

# The Living Church.

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

Vol. XII. No. 48.

CHICAGO, SATURDAY, MARCH 1, 1890.

WHOLE No. 591.

## HARPER'S MAGAZINE.

### MARCH.

**THE ARMY OF THE UNITED STATES.** By General WESLEY MERRITT, U. S. A. With eight illustrations, drawn by RUFUS F. ZOGBAUM.

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**LITERARY NOTES.** By Laurence Hutton.

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# The Living Church.

SATURDAY, MARCH 1, 1890.

ASH WEDNESDAY'S THRENODY.

BY W. B. C.

In dust and ashes bending  
Before the altar low,  
Our festal garments rending,  
Each heart and soul ascending,  
As on Temptation's Hill He trod,  
Who drank our cup of woe,  
Here, in the courts of God,  
Let penitence in sable garb draw near;  
Yet banish doubt and fear:  
A brighter day, Oh mourner, dawns at length,  
Through sorrow's cup distills thy promised strength.

## NEWS AND NOTES.

THE question concerning the validity of the election of Canon Saumarez Smith to the see of Sydney, has been solved in a Gordian manner; Canon Smith has withdrawn his acceptance, and the election will be had *de novo*.

It is understood that the trustees of the New York cathedral will reconsider their decision to lease their grounds to the World's Fair. In that case a decision as to the design may be looked for before 1892.

FOR the first time in its history, Salt Lake City has a "Gentile" mayor. The recent municipal election resulted in a defeat of the Mormons. It is, we trust, the dawning of a bright day for that fair garden of the West.

THE cable announces that the Bishop of St. Alban's (Dr. Claughton) has resigned his see. He has been in ill health for three or four years. He is in his 82nd year. He was made Bishop of Rochester in 1867, and upon the division of the diocese in 1877, became Bishop of St. Alban's.

It is estimated that the total loss by the University fire at Toronto, Ont., will be \$1,000,000. This includes the library valued at \$100,000, and all equipment, which was generally of the most modern style. The loss of the records and historical and other documents, and many valuable papers belonging to the president, cannot be estimated, for they cannot be replaced.

THE Rev. A. S. Jervis, of St. Andrew's, Worthing, has accepted an invitation to join the Archbishop of Canterbury's mission to the Assyrian Christians, with special duties as chaplain to the Sisters of Bethany, who have undertaken to found a branch house at Urmi, in Persia. The Sisters and Mr. Jervis will leave England in Easter week.

THE trial of the Bishop of Lincoln began in earnest on Tuesday, the 4th ult. No further preliminary objection was raised on behalf of the defendant, and consequently the court proceeded to consider the case on its merits. The witnesses who were called on behalf of the prosecution, testified that they were hired and paid by the Church Association to attend and report the services. Sir Horace Davey proceeded to argue upon the illegality of the Bishop's acts.

THE following appropriations have been made by the Board of Missions for the coming year: For Domestic Missions, \$242,484; for Foreign Missions, \$184,950; total, \$427,434. These amounts cover the salaries of the bishops. Of this total amount, \$33,000 or

eight per cent. are appropriated for the expenses of the central office, for making the work known to the Church, etc. For the Indian work there is appropriated, \$42,295, of which \$4,000 is destined for Alaska.

IN response to a protest against the jurisdiction of the Archbishop of Canterbury as exercised in the Lincoln case, the Bishop of Litchfield has returned guarded answer, as the question will (he says) probably come before the bishops collectively for consideration. Whatever may ultimately prove to be the more ancient tribunal, the Bishop thinks that we may well be content with the course which has been taken in the present instance, and that the position of the Archbishop is, in some degree, "analogous to that of a diocesan bishop taking order."

THE Archbishop of Canterbury, with the Bishops of London and Carlisle, Lord Justice Cotton, and other members of the Council, have given general approval to Sir Arthur Bloomfield's ground-plan for the Jubilee Memorial Church house. In style, the building is to be Late Tudor, Hampton Court Palace presumably serving as the model. It will be quadrangular in form, the outer facade extending right across the southern aspect of Dean's yard. The cost is estimated at about a quarter of a million pounds, but in all likelihood the work will be undertaken gradually, as funds permit.

THE Bishop of Tuam, the Hon. Charles B. Bernard, whose death we announced recently, was in his eightieth year. For some years he has been in failing health, and his advanced age made it impossible for him to take an active or prominent part in the councils of the Church. His diocese, however, was administered with unabated care, and he retained to the last the warm affection and sympathy of his clergy. He was the second son of John, second Earl of Bandon. He was born January 4, 1811, and was educated at Eton, and Balliol College, Oxford, where he graduated B. A. in 1832, M. A. in 1834, and D. D. in 1866. In 1843 he married Jane Grace, sister of George, seventh Lord Carbery. He was ordained in 1835, in 1840 was appointed to the vicarage of Bantry, and in 1842 became rector of Kilbrogan, and senior prebendary of Cork. He was also rural dean, and held the office until 1867, when he was consecrated Bishop of Tuam.

THE following story is told in *The Church Times* of the late Dr. Littledale: "Probably no man of the present day has been more misinterpreted by contemporaries who disagreed with him on Church matters than Dr. Littledale. He was regarded as a 'Papist in disguise,' an insidious deluder, and a polemical firebrand! We remember when the first edition of his well-known 'Plain Reasons against Joining the Church of Rome' was issued, a Low Church journal, in the course of a eulogistic review of the book, stated that it was evidently the work of one who, from the logical way in which

the argument was conducted, and the facts arranged, was a lawyer, and recommended the author to send a copy to his namesake, in Red Lion-square. We shall not soon forget the amusement which this suggestion caused to Dr. Littledale and his friends; and we do not envy the feelings of the writer when he discovered his mistake."

FEW ecclesiastics have such an extensive diocese as the Bishop of North and Central Europe, who is coadjutor to the Bishop of London, the spiritual overseer of all British subjects residing out of England in places not included in any other diocese. The bishopric extends over the enormous district lying between Archangel and Pyrenees, the English Channel and Siberia. It contains an area of about 800,000 English square miles, embraces the oversight of over ninety permanent British chaplaincies, and a large number of summer and winter stations, but is absolutely without any endowment. At present, the Bishop (Dr. Wilkinson) is making strenuous exertions to raise an endowment of £30,000. He founds his claim for assistance on the ground of the ever-increasing numbers of English residents and tourists who flock annually to all parts of the Continent, and who expect to find everywhere churches, chaplains, and services as at home. Increasing numbers of English boys and girls educated on the Continent in the present day constitute a further claim.

SOME emphatic statements of the late Dr. Dollinger's, which were written as far back as 1879, but which have recently been exhumed, contain some very pointed sentences upon the question which at that time was agitating the mind of the late theologian and of the Old Catholic party, viz., the question of submission to the Vatican decrees of 1870. "Nobody," wrote the intrepid ecclesiastical historian, "possessing a scientific culture of mind can ever accept the decrees of the Vatican Council. Having devoted during the last nine years my time principally to the renewed study of all the questions connected with the history of the Popes and the Councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to a demonstration. When I am told that I must swear to the truth of those doctrines, my feeling is just as if I were asked to swear that two and two make five, and not four." The great capability of Dr. Dollinger for forming a historical judgment upon the decrees, coupled with his faithful devotion to the discipline and practice of the Roman Faith, make these utterances on his part the more striking. His life would be of great interest, and it is to be hoped that some capable person will undertake it, and will give to the world in full the story of his breach with Rome, and of his unflinching opposition to the doctrine of Papal Infallibility.

SPEAKING of the rumor that the Dean of Windsor had been offered the

bishopric of Durham, *The Church Review* says: "Mr. Davidson is one of the spoiled children of fortune. He graduated at Oxford in 1871, without taking honors, and was ordained in 1874 to a curacy at Dartford, under Canon Bowlby, now of St. Philip's, Birmingham. He speedily attracted the attention of Archbishop Tait, who made him his resident chaplain, and gave him one of his daughters to wife. He remained with the Primate until the latter died, and was preferred to the Deanery of Windsor on the death of Dr. Conner. He has since then risen in the Queen's favor, who made him successively Sub-Almoner, honorary chaplain in ordinary, and domestic chaplain to her Majesty. He has well deserved his rapid promotion, for not only is he possessed of infinite tact, but he is also a most skilful organizer, a man of never-failing resource, and of a thoroughly practical turn of mind. That he would eventually become a bishop it needed no prophet to foresee, but that he should receive so rich a plum as Durham was not anticipated. We fear he will find it no easy task to follow such a learned scholar as Bishop Lightfoot, but there can be no doubt that he will prove an able administrator. He is popularly credited with an intimate acquaintance with the domestic economy of every bishop's palace in England. Among the other honors which have fallen to his lot, are a Six Preachership in Canterbury cathedral, the Registrarship of the Order of the Garter, the post of chaplain to the present Archbishop of Canterbury, and the honorary degree of D. D., from the University of St. Andrew's."

## CANADA.

It is encouraging to find that such an increase of interest has been shown of late in Home Missions in the diocese of Nova Scotia. This result is largely due to the efforts of Archdeacon Kaulbach, seconded by the secretary of the diocese, Canon Partridge. The visits and vigorous addresses of these gentlemen to the chief parishes of the diocese have called forth a warm response to the appeal, many parishes having doubled their last year's collection. The Bishop's Thanksgiving appeal met with a return of \$1,000. Dr. Courtney held a special ordination service lately, admitting to the priesthood Dr. Willets, President of King's College. The rural deanery of Amherst, N. S., held a meeting in the end of January. The services, which extended over two days, were very well attended. There were 40 communicants present at the week day Celebration, not including the clergy. The congregation of Trinity church, Digby, had the pleasure of hearing Bishop Jaggard, formerly of Southern Ohio, preach recently. The Bishop is making a stay at Digby for the benefit of his health, and kindly supplied the place of the rector, who had met with an accident.

The annual meeting of the Ladies' Association of the Church of England Institute, St. John, diocese of Fredericton, was held on the 28th. This association combines a good many



branches of Church work; amongst others visits to the hospitals with gifts of flowers every week and fruit sometimes, weekly services at the jail where Prayer Books, etc., are provided; and a branch which works for the Zenana Mission has sent out a box of gifts to India, besides contributing to the support of a Bible woman, during the year. An altar cloth was given to a Church in need of one, and a box of Christmas gifts sent to a Sunday School. The Institute includes a reading room and library, to which over 100 volumes have been lately added.

Four years ago the rector of the Memorial church, Kemptonville, in the diocese of Ontario, was inspired with a novel idea, to draw the attention of the congregation to the heavy debt upon the church building. A blackboard, upon which was marked 3,000 little squares, was hung in a conspicuous place in the church on the 1st Sunday in January, and when curiosity had been excited as to its purpose the people were told that as each dollar was sent in to pay off the debt, a receipt for it would appear in the form of a brass-headed nail on one of the squares. The result has been satisfactory, more than half the debt having been paid. When it is entirely wiped out the church will be consecrated, and the board with its 3,000 brass nails is to be framed and hung up in the vestry for a perpetual memorial.

In the course of a missionary address in St. George's cathedral, Kingston, the preacher showed how much progress had been made since the organization of the diocese (Ontario) in 1862. In one instance where at that time there were only three old wooden churches, and aid to carry on Church work had to be given from the mission fund, there are now in the same area three vigorous parishes self-supporting, with six churches, two of them handsome stone buildings, three rectories, and a large sum is given annually for outside mission work. At Christ church, Gananoque, in the same diocese, at a missionary meeting on the 26th, a young worker, ordained a priest five years ago, gave some facts relative to his work in that period. When ordained, the field he was given embraced 14 townships. Since then, so great has been the growth of the Church, his district has been divided many times, until now he has but three townships which occupy his whole time, while the others are well cared for by missionaries provided by the Board.

Arrangements were made in the diocese of Huron for holding the annual missionary meetings in the second week in February, in the city churches in London. A general exchange of pulpits among the clergy was planned, and the services continued during that week and part of the following week. Great progress is being made in Church work at Aylmer, in this diocese. A Mission is to be held there this month, the missionary being the Rev. Mr. Duvernet, of Toronto. Bishop Baldwin held an ordination service at St. George's church, London, on the 4th. Four candidates were ordained priests and one to the diaconate. The Epiphany appeal which is ordered to be read in the churches on the 2nd Sunday in Jan. did not reach the diocese of Huron till after that time. It is feared the collections may suffer in consequence.

The Bishop of Algoma has visited several of the parishes in his diocese in the last month, confirming about 35 persons, and many more who had attended the preparatory classes were prevented from presenting themselves by the prevailing epidemic. The Bishop consecrated St. Paul's church, Uffington, on the 9th. Creditable energy and much perseverance has been shown in the erection of this church under many difficulties. Not much more than \$800 has been expended on the building and furnishing, a fact which the Bishop said was astonishing, and could only have resulted from careful supervision and harmonious action. Beauty and comfort seem both to have been remembered in its arrangement. The font was presented by the children of St. Jude's church, Brantford. The regular

services at this church are full choral morning and evening service on Sundays and Saints' days. The Bishop also previously consecrated a new and pretty church at Nepigon. This is an indication of the progress steadily going on in the Thunder Bay district.

St. George's church, Guelph, has made a praiseworthy beginning in setting aside 61 pews to be free for all time, and the whole church is to be free at the evening service. This church is in the diocese of Niagara. The offertory for Foreign Missions was taken up on the 2nd Sunday after Epiphany.

The Montreal Diocesan Branch of the Woman's Auxiliary held its annual meeting on February 13th. Holy Communion was celebrated in the cathedral at 9 o'clock in the morning. The business meeting, reading reports, etc., took place at 11, in the Synod hall, and another at 3 p. m. A reception to the delegates from the country concluded the day. The Church Home held its annual meeting in Montreal, on the 30th. The report showed the Home to be filled at present to its utmost capacity. The financial statement was, on the whole, satisfactory, though additions are hoped for to the building fund, as the need of increased accommodation is keenly felt. One gentleman gave \$500 to this fund lately. The collections taken up for the Diocesan Mission Fund, Montreal, on the first Sunday in February, so far as announced, are very good. In St. George's church alone, \$3,000 was taken up on that day, and there were still contributions to come in. The rector of St. Martin's church, Montreal, has taken a decisive step. In his Lenten letter to his people, he advocates, most strongly, the abolition of pew rents. He says: "I honestly believe it is morally wrong to rent sittings in God's house," and adds that his conscience refuses to allow him to endure the reproach any longer. He then suggests that the voluntary system be tried for one year. If at the end of that time it is considered a failure, the pew rent system could be re-established, in which event the rector, the Rev. Osborne Troop, would resign the charge of the parish. A public meeting of the parishioners was called to consider the matter, in the end of the month.

#### NEW YORK.

CITY.—By invitation of the Bishop, Drs. Dix, Greer, Huntington, Houghton, and Donald, Bishop Dudley was to deliver an address on the "Destiny of the Colored Race in this Land," at Hobart Hall in the Diocesan House on Feb. 25th at 3 p. m.

On Sunday, Feb. 16th, the rector of Trinity church addressed Trinity Association on the subject of the Mission House opened in 1888, and spoke of the incalculable good which had been effected by it among the poor and ignorant. The \$20,000 asked for three years before was cordially subscribed, while the work of the Mission House had succeeded and prospered beyond expectation. He then spoke of the accuracy with which the day book, parish book, and address book were kept, of the 395 families on the latter which were connected with Trinity church and were the objects of loving, systematic care; of the constant visitation among the homes of the poor and of the smallness of the band of workers in that fatiguing toil; of the constant stir and activity which were going on in the Mission House from morning till 9 o'clock at night. He said the visitor would probably find there some of the seven committees or associations which held their stated meetings there, or some of the eight guilds and seven schools and societies in session in which 652 persons were enrolled, and now actively engaged. "There might you hear the children drilled in the catechism and in Church principles, the ignorant taught the elements of religion, and adults prepared for Holy Baptism, Confirmation, and Communion, by the priests of this mission field." As to the needs of the work, Dr. Dix said they wanted to clear off the mortgage on the present building so as to lessen expenses, and acquire the property adjoining on the west side by which to double the pres-

ent house in size. The great object of the Mission House was to reach the hearts as well as care for the bodies of the poor and needy. The way to reach this class and especially the young was to get close to them as pastor and priest. He had lived for 15 years in a poor quarter of the town, coming in daily contact with them, and he claimed to understand their case. In the Mission House sensational and rationalistic methods were discarded, while the system of sacramental religion was relied upon. God's Word was God's Word to those people, Christ's miracles were miracles and His sacraments were sacraments. There was no throwing away strength and time on the favorite devices of our day. The Mission House, too, was a place to impress the senses with something better than the spirit of this age. It was a picture or a series of pictures of the beauty of holiness. There one might see paintings, engravings, bas-reliefs, and works of art, an altar exquisitely decorated, lights, flowers, colors, and every accessory of our holy religion. While they had an offertory once a month for the Mission House it did not give one quarter of what was needed. The work, he said, must be supported by special gifts and systematic contributions of the people. He urged the congregation to make it a Lenten duty to set the house on a foundation which could not be shaken, and where it might stand a hundred years after they were in their graves.

At a concert recently given at Chickering Hall \$1,200 were raised. This will nearly clear the debt on the summer house purchased by Holy Trinity parish, 42nd Street, last year. An additional sum of \$1,000 has also been given by a lady in memory of her mother, and also \$500 by several friends.

In the opinion of the Board of Managers of the Italian Mission, the work at San Salvatore the mission church in Mulberry St., is in a healthier condition than ever. They say that the Rev. Mr. Pace, the minister in charge, has applied himself to his labors and responsibilities with great vigor, while the Bishop says that he has been remarkably successful in awakening the interest of his country people, in placing the work upon a strong foundation and in advancing it to a marked degree of thoroughness and efficiency. Through the kindness and generosity of Miss Edson of Grace parish, a debt of \$1,050 due her by the mission for money advanced, has been canceled. The financial outlook of the mission is not so encouraging and the board calls upon the churches for contributions with which to carry on this interesting work. The Sunday school numbers 200 and the communicants 66, while strange to say, of the 380 attendants at the church, only three families of the former congregation remain. When it is remembered that this is the only mission to Italians in the city, its claims upon the churches will be at once apparent.

Several plans for the new St. Michael's church have been submitted, of which it is expected that one will soon be decided upon. St. Michael's has nearly 600 communicants, and what with a new church in such a growing part of the town, its future success and influence cannot fail to be greater than ever. It embraces a dozen or more departments of work, some of which are connected with the institutions of which Dr. Peters is president. With all the rest, he is a strong believer in free churches, so much so that he would not carry on a church probably on any other principle.

The Vanderbilts have bought a piece of ground some 75x100, at Third Ave. and 42d St., on which they will erect a parish and mission house for St. Bartholomew's church. Since Dr. Greer became rector, this church which numbers the richest, has been working out in all directions to do something for the poorest. This is seen in the nightly 42d Street mission near which the mission house will be built, as well as in its Swedish and Assyrian missions, and its Chinese Guild. Although the church was organized in the Bowery in 1835, it has made but one move from its first edifice at Lafayette Place and Great Jones Street to its present location near the Grand Central. The par-

ish house means that the church is to be a fixture. It may be added that Bishop Dudley again preached at St. Bartholomew's on Sunday evening, Feb. 23d.

Mr. G. Edward Stubbs, M. A., the talented organist of St. James' church, has been engaged as instructor in vocal music in the General Theological Seminary. He meets the classes twice each week. On Ash Wednesday the was an early Celebration at 7 A.M., but the usual Matins at 9 was omitted, thus allowing the students to go to the city churches.

Prof. Thomas Richey, D.D., will commence on Tuesday, Feb. 25th, a series of talks on "Typology" at his residence. These will be given once a week on Tuesday evenings and will no doubt be exceedingly interesting and instructive.

On Friday, Feb. 14th, at the invitation of Prof. Walpole, a large number of the students assembled in the reception room in Jarvis Hall, when, after a few preliminary remarks, Prof. Walpole read a most thoughtful paper on "Holiness," which was afterwards discussed. The meeting was closed with the Office of Compline. It is intended to hold these meetings every two weeks and it is hoped they will prove of great spiritual benefit to those who attend them.

On Monday, Feb. 17th, at Evensong, the Ven. Archdeacon Mackay-Smith delivered a short address to the students on "City mission work"; on the following day, Shrove Tuesday, at 2:30 p.m., the Rev. Fr. Alfred G. Mortimer, of Staten Island, gave a meditation in preparation for Lent. It was largely attended and was excellent in every way.

The Paddock lectures to be delivered this year by the Rt. Rev. Hollingworth Tully Kingdon, D. D., co adjutor Bishop of Frederickton, N. B., on "God Incarnate," will commence on Monday, March 10th, and will be given on successive Mondays, Wednesdays and Fridays until completed.

The retreat held at New Rochelle was so largely attended by the clergy and was in every way so helpful, that the Bishop, it is understood, is likely to have something of the kind every year.

The attention of New York Churchmen, especially of the clergy, is called to the fact that Mrs. E. S. Hodgson is no longer authorized to solicit subscriptions or to make collections for THE LIVING CHURCH.

#### MASSACHUSETTS.

Lenten Pastorals and Orders of Special Services have been issued by many of the clergy of the diocese; and, from present appearances, the attendance at the services will be larger than usual. At St. Paul's, Malden, there will be a series of services on the Tuesday evenings of Lent, with sermons by visiting clergymen. On Feb. 25th, the Rev. John S. Lindsay, D. D., was the preacher; on March 4th, the Rev. R. H. Starr, D. D., will preach. Services will be held every day during Lent except Mondays.

The choir of Christ church, Hyde Park, took part in a *musicale*, given under the supervision of their efficient and enthusiastic choir-master, Prof. F. L. Crowell, of Boston, and aided by some of the best Boston talent, who very kindly volunteered their services to make the concert a success. The boys have made steady and most satisfactory progress during the past six months, which is due to the painstaking training of their instructor. The choir has been singing in the church only 13 months. At the close of the concert, the rector and his wife were invited to the house of one of the members of the parish, where were assembled a large number of their friends, and a social time was enjoyed. Refreshments were served, after which Mr. J. B. Keating stepped forward, and with some well-chosen words, expressive of the love and esteem in which the rector and his good wife were held by their many friends in the parish, presented, on behalf of those friends, to Mrs. Braddon, a set of solid silver teaspoons from the ladies of the parish, and to the rector, a chased silver-headed Malacca walking cane. Mrs. Braddon also received a handsome cut glass and



silver pickle cruet and tongs, a gift from the senior warden and his wife. The rector was so taken by surprise that he could scarcely express the thanks he felt for these expressions of appreciation and love, but he wished the parish every prosperity in the future.

The new church of St. Stephen's, Pittsfield, which is now completed, is a handsome structure, of the early English style of architecture. It is 144 feet long by 70 feet in width, and has a seating capacity for 800 people. It is built of Longmeadow sand-stone. The walls are very massive, and low, with a great sweep of roof which is slated with Vermont green slate. The conspicuous feature is the early English tower, and its embattled top is 72 feet from the ground, with a spire reaching 24 feet higher. The interior finish is oak. The handsome front window is a memorial, as are most of the side windows. The organ and choir stalls are located east of the chancel, whilst on the opposite side is the robing room. The roof is open, adding greatly to the grandeur of the sacred edifice. The handsome stone altar, credence, carved pulpit, brass eagle lectern, and 2,000-lb. bell, are all memorial gifts. The contract price was \$45,000. There is a handsome rectory, purchased principally by the ladies of the parish, to which Col. Cutting, a parishioner, added a beautiful study. The church is one of the finest in Western Massachusetts.

CAMBRIDGE.—The following is the order of services at Christ church, during Lent, until Holy Week: Daily, at 4:30 P. M., excepting Wednesdays, when the Litany will be said at 9 A. M. At the Friday services there will be a series of short addresses by the following clergymen: The Rev. C. T. Whittemore, rector of All Saints' church, Dorchester; the Rev. W. B. Frisby, rector of the church of the Advent, Boston; the Rev. Paul Sterling, rector of the church of the Incarnation, Lynn; the Rev. A. E. George, rector of St. Matthew's church, South Boston; the Rev. E. M. Gushee, rector of St. Philip's church, Cambridge; the Rev. A. St. J. Chamber, D. D., rector of St. Anne's church, Lowell.

**LONG ISLAND.**

BROOKLYN.—Through the Rev. Dr. Darlington \$300 have been contributed with which to purchase a lot in St. Michael's cemetery on Long Island in which Italians may be buried.

On Sunday evening, Feb. 16th, was held in St. John's church the annual meeting of the Church Charity Foundation, the Bishop presiding, and Archdeacon Kirkby, of Rye, N. Y., preaching the sermon. Representatives from many churches in the diocese were present, while the occasion was much added to by a special musical service. The report which was read by the Rev. Mr. Breed, the rector of the church, embraced all the departments of this comprehensive charity. It stated that the total of receipts for the past year had been \$46,511.47. The General Endowment Fund and the fund of the Home for the Aged had not been added to nor the Orphanage fund except by some \$63; while the total receipts exceeded those of the previous year by \$7,500, a gift of \$9,000 was included, so that the general gifts and income fell short nearly \$1,000. An encumbrance of \$40,000 rested on the property and every endeavor should be made to put the institution on a firm financial basis and endow it sufficiently to carry out all the objects specified in the charter. During the past year a four-story addition, 30x60, to the Home for the Aged, has been completed and occupied and also furnished with every convenience for the care of the inmates, including an infirmary for the treatment of the sick. About 20 additional beneficiaries could now be accommodated, while the Home provided the chaplain, the Rev. Mr. Hyde, with suitable quarters. Various changes and additions, including a memorial window, have greatly improved the Orphan Home. The Sisters' Home is now drawing near completion, at a cost of

\$15,000, of which \$10,000 had been provided by a gift of Mr. George A. Jarvis. This building, located near the east side of the Foundation property, is 40x50 feet, three stories in height, and will be under the exclusive control of the Sisters of St. John, so long as they have charge of the work. It will not only furnish them a home, but also a home for the disabled members of the Order. It is also designed as a training school for the Sisterhood by which it can add to its numbers and assist in the mission work of the city parishes and in diocesan work at large. The report not only considered this a necessary building, but a just recognition of the valuable and faithful services of the Sisterhood.

The Orphan Press or Printing Department has grown from small beginnings in the past 20 years and was something more than paying its way. It was the means of doing an ever increasing and far-reaching amount of good, as over 60 practical printers who had been trained in its rooms could testify. There were now ten boys under instruction. As guardians of the orphans the institution was bound to look after them till at least 18. The report ended by saying that gifts and bequests to the endowment fund were particularly desired, as they were now inadequate to the needs of the institution. Following the reports was Archdeacon Kirkby's sermon from Col. iii: 17, at the close of which the Bishop pronounced the benediction.

The will of Miss Amanda T. House, a well-known Brooklyn school teacher, gives \$500 to Bishop Whipple in Minnesota, and a like sum to Bishop Hare's mission in South Dakota.

For some two months Archdeacon Stevens has been unfitted for duty in consequence of a dangerous illness. Happily, he is now fully recovered.

The church of the Atonement, the Rev. A. C. Bunn, M. D., rector, has sold a piece of property for \$20,000. With this and the sum to be added, it is proposed to build a new church on the land, 75 x 100, immediately adjoining the old edifice. In that case the latter will be left standing, as it will serve admirably for the Sunday school, a mission house, etc.

The first of a series of Lenten discourses was preached by the Rev. Dr. Langford at Christ church, E. D., on Sunday morning, February 23rd.

The Rev. Mr. Brewster, rector of Grace church, has been urging on the people the need of more ample accommodations, and especially a parish house. Consequently, the officers of the church have purchased the large four-story brown stone house adjoining the church, which will undergo extensive alterations, and be made to connect with the edifice. The purchase price was \$17,000.

**MICHIGAN.**

ISHPEMING.—The gift of a cheque for \$500 has freed this parish from debt. About three months ago it was decided to take up subscriptions with a view to pay off a debt on the rectory of \$1,000. The sum of \$500 was realized, when Mr. Chas. Merryweather, the senior warden, came forward with the above cheque; it was a great relief to the parish, and every member feels very grateful.

**VERMONT.**

BENNINGTON.—A grand choral Evensong was given at St. Peter's church on the Feast of the Purification. The excellent choir was reinforced with some of the finest vocalists in town, and an orchestra of five pieces accompanied the organ. The altar and chancel were illuminated with many candles burning. On Feb. 1st, the Rev. Wm. Bogert Walker completed the second year of his rectorship. The statistics for the year are: Baptisms, children, 20; adults, 6; Confirmations, 17; marriages, 5; burials, 17; communicants, added 26; celebrations of Holy Communion, public 90, private 20; number of individual communions, 2,035; services, 391, special 13; sermons and addresses, 230; parochial calls, 1,506. The

Woman's Auxiliary reports for the year: St. Mary's Guild, \$640.56; Missionary Committee, \$102.03; St. Katharine's Guild, \$109.42; St. Agnes' Guild, \$111.12; total \$963.13. The blessing of God seems to rest upon the parish, upon priest and people.

**PENNSYLVANIA.**

The Rev. Thos. C. Yarnall writes that there is an error in the statement that the altar and reredos recently presented to St. Mary's church, Phila., was "accepted with the condition that there be a daily Celebration." No such condition accompanied this gift.

The Rev. John F. Harrigan who for a number of years has labored among seamen in the port of Philadelphia, entered into rest on Saturday morning, Feb. 15th. Mr. Harrigan had been in ill-health for some time, the immediate cause of his death was influenza. He was for 25 years a lay missionary in Ireland, for the Irish Church Missionary Society. About 1868 he came to Philadelphia and studied at the Divinity School, he was ordained deacon by Bishop Stevens about 12 years ago.

A missionary meeting under the auspices of the South west Convocation was held in the French church of St. Sauveur, on Sunday evening, Feb. 16, when addresses were made by the Assistant Bishop-elect of California, on "Missionary Providences;" Mr. Lewis H. Redner, "The Sacrifices of Missionary Life;" and the Rev. C. Miel, D. D., on "The inconsistency of neglecting the home field while taking a deep interest in missionary work abroad." On the following day the regular meeting of the convocation was held in the parish building of the church of the Holy Trinity. The Rev. I. L. Nicholson, D. D., presented a minute relative to Mr. W. A. M. Fuller, formerly a lay delegate to the convocation. The Rev. Dr. Miel reported that the annex to the church of St. Sauveur had proved a very desirable addition. The Rev. Henry S. Getz reported the addition to the chapel of the Holy Communion completed and occupied.

The Rev. M. Zara whose labors in behalf of the Italians in Philadelphia, has attracted the attention of those who work among them in other cities, is striving most earnestly to secure funds to erect a very much-needed parish house. The building now occupied is entirely inadequate to meet the needs of the mission. The want of the new structure is a heavy drag upon his efforts. A building fund of about \$9,000 is now in hand; about \$5,000 more is needed, towards which three subscriptions of \$500 have been made.

The formal opening and blessing of the parish building of St. Elizabeth's church, Phila., took place on Monday evening, Feb. 17th, when the Bishop made an address, referring to the work to be done in the building which will also serve as a chapel. After the address the *Te Deum* was sung. The work is in charge of the Rev. W. W. Webb, and the Rev. Maurice L. Cowl.

The regular meeting of the Norristown Convocation was held in Calvary church, Conshohocken, on Thursday, Feb. 13th. Evening Prayer was said at 3 o'clock, after which the business meeting was held. Reports from missionaries showed progress. At Landsdale hopeful words were spoken of the erection of a stone church; at Royersford a lot has been secured. A resolution was offered, looking to the securing a rector for St. James' church, Perkiomen, who could also take charge of Royersford; \$100 was voted to the Advent mission at Hattboro. The Convocation approved of the proposition to change the bounds of the convocation so as to include St. Peter's church, Phoenixville. Two delegates from the North-east Convocation, the Rev. Joseph R. Moore, and Mr. J. S. Goodbread, on invitation addressed the convocation. In the evening addresses were made by the Rev. William F. Nichols, D. D., Assistant Bishop-elect of California, the Rev. William N. McVickar, the Rev. Frederick Burgess, and Mr. Lewis H. Redner.

It is announced that Mr. Isaac A. Shep-

herd has offered to build as a memorial of his children, Heber J. Shepherd and Mary B. Shepherd, one of the two cottages needed to meet the pressing demands upon the Home for Consumptives at Chestnut Hill, under the direction of the City Mission. The Board of Council have had submitted to them the plans which they have unanimously approved, they were prepared by Frank R. Watson. It is to be handed over to the Board, furnished complete in every particular.

The Church Club of the University of Pennsylvania, has arranged for a series of seven short services from 1:30 to 1:55 on Mondays, beginning with Feb. 17, on which day the Rev. Prof. G. S. Fullerton spoke on Sloth; Feb. 24th, the Rev. J. De Wolfe Perry, D. D., on Pride; March 3d, the Rev. R. Bowden Shepherd, on Envy; March 10th, the Rev. W. F. Nichols, D. D., on Gluttony; March 17th, the Rev. Wm. N. McVickar, D. D., on Anger; March 24th, the Rev. W. F. Watkins, D. D., on Covetousness; March 31st, the Rev. A. B. Conger, on Lust. They are held in the church of the Transfiguration, West Philadelphia, near by the University.

A special course of Sunday evening sermons has been arranged by the Rev. W. M. Jefferis, rector of the church of the Nativity, to be delivered in that church by the following clergymen: The Rev. J. E. Grammer, D. D., the Rev. Peregrine Worth, the Rev. Richard M. Thomas, the Rt. Rev. Leighton Coleman, D. D., Bishop of Delaware, the Rev. R. W. Forsyth, and the Rev. G. F. Bugbee.

The Rev. T. William Davidson, minister in charge of the mission of St. John the Divine, is preaching two special courses of sermons on Wednesday evenings on the 130th Psalm, and on Sunday evenings on the Christian Life.

**MISSOURI.**

The Rev. Percy Webber has just concluded a Mission of five days' duration in St. Paul's church, Mexico. Mr. Webber has, we believe, sown some good seed, which will in due time bring forth fruit under God. His instructions concerning the Church and her ways, are calculated to win, from their clearness and charity.

**CENTRAL NEW YORK.**

Miss Margaretta Scott's recent visit to this diocese has aroused much interest in her work in Liberia. Her present object is to raise \$15,000 to complete the school for girls at Beulah, and her efforts to secure that result are untiring.

In Utica she addressed all the Sunday schools on the last Sunday in January, and also the large congregation at Grace church, in the evening. Tuesday, the 25th, she spoke to the members of the Woman's Auxiliary, at Trinity church, and the next day in Syracuse, addressed the Auxiliary at St. Paul's cathedral. The offertory was given to Miss Scott, with promise of further interest and assistance. If perseverance and holy enthusiasm can accomplish it, Miss Scott will be able to return to her work in Africa in the spring, with the necessary amount of money to finish the school.

**CONNECTICUT.**

A service in the interest of missions will be held in Christ church, New Haven, on the afternoon of February 28th, at which Bishop Dudley will present the Church's work among the colored people. It is hoped that Dr. Langford will be present to make an address.

**INDIANA.**

HAMMOND.—Thursday, Feb. 13th, Bishop Knickerbacker visited St. Paul's mission, the Rev. R. C. Wall, missionary in charge, and baptized one young woman (a teacher in the public school) whom the Bishop confirmed. Afterward the missionary presented 20 intelligent boys and girls to the Bishop for examination, who were perfect in the Church catechism, in order that their names might be placed on "the Roll of



Honor." The larger part of these persons are being prepared for Confirmation. These same children constitute the choir for the choral services of this mission. There are many more little ones who have mastered the Calvary catechism, and whom when perfect in the Church catechism, will be presented to the Bishop at his next visitation. A little more than one year since, when this mission was organized, there were not half a dozen of them who could repeat the Lord's Prayer, and as for the Apostles' Creed, or the Ten Commandments, these truths were to them as an unknown tongue. And while the mission has suffered severely both from deaths and removals, yet the moral and intellectual advancement of the young, and the spiritual growth of every member of the mission, is a source of great pride, and of absolute pleasure to its many friends. Twenty-five have been baptized since the mission was organized, and 27 persons confirmed. Preparations are now being made for the erection of a small church building. The Bishop expressed himself as being highly pleased with the hearty worship, the devout service, and the reverential bearing of the congregation.

#### FOND DU LAC.

The Rev. Robert Waller Blow, rector of Grace church, Sheboygan, died after a few hours' illness, at his home, Feb. 12th. He was born near Norfolk, Va., Jan. 10, 1832, and was consequently 58 years of age at the time of his death. After a few years of business life he determined to enter the ministry, and in accordance with his fixed purpose to labor as a missionary in the West, he entered the Theological Seminary at Nashotah. His first field of missionary labor was in Minnesota, but in 1862 he came to Sheboygan, and with the exception of a few months spent in Green Bay, had charge of Grace church until his death. Not only was his noble life devoted to the interests of his parish, but his entire property was given to it as well, and his most enduring earthly monument, save the love enshrined in the hearts of his parishioners, is the beautiful church which his self-sacrifice erected. As the representative of the diocese he attended two successive General Conventions of the Church where he gained the high respect and esteem of all the clerical and lay members with whom he was associated. While attending to the spiritual needs of his own parish most faithfully, he was also able to found and for some time conduct a mission in Sheboygan Falls, and have the pleasure of seeing it develop from the mission stage into a regularly constituted parish. His great heart beat so warmly for all mankind, that he would deprive himself of absolute necessities in order to relieve want in others in many cases less needy than himself. Firm in his religious convictions, upholding constantly the banner of the Church, under which he enlisted, he had at the same time the greatest tolerance for others, being a most admirable living exponent of true catholicity. His funeral took place Saturday morning from the church he built and was attended by the Bishop and many of the clergy of the diocese.

#### MAINE.

The quarterly meeting of the Board of Missions was held at Christ church, Gardiner, on Tuesday and Wednesday, Feb. 11th and 12th. The opening service Tuesday evening was made the occasion of the first appearance of the vested choir, the music was well rendered, and gives promise of success in this new departure. The Rev. Chas. L. Short had an able essay on "Frequent Clerical Changes," said essay being supplemented by a short address by the Rev. Canon Sills, of Portland. On Wednesday morning there was a celebration of the Holy Communion, followed by the usual business meetings and literary discussions. The session closed with a missionary meeting on Wednesday evening, addresses were made by the Rev. W. H. Burbank, of Brunswick; the Rev. H. W. Winkley, of Saco; the Rev. Walker Gwynne, of Augusta. The meeting of the Woman's Auxiliary held in connection with the above was well attend-

ed. The Lenten work is to be given to the Indians.

An effort is being made to complete the endowment of the Episcopate. Some generous subscriptions have already been received. The work is worthy as the Bishop is now obliged to be rector of St. Luke's cathedral, and the diocese could be greatly benefitted by the undivided attention of its Bishop.

#### KENTUCKY.

##### APPOINTMENTS OF THE BISHOP.

###### MARCH.

- |   |                         |
|---|-------------------------|
| 16. Henderson.  | 17. Evening, Uniontown. |
| 19. Evening, Fulton.                                    | 20. Evening, Paducah.   |
| 23. Louisville—A. M., St. Andrew's; P. M., Grace.       |                         |
| 26. Evening, Bowling Green.                             |                         |
| 27. Evening, Russellville.                              |                         |
| 28. Evening, Elizabethtown.                             |                         |
| 30. Louisville—A. M., St. Paul's; P. M., Christ church. |                         |

###### APRIL.

- |   |                          |
|---|--------------------------|
| 1. Evening, St. Peter's church, Louisville.   |                          |
| 2. Evening, church of the Advent, Louisville.   |                          |
| 3. Evening, Zion church, Louisville.  |                          |
| 4. Evening, church of our Merciful Saviour, Louisville.                                     |                          |
| 6. Louisville—A. M., St. John's church; evening, Calvary church.                            |                          |
| 7. Evening, Trinity church, Louisville.   |                          |
| 11. Evening, Maysville.   |                          |
| 13. A. M., Newport; evening, Covington.   |                          |
| 14. Evening, Dayton.  | 15. Evening, Cynthiana.  |
| 16. Evening, Paris.   | 17. Evening, Winchester. |
| 18. Mt. Sterling.   |                          |
| 20. Lexington—A. M., Christ church; P. M., St. John's church; evening, St. Andrew's church. |                          |
| 22. Evening, Richmond.  |                          |
| 23. Evening, Harrodsburg.   |                          |
| 24. Evening, Danville.  |                          |
| 25. Evening, Georgetown.  |                          |
| 27. Frankfort.  | 29. Evening, Grahamtown. |
| 30. Evening, Shelbyville.   |                          |

###### MAY.

- |   |  |
|---|--|
| 4. A. M., Pewee Valley; P. M., Anchorage. |  |
| 6. Evening, Versailles.                   |  |
| 7. Diocesan Council, Versailles.          |  |

#### DELAWARE.

Nearly every clergyman resident in the diocese attended the devotions and instructions of the Quiet Day held in Wilmington, on Feb. 10th and 11th, conducted by the Rev. A. S. Crapsey, of Rochester, N. Y.

The parishes of Claymont and Delaware City are about to call new rectors; but two other parishes of strength and importance have recently become vacant, Christ church, Christiana Hundred; and St. Luke's, Seaford, with the flourishing mission of Bridgeville.

A new and handsome rectory for Emmanuel parish, Highlands, has just been finished and occupied. The rectory at Laurel has been enlarged, and a number of valuable improvements have been made in the church building.

Bishop Rulison is to conduct a Quiet Day for women in St. Andrew's church, Wilmington, on March 21st.

A gathering of Sunday school children in the interests of the junior branch of the Woman's Auxiliary is to be held in Wilmington, on the 22d of February. The parishes of that city are to hold united services in the various churches on Wednesdays in Lent.

#### CALIFORNIA.

On the Festival of the Purification of St. Mary the Virgin, the Rt. Rev. H. A. Neely, Bishop of Maine, acting for the Bishop of the diocese, visited St. Paul's parish, San Diego, the Rev. H. B. Restarick, rector. Morning Prayer was said at 9:30 o'clock, at which service four adults received Holy Baptism. At 11 o'clock Waldo F. Chase was made deacon. The service was most impressive. The usual vested choir, augmented by a mixed quartette, sang Tours' Communion Office in C, the anthems being "God is a Spirit," from Wm. Sterndale Bennett's "Woman of Samaria," and "He watching over Israel," from the "Elijah." There were present besides the Bishop and rector, the Rev. Messrs. Alfred Brown and S. S. H. Ilderton. Mr. Chase has been organist and choir-master of St. Paul's for six years. The ordination of Mr. Chase was of peculiar interest, as he makes the fourth man from the parish during the present rector's incumbency, now in deacon's orders. In the evening the Bishop confirmed 14 candidates, all but three being adult converts to the Church from various religious organizations. The following evening, a man who had been de-

tained the previous day was baptized, and at once confirmed by Bishop Neely.

San Diego is 600 miles from the see city. As illustrating the growth of the Church in Southern California, and the need of a Bishop resident in that section, it may be stated that in the past six years the communicants of this parish have been as follows: 50, 94, 138, 202, 282, 345, the last being the present number. During this time St. Paul's has founded in the city and suburbs one parish of 40 communicants, and two missions, one numbering 50 communicants. In San Diego County, St. Paul's has been the mother parish of several thriving missions. There are at present in charge of the work, five clergy, holding service at 10 places. There are two churches, two mission rooms, four halls rented for services, and two rectories. Seven years ago there was only one small church edifice, and but 30 communicants in the whole county.

#### THE PLATTE.

SIDNEY.—The Rt. Rev. Anson R. Graves the newly consecrated Bishop of this jurisdiction, visited Christ church, on Jan. 28th. The Bishop arrived in Sidney on Tuesday morning, and in company with Chaplain Barry, spent the day visiting members of Christ church parish. In the evening, at the church, Evening Prayer was read, a sermon preached by the Bishop, and the rite of Confirmation administered to five persons. Subsequent to the administration of the rite, Bishop Graves addressed the Confirmation class briefly, pointing out to them the many temptations that would beset them in their new life and indicating the means by which they might be overcome. Several members of the congregation remained after the service and were introduced to the Bishop by Chaplain Barry.

During his sojourn in Sidney, Bishop Graves was the guest of Col. and Mrs. Stone of the garrison. The Bishop expressed himself as being greatly pleased with Sidney and the parish. He has not yet decided upon the location for the cathedral, but evidently favors Grand Island, owing to its accessibility. He returned East Wednesday afternoon, having made a most favorable impression upon the people of Sidney.

#### WESTERN MICHIGAN.

Owing to the prevalent sickness and the doubt on the part of Bishop Gillespie whether the clergy could come, the Quiet Day services were not held as announced. Some kind Churchman has recently given \$175 to Akeley Institute.

Bishop Gillespie visited Emmanuel parish, Hastings, on the third Sunday after the Epiphany and conducted the funeral service of Silva Grace, the youngest child and only daughter of the Rev. and Mrs. E. D. Irvine. He also administered the Communion to the family and sympathizing parishioners. On Jan. 12th, this parish lost one of its vestrymen and most faithful Churchmen in the death of C. H. Van Arman, in his 39th year. Thus from this parish three male communicants have been removed from the ranks of the Church Militant within less than a year: Mr. Tyler, Mr. Throp, the faithful sexton and vestryman of many years, both of them well advanced in age, and now Mr. Van Arman in the prime of life.

East Saginaw mourns the loss of a faithful Churchman and warden of the parish, Mr. John S. Wheeler. The Bishop assisted at his funeral, Jan. 15th, and says of him: "He was emphatically an honest man. His associates at the bar bore witness that he would never give his services in any wrong doing."

The rector of St. Mark's, Grand Rapids, writes as follows concerning two Missions where he faithfully labors: "We are much encouraged by the interest and attendance manifested in the Church by the people of Oakdale Park. The land on which the church is erected was given by Mr. Geo. B. Wilson and brother; the foundation was put in by the contributions solicited by D. C. Underwood from the people generally; while the stoves, pews, shades, carpets, etc.,

were paid for by the faithful efforts of Mrs. Jas. Campbell; now, through the exertions of Mr. Thos. Bates, the organ is being punctually paid for."

The Church devotion in Newaygo is most encouraging, the people proving their interest by attendance at the services, by generous offerings, and by active work. Since St. Mark's Woman's Missionary Society removed the last \$500 debt from the Newaygo church building the people themselves have paid for comfortable pews, a large furnace, excellent lamps; and now their efforts are centered on the erection of a tower and bell.

#### MINNESOTA.

On Sunday last, at 4 o'clock in the afternoon, a great missionary meeting was held in St. Paul's church, Minneapolis. The rector, the Rev. F. R. Millsbaugh, the Rev. Mr. Hamilton, and the Rev. A. J. Graham, read Evening Prayer. The vested choir sang the musical part of the service. The church was crowded with interested people. The Rev. Wm. Wilkinson spoke on "Moral problems in large Western cities, and how the Church ought to solve them." The Rev. Mr. Faude spoke on "Missionary work as the Church's highest privilege and noblest duty." Bishop Graves spoke on "The present need of new vigor in the prosecution of our work in Minneapolis." Bishop Gilbert spoke of the growth of the Church in St. Paul and Minneapolis in the ten years past, and of its bright prospects for the future. An offering was taken for the Church Missionary Society of Minneapolis, the blessing given, a hymn sung, and thus ended one of the most successful missionary meetings ever held in the city.

MARSHALL.—A very interesting and helpful mission was held recently in this town of 1,500 people, by the Rt. Rev. A. R. Graves, assisted by the Rev. J. B. Halsey. The services began Feb. 5th, and continued a week. Much interest was aroused, chiefly by imparting information and setting forth Church teaching. The final services were held in the Methodist church by request, in order thus to receive and accommodate a larger congregation. At the close of the mission 12 adults and 1 infant were baptized, and a class of 14 received the apostolic rite of Confirmation. The future promise for the Church in Marshall is very hopeful. An energetic ladies' guild has accumulated a building fund of some \$700 during a number of years when Church services were practically abandoned and the flock was without a pastor. At the present time one Sunday in the month is devoted to this field by the Rev. J. B. Halsey, of Granite Falls. He intends to hold an evening service weekly during Lent. A Sunday School is already started and in good working order. A small hall has been fitted up in a neat and Churchly manner. God has blessed the efforts of those who are striving to help themselves.

#### WESTERN NEW YORK.

Never was a convocation more cordially welcomed and generously entertained than the Deanery of Buffalo, held in Trinity church, Middleport, Tuesday and Wednesday, Feb. 4th and 5th. The rector, the Rev. G. S. Ayres, had made ample arrangements, and his people seconded his efforts in making this one of the best meetings ever held by the Convocation of Buffalo.

Tuesday evening, a very spirited service was held, with hearty singing by the choir and congregation. The church was crowded. The sermon was preached by the Rev. H. A. Adams, from Acts xvii: 6. It was a masterly effort, holding the congregation's close attention for 55 minutes. Wednesday morning there was a celebration of the Holy Communion, the dean being Celebrant. A large number partook. The Rev. E. H. Martin preached an excellent sermon on "The Test of True Discipleship." At one o'clock lunch was served in the guild hall by the ladies of the parish. At 2:30, the Litany was said in the church, by the Rev. Dr. Hayes, after which the business meeting was held. Reports were read by the secretary from the missionaries of the convocation, and verbal reports were given by



many of the clergy present. At 4 o'clock a very interesting and instructive address was made by the Rev. Chas. H. Smith, of Buffalo, on his personal observations in Palestine and the Holy Land. A large congregation was present including the Sunday School. At 5:30 supper was served in the guild hall. These lunches were one of the pleasantest features of the convocation. At 7:30 a missionary meeting was held. After a shortened form of Evening Prayer and hearty congregational singing, addresses were made by the Rev. Geo. F. Rosenmuller, C. F. J. Wrigley, and H. A. Adams. Thus closed the Convocation of Buffalo. Large congregations attended all the services. Much interest was manifested throughout the term, which will result in building up the Church in this village.

## OHIO.

## BISHOP LEONARD'S VISITATIONS.

## MARCH.

8. Sandusky, St. John's chapel, P. M.
9. Grace church, A. M.; St. Luke's, P. M.; Calvary, eve'g.
10. Huron.
16. Cleveland—Trinity, A. M.; All Saints, P. M.
20. Warren.
23. Cleveland—St. Paul's, A. M.; Good Shepherd, P. M.; Grace, eve'g.
26. " Emmanuel, sermon.
27. Painesville.
28. Cleveland—St. Mary's, eve'g.
29. Toledo—St. Mark's, eve'g.
30. " Trinity, A. M.; Calvary, P. M.; St. Paul's, eve'g.
31. " St. John's, P. M.; Grace, eve'g.

## APRIL.

1. Cleveland—Emmanuel, eve'g.
2. " St. John's, eve'g.
3. " St. Mark's, eve'g.
5. " St. Peter's, eve'g.
9. Bucyrus, P. M.; Crestline, eve'g.
13. Cleveland—Christ church, A. M.

The North-western Convocation has just had a very interesting meeting in St. Paul's, Maumee, the pioneer parish of this region. On Monday night, Feb. 10th, the Bishop preached and confirmed two persons. On Tuesday morning, at the business meeting, very cheering reports were presented. The parish in Lima having long suffered depression, is reviving under the new rector, the Rev. Mr. Frazier, who is also in charge of the mission in St. Mary, where there is a new church. The Rev. Dr. Atwill reported a revived work in Bryan. The Rev. Mr. Martin, of Calvary, Toledo, in charge also of Maumee, reported an improvement in the latter, and prospect of a mission in Perrysburg. The Rev. Dr. McCabe, who has just begun his work as rector of Trinity church, Findlay, gave a very encouraging report. The people have provided at once complete chancel furniture for their new church, besides a beautiful new font, and several hundred dollars more than at first promised for his salary. The Dr. comes from Maryland, where he had purchased a good degree. He is to add Bowling Green to his charge, and he has a very wide and promising field. Postoria is building a church, and is ready to be a self-supporting parish whenever the right rector is found. The Bishop has welcomed 12 new clergymen into the diocese during the last six weeks. The funds of the Diocesan Mission treasury have increased of late with a generosity never known before. Instead of one general missionary for the whole diocese, the Bishop and convocations are arranging to have one for each convocation, and by next summer at latest all four are expected to be a-field. The sermon by the Rev. Mr. Frazier, Tuesday, A. M., and the Rev. Jos. H. Johnson, of Detroit, in the evening, were both admirable. In the afternoon, an able paper was read by Mr. D. B. Smith, of Toledo, on the history of St. Paul's, Maumee, as the pioneer of the Church here. It is the mother parish which colonized Trinity church, Toledo, nine miles distant. Its rectors (a long list) comprise several men noted for self-sacrificing zeal and ability. Among them the Rev. Mr. Large could walk nine miles after his morning services in Maumee, have an afternoon service in Trinity, Toledo, and then walk four miles further to Manhattan, and with vigor preach and have service in the evening. Another, the Rev. Mr. Jukes, lived happily in Maumee

on \$200 per year, with his wife and seven children, and bravely nursed people during the cholera, and then died with that disease. His wife died the next day with the same malady. Four of his sons are now doing noble work in the ministry.

A vigorous paper was also read by the Rev. W. M. Brown, of Galion, who had given cheering reports from his eight fields, viz., Galion, Cardington, Mt. Gilead, Crestline, Shelby, Bucyrus, Upper Sandusky, Ada, and Marysville. He was followed by the Bishop's cheery talk, which induced the convocation at once to move to have a general missionary for its own work.

This meeting marks an era of new life for the north-western part of the diocese. One event, however, cast a shade of sadness over the deliberations; Madam Swan, the octogenarian widow of the last resident rector of this parish, had entered into rest, and her funeral had been held on the first day of the meeting. Mrs. Swan had lived here for 30 years, and by her devoted zeal for Christ and His Church held a very warm place in all hearts as a veritable mother in Israel. As long as St. Paul's parish remains, the many good works she did will be told for a memorial of her, and in the judgment many of her spiritual children will rise up and call her "blessed."

## GOOD WORDS.

FROM ST. LOUIS: "I always find something valuable to me in your paper."

FROM MILWAUKEE: "I have spoken twice from the chancel urging my people to take THE LIVING CHURCH, and I intend to do it again and again, until every one understands that it is the best and cheapest Church paper in existence."

FROM NEW JERSEY: "I cannot close without expressing my appreciation of the improvement in THE LIVING CHURCH since I became a subscriber, and assuring you that no effort of mine shall be spared to extend its circulation."

FROM LOUISIANA: "I take this opportunity to congratulate you on the improvement and advance made by your paper, and to thank you for your support against that popish scheme of aggrandisement, called Proportionate Representation."

FROM VIRGINIA: "THE LIVING CHURCH never disappoints its readers. Miss ——— wishes to express her thanks for the boldness and clearness of its Catholic teaching, and at the same time its charitableness in dealing with those who differ from it."

FROM NEW ORLEANS: "No paper can take the place of THE LIVING CHURCH. I still marvel that you can give us so much for one little dollar. I assure you that for no other dollar spent during the year do I get so much."

FROM NEW YORK CITY: "I wish THE LIVING CHURCH all kinds of 'good luck in the name of the Lord.' Keep on hammering in that firm but kind way, as the paper is wont to do, and you will accomplish more for God and the Catholic Faith, than ten times the amount of 'goody-goodness.'"

FROM NORTHERN CALIFORNIA: "The Church owes you gratitude for the stand you have taken. Cry aloud and spare not!"

FROM BOSTON: "I shall more than ever commend THE LIVING CHURCH to our people. I always know where to find it. It speaks out for the Church. It does not cater to cliques and parties. It does not withhold its opinions until it has discovered which is going to be the popular side."

FROM A BISHOP: "I think a great deal of THE LIVING CHURCH, and should be glad to have it taken by every family in my diocese."

FROM MAINE: "Your clear and comprehensive reports of the General Convention have been much appreciated. You have done good service in opposing 'Proportionate Representation' and the 'Pause Rubric.'"

FROM BOSTON: "I thank God that we have one Church paper which dares to be true every time."

FROM GEORGIA: "Enclosed please find postal note for one dollar, renewing my subscription to the best Church paper in the United States."

FROM PHILADELPHIA: "I cannot forbear to express my gratification at the unusual amount of solid Church news I am favored with every week, through your paper; and must not hesitate to commend the increasing liberal tone of your editorials and correspondence."

FROM NEW YORK: "When I get THE LIVING CHURCH, the first reading is always the editorials; logical, common sense, easily comprehended, impressive; gathered, they would form a valuable work."

FROM PENNSYLVANIA: "I want to express my sympathy with and admiration of THE LIVING CHURCH. I wish it were taken in every family in my parish."

FROM CALIFORNIA: "I am very much pleased with your paper, with the manner in which it is conducted, with its staunch defence of old-fashioned Catholic truths and practices. Coming to us in this strange land away from our life-long home, it is a welcome old friend, and we could not part with it."

FROM FARBALD: "THE LIVING CHURCH is the cheapest dollar's worth of literature that comes into my house. It is the one paper of the week I specially miss if it is delayed a single mail."

FROM BROOKLYN: "I take this occasion to say how invaluable the dear LIVING CHURCH is to me. It produces no uncertain sound. God bless it!"

FROM LEICESTERSHIRE, ENGLAND: "I enjoy THE LIVING CHURCH as much as ever, and read it before *The Church Times* and *The Guardian*, every week."

FROM NEW YORK CITY: "I take this opportunity to thank you for the able way in which your paper is edited, the useful information it gives, its thorough Churchmanship, and its pleasant miscellaneous reading."

FROM BROOKLYN: "THE LIVING CHURCH is a very excellent family paper. Let me hope for it abundant prosperity and success."

FROM DETROIT: "The paper is not only a welcome visitor, but a family necessity. Best wishes for your Living-well in THE LIVING CHURCH!"

FROM GENEVA, SUISSE (with an album of wild flowers): "THE LIVING CHURCH, with its bright face and honest, outspoken words, is always welcomed, not only by ourselves, but also by many other pilgrims and strangers on these shores."

FROM NEW YORK: "I regard THE LIVING CHURCH as peerless, indeed."

FROM DETROIT: "Your paper seems to be edited and conducted on common sense, business principles, in

the interest of the whole Church, and not for the benefit of a class."

FROM MICHIGAN: "I am much pleased with the paper, especially with its views on Prayer Book revision."

FROM CALIFORNIA: "I am glad to have your paper circulate among my people. It is a great aid to me in my parish work."

FROM NEW JERSEY: "I have long regarded THE LIVING CHURCH as the leading Church newspaper."

FROM MASSACHUSETTS: "I would not be without THE LIVING CHURCH if it took the last dollar. It is the best Church paper published. It is a most welcome visitor in our home and we owe more to it than to any other publication."

FROM ALABAMA: "Your admirable paper continues to maintain its high character. Though it is our privilege to read three other Church papers, we regard none of them equal to THE LIVING CHURCH for fidelity to Church principles and the ability with which those principles are advocated."

FROM NEW YORK: "Please find enclosed the mighty dollar!—in this case, a mighty small price for a mighty good Church paper."

FROM NEW JERSEY: "I am a great grandmother, 75 years of age, much of the time confined to my bed, and I often think what should I do without THE LIVING CHURCH. I have four copies of 'Reasons' doing good work."

FROM FLORIDA: "THE LIVING CHURCH is the best, the only Catholic paper of any account that the American Church possesses."

FROM VIRGINIA: "I must say that the way you are presenting Catholic truth commands my highest respect and sympathy."

FROM MASSACHUSETTS: "I value the paper more than ever, and am in hearty sympathy with its position in Church matters. I consider it a very efficient aid to the growth of the Church."

FROM INDIANA: "THE LIVING CHURCH is a treasure I would not exchange for any Church paper published."

FROM LOUISIANA: "I cannot close without telling you how much I value your paper. As soon as I receive one copy I look forward to the time when I will get the next. I have taken THE LIVING CHURCH now for several years, and think it the Church paper of the day."

FROM PHILADELPHIA: "Allow me to offer my congratulations for your grand stand against the so-called Proportionate Representation. May your life be spared long and your success for the future be greatly increased."

FROM CALIFORNIA: "Allow me to express my hearty admiration of your excellent paper, while I do all I can to make it better known in our diocese."

FROM VIRGINIA: "I believe your paper is doing immense good in leading Church members to realize their heritage of Catholic faith."

FROM BOSTON: "I take the opportunity to express my appreciation of the very able editorials which have appeared in THE LIVING CHURCH on subjects of great importance. They cannot fail to be a power for the best interests of the Church."



# The Living Church.

Chicago, Saturday, March 1, 1890.

REV. C. W. LEFFINGWELL,  
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THE religious world of late has been very much stirred up over the discussion in the Presbyterian Church touching the revision of the Westminster Confession. Nor is this surprising, in view of the fact that the Presbyterians have hitherto been one of the most conservative of Christian denominations, and now on a sudden, like thunder out of a clear sky, at least so it seems to the uninitiated, radical changes are proposed in the Faith itself, reaching down to the very foundation principles upon which a separate organization was justified in the seventeenth century. This discussion, says *The Evening Post* of January 28th, "distinctly marks a change of a very startling character in the nature and object of Church creeds." Hitherto the statements of the Presbyterian Confession, like those of the Catholic creeds and the doctrinal decisions of the General Councils, "were intended to be affirmations of facts of the universe, and were accepted as such by members of the Presbyterian Church. They were not presented as things which anybody might believe or reject at his option, or as 'pious opinions' simply, or even as strong probabilities. They were produced as part and parcel of divine order, which a man could no more safely disre-

gard than he could safely disregard the law of gravitation or the succession of day and night."

BUT the lines upon which the present discussion is proceeding involve a complete revolution in the attitude of men towards the formulas in which their religious faith is expressed. The *Post* continues: "We believe it is correct to say that in the arguments for revision the Confession is not treated as the early Church treated it—as a list of divine truths which could not be rejected without peril, but simply as a list of things which certain persons believed in the seventeenth century, but which no one is obliged to believe in the nineteenth unless he pleases." The scholarly men who abound in the ranks of the Presbyterian ministry, well trained in logic, will not fail to perceive that this is a long step towards pure subjectivism, towards the position that there are no divine facts outside the workings of the human mind, that whatever any man holds as true, that is true—to him. The inevitable lesson of it to the outside world is that religious belief is a matter of complete indifference.

UNDER these circumstances it is not surprising that the Presbyterian Church is shaken to its very centre by the movement for revision. It need not be said that the advocates of change are likely to carry the day, but there are a sufficient number of learned and thoughtful men of the old school who see the very grave consequences of the movement. They plainly see that by this step the Presbyterian body will take its place among the downgrade sects, not because of the nature of the changes which are effected, but because of the principle upon which they proceed. Without the slightest toleration for Calvinism, we have the greatest sympathy with this class of men. Hitherto, though the Presbyterian Confession contained much which from the Catholic standpoint was never intended to be matter of faith, nevertheless it was set forth as divine and necessary truth. It was a position that we could understand and respect, even while we could not accept the infallibility of the divines of the Westminster Assembly. The question between us was a simple one. It was a question touching the validity of the authority upon which certain propositions were affirmed to be true. But with a system which claims to be true only for the present or the coming century, we can have no point of contact. It is self-condemned. It is impossible that it

should represent "the Faith once delivered to the saints," and it does not even make such a claim. There are undoubtedly those among our Presbyterian friends who are entirely alive to the situation. They have, on the one hand, ceased to believe some of the fundamental statements of the Confession, perhaps Calvinism itself as a system, yet they see the disastrous consequences of the new departure. May we not have good hope that the result may be in some cases a new examination of the basis of authority in religious truth which will issue in the conviction that such authority can be found nowhere outside the Catholic creeds and the doctrinal statements of the Church, fulfilling the ancient rule, "Always, everywhere, and by all?" We believe that there are very promising signs of such a tendency.

MEANWHILE it is not to be tolerated that that spirit which would reduce the creeds of the Church to the level of articles of agreement in a human society, or a political platform, should be allowed a place among ourselves, and that the true position of the Church should be obscured, just at the moment when the utmost clearness and definiteness is most needed. The Church can never, on the one hand, demand assent to that which is not a part of essential truth, but, on the other hand, she cannot tolerate the principle that truth is to be determined by the whims of men. To quote again from the *Post*: "Truth is none the less truth because it is unpalatable or unpleasant. The facts of theology are, or ought to be, just as imperious as the facts of natural science. Unwillingness to believe a thing because it would, if true, be inconvenient or disagreeable, or shock a prejudice, is in all other domains of human thought or activity accepted as evidence of unfitness for any serious process of ratiocination, or even for the orderly conduct of life."

## THE LENTEN SEASON—GAIN OR LOSS?

The Lenten call has gone forth with no uncertain sound, once more, throughout Catholic Christendom, even into all lands, and into all Communion. Eastern, Western, Anglican, all are brought together under the fellowship of a common discipline of contrition and a turning away from sin and transgression. Everywhere solemn services are multiplied, and the evangel of Baptism for the remission of sins, and the cleansing of regenerate souls through effectual works of repentance, will be preached with fresh fervor and power. It comes

with richly-laden days and means of grace for such as are true-hearted. Yet never were spiritual emergencies more perilous, and never were the souls of the faithful so beleaguered by the powers of darkness, and the combined assaults of the world, the flesh, and the devil. The lust of the flesh, the lusts of the eyes, and the pride of life, rage and swell throughout the land, with the fever and plague of the second death. Everywhere are deserted homes, impious divorces, and deadly sins against bodies and souls. Such wasteful luxury of living, such riotous wantonry, such wretchedness and hopeless degradation of poverty, Christian civilization has never looked upon until now. Never before such heaping together of corrupting riches, such despair and misery of toil and labor, so much wasted and so much needed.

There is no glazing over the crisis, no hiding from our eyes its magnitude and the terrors it is maturing not only for the Church and Christianity, but for even the existence and preservation of that social civil order, in which we live. If the peril is plain enough, so is the remedy. No Christian can misunderstand the injunction: "Let him deny himself, and take up his cross, and follow Me." Here is a cure and a balm for all spiritual and Churchly ills. Let it enter into the hearts of all "Christian men," rich and poor, priests and people, learned and unlearned, together and alike, and the heaven of cleansing, saving grace, shall bring us all with one accord, and in pentecostal fervor and obedience to the feet of our Blessed Lord.

No superficial expedients are sufficient for these things. Some impatient souls, here and there, may turn their eyes to the Roman Prescript of abstinence and fasting, with a longing impatience that no such tariff of dietetics comes to us with a sharp and imperative authority. But the issue at stake lies immeasurably beyond and above any prescriptive tariff of dietetics, however skilfully adjusted. This is more than a matter of "meats and drinks." And let such impatient souls bear in mind that the Roman "prescript" always falls far short of the work, and is often silent where it should command most imperatively. For who ever read a Roman "prescript" that was deep and broad enough to touch the drinking saloon and the deadly plague of strong drink? And who does not know that these slay their thousands of bodies and souls, where the pleasures of the table are charged with their scores!

A "prescript" is beyond question a good and helpful measure for



stumbling souls that have not learned to stand and walk alone, when it covers the right ground and forbids what is most noxious for body and soul. But until the Roman hierarchy are wise and brave, and honest enough to strike at the liquor traffic and the "saloon," in which their political craft is mostly born and nurtured; while it prohibits "flesh meats" and lets the bottle alone, it is no "prescript" for which Churchmen are to hanker and chafe.

It is a very easy matter to forbid ourselves indulgences that rest lightly upon the will. But when the idols of the heart—hidden, secret, bosom sins—that are rooted and grounded in the inner affections of our nature are demanded as tokens of submission and contrition, then comes the test of discipleship, and the dead-weight of the cross.

It is more than a misfortune that what men choose to call "society" and "the world" has so far absorbed and captured the Church. It overflows our eligible pews and choice sittings, and lays heavy burdens upon our disciplinary life and teaching, as it toys and trifles with Lent. To be sure there is an outward cessation of public "balls," and banquetting, and immoderate feasting. But there is another side to this seeming and superficial observance of the holy season. Amusements and indulgences put on a less pretensive shape, but in truth they are only diluted, and sugar-coated with conventional deference; they are not squarely shunned and done away with.

In the great cities, "society" Churchmen will be found flitting hither and thither from one bit of fairy land of pleasure to another, to a rural palace with its secluded diversions, to Europe for a dash in London, or Parisian excitement, to Newport, or Tuxedo, or Florida, or Washington. And so "Vanity Fair" unceasingly shifts, and flits, and regales itself on novelties, hiding its delinquencies under the fatuous pretence of "observing Lent." But the Church of God is more and stronger than "society." She disclaims and repudiates all such pretexts and subterfuges.

"Let him deny himself, and take up his cross," is the sum and substance of her perpetual command, because it is the very Word of the Blessed Lord Himself. Her prescript lies easily within these few tremendous words. If any doubting soul experiences distrust and ignorance of self, and suffers for need of a pastoral staff and a stronger hand, there is the minister of Christ, waiting under bonds, to hear, help, and set in the right path. But the path and the way are so

direct and plain that "a wayfaring man though a fool need not err therein." Verily then, is gain or loss waiting for each soul; gain, lasting and precious, if we honestly keep this holy season in the nearness and happiness of following Christ in His appointed way; loss, alas! for such as neglect, or evade, the way of the cross.

**THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.**

V.

BY THE REV. GEO. T. RIDER, M. A.

Once more reverting to the line of thought temporarily interrupted at the end of the second paper (Feb. 8), it will not be a difficult matter to identify those normal and germinal influences which enter into and thus far have shaped the musical developments of our liturgic worship. There was the ancient, ante-Tridentine heredity of plain song and Gregorians; there was their early English adoption before the 8th Henry; there was the later Anglican, with its lamentable Hanoverian decadence; and lastly, there was the unliturgic hymn-singing, our own empirical infancy and childhood.

The wide differentiation that bewilders us to-day with its apparently irreconcilable problems, are therefore all logically and honestly accounted for. These differences exist. They are firmly rooted. They cannot be ignored or roughly dealt with. The genius of a patient, reverent Catholicity alone, can educate, adapt, and tune them into an approximately harmonious relation. The solution of our perplexities will not be found in that purely denominational cult which, here and there, crops out in Moody and Sankeyism, especially when our missionaries are abroad.

The liturgy, fortunately, forbids the development of this purely extraneous and puritan element, into a commanding, or, even prominent position. But until Church people, however newly-fledged, come to realize and accept the insufficiency and inadequacy of mere hymn-singing as the full measure of our liturgic worship, and have entered heartily into the larger delights of the chant, the Churchly anthem, and the mellowed, fully-ripened splendors of true sacramental music, their jejune predilections have a valid claim to provisional respect and place. Churchly education, and the Catholic inspirations of ancient and time-hallowed usages are certain to correct all these incongruities in the early future.

Indeed the danger is perhaps more to be apprehended, that the true and rightful demands of our own Anglican Catholicism may be temporarily and sporadically disturbed by a morbid subjection to the sensuousness and æsthetic glamor of the Italian Roman Mass, as exemplified by its so-called "classic" expositors. The Catholic cult, advancing so steadily, strongly, and in general, so healthily, in its impatience of denominationalism in ritual, naturally enough, but most illogically, here and there ignores the Anglo-Catholic schools of liturgic interpretation, and mistaking the name for the reality, succumbs to the Italian and "classic" masses; and the compositions of Mozart, Haydn, Beethoven,

Hummel, with their degenerate successors of the Romance school, as well as the operatic Rossini, Verdi, and others, are nominally "adapted" to the Prayer Book Sacramentary, and palmed off upon the credulous uneducated, and the pseudo-Catholic, as true and proper interpretations, expressions of Eucharistic music. Of all the Roman Catholic composers of the day, Gounod, with the masters of the Cecilian school, stands well nigh alone as essentially reverent, religious, and spiritual interpreter of the Divine Office.

The reason is plain enough. These classic-operatic composers, each and all, ignored the text of the Mass, using its hymns, anthems, antiphons, and sequences, as so much libretto, or "book," on which to drape and display their melodic and harmonic haberdashery. In other words their Masses have no esoteric relation whatever with the Church's "Mass," or sacramentary. The text never inspired the music and the music never reflects or suggests the text. The exceptions are so vague and infrequent as to establish the integrity of the rule. This explains the *raison d'être* of the great Cecilian movement within the Roman Communion, the recent official repudiation of the classic-operatic school at Roman Synodical Councils, and the position of such distinguished Roman Catholic composers at home, as Mr. John White.

The axiomatic fact is this: The Eucharistic text is first and all in all. Whatever elucidates, irradiates, and glorifies that after a tonal and harmonic way, is true Churchly music. Whatever obscures, blurs, mistakes, or ignores the textual significances and inspirations, or distracts celebrant or devotee, by a sacrilegious elevation of mere art-exhilarations at the expense of devotional refreshment, is a spurious and irreligious masquerade, and something worse than an impertinence in the supreme act of Christian worship.

Even the current Anglican school, with all its wealth of invention, harmonic resources, and splendid heredity, sips the wine of this pseudo-liturgic sorcery, unwisely and perilously, at times; and needs to turn back in all reverence to the rock whence it was hewn. The Roman Mass music proclivity is a chance-wise fever, purely sporadic, absolutely out of touch with legitimate Anglo-Catholicism, and an exotic that is already sickening and dying out in its own habitat. We need and want none of it. It wears the wanton, *parvenu* voluptuousness of 18th century continental morals; and "a great gulf fixed" separates between it and the genius and inspiration of true Catholic art.

Prevailing usages then are to be accepted in the patience of charity and the patience of hope. The Churchly ideal will not wait afar off, indefinitely. We are approaching it quite as rapidly as we are made ready for it. The true Church life and Church feeling must precede the true Church music; else the Church's fairest pearls must suffer humiliation. The type of our worship, therefore, must accept and make the best use of existing circumstances.

In the garrison, on ship-board, in the mining and lumber camp, let men lift

up their voices in plain, honest, unison of simplest, best known, hymn and tune. In the village, ordinarily the unpretending chorus of mixed voices, or children's voices massed in unisons, will serve a worshipful purpose under the right direction. The vested choir is a fascinating and increasingly popular type, and where it may be had, duly instructed as to voice and delivery, and within simple lines of work, is undoubtedly desirable, but beyond question the least desirable of all choirs without this thorough intelligence of mastery. Of great cities and populous centres, where "art" knocks imperatively at the church door, and demands a choral hearing, much more remains to be said than remaining space allows. It is a wholesome and prudent counsel to urge that all changes should be thoroughly considered before attempted. Here especially it is the higher wisdom to make haste slowly. The choral service is ideally inseparable from the vested choir; but if the popular ear has not yet caught its feeling; if the congregation fail to understand it, and has no appetite for it, a wise and prudent priest and vestry will wait until the situation is ripe for both.

MUSICAL MENTION.

Several series of instructive lectures are being given before New York audiences: by Prof. Ritter, of Vassar College, on the genesis and development of the tune, going back in his researches to the Hebrew choir; by Mr. Walter Damrosch, in an illustrative colloquy on the Wagner music-dramas; and by Mr. H. E. Krehbiel, the accomplished and scholarly music editor of the *New York Tribune*, on the rise of lyric, operatic, and dramatic art, including a review of the Wagnerian Trilogy; also Mr. Henderson, music editor of the *New York Times*, in a similar line of exposition.

Mr. Richard Henry Warren, the brilliant organist and choir-master of St. Bartholomew's church, (Dr. Greer, rector), announces a resumption of work by the Church Choral Society, organized a few years since for the purpose of securing the proper representation of the best productions of the great composers, as oratorios, cantatas, and masses, in some of the larger churches. Two services are contemplated each year. This year at the first service, will be presented Mendelssohn's "Hymn of Praise," and Liszt's "13th Psalm;" at the second, Gounod's "Mors et vita," so admirably given last year, will be repeated by general request. The society has for its promoters many of the foremost clergy and laymen of the Church. No tickets are sold, and are to be obtained only through subscribing members.

The February Choir Festival of St. James' church, Mr. Geo. Edward Stubbs, organist and conductor, gave a well-prepared presentation of Mendelssohn's exquisite hymn-cantata, "Lauda Sion." Every seat in church was filled, the vestry taking care to prevent a crowd.

The vested choirs of the church of the Redeemer, and of the Good Shepherd, both of Brooklyn, held a joint service in the former church, the Rev. Stevens Parker, D. D., rector, Feb. 13th, P. M., reinforced with a quartette of adult soloists, from St. Mark's church, New York City, under the direction of Mr. E. J. Fitzhugh, the anthem being a well-ordered and comprehensive selection from the oratorio of the "Messiah," (Handel). These occasions fell distinctly within the limitations of devout, religious observances.

The new conductor of the unique Boston symphony orchestra, Herr Nikisch, from Leipsic, has achieved unprecedented distinction in his New York concerts, for poetic refinement of his readings, minute and recondite knowledge of his scores, conducting without book, and the astonishing virtuosity of his band.



A visit is reported of the vested choir of the cathedral of the Incarnation, Garden City, Long Island, Dr. W. H. Woodcock, organist, to the choir and church of the Advent, Boston, S. B. Whitney, organist, a conjunction of two celebrities of the first magnitude in the Church choral world, on Quinquagesima Sunday, of which no particulars have reached us.

CHORAL DIRECTORY.

THE FIRST SUNDAY IN LENT.

THE CATHEDRAL OF ALL SAINTS, Albany, N. Y., vested choir, Dr. Jeffery, organist. A. M. Psalter and Canticles, chanted; *Benedicite*, Dr. Jeffery; Introit, "Seek ye the Lord," Dr. J. V. Roberts; *Credo*, N. B. Warren; Communion service, plain song; *Nunc Dimittis*, *Tonus Regius*. P. M., *Magnificat* and *Nunc Dimittis*, Stainer in Eb; anthem, "Come unto Him, all ye who labor," Chas. Gounod.

TRINITY CHURCH, NEW YORK, vested choir, A. H. Messiter, organist. A. M., *Benedicite*, Martin in Eb; anthem, "Enter not into judgment with Thy servant," Attwood; *Kyrie*, *Sanctus*, and *Agnus Dei*, Monk in C; offertory, "For He shall give His angels charge," Mendelssohn, and in place of *Gloria in Excelsis*, hymn 205, vs. 2, 4. P. M., *Magnificat* and *Nunc Dimittis*, Wolmsley in D minor; anthem, "Lamb of God! Surely Thou hast borne our sorrows," Haydn.

ST. JOHN'S CHAPEL, Trinity parish, N. Y., vested choir, Geo. F. Le Jeune, organist. A. M., Communion service, Mozart; Introit, "Father, forgive them," Haydn; offertory, "O God, have mercy," Mendelssohn. P. M., *Deus Misereatur*, and anthem, "Near the Cross," Le Jeune.

CHRIST CHURCH, N. Y., vested choir, P. C. Edwards, Jr., organist. A. M., *Benedicite*, Martin in Bb; *Kyrie* and *Sanctus*, Edwards in F; offertory, "I will arise," Cecil. P. M., *Magnificat* and *Nunc Dimittis*, Parisian Tones, Stainer; offertory, "Lord for Thy tender mercies' sake," Farrant.

ST. BARTHOLOMEW'S, N. Y., quartette and chorus, R. H. Warren, organist. P. M., Psalter, plain song; *Magnificat*, Palestrina in F; anthem, "Hear my Prayer," Mendelssohn; recessional, "Jesu, Word of God Incarnate," Gounod.

ST. JAMES', N. Y., vested choir, G. Edward Stubbs, organist. A. M., Canticles, plain; *Benedicite*, Oakeley; offertory, "Jesu, Word of God Incarnate," Gounod. P. M., *Cantate* and *Deus Misereatur*, Dr. J. S. B. Hodges; anthem, "Lord, for Thy tender mercies' sake," Farrant.

CHURCH OF THE HOLY TRINITY, N. Y., 122nd Street, quartette and chorus, (all communicants), Frank T. Southwick, organist. Canticles, plain; *Te Deum*, Thos. Morley in Bb; offertory, "O Saving Victim, slain for man," Tours. P. M., Canticles, Wm. Bayley in F; offertory, "Lord how long wilt Thou forget me," Mendelssohn.

ST. JAMES', Chicago, vested choir, Wm. Smedley, choir-master. Canticles, plain; *Te Deum*, Gregory in Eb; offertory, "O Saviour of the world," Goss. P. M., Canticles, Gregorian, Stainer; offertory, "Last night at Bethany," chorus, recitative, and chorale, C. L. Williams.

ST. CLEMENT'S CHURCH, Chicago, vested choir, P. C. Lutkin, choir-master, all volunteers. A. M., Canticles and *Benedicite*, chants, *Kyrie* and *Credo*, Dykes; offertory, "I will arise," Caryl Florio; *Sanctus* and *Benedictus*, *Agnus Dei*, Gilbert. P. M., Canticles, chants; anthem, "Like as a father pitieth," Hatton.

CHURCH OF THE ADVENT, Boston, vested choir, S. B. Whitney, organist. A. M., *Benedicite*, chanted; *Benedictus*, Dykes in F; offertory, "Unto Thee, O Lord," (from Eli) Costa; Introit, "Jesu, Word of God Incarnate," Gounod; Communion service, full, Redhead in C. P. M., *Magnificat*, Calkin in G; anthem, "The Lord is my Shepherd," Smart.

ST. MARK'S, Philadelphia, vested choir, Minton Pyne, organist. A. M., Choral Celebration, Litany, Tallis—Barnby; Communion service, Dr. F. E. Gladstone in F; offertory, "O that I knew where I might find Him," S. Bennett, First Evensong, &

Canticles, Dr. S. S. Wesley in F; anthem, "Remember now thy Creator," Dr. Steggal. N. B.—It is a good "use" to dispense with processions and recessions, the *Te Deum* and *Gloria in Excelsis*, during Lent; reducing the anthem element to the minimum.

HOW TO ENFORCE THE CANON ON MARRIAGE AND DIVORCE.

A correspondent asks concerning the Canon of Marriage and Divorce, "whether a clergyman when asked to solemnize a marriage is bound to ask any questions at all; or may he presume that the persons desiring marriage are neither of them already married?" It is a well-known principle that ignorance does not excuse or protect a man in the violation of a law. This Canon, however, expressly says: "No minister knowingly, after due inquiry, shall solemnize the marriage of any person who has a divorced husband or wife still living," etc. That is as plain and express a requirement as if it were put in a separate section, affirmatively, that every minister when called upon to solemnize a marriage shall inform himself, by due inquiry, whether the persons desiring marriage are capable of lawful and Christian marriage or not. The Canon [II. 13, §iv.] further provides that questions touching the facts in any case shall be referred to the Bishop, and he in turn "shall thereupon make inquiry in such manner as he shall deem expedient, and shall deliver his judgment in the premises." It is perfectly clear that our Church means her clergy to be altogether deliberate and careful about solemnizing marriage, and to withhold her sanction in every case of doubt.

Our correspondent further asks how clergymen are to be dealt with who violate this Canon, and whether persons married in violation of this Canon by one of our clergy are married at all in law. The laws of the States differ with regard to what constitutes legal marriage, some of them holding a marriage to be legally performed even though the person officiating acts without a license; but the person so officiating may himself be punished for violation of the law on his own part. But as to the discipline of such a minister by Church authority, the Canons of the General Convention provide for their own enforcement by trial and sentence in diocesan courts. For the method of presenting and trying a clergyman reference must be had to the Canons of the diocese in which an offence is alleged to have occurred.

Our correspondent seems to have some particular object in view in his inquiries, for he writes: "It seems to be easy for persons divorced for desertion or other non-canonical cause to get themselves married again by Episcopal clergymen, the first husband or wife being still alive. And perhaps a ventilation of the law of the case might do some good, and at least compel clergymen of our Church to obey the law of the Church." It may be that the offending clergyman is out of reach; for in a Church extending over the whole country a clergyman in a remote place may be careless or defiant of Canons with a degree of immunity. But there is another way besides that of the trial of a clergyman to enforce the marriage law of the Church so as to make it felt, with

in the power of every man in his own parish; that is, by excluding from Baptism, Confirmation, and Holy Communion, persons "married otherwise than as the Word of God and the discipline of this Church doth allow." Every minister is required so to exclude such persons upon reasonable cause of doubt concerning their marriage relations. And it is within the power of any one in possession of the facts to furnish his minister with such reasonable cause of doubt. Wherever a divorced and remarried person boasts the sanction of the Church for such a marriage, on the ground that an Episcopal clergyman performed the marriage rite, that boasting can be silenced by the warning that notwithstanding the irregularity of one clergyman, the person wrongly married must be denied the common offices of religion.—*The Standard of the Cross*.

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PERSONAL MENTION.

The address of the Rev. Jas. P. Hawkes, the newly elected assistant of St. Mary's church, is 3330 Sanson St., West Philadelphia, Pa.

The Rev. F. D. Lobdell, lately of St. James', Philadelphia, has become assistant priest at the mission church of the Holy Cross, New York, of which the Rev. Henry Meissner is rector, and his address is Holy Cross Clergy House, Avenue C and 4th Street, New York.

The Rev. J. Hazard Hartzell, of Orange, N. J., has accepted the rectorship of Grace church, Waverly, N. Y. Dr. Hartzell began his labors in Waverly on the first Sunday in February. He has also charge of the parish at Smithboro.

The Rev. Henry L. C. Addison has resigned the rectorship of Christ church, Hyde Park, Mass., to take effect March 15th.

TO CORRESPONDENTS.

J. H.—The Monumental church in Richmond, Va., was built upon the site of the Richmond Theatre, destroyed by fire in 1811.

C. M. H.—No, except in Lent.

J. A. H.—We do not think it advisable to re-open a discussion of the question.

M. C. D.—1. *The Living Church Annual* for 1882 gave the Sarum colors. You can find them also in the Church Cyclopedia, published by M. H. Mallory & Co., 47 Lafayette Place, New York City. 2. You can order from any Church bookseller, "A Presbyterian Clergyman Looking for the Church." The author is the late Rev. F. S. Mines. 3. There are none appointed for St. Mary Magdalene's Day.

J. B.—The poem cannot be found. We do not think it has been received.

M.—1. Kneeling is usually taken to mean upon the knees. 2. Whether kneeling upon one knee is irreverent would depend very much on the intention.

MARRIED.

JONES—CARPENTER.—In the church of the Good Shepherd, at Summerville, near Augusta, Ga., Feb. 13th, 1890, by the Rt. Rev. E. G. Weed, Bishop of Florida, Ruth Berrien Jones, daughter of Hon. C. C. Jones, Jr. and the Rev. Samuel Barstow Carpenter, of Sanford, Florida.

OBITUARY.

MCCARBOLL.—At Meaford, Ontario, on the 14th of Feb. in the 72nd year of her age, Margaret McCarboll, widow of the late John McCarboll, and

mother of the rector of Grace church, Detroit, and Mrs. T. R. Reid, of Alpena, Mich. "Blessed are the dead which die in the Lord."

ACKNOWLEDGEMENTS.

For the Rev. J. J. Ehmegehbowh's church at White Earth, Minn.: From M. E. H., \$1.

APPEALS.

STILL ANOTHER APPEAL FROM ONTONAGON, MICHIGAN.

One year ago when our fine old church, built in the days of Bishop McCoskry, on Lake Superior, stood on rotting posts, and the decaying shingles scarce kept out the driving snow, we appealed for fancy articles and salable needlework for a bazaar. The response was most generous, and every article, from the smallest even to the greatest, appeared breathed upon by the breath of the Divine Master, so full of grace and beauty was all that came to us.

In October last we ventured to ask for money to complete the wall and basement under our church, and, to our joy, we received in response over four hundred dollars (\$400).

Alas, after so much kindness, that we should be obliged to appeal again! Would to God we could encourage the hope that this will be the last time! Surely "mercy is twice blessed," but we remember the words of the Lord Jesus how He said: "It is more blessed to give than to receive."

St. Agnes' Guild "eateth not the bread of idleness." Summer and winter, untriflingly, it has plied its busy needle; catered to the public assembly; and held bazaars. It has within eighteen months contributed to the temporary and permanent improvement of the church and church property about twelve hundred dollars (\$1,200), besides helping in current expenses.

The work of restoring the church here, which we have undertaken, is at a standstill. One of the building committee is in the iron mines, another is in the logging camps, and the third is in Paradise. But about the middle of April, the earth will have cast off its white mantle, the lumberman will have returned from the forest, and the happy fisherman will mend again his net on the peaceful shore. Then work on the church will be resumed.

We would furnish the basement of our church for parish uses, and repair the roof.

We solicit fancy articles, and salable needlework of any description for a bazaar to be held after Easter. Furs, even though they have been used, might find ready sale in this latitude, and woolen goods are worn throughout the year.

Address, Mrs. E. H. HARDENBURGH, Directress of St. Agnes' Guild, Church of the Ascension, Ontonagon, Mich.

THE FRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the Rev. J. STEWART-SMITH, Secretary, Elgin, Ill.

MISCELLANEOUS.

WANTED.—A priest, unmarried, Catholic. Salary \$800, and rooms. SWORD, St. Mary's, Kansas City Mo.

THE ST. AGNES' GUILD, of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimate, address the Rev. W. H. MOORE, 975 Monroe St.

A MIDDLE-AGED clergyman, who uses the English and German languages with equal facility, desires to find an engagement in connection with some mission work in or near Chicago, or other large city. He can give the best of references. Address MISS SIONARY, care of THE LIVING CHURCH.

WANTED.—A trained Sister, to take full charge of an established Church hospital in Southern California. Address, with references and testimonials, DANIEL CLEVELAND, San Diego, Cal.

ORGANIST and choir-master is wanted for a good-sized parish in a flourishing Western city. Must be competent to take charge of a vested choir already organized. Address D. care of THE LIVING CHURCH.

FOR RENT.—At Sewanee, Tenn., a two-story dwelling with nine rooms, furnished. Large front yard beautifully shaded. Within five minutes walk of chapel. Party must take the house for at least nine months. For terms address MISS A. E. GIBSON, Sewanee, Tenn.

WANTED.—By young lady, position as companion or governess; English, French (acquired abroad), music, and painting. Best references, F., care of THE LIVING CHURCH.

ORGANIST and CHOIRMASTER holding cathedral appointment in Canada, wishes engagement in the States. Communicant, first-rate choir and boy trainer. Unexceptional testimonials. Reference kindly permitted to the Rev. E. Walpole Warren, Holy Trinity, New York, etc. ENGLISH ORGANIST, care of THE LIVING CHURCH.

A SELECT party under the direction of Dean Proctor of the cathedral at Little Rock, Arkansas, propose a Mediterranean cruise during the summer months. The courtesy of one of the leading steamship lines offers extraordinary advantages to the party at a nominal expense for each person. A few vacant places can be filled by early application. For further information, address with references, C. H. PROCTOR, The Cathedral, Little Rock, Ark.

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 TERESA.



## The Household.

### CALENDAR—MARCH, 1890.

1. EMBER DAY.	
2. 2nd Sunday in Lent.	Violet.
9. 3rd Sunday in Lent.	Violet.
16. 4th Sunday (Mid-Lent) in Lent.	Violet.
23. 5th Sunday (Passion) in Lent.	Violet.
25. ANNUNCIATION, B. V. M.	White.
30. 6th Sunday (Palm) in Lent.	Violet.
31. MONDAY BEFORE EASTER.	

### SUPPLICATION.

BY K. T. L.

O Holy Saviour! Mighty God! divine,  
Yet with a human heart that pities mine,  
My Lord! look down on me!  
From Thy high dwelling-place, so far away,  
It seems as though Thou could'st not hear  
me pray,  
My God, I call to Thee!

For I am stained with sin, and bitter woe,  
That only Thou, the Sinless One, can'st know;  
And I have suffered so!  
Terrors beset me, lest I lose the Hand  
Held out to save. Alone, I cannot stand,  
Oh, do not let me go!

I am so weak, temptation comes again,  
I pray, I strive, I fail. O Christ, I pain  
The Heart that bled for me!  
Afresh, O Jesu, Thou art crucified!  
And I, whom Thou hast pardoned, purified,  
Again have wounded Thee!

"Father, forgive them!" Shall I hear that  
cry,  
And wilt Thou then forgive me? even I  
Low at Thy feet may kneel?  
And Thou wilt cleanse me in that Bleeding  
Side?  
And pardon, strengthen, once more bid me  
hide  
In Thee, my soul to heal?

Yes, Thou wilt let me hear Thy tender Voice,  
So gently bidding those who weep, rejoice;  
Wilt bind my broken heart.  
Thou, Who hast counted all my bitter tears,  
Oh, suffer not, through all the coming years,  
That I from Thee depart!

For I would lean on Thee, when I am weak,  
When I am tempted, I would hear Thee speak  
"Take heed! lest thou should'st fall,"  
And when my soul is trembling in despair,  
O Thou wilt hear me! kneeling low in prayer,  
My Saviour still! my All!

Orange, N. J.

It has often been said that the chief characteristic of the epitaph is its lack of veracity, but it is perhaps better that it should err on the side of kindness rather than wound the living by a brutal truthfulness, as in the case of an inscription written for the tombstone of a lazy man by one who knew him well: "Asleep (as usual)."

THE gallant devotion of Stanley's little band of Arab heroes, who, two hundred strong, beat back vast hordes of cunning and devilish cannibals, along a thousand miles of country, all the while carrying his big canoes overland around the Congo cataracts, making roads over mountains and through jungles, dashing forth in search of food, forms a tale as pathetic and beautiful as it is amazing. One incident, however, must be told, if only for the light it throws on Stanley's character. He had much trouble with his men on account of their inherent propensity to steal, the results of which brought upon the expedition much actual disaster. At last Stanley doomed the next man caught stealing to death. His grief and distress were unbounded when the next thief, detected in a case of peculiar flagrancy, was found to be Uledi, the bravest, truest, noblest of his dusky followers. Uledi had saved a hundred lives, his own among the number. He had performed acts of the most brilliant daring, always successful, always faithful, always kind. Must Uledi die? He called all his men around him in a council. He explained to them the gravity of Uledi's crime. He remind-

ed them of his stern decree, but said he was not hard enough to enforce it against Uledi. His arm was not strong enough to lift the gun that would kill Uledi, and he would not bid one of them to do what he could not do himself. But some punishment, and a hard one, must be meted out. What should it be? The council must decide. They took a vote. Uledi must be flogged. When the decision was reached, Stanley standing, Uledi crouching at his feet, and the solemn circle drawn closely around them, one man whose life Uledi had saved under circumstances of frightful peril, stood forth and said: "Give me half the blows, master." Then another said, in the faintest accents, while tears fell from his eyes, "Will the master give his slave leave to speak?" "Yes," said Stanley. The Arab came forward and knelt by Uledi's side. His words came slowly and now and then a sob broke them. "The master is wise," he said. "He knows all that has been, for he writes them in a book. I am black, and know not. Nor can I remember what is past. What we saw yesterday is today forgotten. But the master forgets nothing. He puts it all in that book. Each day something is written. Let your slave fetch the book, master, and turn its leaves. Maybe you will find some words there about Uledi. Maybe there is something that tells how he saved Zaidi from the white waters of the cataract; how he saved many men—how many, I forget, Bin Ali, Mabruki, Koni Kusi—others, too, how he is worthier than any three of us, how he always listens when the master speaks, and flies forth at his word. Look, master, at the book. Then, if the blows must be struck, Shumari will take half and I the other half. The master will do what is right. Saywa has spoken." And Saywa's speech deserves to live forever. Stanley threw away his whip. "Uledi is free," he said. "Shumari and Saywa are pardoned."

### THE PRIZE STORY.

#### A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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#### CHAPTER X.

MAURICE LIPPINCOTT.

Speech is but broken light upon the depths

Of the unspoken; even your loved words  
Float in the larger meaning of your voice  
As something dimmer.

—George Elliot.

It was just in the pretty time of the late afternoon a few days after, that Phebe, attended by Patty, was returning from the village, whither she had been to carry some dainty to one of Madam Lippincott's old servants, now a widow and an invalid. In coming through the plantation that skirted the park, she was addressed by a stranger who, lifting his hat with a profound bow, begged to be directed to Blaise Hall. He had chosen to walk to enjoy the beauty of the evening, said he, and he feared he had strayed out of the right path. Phebe assured him that the plantation walk would carry him straight to the Lodge gate, and informed him that as she was herself returning to the Hall, she would direct him thither. Upon which the stranger inquired concerning the health of my Lady Lippincott and Madam Lippincott, to whom, he said,

he was about to pay his respects, his father being a brother to the late Sir Montagu.

"Why, then," said Phebe, impulsively, "you must be Maurice!" and then she colored red as a rose at her apparent familiarity.

"That is indeed my name, Madame," said he, lifting his hat again; "Maurice Montagu Lippincott, at your service, but I am at a loss to know who the lady may be who has recognized me so promptly."

"I am Phebe Millward," said she, coloring and curtsying. "My father and Lady Lippincott are own cousins, and my lady is my godmother, and I am visiting her. We are expecting you, sir."

"My father promised me a welcome from my English kinsfolk," said he, with another bow, "but he did not tell me half my good fortune."

His pleasant smile and manner set Phebe at her ease, and they walked along together, chatting sociably of his voyage from France, also of his voyage from America, two years before, in one of her father's ships, as it happened. Phebe pointed out to him the objects of interest in the landscape, and found that he was already familiar with the legends of the country-side, and the names of the places in the neighborhood. He even stooped and gathered a spire of purple foxglove.

"These," said he, "we do not have in Virginia, ours are of an amber tint, and what are these?"

"Oh! those are daisies," said Phebe, "and the great ones we call moon-daisies."

"Delightful!" he exclaimed, "to be greeted in Shakespere's country by his own flowers! Do you remember Ophelia? 'There's a daisy—and there. I would give you some violets, but they withered all when my father died.' But perhaps you do not read Shakespere?"

"My father has read Hamlet to me," said Phebe. "The winter evenings are long, you know, and while my Aunt Dorothy and I are at our needle work, my father passes the time with some good book, often of poetry, of which he is very fond. I love poetry, myself. Last winter I read the 'Task,' by Mr. Cowper, to my god-father. Canon Stanley, the vicar of Stapleton, is my god-father."

"What! the Mr. Stanley who writes so beautifully about birds and flowers and all natural curiosities? Does he live in this neighborhood?"

"Not very near," said Phebe, "but he often comes here. Yes, that is he. He is a very learned man, and yet he notices all the little creatures in the fields and woods, and flowers, and can tell what every herb is good to cure, like good Mr. Herbert's 'Country Parson.' I suppose you have read 'The Priests to the Temple,' sir?"

"No," said he smiling, "I have never read it."

"It is very good," said the young critic, "you should read it. I often think my Mr. Stanley is just like 'the Country Parson.'"

"I shall take an early opportunity of following your advice," he said.

"Perhaps," said Phebe, timidly, "you are not a Churchman?"

"I believe I am," said he, "we call ourselves Episcopalians in the United States, and our Puritan friends call

us prelatists, but I am in truth baptized and confirmed."

This was said somewhat lightly, but Phebe's answer was given with an intonation that showed her earnest feelings.

"I am glad," she said softly, "because I can now talk to you of what interests me most."

"You could talk of nothing which would not interest me," he said.

"Nay," she said, with a little laugh, "if I were to discourse of taffetas and lutestrings you would find my conversation prodigiously dull."

"Never!" he said, "and even those would be interesting to an artist."

By this time they had reached the walk which led to the house, and Madam Lippincott, looking from the window, saw them coming, and called her daughter-in-law.

"Aurelia! here be Phebe and some strange young gentleman walking along and talking like old friends. Surely, surely it must be my grandson Maurice! Yes, yes, I know it is he, there is the very turn of his father's head."

Lady Lippincott came quickly to the window. Sure enough! there was Phebe in her white gown and broad hat, carrying the spray of purple foxglove, and beside her walked a tall, broad-shouldered young man, faultlessly attired in a suit of plain colored cloth with long white vest, and carrying his three-cornered hat in his hand. In his appearance at least, my lady had to own herself agreeably disappointed. This was no country clown. Upon a nearer view she found he was by no means handsome, his features being irregular, but he had the charm of a wonderfully pleasant smile, and a very musically modulated voice, and such gracefully deferential manners, as won him golden opinions from his critical grandmother. Although without absolute beauty, he had an attractive and refined face, his forehead was broad and white, and his eyes clear and frank. Certainly he was a nephew to be proud of, thought my lady. He had ridden from Bristol in a post-chaise, and his man and his trunks arrived at Blaise soon after. Maurice was just in time for my lady's tea, which was served at six o'clock and supplemented by a light supper at ten o'clock. These my lady considered country hours, and had her household all in their rooms soon after eleven. The interval between tea and supper was usually occupied by Madam's rubber of whist, and enlivened by Phebe's music, in which the Count would now and then join, he being a fine performer on the flute. On the evening of Maurice's arrival Madam had so many questions to ask and so much to hear concerning her dear son Harry, whom she had seen but once since he left her, a headstrong yet affectionate boy, thirty years ago, that she never once thought of her cards, and the hours flew by on magic wings. There was much to hear also about Maurice's experiences in European cities. Every traveler delights to recount his adventures to a new and interested audience, and such this certainly was. Maurice talked well, and both my lady and the Count enjoyed hearing him tell of places so well known to themselves. But above all were they interested in hearing of the astounding events which had been taking place in Paris during the



weeks of that memorable July; of the mobs in the streets, of Lafayette's futile attempts to stay the tide of tumult, of Mirabeau's fiery eloquence, of the storming of the Bastille, and the desperate position of the unfortunate king.

We who read of all this, quietly, by our study fires, can but faintly realize how it affected those whose lives were linked by long residence to the scenes where these horrors were transpiring; and who had, perhaps, near and dear friends, struggling, and it may be going under, in that fearful sea of fire—the revolution of 1789. Only, perchance, such feelings could be realized by those in this land to whom the shot fired at Sumter was the death signal for all that was peaceful, lovely, and blessed in their daily lives. Our litany for deliverance from battle, murder, and sudden death, takes a new meaning when

"The air is full of farewells to the dying,  
And mournings for the dead."

Maurice had been glad to leave the tumult of Paris and to find himself in such sweet and peaceful scenes as those which these West of England uplands presented. All was beautiful to him: the purple heather, the golden gorse, and waving brake-fern that covered the breezy Downs; the cool mossy beech-woods that mantled the hill slopes; the ivy-covered village church; the picturesque Hall; the old-fashioned garden with its brilliant summer flowers; the grey old cliffs that towered by the river-side; and, above all, the glimpse of the distant blue-gray of the sea, for beyond it lay the tossing Atlantic, and beyond again the waving fields and virgin forests of his fair Virginian home.

It was delightful to Maurice after undergoing all the discomforts of bachelor life in Italian "*appartamenti*" and Swiss *pensions*, to nestle as it were into the comforts of this well-appointed English household, with everything clean and wholesome around, with neat-handed Phyllises to wait upon him, and life presenting every charm of elegant leisure. It was delightful to be petted by the dearest of old ladies who could not do enough for his bodily comfort, and who lavished her care on her Harry's boy: while in his fair aunt he had the loveliest of companions, in the polite old Count a congenial friend, while in Phebe, ah! in Phebe—what? Phebe was a revelation. His artistic eye appreciated her fresh girlish beauty. Not a turn of her graceful head, not a line of the sweet, pure face, not a tone of the frank kind voice escaped him, and before the first evening of their acquaintance was over Maurice felt that here was the ideal woman for whose coming he had waited so long. But alas! the echoes of some words once heard in club-room gossip came to his mind. Said some one in his hearing: "Miss Millward's fortune is reckoned at five figures at least, if not more." Five figures! Tens of thousands of pounds, and he only a younger son! He had a liberal allowance, it was true, but who was he to lift his eyes to this fair goddess, bright as her name?

He watched her as she hovered around his grandmother with little grand-daughterly attentions, the cup of tea poured for him by her fair hands became nectar, he envied the old Count when Phebe passed her graceful arm through his and looked up into

his face, coaxing some little favor.

Yet Maurice resolved to arm himself, if necessary, with triple panoply of steel. Whether he succeeded or not, the sequel will show.

(To be continued.)

### LENT.

If there is one thing that ought to be remembered in connection with the season of Lent, it is this: Jesus went away from the multitude, he went out into the wilderness. He went where He could be alone. He went where in silence and undisturbed He could commune with Himself and His Father. It should be noticed also in this connection, that ever after that memorable forty days in the wilderness, when our Lord needed rest and recuperation, strength to meet the trials that were awaiting Him, He retired to some lonely spot, there to wrestle if need be, at any rate there to pray and get that comfort and consolation which He required for His spiritual nourishment, just as He required to breathe the air about Him to sustain the life of His body. What then means the custom of Churchmen giving up during this season many customary pleasures and diversions? Does it mean that these things are harmless in themselves? Not at all. But it does mean that as man cannot live by bread alone, so if he would live by the Word that proceedeth out of the mouth of God, he, too, like Jesus, must take his season of retirement from the world to gather strength from above, for the increasing conflicts of life. He must learn to commune with his own heart and be still. He then learns that while in many things man depends upon his neighbor for help and encouragement, yet there is a time when he must view himself as an individual, standing alone with his God, searching and proving his own soul, being searched out and known of God.—*Church News, Scranton, Pa.*

### ON HIS HEAD WERE MANY CROWNS.

A BIBLE STUDY.

BY SISTER BERTHA.

In the vision of the Revelation St. John saw the triumphant King of kings and Lord of lords wearing "many crowns" upon His head. What were these crowns? Was there in them any sign that He was the Saviour, anything to make the hosts of the redeemed prostrate themselves before Him in adoring gratitude, as they looked upon Him, or were they only the diadems of power and triumph that made His enemies tremble and fear as they looked?

It seems, as we strain our dim eyes to catch a glimpse of His glory, that even we can see enough to make us bow not only in adoration, but also in deepest, heart-felt gratitude, as we sing,

"Crown Him with many crowns  
The Lamb upon His throne."

The first crown that we see is a priestly one. "He shall be a priest upon His throne."—Zech vi: 13.

"Thou shalt make a plate of pure gold and grave upon it, 'Holiness to the Lord,' upon the forefront of the mitre it shall be, and it shall be upon Aaron's forehead that Aaron may bear the iniquity of the holy things, and it shall be always upon his forehead that they may be accepted before the Lord."—Ex. xxviii: 36-38.

What difference can His wearing that crown make to us? How can it deepen our grateful adoration?

"The crown is fallen from our head, woe unto us that we have sinned."—Lam. v: 16.

"I put a beautiful crown upon thy head."—Ezek. xvi: 12.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto them that love His appearing."—II Tim. iv: 8.

Could that crown of righteousness be placed upon my head by the righteous Judge, if He had not worn the plate of gold graven with "Holiness to the Lord," that I might be accepted?

Then we find another crown on that kingly brow, that once had been worn by the suffering Saviour. "The soldiers platted a crown of thorns and put it on His head." "Then came Jesus forth wearing the crown of thorns."—St. Jno. xix: 2, 5. "Now we see Jesus for the suffering of death crowned with glory and honor."—Heb. ii: 9. And can any corresponding crown be placed upon our heads? Hear His own promise: "Be thou faithful unto death and I will give thee a crown of life."—Rev. ii: 10.

But that crown of thorns has changed since the days of His cruel suffering. "His enemies will I clothe with shame, but upon Himself will His crown flourish."—Psa. cxxxii: 18. "The literal translation is, shall His crown put forth blossoms, or shine. His enemies shall be clothed with shame when they see the crown of thorns blossoming into the *corona radiata*, the sign of just judgment and everlasting dominion."—J. H. Blunt.

A sign of shame to those who pierced Him, a sign of glory and rejoicing shall that shining crown of thorn be to those who love Him. Even now can we give thanks as we sing:

"The head that once was crowned with thorns

Is crowned with glory now.

A royal diadem adorns

The mighty Victor's brow."

A third crown we see adorning the King of kings. "And a crown was given Him and He went forth conquering and to conquer." "The Son of Man, having on his head a golden crown."—Rev. vi: 2; xiv: 14. We go back to the types of the Old Testament and we see David the king going forth to conquer, as did "David's greater Son." "And David, after subduing his enemies, took the crown of their king from off his head and found it to weigh a talent of gold, and there were precious stones in it, and it was set upon David's head."—I Chron. xx: 2. The Psalmist writes, not only of this kingly conqueror, but in prophecy of the more glorious One: "Thou settest a crown of pure gold on his head; honor and majesty hast thou laid upon him."—Psa. xxi: 4, 5. But where are the "precious stones," which are to glitter in the crown of our King? Oh! the answer should thrill us with joy and rapture as we gaze upon this crown set with its precious gems! "His people shall be as stones of a crown!" Zec. ix: 16. Shall I be one of the jewels to shine there and add to the glory and triumphs of His conquest over sin? Shall there be any crown of glory to shine on my brow? "When the Chief Shepherd shall appear, then shall ye receive a crown of glory."—I Pet. iv: 4.

But what shall I do with these crowns of righteousness, and life, and

glory, that He who wears the royal diadem will place upon my head? "The four and twenty elders fall down before Him that liveth forever and cast their crowns before Him, saying, Thou art worthy, O Lord, to receive glory, and honor, and power."—Rev. iv: 10, 11.

"Look ye, saints; the sight is glorious;

See the 'Man of Sorrows' now;

From the fight returned victorious,

Every knee to Him shall bow;

Crown Him! Crown Him!

Crowns become the Victor's brow."

The sight is glorious, and yet it is as though "my Beloved standeth . . . showing Himself through a lattice," for here "we see through a glass darkly." (Song ii: 9. I Ch. xiii: 12), "and yet that glimpse quickens the pulse, thrills the heart, inspires the song even here. What will it be when we "see Him face to face," see those crowns: the crown of holiness worn by the interceding High Priest; the shining crown of thorns worn by the Lamb that was slain; the glittering crown of gold and jewels worn by the triumphant King of kings?

"Thou hast begun to show thy servant Thy greatness," that "in the ages to come He might show the exceeding riches of His grace towards us through Christ Jesus."—Deut. iii: 24. Eph. ii: 7.

### MARRIAGES IN LENT.

BY THE REV. DR. WIRGMAN, RURAL DEAN.

A PAPER READ BEFORE THE RURAL-DECANAL CHAPTER OF THE RURAL DEANERY OF PORT ELIZABETH, SOUTH AFRICA.

When a custom, based on the Canons of the Primitive Church, comes down to us with the universal consent of the Church from primitive times to the present day, we conclude that the Church has *proved the value* of that special rule or custom, and we cannot, as loyal Churchmen, reject what the practical experience of eighteen centuries has sealed with its approval and consent. There are certain canonical regulations with regard to the observance of Lent, which come down to us with the approval and consent of the whole Church from primitive times to the present day, chief amongst which we may rank the prohibition of marriages in Lent.

We must examine first the cause of this prohibition. There is a common-sense reason for it, just as we find a common sense reason for every rule of the Church which is of general obligation. That common sense reason is clearly expressed in the words of the 52d Canon of the Council of Laodicea, which forbids Lenten marriages. After forbidding public games during Lent (Canon 51) it forbids the celebration of birthdays and marriages during Lent. Birthdays in the fourth century were kept with a grand birthday feast, which was out of place amidst the solemnity and self-discipline of the Lenten season. Marriages involve a time of rejoicing and a marriage feast, innocent enough in due season, as our Lord's presence at the marriage feast of Cana indicated, but, like the birthday feast, out of place in Lent. Here is the common sense reason which has made the Laodicean Canon forbidding Lenten marriages the universal rule of Christendom.

We have now to deal with this Canon as it affected the Church of England. Our National Church did not accept the whole body of the Canon Law of the Western Church. The local councils of the Church of Eng-



land passed Canons which supplemented the universally accepted body of Primitive Canon Law, and which were locally binding. In the year 1009 the National Church held a council at Eynsham, in Oxfordshire, under St. Alphege, the courageous Archbishop of Canterbury, who was murdered shortly afterwards by the Danes. England was in daily peril of Danish invasion, and the lines of ecclesiastical discipline were drawn tighter by the imminent danger of the Church and nation. The Laodicene prohibition of Lenten marriages was extended and amplified by forbidding marriages from Advent to the octave of Epiphany, and from Septuagesima to the octave of Easter. The good Archbishop laid these additional restrictions on the Church of England in a special time of public distress and calamity. And these restrictions of the Council of Eynsham find a place in the Canon Law of Lynwood, our great English canonist, and also, as is well known, in the rubric of the Sarum Manual. But St. Alphege and his bishops had no primitive warrant for these restrictions. There is a doubtful Canon of the Council of Lerida, A. D. 524, forbidding marriage from Advent to Epiphany, and also during the three weeks preceding the festival of St. John the Baptist.

But if we frame rules upon the authority of a doubtful Canon, we run the risk of "teaching for doctrines the commandments of men," instead of following the undisputed law of the Church.

We have now to deal with the Post-Reformation usage of the Church of England with regard to Lenten marriages. Although the Sarum rubric specifying the "prohibited times" was not re-enacted, the Lenten prohibition remained as an unwritten law of the Church. The other "prohibited times" were also in some cases observed and Bishop Cosin desired to re-enact them in 1662. Although this was not done, the Lenten prohibition was considered to be in full force, so far as the usage of the Church went, and, although the period of the Commonwealth had relaxed all Church discipline, this prohibition was generally observed.

The Church of Ireland, in 1632, in its Canon on Marriage, contained these words as to "prohibited times:" "Neither in the time of Lent, nor of any public fast, nor of the solemn festivities of the Nativity, Resurrection, and Ascension of our Lord, or of the Descent of the Holy Ghost." The Irish Church thus adopted a more stringent rule than the Church of England of the same day, and this precedent is valuable, because the Irish Church then, as now, was more Puritan and anti-Roman in its tone than the Church of England. In the reign of Elizabeth we find Archbishop Whitgift granting special licenses with special fees for solemnizing matrimony "in the times of the prohibition of bans to be published." In the 17th year of the same reign an attempt was made in Parliament to carry a Bill to do away with the prohibited times for marriage. The Bill was lost. Convocation also made an attempt in the same direction in 1575, moved doubtless by Puritan pressure. This attempt was also frustrated, and since that time no efforts have been made in convocation or Parliament to attack the principle of "a prohibited

time" for marriages. Post-Reformation evidence might be multiplied. Parish register books had "the prohibited times" written in them as a reminder to clergy and people. Bishops, in their articles of enquiry, asked whether they were observed, and, as late as 1750, we find Archbishop Sharpe, of York, speaking of the observance of these prohibitions. The habit of disregarding them seems to have been formed during the period of laxity that closed the 18th century. The first to go were, of course, the prohibitions which did not rest on primitive authority. The feeling against Lenten marriages probably lingered on till the days of the Oxford Movement of 1833. Since then we have, in a great measure, been able to restore this primitive rule of the Church. I do not think that it is wise to press for more than the Lenten prohibition. We may say to our people with regard to the other "prohibited times," that they were observed for centuries in the Church of England.

More we cannot say, and a fierce insistence upon rules that are not primitive, will undoubtedly endanger the observance of the one primitive prohibition.

There is no rule without its exception, and *exceptio probat regulam*. There are cases which may occur in which immediate marriage, as an act of reparation, is the only course open. A marriage under these circumstances is without its feast or outward merriment and should be solemnized merely in the presence of the witnesses required by law. Such a marriage as this, by leave of the bishop, might and ought to be celebrated in Lent.

Another question now arises. Can a clergyman refuse to marry in Lent? To begin with, it is very doubtful whether an action would lie against any clergyman for refusing to solemnize a marriage. It is of course conceivable that if damages in the legal sense accrued to a couple for an unreasonable refusal on the part of a clergyman, an action might lie. But in the case *Davis vs. Black*, tried before Lord Denman, upon these grounds, the clergyman won his case, Lord Denman laying it down in his judgment that a clergyman's refusal to marry is actionable "if it be malicious, and without probable cause." The refusal to marry persons in Lent would not be construed as "malicious" in any court of law, nor, in the face of the arguments I have adduced, could it be considered as "without probable cause." The Divorce Act specially provides for the case of a clergyman exercising his right of refusal to marry. By Canon 68 of 1603, ministers refusing to christen or to bury were subject to three months' suspension. But nothing is said about refusing to marry, which is a significant omission in considering the legal point before us. We may sum up the matter in the words of Blunt's Book of Church Law, p. 150, where he considers that "a reasonable refusal on the part of a clergyman would be respected by a court of law." To sum up the whole matter we may conclude:

I. That the prohibition of Lenten marriages is a part of the Primitive Canon Law of the undivided Church of Christ.

II. That other "prohibited" times have not the same sanction.

III. That the Post-Reformation

practice of the Church of England before and after 1662, tends to maintain the ancient rule prohibiting marriages in Lent.

IV. That one reasonable special exception to the Lenten prohibition may exist if allowed by the Bishop.

V. That a clergyman would be upheld in the ecclesiastical and civil courts for refusing to marry people in Lent.

With regard to carrying out this rule amongst our people we should use careful and diligent explanation, we should avoid the semblance of dictatorial authority, and we should show clearly that we are not acting upon our own will or caprice, but simply administering the Primitive Canon Law of the Church, which is commended to our observance by the common sense and right feeling of Christian people generally.

#### LETTERS TO THE EDITOR.

##### ARTICLE XXV.

To the Editor of *The Living Church*:

Will you kindly explain why in the "Grammar of Theology," by the Rev. F. C. Ewer, S. T. D., we are told of five lesser "sacraments," when the XXVth Article in the Prayer Book asserts emphatically that they are *falsely* so-called, and oblige

A CONSTANT READER.

[The Article makes no such assertion. On the contrary, it expressly states that they are "commonly called sacraments," only they are "not to be counted Sacraments of the Gospel," on an equality with Baptism and the Lord's Supper, "for that they have not any visible sign or ceremony ordained of God." We do not find any account of their institution, both words and ceremony, in the Gospels, but we do find this in the case of the two greater sacraments. Again Baptism and the Lord's Supper are alone "generally necessary to salvation." The real question is this: Are these lesser rites "outward and visible signs of inward and spiritual grace?" Ed. L. C.]

##### "DOWN GRADE DRIFT."

To the Editor of *The Living Church*:

A year or two ago, Mr. Spurgeon, of the great Tabernacle organization in London, England, startled all his Protestant contemporaries by a series of sermons, showing that imperceptibly they had all been going "down grade" in doctrine and practice, until it was doubtful when one entered their churches, whether they would hear a word about Christ, or even an acknowledgement of the existence of Almighty God.

It seems from late occurrences, as if their brethren here were in the same, if not quite so bad, a state, and have called a halt for the purpose of overhauling their statement of Faith in accordance with 19th century drift. Your own editorials, in the past two or three numbers, on "American Churchmen and Church Union," clearly intimate that a flood of light has got to be turned on to this "Church unity" "fad" before it can be stopped, and the true re-union of Christianity started in a Catholic way, and sustained by prayer, patience, and charity.

I was much surprised to see in *THE LIVING CHURCH*, page 693, under the Church news from Long Island, an account of the installation of the new ministers of Plymouth church, and some remarks made by a priest of the Church; to verify the same, I obtained a copy of *The Christian Union*, and my fears were more than realized. The Rev. E. Winchester Donald, of

New York, being introduced by the chairman, after a witty story, *apropos*, asked him "if he knew where he was?" The redoubtable "Episcopalian minister" replied that he would not answer that question, but state that he was there to answer the taunts of not practicing what he preached in his pulpit; not in defiance of episcopal authority, but openly; and forestalling criticism by saying, that any such would come only from "that curse of the Church, the denominational newspapers." He then went on to say explicitly, so that it could not be twisted into something else, that he was an "Episcopalian minister, a High Church one, if you please;" and to extend to Dr. Abbott and Mr. Bliss his greetings "as ministers of the Lord Jesus Christ, in every respect spiritually competent to preach the Word of God, and to administer the two Sacraments, which alone belong to this Church."

Of what use is the Eirenicon of the House of Bishops? Here is an "Episcopalian minister" (so he calls himself) that can settle all the disputes as to the "Historic Episcopate," and under the guise of Christian charity, can betray his trust as a priest of the Church, and confer the grace of Orders by an *ipse dixit*. Notwithstanding the low estimate of Mr. Donald as to the Church newspapers, is it not about time to look into the "down grade" drift of some among us, who, impatient of the slowness of the House of Bishops, can put on or off, as a garment, the Orders of the Church as occasion may require?

Surely the overtures of our Holy Fathers are made a farce to such as are assured by one of our priests, that they have all the spiritual competency needed to "preach the Word," and "administer the two Sacraments." They must be laughing in their sleeves now, at the susceptibility of the "Episcopalian minister." W. C. D.

Chicago.

##### RACINE COLLEGE.

To the Editor of *The Living Church*:

No one who has been directly acquainted with Racine College could help being grateful for Mr. Gailor's appreciative article in a recent *LIVING CHURCH*. If it will only interest parents in behalf of the school as a most desirable place for the education of their boys, it will rejoice the hearts of those who grieve over its late reverses, and sympathize with it in its resolute struggle to restore its prosperity. Hardly anything needs to be added to what has been said as to the healthfulness of its location; the beauty of its grounds; the completeness of its appointments; and the ability and devotion of those in charge of its work. But it seems to me that the attention of parents and guardians should be especially directed to the value of its memories and traditions as an educating influence. Boys are more susceptible than many think, to the influence of a striking history, noble associations, and inspiring memories. Teachers can make a use of these in forming character, awakening just ambition, and restraining or guiding action, which can be drawn from no other sources. Racine itself teaches, hallows, and inspires. The very ground on which it stands is eloquent; its very walls are "golden-mouthed." These tell of noble character, generous toil, loving influences, and Christian devotion. The very atmosphere of Racine is, in more senses



than one, life-giving. Let parents heed these facts.

F. S. JEWELL.

GOSPEL AND EPISTLE HYMNS FOR THE CHRISTIAN YEAR.

To the Editor of *The Living Church*:

Some weeks ago you very kindly noticed the little volume with this title. Permit me to say to its numerous subscribers, that the work, which has been long delayed by the illness of the publisher, and other causes, is now entirely printed, and will be ready for delivery in a week or two.

JOHN AN KETELL, A. M.

READING FOR LENT AND HOLY WEEK.

FROM THOMAS WHITTAKER, BIBLE HOUSE, NEW YORK.

BEHOLD THE MAN. By Franz Delitzsch, translated by Elizabeth Vincent, pp. 25. A brief meditation upon the Life and Person of our Blessed Lord, enriched by Biblical scholarship, and fervent devotion, permanently valuable.

BESIDE THE CROSS. Good Friday Meditations by the Rev. George Hodges, together with the Story of the Passion, in the words of Holy Scripture, by the Rev. Laurens McLure, pp. 92. "Seven Last Sayings" are treated with singular directness and simplicity, desirable for delivery before mixed congregations, at a "Three Hours" service in the absence of a preacher.

THE MUSIC OF THE CROSS. Meditations on "The Seven Last Words," by the Rev. C. E. Drought, M. A. Skeffington & Son, London, pp. 48. Built up in a reverent and suggestive way upon the tonal analogies of the seven notes of the octave, for such as have ears to hear, or who have felt the mystical significance of sounds, especially in their musical relations; a delightful and refreshing study.

FROM E. & J. B. YOUNG & CO., NEW YORK.

DIVINE ENTREATY. Lent Lectures on God's Appeal to Man, by the Rev. H. Courtney Athwood. London: Niles, Gardner, Darton & Co., pp. 63. Cast in the form of six lectures, under these titles: The Master and Owner of All; Sonship in the Son; The Spirit of Life—The Power to Give; The Object of Worship; Possession and Value; The Heart's Affection. Direct in its method, earnest, and wisely adapted to disarm many prevailing errors and misconceptions, fresh in thought, and interesting, and verbally elucidating the text: "Son, give Me thine heart."

THE STRONG AND THE STRONGER. A series of forty short readings upon the Temptation of our Lord in the Wilderness, by the Rev. Thomas H. Barnett, vicar of Bristol. Same publishers, pp. 156. Well fitted for readings at Evensong, or for personal use; rich in Scriptural references and illustrations; a deep and edifying exposition of the subject.

THE COMMUNION OF SAINTS. A help to the higher life of communicants. Five addresses, by the Rt. Rev. G. H. Wilkinson, D. D., Bishop of Truro. Ninth edition, same publishers, pp. 95. Churchly in feeling, practical, condensed, with no superfluities of fine writing; widely read in England; another desirable "Table Book."

A HARMONY OF THE GOSPEL NARRATIVES OF HOLY WEEK; also of the Resurrection, the Ascension, and the Descent of the Holy Ghost. E. & J. B. Young & Co., New York, pp. 133. It is a sufficient guaranty of its practical value and high importance that the introductory note is signed by Bishop Huntington. The title sufficiently sets forth the scope and uses of this unique volume.

THE SEVEN LAMPS OF FIRE, compared with THE SEVEN WORDS FROM THE CROSS, by the Rev. J. B. Johnson. London: J. Masters & Co. A scholarly tracing of another series of analogies, calling to mind, but on a much higher plane, the "Seven Lamps" of John Ruskin. Mystical in conception, and especially helpful to students and priests.

GOOD FRIDAY MEDITATIONS ON THE

Seven Words from the Cross, by the Rev. J. C. Bellett. London: S. P. C. K.; pp. 80. Churchly and Catholic in spirit and treatment; richly furnished with patristic and Scriptural illustrations.

THE THREE HOURS' AGONY OF OUR BLESSED REDEEMER. Meditations by the Rev. W. J. Knox-Little. New edition. Rivingtons, London, pp. 79. To those who have heard or read the great preacher's sermons, there is no need of further elucidation. There is the same strongly marked quality which implies the presence of the accomplished and impassioned orator, richly colored in rhetoric, with unmistakable fervor and kindling eloquence.

COMMEMORATION OF THE THREE HOURS' AGONY OF OUR MOST HOLY REDEEMER UPON THE CROSS. A devotion for Good Friday. E. & J. B. Young & Co., New York. Especially valuable and helpful for priest and people, for a manual of the "Three Hours" service, with the preliminary "Reproaches." The hymns fit the services, although the *Stabat Mater*, in the excellent version which now fills a prefatory page before the "note" is *par excellence* the one hymn, when sung to its old melody, and has held its original place ever since this devotion was first instituted. There is a widely growing want for such a manual, which has already been licensed for use by Bishops Doane, McLaren, Seymour, Knickerbacker, Worthington, and Grafton, in their respective dioceses. Bishop Huntington says: "No better form of devotions for Good Friday has been shown me than this. I expect to recommend it to the clergy."

FROM JAMES POTT AND CO., NEW YORK.

CONSCIENCE AND SIN. Daily Meditations for Lent, including week-days and Sundays, by the Rev. S. Baring Gould. James Pott & Co., New York, pp. 132. A wholesome, intelligible, searching, and most Churchly *vade mecum* for Lent, published in an attractive manner.

THE EXAMPLE OF THE PASSION. Five Meditations by Arthur C. A. Hall of the Society of St. John the Evangelist. Fourth edition, same publishers, pp. 77. These meditations originally given in the church of the Advent, Boston, are already widely known. Marked by deep spiritual insight, intense fervor, and irresistible energy of priestly purpose, this is living leaven for the faithful.

THE WORDS FROM THE CROSS. Six Lenten Lectures by Francis Harison, D. D. Same publishers, pp. 66. Being dead, this true-hearted doctor of the Church yet speaks with loving persuasion from these pages; a seasonable volume not likely to grow old.

THE MYSTERIES OF LIFE. Meditations on the Seven Words from the Cross by B. W. Maturin, of the Society of St. John the Evangelist. Same publishers, pp. 66. In common with other writings of the same school, there are the ascetic simplicity of style, intensity of purpose, religious fervor, and persuasive earnestness of the true missioner, who loses himself in the furtherance of his work.

THE REVELATION OF THE SEVEN WORDS FROM THE CROSS. By the Rev. J. H. Leslie. Same publishers, pp. 117. Another volume bearing the seal of popular usefulness from year to year, still strong and fresh for seasonable service.

OPINIONS OF THE PRESS.

*The Christian Leader* (Universalist).

UNSPEAKABLE WICKEDNESS.—Among the incidental benefits of the discussion now going on in the Presbyterian Church over the revision of their Confession of Faith will be this, that it will no longer be slander for Universalists to speak their full mind in regard to that ancient symbol. Hitherto, when we have ventured to characterize the Westminster Confession in terms approximating in a faint measure its actual and unspeakable wickedness, we have run the risk of being called to order for the use of "profane and abusive language." That risk is removed. What eminent Presbyterian professors and doctors have now said of the venerable Creed pro-

vides a vocabulary, ample in amount and adequate in intensity, to express our full sense of its demerits.

*Temperance.*

FANATICISM.—The young man in Philadelphia whose heart was well nigh broken because he could not bring the Church of the Redeemer to become identified with the prohibition movement very naturally went on from bad to worse. The next thing, indeed, was to leave the church and turn a sort of atheist. What remained then but to try and shoot a bishop in the interest of prohibition or, as the young man put it, because Bishop Whitaker was a hypocrite and the consort of rumsellers. While even the most violent prohibitionists must not be held responsible for the doings of such a madman or fanatic they can hardly deny in view of the young man's correspondence with the Bishop that this was a clear case of prohibition on the brain. It is now for the good Bishop to determine and also Rev. Dr. McConnell, whom young Alexander said he proposed to kill as being himself a hypocrite and a consort of rumsellers, whether their lives would not be safer by abjuring high license once for all and identifying themselves squarely with the Third Party Prohibitionists.

*The Catholic Review.*

DIVORCE.—Divorce in Europe and America does not mean the same thing. The administration of the divorce courts in the former is more carefully guarded than in America. England and Wales have but a single divorce court, and the divorces are exceedingly rare. For the last twenty years the total number of divorces in the United States has amounted to 328,716. In that period while the population increased only sixty per cent., divorces increased 150 per cent. In all the States there has been a decided increase in the number of divorces with the single exception of those States which have improved the laws regarding this crime. Here is an opportunity for evangelical mission work. If the numerous sects of the country have any real influence in the States where they flourish, why do they not try to remove a practice which disgraced pagan Rome only in the days of its decadence, and for which they are wholly responsible.

*Church of To-Day.*

BROTHERHOODS.—The plea that Father Hall made to the Church Students' Missionary Association at Cambridge, for a Brotherhood life, in which the clergy might better do the work of evangelization among the poor, is likely to give that movement an impetus in this country. Nor is it a thing not to be desired. In the formation of brotherhoods, along the broad lines laid down by Father Hall, there is nothing to be afraid of. It is not a question of superior sanctity whether a man be a member of a brotherhood or not; nor is it a question of imitation of Rome; it is a question whether we can in this way and through this means, get at and influence for good "the masses," of whom we are constantly speaking as being without the Church. It is not a sufficient objection against brotherhoods because to enter them it is necessary to take a vow, for, as the Bishop of Rochester has well said, there is nothing in a vow "inconsistent with the precept or doctrine of Holy Scripture, or at variance with the best interests of society, or in opposition to the needs of human nature, or out of harmony with the ordinances of the Church, or foreign to the spiritual history of saints, whether of Old or New Testament times." The Church ought to make use of all agencies that will make her more hopeful to men, and bring her into closer relations with the neglected and estranged poor. And she should not be deterred from adopting any such agency because in former times it has been abused, or because the Roman Church has found it useful.

*The Interior* (Presbyterian).

LITURGICAL ENRICHMENT.—While many suggestions appear in print, concerning what is euphoniously called "enriching the Church service," that savor strongly of ritualism, there is a conservative and un-

affected wish on the part of the most thorough-going Protestants for a more general and hearty participation in worship by our Sabbath congregations. And this is accompanied, we believe, by a conviction that, as matters stand, the people are at fault quite as much as the services are defective. There is danger in appealing to the eye; the service may degenerate into a mere spectacle. But by our own failure to participate in the singing at church, and to follow the reading of the Word with devout attention, we are in danger of thinking that the sermon is everything, and that it alone is worth listening to. Any "enriching" of the song service, in such a case, might make the entire church hour a sort of intellectual and æsthetic entertainment, rather than an expression of devotion. We agree with the *New York Examiner*, in holding that the man who has no personal concern in the "preliminary services," improperly so-called, and only listens to a sermon as he would to an instructive and stimulating lecture, misses the best that is in the sermon and the best that is in the entire service. In enforcing this, our contemporary says: "Church vagrancy is a legitimate outcome of the Sunday lyceum view. Those who seek little beyond entertainment in going to church will go where they can get the most of it, and will always be drawn by a fresh attraction. A good deal of our modern church architecture is carefully adapted to foster this tendency. We have "auditoriums" nowadays, and congregations often appropriately figure as "audiences." We cannot too seriously remind ourselves that we ought to go to church, first, last, and always, to worship God, and that everything about the place and the service should help us to do that.

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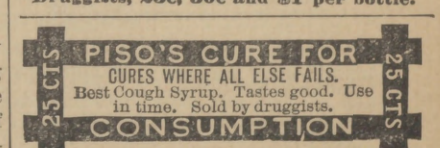
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Baldness ought not to come till the age of 55 or later. If the hair begins to fall earlier, use Hall's Hair Renewer and prevent baldness and grayness.

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Composition picture of every Bishop of the Convention of 1889. Size 6x10 feet, now on exhibition. Copies 28x42 inches for sale \$10.00 each. Anderson, 785 Broadway, New York.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation allays pain, cures wind colic. 25c. a bottle.

Catarth Cured.

A clergyman, after years of suffering from that noxious disease, Catarth, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease, sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

Beecham's Pills act like magic on a weak stomach

NURSING IN FEVERS.

BY ANNIE R. RAMSEY.

(Continued.)

Everything in the shape of food must be kept out of the room. For this, a table in an adjoining room, or in the hall, should stand close to the door, and here milk (in a covered pitcher) should be kept in small quantities, say a quart at a time; if it is necessary to use ice to keep the milk sweet, the bowl before suggested may be duplicated, and the milk kept on it in bottles. There should also be on this table a spirit lamp; a candle; matches; a box of zinc ointment; a jar of cosmoline; a can of mustard-flour and one of wheat-flour; a light paper basin for toilet purposes; a plentiful supply of disinfectants; a tin to carry hot water, the injection pipe, and all the paraphernalia which will be needed if the doctor orders poultices; oil rubs or turpentine-stoops may be kept beneath the table.

A small wash pan may hang near, and a clean cup towel should be placed by it every morning, for whatever vessel is used, must be washed immediately, wiped, and returned to its place. This may seem useless trouble, but I insist and insist that no food shall be given, no medicine administered, without the immediate washing of glass and spoon. It cannot be neglected without injury to the patient.

No family should be without one of the india rubber bags for hot water applications, they are quite inexpensive, and even in ordinary sickness they are blessings, while in fevers they often save life itself. To be useful in such cases, it should be understood in the kitchen that a vessel of water must be kept on the fire night and day during the illness, and whenever water is taken from it, the supply must be renewed. This rule, in desperate cases should be as the laws of the Medes and Persians. If you cannot have the rubber bags, use bottles, securely corked, and have several bricks always ready in the oven. You may need artificial heat at a time when delay is fatal.

If a coal fire is burning in the room, it should, if possible, be in an open grate. If a stove must be used, the necessity for ventilation is greatly increased. In either case the fuel should be brought to the room in small bundles, wrapped in paper, and when the fire needs renewing, a bundle is laid on quietly, paper and all, thus avoiding the racket of pouring coals from a scuttle.

Out of sight of the patient should hang a temperature chart, a pulse record, the daily schedule, and a pencil with rubber attached. The temperature charts can be bought ready made. Keep the pulse and respiration record on slips of paper, each carefully dated and preserved till the illness is over, they are often needed for reference by the doctor. The daily schedule is for your own help and should be made fresh every twelve hours. To your schedule you must be most faithful, most obedient, checking off each duty as it is performed, to assure your tired mind that each task has been done. In most cases, a patient who is asleep need not be waked for either food or medicine, but in desperate cases most physicians insist that both shall be given at the hour appointed; indeed, in these desperate fever cases, the patient often sinks into a stupor very like sleep, and if you were to await his awakening from this, his eyes might open on the other world.

An important part in the sick room is played by the fever thermometer, and every nurse should have one, every mother should know how to use it, for it is really very simple. And just here I must protest against the unwise fashion of taking the temperature by placing the tube in the mouth, especially with children is this a rash proceeding, for it is not an impossible thing for a restless child to break the thermometer with his teeth and then swallow bits of glass. The proper way is to put the tube in the axilla (or arm pit), holding it there steadily for five minutes at least; if it is not held, it may slip and so fail to register; when it is withdrawn the markings should be noted and written down, the mercury gently shaken back to 95 degrees, the glass wiped and laid aside in a convenient, safe place, and on a piece of soft woollen stuff which will keep it from breaking.

Fever thermometers are quite expensive, costing about \$3 for the simplest form of any good make; they are said to be self-registering, that is, the mercury remains at the highest point to which the patient's heat sent it, until shaken back to the normal mark. In a good thermometer the normal mark, 98 2.5 degrees, is placed a little distance above the bulb, and the degrees above this are divided into five, sometimes into ten, equal parts, so that the fever heat is measured by a fifth or tenth of a degree instead of by the whole degree, as in the ordinary instrument. This delicate little thermometer should never be roughly handled; even putting it into its case each time it is used is a risk, but, on the other hand, it should never be used unless the mercury is shaken back below the normal point. Ladies' Home Journal.

(To be continued.)

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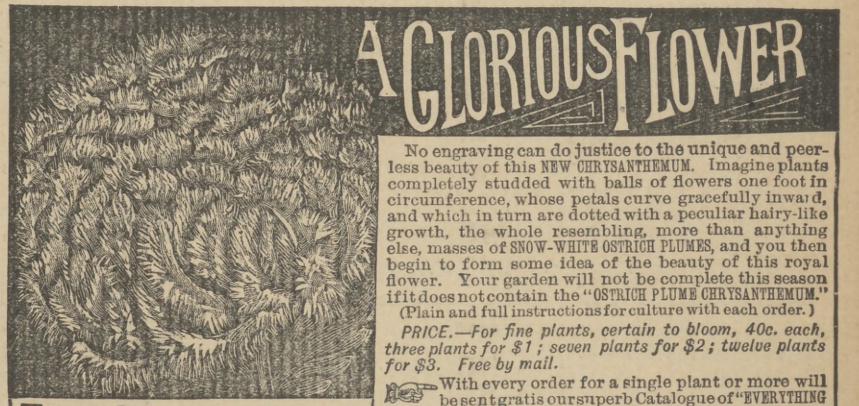
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