

The Living Church.

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

Vol. XII. No. 5.

CHICAGO, SATURDAY, MAY 4, 1889.

WHOLE No. 548.

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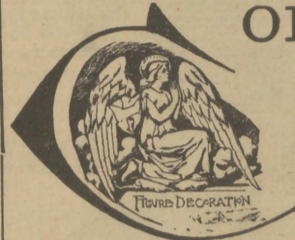
Shakespeare.

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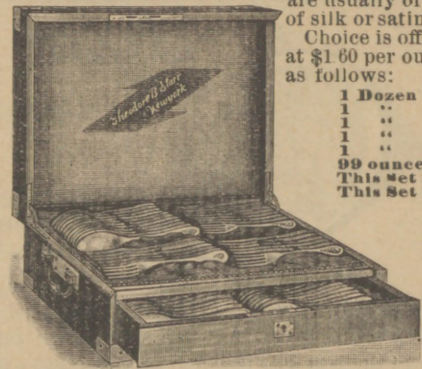
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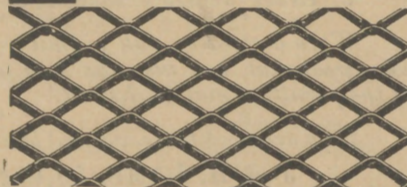
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| 1 " Dessert-spoons..... | 17 " |
| 1 " Table-spoons..... | 25 " |
| 1 " Dessert-forks..... | 18 " |
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The Living Church.

SATURDAY, MAY 4, 1889.

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

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

NEWS AND NOTES.

THE Easter edition of *The Young Churchman* reached 60,000 copies. There were orders for some 5,000 more. Bishop Knight has been elected President of the Young Churchman Company.

WE are obliged, through lack of space, to hold over for our next issue, many reports of Easter services, and other Church news, which our correspondents have kindly sent us.

THE Rev. Canon Sir F. A. Gore Ouseley, professor of music at Oxford, died suddenly, on April 6th, at the age of 63 years. Canon Ouseley has been well known as a composer of sacred music.

DR. SELWYN, the second Bishop of Melanesia, has his headquarters at Norfolk Island, amongst the descendants of the mutineers of the *Bounty*. He is the inheritor of his father's missionary enterprise, and an indefatigable cruiser amongst the host of islands that have been placed under his jurisdiction.

IN the fifth list of subscribers to the fund for defraying the legal expenses of the Bishop of Lincoln, Dr. Bright and Dr. Paget, of Christ church, Oxford, state that as the fund has nearly reached £3,000 it will be closed at the end of this month. It will, however, be reopened should protracted litigation render such a course necessary.

A DISTINGUISHED London physician has discovered that "clergyman's sore throat" is due to the preacher lowering his head to address the congregation. Stooping the head increases friction of the air passing through the reader's throat. Barristers escape this malady through having to throw their heads back in addressing the judges. *Verb. sap.*

A CORRESPONDENT of an English paper, writing of the parish church of Capel-le-Ferne, near Dover, says it is a somewhat interesting fact that there are no means of lighting this church, so that the worshippers are required to carry their own lights; and it is no uncommon thing to see a member of the congregation standing during the singing with his hymn book in one hand, and his candle or lamp in the other.

THE workmen engaged in replacing the pavement of the retro-choir of Lincoln cathedral had occasion to remove the decayed slab which covered the grave of Bishop Oliver Sutton, who died Nov. 13, 1299. In the grave they found a silver-gilt chalice and paten in a state of perfect preservation; also a large gold ring, set with a piece of rock crystal. The ring is pronounced to be of the purest gold, and still bears the marks of burnishing. By the side of the skeleton was a much decayed

crozier with the crook beautifully carved with maple leaves.

THE oldest Church clergyman in Massachusetts, and one of the oldest in New England, is the Rev. Dr. Thomas R. Lambert, of Boston. He is nearly 80 years old, and has retired from active service, but his mental faculties are well preserved. He held pleasant social relations with General Jackson, Daniel Webster, Edward Everett, General Cass, Senator Benton, and other prominent men of forty years ago. For twenty years he was a chaplain in the navy.

EXCEEDINGLY interesting letters have come to hand from the intrepid African explorer, Mr. Stanley. He has traversed a large portion of Central Africa, hitherto unexplored, has discovered another lake to the south of Nyanza, traced several of the larger tributaries of the Congo, and apparently noted a second snow mountain, which he distinguishes from Mount Bennett-Gordon. He also describes a tribe of miserable dwarfs, who are man-eaters. His communications have been read at a special meeting of the Royal Geographical Society in London.

THE Secretary of the Navy has been informed through the Secretary of State that his Eminence the Bishop of Alaska and the Aleutian Islands contemplates an early tour of inspection to the most distant parishes of his Episcopal See, and that he will be provided with a Russian war vessel for that purpose. The Secretary of the Navy has instructed the commanding officers of the United States vessels in Alaskan waters to extend to the Bishop the courtesies due to his position and any facilities he may need. He is a Bishop of the Greek Communion, the ancient Church of Russia.

BISHOP BEDELL has sent to the Standing Committee of his diocese two important documents. One of them resigns, without conditions, all episcopal authority and jurisdiction to the bishop who shall be elected at the approaching convention. The other contains his resignation as Bishop of Ohio, which cannot be completed until the House of Bishops accepts it next fall. Bishop Bedell's health is such that he has no expectation of being able to resume active work. He is still at Nice, but it is hoped that he may regain sufficient strength to permit of his return to this country.

THE Rev. Dr. F. A. P. Barnard, late president of Columbia College, died in New York City, on Saturday last. Dr. Barnard was born at Sheffield, Mass., in 1809. He was graduated from Yale in 1828. From 1837 to 1854, he was a professor in the University of Alabama. In 1854 he became professor of mathematics and astronomy in the University of Mississippi, of which he was elected president in 1856. In 1864 he was chosen president of Columbia College, which office he resigned last year. He is widely known as an author, and has contributed largely to scientific and educational journals.

THE papers are recording the fact that with the death of the old sexton at All Saints', Glossop, at the age of 73, there is a break in the line which has run through one family for two hundred years. At Addington, the village

inn, of which the Archbishop is the ground landlord, is kept by a hostess whose family is said to have been there since the days of Henry VIII. It is a curious fact which she relates, that at the death of her mother in 1847 there were only three daughters to survive her. They wanted to carry on the business, but Mrs. Howley thought it was unfitting and gave them notice to quit. They were under this notice when Archbishop Howley died, and his successor took a more favorable view, and allowed them to continue. The three sisters in turn took possession, this is the last of them.

AT an important meeting of the Ridecanal Chapter of Afron, presided over by the Rev. D. Evans, vicar of Bangor, the following resolutions were adopted: (1) That at least two sees should be added to the four now existing in Wales; (2) that as the Episcopate is the divinely ordained channel through which the mission given by our Lord to His Apostles is handed down from generation to generation, the number of bishops should be adapted to the requirements of the people and the conditions of the country; (3) that as the seat of the bishop is not only the source of authority, but also the centre of spiritual work, it is desirable to multiply such centres as much as possible, within reasonable limits; and (4) that the means for such addition to the Episcopate in Wales, as is suggested herein, may be found in the readjustment of the existing endowments of the four Welsh sees, with such addition as might be thought necessary from the free-will offerings of the faithful.

THE plan for building the church of the Epiphany at Port Said had its inception so long ago as the first months of 1882. The building has just been finished and will be consecrated by Bishop Blyth in the first or second week of May. It is of the Oriental style of architecture, with domed roof and minarets, and has cost £2200, exclusive of the site, which was a free gift and is estimated to be worth £2000. The material is Maltese stone, concrete, and brick. Except the doors and furniture there is no woodwork in the building. Accommodation for 250 worshippers is provided. The importance of a church at this place is shown by the fact that about 250,000 people pass every year through the Suez Canal, all of whom stop for a time at Port Said, and that nine-tenths of this number are British, the greater part of whom are, of course, sea-faring folk. A hospital in connection with the church has also been erected at a cost of £5,000, and an income of £2,000 a year has been secured for it by the payments of owners of ships. There is no more important chaplaincy between England and India than that at Port Said.

THE munificence of the late Sir Frederick Ouseley was so great that his friends had to protest against the way in which he deprived himself of the conveniences of life. The late Prebendary Joyce, who was the lifelong friend and neighbor of Sir Frederick, told the writer of these lines that the late Bishop of Capetown, pleading for help for the Church in South Africa in the very thick of the Colenso troubles, was in-

formed by the deceased that he was so deeply involved with pecuniary liabilities connected with St. Michael's that he had not a farthing at his disposal. Next morning, as the Bishop was going, he said, "I cannot refuse you a trifle. If you like to sell that stone for your mission, do so." It was in a jewel box, and the Bishop did not open it till he got to London, where, on taking it to a well-known jeweller, that worthy said: "I suppose you really are a bishop; why, this is a Persian stone of the rarest value, the whereabouts of which no one has known for years." The Bishop was able to satisfy the jeweller of his identity, and the stone, which belonged to the father of Sir Frederick, so long British Minister in Persia and a distinguished Orientalist, astounded Bishop Gray by the sum it fetched. Sir Frederick was the most hospitable of men and genial of hosts, as all who have attended St. Michael's Day luncheons and concerts at Tenbury, or the Hereford festivals, could testify.

CONSECRATION OF THE BISHOP OF FOND DU LAC.

THE Consecration of the Rev. Charles Chapman Grafton to the Episcopate of Fond du Lac occurred at St. Paul's cathedral, in the see city, on St. Mark's Day, April 25th. An early Celebration by the Rev. W. R. Gardner gave an opportunity to the faithful to receive the Blessed Sacrament, of which nearly one hundred availed themselves. The Consecration service was held at 10:30. The surpliced choir from All Saints' cathedral, Milwaukee, assisted the St. Paul's choir in rendering the music. From the old school room the long procession marched through the church yard, past the grave of the first Bishop of the see, on which had been laid a large floral cross with other floral designs, up the nave of the church to the choir. Lay deputies to the special council, lay members of the Standing Committees of Fond du Lac and Milwaukee, and the surpliced choir, preceded the long line of clergy, who, arranged in order of seniority and of rank, represented the Church in the dioceses of Fond du Lac, Milwaukee and Chicago, with a considerable number from a greater distance. Last came the Bishops with their chaplains, the Bishop-elect, with his attendant presbyters, the Rev. William Dafter and the Rev. W. R. Gardner. The Bishop of Milwaukee and Assistant Bishop of Minnesota, as presenting bishops, were together, followed by the Bishop of Quincy, as preacher, and the Bishops of Indiana, Springfield and Chicago, as designated consecrators. The latter was presiding Bishop, being the senior of those named. The Rev. L. D. Hokin was master of ceremonies.

The service throughout was choral and was the same as that sung at the Consecration of Bishop Knight. The choir was at a disadvantage by being without their usual organist, but the musical service was very creditable. The processional was the hymn, "Crown Him with many crowns." Immediately thereafter, was chanted the Introit, Psalm xliii, after which followed the celebration of the Holy Communion, intoned by the Bishop of Chicago. The two Euchar-

istic lights, and the two seven-branched candles burned over the altar. The Nicene Creed was an anthem. The Bishop of Quincy was preacher. His theme was the glory of Israel arising from the ark of God. That, he observed, might be considered the visible Church. When the ark was taken, departed the glory of Israel. The Bishop remembered when the State of Wisconsin added another star to the flag of the Union, and thought the advance of the Church might be typified by a star. The five points of the star were the antitypes of the five holy treasures contained in Israel's Ark of the Covenant. The mercy seat was the faith of the Church; the faith, once torn by Arianism; the mercy seat once almost covered up by Romanism and Calvinism, but triumphant over all. The censor typified worship. Still we have the ascending incense, and the holiness in worship. But the magnificent chasing of the censor must not be more considered than the incense; fine music must not be a substitute for spiritual praise. The golden pot of manna was the bread of the Holy Altar, feeding the spiritual nature. Aaron's budding rod was the Apostolic Succession in the Church to-day. It was opposed from without, though the names of the opponents did not happen to be Korah, Dathan, and Abiram. Alluding to the trial of the Bishop of Lincoln, he said that if the 'Bishop' were deprived for the causes specified, it would be an act of laymen, and not of the Apostolic Episcopate. The tables of stone, representing the moral law, were then considered, after which the speaker addressed some words to the Bishop-elect.

Proceeding with the service, after a hymn, the Bishop-elect was presented. The testimonials of the council were read by the secretary, the Rev. L. D. Hopkins; the assents of the Standing Committees, by the Rev. W. E. Wright; assents of the Bishops, certified by the Presiding Bishop of the House of Bishops, by the Bishop of Springfield; and the commission to the consecrators, by the Bishop of Milwaukee. The Bishop-elect then made the promise of conformity. The Litany was chanted by the Rev. E. A. Larrabee, with the choir, the Bishop of Chicago offering the special suffrage for the candidate. A hymn was sung during the robing of the Bishop-elect, which was accomplished in sight of the congregation. All the bishops present united in the imposition of hands and in the recitation of the formula, thus adding another to the Episcopate to take up the work which the lamented Brown began. The pastoral staff was presented to the Bishop at the words, "Be to the flock of Christ a shepherd," and the presiding Bishop also placed the cross around his neck and the ring on his finger. Then the Bishop of Fond du Lac was escorted to the temporary throne erected on the decani side of the choir, and a *Te Deum* was sung. The offertory was for diocesan missions, and an anthem was rendered while it was taken up. The service then proceeded, including the *Benedictus* and *Agnus Dei*. Several of the clergy received the Sacrament, after the bishops. Before the *Nunc Dimittis*, the letters of Consecration were signed by the bishops, during which a hymn was sung. The 100th hymn was the recessional.

Much of the beauty of this service, and the recent similar service in Milwaukee, is due to the Bishop of Chicago, who, as presiding Bishop, had full

control of the details of the service. On this occasion, too, honor should be done to the several committees who had charge of details, as also to the master of ceremonies. The lunch following was bountiful and liberal, and most gracefully served by the ladies. The hospitality was most cordial. An informal reception followed at St. Monica House, where the clergy and laity were presented to Bishop Grafton.

CHICAGO.

CITY.—The following Easter elections have been reported. Such reports must necessarily be confined to the city parishes:

St. Mark's—Senior warden, H. C. Grier; junior warden, L. O. Goddard; vestrymen, W. W. Watkins, M. W. Fuller, W. H. Summers, S. A. Harsey, J. K. Robinson, J. W. D. Kelly, J. W. Johnstone, and E. F. Parsons.

Church of the Ascension—Senior warden, J. B. Hall; junior warden, T. M. Hubbard; vestrymen, N. S. James, W. J. Cummins, J. Edson, W. C. Dayton, C. S. Warren, W. H. Smith, E. O. Hubbard, F. W. Lee; parish clerk, E. O. Hubbard.

Church of Our Saviour—Senior warden, Edward Cheatham; junior warden, Charles M. Hale; vestrymen, Dr. T. W. Miller, Joseph Forsyth, A. L. Fercomb, William J. Fleming, Andrew McNally, G. D. Forrest, Felix Barbace, and Geo. M. Harvey.

Calvary—Senior warden, C. W. Ross; junior warden, A. J. Sharpe; vestrymen, R. McMullan, Chas. L. Chenoweth, George W. Burchard, Jr., F. Chafee, H. C. Jack, Charles H. Castle, and Alfred Bassett.

St. James—Senior warden, C. R. Larrabee; junior warden, H. A. Townser; vestrymen, S. B. Peabody, W. D. Kerfoot, John DeKoven, C. A. Street, W. K. Ackerman, H. Bauscher, Jr., Dr. E. J. Gardiner, and James L. Houghtaling.

Epiphany—Senior warden, C. J. Magill; junior warden, C. H. Jordan; vestrymen, J. A. Grier, L. H. Holden, J. M. Banks, C. E. Elmes, N. D. Oakley, M. D. Talcott, J. H. Williams, D. R. Brower; clerk of the vestry and treasurer of the parish, H. J. Jones.

St. Andrew's—Senior warden, Daniel R. Cameron; junior warden, Alfred Smith; vestrymen, Charles H. Parker, Wm. H. Mosher, William J. Collins, Albert Jack, J. O. Keeler; clerk of the vestry, William G. Reid.

Trinity—Wardens, H. E. Sargent, A. F. Seeberger; vestrymen, J. W. Doane, A. C. Armstrong, J. L. Chumaseo, C. L. Raymond, E. Forman, G. S. Blakeslee, H. M. Starke, J. H. Dwight.

St. Paul's—Senior warden, R. W. Bridge; junior warden, Frank S. Osborne; vestrymen, B. F. Ayer, H. L. Wait, D. H. Harlow, C. H. Coffin, E. C. Long, Henry McKee, J. P. McRehouse, and H. T. Knapp.

CITY.—The colored people of Chicago are justly proud of their beautiful church edifice. This church is the result of ten years' labor of a handful of earnest members under the tireless direction of the Rev. J. E. Thompson. About the year 1878, after many meetings and much discussion, a number of colored ladies called on Bishop McLaren and told him they desired the establishment of a colored Episcopal church in Chicago. The matter was taken under advisement and resulted in a favorable reply to the petitioners. The first services were held in the frame church on Dearborn between 29th and 30th Sts., on the 7th of Nov., 1879. The Rev. Mr. Thompson went to work with a will and soon enlisted in the work many of the best people in the city. They contributed generously to the general expenses, to the pastor's fund, and to the building fund which he early began. The congregation moved from Dearborn St. to Indiana Ave., and until the second Sunday in November, 1882, occupied the frame church afterwards bought by the Bethesda Mission. Finally Dr. Tolman Wheeler concluded to reward them with a gift of \$5,000 to apply on their building fund. That made the church an assured success. Plans were at once adopted and on the 3rd of August ground was broken for the new church. The corner-stone was laid by the middle of September, and the church was completed and consecration service held Nov. 16, 1882. The new church, bright with its pretty ornamentations, nicely furnished and free from debt, was an inviting home, and each class for Confirmation showed the increasing interest of the people.

During the past six years the work has been continuous, though lacking at

times the earnestness of the prime movers. The membership has increased until at this time it numbers 156. The Church Guild is a valuable factor of St. Thomas' church work. It is composed of members and friends of the church, and supplies the place of a ways and means committee. It has done most of the re-decorating and re-furnishing of the church during the past six years, its last work being the complete renovation and re-carpeting of the church for Christmas services. The present task of this society is the erection of a parsonage and guild hall in the rear of the church. This is a very desirable object and ought to be done at once. The ground is ample, and plans have been made by which the rector could be supplied with an excellent residence on the second story, while the ground floor would make a beautiful hall, large enough for all church socials, concerts and entertainments. \$1,000 is necessary to begin the work. The surpliced choir is no longer a matter of experiment; it is an assured fact. Under the capable leadership of Mr. Delaney, the young men and boys have made fine progress, and their singing is now an especial and attractive feature of the service.

The Rev. Jas. E. Thompson, to whose never-wavering work is due the success of the church, received his first instructions in the Baltimore schools, supplementing a course in the Normal School of that city, by study at St. Paul's College, Palmyra, of which Dr. Wainwright was president, and Dr. Jennings, theological instructor. St. Thomas' church property is worth about \$15,000, is free of encumbrance, and is a credit to all who have shared in the work. As to the erection of the guild hall and parsonage, let the members take encouragement from their success in the past, and add this final achievement to their noble work.

OAK PARK.—The Easter services at Grace church were as joyful and auspicious as the beautiful sunlight of the day. The communicant list at the altar Celebration exceeded that of any previous year, owing to the admission for their first Communion of the last Confirmation class. Every available seat was occupied and chairs introduced. The offertory of the morning was nearly \$450, much of which was designated for a contemplated guild and choir room. The children's missionary boxes, at Evening, amounted to over \$62. Beautiful flowers adorned both altar and font. An exquisite white marker was added to the Bible. The choir of 25 voices, under the faithful leadership of Mr. Scobie, came out for the first time in vestments, and sang with sweetness and harmony. At the Easter Monday election, reports were rendered from the various societies of the church, showing that the finances were in a most healthy and prosperous condition.

NEW YORK.

CITY.—On Good Friday and Easter Day the weather was well-nigh perfect and the attendance at the churches was never larger. On Easter Day especially the congregations were enormous, and in some of the churches they would have been greatly increased if space had permitted.

The Bishop has addressed a circular to the clergy saying that when inconvenient or impracticable to hold centennial commemoration services on the morning of April 30th, rectors might use any part of the services on the preceding Sunday or following. Special

services were held on Tuesday in the church of the Ascension, St. George's, the church of the Holy Apostles, St. Thomas', St. James and Holy Trinity church, Harlem. The hour of service at all these churches was 9 o'clock, and all citizens were invited to take part.

For the week preceding the centennial, St. Paul's chapel has been open every day for visitors from 9 A. M. to 5 P. M., and this was to continue for two weeks to come. The great attraction, of course, is Washington's pew on the north side of the building. Being box-like and spacious it is easily distinguished, and also by the coat of arms on the wall just above it. On Sunday, April 28, commemoration services were held in St. Paul's, under the auspices of the Society of the Cincinnati, of which Washington was a member. They were conducted by Bishop Perry, assisted by the Rev. Dr. C. C. Pinckney, rector of Grace church, Charleston, S. C., and chaplain-general of the order, and also by the clergy of the chapel. The musical services were elaborate, including, "I will magnify Thee," from Handel's oratorio. The choir consisting of a well drilled chorus and double quartet, rendered the music and also the music of the centennial service. The drapery of St. Paul's was especially rich and artistic, while Trinity church and all its chapels were handsomely arrayed in bunting. On the evening of April 30th, all these edifices were illuminated. A new bell has been cast for the Trinity chimes making ten in all. These were rung on the morning of April 29th, and also as the presidential party passed the church on the following day.

The wardens and vestrymen of St. Thomas' have under discussion the matter of a free service to which all strangers will be welcome. The service would be at night, and equal to that in the morning, and it is believed that in the fall some such plan will be adopted.

The first of a course of lectures, under the auspices of the Church Club, was delivered at Zion church, the Rev. Dr. C. C. Tiffany, rector, on Thursday evening, April 25th. Bishop Doane was the lecturer, who took for his subject the "Celtic Church." The other lectures were to follow in the same place on successive Thursday evenings, the second in the course being by Prof. Hart, of Trinity College, on the "Anglo-Saxon Church."

PORTCHESTER.—The corner-stone of St. Peter's was laid by the Bishop on Tuesday, April 23rd, the people in the town largely attending, including, also, many of the neighboring clergy. The church will be finely located on Westchester and Smith avenues, and will cost about \$35,000. The edifice, 123x58, will be constructed of native granite with pressed brick trimmings, and will have a seating capacity of a thousand. The architect is Mr. A. P. Brown, of New York. The parish was organized in 1824, and the church erected in 1843, at a cost of \$8,000, was destroyed by fire in 1883. In the meantime the church societies have been active in raising money with which to replace it by a much more costly and handsome structure.

RYE.—On Monday evening, April 22d, the Bishop visited Christ church and confirmed a class of 14. On the Sunday following, the church of which the Rev. Dr. W. W. Kirkby is rector, was to have a centennial celebration in which the village churches were to unite. It should be added that Dr. Kirkby has sailed for England on a six weeks' leave of absence.

SOUTHERN OHIO.

Bishop Vincent is winning the hearts of his people and priests everywhere by his gentle, kindly ways, and his personal interest in every one whom he meets. This diocese is beginning already to show signs of new life under his able and magnetic ministrations.

SPRINGFIELD.—The Right Rev. Boyd Vincent, D. D., held a visitation in Christ church, on Palm Sunday evening, confirming a class of 20; on Monday in Holy Week he confirmed two in private. This is the second class presented from this parish within six months, making 40 in all. These, together with the class of 22 presented from the new and vigorous parish, the Heavenly Rest, makes 62 confirmed in Springfield within six months. The Rev. C. W. Young, rector of the Heavenly Rest, is doing a most excellent work. No festival of the Church is more welcome than Easter, and no Easter thoroughly appreciated without a consistent observance of Lent. After careful preparation and zealous labor upon the part of the rector, the Rev. W. W. Steele, to secure this end, Christ church has realized a joyous Easter—in all respects the most significant in the history of the parish. A full choral Celebration at 7 a. m., followed by Morning Prayer at 10, second Celebration (semi-choral) with sermon, at 11, and Children's Easter Festival, at 7:30 p. m., constituted the services of the day. The early Celebration, with the full choral service, rendered in excellent voice by the vested choir of 34 boys and men, was most impressive in character and form, and was the key-note for the remaining delightful services which followed. Especial praise is due the choir for their effective work, under the able direction of Mr. H. O. Farnum, organist and choirmaster. When it is remembered that the choir began their first service last September, organized under many difficulties out of young and crude material (being one of three or four vested choirs in the diocese) the results obtained, as shown by the Easter services, seem remarkable, and give promise of a brilliant future.

VIRGINIA.

NORFOLK.—Easter, 1889, will long be remembered as a bright day in the history of Christ church. The day was ushered in with spring-like glory, and early the people were seen wending their way to the temple, to worship the Risen Lord. The edifice was thronged, and the services were extremely beautiful. The music was rendered in magnificent style, particularly the soprano by Miss Lizzie Taylor. The sermon by the rector, the Rev. Dr. O. S. Barten, was well delivered, and replete with instruction. Lovely flowers decorated the various memorials in the church, particularly noticeable those of the lectern, font, and pulpit. For some time past the ladies of the Church Guild have been anxious to erect a memorial to one of their most zealous and indefatigable workers, who passed away about four years ago, and their efforts were crowned with success, Easter, in the very handsome brass pulpit which now adorns this holy edifice. It is erected to the memory of Mrs. Eliza Cowdery Hudgins, who died Feb., 1885. The work was intertwined with smilax and decked with the most exquisite calla and Easter lilies. Just prior to the sermon, Dr. Barten after ascending this beautiful work of art, offered a touching and appropriate dedicatory prayer, to which the large

congregation present heartily responded, *Amen*. The interior of the church now looks complete, and the good work has largely been the result of the Guild of which the above-mentioned member was one of the pioneers and most earnest advocate.

INDIANA.

MUNCIE.—April 16th, the Bishop confirmed ten persons in Grace church, the Rev. F. W. Henry, rector, four gentlemen with their wives, and two gentlemen besides. On Easter Day the church building was tastefully decorated. The vested choir of 8 men and 17 boys marched in from the front door, preceded by the cross bearer. The church was crowded, many leaving, unable to get standing room. The 6 o'clock celebration of the Holy Eucharist was more largely attended than ever before and most received. This parish has taken on new life lately. The Sunday school Easter offering was over \$15. Baptisms have been frequent lately, the Church Catechism roll of honor is being added to, and that means sound Church teaching. A devoted and faithful communicant in the parish gives the rector assurance that the debt of several hundred dollars will be paid in a week or so. The missionary pledge to the convention is all paid and the parish is rejoicing accordingly.

HAMMOND.—During the Lenten season, and especially Holy Week, the services at St. Paul's Mission were well attended. On Good Friday four adults were baptized. On Easter Day the Royal League Hall was tastefully decorated with flowers, as a becoming tribute of love, to our Lord from the Ladies' Guild. At the early celebration of the Holy Eucharist, there was a large attendance, while at the second service, the spacious hall was entirely filled. The music was Churchly in its character, and was well rendered, considering the youth and experience of the choir; while the service glowed with earnestness, devotion and reverence. The offering was liberal, and goes toward the purchase of lots on which a new church building is to be erected. After the second service more than 50 children received from the priest in charge, the Rev. R. C. Wall, "Centennial Certificates," after which their offering was taken up for the general missions of the Church. In the afternoon at 2 o'clock, 18 persons went down to East Chicago, a new town three miles from Hammond, where the Rev. Mr. Wall has begun a young and promising mission, and where it is hoped in the near future to build a church. The new school house was entirely filled with a devout congregation of worshippers. A small Sunday school has been organized, and also a Ladies' Guild, which promises to be a success. Several persons are being instructed for the rite of Confirmation, in both towns, at the Bishop's next visitation in May.

EASTON.

SOMERSET PARISH.—The Lenten services in this parish have been attended by larger numbers than ever before in both churches, and there seems to be a spirit of aggressiveness in Church work and principles pervading the whole parish, which is steadily on the increase. In St. Andrew's, Princess Anne, the attendance of men, at the Sunday evening services, is very large. In All Saints' church, Monie, five miles in the country, where all are poor, plain, hard-working people, the attendance at the Sunday and week-day services, has been unprecedented, the church is always

full, mostly men. In this church Bishop Adams confirmed 13 last July, and on April 11th, 14, making 27 in the ten months, more than half of whom were from the sects. On April 10th, during the same visitation he confirmed eight in St. Andrew's, Princess Anne, in all 35 in the parish. The rector, the Rev. H. B. Martin, M. D., has every cause to rejoice and be glad at the success of his efforts to build up this old parish, and promote a healthy Churchly life and use in it. The Easter services just ended, were the most hearty and satisfactory ever held in the parish, more than five-sixths of the whole number of communicants being at the Easter celebrations of the Blessed Sacrament. At the children's service Easter night in St. Andrew's, Princess Anne, the church could not hold the people. A very beautiful brass processional cross was given and used at this service for the first time. The music throughout all these services was choice and well rendered, not only by the lips, but as a heart service, under the training of the skillful and faithful organist. Dr. Martin is also rector since August last, of Grace church, Wicomico Parish, 8 miles away. 16 were confirmed in this parish on 12th inst, and 2 in July last. The Rev. Wm. G. Woolford, assistant minister of Somerset parish, has been assigned by the rector to work in this parish, his ministrations giving the greatest satisfaction. Grace church has within the past six months been greatly enlarged and improved, by a recess chancel, carpets, matting, pulpit, rood screen, etc. The work here gives every promise of rapid growth and healthy progress. The rector's venerable father, the Rev. John Martin, aids constantly in the parish work in the services and pulpit.

The diocesan convention meets in St. Andrew's church, Princess Anne, on June 5th.

GEORGIA.

ATLANTA.—At St. Luke's cathedral, on Easter Sunday, an elaborate musical programme was rendered by the vested choir of 40 voices, Prof. W. H. Russell, director. It embraced amongst others the following selections: The Hallelujah Chorus; "Christ our Passover, Mornington;" *Te Deum*, in C., *Jubilate Deo*, in C., T. S. Nedham; *Gloria Tibi*, Berthold Tours; Nicene Creed, Dr. Stainer; Offertory, "This is the day which the Lord hath made." Cooke; *Cantate Domino*, unison in C., *Deus Missetur*, unison in C., Dr. Goss; Chorus, "I will give thanks," 12th Mass., Mozart.

NEWARK.

HACKENSACK.—At Christ church, the Feast of Easter Sunday began with the Eucharist at 7 o'clock. At 9.30 the Sunday school processional service and offerings were given, \$31.37. At 10:45, the rector, with surpliced choristers rendered the choral service, comprising selections from Haydn, Gounod, Hodges, Barnby, West, and Schelly, with Gilbert's Communion Service. In the evening, the music was from Beethoven, Gounod, H. Whitney, and Handel. Dean W. W. Holley preached on the text, "That I may know Him and the power of His Resurrection." The sanctuary was resplendent with lilies, azalias, roses, hydrangeas, and carnations. The Easter offering was \$400. The old Board of wardens and vestrymen were elected. During Lent the rector held daily morning and evening services, with early Communion every Sunday, and every day during Holy Week. Dean Holley preached a course of Lenten sermons on "The

Prayer Book." The Good Friday memorial service lasted from 9 to 5. During Lent, the guilds have prepared and sent away mission boxes. The young people of Christ church Sunday school presented their rector, Dean Holley, with a silver pocket Communion service. An offering of \$50 went from them to Christ Hospital, Jersey City, supplemented with \$30 by Miss Maud Chandler's parlor entertainment, given in March. The Sunday school teachers have taken the work of preparing children for the Confirmation on May 5th.

KANSAS.

TOPEKA.—Easter Day was a gala day in Grace cathedral. The fine new guild house was exquisitely decorated and great crowds were coming and going all day to see it; many were unable to get into the building to attend the services. At 7 a. m. there was celebration of the Holy Eucharist, at 11, Morning Prayer, Confirmation and Holy Communion, at 4, a children's festival, and at 7:30, Evening Prayer. At the 11 o'clock service, the Canon, the Rev. Percival McIntire, presented 35 candidates for Confirmation. This is the largest class ever presented in Topeka; there would have been some 47 or 50, but several were too ill to come, and another Confirmation will be held shortly in order that these may be presented. Bishops Vail and Thomas were present at the 11 o'clock service. The Canon was gladdened by receiving many beautiful Easter gifts, among which are a full set of fine festival hangings, presented by Mrs. S. E. Sheldon, a rich, white stole, and a magnificent polished brass altar cross, given as a memorial by Mrs. S. F. Snyder, of Patterson, N. J. The offerings were very large at each service.

CENTRAL PENNSYLVANIA.

HONESDALE.—The Easter festivities in Grace parish were more than usually impressive. The early Celebration was participated in by a goodly number, while the church was full at the 10:30 service. Beside liberal offerings the following gifts were made: Costly and neatly embroidered altar and sacramental cloths, a handsome antependium, and a rich white silk stole. Some friends also placed an elegant altar desk in loving memory of the lamented Mrs. Dusenberre. The children's festival was at 7 P.M. The scholars and their friends filled the church to overflowing. The carols were well rendered, while the superintendent's report showed that the school numbers 250 and has a large average attendance. The Lenten offerings were \$180, in spite of the fact that \$300 had been given in the preceding five weeks for improvements. Three of the classes presented "the banner class" in giving, during the year, with a beautiful ensign. Another happy surprise was the gift of a large and well-selected library.

BLOOMSBURG.—St. Paul's church, of which the Rev. Wm. C. Leverett is rector, has place among the oldest parishes of the diocese. Its present fine stone church is the third building which has been erected for the use of the congregation. A commodious and tasteful rectory adjoins the church. When the proposed parish house shall have been built (towards which there is a goodly sum in hand) in the same enclosure with the church and rectory, to be followed in due time by the completion of the church tower, the property will be very valuable and attractive. On Easter Day, besides the customary offerings for missions, receipted bills and cancelled notes for nearly \$1000

were presented, thus removing the last vestige of a debt which had for some time hung over the parish. The unanimity and zeal shown in raising this money between Christmas and Easter, without interfering with other good works, evince life and energy in the parish, and are devoutly recognized among the evidences of God's blessing.

KENTUCKY.

The Easter services in Louisville were of unusual observance by all denominations, saving the Baptists.

The Easter offerings at Christ church were to liquidate the church debt and secure a mission house, the sum raised amounted to over \$3,400. The church debt is \$2,800. At Calvary the offerings for additional church extension were over \$1,200. At Grace church a beautiful chalice veil with appropriate emblems embroidered with pearls, and a chalice inlaid with diamonds, was presented for the altar service; also a handsome brass chancel rail, besides the life policy for \$5,000 to the rector, mentioned in our last issue, and a large silver bowl of exquisite workmanship, to Chas. Wood, their former choir-master.

At the parish meeting of Grace church, Easter Monday night, detailed reports from the various guilds were read, developing the harmonious workings of the various aids of this growing parish, which in the past year has had 21 Confirmations and 50 additions from other parishes. The total number of communicants at present is over 300, at the early Celebration Easter, there were 250 present, most all of whom partook. The parish contemplate the erection of a new front to make their church larger and more imposing, so that it may in the future develop a structure worthy the service of the Most High God. The Holy Eucharist will be celebrated hereafter every Sunday at 7 A.M. and 11 A.M.

Owing to the continued indisposition of the Rev. J. G. Minnigerode, Calvary church will be closed until September next; in the meantime, the necessary repairs, alterations, etc., will be made in order to place the interior of the church in appropriate accord with the new front addition now about completed.

The corner-stone for the new St. Andrew's church will be laid, with an imposing ceremony, May 2d.

LEXINGTON.—A vested choir was installed by a special service at St. John's on Easter Even, and rendered two choral services on Easter Day, the mid-day Celebration and Evensong. The choir numbers 22, 15 boys and seven men including the crucifer. The instructor has done faithful work. The organist is Mr. W. B. Darrow, for many years organist at Grace church, Louisville.

MARYLAND.

WESTMINSTER.—When the Rev. Wyllys Rede became rector of the church of the Ascension, at the beginning of the present year, he found the parish burdened with a debt amounting to nearly \$800, for a part of which the rectory was mortgaged. An effort was begun early in Lent to raise the whole amount. No round-about methods were used, but every penny was the direct and free gift of the people, every member of the congregation giving something. On Easter Day, the rector announced the success of the undertaking. The release of the mortgage, receipts for several debts, and pledges for the remainder, were made part of the Easter offering, and at night a solemn

Te Deum was sung as a thanksgiving for deliverance from debt. The number of Easter Communion was very large, especially at the early service. The daily Eucharist, which was begun on Ash Wednesday, is to be continued, and the daily Evensong seems well established.

BALTIMORE.—Bishop Paret confirmed, on Monday, Apr. 15th, a class of 38 persons at Holy Innocents' church, Eden and Chase Sts. On the following day, the Bishop confirmed 32 persons at Christ church.

TENNESSEE.

FAYETTEVILLE.—The Easter festival was observed at St. Mary Magdalene's church with more spiritual rejoicing than ever before. The first celebration of the Holy Eucharist was at 5 a. m., and the high Celebration at 11 a. m. Solemn Evensong and *Te Deum* were sung at night. All the communicants of the parish made their Communion on Easter Day. The church was elaborately decorated, the high altar, with its beautifully embroidered hangings, a profusion of flowers and many lights, being especially lovely. At 11 a. m. service, just before the High Celebration, the infant son of a prominent citizen was received into the Church and made a child of Christ by the sacrament of Holy Baptism. The scene was most impressive and beautiful. The past Lenten season has been a very successful one in this parish, the rector, the Rev. R. Hale, having baptized more in that time than in the whole of the past year. Daily Morning and Evening Prayer, Holy Eucharist on Sundays, Thursdays, and saints' days, are the rule at this church.

VERMONT.

Bishop Bissell is much improved in health and hopes to begin his visitations of the parishes of the diocese early in May.

BENNINGTON.—The Lenten services in St. Peter's church, the Rev. Wm. Bogert Walker, rector, have been largely attended. On Good Friday in addition to three other services, the "Service of the Agony" was used for the first time. On Easter Day there were four services, including two Celebrations of the Holy Eucharist. At the last service of the day, the members of Taft Commandery, Knights Templar, attended in uniform, the rector giving a special address. The Sunday school festival made the fifth service for the day. All the services were attended by large congregations. The music was exceptionally well rendered. The floral decorations were profuse and tasteful.

ST. ALBAN'S.—The floral decorations at St. Luke's church, the Rev. A. B. Flanders, rector, at Easter were more extensive and beautiful than for many years past, the altar being particularly lovely with its white hangings and lights. All the services from early Communion to the close of choral Evensong were unusually well attended. At the Sunday school service the children presented Mr. John F. Locke, who has charge of the school under the rector, with a set of five volumes of Farrar's Life of Christ as a mark of their esteem. The offerings were most generous at all the services during the day, and the parish now has a balance in the treasury. Within the year the parish guild have accomplished wonders, in that they have the money on hand to pay for the new \$25,000 organ which is expected to be in place by June 1st, besides making other improvements in the church. It would seem as if a

brighter day had dawned upon this parish. *Laus Deo.*

WESTERN NEW YORK.

LOCKPORT.—At Christ church, the Rev. C. Graham Adams, D. D., rector, the services Easter were of an unusually impressive and enjoyable character. The morning service was specially interesting. The musical portion of the services was rendered by a vested choir of 25 men and boys, an innovation that was fully appreciated by the very large congregations that were present. Mr. John Drew, a member of the church and vestryman, as director, has had the choir in training for some months. The chancel was literally filled with flowers and plants. Most noted among the floral decorations were a large cross for the late Governor Hunt, vases filled for Mr. Robert Hunt and Mr. Olmsted, a large star for Mrs. Dunville, and a crown of flowers over the font for Mr. Olmsted. A new litany stool presented to the church by Mrs. Mary H. Hunt, was used for the first time. It is of solid polished oak, with brass trimmings, and manufactured by Geissler of New York. In the centre is a large brass cross bearing the following inscription:

To the glory of God, and in loving memory R. H. Hunt, departed this life March 12th, 1870. Offered by his mother, Mary H. Hunt, Easter, April 21, 1889.

The sermons were preached from the texts Matt. xxviii:6, and I Thess. iv: 14. Both were able expositions of the texts and were delivered in Dr. Adams' usually energetic style. The Sunday school was well attended, and collection good. The special offerings at all the services were large. Mr. John Drew, director of the choir, was presented with a well-filled purse as a small token of the regard in which his services are held by the rector and congregation.

MASSACHUSETTS.

There is a steady progress in the growth of the Massachusetts branch of the Church Temperance Society. The work in all its branches is making itself known and felt everywhere. Companies of the Knights of Temperance are being formed in many of the parishes of the diocese, and soon can be formed a diocesan corps, with its corps commander and his staff.

NEW BEDFORD.—A union service of three hours' devotion was held in Grace church, by the rectors of Olivet, St. James, and Grace parishes, on Good Friday, from 12 to 3 o'clock. The memory of that service will never be lost. It was truly spiritual refreshment. The unity it established, and the attendance by all Christian bodies, will be a power for God in this city. The numbers grew as the service went on, and the majority remained during the three hours, and many expressed themselves astonished that 3 o'clock had arrived. The order of service was as follows:

The Reproaches. Our Father. Collects. Introductory address.

Hymn 89.—Address on 1st word. Collects. Interval for silent prayer and meditation.

Hymn 509.—Address on 2d word. Collects. Silent prayer.

Hymn 252.—Address on 3d word. Collects. Silent prayer.

Hymn 84.—Address on 4th word. Psalm cxx x. Collects. Silent prayer.

Hymn 83.—Address on 5th word. Psalm xlii: 1, 2, 3, 11-15. Collects. Silent prayer.

Hymn 86.—Address on 6th word. Collects. Silent prayer.

Hymn 345.—Address on 7th word. Burial prayer.

"Man that is born of woman." "I heard a voice from heaven." "Almighty God, with whom do live." "O, Savior." Silent prayer.

Nicene Creed (said kneeling). Lord's Prayer.

"O, God, whose days are without end."

Benediction.—"The God of peace, who brought again from the dead."

The Rev. Messrs. Johnson and Barnes took the first four words of our Lord, and the Rev. S. B. Duffield, the three remaining ones, so that each clergy-

man had one hour. The entire arrangement of the service is the careful work of the Rev. Evan Johnson, of Olivet Mission. The kindly accord and interchange during Lent between the several rectors, has borne witness to the "unity of spirit" and "the bond of of peace." On Easter Day, services were so arranged in the three parishes that a continual offering should ascend of prayer and praise.

BOSTON.—An elaborate musical programme was sung by the choir of men and boys, at St. Paul's church, on Easter Day, and all the services were extremely well attended.

At the Church of the Advent, there were Celebrations every hour till 10:30 A. M. The service was choral throughout. At the late Celebration, the mass of St. Cecilia was sung, with orchestral accompaniment, harp and organ. The Easter music was repeated on Low Sunday, both morning and evening. The church was beautifully decorated with callas and Easter lilies.

At Christ church (the old North), the rector preached a special sermon to the order of Sons of St. George, who marched in a body to the church, in commemoration of St. George's Day. The church was crowded to overflowing with an appreciative audience.

HYDE PARK.—At Christ church, the four services, including two Celebrations, were very fully attended. The church was most appropriately and tastefully decked with delicate pink and white flowers, conspicuous amongst which were to be seen the tall and graceful Easter lilies. The musical services were beautifully rendered by the new, vested choir, which has been singing in the church less than three months. More than two-thirds of the communicants received the Blessed Eucharist at the two Celebrations. The offerings of the Sunday schools for general missions, amounted to over \$30. At the Easter Monday parish meeting, a new corps of wardens and vestrymen were elected.

CONNECTICUT.

NEW CANAAN.—A beautiful set of silver vessels for the Holy Communion, consisting of chalice, paten, flagon and cruet for water, together with a handsome lectern of brass, all of chaste design and excellent workmanship, were dedicated to the service of Almighty God, in St. Mark's church on the morning of Easter Day. The following inscription is engraved on the lectern and on the reverse side of the paten:

"To the glory of God, and in loving memory of Ellen McIlvaine Bond, Easter, 1889. St. Mark's Church, New Canaan, Conn."

The late Mrs. W. E. Bond took a keen interest in the welfare of St. Mark's and will be much missed by the members of the congregation. All the services were well attended on Easter Sunday. The Mission Week and Lenten preparation bore evident fruit on Easter Day. The children's service, at 6 o'clock in the afternoon, was very bright and hearty, the Easter carols being well rendered. The floral decorations were good, an abundant supply of choice plants and cut flowers having been generously put at the disposal of the church by several members of the parish. At the annual Easter meeting, the rector, the Rev. M. M. Fothergill, had the happiness to announce that he had received instructions from a member of the parish to purchase a new organ to replace the old one, now much out of repair. The treasurer reported the funds in a satisfactory condition, steady progress having been made since the last report. A resolution was

unanimously adopted authorizing the Rector, with Messrs. Bright, Ketcham, and G. F. Lockwood, to make such alterations and repairs as were needed in the church.

LONG ISLAND.

BROOKLYN.—St. Chrysostom's church which was founded in the latter part of January, has proved so successful that it has been incorporated as a parish. It has purchased a property at the corner of Tompkins Ave. and McDonough St., consisting of a large Gothic church edifice in brick and stone, with chapel adjoining. The clergy will be, Archdeacon Stevens in pastoral charge, aided by the Rev. T. Stafford Drowne, D. D., and the Rev. Henry T. Scudder.

The new St. Mark's church was opened on Easter Day, the Bishop officiating, assisted by the rector, the Rev. S. S. Roche. The church was handsomely decorated with flowers and palms, while the music was finely rendered by a choir of 36 voices, under the direction of Prof. Joseph H. Moore. The Bishop preached the sermon, and in the afternoon baptized a large number of children. He also conducted the service in the evening. The memorial consisted of a marble altar, given by Mr. Mortlock, in memory of his mother; a brass lectern, given as a like memorial, by Mrs. Clement Lockett; the handsome chancel rail, given by her husband in memory of his mother; the organ, given by a number of young ladies of the parish; and the bell, presented by the Young Men's League. The subscriptions taken at all the services, toward clearing off the \$30,000 indebtedness on the church, amounted to about \$27,000.

RIVERHEAD.—The services in Grace church, the Rev. Robert Weeks, rector, were unusually fine; the church was neatly decorated with flowers; a beautiful cross on the altar of white carnations entwined with green, in the chancel beautiful calla and Easter lilies, and the bright sunlight shining through the colored windows, made a very lovely scene. The singing under the leadership of Prof. M. Lanecing was excellent. Dudley Buck's *Te Deum*, and Jackson's *Jubilate* were included in the programme. In the evening there was a children's service—the order of Evening Prayer, address by the rector, the singing of carols by the school, and the centennial offering of the Sunday school children to missions, which amounted to \$14.75.

OYSTER BAY.—Christ church, the Rev. H. H. Washburn, rector, has recently been enriched with a memorial window, its subject being, "The Angel of the Resurrection." It is the gift of Mrs. Hayward Prince, of New York, and has for its inscription:

"In memoriam Caroline Stella Brownson. Born, March 11, 1811. Died, September 18, 1883." This window was executed by the Messrs. J. & R. Lamb of New York.

SPRINGFIELD.

CITY.—Easter Tuesday was the day appointed by the Bishop for the institution of the rector of Christ church, the Rev. F. W. Clampt. The day, in skies and temperature, was all that could be desired, and the beautiful new church was lovely within, owing to the thoughtful care and taste of the ladies of the parish.

The Bishop acted as institutor, and the attending presbyters were the Ven. Archdeacon Taylor, of Alton, and the Rev. Dean Taylor, of St. Paul's, Springfield, who said Morning Prayer; the Rev. M. M. Goodwin, of Decatur, and the Rev. Dan. Lewis of Bloomington, who preached the sermon from II

Corinthians, vi:1. A brief synopsis of this excellent sermon will, we are sure, be acceptable to the readers of the LIVING CHURCH, on account of its applicability to the many modern Corinthians, large and small, which are, unhappily, to be found at the present day. The preacher sketched the elements which constituted the population of the city of two seas (*Bimaris Corinthus*) in the days of St. Paul.

First, the freedmen imported from Rome in the time of Julius Cæsar. *Second*, the native Greek residents of the lower classes, who remained after the destruction by Mummius (146 B.C.), and *Third*, strangers from all quarters of the civilized world of that age.

To the low character of this motley people the Rev. Mr. Lewis ascribed the degraded view of God's Church in her polity and life, which St. Paul combated in his two epistles to the Corinthians.

These were: *First*, Degrading the ministry from its official character as representing Christ, to a mere Congregational system, in which the ministry is simply personal, and represents nothing but itself, and depends for its existence and continuance upon the will of man, the choice and preference of a congregation.

Second, Degrading the sacraments from their true position as official acts, receiving their value from the offices, which the ministers of Christ have received from Christ, degrading them from this lofty spiritual position to be mere empty signs, material symbols, gross sensual rites, which any man might celebrate as well as another.

Third, Degrading the Resurrection to a mere earthly advance to a higher plane of knowledge and experience in this life, from its true dogmatic teaching as the raising up to life again at the last great day of the human body.

The preacher concluded with a charming reference to the memorial character of the church building as giving expression in itself and its details to the love of the parishioners for the departed, and through them emphasizing their recognition of the Resurrection, and the higher spiritual view of the Church of God in her polity and sacraments, and teaching.

The service was in every way satisfactory, and the rector and parish of Christ church are to be congratulated upon arranging for the institution office which so clearly and decisively rebukes the low, degraded material sect spirit of ancient Corinth, that is still, alas! widely prevalent at the present day.

On Palm Sunday the Bishop confirmed 10 candidates presented by the rector, in St. Paul's pro-cathedral, and on Tuesday in Easter Week he confirmed one more, making 11 in all. This old parish has for a long time been carrying a heavy load of debt. Under the present rectorship an earnest effort is being made to clear this incumbrance off entirely. Two and a half years ago the debt amounted to \$9,500. By last July it was reduced to \$6,750, and by the Easter offering this year the debt will be reduced to \$5,000, and its total abolition is a matter of certainty in two or three years. At the early Celebration on Easter Day, at 6 A.M., 122 persons received the Blessed Sacrament. At the high Celebration, at 11 o'clock, the church was crowded to its utmost capacity, and 60 received the Holy Communion. Both the rector and his parishioners feel greatly encouraged by the evidences of earnest spiritual life in the parish.

DECATUR.—Easter Sunday was the

greatest day in the history of St. John's church. At the morning service, while chairs were placed in the aisles, over 150 people were forced to go away without being able to gain admittance. At the evening service the church was equally as full, while the congregation reached clear out to the sidewalk. The Easter offering, as the beginning of a fund for a new church building, amounted to \$620.79, a sum much larger than any one had expected. This simply represents the sacrifices and self-denials of the congregation during Lent, and is in no sense a subscription of the members. That is to follow now, and the work of getting pledges towards the new building will begin at once. There has been no decision yet about the kind of building or the location. The services of the day were beautiful and appropriate. The church was handsomely decorated. A service of Scripture and song, "Chimes of Victory," was given in the evening. The music by the gentlemen's quartette, the vested choir, and the children was especially fine.

Encouraging reports are given of the progress of St. John's parish under the pastoral care of the Rev. M. M. Goodwin, who entered upon his work last January. One [very interesting and novel enterprise of the ladies of the parish is worthy of note, and the mention of it may be of service to parish workers elsewhere. One of the guilds has established a "Saturday Market," in a room near the church, where is kept for sale nearly everything that is needed for the Sunday dinner, bread, cake, salads, desserts, confectionery, etc. During the week orders are received and assigned to experts of the guild, who furnish a really good article for a very low price. It is impossible for the guild to fill the orders received for "home-made" bread.

MISSOURI.

SPRINGFIELD.—Easter was a perfect day in every respect. Christ church was thronged and many were unable to gain admittance at the mid-day services. The church was most beautifully decorated by the ladies. The early Celebration was especially tender and impressive. In the afternoon at 3:30, there was a children's service at which three children were presented for Baptism, and the children of the Sunday school brought their Lenten boxes for Domestic and Foreign Missions. The church was crowded in the evening at the beautiful choral service. At the annual parish meeting the same vestry were elected for the coming year.

PITTSBURGH.

PITTSBURGH.—At St. John's church the Rev. W. N. Webb, rector, the services on Easter Day were as follows: 7:30 A. M., low Celebration; 9 A. M., Celebration at the Church Home; 10:30 A. M., Morning Prayer, sermon, and high Celebration; 3 P. M., special service for the Order of the Sons of St. George; 7:30 P. M., Sunday school celebration. The early Celebration was very largely attended. At the other services the church was crowded to its utmost capacity. At the 3 P. M. service, upwards of 500 members of the order of Sons of St. George were present in a body. Each member was provided with a leaflet containing the full Order of service and hymns. Just before the Apostles' Creed was recited, the rector stepped to the front of the chancel and in a few brief sentences explained its significance as the symbol of the common faith of Christendom, and asked all present who believed it to

recite it as though they meant what they said. The response was vigorous and impressive in the extreme. An attractive feature of this, as of all the services in which they participated, was the splendid singing of the vested choir of 28 voices. The Sunday school celebration in the evening brought out the largest congregation of the day; every available inch of space being occupied, and many being turned away for want of room. The offerings both in Sunday school and church, were liberal, and altogether the day was a marked one in the history of the parish. The congregation expects soon to proceed with the erection of a new and commodious stone church and parish buildings.

The Holy Week services in the cities of Pittsburgh and Allegheny have been generally well attended. On Good Friday the Bishop and the Rev. M. Byllesby, rector, held a three hour service at Emmanuel church, Allegheny. The attendance at the meeting at 2:30 P.M., at St. Andrew's, in the interest of Christian Unity, was, considering the bodies represented, but sparsely attended. Dr. White, the rector, presided, assisted in the devotional exercise by the rectors of Trinity and St. James'. Addresses were made by Presbyterian, Methodist, and Baptist ministers, and the rectors of St. Peter's and Christ church, Allegheny. An excellent spirit prevailed and fervent prayers were offered that the brethren who met in the unity of spirit and the bond of peace might hold the faith therein, be bound together in love, that the object for which the meeting was held might speedily be gained. Appropriate music to Good Friday was furnished by the choir, in which the congregation heartily joined.

From the neighboring towns bright mention comes of the Easter services, notably Washington, Greensburg, Bellevue, and Kittanning. At the latter place the church debt has been paid off and an organ fund started.

MILWAUKEE.

JANESVILLE.—Easter lilies lent their fragrance to the calm and quiet of "Old Trinity" when at 6 o'clock Sunday morning in the presence of a large number the celebration of the Holy Communion opened the services commemorative of the Resurrection. The second service occurred at 10:30, but before that hour had arrived the seats and aisles were thronged with worshippers and the doors had to be closed and many turned away. At 3 P. M., a children's service was held at which an offering of over \$30 was devoted to the work of missions. Evening Prayer and another telling sermon at 7:30, completed a service which was probably the grandest ever held in Trinity church. The day's offerings which were applied on the church debt, amounted to more than \$600, and reduced the debt to less than \$400.

At Christ church the services were none the less impressive nor the decorations less tasteful or elaborate. The musical portion of the morning service was unusually fine and had been specially prepared for the occasion. The Rev. H. Baldwin Dean, the rector, delivered a very instructive and thoughtful discourse before a large audience. In the evening the festival of the Sunday school children was held. At the close the centennial certificates were distributed and the Sunday school Easter offering presented.

The Living Church.

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

It is to be feared that some people who call themselves Christians, trust too much to mere morality. "If a man tries to do as well as he knows how, he will come out all right in the end." Such persons make a grave mistake. They really look to natural morality as their reliance, whereas the only morality which will avail them at the last, is Christian morality. Natural morality contents itself with law, obligation, duty; Christian morality, with clearer apprehension and higher life, substitutes for those, love, liberty, and delight. Hence, it lives only by the power of true religion, and must not be separated from it.

In the consecration of the Bishop of Fond du Lac, the most pressing need of a great work has been happily met. The satisfaction which is already felt in the choice and confirmation of Mr. Grafton, will, we are sure, increase as the years go by, while the deliberation and scrutiny with which the result has been reached are an additional testimony to the character of the man. He carries with him into his high office the sympathy and regard of many who have noted the dignified reserve with which he has borne himself under trying circumstances.

To have the right man in the right place is a great gain to any enterprise. Without doubt we have that in the diocese of Fond du Lac, as we had during the episcopate of Bishop Brown. To one who sees the diocese and the work of the diocese for the first time, it seems wonderful that so much was done and so well done in so short a time and with such scanty resources. It is only a beginning, however. The opening for Church work, both as to extent and variety, can hardly be greater in any part of the world. There are thirty thousand Belgians among whom we have a single missionary, Pere Vilatte; there are more thousands of Scandinavians and Germans, for whom next to nothing has been done. For the latter there is one priest in the diocese admirable qualified to work, the Rev. Mr. Oppen. It is believed that

a great work could be done here and all over the Northwest, among the Germans, if the right men could be sustained and suitable service books could be provided.

THE first stage of the trial of the Bishop of Lincoln before the Archbishop of Canterbury has been completed. The question thus far has been confined to one point, namely, whether the Archbishop has the right to try such a case sitting in his own court as sole judge, or whether a bishop may demand a trial before all his fellow-bishops of the same province. It can hardly be denied that the latter was the rule of the primitive Church as it is that of the American Church at present. If in England the Archbishop has the right which is claimed for him by the promoters of this suit, it would appear to be a legacy from the times of papal domination. It was a part of the policy of the Papacy to depress the bishops, as such. Thus many of their primitive rights were taken away and additional power conferred upon the Metropolitans or Archbishops as mere creatures of the Papacy. Thus the Archbishop of Canterbury might exercise a judicial authority which properly belonged to all the bishops of the province. From the Archbishop's decisions at that time there was of course an appeal to the Pope; but at the Reformation according to the theory now advocated, this appeal being prohibited, the Archbishop became sole judge, unless the House of Lords or the Privy Council can be considered as taking the place of the Pope. Thus the most Protestant Church Association finds it necessary, in order to carry its point, to resort to the very "dregs of Popery."

THE Archbishop has deferred his decision until after Easter. Meanwhile it is worth while to enquire: What is the exact crime which is charged against Bishop King? According to Canon Farrar whose words are echoed more or less by a portion of the religious press in this country, Bishop King "has broken the law," and "is imperilling the entire future of the Church of England, precipitating its certain disestablishment, and would ruin it for the sake of six points of ritual." Then follow remarks of the usual kind about such "infinitesimal trifles." The guileless reader naturally infers that the Bishop is on trial for introducing these trifles into his own cathedral church in defiance of law and public opinion, and draws the conclusion that though he may be a very good man, he is certainly a narrow fanatic or excessively stupid. But what is the fact? Why simply this, that the Bishop went into a certain parish to confirm and was gentleman enough not

to interfere with the "infinitesimal trifles" which were the established usages of the parish. There is no doubt that many other bishops have done the same thing. It does not appear that there was anything, whatever, of a startling or novel character. The Archbishop of Canterbury himself at the grand closing service of the Lambeth Conference last summer, at St. Paul's cathedral, was guilty of some if not all of the very same acts of which the Bishop of Lincoln is now accused. How in the world then, could Bishop King have known or dreamed that he was imperilling the Church, and all the rest of it, for a few trifles of ritual? No one who knows him could imagine him to be a man who cared for trifles. It is not to the credit of Canon Farrar that, being perfectly aware of the truth, he could so wantonly misrepresent the Bishop's position, knowing that his words would be widely read on both sides the Atlantic.

If we have stated the facts correctly, it may very reasonably be asked: How could a bishop possibly be brought to trial on such a charge as this? It would probably be impossible anywhere else than in England, and in the nineteenth century. The parish in which the offence was committed seems to have been perfectly harmonious, and the attack upon the Bishop was probably as much a surprise to the people of the place as it was to the public generally. But the term "parishioner" in England legally includes all who live within certain bounds whether they ever go to church or not. Two persons therefore were easily found who could be induced to take notes of the service and make a report to their employers. The names of these two persons appear as the prosecutors or promoters of the charges against the Bishop, but these are only puppets in the hands of the so-called Church Association under whose instructions they have acted all along. This is the association which for many years has been engaged in the business of aiding the progress of the Catholic movement by worrying its advocates. The trial of the Bishop of Lincoln is its crowning achievement. Why should not Canon Farrar show up the methods of this society? It is this which has disturbed the peace and is imperilling the Church for "infinitesimal trifles."

The *Churchman* of April 20th, makes what to our conservative temperament seems a decidedly radical statement. It says that it is a "preposterous assertion" that the rubrics of the American Prayer Book "must be interpreted by those of the English Prayer Book of 1662." "As a matter of fact" proceeds *The Churchman*, "the American Prayer

Book and its rubrics occupy an absolutely independent position, without any correlation whatever with any other liturgy. It is absolutely and solely the creature of the Protestant Episcopal Church in these United States of America," etc. We commend the attention of *The Churchman* to a venerable document which professes to give an authoritative account of the origin of the American Prayer Book. We refer to the preface, which still continues, perhaps unfortunately, to be printed in the old unrevised book. It is here stated with tolerable distinctness that this Prayer Book was not a "creature of the Protestant Episcopal Church in these United States," but is simply the result of certain alterations in "the Liturgy" before in use, which was undoubtedly the English Prayer Book of 1662. It is clear as day that nothing further was thought of but to "alter" and "amend," and the declaration on this point concludes in words which have not seldom been quoted and certainly ought not to be forgotten by those who undertake to talk about the "correlation" of the American Prayer Book: "It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

SUPPOSE we carry out the idea of "absolute" independence and absence of all "correlation," what becomes of the claims of this Church to be a legitimate branch of the Catholic Church? Suppose we assert (contrary, to be sure, to the Prayer Book) that the American Church is absolutely independent of the Church of England in doctrine, what then becomes of the stipulations and assurances upon which alone the American Church obtained Episcopacy? And our Episcopacy itself, why have we not a purely home-made production "absolutely and solely the creature of the Protestant Episcopal Church," instead of submitting to all the trouble, expense, and delay which attended our acquisition of the English Succession? And in discipline, why do we have text books on canon law, and professorships in our seminaries to teach it? Is not the "Digest of the General Canons" of the American Church enough for us? The fact is, the position asserted by *The Churchman* is contrary to the theory of the Church and to the assertions of the Prayer Book, and is simply suicidal. It goes on all fours

with the popular statement that Henry VIII was the founder of the English Church.

OUR RETIRED LIST.

We print in another column a letter setting forth the need of better provision for aged and infirm clergymen. No cause is nearer to our heart, and to none have we given more cordial support, from time to time, since the foundation of this journal as a record of the news, the work, and the thought of the Church. Concerning this phase of its work, however, we have had little to record. During these ten years but little progress has been made in providing for the retirement of disabled veterans. During this time we have heard of one after another, failing in health or stricken with age, subjected to privations amounting in some cases to absolute poverty, and barely supplied by diocesan alms or by private benefactions, with the necessaries of life.

It is true, we have a Fund for Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen, but the resources of this fund seem to be in the inverse ratio to the length of its name. The managers of this fund are not able to secure any general interest in it, and of course can not provide even a pittance for a tenth of those who need and deserve a decent support. At the same time, this fund is a "general" institution, organized under the General Convention, and having a claim upon the confidence and support of all Churchmen. Its secretary is Mr. Elihu Chauncey, 22 East 22nd St., New York. It occurs to us to suggest that every case of clerical disability by age or illness, and of widows and orphans of deceased clergymen needing help in every diocese, be reported to the secretary of this fund with such information as would lead him to form an estimate of the amount which should be annually raised to meet the need. Such information duly summarized might be laid before the General Convention with good effect. Self-respect, if not a sense of duty, should impel that body to do something worthy of its own dignity and commensurate with the claims presented, or else relegate the whole business to the dioceses. During the three years preceding the last report of this society, only about \$8,000 a year was contributed, though the income was augmented to \$12,000 a year by royalties and interest on investments. This allowed about \$72 each to 163 cases, 36 of whom were clergymen. The report says:

We receive urgent appeals for help—very strong representations of actual suffering. Aged laborers worn out in the service of the Church plead for assistance. The cry of the widow and

the fatherless claims our sympathy. From all parts of the land applications come to us—but how little can we do!

Besides this fund under the auspices of the General Convention, we have a society which is general in its aim and work, "The Clergymen's Retiring Fund Society," of which the secretary is the Rev. T. I. Holcombe, 400 West 58th Street, New York. Bishop Scarborough is the president. This society has a membership of 360, capital fund, \$40,692.12, and increasing from membership fees at the rate of \$4,000 a year. Three hundred dollars paid at one time constitutes a life membership and ends all payments. Clergymen become annuitant at the age of sixty, if they have been members for five years. Any layman may become a co-operative member by paying \$12 a year. Any vestry or ladies' guild may take a membership and name their own beneficiary if they desire to do so, and in so doing they will practically exhibit their interest in this effort to build up a fund which shall pension clergymen in their old age. One hundred dollars paid at one time constitutes one a patron of the society.

There is also in nearly every diocese some provision for retired clergymen, but in most cases it is precarious and scanty. The Province of Illinois has a common fund for this purpose and will doubtless in the future as in the past be able to mitigate if not entirely to relieve the poverty of its aged servants.

In all that is being done by these various agencies (which is very little in comparison with the need), there is a conspicuous lack of co-operation and system. While in some localities a comfortable provision may result from the successful working of one or of all these plans, in some others nothing at all is done, as in the case referred to by our correspondent. Some system more comprehensive, more efficient, and better organized than our present one, is evidently needed.

SOME NOTES ON THE SEVEN-FOLD GIFTS OF THE HOLY SPIRIT.

BY THE REV. DR. WIRGMAN,
VICAR-PROVOST OF ST. MARY'S COLLEGIATE CHURCH, AND RURAL DEAN OF PORT ELIZABETH, SOUTH AFRICA.

VI.

Consilium—THE GIFT OF COUNSEL.

"By wise counsel thou shalt make thy war."—Prov. xxiv: 6.

We have already seen how the gift of knowledge illuminates the practical intellect.

The gift of counsel acts in the same manner. We value, and value rightly, the cardinal virtue of prudence, and in its guiding of the practical intellect we see the gifts of leadership, governance, and statesmanship developed under the good hand of God for the benefit of nations and individuals. But the heavenly gift of counsel soars far above the cardinal virtue of prudence in its guidance of the practical intellect of man.

The gift of counsel is the divinely illuminated prudence of the Holy Ghost.

By it we are guided to distinguish not only between good and bad lines of action, but between the good and the better course. By it we are enabled to determine our true vocation in life and to judge whether God means us to serve Him in the secular life, or in that stricter life which is marked off by what theologians term "counsels of perfection". We are not to infer that we shall be freer from temptation in what is termed the "religious life" than we shall be in the secular. It is only a question of fighting the battle of God in different ranks of His army. The battle is the same, and our struggle aimed at the same end, in whatever station and by whatever methods we are fighting. Cavalry, artillery, and infantry do not fight in the same way, though they are fighting in the same battle. A patriot desirous of fighting the battles of his country, uses his prudence to judge if he will be of most use as a gunner, a cavalryman, or an infantryman. And so we use the divine gift of counsel, whereby we may "make our war." Under its guidance we are helped to decide whether we fight as priests or laymen, celibates or married, "religious" or "secular." All alike are bound by the heavenly precept: "Be ye perfect," but we have need of divine counsel to choose out our special pathway for us. As far as his own personal religion is concerned, it is harder for a priest, or a member of a religious community, to save his soul alive than it is for a layman. The layman's temptations are less subtle and ensnaring than the priest's, and the special attacks of Satan are hurled with bitterest intensity against the standard bearers and officers of the Church Militant. Therefore, since untold mischief has been wrought in the Church by mistaken vocations, we must pray earnestly that by His gift of counsel God will show us the way that we should walk in, and guide our feet into the way of peace.

I. Let us note the development of this gift of heavenly prudence in our Blessed Lord's ministry on earth. He counselled His disciples not to cast "pearls before swine." Spiritual truths were not to be hurled broadcast upon unprepared hearers. The message of God was to be so handled by His messengers as to avoid the risk of its being treated with carelessness and contempt. When we consider the gradual unfolding of the perfect moral law in the pages of the Old Testament, and how patiently God educated the childhood of the human race, century by century, until "the fulness of the time was come" for the absolute and perfect revelation of the moral law in the Person and Teaching of our Blessed Lord, we see that this gradual teaching of religious truth is part and parcel of the divine method. The world is not to be won to Christ by rash, hasty, and impulsive efforts. The olive branch of the gospel message must not be shot out of a catapult. Our Lord's dealing with His chosen disciples shows the utmost refinement and delicacy of spiritual tact. "I have many things to say unto you, but ye cannot bear them now." Here is His gentle method of divine prudence in leading them by slow degrees to realize the august majesty of His Person and Work. We might multiply instances, but it may suffice to consider our Lord's silence before Pilate. Here ordinary prudence would have bidden Him answer and explain His true position. But the

gift of divine prudence out-weighed ordinary prudence. It was impossible to convince Pilate, Herod, and the chief priests, of the fulness and truth of His mission. He would not cast pearls before swine, and in mercy to His judge He was silent. His silence enabled Him to pray from the Cross: "Father, forgive them, for they know not what they do." Our Lord's silence was not only divinely prudent, but merciful as well. There is a distinct link between the gift of counsel and the blessing of the merciful.

II. The manifestation of this holy gift in the Catholic Church is easy to trace. The gift of counsel guides her in that most important aspect of her many-sided life—the consultative and deliberative side—as shown in her councils and synods. The solemn phrase: "It seemed good to the Holy Ghost and to us," which prefaced the decisions of the first council of the Church, over which St. James, the first Bishop of Jerusalem, presided, teaches us that the gift of counsel has been bestowed upon the Church as a special portion of her divine heritage. The period of persecution necessarily prevented the calling of a general council of the Church, but when peace was granted to her and immunity from outward violence, her conciliar action was seen in its fullest vigor. The first four general councils defined the Catholic Faith and guarded it against the attacks of false doctrine, heresy, and schism. But in considering the infallibility of the undisputed general councils, we must ever bear in mind that their function was not to define new dogmas, but to explain the Faith once delivered to the saints. The questions before them were decided by appeals to Holy Scripture and the teachings of apostolic men.

"*Quod semper, quod ubique, quod ab omnibus.*" This is what they taught, and the function of oecumenical councils was to preserve the unbroken continuity of apostolic doctrine. The inerrancy of their decrees depended on two factors: First, their agreement with what had been always taught from the beginning by Christ, and His Apostles. Next, by the subsequent acceptance of their decrees by the whole body of the faithful.

It was thus that the decrees of a synod of [150] Eastern bishops, which met at Constantinople in A. D. 381, became recognized as the unerring dicta of an oecumenical council.

The additions made to the Nicene Creed were true, and necessary as a defence against error, and the subsequent acceptance of the Creed thus amended by the universal consent of Christendom is the true warrant on which we recognize and acknowledge the authority of the second general council.

Contrast with this council the august accessories and wide-spread importance of the council of Ariminum with its 400 bishops, in A. D. 359. It had to re-affirm the Nicene Creed against Arians and semi-Arians. It began well, but came to a halting and temporizing conclusion. Christendom did not ratify its compromising definitions. It was meant to be a general council, but the true gift of the spirit of counsel was despised. The bishops lacked the courage of their opinions, and so the council of Ariminum ended in practical heresy. But now the divided state of Christendom renders the assembling of general councils impracticable. We may not deplore this overmuch, because the undisputed and accepted general councils have amply

set forth the Catholic Faith. The Catholic Church needs no new definitions or developments of dogma. But we must not on this account think that the spirit of counsel is in abeyance in the Church. It animates all our synods and conventions—diocesan, provincial, and national, and if we trustfully lean on its guidance in simple faith, we shall see God's blessing upon the deliberative and consultative action of the Church. Wherever this "living voice" of the Church has been stifled, stagnation has followed. The silencing of the English convocations caused, in great measure, the deadness of the Hanoverian period. The synodical life of the American and Colonial Churches has quickened their energies and marvellously increased their vitalizing forces. The Lambeth Conferences, and notably the last one, reflect in a very wonderful way the combined wisdom and the many-sided energies of the Anglican Communion throughout the world, and we cannot doubt that the blessed gift of counsel was outpoured in fulness upon that last great gathering and abundantly manifested in its temperate reasonings and in the chastened wisdom of its conclusions. But it is not only in important synods that we may invoke the spirit of counsel to give us a right judgment in all things. Its presence may be felt in all our lesser gatherings, in our vestry meetings, and in our numerous committees which meet to help forward specific objects and details of Church life.

III. We need this precious gift ourselves that we may take our personal part in this side of Church life, with due prudence, diligence, and absence of self-assertion. The "Latrocinium" may find its modern counter-type, if rivalries and personalities are not carefully excluded by charity and self-restraint. We must be merciful to each other's faults, and remember our own. As merciful, we pray: "Forgive us as we forgive others." Without this spirit of mutual forbearance the spirit of counsel cannot sway our hearts. The deadly sin of "covetousness" is the parody of true prudence. It is prudence distorted into selfishness, and is the worst foe of a heavenly prudence which is based on unselfish thought and care for others. It is useless for us to pray for "a right judgement in all things" unless we are really prepared to follow the leading and teaching of the Holy Spirit of God. We must fight wisely, if we mean to win our battle. The spirit of counsel taught St. Paul not "to beat the air" with useless blows that did not tell. If we are faithful in the little details of daily life, and think none too small to be under the guidance of God's Holy Spirit, we shall make the Psalmist's words our own: "Thou shalt guide me with Thy counsel, and after that receive me with glory."

(To be continued.)

CHURCH WORK AMONG THE GERMANS.

In the letter from which we recently quoted, the Rev. Mr. Duerr says: "It is nearly fifty years since that committee [on the German Prayer Book] was appointed by the General Convention, and it has since often been re-appointed and supplemented, and what have they done? Absolutely nothing. The plain and undeniable fact is simply this: The Church has never furnished her German ministers, about 25 or 30 in all, with the necessary apparatus for doing good through Church

work among the six to ten millions of Germans within our borders. We have no Prayer Book, we have no Hymnal, we have no Catechism, we have no Church or Sunday school paper of the Protestant Episcopal character. With shackled hands and weaponless, we are sent into battle to fight against fearful odds. Who is responsible for this neglect, and for the so-called irregularities into which the German ministers of the Church are driven? How few really understand the great and almost insurmountable difficulties of Church work among the Germans! We German ministers share in the responsibility. We all need more of the Holy Spirit to bring our selfish spirits into perfect obedience to Christ, so that we may be fitted to work successfully for the One, Holy, Catholic, and Apostolic Church. Do not cease to pray for our dear German people."

Another German minister writes: "Only good can come of this discussion, if the Church will only take notice. She should either give us authoritative books or abolish the whole thing. The more there is said on the German work the better. Let the Church know that we are sent into the field without Churchly armament. The new edition of the "Deutsches Ritual" is in no wise better than the old. The parts taken from the forms of worship of churches in Germany are good; the additions translated from the Book of Common Prayer are not good, and the mixture of the two is farcical."

OUR MISSION IN ATHENS.

An American lady in Paris, referring to a recent note in these columns on the great work of Dr. and Mrs. Hill, writes:

To-day I have been much interested in a charming Greek lady of many accomplishments, linguistic and musical, whose usually animated manner kindled into enthusiasm when I asked if she ever knew Dr. and Mrs. Hill. Seizing my hands, she exclaimed, tears filling her beautiful eyes: "I am from Athens, and I love Dr. and Mrs. Hill as I love my own father and mother, they educated my mother, myself, and my children." In glowing language Madame related how they were loved and revered by Greece. The King wished to confer honors upon Dr. Hill such as are only offered to royalty; and when his labors ended, and the venerated friend of Greece was called to his reward, the funeral obsequies were those of a king.

Madame further narrated how Dr. and Mrs. Hill went to Athens when that famed city, once so proud of its learning, had been long languishing under Turkish yoke. But one school remained, taught by a miserable, ignorant priest. Settling an annuity on the priest for the remainder of his life, equivalent to the income derived from the school, Dr. and Mrs. Hill devoted themselves thenceforth to the education of children as ignorant of the Blessed Saviour, as those St. Paul found in the same city worshipping at an altar to "the Unknown God."

From that time Athens may date its restoration. Under the loving Christian influence of Dr. and Mrs. Hill, successive generations have risen to call them blessed. A monument erected by the Greek government testifies to the love and gratitude of the Greeks for Dr. Hill.

TRUST him little who praises all, him less who censures all, and him least who is indifferent about all.—Luther.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Address THE LIVING CHURCH.

162 Washington St., Chicago, Ill

PERSONAL MENTION

The Rev. A. B. Putnam has resigned St. Paul's, Mt. Vernon, and accepted a call to Emmanuel church, Cleveland, Ohio. Address 1649 Euclid Ave., Cleveland.

The Rev. W. S. Boardman has been spending the past winter very profitably and pleasantly in Florence and Rome, in the last-named city engaging in the study of early Christian art and antiquities. As he intends prolonging his tour abroad, he wishes his letters and papers to be addressed as usual to the care of Brown, Shipley & Co., Founders Court, London, England.

By appointment of Bishop Hare, the Rev. F. S. DeMattos will take charge of St. Mark's parish, Aberdeen, South Dakota.

The address of the Rev. Montgomery H. Throop, Jr., is 531 La Salle Ave., Chicago, Ill.

The Rev. W. H. Osborne has accepted a call to St. Andrew's church, Detroit, Mich., and requests mail to be sent him there after the 8th of May.

The Rev. James P. Ware has resigned Emmanuel church, Manville, R. I., and accepted a call to St. Peter's church, Plymouth, diocese of Central Pa.

The Rev. W. E. Daw has resigned the rectorship of the associated parishes of Grace church, Crosswicks, and Christ church, Allentown, N. J., and has accepted a call as rector of Grace church, Crosswicks, alone.

The Rev. Samuel N. Watson has resigned the rectorship of Trinity church, Iowa City, Iowa, his resignation to take effect on the first of July. He has accepted a call from Bishop Talbot to be Dean of the cathedral at Laramie, Wyo.

TO CORRESPONDENTS.

DECLINED.—"Society of the 20th Century."

M. C. B.—We did not know of any one needing such accommodations.

MAPLEHURST.—1. The remaining elements are consumed after the blessing. The rubric prescribes standing as the proper position during the Gloria in Ecclesiis, though it is customary in many churches to remain kneeling at a low celebration. 2. It is well to follow the use of the parish where you attend. 3. The words you quote form the Trisagion. 4. Yes. 5. The Church teaches that there are two sacraments which are generally necessary to salvation. Five others are mentioned as commonly called sacraments. 6. D'Aubigne's history of the Reformation is so intensely Protestant that it is not regarded as authority. 7. We do not think the pamphlet has any commercial value. Some antiquarian might buy it.

D. W.—An unbaptized person cannot act as a sponsor in Baptism. As to his serving on a vestry, that is regulated by diocesan canon. We think that the diocese of Massachusetts allows it.

OBITUARY.

DRAKE.—Entered into rest at his residence, Scarsdale, N. Y., on the morning of Maundy Thursday, El as G. Drake, in the 60th year of his age.

MAYHEW.—Ather uncle's residence, Dr. Herron, Washington D. C., during Passion Week, Nellie, your great daughter of Mrs. Mayhew, of Reaney St., St. Paul, Minn. "Make her to be numbered with thy saints in glory everlasting."

COWAN.—Entered into "the rest that remaineth for the people of God," after a long and painful illness, on Easter Monday, at 11 P. M., Rev. Enoch Crosby Cowan, rector of Trinity church, Yazoo City, Miss., aged 50 years. "Not to be sorry for those who sleep in Him."

STONEX.—Mary, the beloved wife of the Rev. Wm. G. Stonex, rector of Grace church, Leeper, Mich., entered into rest, April 10, at the age of 63. Her devotion to the Lord in His Church, especially in His little ones, was very marked. The house of the spirit, the spiritual body, had begun to manifest itself long before her earthly house was dissolved.

ALFRED LOUDERBACK, D. D.

At a meeting of the clergy of Chicago held in the vestry of St. James' church, Apr. 13, action was taken in regard to the death of the Rev. Alfred Louderback, D. D.

A committee with the Rev. Dr. DeLafield as chairman, was appointed to draw up a suitable notice of the event to be sent to the family, and published in THE LIVING CHURCH, and the *Cruickman*.

The death of Dr. Louderback removes from our number one of the most beloved and genial fellow-workers in the Master's Vineyard. A long and fruitful ministry has now ended its earthly course. We shall miss his instructive conversation, his genial smile and kindly face. Though over three-score and ten, he seemed at heart as young and in

and as wise, as in the prime of life. His faithfulness to the Church ought to stimulate us to greater diligence in our calling. We thank God for the example of his blameless life.

We beg to express to all the members of his family, especially to her who ministered to his dying wants, and who must henceforth follow a path of loneliness, our sincere sympathy and the assurance of our cordial esteem and affection for our departed friend and brother.

WALTER DELA FIELD,
LOUIS S. OSBORNE,
CHAS. H. BIXBY.

Committee.

MINUTE.

The following resolutions were passed unanimously by the corporation of Trinity church, Newport, R. I., April 22nd, 1889:

WHEREAS, George C. Mason, Esq., the beloved senior warden of Trinity church, has resigned the position which he has so ably, faithfully, and honorably filled for more than forty years, the corporation of Trinity church, cannot permit it so grave an act to occur without placing on record our deep regret that he should sever his connection with the vestry, our earnest declaration that we only accept his resignation at his most urgent request and on his positive refusal to reconsider his decision.

Resolved, That the corporation of Trinity church have experienced a loss of the gravest nature in losing the services of so experienced, accomplished, and zealous an officer.

Resolved, That the corporation unanimously vote their thanks to the retiring senior warden for his long and faithful services and declare that in so doing they only fulfill in a very feeble way their duty.

Resolved, That the church of which he has for so long a period been so bright an ornament has received an irreparable loss.

Resolved, That a copy of these resolutions be published in the newspapers of this city, and in THE LIVING CHURCH and that a copy be sent to his family.

A true copy. Attest:

WILLIAM E. DENNIS, Secretary.

Newport, April 22, 1889.

APPEALS

CUBA AND BRAZIL. The American Church Missionary Society, a recognized auxiliary of the Board of Missions, is maintaining a successful mission of the Church in Cuba and is about to enter on Brazil. In addition it is carrying on important work in the domestic field. The Bishop of Pennsylvania, who is canonically in charge of Cuba, has just returned from an official visit and makes a most favorable report. He specially advises the purchase of a chapel in Matazas. The ladies of the Cuban Guild are assisting. It is hoped that liberal Easter offerings will secure the chapel. Treasurer, HENRY A. OAKLEY; General Secretary, the Rev. W. A. NEWBOLD, 30 Bible House, New York City.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

THE rectorship of Christ church, Springfield, Mo., will be vacant after May 6th. The vestry would like to correspond with clergyman of sound Church views, energetic and good preacher, with view of filling vacancy. THOS. H. COX, Clerk.

WANTED.—For St. Mary's School, Knoxville, Ill., a teacher of Vocal Culture (singing and elocution); and a teacher of Higher English branches. Both must be Churchwomen of successful experience in teaching, thoroughly cultivated, and capable. No applications will be considered unless accompanied by testimonials, and by particulars as to age, education, and requirements.

TO RENT.—A cottage adjoining St. Mary's School, Knoxville, Ill., suitable for a small family wishing to be near the school. Rent \$150 a year. Address the RECTOR.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

A SPECIAL CLUB OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure the *Forum*.

A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln" contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, express age prepaid, to every subscriber to *The North American Review* and THE LIVING CHURCH, provide he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 162 Washington St., Chicago.

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The Household.

CALENDAR—MAY, 1889.

| | | |
|-----|-------------------------------------|-----------------------------|
| 5. | 2nd Sunday after Easter. | White. |
| 12. | 3rd " " " | " |
| 19. | 4th " " " | " |
| 26. | 5th Sunday (Rogation) after Easter, | White. |
| 27. | ROGATION DAY. | Violet. |
| 28. | " " " | " |
| 29. | " " " | Violet (White at Evensong.) |
| 30. | ASCENSION DAY. | White. |

EASTER.

BY MAIE ALLYN.

O day most fair, thou art than all more sweet,
All hail! The eyelids of the morn unclose
And we must haste our risen Lord to greet,
With spices of each beautiful flower that
blows.

O'er joyous earth our springing step delays,
Lo! for the tomb an altar meets our gaze,

A holy church where His redeemed may bring
The incense of a contrite heart to burn,
With love that doth of Christ triumphant sing,
In lofty measure earth's great singers learn,
Till trembles air with gladness and sweet
scent,
And comes the gracious feast to souls content.

Dear Paschal Lamb, the One slain for us all!
The world doth keep Thy Passover to-day.
On heavenly Bread they feed who list Thy call,
With awe Thy Cup receive, nor thirst away,
But strong in that Blest Lamb united live;
That Living Bread doth life eternal give.

How venerable those holy hands that blessed!
May we not still their benediction feel
And walk in love, as Christ hath love expressed
Who from His splendor came love to reveal.
Then man His sinlessness will strive to gain,
And Easter joy on earth forever reign.

THE GOOD SHEPHERD

BY E. O. P.

[In the Good Friday paper of this series, it was a misprint, which represented Sol and Luna holding each a right hand to the cheek as an old-time sign of "affection." It should read "affliction."—E. O. P.]

It would seem a universal instinct of the human soul which makes ever welcome the oft-repeated representation of our Lord as the Good Shepherd. As first seen, in the catacombs, it was general and typical, and the art of early Christian times felt its way up to this delineation through certain monogram inscriptions on walls, vessels, and sarcophagi, and through a few other symbolic signs thus written as well as devoutly expressed in the shapes of various sacred utensils. A quiet, pastoral tone in the pictures is the more remarkable as manifesting the peaceful spirit of the Church in an age when she suffered persecution unto the martyrdom of many. The representations also conveyed double meaning, and it may be a story of our childhood, that a figure which to the pagan eye reproduced the old Areadian legend of Orpheus charming the wild beasts with his lyre, or which perhaps showed Mercury bearing a ram on his shoulders, might bring before the Christian the Gentle Shepherd in Whom centres a divine allegory.

A notable instance of this two-fold rendering exists in that great underground chamber of St. Calixtus, re-discovered through the Chevalier de Rossi, which is built of the second century brick-work and is lavishly decorated with classical designs. The representation becomes more and more a definite characterization of the Christ, and early in the third century Tertullian writes of the figure of the Good Shepherd as engraved on seals, and gems, and lamps, and on the sacramental vessels.

An old Spanish hymn which if familiar is not the less precious, portrays the Shepherd of the Cross:

Shepherd!

That mad'st Thy crook from the accursed tree,
On which Thy powerful arms were stretched
so long!

Lead me to mercy's ever-flowing fountains;
For Thou my Shepherd, Guard, and Guide
shalt be,

I will obey Thy voice, and wait to see
Thy feet all beautiful upon the mountains.
Hear, Shepherd! Thou Who for Thy flock art
dying,

O, wash away these scarlet sins, for Thou

Rejoicest at the contrite sinner's vow,
O, wait! to Thee my weary soul is crying,
Wait for me! Yet why ask it, when I see
With feet nailed to the cross, Thou'rt waiting
still for me.

Art has depicted the Good Shepherd in various attitudes, and in one instance, on an ancient sarcophagus, the story from the two Scripture parables is given in a series of three dramatic compositions. It is claimed by critics that the subject, properly speaking, has not been rendered since the first six Christian centuries. A beautiful work by Murillo however, in the Madrid gallery, shows the Christ Child with sheep about Him, and is entitled, The Good Shepherd. Many will recall a design by Steinle, The Good Shepherd Saving the Strayed Sheep, but it is not in illustration of any particular Scripture passage.

The old Gallican Church with loving art has written our second Sunday after Easter, "Sunday of the Good Shepherd," and never more softly fall the tenderly-prolonged accents of the Cross than on this day of the Easter-tide when the Good Shepherd counts His sheep. Dearly may these love the day which has its own mystic pictures of the one fold, and of the Good Shepherd Who knows and Who is known, Who seeks after the sheep that are strayed, Who gives His life for them, Whose footsteps we shall daily endeavor ourselves to follow, if so be that finally we enter into the "whithersoever" of His eternal pastures. It is a day to make us think anew, how "blessed that flock safe penned in Paradise," and so may it be that we shall find fresh significance in some happy, helpful verses by Mrs. M. W. Lowell, who has said:

The story of the Alpine sheep
Was told to us by one we love.
They, in the valley's sheltering care,
Soon crop the meadow's tender prime,
And when the sod grows brown and bare,
The Shepherd strives to make them climb
To airy shelves of pastures green,
That hang along the mountain side,
Where grass and flowers together lean,
And down through mist the sunbeams
slide.

But naught can tempt the timid things
The steep and rugged path to try,
Though sweet the Shepherd calls and sings,
And seared below the pastures lie,
Till in his arms his lambs he takes,
Along the dizzy verge to go,
Then, heedless of the rifts and breaks,
They follow on o'er rock and snow.
And in those pastures lifted fair,
More dewy-soft than lowland mead,
The Shepherd drops his tender care,
And sheep and lambs together feed.
This parable by nature breathed,
Blew on me as the south-wind free
O'er frozen brooks, that flow unsheathed
From icy thraldom to the sea.
A blissful vision, through the night
Would all my happy senses sway,
Of the Good Shepherd on the height,
Or climbing up the starry way,
Holding our little lamb asleep,
While, like the murmur of the sea,
Sounded that voice along the deep,
Saying: "Arise and follow Me."

The sacred Scriptures have no more deeply impressive or more oft-recurring portraits of the Christ, than as the Good Shepherd. In types, in prophecy, and in parable, He is thus presented. We may know it under the inspired touch of Isaiah, "He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Or it is the inspiration of Ezekiel—his exquisite pastoral, where he gives the cloudy and dark day and the scattered sheep, and shows how the Divine Shepherd will seek them out of all places and will deliver them. Again it may be through the sacred poet who well might draw his figures from the shepherd life which had been his own, and here are more definite lines, from a more personal point of view: "The Lord is my Shepherd, therefore can I lack nothing. He shall feed me in a green pasture, and shall lead me forth beside the waters of comfort."

They are our Lord's own words which tell of His leaving the blessed company in the woodlands, that He, the Lord of angels, may lay the lost sheep upon His shoulders.

In His pastoral office, a typical portrait of our Lord comes to us in three of His

favoured servants, Jacob, Moses, and David, who from being shepherds were highly exalted of God. It is in His close relationship with the Shulamite, the faithful soul, that we have the Shepherd of Israel in the Song of Songs, where He feedeth among the lilies and makes His flock to rest at noon. As looking on toward the glorious resurrection, yet knowing we have no power of ourselves to help ourselves, perhaps no other among all the sacred picture-texts of our Good Shepherd may be so truly a stay to the penitent soul as that of the Apostle's blessing, Hebrews xiii: 20, 21. So may God bring us all rejoicing to the fold of happy heaven.

BOOK NOTICES.

A HAPPY FIND. Translated from the French of Madame Gagnebin. By Miss E. D. Lee. New York: Thos. Y. Crowell & Co. Pp. 256. Price \$1.25.

A tale of interest for the young folks, pleasing and bright, and withal a thread of moral truth and unselfish principle pervading it; bringing its sure reward as it always must.

RELIQUES OF THE CHRIST. By Denis Wortman, D. D. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. 1888. Pp. 60. Price \$1.

A beautiful melody of holy thought and refined imagination; the upward longing of the renewed soul for the blessedness it craves. The expression of its desires seems an inspiration which cannot fail to stir and stimulate the Christian heart. It is a poetic gem of rare and original spiritual fervor that reminds one of the hymns of St. Bernard.

KING'S HANDBOOK OF NOTABLE EPISCOPAL CHURCHES IN THE UNITED STATES. By the Rev. George Wolfe Shinn, D. D. One hundred illustrations. Boston: Moses King Corporation. 1889.

This work is valuable not only for its local interests and illustrations, but also from a historical point of view. It is not a mere collection of pictures of parish churches, but a systematic presentation of church development in this country on more than architectural lines. The editor's work seems to be admirably done, and the engravings are for the most part excellent. The bold face side-heads somewhat mar the appearance of the printed page.

THE SERMON BIBLE. I Kings to Psalm LXXVI. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co. Price \$1.50.

We noticed some time ago, the first volume of this valuable series. It is more than a collection of sermon outlines. One important feature of the work is the abundance of references to the homiletical literature of the day. The outlines are taken from the sermons of some noted and many unnoted preachers, those of the Rev. J. Vaughan seeming to be most frequently quoted. The series will extend to twelve volumes having the range of the whole Scripture.

MARRIAGE AND DIVORCE; an Inquiry into the Moral, the Practical, the Political, and the Religious Aspects of the question. By Ap Richard. Chicago and New York: Rand, McNally & Co. Pp. 208. Cloth \$1.

This is another contribution to the controversy now raging upon the question: Is marriage a failure? Curiously enough, the remedy which seems to have captivated the author's reason, (though his prudence counsels restraint), is polygamy. This is the irony of controversial logic. Or perhaps it is in accordance with modern business ethics, that it is better to fail for a few millions than for some paltry thousands. The Church has gone far astray, we are told, and our Lord never intended to supersede the Mosaic law in regard to marriage. The bishops are roundly lectured accordingly. There is much food for reflection in this book, but its pleadings are superfluous in America, where one marriage in every ten is a failure, as a result of the freedom of divorce for which it argues. Let England take warning!

THE TRAINING OF THE TWELVE. By Alexander Balmain Bruce, D. D. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

This is a new edition of the well-known work of Dr. Bruce first published in 1871. The writer is a professor in the Free Church College (Presbyterian) of Glasgow. While

we cannot expect from him a full appreciation of the institutional side of Christianity as it came from the Divine Founder, nevertheless everything he writes is pervaded by a thoroughness of treatment and a depth of thought which makes it valuable to every student of the New Testament. Examples of this are the chapter on "The Twelve," and on "The Galilean Crisis." Of course there are many things with which it is impossible to agree, as for instance the author's statements upon the sacraments, and the purely subjective view which he seems to take of the Christian ministry. With these deductions, the book may be warmly recommended to thoughtful and discriminating students of the New Testament.

LIVING VOICES OF LIVING MEN. Second series. Practical Sermons. New York: Thomas Whittaker. Pp. 339. Price \$1.25.

We are pleased to find that enough success attended the issue of the first series with this title to encourage the spirited publisher to send out another, and we trust the work may go on. Of course, where each contributor is asked to send one sermon of his own choice out of his current work, the common experience as to difference of rating between the auditors and the living preacher, would not lead us to expect that by such a plan of selection any man would appear at his best, as a general rule. Occasionally a sermon is a surprise to us. A pathetic interest attaches to the initial contribution which was made by Bishop Harris shortly before "God took him." Besides the late Bishop of Michigan, the other fathers in the Church represented are Bishops Perry, Thompson, Galleher, and Coleman. In all there are 29 sermons, printed exactly from the MSS. furnished, and on a great variety of subjects. Some of the well-known names which strike us are, Drs. Clinton Locke, McConnell, Theodore M. Riley, (Nashotah House), Joseph Carey, Tiffany, W. F. Nichols, and the Rev. Messrs. T. F. Coskey, (Dresden), and H. W. Neilson, Jr. The series will form excellent staple for the family and lay reading.

THE HISTORY AND TEACHINGS OF THE EARLY CHURCH, as a Basis for the Re-union of Christendom. Lectures delivered under the auspices of the Church Club, in Christ church, N. Y. New York: E. & J. B. Young & Co. Pp. 218. 1889.

The Church Club is an association of laymen of the diocese of New York. Being anxious to do something towards "promoting the spread of sound Church doctrine and building up a robust Churchmanship among the people," it begins its efforts with a course of lectures under the title given above. Bishop Cox takes the lead, with a lecture on "The Pentecostal Age;" Dr. Richey, of the General Theological Seminary, follows with a discourse on "Syrian Christianity and the School of Antioch;" then Dr. J. F. Garrison tells the story of the "North African Church and its Teachers," and Dr. J. H. Egar, that of "The School of Alexandria." Bishop Seymour gives the fifth and last lecture, entitled "The Church of Rome in her relation to Christian Unity." It is hardly necessary to say that the lectures are clear, strong, and convincing; but whether any of our outside brethren will be induced to read them and profit by them is open to considerable doubt. The way in which all the denominations have acted towards the proposal of the bishops, on the subject of the Apostolic Ministry, seems to show that they are resolved never to yield on that point. The members of the club must bestir themselves to get the volume into the hands of Methodists, Presbyterians, Congregationalists, and the like, if it is to do any real good in the divided Christian world.

THE Rev. E. C. Paget, of Muscatine, Ia., has published in a small tract some very excellent "Plain advice to Communicants." It gives the instruction which is so much needed in Confirmation classes, as to the times and manner of receiving. They may be had of the author at \$1 per dozen or 25 for \$2.00.

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

COUNT OSWALD.

BY T. M. BROWNE,
AUTHOR OF "DOROTHY," "THE MUSGROVE
RANCH," ETC.

CHAPTER V.

A radiant, cloudless sky shone down on Falkenburg. The trees shook out their leafy banners to the fresh, sweet wind; the flowers in the castle gardens raised their drooping heads, while the gardeners were busily at work in effacing all signs of the storm of the previous day.

It was little past noon when Adele ascended the long flight of steps leading from the gardens to the terrace below the wing of the castle inhabited by the family. She was on her way to do Oswald's bidding, and it was the thought that she was carrying out his wish which made what would have been an irksome task indeed, a labor of love. What did it matter now though she should meet Graf Ludwig, though he should treat her with suspicion or insolence! She held a secret in her heart which would make his bitterest words fall harmless. She had entered upon a new life since yesterday, a life chastened by a great sorrow, exalted by a great joy.

A tall hedge of pomegranate trees bordered the end of the terrace, and their rich, scarlet blossoms were in full beauty. They were Oswald's favorite flower, and for his dear sake she gathered one or two and put them to her lips and in her bosom. "Keep him in safety, dear Lord!" she said softly, as she had said times without number since they had parted.

The terrace, lying in the full glare of the midday sun, was quite deserted as Adele traversed it, and the deep archway of the main entrance to which she directed her steps, looked black and cool in contrast. The clear, shrill bell rang with an unwonted clangor through the noon stillness and had not ceased to sound before old Bernhard, the white-haired butler, answered the summons.

"Is the *gnädige Frau* at home, Bernhard?" asked Adele, and so engrossed was she by the purpose of her visit that she was unconscious of the strange expression with which the old servant regarded her. She could otherwise scarcely have failed to notice his look of embarrassment and regret. Instead of moving respectfully aside, as was his wont, while welcoming her with his old-fashioned courtesy, for Adele was a universal favorite among the retainers of Falkenburg, Bernhard cleared his throat and coughed before he returned the unwonted answer that "the *gnädige Frau* was at home, but engaged."

"But I must see her, Bernhard, I have something of importance to tell her."

"I am sorry, *Fraulein*," and the old servant looked ashamed and grieved to carry out his instructions, "I was told to say that the *gnädige Frau* was engaged and not to be disturbed."

Then Adele recognized the fact that Graf Ludwig had not confined himself to personal displeasure but had proceeded to active enmity. It was strange to be denied entrance to Falkenburg, after so many years of familiar intercourse and kindness, but the girl's heart, filled as it was with profound emotion, had no room either for sorrow or indignation at this fresh proof of Graf Ludwig's animosity. Tearing a leaf from her little note book she wrote upon it: "I bring you news of your son, Adele Lansing." "You will give that to the Countess, Bernhard; I will sit here till you come back."

She seated herself in the vestibule as

she spoke, and the old servant, wondering greatly at her strange, pre-occupied look, and impressed by the quiet authority of her manner, went to do her bidding. An antique clock, visible from where she sat, marked off minute after minute till a whole quarter of an hour had passed, before Bernhard's return.

"Graf Ludwig is making it hard for his mother to see me," Adele thought with a little half-contemptuous smile. At last the old man came back, looking worried and anxious, to tell the young lady to follow him. Before they had quite traversed the great entrance hall, however, he turned towards her.

"*Liebes Fraulein*," he said with the mingled deference and affection which the servants at the *Schloss* showed to the young *bourgeoise*, "I fear you will have an unpleasant visit. The *Herr Graf* is with the Countess, and he seems—it is best you should know—in a terrible passion."

"Thank you, Bernhard; you are good and kind, but you need not feel troubled about me. The *Herr Graf* can do one no harm."

"Do not provoke him, *Frauleinchen*; the *Herr Graf* has a temper like the Black Huntsman, and he seems to owe you or the *Herr Doctor* some grudge. Take an old man's advice, who many a time carried you as a little one in his arms, and who wishes you well with all his heart."

"I know it, good Bernhard," she answered, softly, patting the old man's arm, as she spoke, with her little hand, "but you need fear nothing for me, were there twenty *Graf Ludwigs*."

He said no more, but after having shown her into the boudoir of the Countess, he slowly retraced his steps, shaking his head and muttering to himself that certainly some evil spirit had been at work at Falkenburg the last few days.

As the young girl entered the luxurious boudoir of the Countess, the latter, who was lying on a couch, her face half hidden in the cushions, moved slightly as though to show her consciousness of Adele's presence, but did not speak. Graf Ludwig, who was standing in a window-recess, stepped forward, and with a haughty inclination of his head, pointed to a seat near his mother. Adele looked from one to another with the look which had puzzled old Bernhard. At any other time this reception would have aroused a sense of burning indignation, but now the slight put upon her moved her not at all, or so remotely that she was hardly conscious of it. Feeling a little weary, she took the seat so uncourteously proffered, and for a few seconds she did not speak. Graf Ludwig had time to gnaw his blonde moustache fiercely, and to grow pale with the bitter anger with which her presence inspired him.

"*Gnädige Frau*," said Adele, in a low voice, turning to the Countess and bending towards her as she spoke, "I have a message to you from your son."

"A message!" cried the Countess raising herself suddenly from her recumbent position and forgetting, in her agitation, Graf Ludwig's injunction to treat the dangerous young democrat with befitting coldness and severity. "A message! have you heard from him, child? And why—why have I not heard directly from himself?"

Graf Ludwig frowned heavily, but involuntarily looked with eager questioning at the pale, earnest face partially turned from him.

"I have not heard from him, *Grafin*—I have seen him."

"Seen him!" Mother and son uttered the words together, but while the former covered her face with her hands as though further speech were impossible, the latter continued in a tone of insolent irony:

"And since *Fraulein Lansing* appears to have a prior claim to the society of my brother, we may gather, I suppose, some information from her respecting his whereabouts and plans. Perhaps he is enjoying the hospitality of Doctor Lahnfeld." He was white with passion as he spoke, but the face turned for a moment full upon him, was calm and fearless. Then Adele appeared unconscious of his presence.

"*Grafin*," she said softly, laying her hand for one moment, with a gesture of entreaty or, it might be, pitying sympathy, upon the arm of the Countess, "I come as a messenger from your son. *Graf Ludwig* may have told you of his seeking information from us yesterday; I had none to give, but, after my interview with him, most unexpectedly I met *Graf Oswald*. He had no intention of coming here or to my uncle's house, but came, he said, to look his last at Falkenburg. He is too noble to compromise my uncle by his presence with us, and he supposed you would agree with him that it was best under the circumstances that he should not be seen here. 'Go to my mother' he said to me, 'and give her my dear love and tell her that the thought of having caused her pain was a bitter pain to me. Tell her that I was well and safe, so far, and that I trusted, by God's help, to get across the frontier within a few days, when I would write her at once.' I gave him my promise that I would see you. I am glad, so glad to do him this little service, and glad, too, to give you some comfort concerning him."

The Countess, sobbing behind her handkerchief, murmured some inarticulate sounds which Adele might interpret either as a recognition of her sympathy or a request to leave the mother to her grief. While Adele was delivering her message, Graf Ludwig had turned his back upon her and was staring out of the window with fierce eyes, which were blind to the glorious view of hill and valley stretching before him. "And did *Graf Oswald* intrust you with no message to his brother, *mein Fraulein*?" he asked, turning again suddenly towards her, "knowing how warmly I must sympathize with his whole course of action and agree with those projects for setting right the perversion of justice which has made me the *Graf* of Falkenburg, instead of some peasant in the valley; knowing how grateful I must feel for his fraternal devotion, only equaled by his just pride in the name of Falkenburg. It would be strange had he not made you his willing messenger to me also!"

The intense bitterness and arrogance of his tone jarred even on his mother, faultless as she was ever prone to think him. "Enough, *lieber Ludwig*," she said. "Adele at least meant well in coming to tell me what she knew."

"It is of no consequence, *Grafin*," said Adele, rising, and drawing herself to her full height, "as far as I am personally concerned, *Graf Ludwig's* opinions and words are of no moment. As regards *Graf Oswald*," and a look of tender enthusiasm beamed from her face, "his views and projects must be noble, just and pure as himself. May God, in his own good time, grant them fulfilment."

Partly in her anxiety that the inter-

view should come to an end; partly because she felt some emotion of gratitude toward one who so fearlessly championed her "erring and unhappy son," as she would have called him, the Countess held out her hand to Adele, and the latter pressed it; as the hand of Oswald's mother, tenderly and deferentially to her lips. "It will be for the last time," she said to herself, giving a swift look of farewell to the familiar room as she went out.

CHAPTER VI.

A few moments of silence passed after she was gone, broken only by a deep sigh from the Countess. Then Graf Ludwig, whose fever of anger and impatience would not let him rest, rang for a servant, ordered his horse, and, after a few words to his mother, strode out of the room.

There was to be a boar-hunt, that day, in an adjoining domain, at which all the nobles, young and old, of the vicinity, would probably be present, but the Count of Falkenburg felt, for the first time in his life, that he might meet among his peers those who would look wonderingly or suspiciously, or, it might be, with irritating sympathy upon him as the brother of a man whose name as a traitor to his class or as a mad enthusiast in a contemptible cause, was in every mouth. And Count Ludwig ground his teeth in impotent anger. No, he could not subject himself to remarks or looks which would wound his sensitive pride to the quick, but the fact of having to deny himself what was his favorite pastime, and of being condemned to a solitary brooding over his wrongs, served to embitter him still further against the author of them.

The *amtman* (steward of the estate) who stopped him, as he was entering the park, with an humble request from an old peasant farmer to grant him a brief delay till crops were gathered in, in the settlement of his dues, was met with so stern a refusal that the official relieved his feelings of indignation, as he watched the *Graf* out of sight, by a long string of exclamations as difficult to render into English as they were uncomplimentary to his master. "If you were in your brother's place, and he in yours," he wound up by saying, "we might sing a *Te Deum*. *Graf Oswald* is as far above you as pure gold is better than cold steel. Aye, you can cut and wound, and that's about all you are good for."

Paul Ortmueller had been *amtman* at Falkenburg for a quarter of a century, and had seen the two young nobles grow up from infancy. He was a patient, plodding, upright man, well content with his own measure of importance which made him a man of standing among the peasantry on the *Grafschaft*. The burgomaster of the village, the schoolmaster, and the *amtman* formed a triumvirate to whom the country folk looked up with great respect, yet with whom, from their peasant origin, they were conscious of an affinity which made them feel a just pride in the superior position they had attained, while the *Herrschaft*, as the family of Falkenburg was called, stood in so exalted a place that to the peasantry generally they seemed beings of another order. Yet even among these dull and simple minds, engrossed for the most part by the small cares and rude pleasures of their class, the leaven slowly working in the nation was not altogether without effect.

The old, traditionary, unquestioning allegiance to their master, was not quite what it had been, and but for a strong,

personal love for the younger Graf, might have suffered still more. But Oswald, in his youth and noble beauty, coming among them as the personification of gentleness, and strength, and goodness, had bound them to himself by golden chains of affection and confidence.

(To be continued.)

LETTERS TO THE EDITOR.

AID FOR DISABLED CLERGYMEN.

To the Editor of The Living Church:

May I ask you, as the editor of THE LIVING CHURCH, a paper which has become a power for good in the Church, to advocate the establishment of a general fund for the relief of aged and disabled clergy who are too often, when their work is done, left to struggle through life as best they may, unthought of and unaided by the Church in whose service their best days have been spent.

A case which illustrates this has recently come home to me very painfully. The one to whom I refer was the first clergyman to raise the banner of the Church in a great Territory, and was the founder of its Church schools. Some of the pupils of those schools are now ministering at the altars of the Church. He has been obliged, through threatened loss of sight, to relinquish, for a time, the ministry. Cessation of all mental labor and care has been declared by oculists and physicians to be "imperatively necessary" in order to prevent total blindness. The abandonment of the work he loves so well, and has performed so faithfully, is a sore grief and trial, and when there is added to this cross an uncertain, and perhaps darkened future, the burden is hard to bear. This aged missionary goes out into the world with exhausted means and without the aid from the Church which he has served so well. The diocese to which he belongs has no available funds to meet his case. Surely the Church should not abandon her servants in their hour of need. Doubtless there are many other cases which could be only met through a general fund, and it would be well if the Church could be aroused to a sense of the duty she owes to herself and to her clergy, by placing them beyond want or the need of charity in their old age and infirmities. If you can use your influence in bringing the necessity of such a fund before the Church many will rise up and bless you. D. P.

[The above is referred to in an editorial note in this issue.—ED. L.C.]

AN HISTORICAL CHURCH.

To the Editor of The Living Church:

Trinity church, Newport, Rhode Island, is well-known to Churchmen as a most interesting relic of our Colonial period, and as the best preserved example in our country of the old English parish church, with its square pews, pulpit advanced in the middle aisle, with reading desk below it, and the clerk's desk in front of that. It is known also as the church in which Bishop Berkeley often officiated, and to which he presented an organ—one of the very first used in the Colonies.

The history of the parish is interwoven with that of our country from 1698, and has interesting reminiscences of many renowned men of our land. For years there has been a wide-felt desire that its story should be told, and now there is a prospect that this will be done, and by a thoroughly competent person, Mr. George C. Mason, who, as an officer of the parish and an antiquarian by predilection, is remarkably well-fitted for the work.

As the history will not be published until a sufficient number of copies have been subscribed for to warrant the undertaking, and no canvassers are to solicit subscriptions, all who feel an interest in the publication will be furnished, on application, with a prospectus by the Rev. George I. Magill, rector of Trinity church, who has kindly offered to thus promote the project.

W. H. M.

IS IT AN ERROR?

To the Editor of The Living Church:

Will THE LIVING CHURCH give me space for a few lines on two points?

The first is an error in your account of the consecration of Bishop Knight in the paper of the 6th ult., when you say: "Thus ended. . . the second occasion in the American Church of the consecration of a bishop in his own cathedral." Instead of its being second, it was the first. As a matter of Church history, this is not unimportant. Will you please copy, in this connection, the words of Bishop Perry, in the slip from a Milwaukee paper which I enclose; his authority as Church historiographer being undisputed. The error, very likely, a typographical one, I am sure you will be glad to correct.

After this a lunch was served, and in the evening a reception was given to the Bishop. There was a very large attendance, and Cathedral Hall was crowded in the evening. Bishop Perry of Iowa said, as he extended his hand, "Bishop Knight, let me congratulate you on one thing particularly. You are the first bishop in the history of the Episcopal Church in America to be enthroned in your own cathedral. Never before in the history of the Church on this side of the water has a bishop been given a pastoral staff in the cathedral which he himself was to occupy. Let me congratulate you on this distinguished honor."

The other matter is the enquiry of "Aliquis" in behalf of "many enquiring minds," in your last paper (April 20th), why the account of Bishop Knight's consecration was not given in The Churchman.

The account, which must have been overlooked, was given by The Churchman of the 6th ult., page 427. So, on this score it need not yield its "claim to be the metropolitan paper of the Church and abrest of the times," whatever else may be its shortcomings.

It gives the greater part of a column to a description of the service, outline of Bishop Seymour's sermon, etc., and concludes by saying: "The ceremony lasted about three hours, and was the most imposing ever seen in the city." A CONSTANT READER.

[1. On December 8, 1875, Dr. McLaren was consecrated Bishop of the diocese of Illinois, "in his own cathedral." As to the "enthronement," we presume Bishop Perry's statement is correct. Our statement related to the consecration.

2. There is no account of Bishop Knight's ordination in any issue of The Churchman which has come under our observation. Probably the editions got mixed and the papers which were intended for Boston were mailed to Chicago.—ED. L. C.]

A DEDICATION.—I take God the Father to be my God.—I. Thess. i: 9. I take God the Son to be my Saviour.—Acts v: 31. I take God the Holy Ghost to be my Sanctifier.—I. Pet. i: 2. I take the people of God to be my people.—Ruth i: 16-17. I likewise dedicate my whole self to the Lord.—Rom. xiv: 7-8. And I do this deliberately.—Josh. xxiv: 15. Sincerely.—II. Cor. i: 2. Freely.—Psa. cx: 3. And forever.—viii: 35-39.



Two hoods of style that's rather queer, Two little maids with naught to fear, Except that either will rightly guess What t'other holds behind her dress.



They scan each other's faces fair; Then, in one voice, they both declare "Hood's Sarsaparilla! I can tell; And that's what makes you look so well!"

Makes the Weak Strong

If you are run down, or have that tired feeling as a result of overwork or the effect of the changing season, you should take that best of all tonics and blood purifiers, Hood's Sarsaparilla. It purifies and enriches the blood, tones the stomach, rouses the kidneys, creates an appetite and builds up the system. Thousands testify that Hood's Sarsaparilla "makes the weak strong."

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

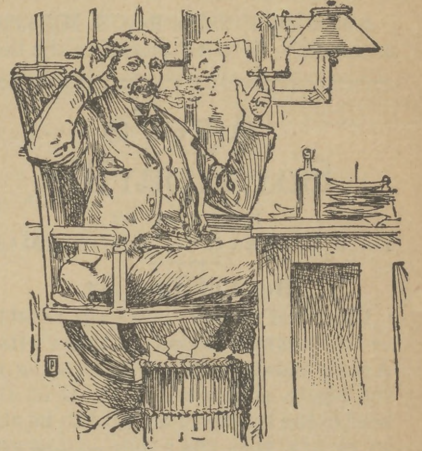
"For a first-class spring medicine my wife and I think highly of Hood's Sarsaparilla. Last year it did us a great deal of good and we felt better through the hot weather than ever before. It cured my wife of sick headache, and relieved me of a dizzy, tired feeling. We shall certainly take Hood's Sarsaparilla again this spring." J. H. PEARCE, Supt. Granite Ry. Co. Concord, N. H.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

The Result is Wonderful!



Gentlemen: I have taken three bottles of your excellent medicine, ATH-LO-PHO-ROS, for neuralgia, with which I have been troubled for about two years, and the result is wonderful. W. S. TUTTLE. ATH-LO-PHO-ROS CURES RHEUMATISM AND NEURALGIA. \$1 PER BOTTLE AT ALL DRUGGISTS, OR FROM THE ATH-LO-PHO-ROS CO., 112 WALL ST., N. Y.

TAR-OLD

A new method of compounding Tar. SURE CURE for PILES, SALT RHEUM and all Skin Diseases. Send 20c-stamps for Free Sample with Book. Sold by all Druggists and by TAR-OLD CO., 78 Randolph St., Chicago. Price, 50c.



I sell more bottles or Dr. Seth Arnold's COUGH KILLER

than of any other cough Medicine kept in stock, although I keep fifteen varieties.

F. M. Robertson, Coyville, Kan.

Druggists, 25c., 50c., and \$1.00.

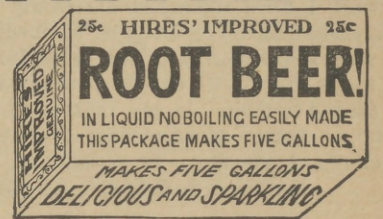


PARKER'S HAIR BALSAM Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Prevents Dandruff and hair falling. 50c. and \$1.00 at Druggists.

PISO'S CURE FOR CONSUMPTION CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists. 25 CTS.

DYSPEPSIA, INDIGESTION, CONSTIPATION & SICK HEADACHE. Cause and Treatment. Send for pamphlet. Address A. H. GRAHAM, Lebanon, O.

HIRES



ROOT BEER

The most APPETIZING and WHOLESOME TEMPERANCE DRINK in the world. TRY IT.

Ask your Druggist or Grocer for it.

C. E. HIRES, PHILADELPHIA.

BABY CARRIAGES C. O. D. Use or more at Wholesale Prices. Express charges prepaid from L. G. SPENCER'S Factory, 61 W. Madison St., CHICAGO. Send 2c. stamp for illustrated catalogue.

RADWAY'S READY RELIEF THE SAFEST AND MOST CERTAIN PAIN REMEDY.

For internal and external use. Price, 50 cents per bottle. Sold by Druggists.

MINNESOTA.

ST. PAUL.—The queen of festivals was joyfully and reverently celebrated by the faithful, large congregations at all the services, especially the Eucharistic. Elaborate musical programmes, and plain but appropriate floral display, were the order of the day. The vested choirs of Christ and St. Paul's church, rendered correctly music of a very high order, thereby reflecting much credit upon their trainers. At Christ church there was not even standing room for the large congregation. Bishop Gilbert preached in his eloquent and vigorous style an appropriate sermon. The offertory in the morning amounted to over \$1300. At Evensong a brass processional cross was used for the first time. The rector, the Rev. C. J. Andrews, has so far recovered from his recent illness as to be able to perform slight clerical work.

St. Paul's church was filled beyond its seating capacity, the floral decorations although simple were very beautiful and tastefully arranged. The rector, the Rev. J. Wright, preached a powerful sermon on the Resurrection. A brass processional cross in memory of the late Mrs. Breed, one of the most active workers of the parish, presented by Gov. Merriam's children, was used for the first time.

At the church of the Ascension, besides the proper hangings and neatly arranged floral display around the chancel, two Eucharistic lights were used for the first time.

An assistant to the Rev. S. Mills, city missionary, is to be placed in the field

by July, if sufficient pledges can be guaranteed. A mission on Arlington Hills to be hereafter known as St. Barnabas, has been opened by the city missionary.

At the church of the Good Shepherd, during Holy Week, there were fairly attended Celebrations at 6:30 A.M., and on Good Friday, the Three Hours' meditation was observed. The choir wearing their cassocks entered the church silently, the cross being draped with crape. The meditations were preceded by the singing of the "Reproaches," kneeling and unaccompanied. The congregation was a large and reverent one, and remained throughout with scarcely any exceptions.

The first Easter at the new church of St. Peter, Dayton's Bluff, was a most encouraging one. On Easter evening, Bishop Gilbert confirmed two persons, and preached an eloquent and beautiful sermon on the Intermediate State, showing that it was only during the last two centuries that this comforting doctrine had been lost sight of or unpreached, although it had ever been one of the tenets of the Creeds. The altar on this occasion was snowy with blossoms, and a beautiful floral cross took the place of the oak one which stood on the credence, wreathed in flowers. Twenty communicants received at the early and 30 at the mid-day Celebration.

ARKANSAS.

CAMDEN.—The first Easter service in the new St. John's church, was held at 10 A. M. In the absence of a priest service was read by the junior warden,

and the music was admirably rendered by a double quartette choir. The *Te Deum* was especially fine, showing excellent and careful training of the voices. The unfinished chancel window was filled in with solid green, forming an attractive background for the altar cross. Tall callas and other choice flowers were tastefully arranged in the handsome brass memorial vases, a lovely white wreath, a memorial of some dear little ones in Paradise, hung on the altar cross, and on the steps leading up to the altar were laid clusters of pink roses. A set of Easter book-marks, exquisitely painted, the gift of a young lady in New Orleans, was used for the first time. The service was bright and hearty and at the close, Easter eggs were distributed to the pupils of the Sunday school and their little visitors. The corner-stone of St. John's church was laid Dec. 5th, 1888, and the building was opened for service the following Quinquagesima Sunday. It is the fruit of several years' earnest work on the part of a faithful few, and it is hoped they will soon be entirely free from debt and able to purchase the new pews, etc., which at present seem almost a necessity.

HOT SPRINGS.—The glad Easter sunshine could not beam upon a more beautiful commemoration of this greatest of festivals, than it witnessed at the celebration held in St. Luke's church. The entire chancel was in white and green. In the handsome brass vases on the altar, were large rich leaves and myrtle; wreaths of smilax rested

against the candle sticks and cross, and draped the front of the altar, and in the centre was a large cross of white roses. Roses, calla-lilies, orange blossoms, begonias, and rare plants lent their beauty to the scene, while the font was a mass of white blossoms, from the centre of which rose a stem of pure annunciation lilies. The services, which were very beautiful and touching, were in perfect union with the occasion and the surroundings. Three were held during the day. At the 11 o'clock services the Knights Templar were present in full uniform, and the building was so crowded that many went away unable to procure seats or even standing room. The festival for the children was held in the afternoon, and was an occasion of great interest to all. But, perhaps, the most impressive service was the early Celebration, 7 A. M., which was largely attended. At the close, while the choir chanted the *Nunc Dimittis*, the light streaming in through the large eastern windows shown upon a scene, the peace of which seemed to be not of this world—the kneeling forms, the white-robed priest, the lights of the altar, the flowers, the perfume, and the stillness and sanctity of the temple of God, broken only by the chant of praise for the gift of His Divine Son. The hour was one of perfect peace and joy; in all the land there was not a sweeter and holier festival than that kept in the "Valley of Vapors." The Easter offerings amounted to something over \$500, which will be devoted to the building of the new church.

Ayer's Sarsaparilla,

PREPARED BY

DR. J. C. AYER & CO., LOWELL, MASS.

Head of the List.

I know of no more powerful, reliable, or economical blood purifier than Ayer's Sarsaparilla. For building up the health generally, it stands at the head of the list, and I am glad to be able to certify that the public still as ever consider Ayer's Sarsaparilla the best.

T. F. MOLLOY.

Cor. High & Andover sts., Lowell.

Ayer's at the Front.

As clerk and proprietor I have been connected with the drug trade in Lowell over five years, during all which time I have remarked a steadily increased demand for Dr. Ayer's remedies. Ayer's Sarsaparilla is still at the front, where its merits entitle it to remain, second to none. In my opinion there is no better blood-purifier than this standard remedy. D. W. MASON,

Market & Suffolk sts., Lowell.

Ayer's is the Best.

From long experience, when our opinion is sought, we invariably advise the use of Ayer's Sarsaparilla as the best preparation for the blood. We hear none but favorable words from those who use it. We have a host of customers who say they could not go through the spring without Ayer's Sarsaparilla. It makes them feel brighter, stronger, and enjoy their work better.

SHANAHAN & HICKEY,

Lawrence & Wamesit sts., Lowell.

Sales Steadily Increasing.

Our sales of Ayer's Sarsaparilla are very satisfactory and steadily increasing. There is no better blood-purifier.

EUGENE HAMBLET,
325 Central st., Lowell.

GET THE BEST.

Lowell Druggists Prefer and Recommend

Ayer's Sarsaparilla.

In Quality of Ingredients, Curative Power,
and Amount Manufactured and Sold,

IT IS WAY AHEAD

Of all others. We refer to the following

Letters from Lowell Druggists.

Readers of the following testimonials will remark the high estimation in which Ayer's Sarsaparilla is uniformly held by the druggists of our own city. We point to this fact with pride, because during the nearly half century since our business was established in their midst they have had ample opportunity to know the character of our house and the quality of our products, and also because, by their professional character, and their intimate relations with the medical men and best citizens of Lowell, they are peculiarly qualified to judge correctly and advise safely in matters which affect the health and lives of our citizens.

It is for this reason that when so many of our leading pharmacists testify to their personal knowledge of the ingredients and mode of manufacture of Ayer's Sarsaparilla, and unite in pronouncing it the best blood-purifier, we insist that their verdict should have great weight. There is no secret about the ingredients or manner of compounding this medicine. It contains no dangerous drug, but is a highly concentrated vegetable extract, a superb alterative, unequalled in value by any similar preparation. Druggists and physicians are freely supplied with our formulas and invited to inspect our laboratories. From the very first, only the best selected ingredients have been used, regardless of cost, and always the basis of our remedy has been the genuine Honduras Sarsaparilla, well known to be the richest in medicinal virtues of all the varieties of this root. Ayer's Sarsaparilla is the constant reliance of multitudes of families who will use no other blood-purifier, and is the original—cheapest—best medicine of its class.

Ayer's Sarsaparilla,

PREPARED BY

DR. J. C. AYER & CO., LOWELL, MASS.

Sells More of Ayer's.

I have been in the drug business in Lowell for twenty years and sell more of Ayer's than of other Sarsaparillas. It is made from the best blood purifiers known to medical science, and contains nothing but what can be recommended by the most scrupulous physician. I have known of a great many cures effected by Ayer's Sarsaparilla, some of them very remarkable and worthy of record. G. C. OSGOOD, M. D.,
Cor Merrimack & Suffolk sts.

Always Satisfied with Ayer's.

There is no proprietary medicine we have in stock better known and appreciated than Ayer's Sarsaparilla. We cannot recall an instance where a customer has not been satisfied with this remedy, which is more than can be said of most of the so-called "blood-purifiers." FRANK C. GOODALE,
113 Central st., Lowell.

More Cures from Ayer's.

We hear of more cures from Ayer's Sarsaparilla than from all other similar remedies combined. It is a rich fluid extract, made of the best material, with skill and care, and the most economical for the buyer. We are always happy to recommend its use. W. B. REILLY,
86 Church st., Lowell.

Never Fails to Satisfy.

After an experience of a quarter of a century we have yet to learn of a case where Ayer's Sarsaparilla has failed to give satisfaction. We have sold it ever since it was put on the market. Its merits are established.

F. & E. BAILEY & CO.,
Cor. Merrimack & John sts., Lowell.

Its Popularity Increases.

During the many years in which, as clerk and proprietor, I have sold Ayer's Sarsaparilla in Lowell, I have never heard my customers speak otherwise than well of it. Its popularity increases.

J. L. WESTWOOD,
87 Gorham st., Lowell.

Still the Best.

The extraordinary skill with which Ayer's Sarsaparilla is prepared, as well as the remedial virtues of its ingredients, have long established this blood-purifier as the best that can be had, and its increasing sales, indicate that the public appreciate it.

O. J. BELLE-ISLE,
23 East Merrimack st., Lowell.

Ayer's is the Standard.

The name of Dr. J. C. Ayer & Co. on the wrapper is sufficient guarantee for the reliability of the preparations made by this eminent house. Ayer's Sarsaparilla, now as ever, is the standard blood medicine, and in constant demand.

GREGOIRE BROS.,
68 Bridge st., Lowell.

Sale Constantly Increasing.

The Sale of Ayer's Sarsaparilla is constantly increasing. We are thoroughly convinced, from effects and results which have come under our observation, that this remedy is all that is claimed for it. We never hesitate to recommend it.

JOHN I. GIBSON & Co.,
Cor. Central and Merrimack sts.

Largely Preferred.

Ayer's Sarsaparilla is one of the few proprietary medicines we can confidently recommend. Its ingredients are among the best blood-purifiers in pharmacy, compounded with the utmost care, skill, and neatness, and absolutely free from any injurious drug whatever. It is largely preferred by my customers.

OSMOND L. FIELD,
199 Merrimack st., Lowell.

Often Speaks in its Favor.

I am often asked my opinion of Ayer's Sarsaparilla, and being familiar with its formula, speak with confidence in its favor. My sales of it are steadily increasing.

ANDERS THOMASSON,
Cor. North and Central sts., Lowell.

Gaining in Popularity.

As a safe and reliable blood-purifier, I commend Ayer's Sarsaparilla. It is free from harmful ingredients and has a solid basis of merit which has been proved and tested in numerous cases coming to my personal knowledge. It has been a satisfaction to me as a druggist to find this grand old medicine steadily gaining in popularity, against all competition.

ARTHUR BARIBEAULT,
362 Merrimack st., Lowell.

Ayer's Holds First Place.

Among all the Sarsaparillas now before the public, no other so commends itself as a medicinal preparation, thoroughly adapted to the uses for which it is designed, as Ayer's. The results of its use are not spasmodic and temporary, but, when properly taken, the medicine builds up and permanently improves, invigorates, and gives tone to the system, and promotes vitality, health, and strength. We invariably recommend this medicine with confidence that it will do all that is claimed for it, and that it will continue to hold the first place among blood purifiers.

A. L. FIELD,
247 Thorndike st., Lowell.

Ayer's Has a Great Sale.

Few manufacturers of proprietary medicines take the medical profession and the drug trade into their confidence; but Dr. J. C. Ayer & Co. have been at great pains, from the first, to make the formulas of their preparations well known to druggists and physicians. The result is that these medicines are recognized as standard articles. They are known to be safe and meritorious. Ayer's Sarsaparilla has an invincible position among medicines on this account, and its great sale attests its popularity. My sales of it show its steady hold on public favor.

DR. C. HENOTTE,
22 Cabot st., Lowell.

Always in Demand.

Our experience in selling proprietary medicines is, that while new remedies, under the influence of an advertising "boom," may have a brisk demand for awhile, the sale of the old standards, like Ayer's Sarsaparilla, keeps up with the increase of population. Ayer's Sarsaparilla is always in demand.

F. H. BUTLER & Co.,
Junc. Central & Gorham sts., Lowell.

Gives the Best Satisfaction.

We have no hesitation in certifying that Ayer's Sarsaparilla gives the best satisfaction of any blood-purifier in the market, and our sales show that the public have undiminished confidence in its merits.

B. O. BANKS,
H. E. WEBSTER, Agent,
53 East Merrimack st., Lowell.

Ayer's Has No Equal.

It is our experience that Ayer's Sarsaparilla has no equal as a blood-purifier, especially for the cure of scrofula and all cutaneous disorders. We take more than a mere business interest in selling this excellent alternative, because we are confident of its power to alleviate disease and remedy many of the ills that flesh is heir to.

H. C. BROTHERS,
Cor. Middlesex and Howard sts.

Ayer's is the Best.

Ayer's Sarsaparilla has won its reputation by years of valuable service to the community. It is the best.

R. J. LANG,
212 Merrimack st., Lowell.

Large and Steady Sales.

Whatever temporary effect the sensational advertising of other blood-purifiers may have, Ayer's Sarsaparilla still maintains its remarkable hold on public confidence. Its large and steady sales attest the general belief in its merits. We take pleasure in recommending it to our customers.

O'BRIEN BROS.,
Cor. Cross and Willie sts., Lowell.

The Best of Its Kind.

Ayer's Sarsaparilla is the best preparation of its kind. I always recommend its use, and am never disappointed. I consider that one bottle of Ayer's is worth more than half a dozen of any other, as it is so concentrated, and always uniform and reliable.

S. C. SHIRLEY,
Cor. Gorham and Olive sts., Lowell.

Honest, Reliable.

We endorse Ayer's Sarsaparilla as an honest, reliable blood-purifier, and take pleasure in selling it. We know it will give universal satisfaction.

EDWARD L. RAMSDALL, JR.,
339 Merrimack st., Lowell.

Sells on its Merits.

For twenty years, as druggists and pharmacists, we have recommended and sold Ayer's Sarsaparilla, and it has never yet gone back on our indorsement. This Extract, made of the best selected materials, is compounded with care and skill, and upon its merits any druggist can indorse its sterling qualities.

CARTER & SHERBURNE,
Cor. Merrimack & Bridge sts., Lowell.

Never Known it Fail.

I consider Ayer's Sarsaparilla unsurpassed as a blood medicine. Have handled it ever since I have been in the drug trade—22 years—and never have known it to fail to give satisfaction. Customers use it year after year and one neighbor recommends it to another. It is one of the best selling medicines in the market.

JOSEPH PLUNKET,
Cor. Market & Dutton sts., Lowell.

Always Says Ayer's.

We are always glad to have customers ask for Ayer's Sarsaparilla, when they want a blood-purifier, because we know they will be satisfied with it and come again for more, if needed. As a matter of business, we prefer to sell reliable family medicines, such as will not detract from our reputation as druggists. Therefore it is, when asked to name the best blood-purifier, we invariably say, "Ayer's Sarsaparilla."

F. E. MCNABB,
Cor. Broadway & Adams sts., Lowell.

More Confidence in Ayer's.

Ayer's Sarsaparilla sells freely right along. Customers never have any complaint to make of it. I recommend this blood-purifier in preference to any other: first, because it is cheaper being more concentrated; second, because I have personally more confidence in it.

MARTIN LAPOINT,
158 Middlesex st., Lowell.

Sale Constantly Increasing.

We consider Ayer's Sarsaparilla the best preparation of its kind, and from its concentrated state the most economical for the purchaser. Its sale is constantly increasing.

BENOIT & Co.,
105 Middlesex st., Lowell.

In Steady Demand.

The merits of Ayer's Sarsaparilla as a standard blood medicine are well known to the druggists and people of Lowell. We have sold it for 19 years, and have always heard it well spoken of. It is in steady demand.

ELLINGWOOD & Co.,
Cor. Merrimack & Central sts., Lowell.

A Genuine Remedy.

Ayer's Sarsaparilla gives satisfaction. The public feel confident that in purchasing it they are sure of a genuine remedy.

C. A. DALY,
72 Suffolk st., Lowell.

It Justifies Confidence.

We have sold Ayer's Sarsaparilla ever since we have been in the drug trade. Its great merit as a blood-purifier justifies the public confidence in this standard medicine.

MARSTON & SHAW,
109 Central st., Lowell.

Ayer's Sells Freely.

We sell Ayer's Sarsaparilla freely, and recommend it with confidence.

A. W. DOWS & Co.,
213 Central st., Lowell.

A Splendid Record.

Ayer's Sarsaparilla has a splendid record as a useful and popular medicine. It has always had the confidence of the druggists and people of Lowell. We have a good sale for it.

C. F. BLANCHARD,
Cor. Middlesex & Thorndike sts., Lowell.

Thousands of Bottles.

My customers always speak well of Ayer's Sarsaparilla. I have sold thousands of bottles of it since I have been in business, and am glad to note its continued popularity.

ALBERT CROWELL,
139 Central st., Lowell.

Sales Very Extraordinary.

Our sales of Ayer's Sarsaparilla have been very extraordinary the past year, showing a steady growth in popularity and proving that the public appreciate a strictly standard medicine.

F. P. MOODY,
Cor. Dutton and Fletcher sts.

From Nashua.

My trade in Ayer's Sarsaparilla is larger than in any other Sarsaparilla, and it is a pleasure to deal in it because no fault is ever found with it.

ALLEN'S DRUG STORE, Nashua.

Ayer's Sells Better.

It gives me pleasure to be able to say truthfully that in all my business experience I have never sold a blood purifier that gives more general satisfaction than Ayer's. I never hesitate to recommend it because I know it will please. It sells better with me than any other medicine of its kind.

E. A. WALLACE, Nashua.

Ayer's Highly Praised.

We have sold Ayer's Sarsaparilla ever since beginning business, and never yet had a bottle returned as unsatisfactory; on the contrary it has been highly praised.

LUSSIER & Co.,
Nashua.

Ayer's Has the Largest Sale.

I have been in the drug business in Nashua for 12 years, and have always dealt in Ayer's medicines. They have given universal satisfaction to my customers. The Sarsaparilla has the largest sale of any blood medicine I have ever dealt in.

NELSON S. WAITMAN,
Nashua.

Selling Great Quantities.

I am selling great quantities of Ayer's medicines, especially the Sarsaparilla which I consider the best of blood-purifiers.

E. H. EVERETT,
Nashua.

Sales Larger than Ever.

It gives me pleasure to state that we are having the largest sale of Ayer's Sarsaparilla that we have ever had. We always recommend it to our trade in preference to any other, simply from the reason that we believe it to be the best and most reliable Sarsaparilla in the market.

J. W. WHITE,
Oldest Druggist in Nashua.

Excellent Satisfaction.

Your preparations all have a good steady sale and give excellent satisfaction. The sale of Ayer's Sarsaparilla is above others in the market.

BLANCHARD & CURRIER,
Nashua.

Ayer's Sarsaparilla Makes the Weak Strong.

Don't fail to get Ayer's—Made by Dr. J. C. Ayer & Co., Lowell, Mass.



Its superior excellence proven by millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia Lime, or Alum. Sold only in cans.

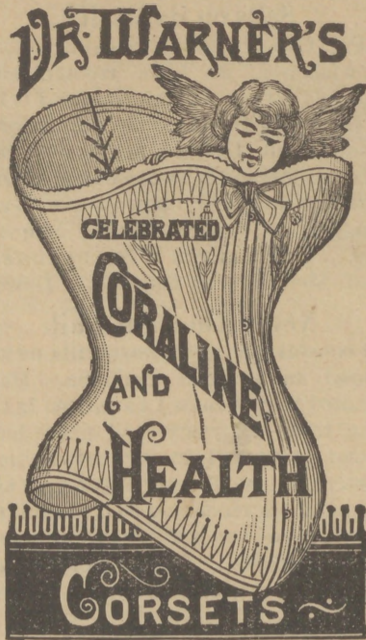
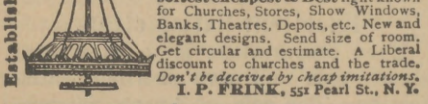
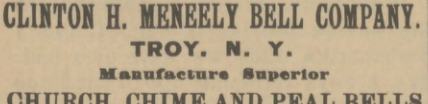
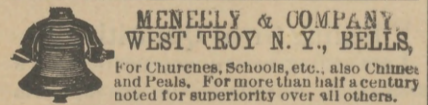
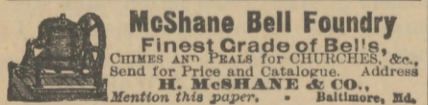
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Her own narrative of "Four Years' Personal Experience as Field and Hospital Nurse." It portrays the Womanly or "Heavenly" side of the War, its Lights and Shadows, "as a woman saw them." Bright, Pure, and Good, full of "laughter and tears," of thrilling interest and touching paths, it sells at sight to all. Splendid Steel-Plates, and famous old Battle-Flags richly colored in exact fac-simile. The "booming" book for Men and Women Agents. \$1.00 to \$2.00 a month made. Distance no hindrance, for we pay freight and give extra terms. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

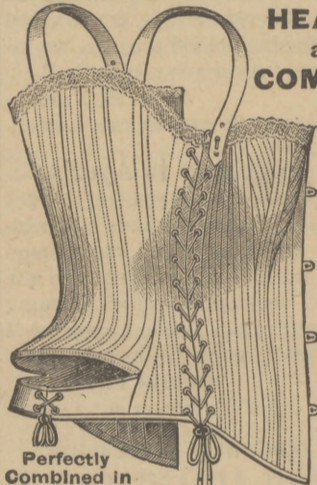
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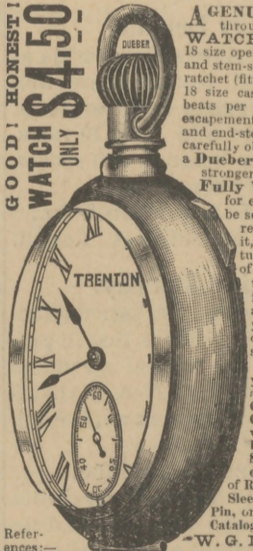


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