him, not only as possessing this, but also as acting with reference to it in His creatures. Both reason and revelation assure us that His action is contingent upon man's will so far as is consistent with the accomplishment of His purposes in nature and grace. In this sense He adapts His action to our conduct. In this degree and with this limitation He chooses to be "influenced." In this way He makes special blessings dependent upon our prayers. He wills that we should have gifts suitable to our state. He wills that we should cultivate that state which is suited to the best gifts, and prayer is a preparation for that state. Without prayer we are not in a condition to profit by what He has to bestow. Objection to prayer on

the ground that God is immutable, holds with equal force against all virtuous action. Fatalism is the logical result of this theory.

It seems hardly necessary to touch upon the shallow objection that the foreknowledge of God makes it impossible that He should regulate His providence in answer to prayer. We do not conceive of that foreknowledge as affecting the ordinary actions of our lives. He knows what our virtuous or unworthy actions will be, and He knows what recompense will be meted out. But that does not affect our actions nor make them to be any less our own. He also foreknows our prayers and what answers shall be given to them, not because He foreknows them but because of them. The mystery of concurrent foreknowledge and free-will we cannot solve any more than the mystery of infinite space, but to deny it involves an absurdity.

It is the Christian's blessed privilege to pray, to have the assurance that his prayer is heard and answered as He wills. Who is more ready to give than we to ask. Let our Lenten litanies be said in faith, nothing doubting, and let every chamber be a Bethel where there shall be striving with God for a blessing till the glorious Easter dawn.

#### CHRIST OUR LEADER IN THE RACE.

[The Danville (Ill.) Press gives the following synopsis of a sermon recently preached in Holy Trinity church by Bishop Seymour.]

The text was I. Cor. ix: 24, "So run that ye may obtain." The idea of the sermon was that, to guide our steps in the race of life, we should keep beside our Saviour, run with Him, and that He would enable us by the help of the Holy Spirit, Whom He would give us, to reach the goal with Him, at the right hand of the eternal Father in Heaven.

Ere we leave the sunlight of the Lord's nativity and manifestation to the Gentiles, let us look back, and take a parting view of the Gospel pictures, which the Church sets before her children during the Epiphany season, to show them how really and truly our Saviour presides over life in its progress, and runs with us, if we will, at any rate before us, to show us how to run and to succor us and save us from all our foes.

1st. We see our Lord, a baby in His blessed mother's arms, and our representatives, the wise men of the Gentile world, worshipping Him and presenting to Him their gifts: gold—material wealth; frankincense—prayer and praise; and myrrh—self-discipline. Here we see our Lord taking His position, not half way down the course of life, but at its beginning, at birth, so that He begins the race with us.

2d. Next we see Him in the temple at twelve years of age, in the midst of the doctors, both hearing them and asking them questions. Here we see Him in His father's house, exercising divine hospitality towards us, welcoming us to its blessed ministries and shelter, and making it through our nature, which He wore, our Father's house, as He taught us to say: "Our Father, who art

in Heaven." Here we see Him in youth, presiding over school life and what we call education.

3d. We see our Lord grown to man's estate, thirty years of age, commencing His ministry at the marriage of Cana, of Galilee. Here, He, the Divine Master, takes His place at maturity, in the midst of human joy and gladness. He is presiding over domestic and social life on its bright and happy side. Marriage is the fountain source of home, and the marriage festivities represent the acme of social enjoyment. Our Lord blesses by His presence, by His gracious contribution in His first miracle to the scanty supplies of a poor family, to the comfort of their guests. He blesses the home in its beginnings, and he blesses the young in their innocent merriment.

The preacher made a lucid distinction between what is essentially evil, and what is neither good nor bad, but is frequently abused to evil purposes, and hence by the thoughtless is often confused with what is really bad; among these things indifferent, which are thus frequently misunderstood, is dancing. In itself dancing is not evil as are lying or stealing, else God could not approve dancing as an element of worship, which is the case, when it is said by the Psalmist: "Let them praise God in the dance."

Nor could our Lord have introduced dancing as one of the features of the festivities with which the father received his prodigal son on his return from his life of dissipation. We cannot imagine that it could be written in Scripture: "Praise God in robbery and falsehood," or that Jesus would have painted the home made happy by the dissipated son's return with the adjunct that there were cursing and swearing. Let us well understand, said the preacher, we are not taking a brief for dancing; we are merely seeking to show that in itself dancing is not essentially evil. It may be, and often is abused to bad purposes, but that arises out of the evil in those who dance. There are immoral dances, there are bad people who dance, there are times when and places where one should not dance, but all this may be said of a great many of the things which Solomon enumerates in his Ecclesiastes. It would be a blasphemous thing to assert that any thing of which the Holy Ghost distinctly says that there is a time to do it, is essentially evil. In the catalogue which the inspired Word of God gives, is dancing, for it is written: "There is a time to dance." Never confuse the mind as regards the things which are in themselves evil, and those which are only by accident of time and place and person, evil. If you do, you prepare the young and thoughtless to make fatal mistakes. Our Lord at the marriage of Cana sanctions and blesses not only marriage but all that leads up to marriage, the innocent and healthful association of the young of both sexes in the relations of social life. Men and women as strangers do not usually stand up and get married, and if they do so under any circumstances, they do amiss, since it would be a hasty and ill-judged act. Marriage has a preface, which is called courtship, and when our Lord blesses by His presence marriage, He blesses by necessary inference what went before, the antecedents of marriage, the social joys and innocent amusements of the young.

4th. We see our Lord passing amid the awful shadows, and the dread realities of this fallen world. In this fourth picture taken from the gospel gallery



and placed before our eyes, we behold Jesus curing sin in itself, as He heals the leprosy, and then restoring us to the self-control which we lose as the effect of sin, when He raises up the paralytic. Leprosy is the object lesson to the eye, of sin in its disastrous work upon the soul, and paralysis, of the effects of sin upon the spiritual life in causing it to sink down into the socket and flicker, ere it goes out.

Lastly we see our Lord in the fifth picture dealing with the outward world in its wild outbreak as He subdues the elements on the sea of Tiberias, and then immediately when He lands upon the further shore confronts and conquers the powers of spiritual darkness, as He drives out the legion of devils from the demoniacs of Gadara.

**OPINIONS OF THE PRESS**

*The Christian Union.*

**NO MORE SECTS.**—The prayer of our Lord that we may all be one, Dr. Cheney thinks, does not mean ecclesiastical unity. Now, far be it from us to pass judgment upon those who, with Bishop Cummins and Dr. Cheney, went out from the Episcopal Church. If they could not assent to her formularies, they could take no other course that would be honorable; but, after reading over this book of Dr. Cheney's, we are more than ever of the opinion that they should have abstained from constituting another sect. We have enough sects already, and the nineteenth century is too late in time to start more. Besides and this is the real point, the doctrinal position of the Reformed Episcopalians does not sufficiently differ from the Methodist or the German Reformed to justify them in taking a separate position and setting up an independent Church. In saying this we do not wish to be understood as reflecting upon the personal motives and characters of those who led in the movement. We are simply convinced that it was an error in judgment, and Bishop Cheney's book strengthens our conviction.

*The Independent.*

**THE NEW YORK INDIANS.**—Two years ago, at the Lake Mohonk Conference, Bishop Huntington made statements as to the moral condition of the Indians on the eight reservations of this State, that shocked all who heard them. The doubt which was then expressed as to the justice of these statements is now removed by the report of a legislative committee just made in Albany. Ancient treaties stand in the way of legislation. Among the Onondagas a chief is deposed as soon as he becomes a Christian. The government is corrupt and vicious. The reservation is "a nest of uncontrollable vice," where wedlock is treated with indifference and impure ceremonies are practiced in public. The Indians are squalid and miserable and their condition "infamously vile and detestable." The Oneida Reservation is in a much better condition owing to the fact that the land is not held by the tribe, but in severalty. The Tonawanda Indians are mostly pagans, and a majority cannot read or write. The Shinnecocks are "indolent and shiftless." The St. Regis Indians are chiefly white, are Catholics, and in a good condition. The report of the Allegany and Cattaraugus Indians is unfavorable. The committee recommends the enactment of a compulsory school law, the allotment of the lands in severalty, the uprooting of the whole tribal system, and the repeal of all special Indian laws except those prohibiting the introduction of liquor and the intrusion of whites. This is radical and just. The reservations have been pest-houses and a disgrace to the State.

*The Iowa Churchman.*

**ASSISTANT BISHOPS.**—Among matters to be discussed at the approaching General Convention, the canon of Assistant Bishops will doubtless claim special attention. The refusal of one after another of our leading priests to accept this position of late, for reasons, as it is generally understood, based upon the impossibility of adjusting equitably the relations and rights of the bishop and his assistant, will go far towards calling the attention of our legislators to a sore grievance and one that should be speedily redressed. The office of an assistant bishop—if that may be called an office which has no existence save at the pleasure of the

bishop of the diocese—is itself an anomaly. It is peculiar to the American Church, and, in fact, the only strictly-speaking American Bishop who exists, is an "Assistant" Bishop, one having mission without jurisdiction, the creature of his principal—only capable of acting as a bishop at the will and motion of another. In short, so far as the American canon in question is concerned, the Assistant Bishop has no independent episcopal existence. He acts for another. He may have brains, but he has no right to use them. Hands are his, but he cannot ordain or confirm unless he is bid. He is an apostle, but an apostle in bonds. He is a bishop, but only so in name, for he can do nothing episcopally of his own free will. He has been born into the Episcopal College out of due time, prematurely; and he must wait for the death or total disability of his bishop, ere he can exercise functions and powers that, once committed to any man, should never be held in abeyance, save for cause.

*The (Baptist) Examiner.*

**IRREVERENCE.**—The responsibility for irreverence [in church] often rests largely on pastors, who set their people an example of inattention and disorder. While the congregation are worshipping God in song, the minister seldom thinks it worth his while to stand and join in this part of the service. He takes his seat, and may be seen gazing idly about the congregation, or is arranging his notices, or the manuscript of his sermon, taking a sip of water, and the like. Or, if a brother minister occupy the pulpit, he will while away the time as the choir render an anthem of praise to God, by conversing in whispers, or even in a distinctly audible tone of voice. He will even come down from the pulpit during the singing of a hymn and hold a whispering conference with the sexton or a deacon. While the final hymn is being sung, he may sometimes be seen struggling into his great coat and overshoes, in which most of the male members of his flock keep him company, after which they accompany his benediction with a rat-tat-tat of hymn-books dropping into the racks. All this is as wrong as it well could be. It ought to be understood that Christian song, in which the congregation join in praise or prayer to God, or in which the choir lead their devotions and praise, is as much an act of worship as any other part of the service. Pastor and people are alike bound to join it, unless physically incapacitated; and if they are unable to join, they should listen with reverence and decorum. Few people would conduct themselves irreverently while the minister leads the devotions of the congregation in spoken prayer. Why do they take greater license when the choir leads their devotions in a sung prayer? And why are those who would be shocked at irreverence in the former case so tolerant of it in the latter?

HOWEVER much you may regard secret prayer, you cannot keep your religion in the closet. If your closet does not benefit the world, it does not benefit you.

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**PERSONAL MENTION.**

The Rev. Foster Ely, S. T. D., has accepted the rectorship of St. Stephen's church, Ridgefield, Conn. Address accordingly.

The Rev. Percy J. Robottom, rector of St. Andrew's church, Tioga, Penn., has accepted the rectorship of Christ church, Towanda, Penn., and entered upon his duties March 1.

The Rev. C. J. Curtis of Fletcher, N. C., has accepted the rectorship of St. Thomas' parish, Croom, Prince George's Co., Md., entering upon the duties immediately.

The Rev. Wm. Rollins Webb, rector of Grace church, Waterford, diocese of Albany, has accepted a call as assistant minister in All Saints' cathedral, Albany, and entered upon his duties March 1.

The address of the Rev. John W. Williams is changed from the church of the Holy Innocents, Hoboken, N. J., to St. John's chapel, 46 Varick St., New York City.

The address of the Rev. Chas. H. Lemon is Monroe, Wis.

The Rev. I. McK. Pittenger has resigned the rectorship of St. James' church, Zanesville, Ohio, and accepted that of St. Paul's church, Glen Cove, Long Island. He expects to begin his labors there on the third Sunday in Lent.

The Rev. Frank Hallam has resigned the rectorship of St. Paul's church, Richmond, Ind., and accepted a call to St. Andrew's, Jackson, Miss., both taking effect March 1st.

The Rev. Chas. J. Adams has accepted a call to the rectorship of St. Luke's church, Chicago, Ill., and will enter upon his duties on the 2nd Sunday in Lent, March 17, 1889. Mail sent to 18 S. Peoria St., (Clergy House) will reach him

**TO CORRESPONDENTS.**

**DECLINED.**—"A Lenten Prayer."

W. G.—We have forwarded your letter to 'B. D.'  
MRS. S. G. A.—There is a calendar in every issue at the head of "The Household."

J. A.—1. Will forward your suggestion to the secretary. 2. We think, as we have already said that the discussion should for the present be confined to your own diocese.

MRS. G. W.—We have forwarded your letter to Mr. Whittaker, New York, who will doubtless give it attention.

E. M. R.—The editor referred to did not offer such use of his columns. Write to him. We cannot go into details about this matter, but must refer you to the files of responsible papers or to the Bishop mentioned. We could name others but this ought to be enough.

O. WILSON—Wm. Wordsworth said: "The child is father of the man."

L. K.—Your plan would be admirable, if ignorance were really the source of all evils. The worst scandals in the country are educated.

**OBITUARY.**

**WHITTINGHAM.**—On the morning of the 25th of February, at his residence, "The Homestead," Orange, N. J., Harrison Whittingham, Jr. in the 51st year of his age, the youngest son of the late Bishop of Maryland, and for 23 years treasurer of the Stephens & Condit Transportation Co., of Newark, N. J., "showed the upright, for the end of that man is peace."

**IN MEMORIAM.**

The bishop and clergy in attendance at the funeral services of their lamented brother, the Rev. Wm. H. Cooke, M. A., Senior assistant minister of Trinity church, held in St. John's chapel, New York, on Monday in Sexagesima week, adopt, through their committee, the following minute as an expression of their loving regard for him, and of the loss sustained by them and by the Church, in his death:

The Rev. Wm. H. Cooke, M. A., after a faithful priesthood of 25 years, entered into rest on Friday, Feb. 22, 1889. Our brother beloved was moulded of no common clay. The devoted life that had so sweetly pathetic a conclusion began in great promise continued in abundant fulfillment, and ended in Christian triumph.

In early youth it became evident that God had endowed him with a rare gift of song, and the tempting offer was made him of a brilliant career on the operatic stage, but he resolutely declined it, rejecting most at his rich gifts because he could, by their consecration to Christ and His Church, enhance the chastened delights of divine service, and add persuasiveness to his loving labors for his fellow-men.

The years of preparation for Holy Orders in the General Theological Seminary, are remembered by class-mates and fellow-students, for the evidence they gave of unreserved self-consecration, intelligent and conscientious scholarship, refined and cordial companionship, sweetness and humility of spirit.

In his first parish at Lansingburgh he has left so fragrant a memory, that of all who knew him there—and there were few who did not know him—there is no one who did not love him for what he was, "a man that seteth not by himself but is lowly in his own eyes, and maketh much of them that fear the Lord." When promotion came to a field of wider usefulness, he brought to it the ripened powers of an ampler experience, and the ministry just closed was honored by a great multitude of every calling and social station, and blessed by God in the gathering in "of many of such as should be saved."

Because the Church was never less to him than the veritable bride of Christ, and because the sanctuary was always the audience chamber of God, he delighted to make music a handmaiden of the Lord, the better to "worship Him in the beauty of holiness." He magnified his office as the noblest honor conferred on man, and it dignified his conversation, deepened his devotion, and absorbed his energies.

"We know that he has passed from death into life because he loved the brethren" and was beloved by them, with a brother's loyal love. In the wide range of parochial duty he ministered to all sorts and conditions of men with sweetness, patience and zeal, and the open hand of his unflinching charity will be missed by many recipients known, as yet, only to themselves, to him, and to the Master. He was truly "a sweet singer in Israel," and his reputation and personal qualities gave him such influence in musical circles that he held, until

recently, the presidency of the Oratorio Society, to which he gave liberally both his services and his means.

At the first sign of serious illness he insisted on knowing the worst, and when he knew that four months would bring to the end, he calmly "set his house in order," and with Christian heroism, at which his most intimate friends marvelled, he awaited, with something more than enthusiasm, the Master's summons. There were terrible storm-struggles of physical agony, but out of them came at the last, perfect rest and peace. Beloved in life, regretted in death, we commend his example to the Church of which he was so bright a light and to the world which he bettered by living in it. To his bereaved widow and children we tender, in their sore distress, the assurance of our deepest sympathy and prayerfully commend them to "the God of all comfort."

ISAAC H. TUTTLE,  
JOHN W. SHACKELFORD,  
CHAS. H. W. STOCKING,  
RICHARD B. POST,  
ALFRED B. BAKER,  
P. A. H. BROWN,  
F. B. VAN KLECK,  
CHAS. F. CANEDY.

Committee.

**APPEALS.**

CONTRIBUTIONS, however small, are asked for a small church, weak in 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.)

**APPEAL FOR ONTONAGON.**

We are on Lake Supericr between Marquette and Duluth. Repair on our church is imperative. We can not do all that is required, without assistance. We hold a bazaar after Easter, and solicit salable needlework, and fancy articles of any description. Send by mail, or by American Express, to MRS. E. H. HARDENBERGE, St. Agnes' Guild, Ontonagon, Michigan.

**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. BURELSON, 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; 688 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.

**ACKNOWLEDGEMENTS.**

THE LIVING CHURCH acknowledges with thanks: For Pere Vilatte's Old Catholic Mission, \$2 from Chas. R. Cole.

For "A," \$1 from Eliza D. Chase.  
For "B," 50 cts. from C. A. S.

**MISCELLANEOUS.**

A LADY desires the position of matron. Thoroughly capable and efficient. Best of references. Apply in first instance, to REV. HENRY E. S. SOMERVILLE, 434 Third St., Manistee, Mich.

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# The Household.

## CALENDAR—MARCH, 1889.

- 10. 1st Sunday in Lent. Violet.
- 13. EMBER DAY.
- 15. EMBER DAY.
- 16. EMBER DAY.
- 17. 2d Sunday in Lent. Violet.
- 24. 3d Sunday in Lent. Violet. (White at Evensong.)
- 25. ANNUNCIATION B. V. M. White.
- 31. 4th Sunday (Mid-Lent) in Lent. Violet.

THE following sent to the Bishop-elect of Milwaukee, by one of his old class-mates, was published in *The Calendar*:

MECHANICSBURG, PA., Dec. 17, 1888.

My dear Cyrus F.,  
I pray you, be deaf  
To this cry from Milwaukee.  
Ye Badgers, I'd balk ye!  
Ye put too much cheek on,  
When you'd steal our Arch-deacon,  
(Arch-deacon prospective,  
Under franchise elective).  
You're afflicted with mania:  
In C. Pennsylvania  
We think so, at least.  
Great Sees in the East  
Would have soon sent their wish up,  
"We want Knight for our Bishop."  
For Bishop and knight  
Are quite equal in might,  
If one moves them aright;  
We may see it in chess.  
Now, Badgers, confess,  
You're by no means alone,  
When this fact you own.  
In Century Twelve  
When we dig up and delve,  
A Bishop, we find  
If so he inclined,  
Could make knights by the score.  
But won't it be more,  
Much more, wondrous to see  
In this Centurie,  
A Knight Bishops making?  
My dear Cyrus, I'm aching  
To see the sight strange.  
When your Knight-cap you change  
For the mitre and key,  
Make a Bishop of me!

J. E. C. S.

## THE TEMPTATION.

BY E. O. P.

The earliest artists of our Christian Year are the sacred evangelists of Holy Scripture. The Temptation as rendered on the Gospel page by St. Matthew comes before us in scenes which indeed have passed, yet again appear transfigured. Once more we may see the garden of Genesis, but now the wilderness—herb and fruitful tree yielding to the bramble and thorn, the serpent fading from view, yet not wholly vanished ere he is present in other satanic shape; while in each wily word of challenge which the Saviour has spurned, is reproduced the seductive whisper so fatal in the woman's ear, the same, alas! which in various familiar trickeries of phrase still has echo in the garden of every soul.

In pictorial art the Temptation has not been at any time a favorite subject, and it may be sufficient here that we mention a composition by Lucas von Leyden, early in the sixteenth century. The tempter is shown as in the wilderness in the act of offering to the Divine Master a stone. A grotesqueness marks most of this artist's works, and in this the costume and attitude of the fiend betray a certain frivolity of treatment, which cannot but be offensive to correct feeling and judgment.

The mystery of our Lord's self-restraint, since "He Who made the water wine, could have made the stones bread," has been beautifully touched upon by Archbishop Trench: Oh wonderful the wonders left undone! And scarce less wonderful than those He wrought;

Oh self-restraint, passing all human thought,  
To have all power, and be as having none!  
Oh self-denying love, which felt alone  
For needs of others, never for its own!

The same poet-archbishop is authority for accepting in connection with the forty days' fast of our Blessed Lord, the Jewish legend which pictures Moses during his forty days on Mount Horeb fed by the melodies of heaven, the music of the spheres, and we may not miss the further thought, that "if

our ears were now purged to drink them in, we, too, might be equally sustained."

St. Bernard has given as his conception of the angels' ministry mentioned in the Gospel text, that they brought a material repast to our Lord, actually spreading for Him a table in the wilderness after He had there fasted for us forty days and forty nights. Confessedly in accordance with this is a painting which dates early in the seventeenth century, and which in its realistic rendering shows that together with various viands even a table-cloth was brought by the happy servers. Our Lord is represented as seated at the table, His blessed Mother is with Him, and angels stand and wait. The whole is on a space of ground among trees. Some years ago the picture, which covers a surface many feet in extent, was transported to America, and in a New York Infirmary under the care of an Anglican Sisterhood, was hung on one of the refectory walls.

As children walking on through the vast cathedral which the Christian Year may be to us, and with reverent attention to our Mother's symbolic teachings, it cannot but be that many a soul has its own longings and its own faith expressed in Miss Proctor's words:

Oh to have seen what we now adore,  
And, though veiled to faithless sight,  
To have known, in the form that Jesus wore,  
The Lord of Life and Light!  
Hush! for He dwells among us still,  
And a grace can yet be thine,  
Which the scoffer and doubter can never know,  
The Presence of the Divine.  
Jesus is with His children yet,  
For His word can never deceive;  
Go where His lowly altars rise,  
And worship, and believe.

### THE CHRIST OF ART.

Bishop Forbes, of Brechin, reminds us that in Christian art "the centre is that idealization of dignity, beauty, holiness, and power, with which tradition has invested the delineation of the human nature of our Lord." The same yet not the same, it is the one supremely Blessed Face somewhat variously reproduced as from different meditations, for "the Christ of art, like Himself, is the same to-day, yesterday, and forever."

In the catacombs, where the earliest representations of the Christ have been discovered, these are chiefly allegorical, portraying Him oftenest as the Good Shepherd. As a type of Baptism, a favorite personification was Noah in the ark. To the early Christians, doubtless, this last was a symbol having still further application as used by C. Rosetti, who does not indeed bring before us the sacred features of Him Who is the Noah, the true Rest of His Church, yet pictures to the weary, stricken soul, the nail-pierced hand stretched out to draw it near, that it may see the shining of the Blessed Face:

Thy dove returns to her window, think no scorn;  
As one dove to an ark on shoreless sea,  
To Thee I turn mine eyes, my heart forlorn;  
Put forth Thy scarred right Hand, kind Lord,  
take hold  
Of me. \* \* \* \* \*  
Thou whom Thy friends forsook, take Thou my part,  
Of all forsaken in mine overthrow;  
Carry me in Thy bosom, in Thy heart,  
Carry me out of darkness into light,  
To-morrow make me see Thee as Thou art.

The two most ancient paintings of the Sacred Face, have been found in the Calixtine and Pontine catacombs near Rome. As pictured in these it is oval, with large, thoughtful, eyes, a long nose delicately shaped, and a mouth of earnest, gentle, expression. The complexion is fair; the hair, parted in the middle, is long and brown, the beard of darker shade, the whole appearance youthful.

We pass rapidly over the centuries, and feel bewildered in trying to decide what may be omitted. Early and important representations of our Lord, although not at all as offering portraiture, are the reliefs on Christian sarcophagi, many of them now in the Museum of the Lateran; He is represented in exquisitely carved ivory, tablets, diptychs, Bible covers, and movable altars. In the fourth century we have the Christian mosaics. Here was an art admirably suited

to a forcible expression in sacred figures which should stir a devout, reverential, feelings in the beholder.



HEAD OF THE CHRIST. (From a Drawing in the Brera Gallery, Milan.)

The Christ of mosaic pictures most often is the Lord in glory. These figures are better drawn, yet the catacomb type is preserved, and with it the drapery of antique custom. The same type is continued in Byzantine art, which distinctively as such first appeared in the beginning of the sixth century, but the sacred features are rendered with a certain hardness of expression common to all works of art in the East; and now too we have oriental robes and gorgeous draperies, the whole elaborately executed upon a gold back-ground in place of the earlier one of blue.

A good instance in which to look upon the Christ of art in the Gothic period, is a



THE CHRIST OF THE CATHEDRAL AT AMIENS. the living, loving, Lord.

We have the Renaissance treatment on one of the leaves of an altar piece now in the Berlin Museum, a painting of two angels upholding the Sudarium (handkerchief) of St. Veronica. The picture has been described as "a work of simple grandeur and genuine pathos." It is by Zeitblom of Ulm, its date, 1496. According to the legend, a devout woman offered to the suffering Saviour on the way to crucifixion her handkerchief to use upon His Face. Receiving it again, she had the imprint of the sacred features, and it was known as the *vera icon*, true image. The two words thus associated with a divinely-favored woman hav

come down to us joined, as her name who is historically known as the St. Veronica. It is of the Face after the descent from the cross that C. Rosetti writes:

Is this the Face that fills with awe  
Seraphs who veil their face above?  
Is this the Face without a flaw,  
The Face that is the Face of Love?  
Yea, this defaced, a lifeless clod,  
Hath all creation's love sufficed,  
Hath satisfied the love of God,  
This Face the Face of Jesus Christ.

The last Supper, as painted by Leonardo da Vinci, was finished in 1498. Only indeed such a master could thus have rendered the love and sadness of His Ever-Blessed Countenance Who had just spoken the sorrowful words: "One of you shall betray Me."

As to whence that heavenly type was obtained, the Christ of art, it may be safe to quote directly from the good Bishop of Brechin, who gives this as his opinion: \* "The ideal of the founder of our religion, excoagitated by holy men in every age of the Church, with many a fast, and vigil, and Eucharist, preceding the delineation, may have been some inspiration from on high \* \* \* They who wept and prayed before their empty easels may have had some good gift from above, some vision of supernatural holiness and purity, wherewith to bless the earth, and raise the heart of many a generation to heaven, in faith, piety, and holy love."

"We feel and see with different hearts and eyes," and some will have it that the Lord Jesu, King of beauty, was not Himself beautiful in person, that His was the beauty of holiness. There are some who hold that our Lord Christ at no time had "form or comeliness," but that "despised and rejected of men," always, even before His Passion, was every way true of Him. The best students, however, especially those in the Western Church, maintain that such words apply to our Blessed Lord only as to his humble station in life. His Face was marred by His Passion, and His Body was mutilated on the cross. But alike for them who think of the sweet Christ's face as not in itself beautiful, and for them who believe that the outward form surely would express the beautiful human Soul of our Ever-Blessed Lord, for all may these words of the poet be true:

The Everlasting Arms surround thee,  
Through death's darkness I look and see  
And clasp thee to me.

\* Commentary on the Litany.

### EARLY CELEBRATION.

BY THE REV. J. ANKETELL.

Two lights for a lowly altar,  
Two snowy cloths for a feast,

Two lights gleam above the altar  
In its snowy vesture light,  
As the golden rays of the morning  
Chase off the shadows of night,  
When the priest in his shining vestment  
With words that shall never cease,  
Pleads to our blest Redeemer  
For grace and the Blessing of Peace.

Then hushed is each earthly whisper,  
And still are all hearts in prayer,  
For we know at that sacred altar,  
That our Lord and Master is there,  
Pleading His wondrous Passion  
For our sinful soul's release,  
Himself both the priest and victim,  
Shall give us the Blessing of Peace.

And the angels that shine in glory  
From their starry heights look down,  
Beholding for God's dear children  
A brighter than angel's crown;  
A crown for the meek and lowly,  
Who have struggled through earth's dark night;  
A crown for the pure and holy,  
Who shall walk in their robes of white.

And the souls under God's high altar,  
Who cry to their Lord: "How long?"  
All join in our prayer and offering,  
All join in our sacred song;  
For One is the Church Expectant,  
With the Militant Church on earth;  
Both fed with the Bread of Heaven,  
And born with the heavenly Birth.

From East and West in the morning,  
With the rays of the rising sun,  
The lights at each shrine are dawning,  
The offering pure is begun;  
Grant, Lord, to Thy Church imploring,  
That her holy ones still increase;  
Fee hee adoring,  
And give us the Blessing of Peace!



## HOMELESS.

## II.

(Concluded.)

"We don't want any new hands, thank you!" said the portly mistress of a small baby-linen shop, in answer to Ella Maize's plea for work.

"I can sew very neatly, and I am willing to take very small payment," said Ella imploringly; "I—I can't get any work anywhere, and I'm nearly starving!"

"We've so many such applicants," replied the other, shrugging her shoulders.

"I've sold all my things to pay the rent, and this morning I've been turned out of my room because I can't pay; I've nowhere to go, and nothing to eat, and I've a little child! For God's sake, help me!"

Miss Steen fumbled in her pocket and produced a penny.

"There, that's all I can do for you. I've enough to do to keep myself!" she said, turning away with a gesture of dismissal.

Hopelessly and heavily Ella passed out into the street. She had utterly lost her voice—her one talent, and the disappointed manager of the Swan Road Hall had refused to pay her anything. Vainly she had tried to get work, day after day dragging her weary limbs from place to place, hearing in her broken slumbers baby Walter's cries for bread, seeing in the cruel daylight his little cheeks losing their color, his eyes growing hollow—despairingly fighting the grim wolf from the door, which it must enter at last!

The friendship of Mrs. Lee and Grace—never a trustworthy one—cooled as Ella's fortunes declined.

One by one her few possessions were pawned until all were gone. Then the widow and her child were turned into the street—homeless. Oh, terrible word when a woman must say it—homeless!

In all the wide world she had not a friend. Of the crowds that passed her by not one knew or cared anything about her. Sometimes so-called charity put a penny into her outstretched hand and then went comfortably on its way, forgetting her.

Into the rich West End she strayed wrapped in the old plaid shawl which Grace Lee—with a kindly impulse—had given her at parting. There, there were stately homes enough, whose pampered servants threw away the food for which Ella was starving. Luxurious carriages swept by. Ladies extravagantly dressed, rosy children laughing and gay, glanced askance at the bonnetless "tramp" and fatherless child, for whom was no refuge but the workhouse or the grave. The splendid shops groaned under their plentitude of raiment and food. Ella turned sick at the sight of the latter, but baby Walter first laughed, then cried because "mammy" wouldn't get him one of the pretty sugared cakes he coveted. His cries made the mother's broken heart bleed anew. Surely her cup of woe was nearly full! Slowly the cold April night came on. To home, friends, and dinner, ladies and gentlemen—full of mirthful anticipation or languidly bored by very excess of pleasure—whirled along in their closed warm carriages. Lights glared through the dusk. The noise in the streets grew more deafening. Seeking a quiet corner with a last effort, Ella sank down on a doorstep—yielding to the apathy of weariness and despair—sank down to die.

"O, it was pitiful!  
Near a whole city—ful,  
Home she had none!"

She would rather die than go into a workhouse, she thought bitterly. A workhouse for Walter's wife and child! No, she would die, since there was no home for her in the world, and no hope! Death could not be darker than life.

Little Walter soon wailed himself to sleep, and his mother's head fell heavily against the door-post. She was not asleep, but completely exhausted, and her life seemed to be floating painlessly from her into outer darkness.

\* \* \* \* \*

"I've no husband and no home—no home!"

Her own words roused Ella with a start. She opened her heavy eyes and met a pair of friendly blue ones, that were watching her anxiously.

Where was she? She was lying on a clean white bed in a cheerful firelit room, and on the pillow by her side lay baby Walter's sleeping face.

Ella put her hand to her forehead, trying to recall her scattered senses. By degrees it all came back to her—the dreary wandering in the streets, the cold doorstep.

"No home! no home!" she wailed again.

"Yes, my dear, you've a home; and if you ain't got a husband, you've a Father!"

"No, no! I've neither home nor father," moaned Ella, exerting all her strength to speak. "Oh, don't send me out into the streets again! I shan't be in the way long, ma'am; I'm dying!"

"There! there!" replied the owner of the blue eyes, soothingly. "Be still, my dear, and go to sleep. A kind gen'lman as lodges with me brought you in, and you're to stay here. He wouldn't turn a homeless dog out, he wouldn't, let alone a woman!"

"He is kind," murmured Ella, her eyes filling with tears.

"Aye, it's true. You might have died on the doorstep but for him—and your Father."

"I have no father," Ella declared with weak impatience.

"Our Father which art in heaven," said the other woman softly. "Him as cares for His wandering children, and brings the homeless Home."

Ella was silent; but the words had touched a chord in her heart, and set it vibrating. Strange new thoughts and emotions stirred within her.

"Our Father which art in heaven."

Ah! that was the Father, that the Home, her new friend meant. She had never gone for love or comfort to that Father, never desired that home. But now, brought very low by weakness and suffering, the long-estranged heart said: "I will arise and go."

A Father and a Home! How sorely she needed both! What sweet, what precious, words they were! Ella felt like a child waking from some long feverish sleep, in which it has been wandering lost and hopeless. She clasped her hands and murmured: "Father! our Father!"

It was her first real prayer.

"The gen'lman says as how he'll come in and see you if you're willing," said good Mrs. Morris next day, when her patient had eaten some breakfast and declared herself better, though still too weak to rise; "and don't you go and be afeared of him. He's had a deal of trouble too, and he can feel for you. He's a real Christian, and if anybody can do you good he can."

"I'll see him," replied Ella. "I'd like to thank him."

She looked up, half-timidly, half-eagerly, as her rescuer entered, and saw—her husband!

\* \* \* \* \*

It was no dream; though at first, neither Ella nor Walter could believe in the reality of each other's presence in the flesh. It was a happiness almost past belief; a joy almost too great to be borne. They mingled their tears together, while Mrs. Morris wept for sympathy, and baby Walter, thinking that "mammy" was being somehow injured, cried lustily also.

With her hand in her husband's close clasp, Ella told her pitiful story, and listened to his.

When the Merryweather went down, he had clung to a floating barrel and been tossed about, as it seemed to him, for hours, before he was picked up—almost dead—by a passing outward-bound vessel. For weeks he lay at death's door, being most kindly tended by a clergyman who was on his way to Melbourne. Body and soul this young man cared for him, and, by degrees, as his brain cleared and his mind strengthened, Mr. Williams led him to seek that gracious Lord who is always found by them that earnestly seek Him.

On his return to Fairyburn, Walter found his home deserted. Nobody was able to give him any clue as to the whereabouts of his wife and child, for the Smiths had gone away in debt, and all that was known by others was that Ella was "somewhere in Lunnon." To London he went, full of hope; but after months of vain search and sickening disappointment his hope began to fade.

Through the vicar of Fairyburn's influence he obtained work, in the intervals of which he still pursued his almost despairing search.

In the darkness he had not recognized his wife in the huddled-up bundle of clothes he carried in from the doorstep to Mrs. Morris's warm kitchen. Being already late for an appointment, he had placed his burden hastily on a sofa, leaving her and her child to his landlady's good offices, with a brief request—"Don't turn her out, poor soul! I'll see her to-morrow."

This was the story which Ella was never weary of hearing.

A month of happiness passed away, during which the happy mother and child rapidly recovered health and strength; and then Walter asked his wife if she would like to return to their pretty cottage home at Fairyburn.

"I hear it's to let again," he said; "and I know you love the country."

For a moment Ella hesitated, as a vision of the sunny, flower-sweet, garden, with its blossoming limes rose before her; but only for a moment.

"No, dear Walter; we won't go back," she said, with a brave, bright, smile. "Don't you think that God has led you and me through so much trouble just that we may be the better able to help others in their troubles? When I remember how I felt when I was starving—and, oh! far worse, when I saw my baby starving—my heart bleeds for all such! I'd like to live among them, and help as many as we can, Walter. The helpless women! the little orphaned children!"

"Right, Ella! and God bless you for saying so! It's what I wanted to do; only I wasn't sure it was your mind. It will be a work of love to us both, my darling!"

So Walter and Ella Maize live on in London, though they are well-to-do people now. Among the poor in the poorest quarters of the great, wealthy, noisy city they live, finding a joy above all the dreams of selfish happiness in rescuing the fallen and feeding the hungry, in bringing the fatherless to

the loving Father, and leading weary, homeless wanderers Home.—*The Quiver*.

## SISTERHOODS IN THE AMERICAN CHURCH.

BY THE REV. CANON STREET, M.A.

## VII.

THE SISTERHOOD OF THE HOLY NATIVITY, 383 BENEFIT STREET, PROVIDENCE, R. I.

This Sisterhood was founded about five years since, by the Rev. Charles C. Grafton, formerly rector of the church of the Advent, Boston, but now a resident of Providence, Rhode Island; and, by the recent action of the diocesan convention of Fond du Lac, Bishop-elect of that diocese.

It differs in several respects from the generality of such institutions, inasmuch as its sole aim is, to help the parochial clergy. Consequently, it does not undertake the charge of hospitals, schools, and penitentiaries; and so does not interfere with the work undertaken by other Sisterhoods. Its line is not that of an institution, but of *personal* ministrations. It gives itself to parochial mission work of either a permanent or temporary character, in parishes where the Sister may be called to labor, according to her measure, with the clergy, and under their direction; ministering to the sick, and poor, in their own homes.

The Sisters may conduct day and night schools in which the teaching is gratuitous. They may take charge of guilds for women or girls; conduct Bible classes, assist in the instruction of candidates for Baptism or Confirmation; take care of and provide for church altars; and, according as circumstances will permit, furnish vestments and altar linen for poor parishes.

As far as their number will allow of, the Sisters maintain a perpetual intercession for the conversion of sinners, and for the advancement of the Kingdom of our Lord Jesus Christ.

As for the question of support, this Sisterhood does no work of any kind for profit, nor in the way of *trade*. It gives its work and labors to the Church, especially in aid of the parochial clergy. It is supported by funds contributed by the Sisters themselves and their Sister-associates.

The rule in respect to the hours of service, sleep, food, &c., is such as to make the Sisterhood suitable for persons bred in culture and refinement; and is not so severe in these ways as some others. And the character of the work, being largely spiritual, is suited to persons of educational and devotional temperament.

A marked characteristic of this Sisterhood is the long period of trial through which its aspirants pass, and the degree—peculiar to it—known as that of "The Junior-Professed."

Persons enter first as "visitors," and remain so for the term of one month. They are then eligible to the class of probationers, for six months. On election by the Sisters, they become novices. The period of the novitiate is two years. If then elected, they pass to the grade of Junior-Professed; but the Sisterhood reserves to itself the right, at the end of two years, to withhold its final consent to admission. If finally accepted, the candidate becomes a full or Professed Sister.

A probationer or a novice may leave the Sisterhood at any time. A "Junior-Professed" is released by the non-acceptance of her on the part of the Sisters, at the end of two years. A Junior or a fully Professed Sister may leave the Sisterhood for any other, or to begin



a new one, with the assent of a majority of the Sisters.

For grave cause, a Professed Sister may be released or expelled, by the vote of two-thirds of the members, and thereby be discharged from all obligations due the Sisterhood. And by the bishop of the diocese to which she belongs, her vows may be commuted in any way which he in his godly judgment may deem best.

As for the obligations assumed by virtue of membership, the novice promises to remain in the state of chastity during the time of her probation; to submit herself to the rule of the Sisterhood; and to be devoted to the inner life of our Lord, endeavoring to grow in love to Him, and to be gentle and loving toward her Sisters.

The Professed Sister promises to be devoted to the inner life of our Lord, to endeavor to grow in love to Him, and to be gentle and loving towards her Sisters; to remain henceforth in the holy estate of chastity; to remain in the state of poverty; and to practise obedience according to her rule, and to those who, by it, are set over her.

The promise of poverty embraces the giving up the usufruct of any property of which she may be possessed, and the living in Community. The rule provides that a novice on entering, shall be at liberty to dispose of her income according to her own discretion. She shall be bidden to consider the claims of her relations; and if need be, to make provision for them. She is not at liberty to give any of her capital to the Sisterhood. She does not retain any of her income for her own use, during her novitiate. If able she shall contribute out of her income, to the Community Fund. The Professed gives up the usufruct of her property. Her capital, she is free to dispose of by will. Her income, with the exception of sums to be paid to relations or to charities, as agreed upon by the Mother and herself, is given into the Community Fund.

If a Sister leave the Community, she takes with her only such manuscript and books as the Mother may allow, and such money as she may have contributed, which shall not have been already expended or invested for the benefit of the Sisterhood.

With respect to the government: The chaplain is elected by the Sisters; and if he belong to any other diocese than that in which the Mother House is situated, the bishop's assent to his so acting should be obtained. The chaplain, when present, conducts the services. The books used are: The Book of Common Prayer, and the "Day-Hours of the Church of England."

No change can be made by the Sisterhood in any Office, without the chaplain's consent; nor can any book of private devotion be used, nor any book be placed in the library without being first submitted to the chaplain.

Provision is further made for rendering assistance to the Mother Superior by means of a council, and also for the right training of the Sisters. The mistress of novices is bidden by the rule: "To avoid curious and speculative opinions, and to confine herself to the universally accredited dogmas of the Faith." There is a caution, also, against the danger of "becoming followers of individual doctors, and of connecting themselves with political movements."

A loyal acknowledgment of allegiance and submission to that branch of the Catholic Church in which God's good providence has placed them, is required of the Sisters.

Episcopal sanction is a cardinal principle which characterizes the entire constitution and administration of the order. At the same time, it is not intended to be either a parochial or a diocesan work, but a national one. Candidates are wanted from all parts of the land, to be commissioned to all parts of the Church.

I have thus given—mainly in the very words of the founder—a resumé of the constitution, rules, and principles, in all their most important particulars, of the Sisterhood of the Holy Nativity. My office is not that of an advocate, but simply of a recorder of facts. I am content, therefore, as we all must be, to leave the issue to the judgment of the Church under the guidance of God's good Spirit, and to the indisputable logic of time and experience.

#### LETTERS TO THE EDITOR.

##### WHO ORDAINED HIM?

To the Editor of *The Living Church*:

Will you, or some of your learned readers, enlighten me in regard to the right view to take of the following:

Not long since an infirm diocesan held an ordination at which the only part he took in the service was to lay his hands on the head of the candidate. The service was taken by a brother prelate who (also) imposed his hands and said the prescribed words. The Bishop of the diocese has given the candidate a certificate stating "I ordained, etc." Now is this exactly correct? Did the diocesan ordain by imposition of hands, with intention; or was the Bishop of the neighboring see, who laid on hands, and said the words, the ordainer?

A PRIEST.

##### SORTES LITURGICÆ.

To the Editor of *The Living Church*:

The *Church Times* (London) used to be fond of noting the *Sortes Liturgicæ*, or the psalms and lessons occurring in the daily service of the Church on the day when any event of great public interest took place.

The trial of the Bishop of Lincoln began on the 12th of last month, and the Anglican Church throughout all the world read in the Psalter three morning and three evening Psalms, which are very significant in view of the character of the honored Bishop, and the disgraceful course of the Church Association in carrying on Ritual prosecution against faithful clergy of the Church of England. I will not multiply quotations, but such words as these: "Their device is only to put him out whom God will exalt; their delight is in lies." "Hide me from the gathering together of the froward." "Yea, their own tongues shall make them fall; insomuch that whose seeth them shall laugh them to scorn." And then the expressions of trust and reliance upon the mercy and justice of God: "Because Thou hast been my helper, therefore under the shadow of Thy wings will I rejoice,"—these and many like words must have had a telling significance to those who read the Church service on the 12th, thinking of the trial of Bishop King.

Then, in our table of Lessons, we read the 15th of Exodus, The Song of Moses, and the 24th of St. Matt. v: 29 to end, The Coming of the Lord to Judgment; and in the evening, Exod. xvi, The Murmuring against Moses, and the Giving of the Manna, and Acts xxvii, The Shipwreck, but safe deliverance of St. Paul and his companions, this last chapter being finished on the following day. It is worthy of remark that the ship in

which St. Paul embarked was in the service of the State, perhaps was one of the Roman naval vessels, conveying State prisoners. The entire course of Holy Scripture, in short, for the 12th day, is wonderfully suggestive, in view of Bishop King's trial, and I will only add that the use of the Daily Service furnishes a like experience constantly. It is like the voice of Divine Wisdom speaking from the Holy Place in regard to human affairs. But how few there are to hear it. F. W. TAYLOR.

##### "ROBERT ELSMERE" AGAIN.

To the Editor of *The Living Church*:

If you have not become wearied with discussions relative to "Robert Elsmere," will you kindly permit me through your valuable columns to air a few thoughts upon a subject which, I am aware, is nearly worn out.

I have had a strong desire to read the book, partly because of its notoriety and also because of a naughty desire to see for myself how bad it was. Now that the book is in my possession, conscience asserts her voice and, in an importunate way, puts questions like the following: "Why do you read this book and voluntarily expose yourself to the temptation of listening to the specious arguments of 'the Squire' which 'Robert Elsmere' could not or did not controvert?" I reply, feeling it to be a very weak reason: "Because of its literary excellencies and the interesting plot of the story." Conscience says: "Can you not find these qualities, even in a greater degree, in scores of books which have no tendency to undermine even the weakest faith?" "Yes, of course, I can."

"Is it right to feel pleasure in reading a book which has so confessedly bad an effect on those whose faith is unstable?" "Is this book a bad one for your son, your daughter, or your neighbor, but not at all bad for you?" etc., etc. I feel myself vanquished, and though I do not think I have any inclination to be a doubter, I have laid aside the book as one which can not do me good and may work evil. Reading it seems like playing with fire, trusting not to get burned. How could I ask God's blessing on the perusal of such a book? I confess I would like to know the reasons which have led so many good and earnest Christian men and women to read "Robert Elsmere," knowing it to be a skilfully planned assault upon the very citadel of their Faith.

##### CONSCIENCE.

##### CHRIST CHURCH, CLEVELAND.

To the Editor of *The Living Church*:

The letter in the last number of your paper, signed "A. Lechner," on Christ church, Cleveland, Ohio, excited my surprise, and compels me to offer a few words on the subject.

With the controversy of the writer with the former rector of that parish (a very able man and not a low Churchman), I shall have nothing to do, nor shall I discuss the history of the parish and the character of its people, although I know something about them.

But when your correspondent asserts that "the Confirmation Service never has been used" there, I feel bound by my duty to the venerable and beloved Bishop of Ohio, who is now lying prostrate and unable, perhaps, to speak, in a land across the sea, to offer my testimony in strong and absolute denial of your correspondent's assertion.

I was personally present in Christ church, Cleveland, and read the Lessons in German on two occasions when Bishop Bedell administered the rite of Confirmation in said church, and I here declare that the Confirmation Office as set forth in the Book of Common

Prayer was used in its entirety, *ipsissima verba*.

A little more than a year ago, when the Bishop of Ohio was very ill, I served him during two weeks, and among other churches in Cleveland, Christ church was assigned to me for the service of Confirmation. I confirmed there a very large class; different members of the class were catechised, before the service, in my presence and in that of a large congregation, and I feel bound to say that I have never heard better and more correct answers, especially on the sacramental teaching of the catechism, from young people, than I heard there. I used the Office of Confirmation as it is set forth in the Book of Common Prayer. And I have not the shadow of a doubt that the Bishop of Ohio used the same office and no other, whenever he visited Christ church for Confirmation.

There is no bishop in the Church who has greater reverence for the law of the Church than has the venerable Bishop of Ohio, whose afflictions call forth the sympathy and sorrow of us all.

N. S. RULISON.

Fountain Hill, S. Bethlehem, Pa.

#### BOOK NOTICES.

THE THUMB BIBLE. By J. Taylor. New York: A. D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co. Price 50 cents.

The smallest book, probably, in the market, being about two inches square; rude doggerel, rhymed by one Taylor, a publican, over two hundred years ago. The writer claims that in his work he has culled "all things that are of greatest consequence" in the Bible.

OUR PHIL, and other Stories. By Katherine Floyd Dana. With illustrations by E. W. Kemble. Boston and New York: Houghton, Mifflin & Co. Price \$1.25.

"Our Phil" is funny and pathetic, illustrated by capital sketches which must have been taken from life. The other stories, also portrayals of negro character, are "Aunt Rosy's Chest," and "Martyr's Various Mercies." They first appeared in *The Atlantic*. The author died in 1886.

A MANUAL OF PAROCHIAL WORK, for the Use of the Younger Clergy. By various writers. Edited by the Rev. John Ellerton, rector of White Roding, Essex. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co. 8vo. Pp. 571.

We have examined this volume with considerable care and attention. It is prepared of course primarily for the clergy of the Church of England, and consequently discusses some topics and various matters especially interesting to English clergymen and churches, such, for example, as treatment of Romanism and Dissent, Bells and Bell Ringers, the Day School, Lay Brothers, Church Wardens, etc. There are some twenty contributors of papers and chapters, besides the editor, Mr. Fullerton. The pastor of the parish is first treated of, in his private life and in his study; next, the parish church and services, administration of the sacraments, occasional offices, preaching, etc.; then the parish, with its various duties, such as visiting in general, cases of conscience, visiting the sick, lectures, and the like. Following this are some excellent chapters on Sunday school work, night schools, utilizing several kinds of helpers, etc. In an appendix of 50 pages, useful hints are furnished in regard to the clergyman's library, tables of services, rules for guilds, and such like. A good index completes the volume. In view of the large amount of valuable matter in this manual, we commend it to the clergy of the American Church, and confidently promise them a satisfactory return for consulting its pages.



IN *The Forum* for March, which begins the seventh volume, several subjects are discussed of large political and commercial importance. Prof. J. G. Schurman, of Cornell University, who is a Canadian by birth, predicts that the Canadians will never favor annexation. Mr. Isaac L. Rice points out as the primary cause of railway demoralization, the habit of borrowing and buying proxies. Dr. Leonard Woolsey Bacon makes an argument for the extension of the delivery of letters by carriers to persons in the country as well as to those in cities. Prof. W. S. Scarborough, of Wilberforce University, takes a hopeful view of the future of the Negro race. Mr. Edward Atkinson makes a test of several reformatory theories, such as co-operation, profit-sharing, prohibition, protection, and free trade, by applying them to a small community, where the practical workings of each theory may be measured. Among the religious and educational discussions is an unfavorable review of our public school system by Cardinal Manning. Kate Stephens writes a record of the advancement of education of women during the last fifty years. Prof. St. George Mivart points out how some of the most distinguished evolutionists have receded from their original position. Prof. Charles E. Norton, of Harvard, indicates the progress and the hindrances of art in the United States.

THE leading articles in *The Atlantic Monthly* for March are "The Keiths," by Hope Notnor; "Ticonderoga, Bennington and Oriskany," by John Fiske; "Personal Reminiscences of Wm. H. Seward," by S. J. Barrows and his wife, private secretaries to Mr. Seward; "The Isthmus Canal and our Government," by Stuart F. Weld; "Some Colonial Lawyers and their Work," by F. Gaylord Cook; and "Simplicity," by Chas. Dudley Warner. A poem, "The Christmas of 1888," by Whittier, and the usual installment of serials and stories make up the number.

*Harper's Monthly* for March abounds in historical and descriptive articles, very fully illustrated: "The Institute of France" by Theodore Child, "New Vienna," by Curt von Zélan, and "Norway and its People," by Björnstjerne Björnson. Chas. Dudley Warner, J. Norman Lockyer, F. R. S., Edw. Everett Hale, Geo. Wm. Curtis, Thos. Bailey Aldrich, and W. D. Howells contribute to this number.

AN interesting article in *Scribner's Magazine* for March is that on "The Railway Mail Service," by Thomas L. James, ex-Postmaster-General. The efficiency and vastness of the service will probably surprise many, while the reforms needed are equally manifest. Lovers of Wagner's music will be attracted to the article by Wm. F. Apthorp, on "Some of Wagner's Heroes and Heroines."

*The Century* for March completes the story of Emancipation in a splendid chapter of the Lincoln series. An illustrated paper on the old York Cathedral at a time when the New York cathedral attracts so much attention, is especially worthy of note. The old minister is one of the most interesting buildings in the world.

THE Missionary Board of Minnesota will send the 13-page tract, "The Church and her Ways," which has now reached the 60th thousand, to all who may desire it, for one cent per copy, and any number of copies. They are grateful for the compliments on it received from all parts of the country from bishops and priests.

A COLLECTION of twenty new sermons by Archdeacon Farrar, will be issued this week by Thomas Whittaker. It is the third in the *Contemporary Pulpit Library*.

MESSRS. JAMES POTTS & Co. have issued their spring catalogue of publications.

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

WESTERN MICHIGAN.

Of the handful of deaf-mute residents of Grand Rapids, nearly all are communicants of St. Mark's parish. Their pastor, the Rev. Mr. Mann, spent Sunday, February 10th, with them, holding three services, administering the Holy Communion and infant baptism. On

the Monday evening following, Bishop Gillespie administered the apostolic rite of Confirmation to four deaf-mutes, Mr. Mann interpreting.

The "Quiet Day," at Emmanuel church, Hastings, Feb. 27th, was preceded by a public service Tuesday evening. Bishop Gillespie announced the topics selected. The Rev. F. W. White spoke briefly from II. Cor. iv: 7, concerning the power of the ministry coming from God, and the Rev. A. L. Frazer, of Kalamazoo, spoke from II. Cor. v: 20, giving a masterly exposition of this text. The Rev. J. W. Bancroft, general missionary, spoke concerning the unfaithful shepherd as described in Ezek. xxxiv: 1-10, and the Rev. H. E. S. Somerville set forth the beautiful character of the Good Shepherd as described in St. John x: 1-18. This service was well attended and the Bishop, in a few earnest words, explained the object of the "Quiet Day," and showed how the clergy might profit thereby. At 9 A.M., Wednesday morning, prayer was said and the Bishop introduced by remarks, meditations on the following questions: 1. "Am I humble, patient, persevering?" 2. "Do I give myself unto prayer?" 3. "Is there anything in me, personally, that injures my work?" At 10:30 the Holy Communion was celebrated, and Bishop Gillespie feelingly charged the clergy to do all in their power to overcome faults and remove all hindrances to their work inherent in their own personality. At 2 o'clock the Litany was said, and then all engaged in a service of self-consecration, consisting of hymns, prayer, and ordination vows. The Rev. Messrs. Morrall and Lynu respectively led the clergy in brief remarks on the following subjects: "Encouragements in the ministry," and "Comfort in the recollections of my ministry," and "The sin of despondency and lukewarmness." The clergy kept together all day, lunching with the rector and taking tea with the treasurer of diocesan Board of Missions. All were pleased at the evening service to hear a stirring sermon on the Church's duty of to-day, by the Rev. J. N. Blanchard, of Detroit. His text was made up of two sentences: "Come after me and I will make you fishers of men," and the other words of Christ: "Wist ye not that I must be about My Father's business." There were 17 of the clergy present at these services and all were strengthened for their Lenten work. The Rev. E. D. Irvine, rector of the parish, informed his guests that the chalice used by them at the morning Communion was used by the Rev. Philo Sheldon, the first priest ordained by Bishop Seabury, and came through the Rev. Mr. Spaulding to Mr. Bancroft, the general missionary of this diocese. Bishop Gillespie spoke of having just passed the fourteenth year of his consecration, and thanked the good Lord for continued health and strength in his old age.

MINNESOTA.

The first conference of the Sunday School Association of the diocese met in St. Paul's church, Minneapolis, the Rev. Frank R. Millspaugh, rector, Feb. 27-28, the Assistant Bishop presiding. An organization was made resulting in the election of the Bishop as president; the Rev. Dr. Dobbin and Mr. B. S. Russell, vice-presidents; the Rev. George Davis and Mr. Fred Farrington, secretaries; Mr. S. E. Olmsted, treasurer. Instructive papers were read, and addresses made, followed by a general discussion on: 1. The object and necessities of the Sunday school; 2. The accessories of the Sunday school; 3. The relation of the Sunday school to the parish, (a) the rector's duty, (b) the parents' duty, (c) how best to make it contribute to the parish; 4. The method and kinds of instruction; 5. The Bible class. The following wrote and talked on the subjects: The Rev. Messrs. Lloyd, Graves, Graham, Gardam, Bill, Stowe, Cummings, Millspaugh, Jones, Dobbin, Pope, Sayres, and Messrs. G. Cochran, S. Cochran, B. S. Russell, Leveridge, Lyle, Mrs. Murray, and others. The attendance was far in excess of what was expected, and all went away with the feeling that an excellent move had been made in the right direction. The conference lasted two days.

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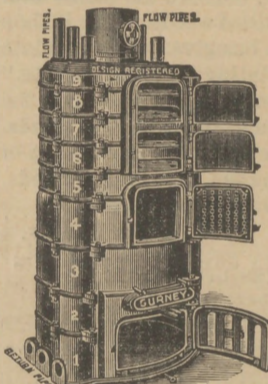
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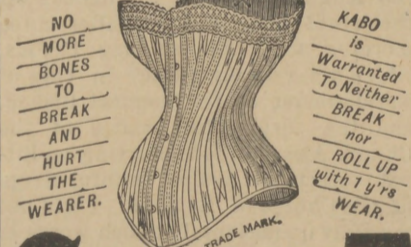
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**Solidity and Strength.**

The forty-third annual statement of the Connecticut Mutual Life Insurance Company gives renewed evidence of the strength and reliability of its conservative management. It has nearly \$60,000,000 of gross assets, a legal surplus of \$5,565,079, and has added three-fourths of a million to its net assets, although it paid out during the year nearly a million dollars more than it received from premiums.

"The Canopiletta."—What is it?—Why the New 1889 Cornish Organ. Just completed and now to be obtained from the manufacturers who advertise it specially in another column of this paper. Write to Messrs. Cornish & Co., Washington, N. J., for full particulars. It is a beautiful Organ of special purity of tone, and has several novel features.

**"Had Been Worried Eighteen Years."**

It should have read "married," but the proof-reader observed that it amounted to about the same thing, and so did not draw his blue pencil through the error. Unfortunately there was considerable truth in his observation. Thousands of husbands are constantly worried almost to despair by the ill health that afflicts their wives, and often robs life of comfort and happiness. There is but one safe and sure way to change all this for the better. The ladies should use Dr. Pierce's Favorite Prescription.

**The Voice.**

Those who overtax the voice in singing or public speaking will find "Brown's Bronchial Troches" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effectual remedy. Containing nothing injurious they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

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**City of Mexico Special.**

The beautiful Pullman Hotel Car "International" will leave Chicago for the City of Mexico, March 12th, 9 A.M., via Chicago and Alton R. R. on its second trip to the City of Mexico. Stops will be made at Austin and San Antonio, Tex., Zacatecas, Agues Calientes (Hot Springs), Leon, and Silao, Mexico. Cost of the trip, including railroad fare both ways, meals and Pullman accommodations for eleven days, \$150.00. For Maps, time tables, etc., call or address R. Somerville, City Passenger and Ticket Agent, Chicago & Alton R. R., No. 89 South Clark St., Chicago, Ill.

Test your cows or your milkman's cows. How? By using one of Brown's Improved Cream Testers advertised in this paper. If your milkman knows you keep one you get good milk. Sent postpaid for 35 cents by the Sumner Mfg. Co., 37 Franklin St., Chicago. The advt. will not appear next week. Mention this paper.

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We once heard a man complain of feeling badly, and wondered what ailed him. A humorous friend said, "Give a doctor \$2, and let him guess." It was a cutting satire on some doctors, who don't always guess right. You need not guess what ails you when your food don't dig st, when your bowels and stomach are inactive and when your head aches every day, and you are languid and easily fatigued. You are bilious, and Dr. Pierce's Pleasant Purgative Pellets will bring you out all right. Small, sugar-coated, easy to take. Of druggists.

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The delicious fragrance, refreshing coolness and soft beauty imparted to the skin by Pozzoni's Powder, commends it to all ladies.

**Baby Carriages at Factory Prices.**

The attention of the readers of this paper is very particularly invited to the advertisement of Chas. Raiser, manufacturer of Baby Carriages, 62 and 64 Clybourn Avenue, Chicago. Mr. Raiser is a man of integrity and business experience, of good reputation, and capital ample for his needs. He ships goods anywhere within 500 miles of Chicago free of cost, and allows responsible parties to examine the carriage before paying for it. Our lady friends who have "olive plants" around the hearthstone would do well to write for the handsome catalogue, which is sent free. In doing so please mention this paper.

**THE ART OF RENOVATING.**

The first thing to be done with any garment to be made over, is to rip it carefully, pull out the threads, and then give each piece a good shake and brushing. Select the pieces worth using and clean them with some of the recipes given below. Sponge goods on a clean table or ironing board overlaid with a rubber sheet, if you have one. Use a piece of the same goods to rub with, and stroke with the nap of the material, never across it. When pressing the cleansed pieces, cover the board with blanket and sheet. Use a hot iron, and keep a piece of clean muslin between the iron and goods, unless pressing black fabrics which show the lint, then use a piece of black alpaca, or undressed cambric, as a protection against the warm iron which sometimes gives a rusty effect.

Sponge black silk with hot coffee strained through a piece of muslin, rubbing it on the side intended for the right, and when partially dry, iron on the wrong side. Remove grease spots from silk with a lump of magnesia rubbed wet over the spot; let it dry, brush the powder off, and the spot will disappear. French chalk is used dry and brushed off after twenty-four hours. If the grease remains, try the method a second time. Ether and benzine are also recommended for grease, but try on a piece of the silk first, as either liquid may remove the original color. Another well-tried method of cleaning black silk is to sponge it on the wrong side with alcohol and warm water, and iron on the same side with an iron warm enough to dry the material slowly. Remove paint with turpentine, and then wipe over the spot with alcohol. Avoid hard rubbing. Ladies wearing mourning use the following for black silk or woolen goods: BOIL an old black kid glove in a pint of water, until reduced to half a pint; then use this liquid to sponge with on the wrong side, and iron with a cloth between the iron and the dress goods.

Do not squeeze or wring the fabric dry, as that wrinkles it, neither should the pieces drip dry, which leaves streaks, but after wiping with the wet cloth, use a fresh bit and wipe the material as dry as possible; then iron as directed. Colored silks cannot be cleaned successfully, even by French dyers; but if one wishes to try the plan, here is one vouched for by Parisian cleaners: Mix one-quarter of a pound of soft soap, a teaspoonful of brandy, and a pint of gin; then strain through a cloth and spread on each side of the silk. Wash it, then, in three cold waters, dipping it up and down, and iron on the wrong side while damp. Both black silk and satin are renovated by wiping on the right side with spirits of wine diluted with a little water; then iron on the wrong side, keeping a cloth between the iron and silk. Clean jet passementerie by wiping it with a soft cloth dipped in gin or alcohol and water. If you only wish to remove creases or folds from dress goods, wring a clean muslin cloth out of clear, cold, water, lay it on the wrong side, and iron dry with a very warm iron.

Try cold water on plush when stained, then on the back, while some one holds the material taut in the air, and raise the pile with a stiff brush. Clean steel buckles and buttons with putz pomade laid on thick for a few moments, and then wiped off with a soft rag and polished with chamois. Steel ornaments should be kept in powdered starch, to prevent their rusting. Clean ribbons and gloves with benzine. Undressed kid gloves are cleaned with curd soap cut up and boiled in milk; put the gloves on your hands and rub them with flannel dipped in this mixture; let them dry on the hands. Castor gloves are cleaned in a lather of castile soap and lukewarm water, rinsed in cold water and dried on the hands. When black silk becomes glossy from constant wear, moisten the places with cold water, lay a damp cloth over it, and iron quickly until dry. Renovate black kid gloves with a few drops of ink in a teaspoonful of salad oil; apply with a feather, and dry in the sun.

Rusty black cashmere should be sponged with equal parts of alcohol and ammonia diluted with a little tepid water. Another method of renovating black woolen goods, is to soak the pieces in warm castile soapsuds for two hours. Dissolve one ounce of extract of logwood in a pint of warm water, then add warm water sufficient to cover the goods in a pail after they are wrung out of the soapsuds. Let it stand all night, and then rinse out of three waters, adding a pint of sweet milk to the last one; iron on the wrong side while damp. When the pile of velvet is pressed down, hold the wrong side over a basin of boiling water, keeping it taut until the pile begins to raise, when a second person should brush it on the right side with a stiff whisk. Clean white slippers with a piece of Canton flannel dipped in benzine; when too much worn to clean nicely, they can be painted with the liquid bronze that comes in bottles.

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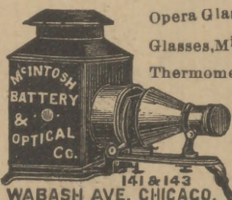
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