

The Living Church.

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VOL. XII. No. 50.

CHICAGO, SATURDAY, MARCH 15, 1890.

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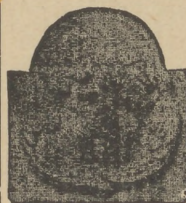
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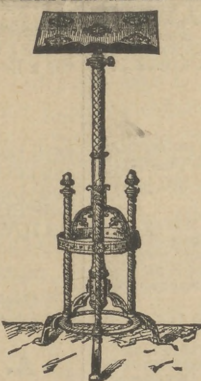
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NEWS AND NOTES.

TELEGRAMS to the daily papers state that the prevalent influenza is decimating the Mille-Lacs Indians at White Earth, Minn. Great destitution exists among them also. It is suggested that provisions and clothing might be sent by the charitable to the care of the missionary, the Rev. J. A. Gilfillan.

BISHOP HAROLD BROWNE, who had to resign his place in the Archbishop's Court, owing to failing health, was well enough to attend convocation and pay touching tribute to the excellencies of the late Bishop of Durham and the late Dr. Dollinger. The venerable Bishop was very heartily received, and was the subject of much congratulation. On June 18th, Winchester will celebrate his lordship's "golden wedding" day.

THE South porch of the Truro cathedral has been recently enriched by the addition of some sculpture, the gift of the donor of the porch itself, Canon Phillpotts, of Porthgidden. The idea of the carving is that of our Saviour's words, "I am the door." Accordingly the central figure is a large, full-length one of the Good Shepherd with pastoral staff in one hand, and carrying the lost sheep in the other arm.

CHURCH clubs are coming to the front as potent factors in the aggressive work of the Church. Those of Boston and New York are well known for the great good they are doing in bringing together Churchmen of all shades of opinion and uniting them in Church extension. A most admirable model for such an organization may be seen in the Church Club of Delaware, the constitution and membership of which are set forth in a neat pamphlet recently published.

THE Bishops of the Church in Scotland, assembled in Conference, have come to the conclusion to proceed with the revision of the Code of Canons, which will be submitted to the General Synod, when it meets, on June 3rd, with the exception of Canon XXX., "of Holy Communion," which, in deference to the opinions expressed in more than one of the diocesan synods, they have resolved to postpone for the consideration of the next following General Synod, to be held, as they would hope, not later than 1895.

A CURIOUS request was made to a London rector the other day while he was conducting a service in his church. A man in front of the pulpit sent up a message asking the rector if he would finish his service by one o'clock, as he had ordered luncheon at his club at a quarter-past, and was afraid it would get cold. The clergyman was polite enough to acknowledge the communication, at the same time in-

timating that he must go his own way without regard to the luncheon.

THE much-talked-of discovery of a new uncial MS. of the New Testament by Bryennois, Archbishop of Nicomedia, the discoverer of the Didache, seems to be exploded. In a letter from Mgr. David, Syrian Archbishop of Damascus, to Dr. Neubauer, of Oxford, the matter is set at rest. Mgr. David says: "In the first place it is not true that Bryennois, Archbishop of Nicomedia, has found in Damascus an ancient Greek MS. of the Bible, for that prelate has never been to Damascus."

ONLY three Bishops of the Church of Ireland now survive who held their sees previous to the disestablishment of the Church: the Bishop of Limerick, the Bishop of Derry, and the Archbishop of Armagh. The following have passed away since 1869: Bishop Daly (Cashel), Bishop Verschoyle (Kilmore), Bishop O'Brien (Ossory), Bishop Butcher (Meath), Bishop John Gregg (Cork), Bishop Fitzgerald (Killaloe), Archbishop Trench (Dublin), Archbishop Beresford (Armagh), and Bishop Bernard Tuam.

It was announced that the proceedings of the recent meeting of the trustees of Nashotah were not for publication. Accordingly, we did not feel at liberty to publish the action of the board at the time because of this injunction. But as an Eastern paper has already published the information, we do not feel that we are violating confidence in saying that the resignation of Dr. Carter as president was accepted, to take effect in September, and the Rev. Geo. M. Christian, rector of Grace church, Newark, N. J., was elected president. Mr. Christian has the matter under advisement.

IN connection with one of the missions in South London, the following invitation shows the most thorough and self-denying earnestness in securing attendance. Apropos of an address to mothers, it is announced: "Little children and babies may be brought into church or left at the vicarage." It is to be hoped, says a contemporary, that the experience of a theatrical manager in the provinces who once tried the experiment of "a room for babies" will not be repeated. At the end of the performance this kindly gentleman found himself the custodian of fifteen infants for whom there were no claimants.

THE Convocation of Canterbury met on Feb. 12th. The Upper House appointed a committee to prepare resolutions based on a report on sisterhoods and deaconesses. In the Lower House, Archdeacon Farrar renewed the discussion on brotherhoods, and proposed a resolution declaring that its members should be allowed to bind themselves by dispensable vows of celibacy, poverty, and obedience. He disclaimed the idea of attempting to revive monastic institutions, but expressed belief that the proposed brotherhoods, if cordially accepted, would do incalculable good to the Church. Several amendments were proposed

and rejected, and the debate was adjourned.

THE committee appointed to report upon the form the memorial of the late Bishop Lightfoot should take met in the Chapter House of Durham Cathedral. The report was in favor of the enlargement of the Cathedral Chapter House, and the erection of a statue or effigy of the late Bishop. This proposition was most influentially supported, but the High Sheriff of Durham expressed the opinion that the late Bishop was a man of such widespread character and reputation that the proposed memorial should partake of a more universal character. The general feeling of the meeting, however, was in favor of adopting the report of the committee, and it was eventually carried. Committees were appointed to carry out the scheme and to receive subscriptions.

THE resignation of the Bishop of St. Albans after 23 years' episcopate, which has at last been announced, might have been looked for any time for several years. The population of the counties of Essex and Herts, which constitute this diocese, is about 800,000 divided into 593 benefices, with church sittings for 200,000 people. Though assisted by a bishop's suffragan since 1882, the episcopal duties of such a charge spread over 1,500,000 acres are ample to employ the best energies of a man in his prime, and the more so that Danbury Palace is situated in a remote part of the diocese far from the great centres of population, and difficult of access. It is to be hoped that the new bishop may fix his residence either near the cathedral city or at least near a railway centre.

MR. F. H. JEUNE, Q. C., who was called upon by the dean and chapter of Durham to advise in the long-standing quarrel between them and the Archbishop of York over the guardianship of the spiritualities of the see of Durham *sede vacante*, has given them his opinion. He is for the dean and chapter's right. The question was, he holds, settled by the result of a trial in 1672. But the Archbishop has also been seeking an opinion from the chancellor, and he has not yet given way to the dean and chapter. However, terms were agreed upon by which the long-deferred ordination was held by the Bishop of Newcastle. Each side commissioned Dr. Wilberforce, but "without prejudice" to its exclusive claim.

It may be interesting to state, in connection with the funeral in London of the late Chief Rabbi, Dr. Adler, who was descended from Aaron, that the last rites of purification and lustration, which are usually entrusted to professional hands, were all in this case performed by Rabbis, who repeated in Hebrew, as they arranged the cerecloths and last garments of mortality, the words from Leviticus used by Moses on investing Aaron with the priestly robes: "And he put upon him the coat and girded him with the girdle," etc. The late Chief Rabbi was buried in the white shroud which, according to the custom of

religious Jews, he usually wore three times a year—on the two days of the feast of the New Year, and on the Day of Atonement. His head was supported in the coffin on a bag of *terra santa* brought from the Holy Land by his sons. The coffin was of plain timber, covered with black cloth, but without any inscription or ornamentation.

The *Yorkshire Post* says: "We are enabled to state that the bishopric of Durham was offered to the Bishop of Wakefield a fortnight ago. Although permission to make this announcement has been obtained with difficulty, we feel that it is due to the clergy and laity of the diocese of Wakefield, and we feel that it is also due to the Bishop himself, to break the silence and to give his reason for refusing so important a position. Although we have no permission—it was not asked—to give his lordship's reason for refusing the vacant see, we are sure that it is of importance to the future work of the diocese that it should be distinctly understood. The Bishop feels that he ought not to leave a new diocese in its infancy, and that his duty lies in the development of organizations upon which the strength of the future life of the Church of England in the West Riding depends, and that the diocese must obviously suffer by a change of generals at such a crisis in its history. We hope that the whole diocese will show their appreciation of this act of devotion to its interests by a generous response to his appeals for help in his arduous efforts. The reception of the report of the Bishop's commission, disclosing the needs of the diocese as regards Church extension and in other ways, ought to be strongly influenced by the Bishop's act of self-sacrifice. The thoughtful kindness, the unflagging industry, and the wise counsel of Bishop Walsham How have already endeared him to a multitude of friends in his new sphere of labor."

SWITZERLAND.

The Rev. A. J. Brockway has accepted for the summer the American chaplaincy at Lucerne, Switzerland. He invites all Americans passing through Lucerne to attend the church and to make themselves known to him. He will be pleased to render his countrymen in the distant land any service in his power. His address remains in care of the Alliance Bank, London, Eng. From June until October it will be in care of the United States consulate in Lucerne.

NEW YORK.

CITY.—Of the \$200,000 required to purchase the land and erect the building for the new mission house, \$110,000 have already been paid in or subscribed, and efforts are being made to secure at once the \$90,000 needed, so as to begin operations this spring. Among the several large subscriptions received is one of \$25,000, one of \$10,000, four of \$5,000, each, etc. The plan for the building, by Mr. Stent, the architect, has already been accepted, and will be wanting in nothing to make it both solid and imposing. Within the general arrangement with possible modifications, will be, on the first floor, large stores on either side of the hall-way leading to the elevator; on the second, chapel, library, etc., the rooms being supplied with folding doors, so that the chapel, if necessary, may include two sides

of the building; on the third floor, offices for the secretary, assistant secretary, etc.; and on the two or three stories above, rooms for the Woman's Auxiliary, together with a large number of offices to rent. It is expected that the rent of offices and stores will go a large way towards paying expenses. The location is immediately adjoining Calvary church on the north side, and is but a short distance from the corner of 23d St. and 3d Ave., which as the headquarters of the Young Men's Christian Association, the art building, etc., makes a stirring and influential part of the town. The new mission house, it will be remembered, is to be a memorial of the centennial of the General Convention held in this city last October.

Of the five architects who submitted plans for the new St. Michael's church, the one by Mr. R. W. Gibson has been accepted. It makes the church to be 61x150, and unlike most of the churches in New York, cruciform after the Romanesque order. The nave will be wide and high, with octagonal arches and large transepts. The decoration will be in old oak, while the floor will be laid in mosaic. What with beams and girders of steel and iron, and walls of rock-faced Indiana limestone and brown stone, the building will be fire-proof. To the church will be added a large square tower over 200 feet in height. Inasmuch as the altar and windows are to be memorials, their designs are not as yet determined. The old church will be at once torn down, and the new church proceeded with and completed, it is expected, within a year. Mr. Gibson's plans call for an expenditure of \$120,000, a large part of which is now guaranteed.

Since 1889, a floating debt of \$5,000 has been resting on St. Ann's, much to its hindrance as a free church. Happily, this burden has been lifted off by means of a contribution of some \$1,500 by the parishioners, and the balance given by one deeply interested in the parish. It is largely due to the quiet persistency of its rector, the Rev. Dr. Gallaudet, that a church which was left with a mortgage of \$50,000 is now clear of debt. St. Ann's, it will be remembered, is the mother church and the headquarters of Church work among deaf-mutes throughout the country.

The Immigrant Port chaplain, the Rev. Thomas Drumm, M. D., together with his secretary and assistant, the Rev. J. W. Kramer, M. D., seem to be doing an excellent and much needed-work. Both were appointed some three years ago by the Bishop, who directs and controls their work, while his appointment was confirmed by the General Missionary Board. Indeed, its work is purely missionary in its character, its current expenses being paid by the Board, while its charitable expenses are met by a fund contributed by benevolent members of the Church, and especially such churches as Trinity and Grace. The work is carried on more or less with other charitable organizations, and especially, the Girls' Friendly Society. Its headquarters are at Castle Garden, and the office rooms of the chaplaincy, 22 State St. From thence it extends to every part of every diocese and missionary jurisdiction in the country. It involves also increasing correspondence with the bishops and other clergy in England and Wales, Scotland and Ireland. The method of the chaplain is to visit Castle Garden upon the arrival of each steamer, find out as far as possible who are Church people, give them a card of introduction to the clergyman nearest to the part of the country to which they are going, and also address a card to the rector asking him to look after them, and recommending them to his pastoral care. At the same time, the clergyman is requested to address a card to the port chaplain within a month, saying whether or not such person or family has become connected with his parish. By this means some 5,400 persons, not including families, were met last year, and commendation cards given to 3,000 Church immigrants.

The general missionary, the Rev. G. A. Carstensen, will hold three Missions in

Lent, while at the meeting of the executive committee in March, reports were given of six Missions which had been held in different parts of the country. The committee are compelled to decline a large number of applications, while it is felt that the success of a Mission depends very largely on careful preparatory work.

The Rev. Mr. Scadding for some time assistant minister at St. George's, and in charge of St. George's chapel, has been compelled to leave the city on account of his wife's health. He has already entered on his duties as rector of Grace church, Middletown, N. Y.

On Sunday, March 2nd, the Rev. Dr. Tiffany, rector of Zion church, preached a sermon regarding the union between that church and St. Timothy's, saying that it was not owing to any want of prosperity in respect to the former church, and that the church was in far better condition than when nine years before it united with the church of the Atonement. The church had given generously, but it was found that it could be more effective elsewhere. To effect the union, St. Timothy's will be required to raise \$30,000. A former rector of Zion church was Bishop Galleher.

The Rev. Samuel Moran, rector of Christ church, Islip, L. I., is giving on Friday evenings a course of six Lenten lectures at St. Ann's church. In his lectures on the same evenings at Trinity chapel, Dr. Dix is exceedingly plain and outspoken. Taking "Jezebel" for his theme on the evening of March 7th, he considered the influence of woman for good or evil. It was through that bad woman that the altars of Jehovah were thrown down and his priests slain with the sword. Of all influences which men ought to dread, the influence of a bad woman should be set among the first. Many a man had been corrupted, ruined, and destroyed by a woman who had gained his heart and who made her vanity the motive of her actions. There was no figure so menacing and portentous as that of a woman who had no faith and who worshipped the world and served its idols. It was the omen of every evil that we can fear for man, for child, for household, for nation and race, when the women cease to be the servants of Jehovah, and become the worshippers and the priestesses of Baal. He concluded with contrasting the type of true nobility in woman, taking the Virgin Mary as the highest example in whom was found meekness and humility, purity and perfect devotion. This, the preacher said, was the true ideal of womanhood.

GENERAL THEOLOGICAL SEMINARY.—The most important thing that has lately occurred, has been the fitting up of the basement of the library as a gymnasium. Realizing the necessity of physical culture, the Dean has provided the means for the students to strengthen their bodies with the accommodations the present buildings afford, hoping that in the near future some loyal Churchman with the means at his disposal will erect a suitable building.

On Wednesday, Feb. 26th, at Evensong, the Rev. E. Walpole Warren, rector of the church of the Holy Trinity, addressed the students on "The need of self-consecration in the Ministry," and on Wednesday March 5, the eloquent Bishop of Kentucky, spoke on the work among the negroes. The fortnightly meetings of the student-body are proving most successful, the paper on Friday, Feb. 28th, being read by Mr. James Goodwin of the senior class, on "A Rule of Life," and that on Friday, March 7th, by the Rev. F. M. Kirkus, of the junior class, on "Fasting and Alms-giving."

PENNSYLVANIA.

Sunday, March 2nd, marked the 18th anniversary of the Rev. John A. Goodfellow's rectorship at the church of the Good Shepherd, Kensington. The text of his sermon was Romans xvi: 3, "My helpers in Christ." Many and serious have the difficulties been which this earnest rector has met, both he and his people have had trials and difficulties enough to deter the strongest, but they have kept on battling determinedly, so that they have won many friends. Three

months after he took charge of the parish, the frame chapel which now occupies the rear of the lot was begun with only \$300, it was finished at a cost of about \$4,000; some years afterwards, about \$2,000 was spent in improving it. The ground rent of \$7,000 was a necessity, and was not paid off until four years ago; it being held by those who bode the church no good, very materially increased the burdens of the congregation and the trials of the rector, but brighter days have dawned, and it is to be hoped that ere long they will be in the new and commodious structure now just under roof. There are about 200 communicants. The receipts for the year were \$14,922.59, including \$12,110.19 subscribed to the new church building fund, and \$620.30 given to remove the old church to the rear of the lot. The new church is under roof at a cost of \$13,400. The fund amounts to \$13,763.47, of which \$3,341.60 was received since Feb. 9th, the stimulus being given by a promise of \$1,000 upon the condition that the amount of the contract for putting the building under roof by March 1st, should be raised. Though this happy stage has been reached, the parish will be obliged by reason of its being made up of poor people, to look outside its limits for aid in securing the furniture and organ.

The Rev. Alexander J. Miller has accepted the call to the rectorship of Trinity church, Asbury Park, N. J., and will enter upon his duties after Easter.

The Rev. Clement M. Butler, D. D., entered into rest on Wednesday, March 5th. He was born in Troy, N. Y., Oct. 16, 1810, where his father was the rector of St. Paul's church for 40 years. He was educated at Trinity College, Hartford; received his degree of Doctor of Divinity from Kenyon. His first charge was at Utica, N. Y. He was successively rector of Christ church, Cincinnati, Ohio, and Trinity church, Washington, D. C. After the war of the Rebellion he was secretary to the United States Legation, at Rome, Italy, since which time and until about five years ago he was professor of ecclesiastical history in the Philadelphia Divinity School.

Consent has been given to the sale of St. Philip's church, Philadelphia, by the Standing Committee, and the transfer of the funds arising from the same to Trinity church, Maylandville, West Philadelphia, which will take the name of St. Philip's church, and keep up the old organization.

The Rev. J. C. Craven has become the assistant minister of St. Luke's church, Philadelphia, succeeding the Rev. Martin Aigner, who is now rector of Trinity church, Mt. Holly, N. J.

On the evening of the second Sunday in Lent, the Rev. Samuel E. Appleton, D. D., rector of the church of the Mediator, Philadelphia, preached his 30th anniversary sermon, taking as his text St. Luke iv: 32, "They were astonished at His doctrine for His Word was with power." During the 30 years of his rectorship there have been 1,885 Baptisms, 662 confirmed, 575 marriages, 1,003 funerals. In the Sunday schools and Bible classes there are 400 teachers and scholars; 66 members are in the Men's Beneficial Society. The Women's Beneficial Society has 119 members.

LONG ISLAND.

BROOKLYN.—On the evening of March 4, the regular monthly meeting of the Long Island council of the Brotherhood of St. Andrew was held in St. Peter's church. Delegates from seven city parishes gave an account of work done, while a report of the committee on special Lenten services was received with interest. Services were arranged to be held on Sunday evening, March 9th, at the church of the Reformation; Monday evening, at St. Peter's; Tuesday evening, at Calvary church; Thursday evening, at St. Chrysostom's; Friday evening, church of the Messiah; Saturday evening, St. John's. The meetings were to be addressed by the Rev. A. B. Kinsolving, the Rev. E. H. Krans, LL. D., and E. E. Wetmore, the Rev. J. T. Paley and C. J. Wills; the Rev. Lindsay Parker; the Rev. Messrs. C. L. Twing, C. R. Baker, and Mr. Robert Graham; and the Rev. R. W. Kenyon. On Sun-

day evening, March 9th, there was a celebration of the Holy Communion at 9 P. M., for the members of the Brotherhood. All the other services were open to the public.

The Rev. A. A. Morrison, the new rector of St. Matthew's church, who succeeded the Rev. Mr. Turner, now Dean of Dallas, Texas, has brought on his family from Schuyler, Neb., where he was formerly rector of Trinity church.

The Rev. Dr. D. V. M. Johnson will this year celebrate his 35th anniversary as rector of St. Mary's. Dr. Johnson graduated at the General Theological Seminary in 1835, and was ordained the year following, was for ten years rector of Trinity, now St. Luke's church, went west for a while, and in 1842, became rector of the church at Islip, L. I. He was next in charge of the church of the Holy Comforter, New York, when he became connected with St. Mary's. Although he is now near 80 years of age, he is a man of uncommon activity and vigor.

On Sunday evening, March 9th, Archdeacon Mackay-Smith of New York, delivered the second in the course of Lenten lectures in Christ church, E. D. On the Sunday following Bishop Littlejohn will preach at Calvary church, holding also a Confirmation service.

St. Chrysostom's church which was organized a year ago and began services at a nominal rent in a Congregational edifice as an experiment, seems to have succeeded beyond all expectations. The services in charge of Archdeacon Stevens were largely attended, and in the summer negotiations were entered into to buy the building at a cost of \$43,000. More recently plans have been formed to change the rear of the church into a chancel and also make place for an organ. The property is understood to have increased in value \$10,000 over and above the purchase price.

TENNESSEE.

The Convocation of Memphis met at St. Mary's mission, Dyersburg, on Jan. 13th. This mission was organized in April, 1888, and is under the charge of the Rev. Chas. F. Collins, who visits it monthly, holding three services at each visit. Dyersburg is one of the best towns in the State, and the outlook for the Church is encouraging. There are 15 communicants, all of whom except one, are females. It was visited for the first time by the Bishop in April of last year, who confirmed a class of four. Three of the candidates were adult women, all bearing the name of the blessed Virgin and the Bishop named the mission St. Mary's. A Ladies' Aid Society has met weekly and is doing good work. An earnest effort is being made to purchase a lot for a church building. At the late meeting of the Convocation there were present the Rev. Geo. Patterson, D. D., Dean, the Rev. Messrs. Klein, Sargent, Dumbell, Manning, and Collins. Services were held for four days and a sermon preached by each one of the clergy. There were large congregations and much interest manifested in all the services. A service for children was held on the last day, and addresses delivered by the Dean and all the clergy. The next convocation will meet at Trenton, April 15th.

The Bishop visited Trenton, a mission in charge of the Rev. Mr. Collins, on Feb. 4th. Within a few years a beautiful and substantial brick church has been built and a neat and convenient rectory. The Bishop confirmed two at Trenton. From Trenton, accompanied by the Rev. Mr. Collins, who has accompanied his Bishop in his annual visitations to the parishes in West Tennessee for 25 years, he went to Brownville where services were held for three days. The parishes at Jackson, Somerville, La Grange, and Collierville, were next visited. At each of these places a goodly number were confirmed. From Collierville the Bishop went to Ravenscroft chapel in Tipton Co. This is one of the oldest parishes in the diocese. The first church building erected west of the Tennessee River was at this place. It was destroyed during the war in 1861. A new chapel has been erected, and when there has been no clergyman in charge, the services have been kept up by a faithful woman, the widow of the Rev. Phillip W.

Alston. Bishop Quintard began his ministry here as a deacon and he receives a hearty welcome from white and colored at his visitations. Eight services were held at this visit by the Bishop and Mr. Collins. On Ash Wednesday the Bishop visited St. Stephen's chapel, a mission for colored people, under the charge of the Rev. Ossian Alston. A little more than a year ago their church was burned, but a new and better one has been built. The Bishop preached a stirring sermon to a good congregation and confirmed two youths, the sons of the deacon-in-charge. The Bishop and Mr. Collins next visited Atoha where services were held at night in the Pythian Hall. There was a very large congregation who listened with much interest to the Bishop's eloquent sermon. The Bishop next visited St. Matthew's, Covington, now under the charge of the Rev. Howard W. Dumbell. He was assisted in the two services held here by the Rev. Messrs. Dumbell and Collins. On the first Sunday in Lent he visited Emmanuel church, Ripley; Mr. Collins gives occasional services at this mission. The Bishop preached morning and night.

The Bishop is untiring in his efforts to extend the Church in his diocese. He has done a great work, but it is impossible for one Bishop to do all that is needed, and we are glad to know that he has asked for an assistant. There will be an assistant bishop elected at the convention of the diocese which meets in June.

MICHIGAN.

ESCANABA.—This parish has been without a pastor since last October, but lay reading is held every Sunday morning. A call has been given to the Rev. F. W. Greene, of Sault Ste. Marie, Ontario, Canada, which he has accepted, and will, God willing, enter upon his field of labor here on Palm Sunday. It is hoped that there will then be more interest awakened among the Church people in the building up of the Church spiritually and in attendance than ever before. Escanaba is growing rapidly and is an important field for our Church in this upper Peninsula. In Mr. Greene will be found a faithful, earnest worker.

QUINCY.

On Sexagesima Sunday the Bishop visited the parishes in Pike Co., and administered the apostolic rite of Confirmation. In the morning he was at Pittsfield alone and led in public worship a very large congregation. After the usual morning service, one of the vestrymen, having been prepared by the priest in charge, came forward to receive the laying on of hands. St. Stephen's church was opened for regular services on the 7th of last July, and since that date, semi-monthly services have been uninterrupted. The parish had long been disturbed by internal strife, and in consequence, was reduced to the verge of despair. A new and brighter era now seems to loom up before it, and if harmony continues to prevail, the future of this venerable parish is by no means discouraging to contemplate.

In the evening of the same day, the Bishop went to Griggsville and was assisted in the service by the resident clergyman. At an early hour a large congregation assembled and by the time the services were well under way, admission was impossible. After Evening Prayer and the Bishop's sermon, five young persons were called to the chancel and confirmed. The Bishop delivered a brief and practical address to the candidates. St. James' church was built and consecrated about seven years ago. No outside help was asked for or received. Since its consecration no Sunday morning has found its doors closed, but, as an opening service for the Sunday school, when a clergyman is not present, a faithful lay reader leads the prayers and praises of the congregation. It was a mission until a year ago when at the desire of the Bishop the parochial organization was effected. Since that time slow but steady progress has been made. The ladies' guild is thoroughly organized and has done good and effective work. Their last effort has been the supply of a long-felt want. The

congregation being for the most part, a rural one, the church stands at one end, or corner, of the town. There is no bell of any kind in this vicinity. The ladies have raised the necessary means and ordered a suitable bell from the Baltimore foundry, which is now on its way, and will probably be rung for the first time on Easter morning. Besides all this the weak parish has remembered its diocese, its province, and the general Church. Each item may be small and the general result not large, but these efforts show that all who are interested are doing what they can in the Master's service.

ROCK ISLAND.—Last Sunday was a great day for Trinity church, its good rector and people. It is just 20 years since the church was completed and opened with great rejoicing. There have been some hard and discouraging periods since, but last Sunday was the cheering culmination of a very earnest and enthusiastic rally for a forward movement. It was the re-opening of the enlarged and re-decorated edifice, and the offering of gifts for the Lord's house. Bishop Burgess officiated, and gave an impressive discourse. The Rev. R. F. Sweet, for six years rector, made a statement of the work completed and of the memorial gifts; three windows by the vestry, memorials of Mrs. Goldsmith, of Mrs. Skinner, of Judge Lynde; another window, memorial of the children of Thos. J. Buford; a Communion service (Gorham Co.) memorial of Gen. Wm. Hoffman, by Mrs. Hoffman; a set of alms basin, by Mr. Ben E. Hall, memorial of his wife; a brass eagle lectern (Gorham Co.) memorial of Judge Lynde, by his widow; an oak and brass font cover. There are 14 new windows, including porch, vestry, etc. These were made by McCulley & Miles, Chicago, and are very pleasing. Two vestibules have been tiled and wainscotted and furnished with ondyant glass doors, and the church has been re-carpeted by the guilds. The great improvements effected, in addition to the complete renovation of the church, are the building of an apsidal chancel 16 feet beyond the former line, with organ chamber and choir-room; and the ceiling of the entire roof with southern pine. The fresco carries out and harmonizes this pleasing tone all through the church. The light color of the pews perhaps mars the effect, as a whole, but this is not so much noticed when a congregation is present and the pews are filled. The new choir seats are very nice, and are placed properly, but are not sufficient for a full boy choir. The singers now are girls, wearing as uniform, blue capes and caps. They are very faithful and efficient. Outside, the grade has been raised two feet and the sidewalk has been paved with tile. The expenditure for all has been about \$4,000, and the money surely must have been most judiciously distributed. Much is owing to the intelligent zeal of a vestry who take a serious view of their stewardship; and much is owing to the good taste, watchful care, and generous example of the self-denying rector. Bishop Burgess gave deserved tribute to the rector and to the people, in his remarks. There were of other clergy present, the Rev. C. W. Leffingwell, rector of St. Mary's School; and the Rev. P. C. Wolcott, rector of Kemper Hall, the popular school for boys in Davenport.

EASTON.

The Rev. John O. Barton, D. D., died at the Church Home and Infirmary, Baltimore, on Tuesday morning, March 4th. He had been at the Church Home and Infirmary for medical treatment since December last. On Sunday morning, Sept. 12th, 1869, while descending from the third story of the rectory of St. Andrew's, Princess Anne, Md., in the dark, he fell from the upper platform to the first story, a distance of about 50 feet. His fall was broken by his striking against the lower stairway, or it would doubtless have proved fatal. He injured his spine and sustained internal injuries, which were ultimately the cause of his death. Dr. Barton was born in Hancock, Washington Co., Md., February 23rd, 1826. His theological education was obtained at

Nashotah, Wis., and Catonsville, Md., and he graduated at the Theological Seminary at Nashotah, Wis., in 1851. In the same year he was ordained deacon by the late Rt. Rev. Jackson Kemper, first Bishop of Wisconsin. His diaconate was spent under the late Rt. Rev. George Upfold, first Bishop of Indiana, by whom he was ordained priest on June 6, 1852. He was successively rector of St. Mark's, Lima, Ind.; St. John's, Lafayette, Ind.; church of the Redeemer, Superior, Wis.; church of the Atonement, Chicago, Ill.; church of the Holy Communion, Chicago, Ill.; missionary at several points in the State of Wisconsin and Somerset parish, Md. At the time of his death he was assistant rector of Trinity cathedral, Easton, Md. He leaves a wife, two sons, and a daughter. The funeral of the deceased took place on Wednesday afternoon, March 5th, from Trinity chapel, Easton, and the interment was in Spring Hill Cemetery.

The Rev. George C. Sutton of Circleville, Ohio, has accepted a call to St. Paul's and I. U. parishes, Kent county, Md.

MILWAUKEE.

At the meeting of the trustees of Nashotah House, at the residence of the Bishop of Milwaukee, to which reference has formerly been made, the resignation of the president of the seminary, the Rev. George G. Carter, S. T. D., was received and accepted, with complimentary resolutions of regret. The board then proceeded to the election of a president, and the Rev. Geo. M. Christian, of Newark, N. J., was elected. The choice was made while the board was in secret session, and at the particular request both of the board and of the retiring president, the matter has not been made public heretofore. The secret would moreover have been kept inviolate until the acceptance of a president-elect might have been announced, had not an Eastern paper published the information. Friends of Nashotah are unanimous in hoping that the president-elect may see his way clear to an acceptance of the important office to which he is called. Mr. Christian is a young man, was a deputy to the last General Convention, where his abilities in speaking and in debate were manifested, and he made many new friends. He has not as yet communicated a final answer to his election, but strong hopes, apparently well founded, are expressed that he may soon do so. Under Dr. Carter's presidency, the number of students has increased, and the personnel of the present classes is very encouraging for valuable additions to the ranks of the clergy. Dr. Carter succeeded the lamented Dr. Cole, at a critical period in the history of Nashotah, and his financial management has been of the best. In his earlier days, he was a tutor at the seminary, so that his election practically continued the old regime which made Nashotah a power in the Church.

CENTRAL NEW YORK.

SYRACUSE.—The 20th anniversary of St. John's parish has been observed in a most satisfactory as well as enjoyable way. Beginning with Sunday, March 2nd, former pastors preached at the evening services in the following order. The Rev. Messrs. J. E. Johnson, J. J. Burd, F. N. Westcott, and J. B. Foster. Large and enthusiastic congregations came to listen to the words of exhortation and to greet their old friends.

Thursday, March 6th, the actual anniversary day, there were two celebrations of the Holy Communion, a large number partaking, and among them many who had not received before for years. In the afternoon the Bishop gave an admirable address to the Mothers' Society, on the practical religion of women. In the evening an historical paper was read, having been prepared by Miss Huntington, to whose labors from the very first the parish owes much of its present prosperity. Addresses were made by the Rev. Messrs. J. P. Foster, Geo. J. Gardner, and W. D. Dunning, early workers in St. John's parish, and the Bishop closed the exercises with references to the past history, a touching tribute to the late Rev. J. A. Bowman, a former, and a

warm commendation of the present, rector, under whose administration the parish has greatly increased in size and strength in the last two years. The city is rapidly filling up about St. John's, and with its thorough parochial organization and attractive services, this parish gives promise of great usefulness and power in the near future.

MISSOURI.

The Hannibal Convocation assembled at Hannibal, Feb. 7th. Evening Prayer was said by the Rev. E. Williams and the Rev. C. Canfield, the sermon being preached by the Rev. J. H. Cellher. The next morning the Holy Communion was celebrated at 7:30 and at 10 A. M. After Morning Prayer, a paper entitled "The Pastor in his Parish," was read by the Rev. J. W. Hatch, which was discussed and much appreciated by all the members and laity present. At 3 P. M. the members met for business. Amongst the various motions adopted was one thanking those who had entertained the various clergy for their kind hospitality and cheering sympathy. The exercises for Sunday began with Holy Communion at 7:30 A. M. Morning Prayer was said at 11 A. M., with sermon by the Rev. C. G. Davis, on "Christian Sympathy." At 3 P. M. the various clergymen gave ten-minute addresses on the following subjects, interspersed with hymns and collects: "The Woman's Auxiliary," by the Rev. J. W. Hatch; "Home Missions," by the Rev. C. Canfield; "St. Andrew's Brotherhood," by the Rev. E. Williams; "Diocesan Schools," by the Rev. C. G. Davis. Evening Prayer was said at 7:30 P. M., with a sermon by the Rev. E. Williams. Convocation was then declared adjourned.

ST. LOUIS.—Church work has for the most part been going on quietly in this city this winter. The last Sunday in January the Rev. C. B. Perry spoke at the cathedral and at St. Peter's, on the work among the colored people, mentioning particularly the needs of Hoffman Hall, Nashville. As a result, one scholarship has been guaranteed and some \$50 besides.

The last quarterly meeting of the Woman's Auxiliary was held in St. Luke's chapel. Reports from the various parishes showed an increased interest. Several well-filled Christmas and missionary boxes were sent. Two scholarships are being carried at the Sisters' School of the Good Shepherd, and both are placed at the disposal of the Bishop for daughters of clergymen. A carefully prepared and simple plan for securing a large number of small monthly contributions was adopted for the purpose of decreasing the debt now resting on the church of the colored people in this city.

Early in February, Bishop Walker visited the cathedral, preaching upon the missionary work among the Indians. During his stay in the city a reception was given him by the secretary of the Woman's Auxiliary, that some of the working members of the Missouri branch might have an opportunity of hearing about the episcopal palace on wheels.

The Retreat for the clergy and the Quiet Day for women—both conducted by the Bishop of Fond du Lac—the one held in the church of the Holy Communion and the other in St. George's church, proved very helpful. The latter was attended by more than 400 women, and the deeply earnest words must leave their effect upon the spiritual life of the Church of St. Louis.

The Mission held at Trinity church, by Father Huntington, has been well attended, and throughout the week, and the intense earnestness of the man has awakened much interest in his words. He conducted the noon-day service for business men while here, and visited nearly all of the chapters of the Brotherhood of St. Andrew, causing some of them at least to realize that they had hardly grasped the full meaning of the Brotherhood rules.

The chapter of Christ church cathedral has just published a pamphlet containing the address of the Rev. M. Schuyler, D. D. dean, on the 70th anniversary of Christ church, which gives much historical information. In an appendix is given a list of

the memorial windows, together with an enumeration of the various presents and thank-offerings which have from time to time been received.

OREGON.

Bishop Morris expects to return the last of February to his diocese from his prolonged visit East.

The City of Portland has purchased the St. Helen's Hall property as a site for the city hall, the price being \$100,000. The school property sold was purchased by Bishop Morris when he first went to the Oregon jurisdiction for \$10,000, he giving his notes for the amount. These notes were redeemed, as they became due, by money furnished by Mr. Jno. D. Wolfe and his daughter, Miss Catharine Wolfe. Their benefaction in this case is bearing good fruit in supplying a substantial groundwork for the Church. The Bishop proposes to erect a substantial brick building, of pleasing design, but devoid of expensive embellishment, rather reserving a substantial endowment, assuring the financial success, and so prosperity of the school.

The many friends of the beloved rector of St. David's, East Portland, the Rev. John W. Sellwood, are solicitous in his now prolonged illness.

Prosperity is shown in Grace parish, Astoria, in the planning of improvements, including a new basement for furnishing a needed Sunday school room.

The Rev. H. M. Johnson has assumed temporary charge of St. Stephen's chapel, Portland. St. Stephen's is included in the St. Helen's Hall property sold to the city, and the selection of a new site for the chapel will be decided when the Bishop returns.

Trinity church, Portland, is prospering under the vigorous and highly acceptable rectorship of the Rev. Thos. L. Cole. On Christmas Day, a handsome brass altar cross and vases were placed upon the altar shelf. The cross bears the inscription:

"In memoriam, Louise Carpenter Laird, died 21st August, 1886."

The vases are memorial of Captain Thornton B. Rennell and Rosa M. Rennell Battelle.

A chapter of the Brotherhood of St. Andrew, the first in the diocese, was recently organized at Trinity church, and is doing efficient work, its success being noticeable in increase of the congregations at the evening service; following the latter a Bible class for men is held, the attendance being most encouraging.

ALBANY.

ONEONTA.—St. James' church, March 2, was the scene of one of the most interesting services ever witnessed in Oneonta. There were 30 who received the rite of Confirmation. Bishop Doane, assisted by the Rev. Mr. Hartmann of this parish, and the Rev. Mr. Olmstead, of Cooperstown, officiated. As the candidates for the holy rite were moving up to the altar railing, the choir sang beautifully that most appropriate hymn, "Just as I am, without one plea," the words were taken up by the vast congregation present and with one accord, the voices of all, impelled by the solemnity of the occasion, mingled as one vocal offering to the throne of God. Previous to the Confirmation, Bishop Doane delivered an eloquent discourse, taking for his theme, "We then as workers together with God." His voice in growing old, seems to have lost none of the sweetness and deep-toned mellowness of former years. His immense power of persuasion and argument is irresistible, and for one half hour he spoke of the Fatherhood of God, as a worker with his children, ever ready to receive them and pardon transgressions, showing wherein we are to blame in not having faith.

SPRINGFIELD.

Died at Danville, Ill., Sunday, Feb. 23rd, 1890, the Rev. James Wells Coe, in his 75th year. The funeral was attended from Holy Trinity church of which he became rector in 1870. Mr. Coe has resided in Illinois since 1860, having charge of the churches at Bloomington, Dixon, Wilmington, Cairo, and Peoria. The Danville News says: "Mr.

Coe was a man without an enemy and his death is mourned by all who knew him. His kindly disposition won for him hosts of true friends."

EAST ST. LOUIS.—The Rev. Father Huntington, of the Order of the Holy Cross, New York, recently conducted eight days' evangelistic services in this town. The services had been well advertised by the priest in charge of St. Mary's mission. A large hall was secured and special efforts made to bring out working men to the evening meetings. Fr. Huntington is himself a "Knight of Labor," and most devoted to the cause of the poor. A number of workmen showed a great deal of interest, but the attendance was not as large as the friends of the mission had expected. The Holy Eucharist was offered daily in St. Mary's mission chapel, and the Morning and Evening Prayer said daily, as is usual in this chapel. The first four evenings were given to the hall, the last four to the chapel. At the latter the interest kept increasing, and the only regret was that Fr. Huntington could not stay longer. These services have shown that East St. Louis is a hard field, and that the Church is desirous to work for all, no matter what their condition.

DELAWARE.

The missionary and educational committee of the diocese held a meeting on Friday Feb. 27th, under the presidency of the Bishop, when the Rev. J. M. Koehler was elected missionary to the deaf-mutes in the diocese in the place of the late Rev. W. H. Syle. The Rev. David Howard was chosen a member of the committee to fill the vacancy caused by the removal of the Rev. D. D. Smith to the diocese of Pennsylvania. The vestry of Christ church extended a unanimous call to the Rev. Henry L. C. Braddon, of Hyde Park, Mass. He has signified his intention to accept, and will enter upon his duties on March 16th (Mid-Lent Sunday.)

The Rev. Dudley D. Smith, rector of Christ church, Christiana Hundred, has accepted an election to the rectorship of Emmanuel church, Kensington Park, Phila.

The Rev. Wm. H. Moffett who was for some years U. S. Consul at Athens, Greece, has accepted the rectorship of the church of the Ascension, Claymont.

The Quiet Day for women will be conducted by the Rev. Pelham Williams, D.D., the Rev. Dr. Satterlee being unable to attend.

WILMINGTON.—The chapel of the Good Shepherd, at Bishopstead, a handsome structure, built after the pattern of an English College chapel, is fast nearing completion. It is of brick, and the woodwork is of English oak, with stained glass windows. It is designed specially for the Bishop's private use and special purposes. It will be used for daily Celebrations, special services, and private devotions.

United Lenten services are being held on Wednesday evenings, during the penitential season, at the different churches in the city.

WASHINGTON.

The Western Deanery convened at Trinity chapel, Seattle, Tuesday evening, Feb. 11th, with a very encouraging attendance. Reports were made by the clergy of the work in their several parishes, and all were favorable to the growth and well-being of the Church. One practical result of the meeting was the unanimous adoption of a resolution that all the clergy in deanery place themselves at the disposal of the Dean for at least two Sundays of the year for assignment to ministerial duty. The question as to endowment and organization of the diocese came up and was discussed and resulted in the following resolution being unanimously adopted:

Resolved, That it is the sense of the Western Deanery of Washington, that immediate action should be taken looking to the endowment and organization of the missionary jurisdiction of Washington into a diocese.

Resolved, That this matter be made a special order of business of the deanery when the order of Unfinished Business shall be reached at the next meeting of the deanery, and that due notice shall be given of this matter to the members of the deanery.

Dean Watson appointed the Rev. Mr. Gray as the preacher for the next meeting, and the Rev. Mr. Hills, as alternate.

Old St. Peter's is prospering under the ministrations of the Rev. Mr. Wilson.

The new parish, Trinity, of which the Rev. Lemuel H. Wells, is rector, is evidencing the wisdom of its location in starting with a large membership and a steadily increasing attendance. A vested choir is in training and will first appear about Easter Sunday.

The selection of the Rev. Mr. Hills, as rector of St. Luke's, Tacoma, has proven a wise choice. Following so earnest and popular a rector as the Rev. Mr. Wells, made it essential that his successor should be a man of force, energy, and eloquence, and these are all happily combined in Mr. Hills. Both Trinity and St. Luke's have large and efficient working chapters of the Brotherhood of St. Andrew.

SEATTLE.—On Feb. 16th, St. Mark's occupied for the first time the temporary church building erected on its lot, corner 5th and Olive Sts. Bishop Paddock preached the sermon and celebrated the Holy Eucharist, assisted by the Rev. Messrs. Arthur H. Vivian, of San Diego, and E. Parker, of Victoria. St. Mark's parish was organized shortly after the fire, and occupies the northern portion of the city. Its first rector was the Rev. Chas. L. Fitchett, who was obliged on account of ill health, to resign the latter part of December; his resignation was a serious loss to the young parish, as his Christian and sterling qualities had won for him the affection and kind regards of all its members. Since then and up to the present time, St. Mark's was without a rector, but lay services were held in the Young Men's Naturalist's Hall every Sunday. A ladies' and young men's guild were organized, the latter starting out with a membership of 19. A Sunday school has also been organized, as well as a Bible class; the latter is in charge of Mr. Dickson, the lay reader, and has a membership of 35. The Rev. Arthur H. Vivian is temporarily in charge of the parish until a new rector can be secured. Daily Morning and Evening Prayer, with a weekly celebration of the Holy Eucharist, constitute the services. One bright feature of the parish is the large number of young men who not only attend the services but take an active part in Church work. The large immigration into this new State, and this rapidly growing city, afford a splendid field for the growth and development of our mother Church. It is to be hoped that she will avail herself of this grand opportunity.

SOUTH CAROLINA.

THE BISHOP'S APPOINTMENTS.

MARCH.

16. St. Paul's, Greenville, Pitt County.
19. A. M., St. Paul's, Vanceboro.
21. A. M., St. John's, Durham's Creek.
23. Chapel of the Cross, Aurora.
25. Bayboro.
27. A. M., St. John's, Makelyville.
28. Swan Quarter.
30. St. George's, Lake Landing, Hyde County.
31. P. M., Fairfield.

APRIL.

4. Trinity, Chocowinity.
5. A. M., Haw Branch.
6. St. Peter's, Washington.
7. A. M., Zion church, Beaufort County.
8. A. M., St. Thomas', Bath.
9. A. M., Yeatesville.
10. A. M., St. James', Beaufort County; P. M., Pantego.

Holy Communion at all morning services. The children catechized when practicable. Offerings to be for diocesan missions. The vestries will please be prepared to meet the Bishop.

MASSACHUSETTS.

MARBLEHEAD.—On the evening of Feb. 26th, Bishop Paddock officially visited St. Michael's parish, and confirmed 13 persons; all but two of whom were over 20 years of age, and some of them were heads of families. This makes 45 confirmed in this parish within ten months, being more than twice as many as have received Confirmation here, in the same length of time, since 1787, when Bishop Seabury is said to have confirmed "120" persons at his first visitation, there having been no Confirmations held in the parish since its organization some 75 years before. During the past two

years more persons have been presented for Confirmation than for the 16 years previously. All of which shows that the old parish has taken a new lease of life, and that she is vigorous and healthy in her old age.

SOUTHERN OHIO.

URBANA.—On Wednesday, Feb. 26th, Bishop Vincent consecrated the memorial chancel of the church of the Epiphany, the Rev. Frank J. Mallett, rector, after several years' delay. It is the gift of Mrs. John A. Nelson, in memory of her husband, and fitly commemorates the work of that faithful Churchman.

ALABAMA.

MOBILE.—An era of commercial prosperity has dawned upon the Gulf city, and in the general welfare the Church is sharing. All its parishes report themselves out of debt or approximately so.

Christ church interior has had a handsome pulpit placed in its chancel, as a thank-offering for a mother's recovery from serious illness. It is of black walnut, a kneeling angel with uplifted hands bearing a scroll. The pose of the figure and details of carving are very beautiful. The steeple, which was badly decayed, has been repaired and painted. The rectory has shared in improvements also. Hot and cold water connections were put in, the Dr.'s private study enlarged, a new range placed in the kitchen, and many other conveniences now add to the comfort of its occupants. A Christmas Confirmation was held, at which about 15 were added to the parish list of communicants.

Trinity parish is growing steadily, under the care of the Rev. J. L. Lancaster, who, despite the disadvantage of ill health, is quietly doing a good work. He and his flock are very much interested in the "Martha Home," an institution for Church widows. The need of this charity is shown by the rapidity with which it was filled by worthy women, and the lack of means to enlarge the accommodations is keenly felt.

Indeed the Church in Mobile, with only its three white parishes, is doing nobly the Master's work, caring for the widow and orphan, preaching the Gospel to the poor and the negroes, many of whom are spiritually heathen. She has more institutions, charitable ones, than any denomination in the city: two orphanages, one for boys and one for girls; the "Martha Home," and a church and industrial schools for colored people. She also assists in the support of a Protestant "Widow's Row," where rooms and a small sum of money monthly are furnished to worthy widows. Northern Churchmen have been very generous in aiding the work, but the people of the city bear the main burden.

The annual bazaar for the Church Homes for Orphans was held on Monday and Shrove Tuesday, the 18th and 19th of February. About \$1,400 was cleared. This will add materially to the fund the good Bishop is carefully investing for the purpose of making the Homes self-supporting, and leaving at his death not an institution subject to disorganization, but a permanent charity. A noble monument it will be to his holy and useful life. It is with grief that we note that his health is very poor, but his spiritual life seems to grow and expand in strength and beauty as his physical life falls.

St. John's still flourishes, notwithstanding many prophecies to the contrary. The rector, the Rev. Gardiner C. Tucker, received a very flattering call to Pensacola, Florida, just before Christmas, but felt that his work here was in such a condition it would not be right to leave it. Fifteen were added to the church by Confirmation at Christmas, making 239 in the four years of Mr. Tucker's rectorate.

Two candidates for orders lately passed their examinations, and now await ordination, Mr. Percy W. Jones for deacon's, and the Rev. Walter C. Whittaker for priest's orders.

WHISTLER.—St. Paul's church is numerically weak, but under the ministrations of Mr. Percy W. Jones, its members feel more encouraged and hopeful for the future than

for years past. The ladies are now busied in making robes for Mr. Jones' ordination, which will take place in the near future in St. Paul's.

MARYLAND.

BALTIMORE.—Mid-day services during Lent, for business men, are being held at the church of the Messiah, Gay and Fayette Sts., under the auspices of the United Guild and Lay Workers' Association. The services begin at 12 M., and end at 12:30 P. M. Short addresses are delivered by prominent clergymen of the city. They have been well attended thus far, notwithstanding the inclement weather.

HYATTSVILLE.—The opening service of Pinkney Memorial church was held recently. The new rector, the Rev. Edward Wall, officiated for the first time. The Rev. John H. Elliott and the Rev. James A. Harrold, of Washington, D. C., assisted in the services, which were very interesting. The church was erected as a memorial of the late Rt. Rev. Wm. Pinkney, D. D., LL. D., fifth Bishop of Maryland. Dr. Elliott, after making a neat address, congratulated the people that their efforts had been rewarded by so beautiful a church. The music was well rendered. The church is of brick, laid in black mortar, with light stone trimmings, and high pitched slate roof. The interior of the church is mostly of light wood, and the chancel furniture is of black walnut.

WASHINGTON, D. C.—The Rev. Josiah B. Perry, rector of St. Andrew's church, who has had an attack of *la grippe* recently, left for the South to recuperate. The Rev. Dr. Platt, of Petersburg, takes charge of St. Andrew's in the absence of the rector.

LAUREL.—On Sunday, March 1st, the Rev. Thomas A. Johnston, the new rector of St. Phillips' church, preached his first sermon to a large congregation. His text was: "Work out your own salvation with fear and trembling."

LOUISIANA.

NEW ORLEANS.—Bishop Galleher says: "I shall be glad to have THE LIVING CHURCH circulated throughout the diocese of Louisiana." THE LIVING CHURCH is circulated very generally throughout Louisiana, and finds its way weekly into almost every parish in the State. Being recommended by the Bishop and costing only \$1 a year for sixteen pages a week of interesting and instructive Church information, it is not strange that its circulation should be so large. Any rector would gladly receive the subscription of any member of his congregation as the paper is taken by the clergy generally.

The Archdeaconry of Louisiana have just held an important meeting in St. Anna's parish, at which nearly all of the city clergy were present. Addresses were delivered by the Rev. Drs. Percival, Waters, and Tardy, while the Rev. Messrs. Martin, Thompson, Morgan, Bakewell, Cleburne, and others took part in the services. Mr. E. P. Prophet, Jr., vice-president of the Chicago Local Assembly of the Brotherhood of St. Andrew delivered an admirable address in this church last month to St. Anna's chapter of the Brotherhood. Bishop Galleher is a member of this chapter and has been invested with the badge of the brotherhood. A movement has been started in this parish to secure a rectory and already quite a large sum of money has been collected for that purpose. The Bishop on his last visit to the parish spoke of the necessity of a rectory and complimented the people greatly on the improved looks of the chancel and sanctuary. He will administer Holy Confirmation in St. Anna's on Easter Day at 11 A. M., the rector having a large class now in preparation. The young ladies of the Altar Chapter have furnished the chancel and sanctuary with all the proper colored dossels, altar cloths, etc., for the different seasons, and with the raised altar, a most Churchly looking interior is presented to the eyes. The Holy Eucharist is now celebrated weekly and once a month at 11 a. m., at which only the Eucharistic office is sung, this is also the case on All Saints' and holy

days. Large congregations attend St. Anna's, and amongst them many men.

Under the Rev. Dr. Morgan, St. Luke's parish is growing rapidly. In connection with his church duties Mr. Morgan has a parish school and in this way is making St. Luke's noted for large and earnest congregations.

The surpliced choir in St. Paul's church is now under full head-way and seems to be growing in favor daily. They sing excellently.

A generous member of Christ church parish lately purchased two lots on St. Charles Avenue, next to the church at a cost of \$8,000, on which she proposes to build a \$15,000 rectory. This is but one of the good deeds performed for the benefit of this parish by this lady; in fact, her good works are constant.

WEST FELICIANA.—The Rev. Fr. Evans held service in St. Mary's to a large congregation, as the church has been closed for some months. The service was a Eucharistic Celebration at which the altar lights were lighted, and the other features of a complete service were observed.

LAUREL HILL.—A prominent member of St. John's church, a man whose good deeds are known only by those to whom his favors are extended, and they are legion, has just given \$20,000 to the Sewanee College to enable the trustees to begin work at once. This donation was all that was needed to enable work to be begun, and it is understood the work will now be pushed and completed in a reasonable length of time.

PITTSBURGH.

On the first Sunday in Lent the first anniversary of the Laymen's Missionary League took place in Trinity church, Pittsburgh. After Evening Prayer, the secretary of the league, J. O. Slemmons, read the annual report setting forth that five missions were in successful operation under the general charge of the chaplain, the Rev. J. H. Weightman. Two of the missions are entirely new work, and two have been handed over by rectors who had previously organized them. St. Cyprian's, the old colored mission of the Bishop Kerfoot days, has been revived and faithfully nourished. Archdeacon Mackay-Smith, of New York, preached a vigorous sermon on evangelistic work in cities and gave some valuable suggestions as to how it can best be done. The Bishop received one lay reader and nine lay evangelists in due form presented by the chaplain. He presented each with a Prayer Book and added his apostolic blessing. The evangelist had previously passed a limited examination in the Prayer Book and Holy Scripture. The service followed the Bishop of Durham's plan. On St. Matthias' Day, the Holy Communion was celebrated in the chapel, all the members being in attendance, and the annual business meeting was held, after which Archdeacon Mackay-Smith held a conference with the leaguers as to the best methods of city missionary work, answering numerous queries.

BOOK NOTICES.

CRUMBS FROM THE KING'S TABLE. By Margaret Bottoms. New York: E. Scott, 433 Hudson St.

This is a series of meditations upon texts, one for each day in the year, and they are inscribed to the King's Daughters.

THE AVE MARIA, and other Sermons. By the Rev. Arthur Ritchie, rector of St. Ignatius church, New York. New York: St. Raphael's Guild, 56 W. 40th Street.

These are twelve parochial sermons by the well-known rector of St. Ignatius. Mr. Ritchie's style is clear and pleasing. He has a way of putting things which leaves no doubt in the reader's mind as to the position he takes.

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 M'Leure. New York: Thomas Whittaker. 1890. Pp. 92. Price, 50 cents. Cloth, silvered.

Clear and impressive meditations upon the seven last sayings of the Redeemer, with two invitatory sections and a well-arranged narrative of Gethsemane, the Betrayal, Arrest, Trial, Scourging, Crucifixion, Death, and Burial of Christ. The little book will

be useful as a meditative reading during the Three Hours.

LUX MUNDI. A series of studies in the Religion of the Incarnation. Edited by Charles Gore, M.A., Principal of Pusey House, Oxford. Second edition. New York: E. & J. B. Young & Co. 8vo., pp. 525. 1890.

We have in this volume a collection of twelve essays, written by Oxford men, on topics of great importance at the present day. Faith, the Incarnation, the Atonement, the Holy Scripture and Inspiration, the Church, Sacraments, Christian Ethics, are some of the titles. The writers, we are told, were engaged in educational work in the University, some ten or twelve years ago, and personal intercourse, as well as a desire "to put the Catholic faith into its right relation to modern intellectual problems," led to efforts on their part to endeavor, by means of written essays, to set forth anew the Christian creed in the way of explanation. The general impression on the minds of the writers is, that "if the true meaning of the Faith is to be made sufficiently conspicuous, it needs disencumbering, re-interpreting, explaining." These studies aim to be a contribution to a real development of theology, which, while holding fast to old truths, strives to enter into the apprehension of the new social and intellectual movements of the age. With such a design in view the present essays must in fairness be judged accordingly. A full and careful "synopsis of contents" is furnished, and the reader will find this to be very helpful in pointing out the mode of treatment by the respective writers. We cannot claim to have read all that the book contains. It is not a volume to be read hastily, or without due care and consideration. But we have examined and tested most of the essays sufficiently to be able to express a pretty confident opinion as to the merits of a large portion of their contents. We should hardly be willing to commit ourselves to each and every paragraph; but we are confident that students of theology and lay brethren who are inclined towards such discussions will find much suggestive and valuable matter in the volume, and be aided in striving to attain to clear, Church-like convictions as to the certainty of "the Faith once for all delivered to the saints." The book is from the University press, and of course well printed. It would be improved by an index.

In *The Forum* for March, Senator Henry L. Dawes writes a review of the first year of President Harrison's administration; Prof. A. B. Hart, of Harvard, from a non-partisan point of view, considers the progress thus far made by civil service reform and the hinderances that lie in the way of reformers; Judge A. W. Tourgee reviews the *post-bellum* amendments to the Constitution as they bear upon the right of suffrage; Gen. Henry L. Abbot, of the United States Army, points out the changes that have been made in the manufacture of firearms; Prof. James Willis Gleed, of the University of Kansas, writes an explanation of the nature of Western mortgages; Mr. A. K. Fiske writes a protest against dogma in the Protestant churches, and an appeal for a church organization based not on creed but on conduct; Archdeacon Farrar writes of the good and of the evil done by monasticism—an essay *apropos* of the discussion of establishing brotherhoods in the Episcopal Church; Frederic Harrison, the distinguished English critic, makes a comparison between the condition of the French peasantry of to-day and of one hundred years ago. [\$5 per annum with THE LIVING CHURCH, address this office.]

The Magazine of Art for March would be a notable number if for no other reason than for the excellence of its frontispiece, a copy, by photogravure process, of Charles Jacque's "The Return of the Flock—Moonlight." This is one of the best examples of Jacque's poetic brush. It is comparable in its delicacy and sympathetic touch with nothing more than with Millet's "Sheepfold." The opening article is on "Current Art," and the subject is illustrated with a number of good engravings from the most striking pictures recently exhibited in London, among them a full page of Frank D. Mil-

let's latest painting, "Rook and Pigeon." Mr. Walter Armstrong's second paper on "The Corporation Gallery of Glasgow" gives us some fine reproductions from the old masters. Then come the notes which cull the art field so successfully every month. [The Cassell Publishing Company, 35 cents a number, \$3.50 a year in advance.]

The Church Review for January (quarterly, pp. 324,) is at hand, with a rich table of contents and most attractive appearance. The Index for 1889 occupies 25 pages, showing a great variety and amount of contributions, reviews, and editorial notes. The principal papers in the volume before us are: "Symposium on Church Finance," "The Church University Board of Regents," "The Holy Eastern Church," "Responsibility for Suicide," "The Parable of Dives and Lazarus," "Marriage and Divorce," "The Old Catholic Movement," "Ancient Religion," "Problems in American Society." Among the writers are Bishop Huntington, Bishop Herzog, Dr. Potter, Dr. Shinn, Arthur Lowndes, and others. The popular Newbery House Magazine will hereafter be published in this country by The Church Review Co., New York.

THE March number of *The New England Magazine* is remarkable for its many portraits. In the article on the "Supreme Court of the United States," there are given likenesses of more than a dozen of the great justices. In an exquisitely illustrated article on Chautauqua, will be found striking portraits of Bishop Vincent and Mr. Lewis Miller, and just at this time the portrait of Henry W. Grady will be especially appreciated. "A Successful Woman's Club," "A Strange Dinner Party," and "An Old New England Country Gentleman," are other illustrated articles in this number that will attract wide attention. [25 cts a number, \$3.00 per year; 36 Bromfield St., Boston.]

MESSRS. JAMES POTT & Co., have issued in white flexible covers and gilt top, "The Greatest Thing in the World," by Henry Drummond, being an address delivered to the students at Northfield, Mass. It is an eloquent plea for the charity that never faileth.

ANOTHER attractive booklet in white, by the same publishers, is "The Living Christ, a Present Saviour," good reading for Lent or any other season.

THE address of Bishop Potter on the occasion of the celebration of the 25th anniversary of the consecration of Bishop Coxe, has been published in a handsome pamphlet. There is appended an account of the services and the address of Bishop Coxe. An exceedingly fine likeness of the Bishop (Coxe) adorns the first page.

The Church Eclectic for March has an attractive table of contents: An Excursus on Ritual, by the Rev. H. R. Percival; Memorials of Dr. Littledale, by Dr. Batterson and Fr. Hall, also of Canon Aubrey Moore, by Fr. Hall; articles on Bishop Crowther and the late Bishop Lightfoot, etc., etc. [\$3.00 a year.] The Rev. W. T. Gibson, D.D., Utica, N. Y.]

THE Rev. Samuel J. French, rector of St. John's church, Lexington, Ky., has published by request, two sermons on "The Saints and the Prisoners of Hope," which should have wide reading, and be of comfort to many sorrowing hearts.

We have received a copy of the Journal of the General Convention of 1889. It bears evidence of the painstaking care of the efficient secretary.

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Publications of the Episcopal Tract Society, Phila.

The Benediction of the Holy Ghost. A tract on Confirmation for missionary use, by Charles Todd Quintard, Bishop of Tennessee. New York: James Pott & Co.

The Living Church.

Chicago, Saturday, March 15, 1890.

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

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Some thoughtful subscribers seem to realize that it is hardly fair to impose a tax of five per cent. on the publisher, for collecting their renewals. They pay in advance without waiting for a bill. Others would do so if they thought about it. This is to remind them. A paper like THE LIVING CHURCH, at a dollar a year, surely should not need to suffer a discount for collection of renewals, nor be obliged to expend large sums in canvassing for new subscribers. The price of the paper is based upon the assumption that its patrons will make such expenses unnecessary by prompt renewals and by helping to increase its circulation.

THE way of the religious newspaper is no royal road. Every feature of such a paper is attacked and commended by turns. One man finds our news columns uninteresting, and thinks that other points of the paper should be developed. Another is satisfied with the general character of the sheet, but objects to the "controversial tone" of the editorial department. On this subject we have a word to say. With controversy, properly so-called, we do not think THE LIVING CHURCH can justly be reproached. But we do certainly endeavor to assert and explain principles which we deem of importance, and to do this without compromise or ambiguity. We also consider it to be a proper function of the Church newspaper, to draw attention to dangers which threaten either the Faith or the polity of the Church, before they reach formidable dimensions. If this is to be called "controversy," we cannot help it. In treating of subjects of the day it is frequently necessary to give names and circumstances. But we have supposed that this could be done without occasion of offence. We have certainly aimed, while cultivating clearness in expression, to avoid the narrowness of simply controversial lines, and we certainly have no desire to triumph over individuals. Individuals, to be sure,

are sometimes identified with principles, true or false, and in dealing with such cases it is impossible to be intelligible without individual references. We have thought it possible, however, to avoid personality in the narrower sense, in which it connotes bitterness and misrepresentation.

WE know of but one other way to edit such a paper, and that is, carefully to ignore all living questions; to mention no subject and plead no cause which might give offence to any individual, school, or party; to allow the reader to remain in ignorance of the real significance of great movements of opinion, or of the character of practical undertakings; to attack no error, advocate no reform, point out no threatened danger, expose no abuse. In a word, the paper conducted after such an ideal, would never take its stand upon principles, and would have nothing to say about the most fundamental questions until after they have been quite settled, or at least after it has become evident upon which side they will be settled. But such a position would seem to us a deliberate abdication of the greatest function of the press, religious or otherwise, viz., to attack the evil, and to maintain the good and the right. We by no means claim infallibility, but we do claim that in all sincerity we take our stand upon what we believe to be the essential principles of the Church, and such a line of policy in each case as seems best adapted to carry those principles into effect. Furthermore, we aim to be consistent with ourselves, and to present our views in such a form that thoughtful men may find it useful to examine them even when they do not agree with us.

THE Rev. Dr. Langdon in an interesting pamphlet presents "A Study of the Obstructive Anomalies in American Church Polity." He regards these anomalies as chiefly growing out of a false conception of the character of the Church, which has gained more or less standing in the present working system of the American Episcopal Church. This is that conception which regards the Church as the result of human organizing and as entirely dependent for all her strength and efficiency upon the favor and the will of men. The writer ably traces the history of the conflict of this alien principle with the true idea of Church polity, down to the present time. The evil results are visible in every direction. Some of those which are pointed out, are the difficulty of getting an adequate supply of suitable candidates for

Holy Orders, insufficient contributions for missionary work, and the still more serious fact that "the Church is in danger of becoming an institution in which the poor have not, and need not expect to have, the gospel preached to them," "an institution of religious entertainment for the wealthy."

ONE of the most serious practical evils which the writer points out, quoting the words of Bishop Littlejohn, is an "autonomous parish organization" and the actual transfer to it from the bishops of "the power of mission." That is, that "though bishops ordain the clergy, it is only vestries, representing congregations, that can give them mission, with the actual cure of souls which mission implies." We are not of those who indiscriminately attack the vestry system as such. We believe that in a very large number of cases it works well, and that where it does not, it is very likely to be owing to the disregard of fundamental principles in the first place, as for instance the organization of vestries out of unbaptized and "unconverted" men. We believe that a few plain definitions of relations, as between the vestry and the rector or the bishop, and a clear statement of the proper limitations of authority, would generally be enough to secure among right-minded Churchmen a fair degree of efficiency and harmonious action without a radical overthrow of the system itself.

YET it must be acknowledged that the power of a bishop to give mission to those whom he ordains, ought not to be left to any "understanding" simply, but that the relations of the bishop to the parish in the settlement of a rector, ought to be recognized in the canon law of the Church. A practical evil which certainly exists, is seen in the difficulty which men of a certain age encounter, if by any unfortunate chance, they are compelled to seek a new field of work. There is no further question asked so soon as the age of such a man is ascertained. He may be learned, able, and faithful, and his past record unimpeachable. But "he is too old," that settles it. The demand is for young men. Now unquestionably this is a case in which the bishop ought to have it in his power to secure a sphere of work and a living for a man whose capacity and efficiency he is fully assured of, and whose past experience has given him that power of sympathy which is inestimable in dealing with the sick and afflicted, which nothing but years and the lessons of life

can impart. But too often the bishop seems only able to express his sorrow and disclaim all power to help. The trouble is that unless the canons of the Church strengthen his hands, he can only advise and persuade, where he ought to direct. He knows the circumstances of the vacant parish and he knows the priest who is adapted for such a charge, but he has no authority to bring them together.

AN IDEAL LENT.

We are all honestly bent on keeping a good and wholesome Lent; we set about it in different ways, and if we may trust the testimony of our neighbors, we are sometimes in danger of failure. Let us try, with the aid of the Holy Spirit, to break through some of the hallucinations and self-deceptions that most easily beset us.

Commonest of all is this puerile conceit that we may enhance our spiritual credit with God, by trimming and adjusting our meats and drinks; by shrewd substitutions and "paring off," in certain "lawful" indulgences; by enjoying a little less of this, and a little more of that; by doing violence to our relishes and creature satisfactions; by superinducing a temporary leanness of physique, in resolute abstinence; by assuming and heroically enduring factitious hardships even, *e. g.*, as the shirt of hair, and peas in the shoes, with sundry other mortifications of the flesh that were once in disciplinary fashion.

Let us thank God that the Christian life lies on a nobler and more exalted plane, now-a-days. We accept the duty of fasting and abstinence not as an abuse and torment of the body for which Christ died and suffered "once for all," not as a pagan compromise and satisfaction to a Deity that delights in and gloats over the miseries and pains of His subjects. There is another, and the only evangelic objective point in all this, and that is the enlightening of conscience, the casting down and conquest of sin, the purification and up-building of these bodies of ours already become, sacramentally, temples of the Holy Ghost.

The epicure and glutton, consciously running aground, throws overboard his dangerous dishes, and "heavy" beverages, thus lightening ship to steer clear of quicksands, reefs, and shoals in shape of fevers, congestions, and nervous cataclysms. It is purely and selfishly a dietetic and hygienic expedient. It is not "fasting" and "self-denial." It is rather enforced obedience to the demands of outraged and imperiled nature.

Thus "society" feigns seclusion and retirement for a season, simply because the fierceness of "the season" and the incessant round of dissipations have degenerated into hardships, with a formidable sequel of exhaustion and physical bankruptcy. This is not a spiritual freedom. It is not even moral. It is at best, precautionary, conservative, an enforced retirement until appetite and endurance recuperate. None of these things touch the heart of the matter, and are at best shams and evasions, if brought to the bar of enlightened conscience.

Per contra, let the Christian soul bear in mind that God's Lenten providence does not contemplate so much physical disability, as the development and nurture of spiritual capacity, energy, and enthusiasm. It is the maximum of work and services; not, of maceration and enfeeblement. God finds no satisfaction in cadaverous devotees who sap and undermine the foundations of endurance and fruitful service. Nowhere are we taught to waste, or endanger, or impair the working efficiency and value of God's property, of which are our bodies as well as our souls. The best Christian is the heartiest toiler, the most indefatigable laborer, the sturdiest fighter against our spiritual foes, "the world, the flesh, and the devil," and for the furtherance of Christ's work and ministry among sinners, sufferers, wanderers, the needy, and helpless, and ignorant.

No Christian can do his best service in a relaxed, enervated, pining body. Such are useless and cumber the field, are themselves in need of the ambulance and the hospital. Never was there such demand for honest, cheery, whole-hearted workers, and valiant soldiering for Christ. Strong souls work their best in sound bodies. Christ's athletes are not to be enfeebled in morbid, sentimental, wasteful "training." The best muscle, and sinew, the steadiest nerves, the healthiest, the clearest, truest perceptions, are in demand; cripples and half-famished souls are better well to the rear, the strong and valiant only belong at the front.

It goes without saying then, that all acts of discipline, all offices of devotion, are but preparatives, stages of training; are not ends in themselves, but means to a divinely appointed end. That end is a clear, energized, spiritual manhood, thoroughly furnished to every good word and work.

If we look sharply enough within, as well as without, we shall find plenty of untilled ground for our spiritual husbandry, after a Lenten manner.

There is the "lust of the eye,"

betraying a restless craving for luxuries, and pomps, and vanities, and too often for things more hurtful and less creditable. There is the slander-loving ear that feeds greedily on coarseness, gossip, and injurious personalities. There is the tongue, reckless, censorious, full often deadly as a serpent's fangs, in slaying names and reputations. How about "fasting and denial" hereabouts? Alas! with the keen school boys we make haste to dispense with hash, and cling with liquorish appetite to the subtler seductions of hidden lusts and sins of the soul, unmindful of that God who sees everything and everywhere, with whom the darkness is no darkness, and the day and night are both alike.

Let charity have her perfect work in this realm of duty; let us fast from censoriousness, from evil surmising. Let us not trespass upon "motives" and those sacred reservations of every life, where truant inquiry and scrutiny are trespassers. Let us fast from selfishness, and insist for a season at least in esteeming others better than ourselves. Let us fast from hatred, envy, and malice, and do violence to our perverse souls by resolutely and practically loving and forgiving our enemies. There is a searching reality about such fasting that, like the sword of the Spirit, pierces and divides asunder, the evil from the good, the old Adam from the new, the man of sin from the man of grace. Here we shall find room and work for all, and possibly for the first time catch new and life-giving glimpses of the real Catholic Lent.

But let not any find here an argument for neglecting the literal fasting enjoined upon the children of the Bridegroom. While it is typical of the spiritual fast, it is also a needful preparation and accessory. It is to be used as an instrument of discipline, as a fitting expression of our sorrow for sin, as a means of obtaining the mastery over our inordinate affection for the things of sense.

BRIEF MENTION.

A correspondent writes from the Indian Territory: "Only one Prayer Book service has been held at Fort Sill since 1882. This was on the occasion of a visit of the rector of Fort Worth, who came here to marry a couple, and kindly gave us an evening service on the 22nd of January last."

A contemporary notes the fact that the wearing of the academic hood is becoming the general use among our bishops. It is an ancient use, universal in England, and it would doubtless be generally adopted by our clergy if all colleges conferring degrees would authorize this distinctive and

appropriate insignia of scholastic attainment. Most of our Church institutions have already done this.

A rector in New York pays his subscription five years in advance. That saves him trouble and helps the publisher. Nine subscribers out of ten do not notice the expiration of subscription until they receive a bill.

One whom we esteem very highly writes: "I have been wondering why people would not pay up, thinking what a shame it was that you had to stir them up to remembrance, when I glanced at my mailing tag, and to my amazement saw that I was more than a year behind! Do pardon me."

A lady, who was an unsuccessful competitor for the prize story, writes: "I am greatly pleased with the prize story. The opening scene is laid within a few miles of the scene of my own story, which gave me a pleasant, home-like feeling. The story is very well written." Another correspondent who competed for the prize, says: "The prize story, so far, is beautiful, it promises to be very interesting."

Contributors who wish their papers returned in case of non-acceptance, should enclose an envelope, stamped and addressed. This will also insure a notice of acceptance, if the papers are to be published. The Living Church thanks *The Weekly Press*, Owosso, Mich., for a kind and appreciative notice. The opening of the British Museum on week-day evenings, rendered practicable by the electric light, will go a long way to stop the clamor for Sunday opening. This is the first aid, so far as we know, that modern invention has rendered in the way of preserving a day of rest for weary workmen. The Presbyterians in Ireland and Scotland are waking up to the necessity of brightening their services, and rendering them less dull and conventional. They are also falling back on old Catholic ways. In some of the Scottish Presbyterian churches they are beginning to have daily services. They are likewise building chancels, and are actually moving their Communion Tables against the east end of their churches.

The oldest clergyman in the Church of England is the vicar of Randwick, in the Gloucester diocese, the Rev. T. Elliott, in his 99th year, who has held his present benefice for over 70 years. He has seen six bishops in succession in his diocese. The present bishop, Dr. Ellicott, has presided for twenty-seven years of the period.

By the law of Russia, no one who becomes a member of the Greek Church, is permitted on any pretext whatever, to secede from her Communion. Tupper's Proverbial Philosophy passed through fifty editions, and for twenty-five years sold at a rate which never went lower than 5,000 copies annually. There are religious brotherhoods in connection with the Lutheran Church at Kaiserwerth and Strasbourg, and the Swiss Reformed Church has similar institutions at Paris and Echelloris.

The Rev. I. R. Harmer, one of the executors of Bishop Lightfoot's estate, will edit some of that prelate's forthcoming works on St. Paul's Epistles. The Rev. Dr. Paxton likens the future Presbyterian body, if it changes its creed, to the dog in the baggage-car that ate up his tag—he did not "know whither he was going," nor did anybody else.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

VII.

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

No lover of pictures art can afford to neglect the Verestchagin collection now exhibited in Chicago. It should be enough to mention that it has elicited unprecedented interest, often growing into enthusiasm in the great European art centres; and that no critic of reputation has presumed to ignore it. It is both phenomenal and unique. It is a demonstration of the tremendous strides of art as an educational, and ethical, as well as an aesthetic element in current civilization. Here, as in the world of literature and sociologic fiction, Russian genius comes to the fore-front unchallenged.

Verestchagin is a many-sided genius like all the brotherhood of true genius. He is an idealist; but he is more and better still; he is a humanitarian, and portrays history as developed in its ultimates on the battle-field, through long and death-dealing campaigns, not only as artist but as seer, prophet, and evangelist. With him, art reaches its highest significance and mission, as a means to social and spiritual ends. It no longer is stimulant and hypnotic in turn, luring men into the sluggishness or ferocity of sinful voluptuousness. It is rather like "the voice of one crying in the wilderness: Prepare ye the way of the Lord, make His paths straight." It is the gospel of the battle-field and carnage, reading in its depths of wretchedness, in the valley of death, fresh promise of that millennial year when wars shall cease. He is in too great haste, too burdened with his great message, to nurse and coddle his technique, and give way to mere virtuosity. While yet no pencil more deft or magical can be found elsewhere, as his Taj Mahal, and Palace of Pearl at Ayra, bear witness, they are no such awe-inspiring reaches of landscape, with its dizzy distances and everlasting aerial perspectives, as in that enormous stretch of landscape, where a great mountain range with the bird of prey poised high in mid-air arrests and transfixes the attention, and no traveller ever carried away in his memory, fairer pictures of that vast Kremlin, temple-palace city of ancient Russia. He loves, and knows, and identifies truth, everywhere. What range of epical generalization lies in those three terrible tableaux: Calvary and its Supreme Victim; The Sepoys and the British guns; and, The Execution of the Nihilist! Critics of the "thumb-rule," who are great in trivialities, would do well to pass by the Verestchagin collection.

But it must not be forgotten that a rare and well-nigh inaccessible blossom of glacial French art, that Edelweiss of noble purity and humble faith, "The Angelus" of the peasant-poet painter, Jean Francois Millet, the sharply-contested masterpiece of international importance, is there too. Not many of the wonder-loving multitudes will find and feast on the hidden sweetness of it, for it is an inexorable law in the world of art, as in the world of the supernatural, that according to the faith, and love, and spiritual vision that are within us, will the vision disclose itself. To the cynic, superficial, and frivolous soul, "The Angelus" is mute and meaningless. It has no res-

ponse for persiflage and impiety, any more than the Blessed Sacrament itself! After this wise the deep and sacred things of religious art are kept safe from profanation. "The Angelus" is to be actually seen and felt as a profoundly religious experience.

The art season in New York has been relatively uneventful, thus far, although the tide of art merchandise as usual flushes the auction rooms, and the dealers always have something specially interesting in their galleries. The most noteworthy event, thus far, has been that singular conjunction, the Barye monumental-fund exhibition, and "The Angelus," conveyed by the rarest collection of Millet's, Corot's, and other great Barbizon masters, hitherto seen in New York, at any one time, not to overlook Daubigny, Jules Dupré, Troyon, Rousseau, and that great master of color, De la Croix. All these filled the spacious galleries of the American Art Association, in 23d St., and New York was for once seriously interested.

The twenty-third annual exhibition of the Water Color Society now occupies the Academy of Design, and the galleries are thronged. This is a fashionable fad, just now, so this most *spirituel* and refined of all modes of color expression is fortunately studied and admired; and, it is to be hoped, is helping to educate the masses to finer and sounder perceptions of the picturesque. Unfortunately, though the collection is said to have been made from an offering of almost 1,900 examples, the 645 "elect," while exhibiting maturity and growth in technique, are exceptionally monotonous and uninspiring in subject or motive. Indeed, triviality and commonplace characterize very generally the range of selection and conception. The prize-man, Mr. Smedley, has made his reputation hitherto, chiefly as an illustrator for books and papers, while his "Thanksgiving Dinner" is characterized by a clever treatment of still-life and table accessories, rather than by any special indication of fine artistic intelligence.

The house of Keppel & Co., East 16th street, near Union Square, New York, a leading firm in the line of etchings, has purchased and now exhibits a unique collection of the great French master, Lalanne, well-known to all amateurs as one of the brightest lights of the modern school. Since his decease, his proofs and plates of all stages have largely appreciated in value, and are not often seen in the dealers' portfolios. Lalanne was an example of the classic school, excessively refined and delicate in his methods, superbly picturesque in his choice of subjects, especially sea-side distances and perspectives, and architectural themes, and singularly free from the rash, half-articulate idioms of the impressionists.

Apropos of etching and etchers, here are the last three numbers of *The Portfolio*, edited by Philip Gilbert Hamerton, and published by the Macmillans. It is the leading publication not only in English, but in any language, explicitly devoted to this line of art. There are three important page-plates, in each number, besides numerous lesser illustrative examples accompanying the letter press. The admirable series of papers on Westminster Abbey, with Railton's in-

imitable etchings, by the Rev. W. J. Loftie, is just completed in the December number. The preface of the new volume modestly professes that *The Portfolio* "occupies the happy mean between *L'Art* and *The Gazette des Beaux Arts*." To us it seems practically far more instructive and valuable than either. The January and February numbers richly sustain the promise as well as the reputation of this sterling publication.

Miss Maria Brooks is an English lady, whose reputation among the celebrities, the "Academicians," and the highest criticism of the London journals, was solidly established and univerrally conceded years ago. Since taking up her residence in New York, at the Sherwood Studio Building, her contributions to the Academy of Design "annuals," together with her masterly portraits of Drs. Dix and Huntington, she has taken position, unchallenged, among our leading artists. She possesses solid learning, remarkable versatility, is strong in composition and drawing, and especially in color. The poetic, picturesque, and ideal, are her favorite fields of enterprise, while her portraiture is exceptionally life-like and characteristic. An exhibition of nearly 40 of her productions, being held at the rooms of Doll and Richards, the leading art *entrepot* of Boston, has attracted a degree of earnest, admiring criticism rarely before elicited by a single exhibitor. The leading papers and most fastidious critics have unanimously applauded; and if Boston is the *arbiter elegantium* for this western world, Miss Brooks is henceforth an established favorite. We confess that our personal interest in Miss Brooks and her work is accentuated by the knowledge that she is a devout and earnest Churchwoman. Connoisseurs are always cordially received at her studio on visiting days.

In the New York world of music, the Metropolitan Opera management is engaged in the presentation of a comprehensive Wagner Cycle for which Mr. Krehbiel's admirably illustrated and penetrative lectures are a seasonable and capital preparation, the utter seriousness of these epic music-dramas quite removing them from the field of mere amusement.

A presentation of Parsifal, the devout climacteric of Wagnerian genius, so far as it may be without a special Bayreuth authorization, is promised in Brooklyn in March, before the Wagner Association of that city. It is to follow the Bayreuth custom, beginning in the afternoon, with an intermission at six for dinner, rest, and refreshment, and reaching a conclusion before eleven.

Mr. George Morgan and Miss Maud Morgan announce their usual spring (Lenten) series of organ, harp, and vocal entertainments, [matinees], in Chickering Hall; another opportunity for recreations that are held to fall within Lenten prescript by "society." Organ and harp, both, are almost beyond reach of utter secularization. So the Morgans' "Tuesdays" draw many cultivated and friendly Church people.

CHORAL DIRECTORY. THIRD SUNDAY IN LENT.

GRACE CHURCH, CHICAGO, vested, Henry B. Roney, choirmaster and organist. No service calendar, regularly issued; only for specials and high festivals. Are now giving Dr. Gaul's Passion music, one part, at each evening service, during Lent; will probably give the work complete upon an evening during Holy Week.

ST. CLEMENT'S, CHICAGO, vested, volunteers, P. C. Lutkin, choirmaster. A. M., Canticles and *Benedicite*, chants; *Kyrie* and *Credo*, Dykes; offertory, "Incline Thine ear to me," Himmel; *Sanctus*, *Benedictus qui Venit*, and *Agnus Dei*, Gilbert. P. M., *Magnificat* and *Nunc Dimittis*, chants; anthem, "Hearken unto Me, my people," Sullivan.

ST. JOHN'S CHAPEL, (TRINITY PARISH, N. Y.), vested, Geo. F. Le Jeune, choirmaster and organist. A. M., Office for Holy Communion, Mass in D, Le Jeune; Introit, "Woman, behold Thy Son," Haydn, "Seven

Last words;" offertory, "In His hands are all the corners of the earth," Mendelssohn. P. M., anthem, "Hear our prayer," chorus of women from the oratorio of Abraham, Molique.

CHRIST CHURCH, N. Y., vested, P. C. Edwards, Jr., choirmaster and organist. A. M., Canticles, chants; *Kyrie* and *Sanctus*, Edwards in F; offertory, "Jesu, Word of God Incarnate," Gounod. P. M., Canticles, Gregorian—Stainer; offertory, "Incline Thine ear," Himmel.

CHURCH OF THE HOLY TRINITY, MIDDLETOWN, CONN., vested, H. DeKoven Rider, choirmaster and organist. A. M., Canticles and *Benedicite*, Gregorian; offertory, "Turn Thy face from my sins," Attwood; recessional, "Loving Jesu, Thou dost know," *chorale* from the Crucifixion, Dr. Gaul; offertory, "Hosanna in the highest! Who is this that cometh from Edom?" Dr. Stainer.

ST. PETER'S, MORRISTOWN, N. J., vested, Geo. Edward Stubbs, choirmaster, A. S. Baker, organist. A. M., Canticles, Gregorian; *Benedicite*, Martin; offertory, "Love-ly appear over the mountains," Gounod. P. M., *Magnificat* and *Nunc Dimittis*, Bennett; anthem, "O Saviour of the world," Goss.

ST. PETER'S, ASHTABULA, O., vested, A. A. Aylward, choirmaster and organist. A. M., Canticles, Gregorian; *Benedicite*, Dr. Hayes; service for Holy Communion, A. A. Aylward in Eb; offertory, "Give alms," Barnby. P. M., Canticles, Gregorian; offertory, Battiste in D. minor.

PERSONAL MENTION.

The address of the Rev. H. Dunlop is Villa Grove, Colo.

The address of the Rev. Henry L. C. Braddon is changed from Hyde Park, Mass., to Christ church rectory, Delaware City, Del.

The Rev. Charles Ferguson has accepted the rectorship of Holy Trinity church, Westport, Conn.; address accordingly.

The address of the Rev. Joshua Weaver is changed from Washington, D. C., to 2608 North 12th St., Philadelphia, Pa.

TO CORRESPONDENTS.

IND. TER.—We have from a Bishop this further information about Absalom Jones: Absalom Jones was ordained deacon by Bishop White, Aug. 23rd, 1795. He was a colored man, and is entered on the clergy list of that year as "Deacon in the African church of St. Thomas, Philadelphia." So he appears till in the list of 1808, he is styled "rector," of the same church. Evidently, then, before that year he had been advanced to the priesthood. In 1820, his name disappears from the list, and under the head Pennsylvania, on p. 538, vol I of Bishop Perry's Reprint, he is mentioned among clergy deceased, between 1817 and 1820. He was therefore ordained in, and was a clergyman of, the diocese of Pennsylvania from 1795 to 181—.

ORDINATIONS.

On Friday, Feb. 14th, in St. Mark's cathedral, Salt Lake City, acting for the Bishop of Wyoming and Idaho, Bishop Leonard ordered J. T. B. Foster, of Pocatello, Idaho, deacon. The candidate was presented by the Rev. N. F. Putnam. The Bishop preached the sermon. The Rev. Messrs. Plant, Gilberston, and Bellam were also present and took part in the service.

OFFICIAL.

THE undersigned hereby gives notice that he has, under provisions of Title III., Canon 3, Section III, [6] assigned to the Rt. Rev., the Bishop of Albany, the full episcopal charge of the foreign churches and congregations on the continent of Europe, and the clergymen officiating therein, for the three years next ensuing.

J. WILLIAMS,

Presiding Bishop,
of the House of Bishops.

Middletown, Conn., March 1, 1890.

OBITUARY.

WATTS.—At Carlisle, Pa., entered into rest on Friday, 7th of March, very early in the morning, Henrietta Ege Watts, widow of the Hon. Frederick Watts, in her seventy-third year.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

BOLLARD.—At the rectory, Vallejo, Cal., March 4th, 1890, Wilbur Schultz Bollard, aged 18 years, 3 months.

RUCKER.—Departed this life, near Brenham, Texas, Jan. 4th, 1890, the Rev. Lindsay P. Rucker, in the 75th year of his age. He was the oldest presbyter in the diocese, for years president of the Standing Committee, and in 1853, elected to the General Convention. A sound theologian, loyal to the Church, of solid understanding, strong convictions, bold in defence of the truth, long a self-denying and faithful missionary, and afterwards for years, rector of St. Peter's church, Brenham. May he rest in peace.

APPEALS.

ST. JOHN'S HOSPITAL, a Church charity at Fort Smith, Ark., ministers to the sick poor without distinction of class or creed. It depends wholly upon voluntary offerings for its support. Church people

everywhere are asked to remember it in their Easter offerings. Address the Rev. GEO. F. DEGEN, Fort Smith, Ark.

APPEAL FOR AN ORGAN.

The mission at What Cheer, Iowa, needs an organ. The chief interest here is coal mining. The miners are foreigners. They have done to the best of their ability to pay for the building in which our services are held and to support services, but we are constrained to ask help to get an organ. Remittances sent to me at Fairfield, Iowa, will be promptly acknowledged. J. HOCHULY.

THE EPISCOPAL CHURCH AT SARDIS, MISS., A TOTAL WRECK!

During the storm of Jan. 12th, which swept through the town of Sardis, the Episcopal church was laid level with the ground. Just at the time when Church work, in this parish, was looking more favorable than for years past, the merciless storm has left us destitute of a place to worship in. And unless we can obtain timely aid to re-build, this old parish will, undoubtedly, never recover from its great loss. Our membership is small, and poor, not able to do very much; yet we have made a substantial beginning, and with God's blessing, and through aid from the friends of the Church, which so good a cause deserves, we hope to have soon again a place wherein to worship.

Will not all who read this plea, solicit from friends, and contribute something, however small, for God's work? All contributions will be acknowledged and thankfully received by the Rev. A. B. PERRY, minister in charge, P. O., Como Depot Miss., or, DR. MORGAN ADAMS, Sardis, Miss.

The above has my hearty approval.

HUGH MILLER THOMPSON.

THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

THE GUILD OF THE MISERICORDIA.

OBJECTS. Domestic medical missions and mercy to the sorrowing and suffering for Christ's sake.

MEMBERSHIP. Any communicant of the Church.

ELIZABETH R. PARKER, secretary.

Newport, R. I.

THE YOUNG CHRISTIAN SOLDIER FOR EASTER.

The Easter number of *The Young Christian Soldier* will contain a letter from the Presiding Bishop to the children, and communications from the Rev. Wm. Wilberforce Newton and Hon. Seth Low. It will be supplied for distribution to non-subscribers at the nominal rate of fifty cents per hundred copies. Orders should be addressed to the Rev. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

UNLEAVENED BREAD

For the Holy Communion, prepared of pure flour and water, warranted to keep for several months in any climate. Put up in wooden boxes; 100 sheets 6½x11 inches, \$1.50; 50 sheets 6½x8 inches, 80 cents, post paid. Used in many Episcopal churches. Address PAUL J. WOLF, 2708 Geyer Ave., St. Louis, Mo.

MISCELLANEOUS.

AN ASSISTANT MINISTER is wanted in a parish in West Philadelphia, Pa.; a young man who is ready to devote himself zealously to parish work. Address RECTOR, LIVING CHURCH Office, Chicago.

ENGLISH Protestant lady requires re-engagement as governess to small children. MISS PEMBER, Long Branch, Monroe Co., Mo.

WANTED.—Teacher of military tactics and mathematics or English in Church school in the West. Also teacher of languages, etc. Should be Churchmen, unmarried, experienced. Address F. L., this office.

WANTED.—Two women having some experience in parish work. Must be in good health and willing to devote themselves to the work of the Church. Home and living provided. Address ALGERNON S. CRAPSEY, Rochester, N. Y.

WANTED.—Rector for St. Philip's parish, Circleville, Ohio, vested choir, and good opportunities for an energetic man. Address C. W. MURPHY, Secretary, Circleville, Ohio.

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 MISSIONARY, 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 SUPERINTENDENT of schools in a southern city desires a position in a middle or northern State. German university education; choir master; military drill; is active in lay work, and is a licensed lay reader. Would prefer a position as head master in a Church school; next to that, a position in high school or college. Address "B," care of LIVING CHURCH.

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

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 BOSTON TUESDAY.

The Household.

CALENDAR—MARCH, 1890.

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.

THE UNREAL AND THE REAL.

(Written at Rugby Grange, N. C., in full view of the mountains.)

BY THE REV. GEO. M. EVERHART, D. D.

In the hills from my window fair Pisgah is seen,
 The Queen of the mountains, in beauty and sheen,
 'Tis said she is robbed, by Distance, her maid,
 In vesture of blue 'neath the light and the shade.

Enchanting, the mountains are ever the same,
 With Distance to robe them, with fancy aflame;
 But disrobe them of azure, come near to their breast,
 And alas! riven rocks, torn limbs, from their crest,
 Ravines in their sides and dead wood from their trees,
 And wild brush, and rents, and all else you may please,
 Disclose the old mountain to be but a fraud—
 A monster at home, an angel abroad.

Among reptiles and lizzards, imperiled we grope,
 As we traverse the hill-top, or follow the slope,
 With the wolf in his den and the bear in his lair,
 We commend our life in a terrified prayer.
 Ah, hills! ye are false, your shimmer untrue,
 Shapes horrid and savage lurk under your blue.

The beauty of form and the colors of light
 That symbolize life in its sensuous delight,
 Are parts of the world—the butterfly glow,
 Enchain us awhile till we grasp them or know
 That skeleton forms or sorrows within
 And all the array of earth's troubles and sin,
 Make life as it is—make life in the real,
 Unmasking the false—the true to reveal.

But there are mountains beyond, green hills far away,
 Where the vesture is golden or azure by day,
 The shadows of Sunlight but soften the scene,
 The clouds never burst, yet the hill-sides are green.
 Adown over sands as white as the snow,
 Leaps onward the fountain with rhythmical flow,
 The velvet-like grass and the beautiful flower,
 Make the near and the far of magnetical power.
 And is it not true that in life may be found,
 The noble and good, in whom truth may abound?
 That the glitter of fraud does in no way prevail
 To blind them with folly, their spirits assail?
 But that near to the soul are the virtues of heaven,
 And to God, as their All, their whole life has been given.

Mrs. Beacon Hill (in an icy whisper):
 I beg your pardon, that is my pew!
 The Intruder (gently reproachful): I
 am a sister in Christ, and this is my
 Father's house! "Er—doubtless. But
 I have to pay the rent, you know."

I HAVE come across many curious essays written by small boys, but the following is about the funniest of them all. It is on "Breathing." "Breath," says the writer, "is made of air. We breathe with our lungs, our lights, our liver, and our kidneys. If it wasn't for our breath we would die when we slept. Our breath keeps the life a-going through the nose when we are asleep. Boys that stay in a room all day should not breathe. They should wait till they get out of doors. Boys in a room make bad, unwholesome air. They make carbonic acid. Carbonic acid is poisoner than mad dogs. A heap of soldiers was in a black hole in India, and a carbonic acid got in that there black hole and killed nearly every one afore morning. Girls kill the breath with corsets that squeezes the diagram. Girls can't run or holler like

boys, because their diagram is squeezed too much. If I was a girl I'd rather be a boy, so I can holler and run, and have a great big diagram."

"THERE," said a neighbor, pointing to a village carpenter, "there is a man who has done more good in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth \$2,000, and it is very little he can put down on subscription papers. But a new family never moves into the village that he does not find it out and give them a neighborly welcome and offer them some service. He is on the look out to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor and look after his affairs for him. I believe he and his wife keep house-plants in the winter mainly that they may be able to send little bouquets to friends and invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him in the streets."

SOMERSTAG.

BY MRS. G. HALL.

Few persons know of a singular custom in the southern part of Germany, which may interest the young people. The middle Sunday of Lent, half way between Ash Wednesday and Easter, is called there Somerstag, or Summer's Day. On this particular morning the children get up with great glee, very early, and dress in the new clothes which their mothers have prepared for them for this occasion.

Each child is then provided with a long pointed stick, decorated at the top with streamers of many-colored ribbons, underneath which is a cake of bread, shaped like an open heart. The stick is thrust through this cake length-wise.

The children first knock at all the doors of the houses in which they live, and ask for something to hang on their stick! As there are usually several families living in one house, they soon have quite a good show of cakes, apples, oranges, and such like goodies, which are either hung to the stick, or the stick is passed through them.

As they go through the streets, they are met by other children who are likewise laden in this way, and forming a procession, which is constantly increased, they march from door to door, singing snatches of old German hymns and songs, and desiring the same sort of gifts from those inside.

Everybody gives them something; those who have no dainties to bestow, give instead "kreuzers," and so they march about, until the church bells ring for nine o'clock. Then they separate, many who are acquainted going to some particular house, where they spread out their spoil and have what the children in our land would call a "party." All that is left after the party is over, is then carried to the very poor and sick children, and to those who are too young to go out and join the march.

It is a very pretty sight and pretty custom, with the curious-looking banners, and bright, new clothing, and the children going on their errands of mercy,

THE PRIZE STORY. A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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CHAPTER XII.

DAYS OF SUNSHINE.

I know not if it be love, this strong desire,
 To be forever in her presence, but I know
 That I who was the friend of solitude,
 And ever was best pleased when most alone,
 Now weary grow of my own company.
 —Longfellow's *Michael Angelo*.

There is no more favorable time and place for the development of a romantic attachment than an English country house in the joyous summer season. Nowhere are there better opportunities for the growth of congenial friendships; there are the delightful rides over the springing turf, the rambles in mossy woods, and in long lanes shaded by tall elm trees, where daintiest blossoms nestle under the hedge-rows, and bird music ripples from the hazel copse; there are the evening strolls in pleasant garden-alleys, and twilight lingerings on moon-lit terraces; there are the cheery groupings after dark in the softly-lighted parlors, the subtle fascination of the evening music. All these Maurice Lippincott enjoyed to their utmost. He made no more stern resolves. Life had become so sweet, so full of riches to him, why should he put aside the honeyed cup fate held to his lips?

The beauty and grace of Lady Lippincott, only a few years his senior, may well have enchanted him had it not been that a younger and less world-worn being, full of young enthusiasms, held his fancy a willing captive.

Lady Lippincott, wedded in early girlhood to a man old enough to be her father, had given him the duty and affection which a daughter would to a father, or a wife to a husband whose character commanded her esteem, but who could never fathom the depths of the life made one with his. They were sincere friends, that was all, and though that alone brought comfort into their married relationship, it was not all that was wanted. Sir Montagu had been proud of her beauty and her wit, he had been proud of her stainless reputation in the midst of a vicious society, and he had heaped on her all that his wealth could command, leaving her a widow at thirty-two, free, if she chose, to marry again and enjoy unrestricted the fortune which was at her command. But my lady had chosen to remain a widow, though many brilliant offers had been made to her. She had all that life could give, her except the unflinching devotion of one honest heart all her own, and that she did not seem to seek. She was now watching the growth of the attachment between Maurice and Phebe; she determined that no word of hers should mar the fair future of their mutual joy, if the affection should grow as she thought it would, but that all that she may do should help Maurice. In every unselfish and true woman's heart there is a desire to set some other woman's happy feet in the paths she herself has trod with joy, or which she has missed and fain would see some dear one, child, or sister, win. This is the secret of match-making, its best phase.

In Lady Lippincott's cabinet there was a locked drawer wherein lay little delicate caps and dresses, a few broken toys, a baby's half-worn shoe, all that was left to remind her of the first-born son, the infant daughter, for

whom she had woven such bright dreams. There are women's lives which have all riches except the crowning treasures of a husband's love and the clinging of baby arms. Such was Lady Lippincott's. In Phebe and her future happiness my lady now hoped to realize some of the visions she had folded away with the robes of little Aurelie.

It was no wonder that Maurice had lingered until the August heats had waned and the rustling leaves and yellowing wheatfields told of harvest and the year's afternoon. It was no wonder that Phebe grew daily dearer to him, though he spoke no word of the devotion that now filled his heart, for, how dared he? The character of Phebe as it unfolded itself before his comprehension, day by day, was a gracious rest and refreshing to him after the rapidity and coquetry of most Italian and French women whom he had met in his travels. It is needless to say that of unmarried ladies he had met but few, since society in European capitals, at that date, did not circle around the *debutante*. Maurice, studious and retiring, had had no flirtations in the modern use of the term. His moral education had been modeled by a mother who was the soul of discretion, and by a father who was honor itself, and to have feigned a devotion which was never intended to result in marriage would have seemed to Maurice too contemptible an idea to have been thought of for a moment.

At home he had had few opportunities of meeting young girls, and had always left to his elder brother, who was lively and gallant, the task of entertaining the lady-visitors who came to the house. Maurice had gone straight from the isolation of the plantation life of those days, to the bachelor home of his tutor, a retired clergyman living at Richmond, then to college at Harvard, and after his graduation to his art studies in Italy. It spoke well both for his early training and for his own strength of will that, plunged thus into the vortex of continental life, he did not, like many another, make shipwreck of health, fortune, and an honored name. Family pride had something to do with this conduct, he never forgot that he was Lippincott of Westboro', and that the family motto, "*Secundis dubisque reclusus*," "Firm in every fortune," was the motive to which his life was due. Yet, who shall say how, unconsciously to himself, he had been guarded and guided by those safe and holy influences which the Church draws between her children and the world's fierce fires; who shall say how those lessons learned by heart in early days, had lingered in the memory and like good seed brought forth fruit in due season? It should be comfort and encouragement to those who sow good seed daily and yet never seem to see the fair growth of a harvest, that the harvest so often springs up in ways and at times undreamed of by the sower, and that the offering at the great Harvest Home will be richer sheaves than his brightest hopes ever pictured.

If Maurice lingered at Blaise it was not in idleness, as two portraits painted by him still testify both to his talent and his industry. The first was a portrait of Madam to be sent to America to her dear son Harry.

The library at Blaise Hall, with its one great oriel window looking northward over Westboro' woods, was turned into a temporary studio. Here Madam Lippincott sat, patiently and delightedly, for a certain number of hours daily, while Maurice transferred to his canvas her fair, high-bred old face, with its tower of snow-white curls and the delicate lappets of rich lace that shaded the cheeks. The dark eyes, which Maurice's own much resembled, were still clear and bright, and the portrait was a pleasing picture of placid and benevolent old age. Phebe declared it was far prettier than the portrait of Madam in a scarlet-and-gold court-dress painted by Mr. Gainsborough in her youth, although like all that artist's work it was said to be a "striking likeness." "But," said Phebe, "the pretty grey satin which sits in such nice folds around your shoulders, Grandmama, and the lace kerchief folded across your breast, make you look like a dove."

Upon which Madam laughed, and told Phebe she was an artful little flatterer. My lady's portrait was also begun during these summer days. You may see it at Blaise yet, if you should visit the picture gallery there. She wears her favorite sea green satin, strings of pearls deck the fair neck and are twined in the innumerable piled-up curls of her fair hair, her delicate hands are folded in her lap, holding a spray of jessamine, the soft blue eyes look wistfully at you, and the fine lines of the mouth have a sad droop. In finishing the portrait, Maurice had caught some fleeting look of my lady's face in repose, and although the first words of all who saw it were: "How sad it looks!" my lady would not have it altered. "The look was there," she said, "or Maurice would not have painted it, and it must not be changed." Phebe was sure that not even Sir Joshua Reynolds himself could have painted a lovelier portrait of her god-mother, though no one could make her as beautiful as she really was. Phebe was always present at the sittings, sometimes reading aloud, sometimes enlivening the monotony with her gay talk, sometimes at work herself under Maurice's direction, copying a flower from the garden or one of his Italian sketches.]

When the sittings were over, my lady would have them all take the air. Sometimes the Count would accompany them; on these occasions it fell to Maurice's happy lot to be Phebe's escort, as they paced up and down the elm-tree avenue.

These few weeks of constant companionship had strengthened the deep impression made on that first fair evening when he met his fate; when he saw Phebe coming towards him along this same avenue, in her youth and beauty, with all the charm of the summer evening for her environment. Maurice had come to that stage in the development of his devotion when he strove to recall all the incidents of his first meeting; the spot where she had said so sweetly and kindly: "Why, you must be Maurice;" the hedgerow where he had gathered the tall fox-glove; the moss-rose bush where he had plucked for her one beautiful bud, and had both feared and hoped that she would read its meaning in his eyes. If he had but known how that withered rosebud lay in a perfumed box, and was sometimes taken up and

laid tenderly upon Phebe's rosy lips! But he did not know that. And Phebe, did she know, could she guess, what it meant, all that silent devotion? Could she interpret the low, tender tone of that rich voice, the deep, earnest look of those clear grey eyes? Oh! how had she ever thought him plain and unattractive, the noblest, dearest face that ever man wore! Yes! Phebe knew, and waited with a happy trust for the day when his loved voice should say what the eyes had so often told: "Phebe, I love you."

(To be continued.)

HEAVEN DROPPED A TEAR.

FROM THE GERMAN OF RUCKERT.

Heaven dropped a tear, to the sea it fell,
A mussel enclosed it within its shell;
Thou beautiful crystal drop from the sky,
Within my bosom shalt safely lie,
Fear not to be lost in the ocean's whirl,
Thou shalt be, sweet tear, my beautiful pearl!

Ah, sorrow, a holy joy, thou art,
A tear from heaven within the heart!
Grant, Heaven, that the purest drops from thee,
May find a haven and rest with me.

THE OBSERVANCE OF LENT.

BY THE REV. M. H. JEWETT, D. D.

That a solemn season of fasting immediately before Easter, was observed in the earliest ages of Christianity, is certain. Irenæus and Tertullian both mention it. The former, born in the first half of the second century, and advanced to the bishopric of Lyons, A. D. 177, a disciple and friend of Polycarp, the martyr Bishop of Smyrna, as Polycarp had been of the Apostle St. John, not only alluded to it as universal, but shows that its origin was much earlier than his own time. "It is not a matter," he says, "that has just sprung up in our times, but long ago among those before us," *polu proteron*, "an important statement, as carrying back the existence of the fast practically up to apostolic times."—[Dictionary of Christian Antiquities, vol. II., p. 972.]

Many scholars, both ancient and modern, regard its observance as of apostolic appointment, in the sense of its being a traditional following of apostolic practice. Thus Jerome says: "We observe one Lent in the year, according to the tradition of the Apostles." And Augustine, when speaking of its duration being in accordance with ancient examples as recorded in Scripture, says: "The forty days' fast has authority in the Old Testament, from the fast of Moses and Elias, and also from the Gospel, because our Lord fasted so many days." "The Christian Lent," says the learned Wheatley, "probably took its rise from the Jewish preparation for their yearly expiation. They began their solemn humiliation forty days before the expiation. The number of forty seems very anciently to have been appropriated to repentance and humiliation. This was the number of days God sent the waters of the deluge; the number of years in which the children of Israel did penance in the wilderness; the Ninevites had this number of days allowed for their repentance. And our Saviour Himself, when He was pleased to fast in the wilderness, observed the same length of time." The name in English is derived from the Anglo-Saxon word, "lencten," or "spring," hence, the Lenten or spring fast.

While, however, the origin of Lent

certainly took place in the early days of Christianity, and probably in the manner above stated, the length of time observed varied greatly. Originally it was, in all probability, a fast of forty hours, or during the time our Lord's body lay in the grave. But long before the time of Irenæus and Tertullian, it had been extended in some places to a period of forty days. It is from this variation of custom in fact, that we get the reference of Irenæus above referred to. Writing to Victor, Bishop of Rome, he says: "Some think they ought to fast only one day, some two, some more days; some compute their day as forty hours, night and day." Or according to another rendering "some fast one day, some two, some more, some forty days." How universal and binding the observance became, and remained for centuries, while the Church was one and undivided, we may learn from the sixty-ninth of the so-called apostolical canons, an ancient collection of ecclesiastical laws: "If any bishop, presbyter, or deacon, reader, or singer shall not fast in the holy forty days of Lent, or on Wednesdays and Fridays, let him be deposed, unless he be hindered by bodily weakness. And if he be a layman, let him be suspended."

THE AMERICAN EPISCOPATE AND A SCOTTISH POET.

BY GEORGE LESLIE.

One of the notable events of the past year has been the Roman Catholic Congress held in Baltimore on November 11th to 14th. Its design was to celebrate the centenary of the publication of the papal bull establishing the Missionary Episcopate of the Roman branch of the Catholic Church in the United States. It was a noteworthy gathering of the most eminent celebrities of that Communion; and, as showing the spirit of the age and the drift of the times, will be distinguished as the first Roman ecclesiastical assembly at which the voice of the laity was heard. Hitherto they had been ignored as factors in the government of their branch of the Church, other than being the bone and sinew from which had to come its maintenance. Now they were to be heard, and the first notes they sounded, in unison with their clerical brethren, were an exultant pæan that the papal bull of 1789 was the first establishment of the Catholic Church in the United States, thus proclaiming to the world that there was no Catholic Church in this part of the American continent until November, 1789. It is surprising to see how this statement has been echoed by the secular press. Intelligent reporters and learned editors generally apply to the Roman branch, "the Catholic," as though the Roman was the whole Church Catholic.

During the last five years there have been several celebrations commemorating events in the history of that branch of the Catholic Church in America known, since the time, "when in the course of divine Providence, these American States became independent with respect to civil government," as the Protestant Episcopal Church. In 1789, before the date of the papal bull, and before the consecration of the first Roman Catholic missionary bishop for America, the General Convention of the Protestant Episcopal Church met for

the first time with a full organization, lay and clerical.

There were then three bishops, a number which, according to the Canons and uniform usages and principles of the Church, is competent to perform all the functions requisite to an independent branch of the Catholic Church. One of these, the first in date of consecration, derived his orders from the Scottish branch of the Catholic Church, and the other two from the Anglican. In connection with this, it may be interesting to American Churchmen to learn about some matters relating to the consecration of the first bishop who commenced the line of the Apostolic Succession on American soil.

In 1783 the clergy of Connecticut, in concert with those of New York, resolved to make an effort to obtain the Episcopate; and the Rev. Samuel Seabury, D. D., was unanimously chosen the Bishop of Connecticut on the 27th of April of that year. He reached England on the 7th of the July following. But there an obstacle presented itself. The English prelates could not move in the matter without the consent of the Crown, and the Crown would do nothing without a formal request by the government of the United States, and as that was out of the question, Dr. Seabury, following the instructions of those who elected him, and acting upon the advice of friends in the Anglican Church, turned his steps to Scotland, and entered the granite city of "bonnie Aberdeen;" and there, without requiring the consent of the Crown or the request of the government of the United States, was consecrated by Bishops Kilgour, Skinner, and Petrie.

Often has the writer of this sketch had the pleasure of listening to reminiscences of this memorable event, related with pardonable pride by old citizens of Aberdeen, who had heard them from their fathers before them. There was no grand cathedral in Aberdeen in those days. In old Aberdeen, near by King's College, there was a fine old Gothic structure that had been a cathedral in the days of the ancient British Church, but it had long since passed into the possession of the Presbyterians.

In a small upper room, on Long acre, November 14th, 1784, was consecrated the first American non-juring bishop, and the author of "The Ewie wi' the Crooket Horn" and "Tullochgorum," had the pleasing satisfaction of witnessing his son, the Right Reverend John Skinner, officiate as one of the canonical three bishops in the consecration which was to found the line of Apostolic Succession on another continent, and begin another era in the history of the Church.

It was particularly appropriate, too, that Dr. Seabury should be consecrated in the country wherein he first listened to the call of his Divine Master to become a laborer in His vineyard. A descendant of good old Puritan stock, he graduated at Yale with honor in 1748, and in 1751 went to Scotland to complete his study of medicine. It was there that his attention became fixed upon theology, and he decided that the Church was his proper field of labor. Relinquishing the study of medicine he took up theology, in 1753 was ordained deacon by the Bishop of Lincoln, and in due time was ordained to the priesthood by the

Bishop of Carlisle, each acting for the Bishop of London.

The people of Aberdeen, twenty years ago, notwithstanding that most of them were Presbyterians, were proud of the fact that to their city and its nonjuring bishops belonged the honor of sending to America her first bishop.

For many a day the room on Long-acre was pointed out with gratifying pride, where the bishop from "far away America" was consecrated, or, as it was sometimes expressed, where the "American missionary was made a bishop." The students of Marischal College were also wont to take around visiting friends to see the memorable place, and relate with evident satisfaction that two of the consecrating bishops claimed the same Alma Mater as themselves, and the other that of King's College, in Old Aberdeen.

But it is to the good John Skinner, as the Aberdonians were fond of calling him, that the writer more particularly wishes to call attention. He was born Oct. 3, 1721, the son of a parish school-master at Balfour, in Aberdeenshire. His father was a fine classical scholar, famed throughout the north of Scotland for preparing more young men for the universities than any other dominion of his day. The son showed his predilection for the classics at a very early age; and at 14 had attained such proficiency in Latin and Greek as to obtain a bursary at Marischal College. Graduating after taking the regular course in arts, with the degree of M. A., he became for a short time a parish schoolmaster, and afterwards a private tutor. At this time he wrote several ballads which attracted considerable attention. He enjoyed the friendship of an Episcopal clergyman, which led him to connect himself with the Episcopal Communion, and study for the Church. After completing his studies he was admitted to Holy Orders, and when only 22 years of age he became rector of Longside in Aberdeenshire. But Holy Orders in the Scottish Episcopal Church were not in that day a royal road to dignified ease and leisure. It was one of troubles, trials, and persecutions. In 1745, the fate of the Stuart dynasty was sealed by the disaster at Culloden Moor; and in connection with these troubles the Episcopal clergy were unjustly suspected of Jacobinism, and some of the laws passed at that time against episcopacy were barbarous in the extreme. The Episcopal chapel at Longside was burned to the ground by unrestrained brutal soldiery, and the rector's small house pillaged and wrecked, and he and his family were left to find shelter wherever they could. Shortly after these outrages he was arrested and imprisoned for preaching to more than *four persons* other than his own family. In despite of all this he persistently did his duty as a duly ordained minister of the Gospel and faithful steward of his Divine Master, and lived to see more peaceable times and better days. His parishioners suffering greatly for want of medical attendance, there being no practitioner nearer than five miles, he, with the aid of an eminent physician in Aberdeen, in full sympathy with him, studied medicine until he acquired a sufficient knowledge to afford relief to the poor of his parish; not confining his kindly attentions to those of his own Communion, but

freely extending them to all who were in need, and invariably declining to accept a fee. He found time to write a "Dissertation on Jacob's Prophecy," published in 1757, and "An Ecclesiastical History of Scotland from the first appearance of Christianity to the present Time," published in two volumes in 1788. During all this time, however, he did not neglect the muse, and he produced among other poems, "The Ewie wi' the Crooket Horn," "John O Baden you," and "The Old Man's Song." But his poetic production which spread his fame far and wide, was "Tullochgorum," which is to this day in Scotland, a famous song, one which thrills the heart of every loyal son of Scotia, wherever he may be, and which elicited from the plowman poet, Burns, the commendation that it was "the finest song Scotland ever saw." For many a day after it was published, it was largely instrumental in promoting kindlier feelings between those of different religious beliefs, and in diffusing a spirit of peace and good fellowship amongst all conditions and classes of men. His genial character, his kindness to the poor, and his earnest, devout spirit, endeared him to all who came in contact with him. Burns, who carried on a correspondence with him, wrote of him that he was "one of the worthiest of men."

His wife dying in 1799, he retired from his charge at Longside, after ministering to it for 55 years, and spent his declining years with the family of his son, the Primus of Scotland. The Bishop inherited his father's kindly disposition and winning manner, earnest zeal, and devout spirit, and many a pleasant half hour has the writer spent in listening to reminiscences of old residents, and sometimes by members of "The Bon Accord Literary Union," of how "the gude twa reverend John's" used to go about together, the priest and the bishop, in the father and the son, amongst the poorer classes, administering cheer and comfort, and helping to alleviate the condition of the needy, revered not only by those who knew them, but by all those who knew of them; and judging by what has been handed down from generation to generation, they must have been universally beloved throughout the diocese of Aberdeen. The father died in 1807, passing away as resignedly and cheerfully as he had lived, praising God for all his mercies, and "that he had seen his children's children and peace upon Israel."

LETTERS TO THE EDITOR.

THE ARTICLES.

To the Editor of *The Living Church*:

The letter of "Constant Reader," in your issue of last Saturday, ought to bring the unsuitableness of printing the Thirty-nine Articles in the Prayer Book, before the minds of many Churchmen.

Being subject to several interpretations, they are wrested by the unlearned "to their own destruction." As they are not a creed (like the various Protestant confessions) nor binding upon the laity, why should they be inserted in the Prayer Book where every layman may pick out his own meaning much in the same way the Protestant does with the Bible?

But, as the Articles are likely to remain, would not a course of sermons

by the clergy, showing forth the Catholic interpretation thereof, be a good way to instruct the congregations committed to their charge?

It would only be fulfilling a part of their ordination vow, *viz.*, to teach the people committed to their cures, and "charge them with all diligence to keep and observe the discipline of Christ as this Church hath received the same."

FRANCOIS.

Rochester, N. Y.

MARRIAGE AND DIVORCE.

To the Editor of *The Living Church*:

In your issue of Feb. 22nd, 1890, defining "Marriage and Divorce," by the Rev. B. Franklin, I read as follows: "Marriage effects personal union between one man and one woman, so that they twain shall be one flesh. Adultery destroys it." Am I to understand, Mr. Editor, that by the act of adultery they are no longer man and wife; that the union ceases to exist, and, ceasing to exist, there is no such thing as a reconciliation or forgiveness on the part of the injured party? Dear Mr. Editor, I cannot accept this doctrine. As an Anglican Churchman I have been taught that holy marriage is a sacrament, and this grace can no more be destroyed than the grace of Baptism can be destroyed by actual sin.

T. H. MATTHEWS.

Hazleton, Pa.

CHURCH UNITY?

To the Editor of *The Living Church*:

I notice the name of Lyman Abbott among the preachers during this Lent at St. George's church, New York.

I presume this is the outcome of the growth of the so-called "Church Unity" so recently set forth in the installation services of Mr. Abbott, in Brooklyn, but I would be glad to know by what authority the rector of St. George's church allows this gentleman to officiate there.

Is it not time for true Churchmen to raise their voices in strong condemnation of such practices?

When, as at this time, faithful people are seeking closer communion with their Lord in the commemoration of His Cross and Passion, it would seem that the clergy, of all men, should protect them from the "heresy and schism" which surrounds us on every side.

T. M.

Boston, Feb. 28, 1890.

A TRUE STORY.

To the Editor of *The Living Church*:

We have had an addition to our Sunday School—a little girl only eight years old. Of course the teacher asked the usual questions, and one of them was this:

"Have you attended any Sunday School before this?"

"Oh, yes; I've been to the Baptist."

"Indeed! Why did you leave that Sunday School and come here?"

"Oh!" said the mite, "because I believe in infant Baptism, and you know I couldn't believe in that and stay there."

The teacher was amused, but managed to say: "Why not?"

"Because by Baptism I am made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven, and if I stayed there, I couldn't be a child of God till I was grown up."

The teacher looked at the child in amazement and then asked: "How are you made in Baptism a child of God?"

"By adoption."

"And what is adoption?"

"Why, suppose my father should die, then—but that won't do, for we children would inherit all his things. But suppose he was poor, and had nothing, and should die, and then somebody who had lots of things should take me in and make me like one of his own children. That is adoption."

This, Mr Editor, is the result of a little quiet Church teaching by a young girl who was stopping temporarily with a family that had, as is said, no Church relations. There are many, however, who would not have learned the lesson nearly as well, nor acted upon it as faithfully.

Perhaps you understand now, why I say, we have had an addition to our Sunday School.

RECTOR.

A CHURCH PENSION FUND.

To the Editor of *The Living Church*:

I am glad to say to your readers who may be interested in a "General Church Pension Fund," that there is quite a perceptible "stirring of the dry bones," since the action of the late General Convention endorsing the "Clergymen's Retiring Fund Society," as competent and suited to that end. Bishops and conventions are taking the matter up, and laymen, of both sexes, are opening their eyes and ears, and beginning, not only to ask questions, but to give of their means and influence. We trust that every diocesan convention will give ample time to a consideration of the important duty of the Church towards her old clergy. Permit me to say to all whom it may concern, one or two things on this subject of diocesan clergy relief; and first, it is manifest that every diocese should make provision for the sufferers in "its own house." If a man is stricken with a long illness, if he meets with an accident, if he cannot secure a support for his family, not being in fault himself, then the diocese should afford him relief. It is to meet such cases that an annual collection is taken up in most of our dioceses. There is an idea prevalent, that a fund for this object is to be created, for which notion, usually, not a shadow of authority exists, unless it be found in the title of "Infirm Clergy Fund;" why this charity should require endowment more than missions or any other good work, does not readily appear. In some dioceses there is no board of trustees legally qualified to administer such fund. In some reports, we read that one old clergyman received \$300, another, \$150; another, \$50; and then, that \$500 was added to the fund the past year. The people who contribute to this object generally suppose their money is going directly to the relief of old or needy ministers, when the half of it goes to swell a fund for which there is really no justification. In this view of the case one can readily understand why some rectors are not much interested, and why others do not give their people an opportunity to contribute. The conclusion is, that the whole matter of diocesan clergy relief is in an uninteresting condition, and that it demands radical treatment. The men who need and the people who give, should be brought into a closer and clearer relationship. And this leads us to observe that there is a possibility of infusing new life into the whole question of Clergy Relief, and making something satisfactory of these accumulated funds by adopting the pension

idea, as suggested by the action of our late General Convention. The suggestion is that all dioceses having any considerable fund on hand should get rid of the charity idea by adopting some such canon as that of the diocese of Newark, and this is doubtless practicable where the diocese is strong, or the fund already large. Now while we confess to a great interest in this Newark idea, and believe it the acceptable way of administering such funds, at the same time the proposition is not as practical for such dioceses as are new, or are poor in this world's goods, or where the fund is small. Such dioceses as are not ambitious of building up a pension fund for themselves might employ any amount they may have to make their deserving clergy members of the "Clergymen's Retiring Fund Society." There is, we understand, one diocese having several thousand dollars on hand, ready to come to an understanding with the society on some such lines. Suppose all the weaker dioceses were to do this, why, it would at once increase our capital into the hundred thousands, and, at the same time, it would not harm any diocesan interest. The effect would really be to increase contributions, since the clergy generally would be aroused to the importance of the work, and would present the subject to their people with such unction that all would become willing givers to realize the great idea of a general and effective Church Pension Fund. Let the fact impress itself upon the mind, that the old clergy do not care for any relief that smacks of charity. Except you force them, or destitution compels them, they will not graciously accept dole from your examining committee. Unless as a diocese, you do something better than give in this way to your old men, you are in fact not providing for them in any acceptable form. Why not recognize the fact, and act upon it? Why not take from small accumulations which are not needed, and employ it in this way? Give to the clergy you would assist, and help to provide for a "paid-up membership" in the "Clergymen's Retiring Fund Society," and so dignify the gift you make them, by placing it where they can have it as a right. The collections of the diocese not used for temporary relief could go each year to swell the "General Pension Fund." In such ways, and by such united effort, we could soon have a great fund in our treasury, and so in place of the weak being left to themselves, as they are now, the strong would help them. The richer dioceses would lend a hand to the poorer. It is only the General Government that pensions the soldier, not the State, but then all the people bear the common tax. So in the Church, if there were unity of action, and business methods introduced, and a common brotherhood recognized, there would soon be an end to all the miserable experiments and failures from which the clergy are suffering to-day.

THEO. I. HOLCOMBE,
346 West 55th St., New York.

OPINIONS OF THE PRESS.

The Advance.

POPULAR CONSCIENCE.—And it was the lightning that did it. When the State Legislature of North Dakota stood indecisive on the dizzy brink of a decision which would have branded the new State with an ineffable disgrace, the lightnings, which flashed all over the country the facts in the case, had hardly cooled along the electric wires which run forth to every city on the continent, before they came flashing back into the shame-crimsoned faces of the legislative traitors who were so eager for an infamous bribe to sell out the very honor of the State, the burning indignation of the American people at the crime and folly about to be perpetrated. There was an instantaneous uprising of the American conscience such as had not been witnessed for years. And the gracious stroke took effect. A vote to "indefinitely postpone" the infamous measure was carried, and good people not only in that State, but in all other

States thanked God for the timely interposition. But alas, a certain stigma remains. And there are men there who have been prominent in public affairs who will wear the blot on their brows to their dying day.

The Irish Ecclesiastical Gazette.

TRIAL OF THE BISHOP OF LINCOLN.—The proceedings against the Bishop of Lincoln have again commenced in the court of the Archbishop of Canterbury. The Church of England has always distinguished itself by opposing its most earnest men. So was it with respect to John Wesley in the last century, and so is it now with respect to Dr. King, Bishop of Lincoln. A great deal was made last week of "the manual acts," and the importance of the congregation being able to see them. But it is remarkable that these same manual acts were suppressed as superstitious, in the second and most Protestant Prayer Book of Edward VI. Now, the Church Association, through its council, is arguing that it is essential that these acts should be done so as to be seen by the congregation. It is conceded by council for the prosecution, that the mixed cup may be used, provided the water is added before the service, and the ablutions may go on in the vestry, though forbidden in the church. Really, when the matter is regarded with an unprejudiced eye, it must be conceded that the great legalists and ceremonialists in these matters, are the members of the Church Association, who would lay down a hard and fast line on either side of which it would be impossible to pass. This attempt to enforce a rigid conformity in the conduct of divine service must defeat itself in the long run, and we shall be greatly surprised if the result of the present action will not be to render more elastic rather than more restrictive, the Use of the Church of England in such matters. An increasing tendency is showing itself to interpret the present Prayer Book in the light of those which have gone before, and to take an eclectic view of the ceremonial of the Church of England. It is impossible that future judgments will not be enormously affected by the results one way or the other of the present Lambeth trial, an epochal event as it is in the history of the Church.

A PUBLIC BENEFIT.

The travelling public has already been greatly benefited by the combination between the Chicago & Northwestern and the Union Pacific Railway systems and the establishment of what is now known as the "Chicago, Union Pacific & Northwestern Line" through greatly improved train service from the East to the Pacific coast. Features of the new service are: Solid Vestibuled trains running through from Chicago to Denver and Portland without change. These trains carry through Palace Sleeping Cars, Chicago to Omaha in 15 3/4 hours, Denver 33 1/2 hours, Portland 82 hours, San Francisco 85 hours, and for the benefit of passengers who do not wish accommodations in first-class sleepers, luxurious reclining chair cars are run through to Denver and Portland without change, in which accommodations are free. Colonist sleepers are also run through from Chicago to Portland in which the charge for a completely furnished berth is nominal, and as all meals en route are served in the best of Dining Cars, the Chicago, Union Pacific & Northwestern Line affords all classes of passengers the very best accommodations. Another feature of the service provided by the Chicago & Northwestern Railway which is highly appreciated by the travelling public, is Fast Vestibuled train (Coaches, sleeping cars and dining cars), running daily between Chicago and St Paul and Minneapolis, carrying through Vestibuled Sleepers between Chicago and Duluth.

The Northwestern Company was the pioneer in railroad building in the West, and it is still in the lead in supplying the travelling public with all the benefits that are conferred by superiority of equipment, through train service, and fast time between Chicago and all points west and northwest.

BUFFALO LITHIA



SPRINGS OF VIRGINIA.

THE PORTABLE HOT SPRING.

THIS WATER GOES TO HOT SPRINGS, ARKANSAS, AND HOT SPRINGS, VIRGINIA, RESIDENT PHYSICIANS AT HOT SPRINGS USE IT IN THEIR OWN CASES, AND PRESCRIBE IT FOR PATIENTS FOR GOUT, RHEUMATIC GOUT, RHEUMATISM, GRAVEL, RENAL CALCULI, AND ALL DISEASES OF URIC ACID DIATHESIS. ITS VALUE IN BRIGHT'S DISEASE.

Dr. Wm. B. Towles, Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia. Former Resident Physician, Hot Springs, Va.

"BUFFALO LITHIA SPRING, No. 2, belongs to the ALKALINE, or, perhaps to the ALKALINE-SALINE CLASS, for it has proved far more efficacious in many diseased conditions than any of the simple ALKALINE waters.

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, STONE in the BLADDER, and in all diseases of Uric Acid Diathesis, I know of no remedy at all comparable to it.

"Its effects are marked in causing a disappearance of Albumen from the urine. In a single case of Bright's Disease of the Kidneys I witnessed decided beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

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"My experience in the use of BUFFALO LITHIA WATER is limited to the treatment of Gout, Rheumatism and that hybrid disease 'Rheumatic Gout' (so called), which is in contradistinction to the Rheumatoid Arthritis of Garrod.

"I have had excellent results from this Water in these affections, both in my own person and in the treatment of patients for whom I have prescribed it. Of course, the remedial agent is its contained Alkalies and their solvent properties.

"Hence it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi, when due to a redundancy of Lithic Acid."

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"Send me five cases BUFFALO LITHIA WATER, SPRING No. 2. I have made use of this Water for Gout in my own person and prescribed it for patients similarly suffering, with the most decided beneficial results, I take pleasure in advising Gouty patients to use these Springs.

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"When used at an early stage, while enough of the renal structure remains to answer the purpose of purifying the blood, it is of decided efficacy in BRIGHT'S DISEASE OF THE KIDNEYS, and, indeed, in some cases where the destruction of the Kidney has been greater, its use has resulted in partial restoration and prolongation of life."

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SHOES

ST. LOUIS, MO., April 23, 1889.
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 Dear Sirs:—We have now used your Reflector about three months. It is very satisfactory. Our audience room, 50x60, and the ceiling about 32 feet at the highest point, is lighted admirably by your 60-inch Reflector. Very Respectfully,
 J. H. HOLMES,
 Chairman Building Committee Third Congregational Church.

ST. LOUIS, MO., April 18, 1889.
BAILEY REFLECTOR Co.
 Dear Sirs:—The Bailey Reflector which you placed in our church gives entire satisfaction. It is ornamental and it gives a brilliant light. It is really a marvel of cheapness, neatness, and brightness. Very truly yours,
 G. H. GRANNIS,
 Pastor Third Congregational Church.

"Brown's Bronchial Troches."
 For Bronchial, Asthmatic, and Pulmonary Complaints. "Brown's Bronchial Troches" have remarkable curative properties. 25c. a box.

Mellin's Food is not the bulky, indigestible product of the miller or baker, but is the result of skillful manipulation, by careful and uniform chemical processes based upon scientific principles; it is a soluble dry powder, made from wheat and malted barley, and is the concentration of nourishing properties.

That tired, debilitated feeling, so peculiar to spring, indicates depraved blood. Now is the time to prove the beneficial effects of Ayer's Sarsaparilla. It cleanses the system, restores physical energy and infuses new life and vigor into every fibre of the body.

Grayness, baldness, dandruff, and all diseases of scalp, and falling of the hair can be cured by using the Hall's Vegetable Sicilian Hair Renewer.

Confucius did not, as many believe, discover the formula of Dr. Bull's Cough Syrup.

Salvation Oil has many competitors in the market but no rivals. Price only 25 cents.

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.

Catarrh Cured.
 A clergyman, after years of suffering from that noisome disease, Catarrh, 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.

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For a disordered Liver try Beecham's Pills.

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 A copy of the best book yet published on **Anglican Church Principles**, "Reasons for Being a Churchman," can be had by any one paying his subscription to THE LIVING CHURCH a year in advance, and 50 cents extra. Those sending the name of a new subscriber, can have it for \$1.25. No such liberal offer, we venture to say, has ever been made by a Church publisher. Rectors who desire to make a canvass of their parishes for the paper or for the book and paper in combination, should write for special terms. It will pay any guild, with the rector's endorsement, to work under our offer. Write for terms and specimen copies.

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 A \$15.00 Single Harness... 7.50
 A 240-lb. Platform Scale... 8.00
 Price List Free. **CHICAGO SCALE CO., Chicago, Ill.**

TIMELY SUGGESTIONS.

A CAUTION ON SOAPS.—In the treatment of skin affections, soaps invariably make matters worse. There is no gainsaying the fact that there is but one soap fit for the human skin, and that is one which is superfatted. Dermatologists are in union upon the point that rashes, pimples, and, indeed, most skin affections, are often induced, and almost always aggravated, by the soaps in common use. Some of the highly-scented soaps in the market are as objectionable as they can be. Science has now given us a soap devoid of free alkalis, and containing some free cream, instead of free alkali to irritate and inflame and dry the skin.—*Dr. Miner Fothergill.*

THE DEADLY COLD BED.—If trustworthy statistics could be had of the number of persons who die every year or become permanently diseased from sleeping in damp or cold beds, they would probably be astonishing and appalling. It is a peril that constantly besets travelling men, and if they are wise they will invariably insist on having their beds aired and dried, even at the risk of causing much trouble to their landlords. But the peril resides in the home, and the cold "spare room" has slain its thousands of hapless guests, and will go on with its slaughter till people learn wisdom. Not only the guest, but the family often suffer the penalty of sleeping in cold rooms and chilling their bodies at a time when they need all their bodily heat, by getting between cold sheets. Even in warm summer weather, a cold, damp bed will get in its deadly work. It is a needless peril, and the neglect to provide dry rooms and beds has in it the elements of murder and suicide.—*Good Housekeeping.*

HOT WATER FOR BABIES.—Hot water is highly useful in the digestive disorders of children. A child will live for several days with nothing else to eat, and be in much better condition than with a demoralized digestive tract. On hot water it will live comfortably, and scarcely seem to miss its mother's milk. With a colicky baby, the hot water frequently acts as an anodyne, putting it to sleep. If it seems distressed after nursing, the hot water relieves the pain even if it be caused by an over-filled stomach.

SIR WILLIAM GULL says that when fagged out by professional work, he recruits his strength by eating raisins, and not by drinking wine or brandy. Another good saying from the same source: A pint of warm water, taken on an empty stomach in the morning, is the safest and surest of all remedies for habitual constipation. It dissolves the fecal matter and stimulates peristaltic action, thereby giving a normal action without pain. If the tongue is coated, squeeze a lemon into the water and drink without sweetening.

TO TELL IF EGGS ARE FRESH.—Hold the egg to the light and look through it. Fresh eggs are more transparent in the centre, old eggs at the ends. Or, dissolve a tablespoonful of salt in a quart of water: good eggs will sink, indifferent ones will swim, and bad eggs float in this solution. Or, shake the egg gently at your ear. If you hear a gurgle or thud, the egg is bad.—*Good Housekeeping.*

RUBBER BANDAGES IN INDIGESTION.—A rubber bandage, applied round the waist, seems to be capable of acting beneficially on the digestive organs, curing gastric catarrh and the sense of oppression complained of by dyspeptics, and, as a result of this action, improving in a marked degree, the digestive functions. How the bandage acts, Dr. Wettendorfer, the observer, is unable to say, further than that he supposes it is by exerting a mechanical pressure on the organs of digestion, and possibly by causing the bodily heat of that region to be retained. A bandage should be worn for about an hour after meals, and should be applied over a surface of about ten inches in depth.—*Lancet*

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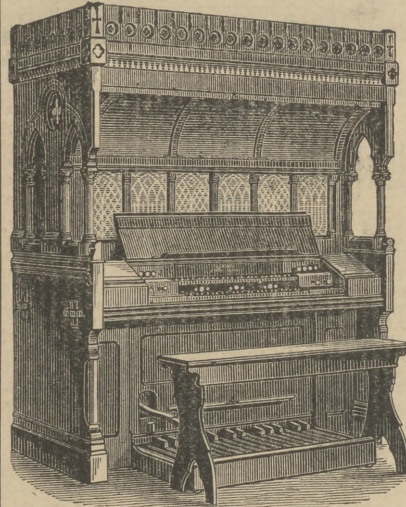
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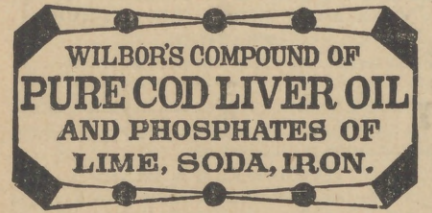
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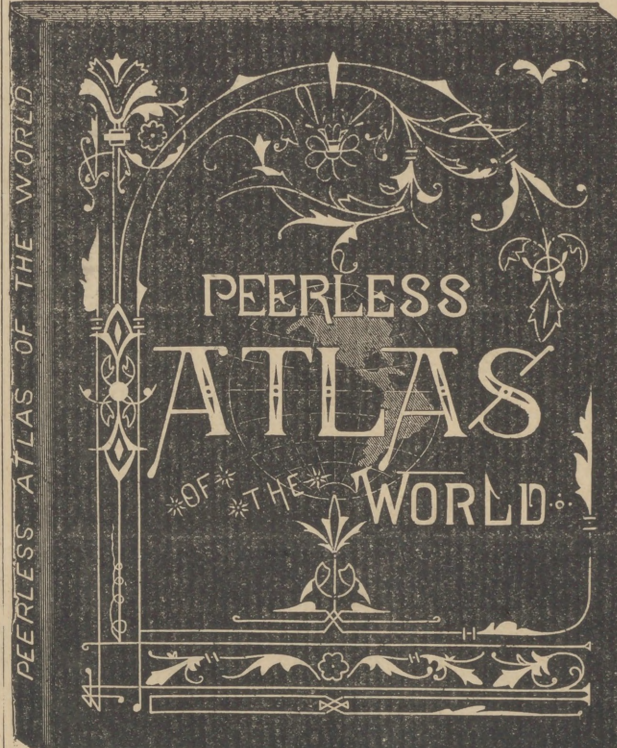
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