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The Living Church.

SATURDAY, MARCH 22, 1890.

THE STATIONS OF THE CROSS.

BY WILLIAM B. CHISHOLM.

Thy Lord's last weary hours,
Before thee on the canvas luminous,
Speak to thy heart amid these gaudy bowers,
Amid the maze of earthly leaves and flowers.
The sight of Him, the Lamb Vicarious,
Who is the Very Paschal Lamb for us,
May sober thee; and lift thy earth-bent eye
To gaze upon this last great mystery.

Behold the awful passage up the hill!
Dost thou discern one ray of sympathy?
Look at that Roman sentinel, he stands
Poising his spear between his horny hands,
Spear that shall pierce the Mediator's side,
Spear that to crown transformed is glorified
In this thy gaze, it pierced thy Lord, but
then
That Blood redeemed thee, Even so, Amen.

Oh, Simon of Cyrene! seems it hard
That thou awhile must bear that heavy
load
While He of Nazareth shall seize brief rest?
Prouder than laurel wreath that decks the
bard,
Or star-gemmed crown upon dead hero's
breast,
Be this to thee! Go hence to thine abode,
Tear-dimmed; yet like a conquering mon-
arch go,
With this one thought: that thou hast borne
for Him
For one brief spell the burden that shall lift
All other weight from lost humanity.
Whereon shall hang the harps of seraphim
In the immortal ages yet to be;
There, there it stands at noon-day strange
and dim,
An awful portent 'gainst the darkened sky,
Yet is it life and light and victory!

O thou august o'er all sweet womanhood,
Thou ever blest and ever holy one,
Gazing, tear-dimmed, upon thy bleeding Son,
Behold thy King! and in this beam of wood
On which a bleeding Sufferer He hangs,
Forget, O Virgin blest! a mother's pangs,
And mortal yet, and human 'e'en as we,
Low at His Cross behold the Deity!

O sun of Judah, veil thy stricken face!
O graves, give forth your olden, saintly
dead;
O temple veil, in sunder rent, give place
To His new temple of the heart and life!
Past is the awful strife:
The sacrifice complete;
At morning, where the angel hosts have led
To His dear tomb, prepare your King to
greet!

NEWS AND NOTES.

THE Bishop of Bangor, Dr. James C. Campbell, has resigned his see, after an episcopate of 31 years. Increasing ill health with advancing years compels his retirement.

THE arguments of the counsel in the case of the Bishop of Lincoln have been finished. The court adjourned until summoned for the decision. The judgment of the Archbishop will not be given before Easter.

CARDINAL NEWMAN entered his ninetieth year on the 21st of February. The venerable Cardinal received a large number of congratulatory letters and telegrams from members and dignitaries of the Church in different parts of the world. His Eminence attended the usual early morning mass in the Oratory church. Although rather feeble, he looked in good health, and walked with little assistance.

AMONG the nice letters we have received recently was one from the daughter of a clergyman, who sent the names of a number of new subscribers to THE LIVING CHURCH. The commissions on these subscriptions she

intends for her Easter offering. It is an example worthy of imitation.

BISHOP PEARSON has resigned the Australian see of Newcastle, to which he was appointed in 1880; but, as his resignation must be accepted by the Bishop of Sydney as Primate, there is likely to be a considerable delay in the appointment of his successor, as the see of Sydney has been vacant for nearly a year, and it is not yet filled up.

WHILE the West loses in the transfer of Dr. Vibbert to Philadelphia, it gains in the acquisition of Dr. Nichols, who has decided to accept the election as Assistant-Bishop of California. We sincerely congratulate the diocese of California upon the new Bishop. Dr. Nichols' vigorous administration will have fruitful results in a short time. It is more than probable that Southern California will be so strengthened under his wise rule, that it will be able to apply to the next General Convention for a new diocese with much stronger financial arguments to secure success.

Two fine life-sized statues have been placed in niches of the reredos of Winchester cathedral, viz., those of St. Birinus, Bishop of Dorchester, Oxon, 635-50, to whom is attributed the creation of the diocese of Winchester, and St. Swithin, 862-83, the embellisher of his native city, Winchester, and the preceptor of Alfred the Great's father and of Alfred himself. St. Swithin carries in his left hand a bridge, in token of his having built the bridge over the Itchen at Eastgate, fragments of which are still beneath the roadway.

WE regret to announce the death of the Rev. Daniel R. Goodwin, D.D., of Philadelphia, which occurred at his residence on Saturday last. Dr. Goodwin was formerly the Provost of the University of Pennsylvania. For some years he has filled the chair of Systematic Divinity at the Philadelphia Divinity School. For many years he has represented the diocese in the General Convention. He was chairman of the Committee on Canons of that body. He was a foremost figure in its debates and will be much missed in its deliberations. He had reached his 79th year.

A MEETING of the council of the Bishop of London's Fund, under the presidency of the Bishop of London was held in February. The report for 1889 states that the income for that year was nearly £28,000 as compared with little more than £23,000 in the previous year. The total grants made during the year for the various objects of the fund are as follows: Missionary clergy, £1,694; additional curates, £1,760; lay agents, £3,306; clergymen's residences, £3,54, 13s. 6d.; schools, £100; mission buildings, £5,576, 18s. 6d.; churches, £6,576, 15s., 6d.; endowments, \$2,630; a total of £21,998, 7s. 6d.

ARCHDEACON NORRIS says of the Bristol bishopric: Bristol is one of our ancient bishoprics. Bishop Butler, the author of "The Analogy," was for twelve years Bishop of Bristol. But in 1836, Lord Melbourne's Government, being pressed to create a bishopric of

Ripon (to be endowed out of the estates of Durham), and unwilling to increase the number of bishops in the House of Lords, passed through Parliament an Act for placing the two ancient and independent sees of Gloucester and Bristol under one bishop. The growth of Bristol (now numbering a quarter of a million) has made it impossible for even such an indefatigable diocesan as Bishop Ellicott to administer the diocese without a greater strain upon his strength than it will long bear. In 1884 the Act was obtained for the separation of the two sees so soon as the additional endowment required for the purpose shall be obtained. Two-thirds of this have been subscribed, and an excellent mansion for the Bishops of Bristol, far more convenient than Bishop Monk's Palace of Stapleton, has been given.

THE Rev. Wm. H. Vibbert, D. D., has resigned the rectorship of St. James' church, Chicago, to accept that of St. Peter's, Philadelphia. The regret which this announcement occasions is not confined to the parishioners of St. James' church, but is general throughout the diocese and the West. Dr. Vibbert's removal is a great loss to the diocese of Chicago. The influence he exerts and the positions of trust and honor which he occupies, are those which naturally belong to a man of commanding intellect and strength of character. They are not conceded to him merely because he is the rector of a large and wealthy parish. The day has gone by in this part of the country when a man is given position because he represents wealth and money influence in the diocese. Dr. Vibbert has been trusted by the diocese because he inspired confidence in his loyalty and judgment, and he has invariably justified that confidence. We wish him a loving God-speed in his new work.

A LEAFLET issued by the Anglo-Continental Society states that it is proposed to raise, as a memorial of Dr. von Dollinger, a sum of £1,000 for the endowment of the Old Catholic bishopric in Austria: "Episcopal ministrations are greatly needed by the Austrian Old Catholic Churchmen, but the State will not permit Bishop Reinkens to officiate in Austria, because he is not an Austrian subject, nor will it allow a native Austrian to be consecrated until an endowment is raised of an amount altogether beyond the means of the Austrian Old Catholics to provide, seeing that they have to bear the whole burden of supporting their own clergy and maintaining their own churches. An offer has been made to meet all sums up to a thousand pounds with donations equal to ten per cent. on the amount given. Contributions to the Austrian Old Catholic Bishopric Fund have been already made by the Bishops of Winchester, London, Litchfield, Salisbury, Bishop Wilkinson, the Dean of Litchfield, and others." An address of sympathy from the Anglo-Continental Society on the death of Dr. von Dollinger has been forwarded to Bishops Reinkens and Herzog, and acknowledged by them with cordial gratitude.

THE Rev. Dr. Thomas S. Childs, of Washington, who has lately applied for Holy Orders, gives as among his reasons for leaving the Presbyterians: "There are two tendencies in the Presbyterian Church, one toward disintegration, and one towards unity. This tendency towards disintegration is that which produced the wide differences of opinion. I find in the Episcopal Church a doctrinal faith in substantial harmony with our own. I find a communion of saints, in which I hope to enlarge the experiences of the past and have a pledge of the still wider communion of the future. I hold as satisfactory the basis of the Christian union proposed by the House of Bishops of the American Episcopal Church, and revised by the Lambeth Conference. The first three terms, the Scripture, the Creeds, and the Sacraments, could hardly cause serious discussion among Protestants. All accept them. We are unable to see why there should be any more difficulties with the Historic Episcopate. Calvin admitted it: the best historic scholarship of our age, the House of Bishops, made their deliverance intelligently and honestly. They do not ask us to accept any particular theory of the episcopate. They ask us to accept the fact; and there is the fact, whether we accept it or not. We are unable to see a simpler basis of union than this."

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, March 1, 1890.

THE principal event in the ecclesiastical world here in England during the past month has been the trial of the Bishop of Lincoln by the Archbishop of Canterbury, at Lambeth Palace. After a series of sittings extending over a considerable time, when the court was occupied with such delicate and intricate matters as the question of its own jurisdiction, the most important stage in the proceedings has at length been reached and the court has occupied itself at eight daily, though not consecutive, sittings, with the question of the legality or illegality of the several ritual acts with which the Bishop of Lincoln is charged—certain rites and ceremonies which the good Bishop and the large body of clergy and laity who think with him, hold are not merely legal but obligatory on the ministering priest by the wording of the Book of Common Prayer.

I have already, in previous letters, endeavored to give American Churchmen a sketch of the history of the prosecution and the important consequences to the Church of England, which the trial must of necessity have, and there is no need therefore to repeat it. I will now merely summarize the most recent proceedings of the court. Amongst the charges against the good Bishop are the following: (1) adopting what is known as the Eastward position at the altar during the celebration of the Holy Communion; (2) permitting candles to be burning on the altar for a purpose other than

that of giving light; (3) mixing a little water with the wine for the Communion; (4) permitting the singing of the *Agnus Dei* after the Prayer of Consecration; (5) ceremonially cleansing the altar vessels before leaving the church; and (6) making the sign of the cross at the benediction of the people. These are the principal points in dispute; there are several others of no very great account.

I need scarcely say that all these ritual acts are very common practices in England, but the prosecution, which though nominally in other hands, is practically our old friend, the Church Association, contends that they have all been declared to be illegal by the highest legal authority in the realm, viz., the Judicial Committee of the Privy Council. On the other hand, the Catholic party have all along scouted the many contradictory rulings of the Privy Council which as one of their own number declared them to be, were "based on policy, not on law," and moreover, the party decline to recognize the Privy Council as an ecclesiastical court at all, for its authority is derived solely from the State, and though that may be amply sufficient for Privy Councilors, it is not so for the thousands of earnest-thinking and sincere Churchmen whose consciences will not permit them to be dominated by a purely secular tribunal for ecclesiastical matters.

In presenting this case before the Archbishop, Counsel for the Church Association argued simply that upon all these points the Privy Council had pronounced its decision, and they contended that all the Archbishop had to do was to deliver judgment in accordance therewith. But, early in the case, it was made plain that the Archbishop did not view the matter in quite the same light, for he took to himself the *obiter dictum* of the Privy Council that "more light" might be let in upon this very intricate matter, and consequently counsel for the Bishop went exhaustively into the history and legality of all the acts complained of.

I need say no more about the arguments. They are very abstruse and difficult to follow, and to American Churchmen probably totally enigmatical. The chief point of interest is now centered upon the decision of the Archbishop. On Tuesday last when the court rose, the Archbishop intimated that he should take time to consider his judgment.

Whatever his Grace's decision may be, there can be little doubt that we are on the eve of a great crisis. There are two courses open to the Archbishop. First, he may rule that he is bound by the decisions of the Privy Council, in which case the Church Association would come out of the matter triumphant. Or, on the other hand, he may give a judgment independent of the previous rulings of the Privy Council and decide the case on its merits pure and simple. This latter course, I am inclined to believe, his Grace will adopt, but however he decides, one party must be the loser, and if the Bishop of Lincoln be declared a defaulter, then I fear there will be a very considerable flocking to Rome such as happened when Dr. Newman "went over." It is said that the Bishop of Lincoln, whatever the decision may be, is prepared to bow to it. But on the other hand, the Church Association will appeal to the Privy Council should the Archbishop vary from its former judgments.

Convocation of Canterbury has held its usual February session, but the discussions have not been very noteworthy except perhaps that which related to the question of the establishment of Brotherhoods. A committee of the Lower House was appointed a year or two ago to consider the whole matter of how to bring the great masses of the population within the Church's influence. One of the recommendations of this committee, if not the principal one, was the establishment of a religious order of men to work in populous districts. The report of the committee was debated at some length last year in the Lower House, and stood adjourned until the session just ended. Having conceded the principle, the

House next considered the details, about which there has been, naturally, much difference of opinion. Several discordant notes were sounded on the matter of "vows," for while Archdeacon Farrar proposed that "the members of the Brotherhood should be allowed to bind themselves by dispensable vows of celibacy, poverty, and obedience," several members of the House regarded such a proposition with very grave suspicion, and several amendments were moved. One member objected to vows at all; another preferred "terminable engagements," and another "solemn promises," to the expression "dispensable vows," and so forth. But in the end Archdeacon Farrar prevailed and carried his motion, a rider being also adopted recommending "a wide elasticity as to rules and system of such brotherhoods as may be formed." The Bishops will shortly be called upon to consider these resolutions, and whether their lordships will show the same amount of courage as the Lower House have done, remains to be seen. After all the movement will not be very greatly affected by these debates in convocation. If there is a real call for community life, and there are men in the Church who feel the call, they will not stop to wait for the approval of Convocation. The great revival of the religious life amongst women grew up rather in spite of any influence that Convocation might have exerted in its behalf. Sisterhoods in their early days were always regarded with suspicion by those high in the Church, but now are looked upon as an indispensable feature of all home missionary work; and there are some amongst the Methodists of to-day, who are even desirous of imitating their Anglican brethren by founding communities for women on their own lines.

One object which calls for the establishment of Brotherhoods relates to the matter of elementary education. At this moment the Church of England is beset with her secularist foes who would deprive her of the control of that larger part of the elementary education of the country which she has for so long held; and though it is sad to think of, the Nonconformists are hand and glove with the secularists to affect the ruin of the Church schools. Rather than permit the Church of England to retain her old supremacy, they would see all religion banished from the schools. But Churchmen have resisted for too many years this attack upon one of her chief strongholds to give up now, and the fight is far from over yet. It has been suggested that men living in community could very much help the cause of the schools, and this suggestion is an exceedingly valuable one, which it is hoped, may be realized. Already some of the Sisters of the Church are trained certificated teachers who carry on a marvellous work in London and other parts of the country.

There has been a lull in the attack upon the Church in Wales. But it is only a momentary one, and when Parliament is in a position to deal with other than Irish matters, I have no doubt but that the Welsh Church will be an early object for the bitter criticisms of the Radicals. But threatened institutions are said to live long, and I am not sure but that the Welsh Church will, out of the refining fire of persecution through which she is now passing, emerge stronger, purer, and with more zeal and enthusiasm for her Master's service.

Speaking of the Welsh Church, I must not forget to mention a very interesting service which was held in St. Paul's cathedral last night, (Eve of St. David, the patron saint of Wales.) The great cathedral of our civil metropolis was thronged, about six thousand people being present. The service and sermon by the Bishop of Asaph, was entirely in the Welsh language. It is computed that there are about 20,000 Welsh people resident in London, and this festival service was held for their benefit, and with the idea also of helping on a movement to build another church in London for Welsh services solely.

A somewhat distressing controversy has arisen over the publication of a book which

has been issued by the authorities of the Pusey House at Oxford. The volume bears the title "*Lux Mundi*," and consists of a collection of essays on various religious matters by the younger High Churchmen at the university. There is much in the volume that is most excellent and with which most people are agreed. But the essay on Old Testament criticism, by the Rev. Chas. Gore, Principal Librarian of the Pusey House, has called forth many expressions of dissent to the opinions therein set forth, and has caused grievous pain and sorrow to many. Canon Liddon in his Advent course of sermons at St. Paul's, preached a most powerful discourse in vindication of the Old Testament Scriptures, and indirectly replied to several positions taken up by Mr. Gore in his essay. That sermon was preached soon after the publication of "*Lux Mundi*," and has now been published as a pamphlet. Mr. Gore, who is away in India just now, has been also severely handled in the columns of the religious press, but perhaps the strongest expression of opinion comes from Archdeacon Denison who on Thursday night, summing up an address on the book he delivered at Bristol, says: "The book '*Lux Mundi*' is much more a concession to, and an excuse for, 'The New Criticism,' than a reproof and a warning against it. I call it a most unhappy and dangerous book. And I have this further to say: that, filled as the last 58 years of this century have been with successive assaults upon the Catholic Faith and position of the Church of England, the book coming from within is my chief ground for fear." And in a private letter which I have just seen the venerable gentleman describes the book as "the most grievous specimen of 'Defence of Truth,' of all those I have had to contend against, and the most ruinous under all the circumstances of its production, a blow *ab intra*, without parallel!"

The Bishopric of Durham still remains vacant; it seems difficult to persuade any one to take up the work left by Bishop Lightfoot. Two other bishoprics, those of St. Alban's and Bangor, will also be vacant shortly, the present occupants having resigned.

CANADA.

The annual meeting of the Woman's Auxiliary of the diocese of Huron was held in Victoria Hall, London, session extending from March 4th to 7th. A very large number of delegates were expected, and to give addresses—Miss Emery, secretary for the Woman's Auxiliary in the United States, and others. There was a Litany service and Holy Communion at St. Paul's cathedral, for the members, on the morning of the 5th. A new church has been erected at Blenheim, in the diocese of Huron, which was opened for public worship recently by the Bishop, assisted by a number of the clergy. A very generous offer has been made by Mr. Trivett, incumbent of the Trivett memorial church in this diocese, the sum of which is that at his decease he will endow the church in the amount of \$3,000, and will hand over \$4,000 now, receiving interest during his life. He also gives unconditionally \$2,000 to place a peal of eight bells in the church tower. Needless to say, the magnificent offer was unanimously accepted by the vestry.

A special course of sermons is to be given at Christ church cathedral, Westminster, in the diocese of Columbia, during Lent. The Bishop, who was consecrated at Westminster Abbey, in 1859, has lately completed the 31st year of his episcopate, and having been ordained deacon in 1840, has been 50 years in the ministry.

Many of the clergy of the country parishes of the diocese of Quebec have been disabled for the time by the prevailing epidemic. The sermons preached in Quebec lately by Bishop Courtney, of Nova Scotia, attracted large congregations, and were exceedingly admired. At Christ church, Berwick, diocese of Nova Scotia, the choir of men and boys appeared for the first time lately in surplices and cassocks. St. James' cathedral, Toronto, will also hereafter have a regular surpliced choir.

At the annual meeting of the Diocesan Church Society, Prince Edward Island, the reports read by the clergy were encouraging. New places of worship are being built in the western portion of the island. A Church Institute has been organized at Charlottetown, and the meetings have been very successful. The Hooper memorial chapel is now used daily, though yet unfinished, but it is hoped the chancel and altar will be completed by Easter Day.

The commencement of Lent was observed by all the city churches, in Montreal, many of which have daily services throughout the penitential season. The congregation of St. Martin's have acceded to the wishes of the rector, and the church will hereafter be a free seated one. The only other church in Montreal with the free seat plan is that of St. John the Evangelist, which has been carried on in that manner for more than 20 years, and is in a flourishing condition. The congregation have built a large new church within the last few years. A property has just been acquired for the Church Home at a cost of nearly \$20,000. With increased accommodation it is hoped this deserving charity may be useful in a larger degree. Generous gifts have been received on behalf of the building fund, one gentleman donating \$600. The quarterly meeting of the Diocesan Sunday School Association was held in the Synod Hall in the end of February, the Bishop presiding.

CHICAGO.

CITY.—An enthusiastic meeting of the parishioners of Grace church was held on Sunday, after service, at which it was decided to proceed immediately with the building of a rectory, at a site to be selected, and also to erect a parish building upon property owned by the parish immediately north of the church. Another story will be added to the chapel, which is in the rear of the church. This action is not only a gratifying indication of the prosperity of the parish and a token of affection for Dr. Locke who has been the rector of Grace church for over thirty years, but it is significant as a declaration that the church is in permanence upon its present site.

Archdeacon Bishop has returned to the city after an absence of two months in the South. His health is much improved, though he is still quite lame from a severe attack of sciatica.

NEW YORK.

CITY.—It is understood that Christ church property at 5th Avenue and 35th Street, has been sold for \$250,000. The new church at Boulevard and 71st Street will be finished, it is expected, not far from the first of May. Including chancel it is 118x80. The width, however, includes the transepts on the west end. The nave embracing the chancel roof will be high. The recess for the chancel is rather narrow, while the floor will be raised but little above that of the main auditorium. The seating capacity of the church will be about 800. The material of the building is of brick and terra cotta, with roof of corrugated tile. The architect is Mr. C. C. Haight.

Bishop Courtney, of Nova Scotia, acting in place of Bishop Potter, recently visited the church of the Redeemer, the Rev. Dr. Shackleford, rector, and confirmed a class of 39. The new church adjoining the old edifice at 81st St. and Park Avenue, might, with sufficient means in hand, be completed by the middle of April. It is about 140x60 and will have a seating capacity of 1,000. It is fire proof, the rows of pillars north and south, with arches above, being of brick and stone, while the walls, including the entire west end up to the roof, are done in terra cotta. The chancel will be deep and wide and quite elevated. To the north, a large room will be set apart for a chapel, above which will be the organ. On the north-west corner will be a spacious vestry room. Some \$25,000 is needed to complete the work and unless this can be secured at an early day, the church, it is understood, will be very much disabled and even run the risk of losing the entire property, amounting to \$180,000.

The property of Zion church, consisting

of church and rectory adjoining, is to be offered for sale and is estimated to have a value of \$300,000. A half, and possibly much more, of the proceeds are to constitute an endowment fund for Zion and St. Timothy, thus making it a free church. The brass pulpit, lectern, and the handsome memorial windows will be transferred to the new church. Zion church is one of the oldest churches in town, having been organized early in this century in the lower part of the city. It removed to its present location in 1854. In the number of its rectors have been Bishops Southgate and Galleher and the Rev. Dr. C. C. Tiffany, the latter being rector for 16 years.

Holy Trinity at 42nd Street, which was offered \$600,000 for its property, has refused, deeming it inexpedient to unsettle the people by changing rector and congregation are doing a good work among all classes, and withal paying off the indebtedness on the property.

The rector, church-wardens, and vestrymen of St. Stephen's church recently appeared in the person of their counsel before the Judge in Supreme Court Chambers, asking for a writ of mandamus to compel the senior warden and treasurer of the church to affix the seal of the corporation to the resolution consolidating St. Stephen's with Holy Trinity, Harlem. Counsel for the senior warden said that the vestry of the church had not passed a resolution calling on his client to affix the seal. He also promised to present the signatures of more than three-fourths of the members of the church in opposition to the proposed consolidation. He was acting, he said, in the interest of a majority, while the consolidation was favored, not by these, but only by a majority of the vestrymen and the rector, who for personal reasons wished to close the down-town church. Counsel for the rector and church-wardens said the corporation had already brought a replevin suit now pending for the possession of the seal of the church, and that a writ of mandamus was sought as it was a matter of pressing importance. The Judge gave opportunity to prepare the paper opposing the motion.

The preachers for the Friday evenings in Lent at the church of the Intercession, Washington Heights, are the Rev. Messrs. Kraus, Canedy, Carver, Harris, Backus, Granberry, Darlington, and Bull. The preacher at St. Bartholomew's, on Sunday evening, March 16th, was again Bishop Courtney.

Mr. James Pott, the bookseller, and treasurer of the diocese, is to start for China immediately after Easter, to visit his son at Shanghai. The son, it will be remembered, is in charge of St. John's College, embracing about a hundred scholars, while his wife, a native Chinese, is in charge of the girls' department. Another son, the Rev. W. H. Pott, Ph. D., is minister in charge of St. Thomas' chapel, in this city, where he has a large congregation and is doing an excellent work.

GENERAL THEOLOGICAL SEMINARY.—The Rt. Rev. Dr. Kingdon, coadjutor-Bishop of Frederickton, N. B., is delivering the Bishop Paddock lectures in the seminary chapel. The general subject is "God Incarnate." Three lectures have already been delivered; on March 10th, "The Creation;" March 12th, "The Creature;" March 14th, "The Incarnation." The other lectures of the course will be, on March 17th, "The Perfection of Sympathy;" March 19th, "The Atonement;" March 21st, "The Sacraments;" March 24th, "The Gift of the Holy Ghost."

During Lent the daily services in the seminary chapel are largely attended by outsiders who are attracted by the excellence of the music. These are said to be the only services in the American Church in which the music is exclusively Gregorian.

The portrait of Bishop White which it is hoped will be purchased for the seminary, is now on exhibition in the library.

RYE.—At Christ church, the Ven. Archdeacon Kirkby, D. D., rector, a vested choir of men and boys is in course of preparation

and is expected to sing on Easter Day for the first time. Mr. R. H. Horne, the efficient choir-master of St. Stephen's church, Brooklyn, N. Y., has charge of the training.

MASSACHUSETTS.

Numerous clerical changes have taken place in the diocese during the past few weeks, some few leaving, whilst others have come to fill the vacancies. The Rev. W. H. Williams of Wakefield, has accepted a call to St. Paul's, Newton Highlands; the Rev. Edward Owen of Delaware, has taken charge of the missions of Linden and Saugus; the Rev. L. H. Merrill has gone to the mission of the Ascension, East Cambridge; the Rev. G. A. Carstensen has been elected to the rectorship of St. Stephen's, Lynn; the Rev. H. L. C. Braddon has been transferred to the diocese of Delaware. The clergy are all hard at work in the midst of their Lenten duties, the regular routine of services being somewhat broken by the almost universal plan adopted throughout the diocese of effecting exchanges for certain days with one or other of their brethren.

The meeting of the Western Convocation was held at St. Stephen's, Pittsfield, the Rev. W. W. Newton, D. D., rector, on Feb. 11 and 12. Nearly all the clergy were present, and many laymen. The Rev. P. B. Finch, for many years Dean of the Convocation, having expressed his determination to retire, the Rev. J. C. Brooks, of Springfield, was elected dean. The Rev. P. M. Washburn was elected secretary, and the Rev. C. J. Palmer, treasurer. The first evening was devoted to literary and social entertainment, patterning somewhat after the example of the Episcopalian Club of Boston. An interesting review on Bellamy's book "Looking Backward," was presented by the Rev. C. W. Duffield, which evoked much discussion, particularly amongst the laymen. A missionary meeting was held on Wednesday, when addresses were made by the clergy. The Holy Communion was celebrated at 10:30 A. M., after which the convocation adjourned.

The Rev. W. J. Harris, D. D., has been placed in temporary charge of the parish of Christ church, Hyde Park. The following statistics will show that some effective work has been done during the past two years and a half under the retiring rector: Baptisms, 49; Confirmations, 40; communicants received, 35, number lost 15, total communicants, 170; marriages, 14; burials, 28; number of families increased from 65 to 105, individuals, 36; divine services said, 392; sermons, 236; addresses, 48; Holy Communions, 66; a vested choir of 16 boys and 4 men was introduced into the church, Jan. 15th, 1889.

The special Lenten preachers at St. Matthew's, South Boston, are as follows: March 7, the Rev. J. A. Mills; 12th, the Rev. T. D. Martin, Jr.; 14th, the Rev. G. W. Porter, D. D.; 16th, P. M., the Rev. C. H. Seymour, D. D.; 19th, the Rev. W. H. Monroe; 21st, the Rev. P. W. Sprague; 23rd, A. M., the Rev. H. E. Cotton; 28th, the Rev. Andrew Gray; Good Friday evening, the Rev. A. F. Washburn. The rector of St. Matthew's read a paper on "Uniformity in the Clerical pronunciation of the English Language," before the Clerical Association at the Church Rooms, Boston, at their regular Monday morning meeting, which evoked much discussion and friendly criticism. Such papers showing as they do careful preparation are most helpful to the younger clergy.

OHIO.

NEW LISBON.—The Bishop made his visitation to Trinity church, the Rev. H. J. Broadwell, M. D., rector, on the 27th of Feb. The Bishop dedicated the church and afterwards confirmed 13 candidates, presented by the rector. This is the largest number by seven that has at any one time in the history of the parish been confirmed, and the members of the parish are feeling greatly encouraged. The Bishop's address on this occasion was deeply interesting and impressive, and was listened to by a large and attentive congregation.

PENNSYLVANIA.

PHILADELPHIA.—The last rites of the Church were conducted over the remains of the late Clement M. Butler, D. D., at noon Saturday, March 8th, by Bishop Whitaker, in the church of the Holy Trinity. Being much beloved, and holding the prominent position he did for so many years, his funeral was largely attended by the clergy and leading laity. The interment was private at Woodlands Cemetery.

Sunday evening, March 9th, was the occasion of the annual sermon being preached before the Churchmen's Missionary Association for Seamen of the Port of Philadelphia, in St. Luke's church, by the Rev. Leverett Bradley, the rector. There were present about 100 sailors from the church of the Redeemer, Front and Queen Sts., which is the church of the association. The missionary in chief, the Rev. Francis M. Burch, addressed the congregation, giving an outline of the work which is being done among seamen by its instrumentality. He stated that 775 sailors had joined the Seamen's Temperance Society during the two years last past, 2,418 seamen had attended the church during last year, and 1,728 had attended the services of the Temperance Society, 8,941 had visited the reading room. By the aid of "The Pioneer," a boat furnished by friends of the mission, the missionary in chief has visited a number of vessels lying in the river, on several occasions he has gone six or seven miles down it to Red Bank, carrying with him Bibles, Prayer Books, Hymnals, and papers for gratuitous distribution.

St. Mary's memorial church, Wayne, which the rector, the Rev. Thomas K. Conrad, D. D., is erecting in commemoration of his father and mother, and which was fully described in THE LIVING CHURCH when the corner-stone was laid, is to be opened for service on Easter Day, and consecrated by the Bishop of the diocese, on Thursday, April 17th. The preacher on the occasion will be the Bishop of New York. The corner-stone laying was a notable function. The consecration will doubtless bring together several of the bishops, and a very large number of the clergy and laity.

Who should be the successor of the Rev. Thomas F. Davies, D. D., now Bishop of Michigan, as the rector of St. Peter's church, Philadelphia, has been definitely settled by the acceptance by the Rev. William H. Vibbert, D. D., of the call to that responsible charge. Dr. Vibbert will thus have the unusual experience of having succeeded Dr. Davies three times. The first was when he became his successor to the professorship of Hebrew in the Berkeley Divinity School; the second, as the rector of the church at Middle Haddam, Conn.; and the third, as rector of St. Peter's. He is a worthy successor, and a desirable acquisition to the clergy of Philadelphia, where he is well known and highly esteemed.

By the sale of the church building of St. Philip's church, the coalescing of which with Trinity church, West Philadelphia, we noticed in our columns last week, it was no longer possible to continue the Sunday school which by his energy, Mr. Charles H. Thompson, the superintendent, has kept up, though no services have been held in the church during the last 18 months. A closing service as a "children's church" was held on Sunday afternoon, March 9th. Mr. Thompson addressed the school, giving a history of St. Philip's church, and the church of the Advocate with which it combined some years back and also some counsel to the teachers and scholars as to their relations to the churches and Sunday schools to which they are to go; for Mr. Thompson has arranged for their all being connected with some other school.

The following have just been announced as those who will address the 20-minute noon day short services at St. Paul's mission of St. James' church, on Third St., below Walnut; the services on Mondays being under the auspices of the Brotherhood of St. Andrew, the addresses will be by laymen: Monday, March 17th, Mr. G. Harry Davis; Tuesday, March 18th, the Rev. B.

Bowden Shepherd; Wednesday, March 19th, the Rev. Henry M. Barbour, of Trenton, N. J.; Thursday, March 20th, the Rev. J. D. Newlin, D. D.; Friday, March 21st, the Rev. Daniel M. Bates; Saturday, March 22d, the Rev. Prof. E. P. Gould, D. D.; Monday, March 24th, Mr. Lewis H. Redner; Tuesday, March 25th, the Rev. Samuel Snelling; Wednesday, March 26th, the Rev. Frederick Burgess; Thursday, March 27th, the Rev. Prof. Fleming James, D. D.; Friday, March 28th, the Rev. Samuel Upjohn, D. D.; Saturday, March 29th, the Rev. A. J. Arnold.

KENTUCKY.

LOUISVILLE.—Christ church although rich in memorials is again honored in the erection of a handsome brass pulpit by the surviving children of the late Thos. H. Jacob. The pulpit is an elaborate piece of work finished in the highest style of art; two panels of the north and south side are emblazoned with the sacred emblems of the four evangelists in *alto rilievo*; the front or central panel bears the emblem *Agnus Dei* in the same style, above which is the dedication:

To the glory of God and in memory of Thos. P. Jacob, died July 6, 1889, and Etta Pope Jacob, died June 10, 1889, our beloved parents.

Above the evangelistic symbols on the sides is the inscription:

We preach not ourselves but Christ Jesus the Lord, to testify the Gospel of the grace of God.

The platform upon which the pulpit is erected is constructed of imported Irish marble supported by small Corinthian columns resting upon a base of marble. The architecture of the pulpit is in harmony with the church edifice. This beautiful memorial is a most worthy tribute of love and affection of the children to the memory of their devout parents.

The mission at Beattyville has lately received from their Ladies' Guild a gift of \$100 towards building a new church.

The church at Ashland has a very prosperous Sunday school. The debt upon the church bids fair soon to be paid off, recently the sum of \$500 was raised towards the object. The Bishop confirmed eight candidates at his last visitation.

Grace church shows good progress, the rector is as usual very earnest and active, holding during Lent about 25 services during each week, including two at St. Michael's, Parkland.

The Woman's Guild of Christ church, Lexington has taken charge of an infirmary as helpful aid to parish work. The "Gleaners," a girls' society, have organized for the purpose of raising funds to endow a cot in the infirmary to the memory of Polly Monroe. The Rev. Geo. A. Weeks as assistant to the rector has charge of the colored mission, St. Andrew.

NEVADA AND UTAH.

Bishop Leonard stopped at Winnemucca, Nevada, on his way to Virginia City, and held two services on Sunday, Feb. 16th. The attendance was very good both morning and evening, the number of men predominating. Much interest was manifested in the services and it is hoped that a missionary can give the people a monthly service at least.

VIRGINIA CITY.—St. Paul's parish has enjoyed a very helpful and profitable stirring up of the religious life during a five days' Mission which was opened by Bishop Leonard in St. Paul's church on Ash Wednesday. Four services were held on each day after the first: a Communion at 7 A. M., Morning Prayer and address at 10 A. M., Evening Prayer and address at 4 P. M., a special service and the Mission sermon at 7:30 P. M. The weather for the first four days was very bad, yet the attendance was very good, on Sunday, indeed, very large. The communicants on that day at the two Celebrations numbered more than at any time since last Easter, and that was the largest known here for years. The interest in the Mission was quite wide-spread. People came in even from Dayton, a mission station seven miles away, under care of the rector of St. Paul's. Notwithstanding this, the attendance was unusually large at St.

John's, Gold Hill, and Grace church, Silver City, on Sunday night, the closing night of the Mission. These two stations are also under the care of the rector of St. Paul's, Virginia City. The Bishop has recently licensed two lay readers to assist in doing the work of these places. They will attend to all the Sunday night services at the mission stations during Lent, leaving the rector of St. Paul's free to hold service at these times in Virginia City, a privilege that the central parish has not enjoyed for a long time.

IOWA.

DAVENPORT.—Sunday evening, March 2nd, an interesting missionary meeting was held in Trinity church, the Rev. D. C. Garrett, rector. Besides Bishop Perry and the clergy of the city, Bishop Walker of North Dakota was present, and made an excellent address on the Church in his diocese. The new vested choir of 30 boys and 10 men was introduced for the first time and sang the service most devotionally. Friday evening, March 7th, in the same church, the Rev. Fr. Huntington preached on "The Church and Social Reforms." A large congregation listened to the earnest, practical words of this noted preacher and reformer.

SOUTHERN OHIO.

CIRCLEVILLE.—The third Sunday in Lent was a day of particular interest to the people of St. Philip's church, and by them and by those who attended, the services will be long and pleasantly remembered. The boy choir, organized about six months ago, appeared at the morning service, for the first time in their vestments. At both the morning and evening service, the effect was particularly beautiful and impressive. Throughout the entire service, especially in the choral litany service in the evening, the choir acquitted themselves with great credit. At Evensong, Charity Lodge, I. O. G. T. was in attendance, over 100 members of the Order being present. The church was taxed to its utmost capacity and many were unable to gain admittance. The Rev. Geo. C. Sutton, the rector, made a strong conservative and common sense address on "Temperance" that was appreciated by the large congregation. In connection with the organization of the choir, no small degree of credit is due Mr. Sutton and in the matter of its musical proficiency, Miss Georgia Morrow, its director, has evidenced the best skill, ability, and tireless energy.

MISSOURI.

ST. LOUIS.—The Bishop visited the church of the Ascension on the third Sunday in Lent. He was greeted by a large and enthusiastic congregation, and confirmed a class of seven. This makes the third class presented by the rector, the Rev. Wm. Elmer, during the eighteen months of his work here. In that time very much has been done in this new and growing part of the city. A lot has been bought, a chapel built, and beautifully furnished, the Sunday school provided with a good library, all without one dollar of indebtedness, while the number of communicants has increased from 22 to 58. The Bishop expressed himself as much pleased with the work being done, and the spirit in which it is being accomplished. A liberal offering was made to the Bishop's purse, that inexhaustible resource of needy churches.

ALBANY.

A twelve days' Mission was held at the church of the Holy Name, Boyntonville, from Feb. 24th to March inclusive. The Rev. G. A. Carstensen, the general missionary, conducted the Mission until Friday evening, Feb. 28th, when he was unavoidably called away. The rector, the Rev. Ed. D. Tibbits, continued the services until the following Friday evening. Four services were held each day; the Holy Communion at 7:30 A. M.; Matins at 9:30 A. M.; Evensong, followed by instruction in the Christian life, at 3:30 P. M.; and the Mission service at 7 P. M. All were well attended, especially the Holy Communion and the Mission services. The words spoken in them

by those who conducted the Mission, have made a deep and lasting impression on all who attended, and already a deeper and more spiritual life is evident. On Tuesday, March 4th, at 2 P. M., there was a special service of intercession and self-examination, conducted by the rector, the Rev. Ed. D. Tibbits, and it was well attended by the communicants of the church, and those who are looking forward to becoming communicants. The singing at all the services was congregational, and was entered into heartily by every person present.

Services were first begun in Boyntonville, about four years ago, by the Rev. Ed. D. Tibbits. The number of Church persons in the place at that time did not exceed five. For two years the work had to be abandoned, the rector being abroad that length of time. On his return, however, the work was taken up again, and carried on with great earnestness. On Nov. 6th, 1889, the Bishop consecrated a handsome little church, and confirmed a class of 12 presented by the rector. Boyntonville is a small village of about 100 inhabitants, most of the people living on the outlying farms. The village is situated about 15 miles from Troy, and seven from Hoosac. Sunday after Sunday in fair weather and foul, the rector has driven over the road from Hoosac to Boyntonville and back. The services were held part of the time in a building which belonged to the "Christians;" part of the time in a room the use of which was given by a person much interested in the work. By the grace of God the labor was not in vain. God has given the increase, and when the results of the 12 days' Mission are known, we look for still greater blessing on the work.

MILWAUKEE.

CITY.—The Rev. Dr. Dean R. Babbitt, of St. John's church, has accepted a call to St. John's church, Saginaw, Mich., and will enter upon his duties there on Low Sunday. Dr. Babbitt came to Milwaukee about four years ago, and took St. John's parish when it was greatly run down. It is now a large and prosperous parish, is thoroughly organized, and fitted for aggressive work among the teeming population of the South side.

All the city parishes are doing a large amount of Lenten work and daily services are held in most of them, showing a great growth in earnestness and spirituality. On the 27th of March, the different chapters of St. Andrew's Brotherhood will hold a union service at St. Paul's, at which the Bishop and a number of young laymen will speak.

JANESVILLE.—The Rev. H. Baldwin Dean, rector of Christ church, has been doing a most excellent and effective work since he took the parish. He is rector also of a growing parish school for girls. A series of Wednesday evening Lenten lectures by clergy from Milwaukee and elsewhere have attracted good congregations.

PITTSBURGH.

At Greenville, the general missionary officiated the third week in Lent, with large congregations. The work at this point was materially advanced by a council of the clergy held a short time since, at which eight of the neighboring clergy met the general missionary for counsel and suggestion. The parish, which has long been without service, is now in better financial condition than ever before, and has called a rector. The work is to be in connection with Miles Grove. Townville will hereafter be worked with Union City and Waterford, the missionary living at Union City. Corry is without a rector, the incumbent having gone to be assistant in a city parish. At Fairmount, the work under the Rev. Joseph Barber goes bravely on, and at Reynoldsville a lot has been secured for a church. At Dubois, the school formerly at Brookville, is doing excellent training work, and with the Bowman, at Pittsburg, which is crowded to its utmost capacity, supplements the Church school work in the diocese. Driftwood is served from Central Pennsylvania, and the services are well attended. The Epiphany Guild holds its

work in Washington county, although the clergy have been called for supply duty during Lent to other parts of the diocese. Mercer, Pardoe, and other points north will be visited by the general missionary during the present week. In McKean Co., the church of the Ascension, Bradford, has arisen phoenix-like from its ashes. The Produce Exchange has been rented, 30x80, fitted up with altar and all church belongings, and the services are continued with the same regularity and interest as previously. The attendance is larger than before the church and parish building were burned. At Blairsville, the new rectory is completed and unoccupied, but no services are held. The Rev. Mr. Lasseter is teaching in the seminary with great acceptance to the trustees, but it is not thought desirable to resume the service until the rectory debt is paid and the prospect of regular services assured. The general missionary visited the place last week to make arrangements. At Scottsdale, a lot has been selected, and a church is soon to be built. At Braddock, the new church is under roof, as also is the case at Greensburg. Both edifices, it is expected, will be opened by Easter. At Bellevue, the work is more than encouraging, and the congregations are increasing. This also may be said of St. Paul's, Kittanning, where double the number of men attend the Sunday services since the Rev. Mr. La Roche took charge.

At Christ church, Allegheny, the Rev. R. Meech is to have a vested choir, and already the altar and chancel have been vested with the penitential colors.

DELAWARE.

The Rev. Charles E. Murray, rector of St. Andrew's church, Wilmington, has been elected a member of the Standing Committee of the diocese, *vice* the Rev. Dudley D. Smith, resigned.

Calvary church, Wilmington, has organized a branch of the Girls' Friendly Society, and elected the following officers: President, Miss Mary Jones; treasurer, Miss E. P. Crozier; associates, Misses M. Banks, E. Kyle, and J. Myrich. The new society starts out under pleasant auspices, and with a membership of 37.

The Clerical Brotherhood of the diocese met in regular monthly session at Bishopstead on Tuesday afternoon, March 11, the Bishop presiding. The Rev. Mr. Moffett gave an interesting account of the work of the Church in Athens. The essay prepared by the Rev. K. J. Hammond, on "The work of the Sunday school," was deferred until the next meeting, April 8th, when a larger number of the clergy will be present, that date being set for the consecration of the chapel of the Good Shepherd, Bishopstead. The Rev. Dr. Grammar, of St. Peter's, Baltimore, addressed the brotherhood with some words of advice and counsel.

PERSONAL MENTION.

The address of the Ven. Ernest McGill, Archdeacon of Florida, is 38 West Church St., Jacksonville, Fla. The Rev. Walter C. Stewart, church of Our Saviour, Lebanon Springs, N. Y., has accepted a call to Zion church, Morris, Otsego Co., N. Y., and will enter on his duties there on Passion Sunday. Address accordingly.

The Rev. A. D. R. Meares, rector of St. James' church, Port Deposit, Md., has taken charge of the mission at Canton, Baltimore.

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

The Rev. George P. Howe's address is 816 N. Eutaw St., Baltimore, Md.

ORDINATIONS.

Assistant Bishop Gilbert, on March 13th, ordained deacon Mr. C. B. Fosbroke, at St. John's church, St. Cloud, Minn., four priests being present. Mr. Fosbroke has been for many years a licensed lay worker in the Church of England.

Mr. Allen Grant Wilson, for some months a lay reader at St. John's church, Milwaukee, was ordained to the diaconate on the second Sunday in Lent by Bishop Seymour, of Springfield, who preached an eloquent and stirring sermon on the character, duties, and privileges of the diaconate.

The Rev. Edward T. Helfenstein was ordained priest on Sunday, March 9th, at Emmanuel church, Baltimore. Bishop Paret solemnized the ordination service. The sermon was preached by the Rev. J. S. B. Hodges, and the Rev. Kinlock Nelson, of the Theological Seminary, New Alexandria, Va., presented the candidates.

THE BOARD OF MANAGERS OF MISSIONS.

The Board met at the Bible House, on Tuesday, 11th inst. There were present twenty of the elected members. The Rt. Rev. Dr. Doane, chairman, presented the Rt. Rev. Dr. Kingdon, Bishop-coadjutor of Fredericton, who briefly addressed the Board.

A letter was read from the Presiding Bishop, nominating the Rev. William B. Gordon "to take charge of the work in Mexico, contemplated by the resolution of the Board of Missions in General Convention of 1886" for the period of one year from the expiration of his present term of service. Whereupon it was

Resolved, That the Rev. William B. Gordon, nominated by the Presiding Bishop, be and is hereby appointed for a fourth year, under the resolution of the Board of Missions, as the "clergyman of this Church, to whom shall be assigned the duty of counselling and guiding the work of those presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission"—this action to take effect when a sufficient sum of money is secured for his salary and travelling expenses.

Communications were submitted from the U. S. General Agent of Education in Alaska, with reference to the establishment by the Board at an early day, of a missionary school at Point Hope, on Behring Strait. The Board confirmed the selection of the station, and made arrangements to enter into an engagement with the Government to open the school.

Communications were received from nine of the domestic bishops whose dioceses and jurisdictions receive aid from the general Board, and such action as required was taken.

Communications were submitted from the Rt. Rev. Drs. C. M. Williams and Boone, and from a number of the missionaries in China and Japan. Among these was one from the Rev. T. S. Tyng, informing the Board that the Rt. Rev. Dr. Bickersteth, English Bishop in Japan, had appointed him with one Church-Missionary-Society missionary, and one Society-for-the-Propagation-of-the-Gospel missionary, and three native communicants, as the committee authorized by their last synod in Japan for the revision of the translation of the Prayer Book.

An appropriation was made in the amount of \$8,000 for the purchase of the only piece of property available in the city of L-chang (1,000 miles from the mouth of the Yang-tse River). This piece of property contains ground enough for the present use of the mission station, and has upon it a large foreign-built house, now occupied by the Rev. Mr. Sowerby, the missionary, as a residence and for missionary purposes. Specific contributions towards the cost of this property are solicited by the Board.

An appropriation of \$500 was made to provide a heating apparatus for the new Trinity church, Tokio, which was a free gift to the mission.

Miss Mildred N. Page was appointed a missionary teacher in the Japan mission. She will leave with her cousin, the Rev. Henry D. Page, upon his return to Japan, sailing from San Francisco about the first of June.

The following resolution with regard to the Church Missions House, and the following Minute with regard to the Lenten Offering Plan were adopted:

CHURCH MISSIONS HOUSE.

Resolved, That the Committee on the Church Missions House be and are hereby requested to use every means in their power to complete the subscription of \$200,000, and to take all necessary steps preparatory to beginning the erection of the proposed building, and to report in full to the next meeting of this Board on April 8th.

LENTEN OFFERING PLAN.

The Board having observed with gratification the growth of the children's Lenten Offering year by year, and regarding the indications of a still more general observance this year as a most promising sign for the future, therefore

Resolved, That all children throughout the Church be affectionately invited to unite in the offering the coming Easter for the general Board of Missions, and that all teachers and officers of Sunday schools, as well as parents and rectors, be requested to encourage and aid the children in this great movement.

Mr. J. Pierrepoint Morgan was elected a member of the Board of Managers, to fill

the vacancy caused by the death of Mr. John H. Shoenberger.

BOOK NOTICES.

THIERS. By Paul De Remusat. Translated by Melville B. Anderson. Chicago: A. C. McClurg & Co. Cloth, price, \$1.00.

We have already noted with satisfaction several volumes of this series, "The Great French Writers." In binding, typography, translation, and editorial accuracy, they are all that could be desired, in fact, models of book-making.

ESSAYS. By Ralph Waldo Emerson. First and Second Series. Two volumes in one. Boston and New York: Houghton, Mifflin & Co. Cloth, \$1.

Emerson's position in the realm of American letters does not need defining in our columns. Our object now is to call attention to a well-printed, well-bound volume from his publishers, comprising the two series of essays. Of course a volume of Emerson's essays is what no scholar would think of being without. One may not always agree with Emerson; but unquestionably he makes one think. And such a result would undoubtedly have pleased the Sage of Concord better than that one should "read and take for granted."

CHURCH AND CREED. Sermons preached in the chapel of the Foundling Hospital by Alfred Williams Momerie, D.Sc., LL.D., Professor of Logic and Metaphysics in King's College. London. New York: Thomas Whittaker. 12mo. Pp. 258. Price, \$1.50.

Fresh and breezy, and very "broad," Prof. Momerie here treats of the Church, the Church of England (2), the Athanasian Creed (2), Salvation by Creed, Christ's Plan of Salvation, the Connection between Creed and Conduct, Ideals, Use and Abuse of Creeds, Reverence (5), Little Kindnesses, Laughter, Resurrection of Body, the Gods of the Bible, the Didache. The volume is made so interesting by the manner in which these topics are treated that no matter how much a reader may differ in opinion and belief with Dr. Momerie he will find himself reluctant to lay it aside before finishing the last sermon it contains. The preacher points and brightens whatever he has to deliver with very skilful illustration.

THE STORY OF EARLY BRITAIN. By Alfred J. Church, M.A., author of "Stories from Homer," "Story of Carthage," etc. New York: G. P. Putnam's Sons. 12mo, pp. 382. 1890.

The present volume is the latest issued in the series known as "The Story of the Nations," of which some twenty-five volumes have been published, and others are in preparation. They are written by gentlemen of assured ability and character, such as Rawlinson, Baring-Gould, Lane-Poole, Mahaffy, and the like, and as a whole are valuable contributions to historical literature, ancient and modern. Mr. Church deals with this subject in a spirited manner and pleasant, readable style. For all ordinary purposes he illustrates a portion of British history very excellently, beginning the narrative with "Britain before the Romans," and carrying the story through the Roman occupation, in the first and following centuries, down to the conquest of England by William the Norman (A.D. 1066). For readers in general the story is sufficiently full and complete, and we commend it to them accordingly, without reserve. Numerous illustrations and a good index add to the value of the work.

A DICTIONARY OF QUOTATIONS IN PROSE, from American and Foreign Authors, including translations from ancient sources. Edited by Anna L. Ward. New York: Thomas Y. Crowell & Co. Cloth, \$2.00.

It is not an easy task to make a compilation of prose or of poetry which will suit everybody. The best that one can say of the best of this kind is that it is fairly well done, but might be much better done. The reader perhaps thinks he could do better himself. Let him try, and he will please only one person in the world, namely, himself. No two persons admire exactly the same books, or put the same value on the sayings of the authors they read. We ought to appreciate so good a collection as we have before us, even if some of the best quotations (as we estimate them) are left out, and some not so good are introduced. The largest number of quotations are from Shakespeare (not all prose); then come Samuel Johnson, Emerson, and Henry

Ward Beecher, if our observation is correct. The latter is certainly worthy of a place, but few would assign to him such a prominent place. Four quotations relate to "The Church;" two of these are from Beecher's Sermons, and only one of the four is of the least value. The make-up, indices, and general editorial work are good. Six thousand quotations of over five hundred authors are grouped under nearly a thousand heads, with full index of authors, of topics, and of quotations.

THE NEW PRIEST IN CONCEPTION BAY. By Robert Lowell. Boston: Roberts Brothers; Chicago: A. C. McClurg & Company. Cloth, \$1.50.

This story approaches very near the line of greatness. It does miss that line and yet there are unquestionable qualities of greatness in it. Many passages of exquisite beauty arrest and detain the attention of the reader. Most of the characters are drawn with discrimination and power. The book misses greatness more by want of care than by want of ability. Its literary excellence is marred in the first part by the too frequent occurrence of pet words, such for example as "agitated," in describing the emotions of the actors. Dramatically, Mr. Bangs, the man who does duty as a typical American, is a hopeless and degrading failure. The wit and shrewdness of the nation find no proper place in the bad spelling and slang which are put into the mouth of this representative of Brother Jonathan. On the other hand, all the clerical characters are good, and the simplicity and devotion of Skipper George are inimitable. The narrative is very powerful and the author has succeeded in carrying forward two lines of incidents with the most complete success. The author may not have intended to depict Romanism in what, to many, is its traditional aspect of scheming duplicity, but the picture is too true to facts to be successfully contradicted. The concealment of the person of Skipper George's daughter Lucy, her secret baptism by a Roman ecclesiastic, and the falsehood and misrepresentation growing out of these things, all are of a type too familiar to those who are acquainted with the Roman Church to cause any question in the mind of any intelligent reader. The book is full of power of various kinds, the writer's hand rising easily and frequently to passages of thrilling interest.

A TREATISE OF DOGMATIC THEOLOGY. By the Rev. Samuel Buell, S. T. D., Emeritus Professor of Systematic Divinity and Dogmatic Theology in the General Theological Seminary. New York: Thomas Whittaker. Two volumes. Pp. 513 and 700. Cloth, octavo. Price \$6.

Much might be truly said of the excellencies in this work. It gives abundant evidence of the author's close and scholarly research in all the great writings of antiquity as well as in those of the typical fathers of English theology. Our honored professor shrinks not a whit from any, the hardest conclusions, to which his own methods conduct him. A striking feature of the work is its individualism. One is impressed by the manner in which occasionally the teaching of others, and they not men of small repute or following in the Church, is lightly handled and, we had almost said, tossed aside. The impression is a painful one. It would have been gratifying to see more respect shown, as a single instance, to the writings of a great scholar and exact theologian like Dr. Pusey. There can be nothing invidious in remarking upon this tendency of an otherwise admirable and temperate work, when its author has thus spoken of the vital importance of Christian dogma: "Long ago it was said, to the utmost disparagement of truth clearly revealed, 'His faith cannot be wrong whose life is in the right.'" * * * It would be much more true to say, 'His life cannot be right whose doctrine is in the wrong.' Between doctrine and life there is, and ever must be, a most intimate connection." Yes, an intimate connection, but surely not a connection absolute, such as can justify the close-following declaration: "He who does not rightly receive the doctrine of Christ cannot be a true servant of Christ." It seems to have been in this spirit that he approached a word of Dr. Pusey in "The Real Presence in the Church of England," in which he says that "nowhere in Holy Scrip-

ture is any benefit spoken of as derived directly from His Holy Body, except as received by us in the Holy Eucharist." Our author "holds his breath in amazement," is astounded at "this declaration from a Christian man and a Christian priest." He says it is a fearful sentence, and prays a merciful Saviour to forgive Dr. Pusey for having ever written it. And he finds it "refreshing to turn from such perversions of Christ's holy revelation," after giving the teaching of our most venerable Catholic doctor this parting blessing: "Here there is a case, fully in point, to illustrate what I said, that human theories inconsistent with revealed truth, held in connection with that truth professed, may lead men to set aside or disparage the truth of God itself. * * * Eschew, as you love your Christianity, the mingling of such poison with its wholesome and spiritual teachings. For you see how the Sacrament of Christ has been severed from Christ Himself in heaven, how it has been divorced from the source of its divine life, and converted into a magical charm of human device, into a thing of this earth, in which if Christianity be true, as set forth by Christ and His Apostles, there is no divine and heavenly life," and so forth. Aside from blemishes of this sort, taking Dr. Buell's work altogether, it is a treatise in dogmatic theology of which the Church in America may justly be proud. The volumes which are issued in very handsome form, may well be prized by a parish priest for reference-studies; and to the later alumni of the General Seminary of the Church in the United States they will form an interesting memorial of a most important part of their course in that time-honored institution, which in recent days has been so happily raised to a new life of greater promise.

SYSTEMATIC THEOLOGY. By A. H. Strong, D. D., President of the Rochester Theological Seminary. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

This is the second edition of this learned work. The author modestly entitles it "A Compendium and Common-place Book," and while it is systematic in its form, it partakes largely of the character thus attributed to it. It is a work of great scholarship and profound thought as the name of the author would sufficiently assure us. Based as it is upon the "Bible and the Bible only" as interpreted by private judgment, it is gratifying to find the result so largely orthodox. From the point of view of a Catholic Churchman there is, of course, much to desire. Very little knowledge is betrayed of the patristic writers, with the exception of St. Augustine. St. Cyril, of Alexandria, accounted by many, with good reason, the greatest theologian of antiquity, is mentioned but once, Athanasius twice, Chrysostom once, Basil and Gregory Nazianzen not at all. It is natural that Origen should receive some attention, but it is something of a surprise to find no mention of Clement of Alexandria. To compensate for this we have an endless list of modern writers, largely American, few of them of any lasting importance. With several German writers the author is very familiar, but of Anglican theology he shows little knowledge, and in referring to its doctrines and authorities makes more than one mistake. Thus he asserts that the "High Church view of the Eucharist is Consubstantiation," attributes "Tract 90" to Pusey (to whom this is his sole reference), and refers to Wilberforce on the Incarnation as teaching the doctrine of "one will" in Christ! While generally orthodox on the doctrine of the Trinity, he does not hesitate to correct the "errors" of the Nicene Fathers. He maintains the monothelite heresy (with Pope Honorius, to whom, however, he does not refer), and rejects the Sixth General Council. It is a matter of course that he should reject the Catholic doctrine of the original state of man and that of the Sacraments, as such. In fact we do not find the word "Sacrament" in the index at all. Baptism and the Lord's Supper are symbols and nothing more; yet he contends manfully for the discipline of close Communion, that none but those who have been baptized by immersion ought to be admitted to the Lord's Supper. In this point we thoroughly

sympathize with the author and those whom he represents. We can see no consistency or *raison d'être* for any other kind of Baptists. Upon the subject of Baptism, he contends on the usual grounds for the exclusive validity of immersion. Here much is made of the supposed necessary meaning of the Greek word "to baptize." The assertion is quoted that "from the earliest age of Greek literature down to its close, a period of nearly two thousand years, not an example has been found in which the word has any other meaning than 'to immerse.'" This overlooks the fact that divine Baptism was still called by the same term, and hence that in such cases the word did not mean to "dip under," but "to pour." The "Teaching of the Apostles," which Bishop Lightfoot dates at the beginning of the second century, also uses the word of "pouring." These exceptions are sufficient to show the futility of the lexical argument. They also show that the argument from the custom of the early Church cannot be pressed too far. One of the most interesting and significant sections of the book is that on the "Intermediate State." It is a well-known fact that in times past the ordinary preaching of the denominational pulpits ignored this doctrine and gave the impression that heaven or hell, in all cases, followed immediately upon death. There are signs enough of a reaction from all this, and it will not be surprising if a doctrine of purgatory is heard after a while from quarters most opposed to Catholic teaching. Our author holds that "believers at death enter paradise," "that they are truly alive and conscious," "at rest and blessed," that "this state is one of incompleteness" and (apparently) "of moral progress." He, however, objects to Dörner's view that "elimination of evil" is also involved, which he says is "a practical revival of the Romanist theory of purgatory." It is clear that he does not understand this "theory," since he goes on to state that it is inconsistent with the fact that "the decisions of this life are final, and that character is fixed here for eternity." It is claimed by those who accept this doctrine of purgatory that one of the strong reasons in favor of it lies in the very fact that in the case of the many whose eternal destiny is fixed for heaven, it is still necessary that they should be perfected, and the evil which clings to them should be eliminated. We cannot expect to find in a book like this any adequate conception of the organic relation between Christ and His Church, through the Sacraments as extensions of the Incarnation, nor a satisfactory treatment of the subject of worship. To the writer the creeds of the Church, and her customs and traditions, however ancient and universal, are without authority and subject to criticism on the same level with individual theories and the most modern usages. With all his learning and real breadth of view in many directions, he cannot divest himself of that fundamental postulate of Protestantism that Christianity became hopelessly corrupt immediately after the Apostles' days, and that the Christian world lay in almost pagan darkness until Luther rose and gave it back the Bible. Strange that it is not seen how dishonoring to Christ such a view must be. But without it modern sectism would have no standing ground.

MESSRS. L. PRANG & Co., Boston, have issued their Easter cards and booklets, a very attractive collection. They are from designs by American artists, with text by American authors. Flowers, landscapes, and children are the prevalent subjects, while home life appropriately finds a place among the suggestions of the Easter greeting.

We are glad to hear that the entire edition of *The Living Church Quarterly* (Advent issue) is sold. The Young Churchman Co., Milwaukee, are the publishers. They are preparing a special Easter edition of their admirable Sunday school paper. Orders should be sent in at once.

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The Living Church.

Chicago, Saturday, March 22, 1890.

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Editor and Proprietor.

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A NEW theory of Holy Orders has recently been enunciated, according to which Christendom has hitherto been mistaken in supposing that the ceremony of "laying on of hands" in ordination has any such sanction as to make it a matter of vital necessity. The mode of conveying the grace of the ministry is made to depend solely upon ecclesiastical arrangement. Thus Holy Orders may be and have been given by the decree of a council. This theory seems to be broached with a view to the present "Christian Unity" movements and discussions. It is asserted in its favor however, that it makes the plenary authority of the Church even greater than the common view. Two considerations suggest themselves in connection with this novel view of things. First, it would seem to go far towards rendering episcopacy unnecessary, since it exists chiefly for the purpose of conferring orders. But if the priestly character can be given by a simple decree, what is the need of bishops? Secondly, if it be true that "laying on of hands" is only required because it is the rule of the Church, this can only mean—what is the fact—the rule of the Church universal for many ages. No local church can change such a rule. It can only be changed by the authority which made it, that is by an act of the Church universal. For the American or the whole Anglican Church to take such action would put an end to all possibility of Catholic re-union. The Roman controversy, to be sure, would be settled. There would be no further question about Anglican Orders. Both the Oriental and the Old Catholic Communions would agree with the Roman in rejecting them, once and for all.

It seems to be supposed that for the American Church to take the ground that she has a right to declare persons priests by her plenary authority, without requiring the laying on of hands, would smooth the way for the entrance of ministers of other denominations into

the priesthood of the Church, of those, to wit, who do not wish to submit to the laying on of hands by a bishop. But we gravely question whether this expedient would meet the difficulty in the least degree. The ministers referred to decline episcopal ordination, not because they object to this or that rite, but because they insist that they have been ordained already. But even under the theory which we are considering, the Church says: "Not at all, no one is a priest except he that is constituted such by my authority." We fail to see how this would make the situation one whit easier than it is at present. The position would still be maintained, that no orders are valid except such as the Church confers, whether they are conferred by laying on of hands or by a synodical decree or by some other newly invented mode. What is objected to is the exclusive claim of the Church to confer holy orders. There are only two possible ways in which the case of ministers who wish to enter the Church without being converted to it, can be met. One of these is by the unreserved acknowledgment that all orders are valid whose possessors think they are. The other is by the use of a conditional form of ordination. The condition would have to be expressed, no matter what the manner of ordination was, whether by laying on of hands, or by a declaration, or by hand-shaking. We think our friends will have to try again.

WILLIAM GEORGE WARD AND THE OXFORD MOVEMENT.*

This interesting volume is the latest contribution to the literature of the great religious movement of this century, and will be henceforth essential to the adequate comprehension of an important phase of that movement. It shows more clearly than even Newman's Apologia, the course of thought and action through which a number of eminent men were led to seek in the Roman Church the "ideal" of their desires and hopes. It unfolds also more fully than has been done before, the true starting point of those suspicions of deliberate disloyalty and secret treason to the Anglican Church, which for so long a time hampered the progress of the Catholic movement.

Mr. Ward in his earlier years does not seem to have been specially characterized by either religious feeling or definite religious conviction. He had, "theoretically at least, no love of England and no taste for history," he "looked main-

ly for two things, clearness and consistency of system, and ethical earnestness. The Anglican Church, indeed, as a Church never aroused in him one spark of patriotism." At the same time he was "a born logician," loved "completeness in statement," "clear and explicit discussion," "had a suspicion of mere tradition or custom," and "a dislike of the slightest confusion of expression, or want of system in philosophy." That which came in to counterbalance this extreme intellectualism was a "high moral and religious ideal ethically." It was natural that such a man should adopt the philosophy of Mill and Bentham, and equally natural that in theology he should have gravitated toward Whately and Arnold, the precursors of the later Broad Church School. But it was the strength of ethical principle and the importance and even sacredness which he attributed to it, which furnished the motive power which carried him on to a position among those whose teachings he had once rejected. Beginning with "the intuitive perceptions of the spiritual nature," he was led to the recognition of conscience and not intellect as the supreme guide in religious enquiry. Thus he was forced to seek an ethical system or a spiritual authority higher and more thorough than those with which he had been familiar. He found this in the teachings of the Tractarians, and especially of Newman.

But very soon after Mr. Ward had become one of the recognized members of the "movement," the influence of his method produced a divergence from the original line of enquiry and teaching, issuing after awhile in two distinct sections, one of which gravitated more and more toward the Church of Rome. It is curious as well as most important to observe that this tendency in which Ward was the principal factor, was not strongly influenced by a fondness for tradition or for ceremonial nor yet by an original love of Roman doctrine. On the contrary, so far as Ward's influence went, the course of things was controlled largely by abstract reasoning. He continued to disparage history, of which he remained comparatively ignorant till the end. But starting from his original first principles or postulates, he gradually developed in his mind the system which took shape in his published work, "The Ideal of a Christian Church. Then opening his eyes and looking about the world, he saw, or thought he saw, in the Roman Communion the nearest approach to that ideal.

We do not sympathize with those who disparage the use of logic in

dealing with religious truth. It is not logic, that is, the use of reason, with which we find fault. The fault lies in unduly limiting the premises and then treating those thus selected as if they were all with which we have any reckoning. But facts are stubborn things and cannot be ignored. It throws a strong light upon the limitations of Ward's mind that while he attained high excellence in pure mathematics he could not bear applied mathematics. "The study of friction makes me feel literally sick," he used to say. But in theology there is a large field which is like applied mathematics, and the history of the Church especially can be compared with nothing better than "the study of friction."

While, therefore, Ward and his friends were undoubtedly right in re-asserting the authority of conscience and the moral sense, and perhaps right in detecting there one of the most convincing arguments for revealed religion, they were not right in rejecting other lines of thought. It is interesting to see, however, what a powerful influence this school has had within the Anglo-Roman Church in shaping the methods of defence and controversy of more recent days. Those who have watched the phases of the great contest between Rome and Anglicanism cannot fail to be struck with the little stress comparatively which is laid by the Roman writers upon the old arguments from tradition, Catholic consent, and the like. The Wardian logical method has superseded all this, and the appeal to history is called "rationalism" or "heresy."

This method, nevertheless, has its extreme dangers. If like the subject of this biography, men will stop when they have reached the imagined goal of their reasonings, and refrain from applying to the Roman Communion the criticisms which alienated them from their true mother, they may find rest, the rest of sleep and inaction, but in many instances this has not been the case. They have soon discovered that "friction" exists also in their new home, and after a vain endeavor to reconcile the experiences which meet them on various sides with their preconceived ideal, they have relapsed into unbelief or indifference.

We have not space to follow the narrative at length, but we have thought it worth while to point out in a few words what seems to us the central lesson of this book. There are in religion, truths and counter-truths. And this which is true in abstract theology is no less true in the study of that part of the divine economy which is exhibited in the visible Church. The search

* WILLIAM GEORGE WARD and The Oxford Movement. By Wilfrid Ward. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co.

for absolute perfection, for results without alloy, will ever be in vain in this world. In contemplating the Church strange inconsistencies and apparent contradictions confront us. "The Church is holy in its Head, and it is holy in its members, as they are 'partakers of the Divine Nature'; yet it encloses the bad as well as the good; it is the will of God that the tares should mingle with the wheat. The Church is torn and divided through want of charity, and by the separation of East and West, Anglican and Roman; it is one by the union of all Christians with the One Head, and through their all partaking of One Spirit." (Richey's "Truth and Counter-Truth.")

This volume will undoubtedly take a place among the highest class of biographies. We find in it, not only a very clear and able presentation of Mr. Ward's religious history, but an attractive narrative, giving just so much of anecdote as suffices to illustrate the characteristics of its subject in the most telling way. There is also a keen appreciation of the dramatic points of the history, as the description of the scene in the chapel when Ward attempted to disregard the inhibition to take part in the services there, and again in the account of the proceedings in the Sheldonian theatre when his book was condemned and he was deprived of his degrees. In conclusion let us say that the student of the Catholic movement will find in these pages both instruction and warning. The spirit and tone of the writer are most admirable, though we need not say how widely we dissent from his conclusions. We do not recognize in his father's withdrawal from the Anglican Church "the collapse" of the Catholic movement, and the moral which we would draw from the history of the last half century is far different from that presented here.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

VIII.

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

The inference already suggests itself that Church music should be a liturgic development, deriving its inspiration and constantly varying motives from the services of the liturgic year, and that its development moves along these three parallel and homogeneous lines, the priestly, the choral, and the congregational. Each of these shares an equal heredity and birth-right, in the house of God. Their integrity and identity may neither be confused nor violated. The germinal fountain of all Catholic worship is the Holy Eucharist, and this divine liturgy has from time immemorial, been sung to its traditional melody, which comes down to our day as plain song, with, here and there, local modifications. So

the priest was, necessarily, cantor; and the duemelodic delivery of his sacred offices was a matter of study through his years of preparation and training. Until the times of mediæval upheaval and revolution, the sacred offices were never read in public worship. In the liturgic revival of our own times, then, this priest-song of Holy Church demands recognition. There must be, then, both reading and singing for the priest, since the office of Matins has been made an integral part of "morning service," thus practically crowding the Eucharistic Office to a secondary place. This was a liturgic procedure utterly without precedent, and chargeable to the meddlesome interferences of continental as well as Anglican reformers, or ecclesiastical half-breeds, who entered within the Anglican fold, only to dismantle and degrade it into some similitude with the amorphous usages of independency and sectarianism.

The era of reconstruction and rehabilitation is come; and the voice of the singing priest is heard again in litanies, and prayers, and versicles, and solemn Eucharistic devotion, wherein the Anglican Church and her affiliated dependencies and independencies serve their altars. The priest, then, must sing as well as read, and he should do both, intelligently, and to general edification. Because he sings his offices, it by no means follows that he may slur, blur, and belittle his readings. An insufferable offence has cropped out in not a few quarters, where certain officiants seem to glory in stultifying and wiping out "the lessons," as well as all portions of the liturgy that occasion or accident hands over to the reader. The priest who consciously and intentionally trifles with and belittles his "reading," offends the Divine Word itself and profanes the holy things of the Lord's House.

Not infrequently are prayers "said" and lessons "read" with such functional irreverence, indecent haste, indistinctness, and vacuity of feeling and expression, that fine intelligence and unfeigned devotion suffer violence together, in the great congregation. A priest, duly trained, and with a gracious and liberal culture should both sing and read as perfectly as becomes an educated and accomplished man.

This central element of the choral service, then, begins with and rests with the priest-cantor. The General Theological Seminary has taken, at last, a step in the right direction, although it does not yet appear that the new vocal instructor is to teach intonation. It should have a well-defined place in the curriculum of every theological seminary. This is better than such poverty of tuition as compels the young candidate to pick up his liturgic singing along the by-ways of his educational life. Not that all priests, now, are required to sing the offices, or that all congregations understand and ask it. But it is a special accomplishment which every priest and ecclesiastic would do well to cultivate. The choral service will fare hard, unless the officiant knows how to intone, has a true and correct ear, and is at ease in the delivery of his voice. It is altogether a different matter from reading, rests upon a different tonal and physiological basis, and must be diligently studied and learned.

The priest is of course attended and surrounded by his choir. Here we reach the choral element, the second in the growth of liturgic worship. Since the period of Puritan invasion and devastation, it is hard to determine whose functions have suffered the greater violence, the priests or the choirs. For the latter have seen hard days and violent usage. The choir has, in turn, been driven out of chancels and choirs, disrobed, banished to far-away choir and organ galleries, robbed of organs, of all responsive functions, turned off with "pitch-pipes," "tuning forks," and sundry other base expedients, often reduced to a beggarly quartette, a solo-leader, and even a single vociferous and illiterate "clerk."

The normal sanctuary choir has come back, and to stay. From the simplest beginnings in office and functor, it has become the tonal expositor of the Church's raptest and most ecstatic devotions in anthem, motett, and Eucharistic worship, as well as the accredited precentor and leader of the great congregation. But the indolent, passive luxuriousness of modern life has so penetrated and subjected the primitive ideals of public worship, that, in its service, the choir has too often become an intrusive and remorseless usurper, snatching the measures of praise from the lips of the people and reducing them to abject silence.

Thus the Roman cult, with its double violence of a Latin liturgy, and such absolute choral absorption of even that, has all the while muzzled the congregation, and imprisoned them under the subjection of absolute silence in the House of God. The breath and voice of public praise and worship are asphyxiated. For the people, there remains neither personal confession, Creed, Lord's Prayer, response, psalm, not even an Amen!

In the providence of God it has remained for the Anglican Communion to re-instate, and build up afresh this threefold, tripartite liturgic worship, in which priest, choir, and congregation are constitutional and hereditary participants. The liturgy in "a language understood of the people," is the perpetual guaranty and surety for all this. Priest and choir are not only with, but for, the people. The edifying of the Body of Christ is the ultimate end of both fellowship and worship. The Catholic Churchman then goes to public worship not as a spectator, an auditor, nor is he detached and separated from the Eucharistic office or shut out of it by a devotion of "beads," private manuals, and extra-liturgic devotions. The same sacred office of the altar is in the hands of the humblest worshipper; priest and people keep step and time in a common, comprehensive function of sacramental worship. The people have their responses, hymns, confession, creed, and solemn hymns, and the Church not only permits but bids all her children sing or say "Amen." More, as to the special privileges and duties of this threefold worship, hereafter.

EASTER MUSIC.

CAROLS.—In addition to the publications recently announced, we have received from Novello, Ewer & Co., two carols by Dr. J. S. B. Hodges, "Let the merry church bells ring," and "Ye happy bells of Easter Day." There are no better carols written than

these, and the rest by the same composer; "The pearly gates are rolled," and "Near the tomb where Jesus slept," by G. P. Grantham; by G. B. Lissant, "Moonbeams are streaming;" "Fling out the banner," "We march, we march to victory," "A rhyme, a rhyme for Easter time," and "Through the long hidden years Thou hast sought me;" by R. F. Smith, "Rejoice today," "O Father, send Thy Comforter," and "The world itself keeps Easter Day;" by A. H. Brown, "On that Day;" by H. S. Iron, "Stand up, stand up for Jesus." These are all printed on separate sheets, legibly, are in Churchly form, and desirable for a collection. Also a Part II. of a series by R. R. Clope, assisted by well-known authors and composers, carols for Easter, Ascensiontide, etc., some 42 in number from Easter to Trinity inclusive. This little volume contains most if not all of those just noted above, in a compact and convenient form, with very desirable additions for the seasons immediately following Easter. They are happily free from that semi-secular, half-jig, half-glee, spirit so sorrowfully prevalent among denominational composers.

ANTHEMS AND OFFERTORIES, from the same house.—While it is always safe to draw at random from these publications, we mention several of the numbers more especially desirable, although many, if not most of them, are already familiar to choir masters. "Why seek ye the living among the dead?" a succession of well constructed solos, bass and soprano, with choruses, Churchly, strong, and effective; also "He is risen," more modern in form, graceful, enlivened with solo passages, and effective, by Edwyn A. Clare; "This is the Day which the Lord hath made," very strong and abounding in striking effects, by Sir Herbert S. Oakeley; two well-known and excellent by Berthold Tours, "God hath appointed a day," and "Christ our Passover;" same text, well illustrated by the Rev. E. V. Hall, who is also the author of an equally interesting setting of "Come, ye faithful;" "This is the Day," ably treated by Turle, also by John Sewell; two by Vincent Novello, always scholarly, "The Lord is my strength," and "Jesus Christ is risen today;" two by J. Barnby, "As we have borne the image of the earthy," and "Break forth with joy," both favorites; three by Dr. Elvey, always masterly and desirable, "O give thanks," "Christ being raised from the dead," and "Christ is risen from the dead;" "The Lord is King," Thos. Tallis Trimmell, abounding in well-managed contrasts and effective; "He is risen," Henry Gadsby, an old favorite; "If we believe that Jesus died," and "Christ our Passover," by Sir John Goss, favorites; "The Lord is my strength," very strong and effective; "My hope is in the everlasting," (solo) with chorus, "Awake, thou that sleepest," by John Stainer, strongly elaborated, one of his most effective compositions, suitable only for strong choirs; "Now upon the first day of the week," constructed mainly of recitatives, with striking choral passages; "As it began to dawn," by Charles Vincent, very favorably received last year; "We declare unto you glad tidings" by Dr. J. F. Bridge, desirable; "He is risen," by W. H. Hollaway, in brilliant, modern form, varied with a duett, treble and alto, interesting and pleasing.

NEW.—"On the first day of the week," by Dr. Lott, in free modern form, opening with a beautiful tenor, recitative-solo, followed by a five-part voice movement, with a single descant melody accompaniment, a lovely passage culminating in *ff* chorus, full of animation, requires careful singing, and exceptionally effective; also—

NEW.—"O the golden glowing morning," words by the Rev. George T. Rider, music by Richard Henry Warren, a majestic and grandly modelled chorale-cantata, rich in Gregorian feeling, easily sung, and very effective for a strong, full-voiced choir, introduced with immediate success at the Easter services of St. Bartholomew's church, New York City.

Mr. Geo. F. Le Jeune, of St. John's chapel,

has also composed a very popular setting for the same hymn.

From the Rev. C. L. Hutchins of the Parish Choir Company, we have received the following Easter and service compositions: "Come ye, lift your joyful voices," Bonness Briggs, in effective carol-chorale form; "O give thanks unto the Lord," Sir John Goss, exceedingly rich in harmonic color; in the same number, 459-460, "The way is long and dreary," a lovely andante, full of tenderness and pathos in four parts, should be sung *a capella*, (or unaccompanied), by A. S. Sullivan; also a brief, spirited anthem, "Sing unto the Lord," by E. Prout; also 532, containing "Unto Him that loved us," by T. E. Jones, and "God so loved the world," Dr. Stainer, both admirable for Lenten and general use; also by a vocable, and unusually interesting setting, of that most difficult cantata, the *Benedicite*, by J. H. Maunders, and another of decided value by G. R. Sinclair; No. 457, "Why seek ye the living among the dead?" opening with soprano or unison solo, followed by a spirited chorus in harmony; then a tenor solo, "O death, where is thy sting," leading to a duet reply, "The sting of death is sin," etc., concluding in a strong chorus, "Thanks be to God," very desirable; No. 456, *Magnificat* and *Nunc Dimittis* in F, by J. Tallis Trimmell, abounding in striking unison and solo passages, with richly colored organ accompaniment.

"CHRIST OUR PASSOVER," Easter anthem by Horatio W. Parker, organist of the church of the Holy Trinity, Madison Ave., N. Y., is just published by the American Music Co., 18 East 17th St., N. Y. This is without question the most important and desirable contribution to Easter music, this season. It has a separate organ accompaniment which leaves the voice parts in charming ease and liberty of movement. The music is an outgrowth and interpretation of the sacred text in the best sense, at once artistic, original, and liturgic in feeling, and is quickened with its inspirations throughout. It is therefore that exquisite novelty in tonal art, a reverent and poetic interpretation of a sublime motive. It opens with a confident, aspiring figure, which reappears in the evolution of the work. Another figure of singular beauty illustrates the verse, "For as in Adam all die." There is congruity, unity, and climactic vigor throughout. The harmonies are singularly melodic and polyphonic in treatment, while the voice-parts are full of spontaneous melodic beauty. Mr. Parker's composition illustrates that rare conjunction of a fertile, original melodist, and a master of scholarly, richly-colored harmonies. This anthem has permanent life and suggestion, and should be in the repertory of every thoroughly trained choir.

From the same firm we have received a new "Processional" by the same composer, "Jerusalem! High tower, thy glorious walls," a splendid interpretation of hymn 497. The stately rhythm of the eight stanzas with their almost epic sweep of suggestion under Mr. Parker's commanding breadth of melody and wealth of harmonic color, designate this "Processional" as exceptionally suited for high, religious solemnities.

CHORAL DIRECTORY:

THIRD SUNDAY IN LENT.—CONTINUED.

[N. B. All correspondence for the music department, WITH ALL SERVICE CALENDARS, should be addressed directly to the Rev. Geo. T. Rider, Orange, N. J.; those for Holy Week and Easter should reach him by March 26th. Those more especially illustrative and instructive will be selected for this column, which will be made, so far as possible, representative of musical culture and growth in the Church in its legitimate types.]

TRINITY CATHEDRAL, Cleveland, Ohio, vested, F. Norman Adams, organist and choir-master. A. M., Matins, plain; service for Holy Communion, plain song. Evensong, Canticles, chants; anthem, "Remember now Thy Creator," Steggall.

CATHEDRAL OF ALL SAINTS, Albany, vested, Dr. J. Albert Jeffery, organist and choir-master. A. M., Matins, chants; service

for Holy Communion, plain song. Evensong, canticles and psalter, chants; anthem, "Remember now Thy Creator," Steggall.

ST. JAMES', CHICAGO, vested, William Smedley, organist and choir-master. A. M., Canticles, Gregorian; *Te Deum*, Smart in F; offertory, "Incline Thine ear," Himmel. P. M., Canticles, Gregorian; offertory, "Lord, for Thy tender mercies' sake," Farrant.

ST. CLEMENT'S, CHICAGO, vested, volunteers, P. C. Lutkin, organist and choir-master. Canticles and *Benedicite*, chants; offertory, "The Lord is my Shepherd," Macfarren; service for Holy Communion, *Kyrie* and *Credo*, Dyke; *Sanctus*, *Benedictus qui Venit*, and *Agnus Dei*, Gilbert. P. M., anthem, "I will arise," Florio.

TRINITY CHURCH, NEW YORK CITY, vested, A. H. Messiter, organist and choir-master. A. M., anthem, "Come unto me," S. Smith; service for Holy Communion, Monk in C; offertory, H. 370, vs. 1, 4, Mozart. P. M., *Magnificat* and *Nunc Dimittis*, Wolmises in D; anthem, "There followed Him a great multitude of people. But Jesus said: Daughters of Jerusalem," from "Passion Music," Haydn.

ST. JOHN'S CHAPEL, TRINITY PARISH, N. Y., vested, Geo. F. Le Jeune, organist and choir-master. A. M., Litany and Celebration. Communion Service, Le Jeune in D; Introit, "Woman! Behold Thy Son," Seven Last Words, Haydn. P. M., canticles, chants, anthem, "Hear our prayer," Molique. Wednesday evenings in Lent, anthems from the "Seven Last Words," Haydn.

ST. CHRYSOSTOM'S CHAPEL, TRINITY PARISH, N. Y., vested, W. A. Raboch, organist and choir-master. A. M., High Celebration (Requiem) Mass, Cherubini; offertory, "Jesu, Word of God Incarnate," Mozart. Compline, Psalms, plain song; *Nunc Dimittis*, Mann; offertory, "Out of the deep have I called unto Thee," Mozart.

CHURCH OF ST. MARY THE VIRGIN, N. Y., vested and quartette, Dr. Prentice, organist. A. M., High Celebration, Mass in C, Guilment; offertory, "Fae ut portem," *Stabat Mater*, Rossini. Vespers, Psalms, (sixth selec.); also *Magnificat* and *Nunc Dimittis*, Gounod; offertory, from *Stabat Mater*, Rossini; *Miserere*, Stainer.

ST. JAMES', N. Y., vested, Geo. Edward Stubbs, organist and choir-master. A. M., Matins, plain; offertory, "Be thou faithful unto death," Mendelssohn. P. M., Twentieth Festival Service, *Magnificat*, Mann in Ab; anthem, "Gallia," a sacred motett by Gounod.

CHURCH OF ST. EDMUND THE MARTYR, N. Y., vested, Chas. S. Wilson, organist and choir-master. A. M., Introit, Ps. cxx, Gregorian; service for Holy Communion, Best; offertory, "Lord, we pray Thee," Roberts. P. M., Psalms and canticles, Gregorian; offertory, "As pants the hart," Spohr.

HOLY TRINITY CHURCH, 122ND ST., N. Y., quartet and chorus, Frank Treat Southwick, organist and choir-master. A. M., *Te Deum*, Dykes in F; offertory, "Here by Babylon's wave," sacred motett, Gounod. Postlude, Fague, E minor, Bach. P. M., *Bonum est and Deus*, Th. Gouvy; offertory, "O Lord God, Lamb of God," Verdi; postlude, in D, Merkel.

CHURCH OF THE ADVENT, BOSTON, vested, S. B. Whitney, organist and choir-master. A. M., Matins, *Benedictus*, Dykes in F; offertory, solo, "It is enough," (Elijah) Mendelssohn; Introit, "Lord, for Thy tender mercies' sake," Farrant; Holy Communion, Monk in C, (full); Evensong, *Magnificat* and *Nunc Dimittis*, Burnett in A; anthem, "In Thee, O Lord, have I put my trust," Tours.

TRINITY CHURCH, BRIDGEPORT, CONN., vested, James Baker, choir-master, E. M. Jackson, organist. A. M., Matins, plain; offertory, solo and chorus, "Incline Thine ear," Himmel. Evensong, psalter and *Magnificat*, Gregorian; *Nunc Dimittis*, chant; anthem, "Ah! what shall we then be pleading," from *Mors et Vita*, Gounod; offertory, duet and chorus, "Faint not, fear not, God is near thee," Smart; *Miserere*, Stainer.

TRINITY CHURCH, NEW HAVEN, CONN.,

vested, W. R. Hedden, organist and choir-master. Prelude, "Elevation," Saint-Saens; Matins, plain; postlude, *Dorie Toccata*, J. S. Bach. P. M., Prelude, andante in E, Henselt; *Magnificat* and *Nunc Dimittis*, Gregorian, Stainer; anthem, Ps. LI., from "The Passion," Haydn; postlude, *offertoire* in F. minor, Salome.

ST. PETER'S CHURCH, PHILADELPHIA, vested, (18 boys, 10 men). A. M., *Benedicite*, Hollis, in Bb; service for Holy Communion, plain song; recessional, *Nunc Dimittis*. Evensong, *Magnificat* and *Nunc Dimittis*, Wesley in F; anthem, "Seek ye the Lord," Roberts.

ST. JOHN'S CHURCH, WILMINGTON, DEL., vested, Wm. J. Fisher, choir-master, J. V. Roberts, organist. Matins, plain; 10:30, Litany and choral Celebration, Tallis; *Kyrie*, E minor, Hopkins; *Credo*, (unison), Fisher; ascription, "O most merciful," Craddock; offertory, "Jesu, Word of God Incarnate," Mozart; *Sanctus*, N. B. Warren; Post Communion, *Nunc Dimittis*, Gregorian. P. M., canticles, Gregorian; anthem, "Turn Thy face from my sins," T. Attwood.

ST. PAUL'S CHURCH, WASHINGTON, D. C., vested, D. B. MacLeod, organist and choir-master. A. M., Matins, plain; offertory anthem, "Sweet is Thy mercy, Lord," Barnby. Evensong, canticles, Gregorian; offertory anthem, aria, "When wandering feet have weary grown," Thomas. Friday, P. M., the 14th, the sacred cantata, "The Crucifixion," Dr. Stainer.

TO CORRESPONDENTS.

PAPERS DECLINED.—"Words for Mid-Lent;" "Requiescat."

C. M. E.—The dioceses do not have a common use as to a deacon's stole. In some the bishop prescribes that the deacon shall wear it over one shoulder.

W. H. McM.—No. The proposition has been made, however, that a cheap edition of Bishop Lightfoot's works shall be issued, and we have seen the statement that the Bishop was engaged in preparing it at the time of his death. No doubt that in time an edition will be published which will be within the reach of all.

J. A. J.—Perhaps some of our readers can tell you the authorship of the hymns, "Life is the time to serve the Lord," and "Burst, ye emerald gates and bring to my raptured vision."

A SUBSCRIBER.—1. Abstinence from flesh meat is enjoined, because flesh meat ministers especially to the lusts of the flesh. 2. Jesu is the vocative of Jesus, and is used for direct address. 3. *Vade Mecum* is a companion.

A STAUNCH MEMBER.—We do not think it consistent or loyal for a clergyman to attend such an installation or dedication.

OBITUARY.

HALLAM.—Entered into Paradise from Jackson, Miss., Sunday morning, March 9th at twenty minutes to one. Virginia Hoge, beloved wife of the Rev. Frank Hallam, rector of St. Andrew's church, Jackson, aged thirty-six years. "Numbered with Thy saints in glory everlasting."

HAWKINS.—After years of suffering, entered into the rest of Paradise on the 10th of March, 1890, Mrs. Carrie K. Hawkins in Palatka, Florida. "Numbered with Thy saints in glory everlasting."

IN MEMORIAM.

A deeply impressive service was held on the 5th inst. at Trinity cathedral at Easton, Md., the funeral of the late Rev. John O. Barton, D. D., for several years past officiating as assistant minister in that church. Seven of the clergy and a large congregation gathered in deep sorrow around the bier of the beloved pastor. Immediately after the funeral Bishop Adams called a meeting of the clergy at his residence. On motion of the Rev. Mr. Chesley, the Rev. Dr. Barber was requested to prepare a minute, expressive of the high estimation in which the departed brother was held by his clerical brethren, and of his abundant labors in the diocese, and it was adopted as follows:

The clergy assembled at the funeral of the late Rev. Dr. Barton, desire to place on record their tribute to the bright example of one so faithful in his ministrations and so endeared to all among those whom he served as a devoted priest of God.

And we tender our heartfelt sympathy to the bereaved widow and children. We pray the Divine Consoler that he will grant strength and comfort, "according to their need."

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.

THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1869, 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 56th St., New York City.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

EXECUTIVE COMMITTEE'S APPEAL.

The society asks to be recorded as one of the many applicants for a share of the special offerings at the approaching Easter-tide.

We have adopted for the year 68 scholars who are in colleges and theological seminaries, all entered for full course of preparation for Holy Orders. From the present outlook there will be needed over \$2,000 more than the ordinary income for the remaining months, to close the year September 1st, on a cash basis. If that should not be made up, there will be no alternative but to reduce, by at least an equal amount, the appropriations for the year 1890-91, and that would mean disappointment to individual scholars, lessened lists of students for the ministry, increased hardships for those who have set out, and a general tone of discouragement in large sections of the Church that have been wont to rely on the society for aid to their scholars. We beg that such results may be averted by timely contributions.

The diminution of the society's annual income has resulted from causes over which the committee could have no control. Ten years ago, collecting agents were dispensed with, and appeals were made to voluntary interest on the part of rectors and the friends of the cause.

During the same period the methods of the work of beneficiary education for the ministry have changed. It has greatly extended, but is now done in more private ways. At the same time the money which should have been entrusted to the society, has been applied to students who in most cases were taken up, without the guarantee of a careful selection which the society gives to every case, and, almost invariably, in favor of such men as are not pursuing full courses of collegiate preparation. We are confident that could full statistics be gathered, it would be found that there has been a relative increase, during the last five years, of non-graduate candidates admitted to Holy Orders.

The society stands as the representative of the restricted higher education. It makes its appeal for parish and individual offerings on that ground. Many such students for the ministry are hoping for assistance through the society next year, who must certainly be disappointed unless this appeal shall be heeded. And while we are in earnest sympathy with the signal liberality usually displayed, at this season, towards a great variety of general and parochial objects, we must think it a grave omission, if an agency like this, which has to do with increasing the numbers and the qualifications of the living ministry, is purposely or carelessly left out of the list.

ELISHA WHITLESLEY,

Corresponding Sec'y for the Executive Committee, March 11th, 1890.

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 6½x3 inches, \$1.50; 50 sheets 6½x3 inches, 80 cents, post paid. Used in many Episcopal churches. Address PAUL J. WOLF, 2708 Geyer Ave., St. Louis, Mo.

MISCELLANEOUS.

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.

ORGANIST and choir-master from London, Eng., at present holding prominent position, with highest references and testimonials, wishes an engagement. Organizing and choir training a specialty. Address, ROYAL COLLEGE OF MUSIC, care of THE LIVING CHURCH.

TRAVEL.—Ober-Ammergau Passion Play.—Priest, M. A., Oxford, desires to make up party, 6 young men, for 3 months' trip, England and Europe, including above. Start middle June. References exchanged. C. 425 Wood St., Pittsburgh, Pa.

AN experienced teacher who has been principal of several flourishing schools in the East and South, desires a position as headmaster of a school. Excellent testimonials as a teacher and disciplinarian, from college presidents, bishops and clergy. Address "SIGMA," care of LIVING CHURCH.

WANTED.—A position to preside over a gentleman's house, and to supervise the care of children, by a middle-aged woman accustomed to entertaining and to children. The highest references given. Address PHILADELPHIA, office 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 headmaster in a Church school; next to that, a position in high school or college. Address "B," care of THE LIVING CHURCH.

The Household.

CALENDAR—MARCH, 1890.

23. 5th Sunday (Passion) in Lent. Violet.
 25. ANNUNCIATION B. V. M. White.
 30. 6th Sunday (Palm) in Lent. Violet.
 31. MONDAY BEFORE EASTER.

CLEANSE US, O LORD.

"If I wash thee not, thou hast no part with Me. Lord, not my feet only, but also my hands and my head." St. John xii: 8, 9.

BY A. C.

Jesus! our feet are travelled-stained and weary
 With wand'ring through the self-made path
 of sin;
 Master, the way we trod was long and dreary,
 And now we come to Thee, O, take us in.

O, wash our feet, dear Lord, and turn them
 homeward,
 Thy feet for us toiled up Mount Calvary,
 Thy feet for us were pierced in bitter anguish,
 O, let the precious Blood-drops fall on me.

O, Christ, these weary hands were used against
 Thee,
 And now, bound fast by Satan, helpless lie;
 Begrimed by sin, all torn and bruised and
 bleeding,
 In pity loose and heal them! Hear our cry.

Thy hands, O loving Saviour, toil'd for us,
 Thy hands, O Jesus, raised the sick and dead,
 Thy hands in weakness bore the heavy bur-
 den,
 Thy hands, O Lord, for us were pierced and
 bled.

O Christ, behold our heads now bow'd in sor-
 row;
 We bring them tired and aching to Thy
 breast,
 The mind obscured by doubts and thoughts of
 evil;
 Forgive, O Lord! and give the weary rest.

Thy head, O Jesu, now in glory crowned,
 Gave forth the bloody sweat of agony;
 And then, dear Lord, with thorny crown en-
 circled,
 Bowed low and dying, gav'st Thy Life for me.

Remember in Thy kingdom, Lord, Thy passion,
 Remember, too, our human frailty,
 And in Thy mercy, grant Thy absolution
 And give Thy strength that we may con-
 querors be.

O wash us, Lord, and cleanse us from all evil,
 From strength to strength lead us, dear
 Lord, we pray,

That in this world our part of loving service
 May win the Part that fadeth not away.

Lent, A. D. 1890.

A NUMBER in the parish contribute nothing to its support. They do not rent sittings or pews; they place little or nothing on the plate as it passes Sunday after Sunday; they give regularly and systematically to no parish or Church cause, and yet they are not poor either. In fact, they are what the world calls religious "deadheads." They occupy places in church, they appear to enjoy the worship, they get the benefit of the preaching and music, they call for the services of the clergyman in sickness and trouble, and expect him to lay them away decently and in order when they die, all free of cost. In the meanwhile they spend upon their worldly ease and enjoyment what they are thus saving from the parish and the Church. We submit that this is rather small, and if it is done intentionally, it is mean; if thoughtlessly, it is reprehensible.

ROYAL children are not exempt from parental discipline, says *The Youth's Companion*, and even a crown prince has occasionally to learn what a spanking means. The emperor of Germany, sitting in his room one day, heard sounds of a violent tumult in the nursery, and speedily made his way to the scene. When he entered, the crown prince and Prince Eitel drew themselves up and saluted their father in the military fashion, as was their wont. "What is all this noise about?" the emperor asked. "A little dispute,"

sire," replied the elder son, "and I thought I would let my brother know who is crown prince here." "Because I wanted to use the Latin lexicon first, sire," said the younger, "he slapped me." "I did, sire," said the elder lad, "for Eitel would not else believe that my rights are first in this house." "Good!" said his majesty. "I see what you mean, and I think it will be as well in the same way to let you know what rights the emperor, your father, has in this house." The emperor proceeded accordingly in a manner to impress itself on the mind and also on the body of the young crown prince.

In a large and respectable school near Boston, two boys—from different States, and strangers to each other—were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without whining or cant of any kind. The other boy, however, bluntly refused to listen to the proposal. "Then you will have no objection if I pray by myself, I suppose?" said the younger; "it has been my custom, and I wish to keep it up." "I don't want any praying in this room, and won't have it!" retorted his companion. The younger boy rose slowly, walked to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equally, said quietly: "Half of this room is mine. I pay for it. You may choose which half you will have; I will take the other, and I will pray in that half or get another room. But pray I must and will, whether you consent or refuse." The older boy was instantly conquered. To this day he admires the sturdy independence which claimed as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with Christian actions which interferes with their free exercise. If there is anything to be admired, it is the manliness that knows the right and dares to do it without asking anyone's permission.

THE PRIZE STORY.

A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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CHAPTER XIII.

HOPES AND FEARS.

For who hath aught to love and loves aright,
 Will never in the darkest strait despair,
 For out of love exhales a living light,
 A light that speaks, a light whose breath is
 prayer.

—Hartley Coleridge.

The autumn days came, and Phebe, looking from her tower window one morning saw the first hoar frost sparkling on the lawns and pastures, and a pang filled her heart, for she was to leave Blaise that week. My Lady and Madam were going to London, and Maurice Lippincott was to follow them later in the year. She had heard that he now purposed a tour in Southern England, "then," she thought, "he will go to London, and after that home to Virginia, and I shall see him no more."

For Maurice had not yet spoken; he had even seemed of late as if he had withdrawn himself into a quiet reserve, a little melancholy, a little silent. His mood had controlled hers; she too, had grown quiet, her happy laugh rang out less frequently. Patty even found her young mistress a little hard to please. Phebe's conscience smote her as she caught herself in impatient words to poor Patty, whose grieved face and tearful eyes were a sharp reproof to Phebe's heart, and she took herself soundly to task.

"It is time," thought Phebe, "that I should be back among my old duties; I am getting spoiled, as my god-papa feared, with easy living and too much praise and kindness."

Yet Phebe dared not let her imagination rest on the future without Maurice; so much had he grown to be a part of her life. As it happened she was not yet to be called to that trial, for Mr. Millward, when he saw my lady's portrait, was inspired with the idea that he would have his dear child's sweet face immortalized by the same skilful hand. It was, therefore, arranged that Phebe was to return to her father's house, and that Maurice, as their guest, was to come to them upon my lady's departure for town, and the portrait was to be begun. It is not to be supposed that the elders in the family had not long ago discussed the probability of the attachment between Maurice and Phebe. Mr. Millward fully realized all that might come to pass from the continuance of their daily meetings, but, having looked forward to a time when his beloved child would certainly be chosen to grace another home, he had resigned himself to the idea. He had had frequent opportunity of meeting and of learning to esteem Maurice, during the past summer. The young artist always called at Eagle House to pay his respects to Phebe's father and aunt, when he rode to Bristol, and was often the bearer of letters and messages from Phebe herself.

As for Mistress Campbell, the young man's courteous deference, and what she called his sensible ways, had quite won her heart, she was never tired of sounding his praises. When Mr. Millward, not without some apprehension, announced to her that Mr. Maurice Lippincott was to paint Phebe's portrait and to be their guest for an indefinite time, he was astonished at the alacrity with which Aunt Dolly set about preparing rooms for the visitor, one room to be his "studio." The studio, chosen under Maurice's direction, was no more pretentious a place than the great garret of Eagle House, which had a great north window commanding a view over many tiled roofs, of church steeples, and distant hills, and a glimpse of the sparkling waters of the Floating Harbor, with its forest of masts.

The floor near the window was two feet higher than the rest of the room, and upon this a space was cleared among the ancestral rubbish with which the room was crowded, rubbish which would be hailed with rapture in nineteenth century drawing rooms. Here were spindle-legged chairs and tables, claw-footed cabinets, ancient spinning wheels, and fragments of carving which had once graced the parlors of dead-and-gone Millwards. Here were chests full of antique gowns, caps and scarves, moth-eaten feather

fans and ancient bonnets; old paintings of the densest browns of which the subjects were past finding out, but which Maurice was delighted to be permitted to disinter and to rub with oil, and set up in such light as would best bring out their faded excellencies, if they had any. Here, too, were not a few old books in heavy type and the odd spelling of the seventeenth century, a mine of riches from which Phebe had dug out from time to time a cherished volume of Thomas á Kempis, a little brown copy of the *Religio Medici*, and an odd volume of the *Paradise Lost*. On the raised floor an old carpet of faded splendors was spread, and there Maurice set up his easel. A curtain of soft drab damask was hung across the room, forming a pleasant background for Phebe's bright dress, and shutting in "the studio" from the chaos of the garret. In a wide old-fashioned open grate, high above its hearthstone, a bright fire was kept burning, and all was ready for the portrait.

It was as if the sunshine had suddenly ceased to illumine the country landscape with its beams, when Phebe left Blaise Hall. The young artist was suddenly left to himself, for the Count was busy with the Michaelmas rents, and my lady and madam equally busy preparing for their journey to London. They were to be home again for Christmas, probably, meanwhile there was much to be arranged. Maurice sat much alone in the library where he was putting the finishing touches to the drapery in my lady's portrait. In the room adjoining he could hear the Count's measured voice, and the chink of money counted out, and the high monotonous tones of the tenants as they paid their rent, and, now and then, my lady's voice in rapid pleasant greeting asking after wives and families. Madam would come in with her slow stately step, and stand behind his chair for a few moments, praise his work, tell him not to paint too long, and go away again. But no Phebe! no gay voice at the door, no graceful form stepping about the room, shaking out the folds of the curtains, or arranging vases of flowers, giving here and there to the sombre room that touch of grace which only a spirit of beauty can bestow. It was unutterably lonely, he missed her from morning to night. But Maurice comforted himself with the thought that in her father's house they would certainly be thrown together in intimate association again, and to that time he counted the hours. Phebe had planned a score of visits to be made to places of historic interest in and around the old city, which it would never do for him to return to the United States without seeing. There was the beautiful church of St. Mary, Redcliffe, where there was a monument to his ancestor, Maurice Lippincott, a Burgess of Bristol in the sixteenth century; and there would be a delightful ride to the strange Druidic remains at Stanton Drew, beyond the city on the Somersetshire side. If it had been summer they might have had a day in the woods at Brockley-Combe, where grew the loveliest ferns in the country, but they must visit Stapleton and he would go with them to the Glen of the Frome and the Beaufort woods. "And if you are interested in rebels, as I think you are," said Phebe, with a little toss of her head, "there is

Cromwell's Camp at Montpelier, which we can climb the hill to see."

"And when," said my lady, laughing, as she heard these plans, "when amidst all these jaunts is Miss Millward's picture to be painted?"

"We will take the rainy days for that," said Phebe.

But Phebe was gone now, and Maurice sighed and sighed again as he looked beyond the brightness of the days pictured by Phebe, to the long perspective of a life without her presence. Nothing could be more delightful than the thought of this visit, thought Maurice, and he supposed that he had been quite successful, not only in concealing his feelings from Phebe, but from every one else. He may have bethought him of the Spanish proverb if he had known it: "There are three things that cannot be hid: Love, fire, and a cough." He intended to keep his own counsel until he could receive an answer to his letter to his father, and gain, as he fondly hoped, the parental sanction to his suit.

These were eighteenth century lovers, remember, when it was still considered incumbent upon children, even when of age, to obtain their parents' assent to the most momentous act of their lives. We of these days, when marriages are made without thought and dissolved without principle, can hardly understand the solemnity of the undertaking in those days, especially among the faithful sons and daughters of the Church.

The final days at Blaise were dreary ones to poor Maurice, and all the more so because one of those rainy seasons which sweep down upon the western coast in early October, had made it impossible for him to take out-of-door recreation. Day after day the pitiless rain poured upon the sodden brown leaves under the elm trees in the desolate park, the wind howled around the Hall and rustled the ivy, while the Count and Maurice united in denouncing the *tristesse* of the climate.

My lady came into the library one day, and found him seated in Madam's arm-chair, with his head on his hands, and gazing into the fire with a most melancholy face.

"Homesick?" she said, laying her cool fingers lightly upon his brow.

He sprang up and gave her his seat, taking another near her.

"It sounds very ungrateful to say so, my dear lady, but I believe I am," he said, smiling faintly.

"Poor fellow!" said my lady, lifting her eyes to his face. "You miss my little Phebe, is it not so?"

Maurice was taken by surprise, the color flashed over his pale face, he gave her an appealing look.

"Yes," said he simply.

My lady smiled. "And you have not said anything to her yet?"

"How could I? You know my position. What have I to offer her?" he said, sadly.

"You have yourself," said my lady. "Myself!" he echoed, "and what am I?"

"You love her?" said my lady again.

"Love her? I would die for her any moment," he replied, earnestly.

"Live for her," said my lady, "that would be of more benefit. O you men! Do you think, Maurice, that a true woman cares one atom for all that a man can give her in comparison with

his love? All she needs is a roof and daily bread, you can give her those, and for luxury, your love will be enough."

"I have no grounds for hope," he said, sadly enough, though he smiled at her earnestness.

"Blind again!" said her ladyship more lightly. "Would you have her wear her heart on her sleeve, or show you a favor before you have sought it? Now, be advised, Maurice! speak to Cousin Clarence, find out his mind, and then do your best to win my pearl of girls. I believe there is not another man in the wide world to whom I would say that."

"My dear, dear lady! you are so kind, so good," he exclaimed, lifting her hand to his lips.

"Well, then, deserve all the kindness I can bestow," she said; "win my sweet pet, make her happy, and God bless you both," my lady's voice faltered.

"God helping me, I will," he answered earnestly.

(To be continued.)

BIRTHDAYS,

BY W. G. F.

Our birthdays are the milestones on Life's way:

Christ opens the gate, and on our journey leads; Neath cloud and sun we cross the dusty plain, Down the dark vale, and o'er the mountain tops;

And He Who gave us life, still leads us on, And yet will lead, till all our journey's done. So let us trust His love, hold fast His hand; And on each birthday rest awhile, to write On memory's page, the blessings, numberless, Of years departed. So shall faith be strong, In patient hope, for all the years to come.

RESTING PLACES.

A BIBLE STUDY.

BY SISTER BERTHA.

The question in the lovely Song of Solomon, "Tell me, O Thou whom my soul loveth, where makest Thou Thy flocks to rest at noon?" finds an echo in many a tired heart, weary with the burdens of life at noonday. And the answer is most unexpected, as are so many in God's Word: "The Valley of Achor is a place for the flocks to lie down in, for my people that have sought me."

Achor means trouble, and it is right in the midst of this "Valley of Trouble" that the flocks of the Good Shepherd are to take their rest! When He was here on earth, "He was moved with compassion because He saw they were tired and lay down," (St. Matt. ix: 36, margin), and His tender words had been, many years before: "My people hath been lost sheep . . . they have forgotten their resting place," (Jer. l: 6) so He would provide one that they might always find. They had forgotten it was only in Him they could find the peace and quiet that alone could give them rest. Isaiah says: "The work of righteousness shall be peace, and my people shall dwell in quiet resting places," but "the wicked are like the troubled sea when it cannot rest; there is no peace, saith my God, to the wicked." (Isa. xxxii: 17, 18; lvii: 20, 21). Only those who know His love, feel His tender care even in the midst of bitter sorrows, trust His wisdom in the darkest hour, only they can find a resting place in the Valley of Trouble. But His loved ones feel the deepest peace oftentimes when trials are hardest, when most alone they turn only to Him, they come up out of the wilderness "leaning upon their Be-

loved," because sorrow has taught them there is no love, no sympathy, no tenderness, like His, the One who always satisfies, never disappoints, and it is the sweetest rest that can be here on earth, to lean on Him.

There are two beautiful scenes in the Old Testament that seem like a parable story of this resting place in the Valley of Trouble. "Jacob lighted upon a certain place, and tarried there all night, and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep." "And Elijah went a day's journey into the wilderness, and as he lay and slept under a juniper tree, behold then an angel touched him and said unto him, 'Arise and eat.'" Both of these servants of God were lonely, desolate, sorrowful, and He gave them a resting place, they lay down and took their rest, the angels about them, God Himself speaking to them in their weariness. "If thou prepare thine heart and stretch out thine hands towards Him . . . thou shalt take thy rest in safety, also thou shalt lie down and none shall make thee afraid." (Job xi: 13, 18, 19.)

In the New Testament we have the sweetest parable pictures of resting-places in the midst of trouble. "She laid Him in a manger because there was no room for Him in the inn." "Then arose a great storm of wind, and the waves beat into the ship, so that it was now full, and He was in the hinder part of the ship, asleep on a pillow." "And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb." No words are needed, nor can express, the calm, deep quiet of Jesus' life while passing through the Valley of Trouble, resting always in His Father's presence, and "He has left us an example that we should follow in His steps."

In this hurried busy life, crowded with cares, as well as in the midst of sorrow, we need, too, a resting place, and then to us as to His disciples, when "they had no leisure," he says: "Come (not go) ye yourselves apart into a desert place and rest awhile." (St. Mark vi: 31). We need His "arm every morning," (Isa. xxxiii: 2) to lean on as we hurry from one duty to another with "many coming and going," and we can find His presence, His sympathy, His love, His knowledge of us, just the resting place for our tired hearts. All these resting places are in the midst of "the disquietudes of this world"; "this is not your rest, for ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you." (Mic. ii: 10; Deut. xii: 9.) "But there remaineth a rest for the people of God," (Heb. iv: 9,) with all the disquietudes shut out forever, only peace and rest within those walls, the Prince of Peace Himself being its joy and defence. The very looking forward to it, the assurance that it does await us, is in itself restful.

And so the kind, loving Shepherd, *Jehovah-Shalom*, the God of Peace, gives His tired sheep a place to lie down at noon, in green pastures and beside still waters.

TRUE forgiveness involves two things, a perfect knowledge of the offence and a perfect restoration of love. In this sense we believe in the forgiveness of sins,—*Westcott*.

LETTERS TO THE EDITOR.

THE THREE HOURS' SERVICE.

To the Editor of *The Living Church*:

There are doubtless many parish priests who held last Good Friday the Three Hours' service and gave or read meditations on the Seven Words from the Cross. They probably desire to repeat the service and yet feel some perplexity about the meditations, not desiring to repeat them. I submit a plan which has been helpful to me. The same service may be used, the seven words being treated like antiphons, but the meditations may be delivered on the words to the Cross instead. The first address could bring the crucifixion before the congregation from St. John xix: 17, 18. Then six other addresses could follow from such brief texts as these: "He saved others, Himself He cannot save," St. Matt. xxvii: 42; "Ah, Thou that destroyest the temple, and buildest it again in three days, save Thyself and come down from the Cross," St. Mark xv: 29, 30; "The thieves cast the same in his teeth," St. Matt xxvii: 44; "Lord, remember me when Thou comest into Thy Kingdom," St. Luke xxiii: 42; "Let be, let us see whether Elias will come and save Him," St. Matt. xxvii: 46; the centurion said: "Certainly, this was a righteous man. All the people smote their breasts and returned," St. Luke xxiv: 47, 48. I think this series, or something of the same sort, will be found decidedly profitable, especially as congregations are apt to prefer something not out of a book.

Another suggestion is, that the attendants and actors in the scene lend themselves readily to classification, seven, if you like, and represent present types of men in relation to Christ's religion. G. MOTT WILLIAMS.

March 14th, 1890.

SUNDAY SCHOOL MUSIC.

To the Editor of *The Living Church*:

In your March 1st issue, the Rev. Geo. T. Rider, in chapter 5, on "Fine Arts in their Religious Relations," gives your readers a criticism on Church music. He discriminates between the Ancient Plain Song and Gregorians; and the Tridentine, the Anglican with its lamentable Hanoverian decadence, as well as the "denominational cult" with the outcroppings of Moody and Sankeyism.

Now is it possible for our Rev. brother to offer to the Church, Gregorian chants for Church service better than our present style? Can he give the Sunday school Gregorian carols that the pupils can learn readily, and sing with effect and easily? That might replace the present Moody and Sankey style now so much in use. It is easily learned, and can be sung with a lunge. So it is, the pupils love to do that which they can do best. We should welcome the advent of such a work for the Sunday school.

JOHN TRENAMAN.

Buffalo, N. Y., March 14, 1890.

EPISCOPAL VISITATIONS.

To the Editor of *The Living Church*:

In your issue of the 15th inst. I have read, with much interest, the excellent article on "Episcopal Visitations," and should like to add a few thoughts. I think that, as visitations are conducted, the bishops are, in truth, only "confirming machines," and "these things ought not so to be." What can a bishop know of each parish in his jurisdiction, only visiting it

once a year (which time would be sufficient if he made the most of it,) and then, especially if the parish should be small and poor, staying as short a time as possible, not getting familiar, or friendly either with the clergyman or his people, not knowing, except inasmuch as he may have to contribute, how parish affairs are managed, what kind of candidates present themselves for Confirmation; in fact, being perfectly unable, from his ignorance of everything, to be either help or comfort to those over whom he has been placed, and for whom he is responsible. I know that this is not always the case, but it is generally so. If each bishop would try, by God's help, to "condescend to men of low estate," not acting only as an official, but taking time to become acquainted with clergy and people, making all feel that he is interested in their welfare, temporal and spiritual, what an improved state of things would ensue. Then parishioners would realize a personal friend in their bishop, and, as with one now at rest, the influence of his consistent life and constant, loving care, would bring many to "Jesus, the tender Shepherd."

A. B. C.

THE CHINESE CHURCH LEAGUE.

To the Editor of *The Living Church*:

Permit me through your columns to ask once more from the associates and friends of the C. C. L. special offerings during the season of Lent, so that our treasurer may at Easter be able to put at the disposal of Messrs Graves and Partridge a handsome sum to aid them in their work. For two years past the money thus raised has been devoted to publications of Churchly literature in Chinese. How fruitful this department of work has been, numerous letters from the mission field abundantly testify. Mr. Graves advises me that it would be well this year that our offerings be used in other ways, sufficient for publication purposes being now on hand. The changes made in our China Mission during the last twelve months render Wuchang a very important point in the mission field. Upon the clergy stationed there now devolves not only the pastoral and ordinary educational work, but the more advanced training of evangelists and candidates for Holy Orders, who hitherto have been sent to St. John's College, Shanghai, to complete their scholastic preparation. The future of the Catholic Church in China depends largely upon the influences emanating from our mission at Wuchang. It is a cause of sincere thankfulness that God has moved two such capable and efficient priests to offer themselves for this work, and great should be the joy of all Churchmen at home that the foundations have been so well laid. It behooves us to see that every facility is afforded the priests in charge of that mission, so that no necessary work need be left unperformed because of lack of funds. They need our prayers, our sympathy, our intercession at the altar, our gifts of money. At the risk of wearisome repetition, let me state that this special offering is not designed to divert any money from the treasury of the Board of Missions. All we ask of the friends of the Wuchang mission is, after you have made your regular contribution to the cause of foreign missions in general, is there not an extra gift you can bestow upon

the work in Wuchang? All such contributions should be sent on or before *Low Sunday* to the Rev. C. W. Leffingwell, D. D., [Treasurer in U.S.], Knoxville, Ill.

BENJAMIN S. SANEERSON,
Sec'y of C. C. L. for U. S.

St. Stephen's Rectory, New Hartford, N. Y.

MINISTERS VS. PRIESTS.

To the Editor of *The Living Church*:

The error of our brother in New York, who lately "slopped over," results from taking it that "minister" in the Prayer Book and "minister" among the Protestant sectarians, are the same, whereas "minister" in the Prayer Book means at least one authorized by the bishop. Yet the word is so vague, so insipid, so lukewarm,—"neither cold nor hot"—so little distinctive, and so much associated with heresy and schism, that we cannot do better than to avoid it utterly, and to pray to be delivered from it. Why not, when we want to say priest, say priest? When we want to say deacon, say deacon? When we want to say lay reader, say lay reader? It would be vastly more manly and grateful, and loyal to the Church and her orders.

There is no order in the Church so badly treated in its title as the priest's. The bishop laid his hands on the candidate's head, and said with great solemnity: "Receive the Holy Ghost for the office and work of a priest in the Church of God. . . In the Name of the Father, and of the Son, and of the Holy Ghost," giving him tremendous responsibilities. Yet the man may never be known by his title again, and more, may be content—Pegasus turned draught-horse. Good-hearted, uninstructed people, will often give a deacon his own title, perhaps adding, by way of an unconscious sting, "he's only a deacon, he's not a regular ordained minister." Our bishops would be very careful to correct any one addressing them as "ministers," yet many of them would take pains to downgrade a priest to the level of any preacher—heretic or anything—by calling him and his order, "ministers" upon every occasion. And many priests, shame be to them, are too fearful of their bread and butter to even claim their proper title. It seems to the writer that it will be useless to teach people the distinction between the Church and the sects, while we continue to use the speech of the sects as if there were no difference.

A PRIEST, AND NOT ASHAMED OF IT.

THE AMERICAN USE.

To the Editor of *The Living Church*:

The remarks of an "American Churchman" are worthy of considerable attention on the part of those who follow the Sarum Use as to colors. Apart from the fact that the Sarum Use is a dead use and therefore extremely hard to follow, there is another reason why its adoption is unwise. The American Church in its recent revival of religious reverence and ritual, has unconsciously committed itself to a use, neither Roman nor Sarum. We have the Gothic chasuble, Roman in color, while the altar lights vary from two to six, Eucharistic, together with the branch lights in addition. The Roman Use does not allow two lights only at a solemn service, and the Sarum Use allows no branched lights at any service. A combination of the two Eucharistic lights with the branched lights, obtains in our churches almost invari-

bly. Every church in the land which uses the colors to any extent, employs the Roman Use. In places where the stoles are black, if the altar is vested, it is according to the Roman system. In all ritualistic churches, save perhaps three, the same use obtains. Church calendars always guide altar guilds according to the Roman Use. In the face of all this it seems to savor of individualism and adds to confusion to adopt a use, in colors, at least, which does not command a respectable constituency. We shall have to provide ourselves with complete sets of both uses in order to appear properly vested at a service of more than parochial importance. The Roman Use is beginning to obtain general consent amongst us, and in the interest of uniformity it not only seems unwise to adopt the Sarum colors, but also to savor of individualism to the last degree.

UNIFORMITY.

February 15th, 1890.

WHAT KIND OF UNITY?

To the Editor of *The Living Church*:

Having read with great interest your recent editorials on the subject of Church unity, and also having lately attended a gathering of clergy called in the interests of the Church Unity Society, pardon me if I inflict some of the results of my cogitations upon your readers.

After considerable discussion as to the desirability of organizing a diocesan branch of the above-mentioned society, the conclusion reached, by myself at least, was that the large majority of those present at the meeting had no clear conception of what such organization could or would accomplish, hence the wisdom of the resolutions finally adopted, that our "strength was to sit still," in other words, to "watch and pray." Probably more prayer and less watching would be most beneficial.

But the perplexing question continued to revolve in my mind: Why was there no action plainly feasible? Church unity is the burning question of the day in the Christian world. Why could nothing be done? Simply because of the lack of agreement as to the nature of the unity sought. But, is not the Quadrilateral of the House of Bishops a definite basis? Apparently not, for even that definition needs much defining. To one mind the fourth article of that declaration means Apostolic Succession of the rankest kind, to another it is entirely barren of any such strength of meaning.

One brother's idea seemed to be a grand combination for mutual admiration purposes. He very much applauded the recent action of a reverend doctor in divinity of our Church, on the platform of the late Brooklyn orator, and advocated free exchange of pulpits as a most delightful evidence of the true spirit of unity. Lovely idea! Exchange of pulpits has already done so much to unify the sects!

Now, Mr. Editor, having had the fortune, or the misfortune, to be brought up in an old-fashioned school, this idea of unity was not altogether edifying to me. I had been brought up to believe that there is, or at least was, such a sin as schism. I think some mention of it can still be found in the Prayer Book, and if there is any danger of its being expunged, as too old-fashioned, let us hope that the

liturgical enrichment business may not last over more than two more sessions of the General Convention. I had supposed that schism, if it meant anything at all, meant a state of willful separation from the historic body of the Catholic Church, and that schism and valid sacraments were absolutely incompatible. If the sacraments as administered by the esteemed pastor of Plymouth church are perfectly valid, as the Rev. Dr. so kindly assured him, then certainly the Historic Episcopate is a needless luxury, schism is a myth, an old-fashioned, worn-out superstition, and consequently the unity of the Church has never been broken, and we have been worrying ourselves with much ado about nothing; all which seems to be a legitimate *Reductio ad absurdum*.

If however, the foregoing argument is correct, we have already got all the unity we need, and we ought to be satisfied. But evidently there are many who are not satisfied, (possibly they, too, are old-fashioned like myself); many who yearn for a different type of unity from mutual admiration on Plymouth platforms; many who yet believe not only in an Historic Episcopate but in a real Apostolic Succession as an absolute essential for the transmission of the grace of the ministry, and that the grace of orders is necessary to the valid administration of the sacraments; and further, that the great bodies of Protestant Christianity have not got what we claim to have, at least in this particular, and that the kind of unity to be desired is that they might have these great essentials equally with ourselves.

How are they to get them? Is it the best way to begin with telling our brethren that they don't really need this precious heritage, that their sacraments are good enough as they are? That seems to be the notion of some. Just how it is going to help unity is not altogether plain.

Let us only be convinced that the great Head of the Church is attending to this matter of unity, and that on our part faith and prayer is more becoming than scheming and worrying. We are to see to it that we do not obstruct by narrow-minded sectism, by neglect of those broad Catholic principles which are the only essentials. Organic unity can hardly come while we do not appreciate more highly, and insist upon more strongly, its great distinguishing feature which undoubtedly is the divine commission vested in the Apostles and their successors. Why may not unity come again even in the same manner as the Church grew at the beginning by individual accretion? Most visionary of all visions is the idea that the sects, as sects, will seek to be unified, even the statement involves a self-evident contradiction. How can there be sects in a unified Church? Let there be more prayer, and less scheming. Unity will come, but it will only come in God's own good way, and in His own good time.

MILLIDGE WALKER.

Bridgeport, Conn.

A MEMORIAL.

To the Editor of *The Living Church*:

In answer to your correspondent of March 8th, "F. S. J.," the writer thinks it has been about decided to erect a handsome memorial pulpit in Grace church, Sheboygan, to the memory of the late Robert Walter Blow, whose love and care for the flock to which he ministered was unbounded.

A. A. B.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

"Be it unto me according to Thy Word." St. Luke 1: 38.

BY THE REV. J. ANKETELL.

Jesus, Captain of Salvation!
Pour Thy grace into our hearts;
As we know Thy Incarnation,
That the angel's word imparts.

Bring us by Thy Cross and Passion
Nearer to Thy wounded side;
Let Thy Resurrection fashion
Forms like Thine all glorified.

Lenten shadows now are fleeing,
Easter sunlight o'er us streams,
We, Thy Incarnation seeing,
Hail its long-expected beams.

Once lay hid the wondrous story,
Long the prophecy was sealed;
Now the Virgin's Birth gives glory,
God made Man is now revealed.

Generations call her blessed,
Thee they worship with true heart;
She Thy Spirit's grace possessed,
Thou our Joy and Jesus art!

Let our earnest expectation
Be according to Thy word;
By Thy holy Incarnation,
Cross and Passion, save us, Lord!

—From *Hymns of the Holy Days*, No. 9.

OPINIONS OF THE PRESS.

The Diocese of Chicago.

CALVINISM AND THE CHURCH.—*The Chicago Daily Herald* in an editorial on the great controversy over Calvinism in the Presbyterian bodies speaks of "the Episcopal Church" as being also Calvinistic. This is the kind of ignorance which sits enthroned in the editorial chair of the secular press. The Church of England and her daughters throughout the world are distinctly anti-Calvinistic. There are—sad to

say!—individuals within her pale who accept the doctrines which Calvin himself called "horrible" but true; it is a libel on the Church, a perversion of her history, and a total misapprehension of the "Articles," historically interpreted, to speak of her as Calvinistic.

The Church Times.

HOIST WITH ITS OWN PETARD.—A cutting from a New Orleans paper suggests one or two pertinent remarks. There is a discussion as to when the centenary of New Orleans as a bishopric shall be celebrated. The first Roman bishop of this city was Bishop Pinalver, who arrived on July 17th, 1795, but no copies of the Bull's for the consecration of Pinalver are to be found either in Rome, or Cuba, or New Orleans. Now according to the line of argument adopted by Romanists in the case of Barlow, the chief consecrator of Archbishop Parker, the first Bishop of New Orleans was never consecrated, and the same conclusions which are drawn with regard to Barlow necessarily follow with regard to all the episcopal acts of Bishop Pinalver. The two cases are evidently exactly parallel, for if the loss of the record of consecration in the one case is fatal, so is it surely in the other. That is the dilemma which the Romanists have created for themselves in building up the fiction of Barlow's deficiency upon the mere loss of a record, which may yet come to the light, and which is in great measure rendered unnecessary by the fact that the records of his nomination, election, and confirmation, together with those implying his consecration, are all preserved. The Roman contention is of course absurd, and serves only to throw dust in the eyes of those who are not aware that, even if Barlow had not been consecrated, his deficiency was supplied by the bishops who acted as co-consecrators. But what of Bishop Pinalver? Is the see of New Orleans to

have no centenary because that prelate's papers cannot be found?

The Banner.

TRIAL OF THE BISHOP OF LINCOLN.—The meeting dignified by the name of "Churchmen in Council" is entitled to the sincere respect of all who mourn over the mischief wrought by party spirit and party action in the Church, but it is difficult to predict for the movement any large measure of success. That laymen of the type of Lord Nelson and Mr. Spottiswoode should desire peace, and that calm and sober ecclesiastical dignitaries of the calibre of the Dean of Lichfield and the archdeacon of London should wish to restrain the ardent spirits who promote divisions, is a pleasant sign of the times; but the prosecution of the Bishop of Lincoln by an organization which lives to put the law in motion, and which condescends to pay informers to make long journeys in order to spy upon the acts of a right reverend prelate who does no more than hundreds of clergymen do every Sunday, forbids the hope that the agitators are likely to be amenable to reason. So long as half-pay officers can figure in print as important personages, and lesser men can obtain change of air at the expense of the subscribers to a so-called religious society, by undertaking to report on the ritual of distant churches, we may be sure that prosecutions will continue, and all efforts to "throw oil upon the troubled waters" must of necessity fail. That "Churchmen in Council" may do good by raising a protest against all vexatious action is possible enough, but we see no room to hope that prosecutions for ritual will cease until the exchequer of a well-known society is reported to be empty—a consummation devoutly to be wished for.

The Christian at Work.

LENT.—We have entered upon the Lenten season. However some may think to trace

the Lenten season back to the Jewish Church, and thus connect it with the commencement of the great and primitive fast of forty days instituted by Noah as an eternal benison to future ages of the providence of God in the preservation of the world, certain it is that the Lenten fast had place in the early Church, and to-day it voices the devout feelings of millions of Christians. In a sense, Catholic and Protestant are one in devoting a period of six weeks to penitence and prayer. But it is in a sense only, for to many the Lenten season is not so much a season of fasting as of refraining—refraining from participation in the round of social gaiety and pleasure, and the leading to prayer, to meditation, to the contemplation of that eternity to which we are all marching, and so rapidly! And the season, once peculiar to Romanists, Episcopalians, Lutherans, is extending its gracious influence among all the bodies of Christians. And why not? With the observance of Christmas and Easter increasing every year, why, as the joyous festivals are kept, should not the solemn season of seclusion and devotion, even the Lenten season, be observed, when the soul can for a time turn away from the whirl and bustle of life in its social side, and address itself to the solemnly joyful contemplation of unseen realities? Surely it is well to do this; it is well for Christians of whatever denominational name, to place themselves in accord with the spirit of the season. And all can do this by one's starving "sin, not bin," by offering the sacrifice of contrition, of self-denial, of a love service for the Master; not that these should be limited to time or place, but that they may well receive attention at a time when the overwhelming body of Christians the world over are thronging the churches and joining in her minor-keyed chants and confessions.

BUFFALO LITHIA WATER,

**A Powerful and the Only Known Solvent of Stone in the Bladder.
ITS VALUE IN RHEUMATIC GOUT.**

CASE OF COL. THOMAS M. HOLT, ONE OF THE GREAT COTTON MANUFACTURING KINGS OF THE SOUTH, AND LIEUTENANT-GOVERNOR OF THE STATE OF NORTH CAROLINA. HE DISCHARGES ONE AND HALF OUNCES OF CALCULI UNDER ITS ACTION. HIS CASE STATED BY HIS FAMILY PHYSICIAN, DR. E. C. LAIRD, OF HAW RIVER, N. C.

STATEMENT OF DR. LAIRD.

[From the Maryland "Medical Journal," November 17, 1888.]

"The relief afforded by BUFFALO LITHIA WATER to a patient of mine, Col. Thomas M. Holt of this place, a sufferer from RENAL CALCULI, is, I think, worthy of some record. The first of May last he came under my care subject to frequent attacks of NEPHRITIC COLIC. Except as to the usual treatment for the relief of present suffering, I put him EXCLUSIVELY UPON BUFFALO LITHIA WATER, SPRING NO. 2, under the influence of which he in a few weeks passed four CALCULI weighing from two to three grains each, which was followed by a disappearance of symptoms. Notwithstanding, however, the continued use of the water, after a short interval there was a return of these attacks with increase both of frequency and severity, when he made a visit to the Buffalo Lithia Springs, where he used the water six weeks with the following results: Ten days after arrival he began to discharge at intervals large quantities of CALCULI and SAND, which continued for several weeks, and afterward gradually diminished, until at the expiration of six weeks there was only occasionally, and barely perceptible upon minute examination, a slight sandy deposit in the urine. At the same time improvement in the general condition of the patient was very marked."

"The amount of CALCULOUS matter discharged may safely be estimated at from one to one and a half ounces. Under microscopic examination, it was evident, I think, that the CALCULI WERE ORIGINALLY PARTS OF LARGER FORMATIONS DISSOLVED BY THE ACTION OF THE WATER. Analysis made by Dr. F. S. Whaley, Resident Physician at the Springs AND CONSULTING PHYSICIAN IN THE CASE, showed it to be URIC ACID."

"Six weeks have elapsed since he left the Springs. Use of the water continued. THE URINE IS FREE FROM SEDIMENT, AND NORMAL."

"RHEUMATIC GOUT in a severe form, associated with, and which indeed preceded the CALCULOUS affection, which had resisted the usual remedies, was also to a great extent, relieved by the use of the water. It is proper for me to add that I was in constant attendance upon Col. Holt during his stay at the Springs."



COL. THOMAS M. HOLT, LIEUTENANT-GOVERNOR OF NORTH CAROLINA.

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\$5.00—KANSAS CITY—\$8.00.

The Wabash Railroad is now selling tickets from Chicago to Kansas City at \$8.00 first class, and \$5.00 second class. Free reclining chair cars on all trains. Tickets can be purchased at City Ticket Office, 109 Clark street or at Dearborn Station, corner Dearborn and Polk streets.

Deserving of Confidence.—There is no article which so richly deserves the entire confidence of the community as Brown's Bronchial Troches. Those suffering from Asthmatic and Bronchial Diseases, Coughs, and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of what I began by thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

It affords instant relief and speedy cure to all sufferers from rheumatism. Salvation Oil! All citizens troubled with coughs or colds should at once use Dr. Bull's Cough Syrup.

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Beecham's Pills cures bilious and nervous ills.

Mary Washington Rose.

This beautiful Rose which was raised and named by George Washington and has since been growing at Mt. Vernon, and described in Mt. Vernon Guide Book, page 54, is now first offered to the public by one of our enterprising Florists, John Lewis Childs, Floral Park, N. Y., whose advertisement appears in this paper. It is only one of the many charming Novel ies he is introducing this year, and his catalogue, one of the most beautiful and complete ever issued, should be in the hands of every lover of beautiful flowers. Choice Vegetables or Rare Fruit.

The Vocalion Organ.

This advertisement of Lyon, Potter and Co., 174 Wabash Avenue, Chicago, in another part of this paper, is worthy the entire confidence of our readers. Messrs. Lyon, Potter & Co., is a new music firm, composed of well known men Mr. Lyon is for a quarter of a century been at the head of Lyon & Healy, the Music House of Chicago. Mr. Potter is a prominent Chicago business man best known perhaps as a member of the French and Potter Co., wholesale dealers in Crockery and Glassware. Embraced in the "Co." is a man no less distinguished than Mr. Wm. Steinway, at the head of the world-renowned Piano Manufacturing House of Steinway & Sons, New York City. The "Vocalion Organ" is a reed organ, which, with the aid of certain valuable patented improvements and adjustments is given the resonance and quality of pipe organ tones, and seems destined to work a revolution in the organ trade. Those interested should address Messrs. Lyon, Potter & Co., for full particulars.

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If you want good reliable seeds send to J. C. Vaughan, Chicago, and you will make no mistake. His catalogue for 1890, which for completeness and low prices cannot be excelled, sent on application.

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

EASTER MORN. a charming work of art, a beautiful Easter gift mailed for 25 cents. H. L. MOORE, Rahway, N. J.

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Beware of Imitations.
NOTICE OF AUTOGRAF OF STEWART HARTSHORN ON LABEL AND GET THE GENUINE HARTSHORN

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

BANANAS.

A woman who is very banana-wise advises those in search of the best fruit for immediate consumption, to select the yellow fruit well covered with black spots, as these specks on the skin do not indicate decay, but ripeness. If bananas are really decayed, they will be soft to the touch. When the fruit is to be kept some time, it is more economical to buy it by the bunch, before fully ripe, and hang it in some place both cool and shady, so that it may ripen slowly and evenly.

So great is the food value of the banana known to be, that in tropical America it takes the place of both bread and potatoes, and the daily ration of many a laborer is six and one half pounds of the ripe fruit eaten with a quarter of a pound of salt meat or fish. When the fruit is dried, it is taken before it has ripened, and is so filled with starch cells that it tastes quite like bread. The starch in the ripe fruit is changed into sugar. Dwellers in the tropics also eat the ripe banana with bread and butter or cake, and take to season it a grain of salt, a little grated cheese, or spread it with sweet fresh butter.

As an entree, the fruit is acceptably served in the form of fritters, or salad, or fried, or baked. At dessert it will be found nicest if made into a sponge or sliced and served with cream. In cooked dishes it is best to use the red banana, as it has a firmer pulp. To make fritters, slice half a dozen bananas in slices about half an inch thick, and scatter over them two ounces of powdered sugar and three tablespoonful of orange or lemon juice, or madeira. Let them stand forty-five minutes, and fry in hot oil or lard, in a batter made of one cupful of flour, half a cupful of milk, one egg, one tablespoonful of sugar, one ounce of melted butter, half a teaspoonful of salt, and the grated yellow rind of half a lemon. In mixing the batter, first beat the egg to a froth, then add the milk, then the flour, sugar, and salt, and lastly the melted butter. When fried and drained, sift powdered sugar over the fritters. Fried bananas are prepared in the same way as for fritters, and then rolled in flour and fried in oil or lard.

To make a salad of bananas slice half a dozen and put them in a dish with layers as of many oranges also sliced. Over all squeeze the juice of a lemon and sprinkle plentifully with powdered sugar. Serve very cold. Any delicate cake baked in layers and put together with layers of bananas sliced very thin, will make a choice dessert. The cake should be served with sweetened whipped cream, or it will be too dry to be palatable.

A favorite way of serving bananas in New Orleans, is to cut them lengthwise in two pieces, dust them with powdered sugar, a little lemon juice, and bits of butter, and to bake them in the oven for twenty-five minutes. They should be basted with the butter once or twice while baking, and served hot in the dish in which they are cooked—N. Y. Evening Post.

A GOOD TEST OF COFFEE.—Spread out a few grains on a glass plate and moisten them with a little water, when any foreign vegetable substance will swell and become soft, while the coffee remains hard. Genuine coffee will float on the surface of cold water for a considerable time, and will be hours imparting much color to it. If you want to see this test, buy a pound of 16-cent, ready-ground coffee, and a pound of the whole article sold at 35 cents. Have the latter ground, and perform the test of each of the two kinds in separate glasses. In twenty minutes or a half hour, the water in the glass containing the low-priced article will be markedly colored, and a portion (consisting chiefly of chicory and other foreign vegetable matter) of the "coffee" will have sunk to the bottom of the glass; while the water of the other sample will be but slightly, if at all, discolored, and little or none of the coffee placed on the surface will have sunk. Care should be taken not to shake the glasses during the test. This experiment is practical, interesting, and convincing.—Chevalier Q. Jackson, M. D.

COLD FOOD.—Eat all cold food slowly. Digestion will not begin till the temperature of the food has been raised by the heat of the stomach to ninety-eight degrees. Hence the more heat that can be imparted to it by slow mastication, the better. The precipitation of a large quantity of cold food into the stomach by fast eating may, and often does, cause discomfort and indigestion, and every occasion of this kind results in a measureable injury to the digestive function. Ice water drank with cold food of course increases the mischief. Hot drinks—hot water, weak tea, coffee, chocolate, etc.—will, on the contrary, help to prevent it. But eat slowly, any way.—Good Housekeeping.

Two apples kept in the cake box will keep moderately rich cake moist for a great length of time, if the apples are renewed when withered.

Set a dish of water in the oven with cake when baking, and it will seldom scorch.

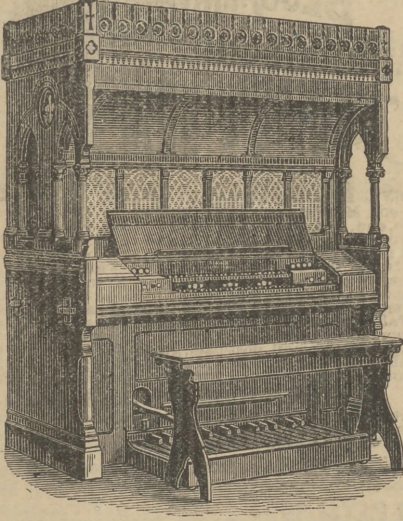
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—HAVE FOUND— DR. SETH ARNOLD'S COUGH KILLER the Best Medicine for a cough I ever tried, and have also recommended it to others who were much pleased with the effect. Indeed, it cured my little boy's cough when the prescription of an excellent physician had no effect.—Mrs. S. B. HOLMES, Moorehead, Minn., Jan. 14, 1886. Price 25c. 50c and \$1.

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