

The Living Church.

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

VOL. XII. No. 52.

CHICAGO, SATURDAY, MARCH 29, 1890.

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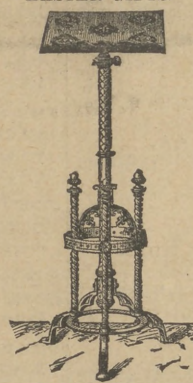
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Nor e'en in ritual vestment pure,
Can heart fill now its mighty want,
Or soul full tide of grief outpour.

Beyond where candelabra gleam
In sevenfold glare on festal eve,
Or sunset rays through oriels stream,
Through transept and o'er garnished
nave,

And where our nursing Mother calls
The faithful to her shrine of song,
In the cathedral's canon stalls
Where the rich anthem rolls along:

With blood-red vestiture most meet
For saintly anniversaries,
And where we seem again to greet
Their sweet words down the centuries;

Or where the boughs of Christmas gleam
Beside the radiance of the Star,
Or Easter gilds with vernal beam
The Tomb where waiting angels are:

Between the Manger and the Dawn
That sees the rocky portals swing,
Behold the palled and awful Cross!
Behold the death-throes of the King!

* * * * *
Sleep, festal songs! upon the chord,
In dust and ashes prostrate bow.
Behold the thorn, the nail, the spear!
Behold the Heavenly Master now!

NEWS AND NOTES.

BISHOP WALKER has hit upon a striking name for his cathedral car which is in process of construction. He calls it the "Roaming Catholic Cathedral."

BISHOP SMYTHIES has arrived at Aden from East Africa rather better in health, but nearly prostrate. He has proceeded to Naples, and will remain there for some time.

THE statement has been made in some Eastern papers that the general missioner of the Parochial Missions Society was about to give up his work to accept a parish in Massachusetts. We have Mr. Carstensen's authority for saying that he has not accepted any call and has no intention of doing so.

THE latest English papers contain no announcement of an appointment to the see of Durham. It is stated that Dr. Wordsworth, Bishop of Salisbury, had declined to be translated. A cable despatch to the daily papers, however, states that Canon Westcott has been appointed.

CORRESPONDENTS, publishers, book-reviewers, and other contributors, should not be disappointed if papers in which they are interested do not appear for a week or two after their acceptance. It is impossible, during the busy season, to keep up with the demand for space in this journal.

THE Sydney Diocesan Synod has appointed a committee to act with the Bishops of Australia and Tasmania for the purpose of electing a Primate. This action is regarded as foreshadowing the probable selection of Dr. Saumarez Smith, whose previous election was disputed.

THE directory of the Scottish Episcopal Church for 1890, gives a very full exhibit of the work of the Church in Scotland, and in the matter of statistics shows an increase of strength. There are seven dioceses; Bishop

Jermyn of Brechin being the Primus. There are 304 churches and mission stations, served by 267 working clergy, 141 parsonages, 12,210 day scholars, 17,872 Sunday scholars, and 35,800 communicants.

THE Good Friday appeal this year of the Church Society for Promoting Christianity amongst the Jews, Auxiliary of the Board of Missions, is issued by a strong committee, including Bishop Williams, of Connecticut, as chairman, and Bishop Whitaker, of Pennsylvania, and Dudley, of Kentucky. The appeal is sustained by sixty bishops of the Church. It ought to meet a generous response.

A MEMORIAL of Dr. Littledale has been resolved upon, and funds are being raised for the purpose. The memorial will be a reredos for the chapel of St. Katherine's, Queens Square, a daughter house of the East Grinstead Community. It is proposed also to endow a cot in the orphanage maintained by the Sisters of St. Margaret.

NEWS has been received from the Bishop of Truro (Dr. Wilkinson) who has been travelling in Egypt for the benefit of his health, that he intends returning to his diocese in April, when he will determine the question whether he will retire from the bishopric or re-commence its duties. Dr. Wilkinson has been absent from England nearly twelve months.

BISHOP LIGHTFOOT's literary remains are said to be more extensive than had been expected. He has left an unfinished work on the Northumbrian Saints, a much-enlarged edition of "Clement," a series of elaborate notes on the Epistles of St. Paul, some notes on Æschylus, and a sufficient number of manuscript sermons to fill several volumes.

A MEETING of the Diocesan Synod of the united diocese of Tuam, Achonry, and Killala, will be held this month to take steps for the election of a new bishop in the room of Bishop Bernard. It is not expected that any one candidate will secure the required number of votes, and hence, as was the case with the last episcopal election, the ultimate decision will rest with the bench of bishops.

IN our issue of the 15th., referring to telegrams in the daily papers giving accounts of the destitution among the Indians at White Earth, Minn., we suggested sending relief to the care of the missionary there. We are glad to be able to say that these reports are without foundation; the Rev. Mr. Gilfillan writes us that contributions are not needed.

It is stated that the Rev. Albert Tucker, M. A., curate of St. Nicholas, Durham, has been nominated by the Archbishop of Canterbury to the bishopric of Eastern Equatorial Africa, in succession to Bishop Parker, who died out there two years ago, and who himself had succeeded Bishop Hannington, who was murdered by order of King Mwanga, on the confines of Uganda. Mr. Tucker, before his ordination, was an artist. He belongs to a family of artists, who among them placed six-

teen pictures on the walls of the Royal Academy last year. He is about thirty-nine years of age, is married, and has one child. It is proposed that, in the first instance, he shall go out by himself for three years. Mr. Tucker graduated at Christ Church, Oxford, in 1882, and was ordained in that year to the curacy of St. Andrew-the-Less, Clifton, and in 1885 removed to his present curacy.

AFTER restoration, the historic "Chapel on the Bridge," at Wakefield, has been recently opened by the Bishop of Wakefield. It is on the eastern side of the handsome stone bridge of nine arches, built in the days of Edward III., and is supposed to have been founded by that monarch. The present restored structure was, however, rebuilt by Edward IV. in memory of his father, the Duke of York, and his followers who fell with him at the battle of Wakefield, one of the many battles between the Yorkists and Lancastrians during the war of the Roses. It is dedicated to God in the name of the Virgin Mary, and is in the later style of English architecture, and contains some rich and delicate tracery. We believe we are correct in saying that for many years the sacred building was desecrated and used for secular purposes; being, in fact, at one time the counting house of a corn merchant.

AT the close of his speech at the trial of the Bishop of Lincoln, Sir Walter Phillimore said: "A quarter of a century hence those of us who may be alive will smile at this trial. Every restoration from the slumber of the 18th century has been in its turn treated as Popish, even if it were in compliance with the plain terms of the rubrics. The Church Militant prayer, surplices in the pulpit, surpliced choirs, week-day services, early and frequent Communion, credence tables, reredoses, all alike have been treated for a time as rags of Popery: all alike are now admitted to the light of popular favor, though the skirts of the cloud of disapproval still rests upon the last. Into few decently-ordered churches can one go nowadays without coming across many ornaments and customs which nobody is the least astonished at, but which thirty years ago caused heart-searchings and rioting. But narrowness of sympathy and unreasonableness die hard. * * * Before the candle goes out there is often a brilliant flicker." Let us hope that this trial is the last flicker of the persecuting party in our Church before it dies down in darkness and oblivion.

THE Bishop of Nelson has been declared by the standing Commission of the Church in New Zealand, Primate of New Zealand until the General Synod shall make other arrangements. The decision given by the Commission is as follows: (1) That there was no vacancy in the office of Primate in February, 1889, when the General Synod elected the Bishop of Wellington; (2) that a Primate cannot be elected in anticipation of a vacancy in the office; and (3) that on the resig-

nation of the late Primate (the Bishop of Christchurch), in September the senior Bishop by consecration, the Bishop of Nelson, became Primate, to hold office until the General Synod shall make other provision. In that behalf Bishop Suter has therefore been declared Primate. The Bishop of Nelson's position as Primate is one of difficulty and delicacy. Not having been elected by the General Synod, he cannot be said to be the choice of the Provincial Church. He has come into his position through the operation of a clause of the canons which runs: "In case of a vacancy in the office of Primate, by death, resignation, or otherwise, the senior bishop for the time being shall be, and act as, Primate until the General Synod shall make other provision in that behalf." At this special meeting the Bishop's position may or may not be confirmed.

THE English *Church Review* says that the Postmaster-General gave a lecture recently on Church History, in the course of which he said that tithes were not national property. They were never given by the nation, and they never belonged to it, though he grieved to say that in too many cases they had been stolen by it. Though the State of England must stand convicted of the mis-appropriation of masses of Church property, it had never yet ventured to lay a sacrilegious hand upon that part of the ecclesiastical endowments which had been from time immemorial devoted to the support of the parochial clergy. If an institution had ceased to perform the duties assigned to it, or if its continued existence became hurtful to the State, he would not dispute the right of the State to abolish it and after its abolition to take possession of its property. But the people of this country would have to satisfy themselves that the Church has ceased to minister to the spiritual welfare of her members, or that her services of prayer and praise, of example and charity, of instruction, and of the initiation of good works, were injurious to the people of this country, before they would be justified in proscribing her ministry and prohibiting her ministrations; and until she had thus been not merely disestablished, but suppressed and extinguished, to touch the heritage which she enjoyed by the oldest and best title of the realm, would be simply sheer and unadulterated robbery.

CANADA.

The Bishop of Qu' Appelle has been engaged in visiting the western portion of the diocese, a journey of 300 miles, to Moose Jaw and Medicine Hat. Increased prosperity is looked for during the coming season, as the very heavy snowfall will counteract the drought of last year, and the whole population of the diocese are almost entirely dependent upon farming. There are at present 19 clergy in the diocese, assisted by 11 lay readers. The settlements are irregular and difficult of access. It is intended to open St. John's College school for boys, in May.

Special services were held recently in St. James' cathedral, Toronto, on the occasion of the reopening of the church after the completion of the repairs and alterations

which have been going on for some time past. The rector, Canon Dumoulin, preached at the morning service, and among other matters of interest relative to the history of the present building, mentioned that when it was erected, 40 years ago, it was the mother of four churches, now the family numbers 34. The chime of bells was given 26 years ago. The alterations just finished include removing galleries, re-construction of chancel, replacing old windows by new and building a large organ in the church. A favorable report of the Toronto Church School for Boys was received at the late annual meeting of the corporation. The Bishop of the diocese was re-elected president. The council and officers were also re-elected. A new church, St. Jude's, was formally opened in Toronto some time ago, the Bishop assisted by the rector conducting the service. It was built to meet the needs of the rapidly increasing Anglican population in the district west and south of the Dundas street bridges.

The congregation of All Saints', Huntsville, diocese of Algoma, are making a valiant effort to build a church. They are at present worshipping in a temporary hall, but during the five years' charge of the present incumbent, Rural Dean Llydd, have succeeded in providing most of the essentials of a Church congregation, except the church itself. An earnest appeal for aid to enable them to build this, is now made and is warmly endorsed by their diocesan, Bishop Sullivan. The estimated cost would be \$5,000, of which the congregation though poor and weak in numbers, undertake to raise \$1,000.

The Bishop of Saskatchewan has travelled during the past year nearly 5,000 miles, more than half of the distance in an open boat. His total number of Confirmations for 1889, was 343. Fourteen clergy are at work in this diocese.

St. John's church, Leeds, diocese of Ontario, has been presented with a fine bell by Mrs. Jacobs, in memory of her husband. Wonderful progress in Church work has been made in the mission of Petewawa, in the same diocese. The first service was held in a log school house three years ago. Now there is a pretty church, All Saints', and a mission house. The incumbent, Rural Dean Bliss, has accomplished much in his eight years' occupancy of the Upper Ottawa mission. When he began there was absolutely nothing in the way of Church organization. Now in the six townships over which he has special charge, there are eight congregations, six churches, two mission houses, and a large number of communicants.

In the diocese of Rupert's Land a special meeting of the executive committee was held, to receive Canon O'Meara's report of his recent visit East, which seems to have been successful; \$7,200 has been subscribed, spread over three years. The boundaries of at least five new missions in Manitoba are to be defined, and a great effort made to secure men for them. Wycliffe College, Toronto, provides \$400 quarterly, and also a man who is shortly to be ordained. Holy Trinity and Christchurch parishes, Winnipeg, have daily services during Lent.

NEW YORK.

CITY.—The *Tribune* for Sunday, March 16th, contained a very interesting and suggestive article by the Bishop, on "The Rural Re-inforcement of Cities." Since a stream is constantly pouring into the city which is as largely dependent on the country for brain and brawn as for supplies of food, how shall the stream be purified so as to repair the waste? In respect to boys more especially, he would have increased means of physical culture in the matter of gymnasiums, etc., so that in physical vigor they can better stand the tremendous wear and tear of cities. Then, too, the illiterate country lad to-day, who might be a city magnate 20 years hence, should have better means of intellectual culture as provided in libraries and better equipped schools. In the third place, country boys should be provided with better means of religious culture, so that when the time comes they

should have an amount of integrity and virtue which could stand the strain of city life. He suggested the building of better and more tasteful churches, which have an educational and elevating tendency. Then, too, he would have them partially endowed, so that a teacher of righteousness should not be absolutely dependent on the people. "There is a painful page in our American religious history just here which at this moment I do not care to turn. 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn,' but too often there is no remonstrance when insolent wealth sitting in the vestry, or in the sessions, or in the pews, threatens to stop the supplies, and so effectually muzzle the mouth of the consecrated witness for God, and duty, and righteous dealing." The Bishop ended by thinking it a most commendable and beautiful thing when men who have made their fortunes in the city do not forget the places in which they were born, but see that there is some worthy provision so that others who may follow them to the city shall be better trained and qualified.

The Sheltering Arms, of which the Rev. Dr. T. M. Peters is president, is proposing in the course of its silver anniversary to add to the number of its endowed beds at \$3,000, each supporting a child in perpetuity. Of such beds, 11 have been endowed by different persons. Already the sum required has been raised for the "Silver Anniversary Bed," while the ladies have made a beginning towards endowing the second bed for their cottage. Also, the endowment of an "In Memoriam Bed" is nearly completed. A free bed to be called "The Marys' Bed," of which mention has already been made, has received many gifts. The Sheltering Arms, it is almost needless to add, is one of our best managed and most popular of Church institutions which have to do with children.

For four days, beginning Thursday, April 15th, it is proposed to hold a bazaar at the Brunswick, Fifth Ave. and 27th St., for the building fund of the Children's Fold, of which Dr. Peters is also president. The patronesses and patrons of the institution include some of the best known people in New York. The Fold shelters 160 children in hired houses, but now proposes to erect buildings of its own. For this purpose ample funds are solicited. The new buildings will be erected at Mount Minturn.

In addition to what was said about the new St. Michael's church, it may be stated that it will be composite Italian Romanesque in style, cruciform and wide both in nave and transepts. Within, it will be about 132x40, with aisles over seven feet in width, while that of the chancel will be 37 feet. The vestry room will be 14x14, the choir vestry 34x14, and the organ chamber 15x14. The material will be light buff Indiana bluestone, and equally handsome and durable. The floor will be supported by steel beams with fire-proof arches. It will be by far the finest church edifice on the West Side. The church will have a seating capacity of 1,500, and will be consecrated on St. Michael's Day, 1891.

To the new St. Andrew's church, at Fifth Ave. and 127th St., Miss Maria C. Seguin has presented a chime of ten bells in memory of her mother, Mrs. Anna Seguin, who died in New York, in 1888. Mrs. Seguin was a member of the Royal Academy in London, and had sung for several years in English opera. She had spent the last 35 years as a teacher of music. A member of the vestry has also presented a fine tower clock with four faces and a complete Westminster attachment to strike the hours and quarter hours upon the chimes. St. Andrew's, it will be remembered, is the old church removed to its present location. It will, however, be considerably enlarged and added to. Connected with St. Andrew's is a Reading Club, a novel feature of which has been a Lenten library. This was made up of Churchly and devotional books, and on payment of ten cents a week during Lent, any one had access to its privileges. At Easter there will be an auction, at which the books will be sold to the highest bidder.

On the occasion of the presentation a

short time since of a Bible by the American Tract Society to each of the cadets at West Point, the Bishop presided, Archdeacon Mackay-Smith making an address. He spoke of the manliness of religion, of the way in which the study of the Bible might become the student's best friend, of the dangers connected with frontier life to which most of them were going, and how much they might do to promote Bible study and sustain public worship in remote places. A short address was also made by the Bishop.

Mr. Robert Graham, the general secretary of the Church Temperance Society, has been invited by Bishop Hare to visit Southern Dakota, and speak on the temperance question. It is possible that Mr. Graham may do so, spending the months of June and July in that and several of the adjoining dioceses, including Iowa, Minnesota, etc.

On the last Sunday in each month, the Rev. Mr. Nelson, in charge of Grace chapel, has delivered an address to young men. On the fourth Sunday in Lent he delivered the anniversary sermon of Grace Co. No. 4, of the Knights of Temperance, several other companies attending, from New York and Brooklyn. His subject was "From Siege to Siege," and his aim was to inspire Christian courage in life's battle. Mr. Nelson had a training at West Point, and he is well qualified to inspire the young with courage and resolution. It may be added that he is the Bishop's secretary, and that his headquarters are at the Diocesan House.

On Sunday, March 16th, Bishop Courtney acting for the Bishop of the diocese, visited the churches at Sing Sing, and in the morning confirmed 32 candidates at St. Paul's, and in the afternoon 18 at Trinity. The rectors of the two churches are the Rev. Messrs. A. B. Jennings and G. W. Ferguson.

St. Timothy's church has bought a piece of ground 25x100, just in the rear of the church in 57th St., where a fine edifice will be erected by Zion and St. Timothy's, as recently consolidated.

The two dwellings purchased by Calvary church, on 22nd St., just around the corner from the church, will, when re-arranged, make an excellent parish house. They are high stoop brick houses, four stories in height, and will afford excellent accommodation for the many Church societies.

At a meeting held at the house of Mrs. Richard Irwin on Friday, March 21st, was formed the Woman's Auxiliary to the Hospital Saturday and Sunday Association. Invitations had been sent to some 300 ladies prominent in society as well as in charitable work, and the project called out no little enthusiasm. Addresses were made by the Rev. Mr. Baker, superintendent of St. Luke's Hospital, and also by the Rev. Dr. Brown, rector of St. Thomas', when most of the ladies signed the roll of the auxiliary. The officers of the committee are, Mrs. Richard Irwin, president, Mrs. E. L. Bayles, secretary, and Mrs. John A. Lowry, treasurer. There will also be an executive committee composed of four well-known ladies. This Woman's Auxiliary, answering to the one in London, which has been made so effective, will devise a systematic plan of canvassing for the 20 hospitals which receive patients through the association by which they are aided. In furthering the work of the new corps, Mr. G. Macculloch Miller, the president of the association, suggested that the up-town retailers be canvassed by way of helping along the movement. No active work will be begun, however, till next fall, when the arrangements are perfected. The Hospital Fund this year, it may be added, amounted to over \$57,000. Of this sum some \$10,000 were designated and the balance distributed among the various institutions.

It does not appear what will be the outcome of the movement to unite St. Stephen's with Holy Trinity. Although the agreement was signed by the committees of the two churches as well as by the rector of St. Stephen's, the Rev. Mr. Hart, it is claimed that the action was one-sided and unfair,

and that subsequently the wardens and three vestrymen together with seven-eighths of the congregation, signed a petition opposing the project. A temporary injunction has been asked for to give time to secure affidavits from the congregation, showing that the consolidation project was contrary to their wishes, that though the congregation is small the church property is easily worth \$150,000, that the Rev. Mr. Hart, though nearly 80 years of age, has always opposed having a young assistant, while they are confident that the church can be restored to its former vigor and usefulness. The courts have been invoked to compel the warden of St. Stephen's to approve of the union and give up the seal, but the plan of those who oppose the consolidation is to have the matter held over until after the election of a new vestry at Easter. This the court seems to approve, not thinking the consolidation a matter of such urgency. The Bishop has addressed a letter to Dr. Stanger in which he says that the movement for consolidation did not originate with Mr. Hart, and that he had no knowledge of it till the Bishop brought it to his notice in accordance with a general line of policy to strengthen prominent church centres as suggested in his convention address last September. Any imputation upon the motives of the Rev. Mr. Hart, in the matter of consolidation, he says, is grossly unjust.

The Bishop administered the rite of Confirmation at the Floating church at the foot of Pike Street on Sunday afternoon, March 23rd.

The reading rooms at the Diocesan House are an inviting place, the tables being well supplied with the daily papers, all the leading Church papers, together with religious weeklies of other denominations, the magazines and reviews published at home and abroad, etc. There are also conveniences for writing, with much else to make the place attractive and enjoyable.

COLORADO.

LA JARA.—Bishop Spalding, accompanied by the Rev. Amos Bannister, visited All Saints' church on March 7th, for the first time, the Bishop preaching.

MONTE VISTA.—St. Stephen's, a neat stone church built in 1888, was consecrated on the morning of the third Sunday in Lent, to the great joy of the congregation. Bishop Spalding also preached the sermon. The rector of St. Thomas', Alamosa, who has charge of this mission, was present.

ALAMOSA.—On the evening of the third Sunday in Lent, the rector of St. Thomas' parish, the Rev. Amos Bannister, presented a class of candidates for Confirmation to the Bishop, who also preached, receiving the fixed attention of a large congregation who crowded the church, notwithstanding its recent enlargement.

LONG ISLAND.

BROOKLYN.—The Rev. Dr. Darlington, rector of Christ church, E. D., will together with his wife spend the summer abroad.

The floating debt amounting to \$4,000, resting upon St. John's church, it is hoped to clear off by Easter. Under the rectorship of the Rev. G. F. Breed, who has been in charge three years, the church is making good progress.

Satisfactory arrangements have been made by which to raise the money to build the new St. Luke's church, of which the Rev. Dr. E. A. Bradley is rector. Accordingly, the old building is being torn down, and the new edifice will be proceeded with without delay, according to the plans some time ago prepared. The facade will be similar to that of the noble Sunday school building adjoining.

On Sunday morning, March 23rd, the Bishop visited St. Peter's church, the Rev. Lindsay Parker, rector, preaching the sermon and confirming a large number of candidates. The services at St. Peter's are very largely attended, scarcely a seat being unoccupied. It is easy to see the reason for this. Mr. Parker has an eloquent, earnest, close-at-hand way of putting things, in which he is never tiresome, and he never preaches without a purpose.

SOUTH CAROLINA.

CHARLESTON.—A meeting of the Charleston Convocation was held in St. Luke's church on Feb. 12th and 13th. At the opening service at 11 A. M., the sermon was preached by the Rev. Stewart McQueen from Acts ii:44 and Gal. vi: 2. The Bishop celebrated the Holy Communion. In the afternoon at 5 P. M., another service was held at which addresses were made by the Bishop, Dr. Capers, and the Rev. T. A. Porter, the subject being "Missions in the diocese." The Bishop said that what chiefly paralyzed mission work in this diocese was not only the failure in missionary appropriations, but in the non-acceptance of Church doctrines by the people, prejudice and censure being aroused perhaps by a sermon on the Apostolic Succession, perhaps by the missionary being a Sewanee man. In some parts of the State there was no church for miles around, in one district there was one missionary only within forty miles. People were being drawn into the sects around, in many cases because of the lack of Church services. Dr. Capers followed in a stirring address, in which he laid some appalling facts before the congregation. Within a certain number of years, 6,000 people had been confirmed, and yet there were but 5,000 communicants in South Carolina. What had become of this large number that had been enrolled under the Church's banner within a comparatively short period? Nineteen years ago there were 50 clergymen in the diocese, now there are only 37, (not including colored clergy) who are strong and able bodied. There are but 20 who receive over \$500 per year. One earnest young missionary who ministers to six mission stations receives but \$400. What was needed was a diocesan missionary to go from point to point stating these facts, and rousing up the people to a sense of their importance. The Rev. Theo. Porter next spoke warmly of "What women can do to help."

The second day of convocation there were services at 11 A. M. and 5 P. M., the first consisting of Morning Prayer, said by the Rev. Benj. Allston, and sermon by the Rev. J. M. Green. At 1 P. M. a business meeting was held, when an essay was read by the Rev. Stewart McQueen on "Church educational institutions." This provoked an earnest discussion which was taken part in by the Rev. Messrs. Allston, Bellinger, Whaley, Johnson, and Porter. After Evening Prayer, addresses followed on "The Lenten season." The Rev. P. H. Whaley spoke eloquently and forcibly, on "Its historic place in the Church;" the Rev. Mr. Allston on "Its duties public and private;" Mr. McQueen followed with "Its object and influence. The convocation services were attended by rather small numbers, the congregations however made up in interest and attention what they lacked in size. It was determined to hold the next meeting in St. Paul's church, Summerville.

The Lenten services are fairly well attended. There is service somewhere every day. St. Luke's has it daily. St. Mark's, according to its good custom, began Lent with Holy Communion at 7 A. M. on Ash Wednesday. There are united services on Wednesdays at 11 A. M., at each of the different churches. On Tuesday and Thursday afternoons at Grace church, Dr. Pinekney lectures on the "Women of the Bible." He is listened to by large and appreciative congregations, composed almost entirely of women.

On Sunday, Feb. 9th, in the morning, the Bishop visited St. Mark's church, and confirmed two males and six females. In the afternoon he visited Calvary church and confirmed a class of seven persons.

SUMMERVILLE.—The Bishop made his annual visitation to St. Paul's church, Sunday, Feb. 16th, and confirmed a class of nine, one boy and eight girls. He also visited the church of the Epiphany, (colored), and confirmed a class.

BERKLEY.—On Thursday, Feb. 19th, the Bishop visited the mission in St. John's, and confirmed 17 persons. The presentation of this large class was due to the unwearied efforts of the rector, the Rev. H. H. Phelps,

and of his assistant, Mr. S. L. De Vaux, who teaches in the mission school.

LOUISIANA.

The Rev. Percy C. Webber held a Mission at Mansfield and at Natchitoches, during the two weeks ending March 11th. His words so full of force and spiritual depth attracted large congregations, including Jews and "the men who never go to church." His sublime key-note, that in the length and depth and height of God's love to us in Christ and His Church there is room for all, found glad response in many a heart that had long been tossed about by varying winds of doctrine.

INDIANA.

At a visitation of the Bishop to Christ church, Madison, early in February, 18 were confirmed. The Rev. Mr. Heermans of this parish, has cause to feel thankful for the great success attending his labors. The rector and people work as with one mind, harmoniously and zealously, for the material and spiritual interests of the Church.

Trinity parish, Fort Wayne, the Rev. A. W. Seabreeze, rector, has just completed an elegant rectory and commodious parish house. The rectory is conveniently arranged, contains 12 rooms and attic, and cost about \$7,500. The parish house has a large assembly room, and three class rooms. It is furnished for use as a chapel and for the Sunday school, and for parish gatherings and guilds, the cost being about \$3,500. Both buildings are built of hammered stone to correspond with the church. This parish has now a very fine property, and is thoroughly equipped for doing effective work. Feb. 11th, the Bishop held a service of Benediction, assisted by the rector. After the service a reception was held in the rectory, and refreshments served.

The Central Convocation held their winter meeting in St. Paul's church, Richmond, Feb. 11th and 12th. There was not a full attendance as several of the clergy were kept away by sickness. The Dean, the Rev. Dr. Jenckes, presided, preaching the opening sermon on the evening of the 11th, and celebrating the Holy Communion on the following morning. The Rev. Mr. Ranger preached an excellent sermon to the clergy at the morning service. In the afternoon the Rev. Mr. Bamford read an instructive and helpful paper on the spiritual and devotional life of the clergy, and the Rev. Mr. Ranger an able paper on sermonizing in its personal application. Miss Upfold, the diocesan secretary of the Woman's Auxiliary, gave an interesting missionary address to a large gathering of the women of the congregation. The convocation closed with a missionary meeting in the evening, when Mr. Cole, Mr. Bamford, and the Dean made addresses.

St. John's church, Elkhart, has been improved by a new chancel carpet, and the addition of a furnace, and the painting and carpeting of the vestry room.

St. John's church, Bristol, has received a very handsome altar cloth and lectern frontal, the work being done by Mrs. Spaulding, of San Francisco, Cal., the daughter of a former rector. They have also received from Lynn, Mass., a set of Communion linen. The rectory has been painted both inside and out. A chapter of the Brotherhood of St. Andrew's has been organized, as also a branch of the Ministering Children's League. The Rev. Mr. Turner, who has but lately been ordained and taken hold of this work, proves to be the right man, and the people fully appreciate his zeal and devotion, and faithfully co-operate with him in his work.

The City of Marion is alive, energetic, and growing. There is no city in the State where there is manifest greater business enterprise, and a brighter prospect for the future. The population is increasing very rapidly, and will doubtless register 20,000 or more by another year. The Church has gained materially and there is now a prospect of a centre of work of strong influence. The Rev. Mr. Adams, who has been in charge for some time, has gone to Ohio, and the Rev. L. F. Cole, of Greencastle, Ind., has been called to succeed. There is a large

work to do. A church building, rectory, and other material needs are demanded by the growing Church interest. But the zeal, and business and ministerial ability of Mr. Cole, with the faithful aid of members and friends of the Church will, doubtless, soon perfect plans and break ground for the erection of church and rectory.

The work of the Church in Indiana is more and more getting into healthful condition. Yet there are far too many changes among the clergy; though this is a general evil. Could Indiana but have men, not necessarily pulpit orators, but men of practical ability, and sufficient outside help to sustain them in the mission field, in but few years, under the leadership of the present Bishop, there would be returns from this diocese that would place it well up in the work of the dioceses of the American Church. But to bring about such a prosperous condition in this field, once reported to the Board of Missions as lost to the Church, there is need of men who will be willing to make their duty to Christ, as bearers of His commission, their first consideration.

NEW JERSEY.

WOODBURY.—A handsome and costly brass and oak pulpit for Christ church, was used for the first time on Sunday, March 9th. It is the gift of Captain Charles W. Kerlin, a memorial of his wife, and as such bears the following inscription:

"To the Glory of God, and in loving memory of Susan F. Kerlin, wife of Chas. W. Kerlin. Entered into life eternal, November 13, 1889. Lord, all pitying, Jesu blest, grant her Thine eternal rest."

The pulpit is a chaste and elegant piece of workmanship, rich with ornate design and sacred symbolism. Resting upon a heavy oak base is the elaborate brass work, surmounted by a rail of oak and including several delicate floriated designs. In the central panel is the symbol most appropriate to the name of the parish, the thorn-crowned head of Christ, beautifully executed in high relief. Over this is the desk for holding manuscript, when such is used. The passion flower and symbols of Eternity and the Trinity are wrought into other panels. The entrance to the pulpit is by three winding steps of oak, protected by a light brass railing. Directly over the manuscript desk and supported by an elaborate brass "crane" hangs a lantern of unique design. It is also the gift of Capt. Kerlin, in memory of his mother, and bears the following inscription:

"To the glory of God, and in loving memory of A. Louise Kerlin, wife of John Kerlin. Entered into rest on Easter morning, 1886, aged 85 years. At evening time it shall be light."

Between the Litany and the Celebration on Sunday morning, in the presence of a large congregation, the pulpit and the lantern were solemnly blessed by the rector. He then preached an appropriate sermon on the place and authority of preaching in the Church, from the text, "We preach Christ crucified." Universal pleasure is felt at this important enrichment of the church building.

SPRINGFIELD.

CAIRO.—The Bishop made a visitation to the parish of the church of the Redeemer, on Sunday, March 16th, officiating at both morning and evening services. At the latter he confirmed a class of four adults, presented by the rector, the Rev. F. P. Davenport, D. D. The beautiful church was crowded with large and attentive congregations, who listened with the deepest interest to the magnificent sermons of the Bishop, who spoke with even more than his accustomed power and inspiration.

In the afternoon, at 4 o'clock, the Bishop visited the colored mission of St. Michael's, under the charge of the Rev. J. B. Massiah, who is doing an energetic and effective work among the colored people of Cairo. Notwithstanding many interruptions and discouragements thus far, the mission is now in a vigorous condition, and of the greatest promise. A splendid work is being accomplished in the Sunday school and the day school connected with St. Michael's Academy for colored people. At the beginning of the service, the pupils of the Sunday school, numbering about 80, march-

ed from the chapel and Sunday school room in the adjoining school building, to the church, singing as a processional, the inspiring hymn, "Onward, Christian Soldiers." A short form of Evening Prayer was rendered chorally by the rector and congregation, the children taking their parts with enthusiasm and precision, after which the Bishop made an appropriate and interesting address to the Sunday school, and also distributed the prizes awarded for scholarship and deportment. When the Sunday school and congregation had retired, the Bishop spent a few moments in an earnest and fatherly talk to the communicants. His remarks were received with the closest attention, and his visit will have a happy and encouraging effect upon the mission.

The Rev. Mr. Massiah expects to have his surplised choir of men and boys ready for Easter, the necessary cassocks and cottas having been provided for him by the good offices of the Woman's Auxiliary, that never-failing source of help. Commanding as Cairo does, a large area of territory in three States, Illinois, Missouri, and Kentucky, unprovided with Church ministrations among the colored people who are rapidly multiplying in it, St. Michael's mission has before it the privilege of a great work, as a radiating centre of Church influence and teaching, and under the devoted oversight of the Bishop, and excellent management and faithful labors of the Rev. Mr. Massiah who is eminently suited to the position he occupies, it deserves the interest and prayers of the Church.

TEXAS.

HUNTSVILLE.—On the 4th Sunday in Lent, the venerable and beloved Bishop made his spring visitation to St. Stephen's parish. In the morning he catechized the children of the Sunday school, after which two adults were baptized by the rector, the Rev. Thos. Stafford. At 11 o'clock full service with sermon by the Bishop and celebration of the Holy Eucharist. In the evening the Bishop preached a strong, practical sermon on "Man's responsibility, not only for his actions, but for his belief." At both services the church was packed to its fullest seating and standing capacity and many had to go away for lack of room. At the evening service four candidates were presented for the laying on of hands. During the year the church has been repainted, a new organ purchased and also a bell, and now, with no debts and a building properly furnished, it is hoped and believed that the progress of the Church is assured. St. Stephen's parish is blessed with an earnest worker in the person of Mr. F. O. Brown, who, by his continuous efforts, aided by some of the ladies, has accomplished much, and was mainly, if not altogether, instrumental in perfecting the improvements. No begging from outside sources but simply by his business-like management of the finances, has this been done.

QUINCY.

A meeting of the Galesburg Deanery was held at Trinity church, Monmouth, March 12th and 13th. It began with Evensong on Wednesday evening, when an earnest sermon was preached by the Dean, the Rev. John Wilkison. Thursday morning, the Dean celebrated, and the Bishop preached from Eccles. ix: 14, 15. After dinner the deanery was organized with the election of the Rev. F. B. Mayo as treasurer and secretary. The mission work within the borders of the deanery was then discussed, and plans proposed for more aggressive work.

A meeting of the diocesan Board of Missions was also held in the afternoon. Evensong was said at half-past four, leaving the evening free for the special addresses. These were made after a short service at half-past seven, by the Rev. F. B. Mayo, on "The Discipline of the Body;" by the Rev. E. H. Rudd, on "The Discipline of the Mind;" and by the Rev. Dr. Johnson, diocese of Iowa, on "The Discipline of the Soul." The Dean presided, and the Bishop closed the discussion in his usual happy manner, encouraging the people to renewed faith

and good works. This is the first of the meetings of the Galesburg Deanery under the present Dean; already there is talk of another after Easter.

The work at Monmouth moves on under the self-denying and efficient labors of the deacon in charge, the Rev. Mr. Webb, to whom and to his people the meeting of the deanery was particularly helpful.

CENTRAL PENNSYLVANIA.

MANSFIELD.—St. James' church, the Rev. J. B. Blanchet, rector, was re-opened Sunday, March 16th, for divine service, after being closed for inside repairs. Services have been held in the chapel for the last six weeks. A large and appreciative congregation was present to listen to an interesting review of the work of the present rector for the past seventeen months. During this short time, the rector stated that \$1,485.33 had been contributed by this small parish, outside of all salaries and current expenses. The church is now not only inviting and churchly in appearance, but also one of the neatest and most comfortable places of worship in the county. These untiring efforts in the up-building of God's house have been surpassed only by the spiritual growth of the parish. The list of communicants during this brief rectorate has been increased by over one-half. At the early weekly Celebration last Sunday morning the reception was over one-third larger than the first high monthly Celebration held by the rector seventeen months ago. This, as nothing else, bears testimony to faithful work and steady growth.

MARYLAND.

SYKESVILLE.—St. Barnabas' church is being improved. There will be six memorial windows added, all of which are to the memory of the late George Holmes, who was one of the greatest benefactors of the church.

BALTIMORE.—The commission for Church work among colored people, having made a special appropriation for salary of a chief mission to colored people in Maryland, the Bishop has appointed the Rev. Francis J. Clay Moran, to supervise such work, as the Bishop's special helper, with the title of Archdeacon of Annapolis. His duties will begin on the second Sunday after Easter. The Bishop proposes the erection of a chapel where theological instruction can be given with more effectiveness. The cost of the chapel is estimated at \$1,200. The offerings have already amounted to \$587. The Bishop will not urge it, unless it finds generous approval.

Plans for a new church at Highland Park have been completed. The building will be 70 feet long, 28 feet wide, one story high, and will have a seating capacity of several hundred. The church will cost about \$3,000. The Mt. Carmel Land Co. has given a lot opposite the site of the proposed church for a hall. A private school will hold sessions during the week and it will be used for the Sunday school on Sundays.

The congregation of Henshaw Memorial church proposes the erection of a new and larger church at a probable cost of \$20,000, of which sum about \$11,000 has already been subscribed.

IOWA.

MUSCATINE.—It may not be without interest to the readers of THE LIVING CHURCH in view of the problem of raising inexpensive churches to give some details of All Saints' mission chapel. The suburb of East Hill has never had any religious buildings, but services have been held at the school house. The rector of Trinity parish, the Rev. E. C. Pæget, has been out several times in previous years and held service, and there seemed good ground to hope for a successful mission in that neighborhood, which is mainly settled by artisans and mill hands. Last November an excellent site was given to the rector by Mr. and Mrs. T. D. Smith, communicants of the church, and at once he made plans for the building, assisted by the Rev. John Groson, and leaving the technical details to the contractor. The fund being very

small, it was necessary to make the building in proportion, only large enough to seat about 100 persons. The plan was simply this: A nave 30 ft. x 24, a chancel running 10 ft. back and 13 ft. wide, with a lean-to vestry on the north side of it. The walls are 10 ft. high, and the roof half pitch with deep eaves. On each side of the nave are three narrow lights with pointed top and moulding round. A light belfry surmounted by a cross gives it a unmistakably Church-like appearance. The foundation is simply brick piers, on which the joists rest, the walls consist of uprights 2x4, with second class ship-lap over them, then heavy building paper, then the weather boarding; inside of the uprights comes a second coat of thick paper, and then yellow pine ceiling throughout the entire building, except the floor. No plaster has been used. The roof is supported by collar braces, under which is a coat of building paper, and then the pine ceiling. The chancel rises two steps to a space of 6 ft., for the officiant, then another step to the altar. The total cost of this building, including two coats of paint, and 16 plain benches, and the belfry, was \$681. A coat of white shellac over the interior cost \$30 more. As at present seated the nave can easily accommodate 80 adults, besides ample space for stove and organ, but if properly seated it could unquestionably seat from 100 to 120. At the opening service on the evening of the Epiphany, there must have been at least 130 present. The outside of the doors is black, the belfry a roof red, and with the lancet windows, All Saints' is most unmistakably a very pretty little church and not the least a "barn" or "meeting house." A slight addition to these dimensions on the same proportions would give a Churchlike church capable of seating 200 to 250 people, for a very moderate sum. It should be mentioned that the chancel roof is about two feet lower than that of the nave, which helps both externally and internally to give the true ecclesiastical effect. It may be added that people kindly have helped in making donations towards the internal fittings; there is a nice altar, cross, and vases, and the services which are held there are well attended.

KANSAS.

SPRING VISITATIONS OF THE BISHOP

MARCH.

30. Salina: A. M., Christ church; P. M., St. John's school.
34. P. M., St. Paul's, Beloit.

APRIL.

1. P. M., St. Peter's, Minneapolis.
5. Calvary mission, Topeka.
6. Topeka: A. M., Grace cathedral; 3 P. M., Children's Service; 7:30 P. M., Bethany chapel.
7. 7:30 P. M., Parish meeting, Topeka.
8. P. M., Grace church, Chanute.
9. " St. Paul's, Kansas City.
10. " Argentine.
13. A. M., St. Paul's, Leavenworth; P. M., Post chapel, Ft. Leavenworth.
20. Atchison: A. M., Trinity; P. M., St. Andrew's.
27. Wichita: A. M., and P. M., St. John's.
29. P. M., St. Patrick's, Runnymede.
30. " St. James', Harper.

MAY.

1. P. M., St. Paul's, Wellington.
11. A. M., St. John's Memorial, Parsons; P. M., St. Paul's, Coffeyville.
12. P. M., St. Paul's, Chetopa.
13. " St. Peter's, Osage Mission.
15. A. M. and P. M., St. John's, Leavenworth.
16. P. M., St. Mark's, Oskaloosa.
18. A. M., Covenant, Junction City; P. M., Post chapel, Ft. Riley.
19. A. M., Concordia.
20. " Cawker City.
21. " Transfiguration, Logan.
22. " Phillipsburg.
23. " St. Stephen's, Belleville.
25. Topeka: A. M., St. Simon the Cyrenian; P. M., Good Shepherd.

JUNE.

- 1, 3, 4. Bethany College: P. M., Baccalaureate; Junior Day Exercises; Commencement.
11. Commencement, St. John's School, Salina.

LEAVENWORTH.—St. Paul's church in numbers and wealth is among the strongest in the State. The services are ably conducted by the Rev. Dr. Tupper. The Sunday school is in quite a flourishing condition.

St. John's church represents the High Church movement. Father Weber is rector, and divides his services between this church and his duties as missionary. This

congregation although without a rector half the time, keep the services up by the aid of two lay readers, one taking the week-day services, the other the Sunday services. For devoutness, for earnest enthusiasm, and for hearty services, St. John's is pre-eminent, and its influence is felt for good throughout this section. Daily services are maintained during the Lenten season, which are made very interesting, and are well attended. The guilds of this church have an exceedingly enviable reputation for efficiency, faithfulness, and generosity towards charitable objects. A surpliced choir adds dignity to the service. The Sunday school deserves especial mention. The teachers are very diligent and faithful and both they and the children are enthusiastic. There is a teachers' meeting each week, and a meeting held to train the children in church music. This is a free church and is free from debt of any character.

TENNESSEE.

COLLIERSVILLE.—Bishop Quintard visited this place Quinquagesima Sunday, preached two excellent sermons, one to young men, on "Purity," being especially eloquent and impressive, and confirmed two candidates. Under the direction of the Rev. S. B. McGlohon, efforts have been making for the past two years to raise means to build a church, which is much needed. Enough money is now in hand to make a beginning, and the Bishop announced that the corner-stone would be laid April 15th. Since the Bishop's visitation a parish organization has been effected, and a Ladies' Aid Society formed.

FAYETTEVILLE.—On the 8th inst., the Bishop visited the mission of St. Mary Magdalene, delivering on that evening a very able and pointed lecture to the members of the guild of the Iron Cross. On Sunday morning, Sunday evening, and Monday evening, he preached three of the most powerful and profoundly logical sermons that it has ever been the pleasure of this people to hear. He confirmed classes both Sunday and Monday evenings.

On Monday morning at a meeting of the communicants, presided over by the Bishop, this mission was organized into the parish of St. Mary Magdalene. Six vestrymen were elected who at once made a call upon the Rev. Rowland Hale to the rectorship. Mr. Hale has been connected with this mission for the past three years, and by his congeniality of disposition and eminent ability as a minister has won the highest respect and esteem of the people regardless of creed or denomination. Wardens for the rector and people were chosen, and delegates appointed to the diocesan convention which meets at Sewanee on the 4th of June next. The Church at this point is growing very fast, and there is a marked change in the opinions of the people whose prejudices were at first so strong as to permit only a few besides the members to attend the services.

WESTERN MICHIGAN.

NILES.—There is a decided interest taken in the Church, both in the services and in the parish work, due to the well-directed and zeal-inspiring efforts of the rector, the Rev. R. H. F. Gairdner. The several ladies' guilds and the Brotherhood of St. Andrew are doing noble work for Christ in their respective spheres, and their efforts are well received. The tendency is upward and onward, and everything points to a continuation of the same. In the short length of time Mr. Gairdner has been here, he has, besides largely increasing the regular attendance at church, brought a class of 26, mostly adults, to be confirmed. And he it said, in justice to both them and him, as well as the parish at large, the present condition is not marked by any sign of feverish excitement or undue enthusiasm. It is steady and sincere, indeed, a spreading of Christ's Kingdom. The Bishop visited the parish on the 23rd ult., on which occasion the class before mentioned was presented to him for Confirmation. He expressed himself as being well pleased at seeing so large a class, and in his address to the newly-

made members, made some well-timed remarks, touching upon their duties as Christian soldiers, and gave them advice and instruction such as only he could give.

KENTUCKY.

LEXINGTON.—On the second Sunday in Lent the music at St. John's church was something quite new for this part of the world. The entire office was sung to an arrangement of Palestrina. The processional hymn and introit *De Profundis* were sung by the full choir. With the *Kyrie* the organ was silenced, and the whole was sung by a sextette of men's voices. The *Credo* was especially effective and most devotional, the *Benedictus qui Venit* and *Agnus Dei*, most touching in their pleading simplicity. Hymn 80, ("Behold the Lamb of God") set to the same music, took the place of *Gloria in Excelsis*, and after *Nunc Dimittis*, to a Gregorian tone, "Glory be to Jesus" was sung as a recessional. This choir is practising Mozart's Twelfth Mass, arranged for the Anglican service, for Easter.

NEW HAMPSHIRE.

Statistics from the journal of convention: Baptisms—infant, 246, adult, 99, total, 345; confirmed, 207; communicants, 2,798; marriages, 90; burials, 185; S. S. teachers, 231, pupils, 1,438; total of offerings, \$55,721.38.

PITTSBURGH.

The general missionary has just returned from a visit to a portion of the Northern Convocation, holding services at Mercer and Pardoe. At the former place a new organ has been purchased, valued at \$500, and at the latter the children of the Guild of the Good Shepherd have raised a fund of over \$50 toward the erection of the contemplated new church and an acre of land has been promised, the terms being, that as soon as the building is commenced, the deed to the property is to be made to the corporate trustees of the diocese.

The mission at Oak Ridge and Fairmount which has been so faithfully served by the Rev. Joseph Barber for years is now upon such a firm footing that it will soon have a new church. A lot has been given at a convenient point between the two towns, and it is proposed to commence at once the erection of a neat and comfortable edifice capable of meeting the wants of both places. The lot is the gift of the President of the Fairmount Coal and Coke Company. At Fairmount, services have been held in a hall which the people themselves rented and fitted up, and at Oak Ridge the school house has been used. There is a flourishing chapter of the Guild of the Good Shepherd here and the children are deeply interested in the work of the Church. The Rev. Mr. Barber also serves in connection with the above points, the old station at Lawsonham where a lot is held for the Church.

MASSACHUSETTS.

The work at Athol is moving along steadily. The ladies of the parish of St. John's have by their exertions raised over \$450 to aid the Church work in that place. Since the Rev. C. J. Shrimpton took up the work in that mission and at Winchendon, the little band of Church people have taken good heart, and expect ere long to have their own church building.

The vestry of Christ church, Hyde Park, have extended a unanimous call to the Rev. W. J. Harris, D.D. He has decided to accept, and has entered upon his duties there.

The Rev. Wm. G. Wells has been obliged, through ill-health, to resign the rectorship of St. Mary's, Newton Lower Falls, and has gone South by the advice of his physician for at least two years. He has also resigned the office of secretary of the Eastern Convocation, a position which he has filled most acceptably.

CONNECTICUT.

ANSONIA.—The Bishop of the diocese visited Christ church parish, the Rev. C. E. Woodcock, rector, on Sunday, March 9th, and confirmed 39 candidates, 19 of whom were men,

ARKANSAS.

The Rev. Daniel S. C. M. Potter, D. D., late rector of St. James' parish, Eureka Springs, was recently called to St. Agnes' church, Morrilton, and, accepting the call, entered upon his labors in said parish, the 12th of last December. The church edifice is neat and comely, well adapted for the religious uses of the small band of Christian disciples, who through constancy, self-denial, and unity of spirit and purpose, are striving to maintain regular services, under the charge of a rector. They deserve credit for their fidelity, in spite of misfortunes and limited resources. They have a small debt still resting upon them, and need very much a church bell.

Did wealthy Churchmen elsewhere, have an idea of the privations Church people are subjected to in this diocese, they would contribute of their abundance to their aid, without delay, and thank God for the opportunity of doing so much good.

PENNSYLVANIA.

It will doubtless be of much interest to our readers to have the letter of acceptance of the Rev. William F. Nichols, D. D., of the Assistant-Bishopric of California, his kind words in announcing the same to his present congregation, and the brief sketch of his life which we herewith present.

The formal letter of acceptance which was forwarded by Dr. Nichols was as follows:

2208 WALNUT ST., PHILA., MARCH 8th, 1890.
The Rev. R. C. Foute, the Rev. J. Sanders Reed, the Rev. H. D. Lathrop, committee:

MY DEAR BRETHREN.—Your official notification of my election to the office of Assistant Bishop of the diocese of California has had my most earnest and prayerful attention. I have endeavored to conscientiously and judicially review the evidence—which I have anxiously sought, and which has been fully presented to me, on all sides of the crucial questions of duty involved in my answer.

The act of the convention, which my efforts proved ineffectual to prevent, seems to me, after prolonged deliberation, to be an imperative call of God, and of His Church. In profound humiliation at the sense of my own personal inadequacy to meet this call, but with as profound trust in the very present help of God, the Holy Ghost, through whom the Son at the right hand of the Father, fulfils His promised presence with His ministry, I will accept the office should there be the consent provided for in the canon law of the Church.

The cordial message of the revered Diocesan, the unanimity of the convention, the many assurances of prayer for a right judgment from those in the diocese—both those who did not participate in the convention and those who did—have, with the shaping of my conviction of duty, brought me into "a glad mind and will" to become a fellow laborer with my brethren in their vast field, believing that the times in which we live are "times for Christ."

Asking of the diocese and of you continued prayer, I am, very sincerely, your servant in Christ Jesus,

WILLIAM F. NICHOLS.

MY DEAR FRIENDS AND PARISHIONERS: In the fear of God and under a solemn sense of accountability, I find myself brought to the discharge of a duty which is probably the most trying one that can arise in a pastoral relation as full of happiness as the one I have been privileged to hold with you in St. James' parish. When, some weeks since, you were made aware of the great question which confronted me, your prayers were anxiously asked and the propriety was recognized that to you first the public announcement of the decision should here be made. There has passed a period of perplexity for me, in the chastening of which I have leaned upon the constant comfort of your sympathies and prayers, not only those that have been so earnestly and affectionately answered, but those, too, that I knew, though unspoken, were everywhere in the parish. "Nevertheless afterward it yielded the peaceable fruit of clear conviction, and the will of God seems revealed to me by the demonstration of the Holy Spirit.

I could only answer the question in accordance with that, with a "woe is unto me" if I did not, and I must this morning inform you that I have written to the committee which notified me of my election, expressing my belief that I ought to accept the post to which I am summoned, if the necessary consent of the standing committees and bishops be given. To this announcement I would only, at this time, add that I have been led to this conviction from one which at the beginning was the exact counter of it. So strongly did I feel it to be my duty, as in a former similar decision, to continue in my happy work here, that I promptly used every opportunity to prevent the coming of the question to me.

The result throws me back upon the very foundations of my faith in God's sufficiency for the responsibilities that loom up in my future. I beg you, with sturdy faith, await the coming of the enviable successor that God will send here. On this Communion Sunday, in all the closeness of that holy Sacrament, as in the prayer for the Church, pray earnestly with me for grace upon all ministers and as for all people, so especially for this congregation. Then that faith will be the substance of the things you hope for, and the evidence of things not seen that will be brought to pass in the future of your great work herein, and for the Church of Jesus Christ.

Dr. Nichols was born on the 9th of June, 1849, and consequently he is in his 41st year. He graduated from Trinity College in 1870, and shortly afterwards entered Berkeley Divinity school, from which he graduated in 1873, receiving the same year his master's degree from his Alma Mater, who also honored him with the degree of Doctor of Divinity in 1888. He was ordained to the diaconate by the Bishop of Connecticut in 1873 and by the same prelate advanced to the priesthood in 1874. He was for two years assistant minister of Holy Trinity church, Middletown, Conn., from which he was unanimously called to St. James', West Hartford, and Grace church, Newington. In 1871, he was called to the rectorship of Christ church, Hartford, where he remained for ten years, coming from thence to St. James' church, Philadelphia, where his varied learning and administrative abilities have made St. James' one of the leading and most prosperous churches in the city. During his stay in Connecticut he was for five years private secretary to Bishop Williams, and for two years Professor of Church History in Berkeley Divinity School. In 1886, he was assistant secretary of the House of Bishops. In 1888, he was elected a member of the Board of Managers of the Domestic and Foreign Missionary Society. Dr. Nichols will leave the diocese of Pennsylvania with the best wishes of all and the regrets of all by reason of his true manliness and his earnest work.

The Rev. Daniel R. Goodwin, D. D., LL. D., whose death we briefly announced in "News and Notes" of last week, was a native of Maine, having been born in Berwick, in that State on April 12, 1811. After receiving his early education at the Berwick Academy he entered Bowdoin, from which he graduated at the head of his class in 1832. He entered Andover Theological Seminary, but having received an appointment as tutor in Bowdoin he left in 1835. Shortly afterwards he was appointed Professor of Modern Languages, and successor to the poet Longfellow, but did not enter upon the discharge of his duties until 1838, having spent two years in Europe to qualify himself fully therefor. He was ordained deacon in 1847, and advanced to the priesthood in 1848. In 1853 he became the president of Trinity College, Hartford, and professor of Christian Ethics. Upon his leaving Bowdoin to accept these duties that college conferred upon him the degree of D. D. In 1860 he became Provost of the University of Pennsylvania, and Professor of Intellectual and Moral Philosophy in the same, and in 1862, Professor of Apologetics in the Philadelphia Divinity School upon its organization that year. In 1865, the title of his professorship was changed to that of Systematic Divinity which he retained until his death. He was elected Dean of the Divinity School in 1868, and continued to be such until 1883. When he left the University of Pennsylvania, she honored herself as well as him by conferring upon him the degree of LL. D. Dr. Goodwin was a deputy to the General Convention from Maine in 1853, and has represented the diocese of Pennsylvania in that body since 1862. Being recognized as an earnest debator and one of the most learned men on the floor in canon law, for years he was an active leader for Proportional Representation. He was a prominent member of the Committee on Prayer Book Revision. He was a voluminous writer. His funeral took place at the church of the Saviour, of which he was a communicant, the services being said by the Bishop of the diocese, the Rev. Wilbur F. Watkins, D. D., and the Rev. Thomas C. Yarnall, D. D.

The interment was at the Woodlands Cemetery. Ten clergymen represented the Associate Alumni of the Divinity School at the funeral, there were also representatives of the faculty of the University of Pennsylvania, and many of the leading clergy and laity of the diocese, as well as a number of the prominent ministers of the denominations. The pall-bearers were the Rev. J. De Wolfe Perry, D. D., the Rev. J. D. Newlin, D. D., the Rev. Benjamin Watson, D. D., John Ashurst, Jr., M. D., William Haywood Drayton, Esq., Mr. W. W. Frazer, and Mr. James S. Biddle.

A most noble gift was that announced from the chancel of St. Timothy's church, Roxborough, on the morning of mid-Lent Sunday, which stated that Mr. and Mrs. J. Vaughan Merrick had given the fine property and grounds at the corner of Ridge and James Avenues, for a memorial hospital and House of Mercy, would furnish the same, and give \$10,000 towards its endowment. The proposal announcing the gift sets forth that such an institution is a great need of that part of the city, the other hospitals being some miles away, and that there is no accommodation at hand to meet the numerous accident cases, and which cannot receive proper treatment at the sufferers homes. It is to be under the care of Sisters or Deaconesses, and trained nurses. It is on very high ground, and free from all disagreeable noises. The lot is about one acre, the house has 19 rooms. The vestry have decided to open the hospital as soon as they can have guarantees for its support for three years.

The Bible readings of the Rev. James S. Stone, D. D., held in Grace church of which he is rector, disprove most emphatically the idea that the study of the Bible is a thing of the past; for on Wednesday afternoons at 4 o'clock the large church is filled to hear Dr. Stone's clear expositions of the Word.

The Bishop of Delaware preached at the church of the Nativity one of the special course of sermons under the auspices of the St. Andrew's Brotherhood by various clergymen during the Sunday evenings of Lent. The rector, the Rev. Wm. M. Jefferis, D. D., has arranged five evenings of earnest Lenten preaching for the evenings of Holy Week as follows: Monday, March 31st, the Rev. C. N. Fie'd; Tuesday, April 1st, the Rev. Wilbur F. Watkins, D. D.; Wednesday, April 2nd, the Rev. George H. Kinsolving; Maundy Thursday, April 3d, the Rev. T. A. Tidball, D. D.; Good Friday, April 4th, the Rt. Rev. William Forbes Adams, D. D., Bishop of Easton.

An application has been made to the Court of Common Pleas for a charter for "The House of Rest for the Aged." This is the home to which Mr. H. H. Houston gave the mansion and grounds at Wissahickon Heights recently noticed in our columns.

The resignation of the Rev. Duncan Conyers, rector of St. Clement's, has been accepted by the vestry.

THE CHURCH SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

I. *Methods.*—The society's methods are fourfold: (1) The employment of paid missionaries in large cities. (2) The organization and aid of co-operative work by the parochial clergy of towns and villages among the Jews of their own localities. (3) The maintenance of missionary schools and industrial schools for the Christian education of Jewish children. (4) The circulation of the Scriptures and of a Messianic and missionary literature.

The work is purely spiritual, no temporal aid being given.

II. *Field.*—The work of paid missionaries includes seven of the large cities. Of the parochial clergy, 252 co-operate in local activity. The entire work reaches the Jews in 254 cities and towns throughout the United States.

III. *Laborers.*—The paid missionaries have been as follows: (a) In Baltimore, under the Rt. Rev. Wm. Parot, D. D., LL. D.

a clergyman. (b) In Chicago, under the Rt. Rev. W. E. McLaren, D. D., D. C. L. two teachers. (c) In Louisville, under the Rt. Rev. T. U. Dudley, D. D., a clergyman. (d) In New Orleans, under the Rt. Rev. J. N. Galleher, D. D., two teachers. (e) In New York, under the Rt. Rev. H. C. Potter, D. D., LL. D., a clergyman, a lay missionary, and two teachers. (f) In Philadelphia, under the Rt. Rev. O. W. Whittaker, D. D., a teacher. (g) In St. Louis, under the Rt. Rev. D. S. Tuttle, D. D., a clergyman.

IV. *Mission Houses and Schools.*—There are four mission houses; one each in New York, Philadelphia, Chicago, and New Orleans. There is a missionary school in each of these cities, and an industrial school in each, and in New York there are also two night schools. The number of pupils for the past year in the several schools was about four hundred, besides a large aggregate attendance of Jewish children in Sunday schools under the co-operating clergy throughout the country.

V. *Publications.*—A considerable number of Bibles, New Testaments, and Scripture portions in the English, German, and Hebrew languages, and also of Prayer Books, are annually distributed. Of tracts and other publications, there were issued during the past year 57,000 copies, an increase of 27,444 copies over the year previous.

VI. *Religious Condition.*—The ancient Jewish religion—Temple, priesthood, sacrifice—ceased with the fall of Jerusalem. The Judaism that followed was a structure of the Rabbis; a system of superstition and corruption, based on the Talmud rather than the Scriptures. This Rabbinism is now very generally abandoned as untenable under the influence of a "reform" movement which began with the present century. But the reform finds nothing to rest upon, and the great body of intelligent Jews have passed beyond it, and are utterly adrift. There would seem to remain as logical alternatives only—infidelity and Christianity. Shall we not throw what influence we may into the balance?

Christian missionary work among Jews was also actively begun within this century, and, in consequence, more than 100,000 Jews have accepted Christianity, including the descendants of Moses Mendelssohn, the leader of the Jewish reform, and persons in every walk of life. Many have become clergymen, some bishops, some Christian scholars, among the most favorably known of this generation.

The Jews of the United States are divided into three classes: The "Orthodox" (or Rabbinic), the "Reformed," and those—the great mass—who attend no synagogue, and, practically, are without religion.

VII. *Missionary Results.*—Everywhere the society's workers receive a kindly reception. Of the believers, there is no knowledge of one having dishonored his Christian profession. Over seven hundred Christian Jews have been brought under the ministrations of the Church. The educational work among Jewish children is especially encouraging. Wherever the work has gone, Jews are attending in appreciable numbers the services of the Church.

THORN-CROWNED.

BY R. W. A.

Oh! Saviour, as I gaze upon
Thy thorn-crowned Face,
My soul in bitter anguish cries
To Thee for grace.

Look on me with Thy loving eyes
And comfort speak,
Or else beneath the weight of grief
My heart must break.

Look, as Thou did'st on one belov'd,
Who Thee denied,
And let this heart dissolve in tears
At Thy dear side.

Dear Saviour, I have none but Thee
To pity me,
My crushing burden is unknown
To all save Thee.

Oh! thorn-crown'd sufferer, I look
Only to Thee!
If beneath Thy cross my soul will lie
And quiet be,

Greenville, S. C.

The Living Church.

Chicago, Saturday, March 29, 1890.

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

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EVERY ONE is looking forward to Easter. We are anticipating the light and joy of that blessed day, that queen of festivals. We count the intervening time and begin to plan for the observance of the day. It is well. We can hardly make too much of Easter, but we can make too much of certain minor features of its observance. Many have done so in years past and are likely to do so again. We refer to the use of flowers in the decoration of our churches, or rather to the abuse of this beautiful custom. It is only within the last few years that the decoration of churches with flowers at Easter has become well-nigh universal. A few years ago it was regarded as "High Church." A living bishop tried to prohibit their use, but in vain. No Pope even could suppress them. Their use on Easter Day is no longer thought High Church or Low Church, Methodist, Baptist, or Campbellite. Now it has come to be a race as to which will have the most and finest flowers. It is as if our women should no longer take an innocent pleasure in a new Easter hat with its few pretty flowers, but should vie with each other in the quantity and color of their floral decoration, until finally their hats and heads and backs and bodies become one mass of flowers. Would it not be bad taste, bad manners? Is it not equally bad taste to turn our churches on Easter Day into floral bowers? It detracts from the dignity of the day. It robs the time of its highest meaning. It makes the flowers, even, lose their Easter significance and symbolism. It makes our churches, instead of seeming the house of God and the gate of heaven, to appear rather the floral hall of an agricultural fair. The overpowering odor is sickening to the bodily senses as well. A word to the wise should suf-

fice. Let us have the flowers in our churches at the Easter festival, but let us use them with moderation and good sense. Let Easter stand for what it means and not degenerate into an insipid "Flower Sunday." A few words from our clergy, at some public service before Easter, would promptly check the abuse.

MANY crimes, it was once said, have been committed in the name of liberty, and it is a common failing of human nature to think it allowable to do evil that good may come. The sacrifices of consistency, of principle, and of truth, which men seem to think it proper to make for the dream of a new Christian unity, is another exhibition of this fatal propensity. The bishops could hardly have foreseen when they issued their celebrated Declaration on Unity, what strange misinterpretations would be given to their sincere endeavor to define how far the Episcopal Church could consistently go to aid the cause of reconciliation. Least of all, could they have intended to encourage the spirit of lawlessness which seems to run riot in certain quarters. It was never suggested that individual priests trampling on canons, disregarding root principles, and forgetting that the office they bear is not their own, should undertake short cuts to unity, and presume to pronounce in advance of the Church upon the validity of orders which the Church has not recognized. Yet this is what is just now going on. The Church has already been compromised in the eyes of the world by the unauthorized acts of prominent men, while the authorities of the Church lift no finger even of warning.

THUS the Boston papers hail the action of Drs. Donald and Brooks in gracing by their presence the ordination or installation of a gentleman who candidly stated in a very frank exposition of his (temporary) theology that he could not use the word "Trinity", and in assuming to pronounce, contrary to the principles they are sworn to defend, that he was as good a "minister of Christ" as anybody. These papers regard the situation as conclusive of the fact that the Episcopal Church has "come down from its high horse." They point to the fact that following upon this flagrant act, which met with no episcopal rebuke, Dr. Brooks became the "honored Lenten preacher at Trinity church, New York," which seems to the outsider to involve the sanction of Dr. Dix to the previous transaction. Truly events move rapidly, as it is not many months ago, that a priest of much the same

sympathies with Dr. Brooks thought it necessary to explain his accidental presence in a prominent position, on an occasion not unlike the recent Brooklyn installation. But just now there seems to be something like an organized movement with the hope of so compromising the Church at large by the action of persons who are regarded as representative, that it may become increasingly difficult to re-assert principles which this Church can never give up without self-destruction. Even leaving out of view the Apostolic Succession, (which the bishops regard as a part of the original *depositum*), the wisdom of the regulations of the Church in regard to her ministry, is easily seen when it is observed with what fatal fatuity those who presume to disregard them, become entangled with men or bodies who deny fundamental doctrines of the Creed itself.

THE CHURCH'S LENT.

This penitential season is something more than an individual and personal relation; it concerns the Church collectively, as well as the man of the Church. It is a just and bounden duty that each soul should mark well the number and magnitude of its transgressions, and enter into the depths of contrition and the labors of repentance and amendment, unto newness of life. "My sins have taken such hold upon me that I cannot look up;" "O remember not the sins and offences of my youth;" "If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?" "Make me a clean heart, O God, and renew a right spirit within me;" these petitions and confessions are among the litanies of the Lord's people this day. But this does not measure the scope and range of Lenten discipline. It has a wider, more solemn and momentous office, even to humiliation and contrition of the Catholic Church herself, as the halting, unfruitful, faint-hearted Body of Christ. The lamentations of Jeremiah are not merely retrospective and historical. In the prophet's vision they voice the periodic failures and infirmities of the Militant Church, even unto the end. This is of the errancy of that feeble humanity in which the Church struggles onward in work and warfare. But these are earthen vessels, after all, in which this great grace which hath visited us from on high, abides and strives for souls. The Church, then, as a living Body, a divinely ordained organism of providential duty and responsibilities, like the man of the Church—the whole body, with its most insignificant member, has come short of the glory of God. She humbles her-

self, confronted with her failures and her seeming discomfitures. "Your sins have separated between you and your God;" your bankruptcies and defalcations in tithes and offerings, and your idol-worship in the heart, and your mockeries of cold prayers and perfunctory services; your punctilious observance of trifles, and your neglect of the weightier matters of the Law; your sophistries and fallacies, under which duty and faith languish and faint." These echoes and reverberations from the lips of the great prophets stir all hearts and arouse all consciences.

The Church surveys this closing of the second cycle of a thousand years since the Incarnate Son of God sent her forth to preach His Gospel, and to administer His sacraments and spiritual offices in continual remembrance until His coming again. The outlook, at home, at our own doors, is full of reproach. It were that of a failing and imperilled cause, were it not the work and ministry of Christ the Conqueror. So far as our feeble eyes can penetrate, there is still an obdurate, gross darkness veiling the hearts and consciences of men. Even the spiritual truths and graces of the Church and its Christianity seem half discredited, forced into apologetic defenses and intrenchments. Materialism and its sorceries have captured social life and bound current civilization, head, heart, and hand, under its Circean spells. The spirit of misrule seems master of the hour. An epidemic of cynicism, pessimism, and selfishness, fills the air. Social ills and evils assume a threatening and deadly type. Even legislation and government cannot shake off or break loose from the vampires of bribery and corruption. There is appalling licence in behavior, in speech, and thought, and in literature. Sunday and its sanctities suffer desecration and contempt. The family is suffering violence and assault. The foundations of social order and life are shaken.

The Church is confronted with all these, and other crises. Its deposit of revealed truth is discredited, its Holy Scriptures are shredded and torn to tatters under the plausible conjectures and hypotheses of hostile or half-skeptical criticism. Agnosticism teaches educated, thinking multitudes to distrust and ignore doctrinal truths and historical faiths. The insolent mountebank amuses while he betrays the multitudes with his coarse jibes and profane denials. The worker, the priest, the evangelist, look forth and around on the gathering tempest, like the disciples at sea, while Jesus, the Christ, slumbered and slept on; only we are less mindful

than they, of that tremendous and awful Presence.

Is the conflict going against us? Is the Church of our Lord Jesus Christ become a fallen cause, a sinking ship, a perished ideal? Are Huxley and Harrison, and Ingersoll, and Adler, and the scowling ranks of the Nihilists and Atheists to be trusted? And must the Church trail the banner of the Cross in dust and ashes, lay down her arms, and grace the triumph of her arch-enemies in her supreme humiliation!

Once and again, and at intervals, all along the Christian era, such crises arrest, and, for awhile, baffle the Church. Once in a dark day of our Lord's earthly ministry, a supreme conflict with a seemingly invincible devil ended in the Master's triumph. "His disciples asked Him privately: Why could not we cast him out? And He said unto them, this kind can come forth by nothing but by fasting and prayer."

Here is the key to this mystery of defeat. Here is the key that opens to her, the spiritual treasury of the Church. Her kingdom is not of this world, albeit it lives and strives within the world, and through human agencies and instrumentalities.

The life of the Church is in the supernatural. Her word and faith and doctrine all abide in the supernatural. Through the Communion of Saints, and fellowship with our ascended Lord, through the ministrations of the Holy Ghost, they that be with us are more and mightier than they that are against us. The idealist may demonstrate the insufficiency and infirmities of historic Christianity and the Church thereof. But these do not lie in the realms of the ideal, and no assault or weapons from the plane of idealism can touch the plane of the supernatural. The human, temporal side of the Church and her institutions must suffer under the defilement and feebleness of the flesh, but the supernatural foundations, supports, and graces, lie infinitely above, and beyond the natural unregenerate apprehension.

So of the infidel and the agnostic. Their weapons and assaults touch only the surface and outer circumstances of our environment. Flesh and blood and the intelligences thereof cannot conceive, or perceive, or receive, the things concerning the kingdom of God. The Church has and can have no actual vital antagonism with such assailants. Her spiritual life, energies, resources, weapons, all lie within, above, beyond sensuous or merely intellectual apprehension. The true answer to Huxley, and Ingersoll, and the rest, is not to be found in the dictionaries, and encyclopedias, and

commentaries. Our defences are not syllogistic or dialectic.

The true reply is found in fastings and prayers, in holy living, in the fertile, fruitful obedience of our Blessed Lord; in the intensity and simplicity and purity of the Faith, lies our perpetual victory. The Kingdom of God and of His Christ is not meat and drink; nor is it logic, nor theory, nor speculation, nor idealism, nor philosophy; for after all these do the Gentiles seek; but it is joy and communion, and fellowship, and an ever fruitful charity in the Holy Ghost.

In clean and contrite hearts, this kingdom may abound. In a praying, fasting, contrite Church, this kingdom will abound. Sin and selfishness alone hide or hinder its work and coming.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

IX.

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

Assuming that the choral service is, beyond question, the truest type of the Anglican Church service, and so of our own, the priest-song claimed our attention at the outset. It rests upon a correct and intelligent elocution, demanding among many other things, clearly defined articulation, a refined and scholarly delivery of the text, deliberation, and above all, religiousness. The tonal resources of "good English," are rich and satisfying, and no intonation is endurable that neglects or falsifies them. The officiant should sing as naturally and simply as he speaks or reads. The note of intonation depends upon the register of his voice, G is the conventional note, but the true and normal note is that on which a chest tone may be delivered with the least fatigue or constraint. Most men should intone on a lower note, as the tenor register is exceptional in this country. For the baritone or bass, the note must range between C. and F. Forced intonation wears both officiant and people, and kills devotion; so does false intonation most effectually. If an officiant "sharps" or "flats," persistently, it is, æsthetically, a sin for him to attempt intonation. Affectation, consciousness, striving for effect, unintelligible rapidity of utterance, are all radical blemishes. The officiant to edification must sing as naturally and spontaneously as he reads. The chest tone is indispensable; the head tone and falsetto are unendurable. The choral service is falsified, unless the officiant is at ease, sure of intonation, and both reverent and intelligible in delivery.

The choir opens up a subject which requires breadth of treatment, especially in our own Communion. Intolerance and dogmatism have no place here. Circumstances not only alter, but mould and fashion, cases and usages. Especially is this found to be true on account of the fluctuating and uncertain tenure of residence, as well as the abnormal growth and declension experienced in newly-developed and yet-developing social conditions. We have already taken into the account prejudices, predilections, and liturgic heredities.

This department accepts the situation as it exists, and recognizes no exclusive and imperative ideal. That which actually serves the people best, is best; and we can get no further. The choral service and the vested choir with us are not indigenous.

At certain stages of Churchly culture and liturgic education they explain themselves and their fitness and utility become self-evident. Before that, they are full often intrusive, vexatious, and even mischievous. It is fine practical sense and wisdom to reach such a conclusion. In such delicately poised questions, constraint and bigotry are in the worst possible taste. There is hardly space on account of the accumulation of music and art mention, and a growing choral directory, to more than introduce the subject, and postpone it for more deliberate consideration, after leaving on record these few points: The choir has a constitutional place and function in liturgic worship which should be held inviolable. Its chief and highest office is as precentor for the great congregation, inspiring, gathering in, and concentrating the worship of the people. It has also a legitimate office in the reverent delivery and interpretation of the higher examples of choral art found serviceable and edifying in liturgic worship, such as canticles, anthems, cantatas, motets, and concerted portions of the sacred liturgy. The choir is normally a religious organization, for explicitly religious uses.

RECENT PUBLICATIONS, ART AND MUSIC, ETC.

THE CHURCH CHORAL SOCIETY of New York, Mr. J. Pierrepont Morgan, president, and Mr. Richard Henry Warren, conductor, will produce at the first concert, "The Hymn of Praise," (Lobgesang), Mendelssohn, and "The Thirteenth Psalm," Liszt, April 9th. At the second, Gounod's acknowledged master-piece, "Mors et Vita," on the evening of Ascension Day. The resources of the society are largely derived from the splendid chorus choirs of St. Bartholomew's, St. Thomas', and Holy Trinity, (122nd St.) churches, soloists who understand the delivery of sacred classic music, with an effective orchestra, and a grand organ for accompaniment. Mr. Warren conducts with singular efficiency. The delivery of the great Gounod sacred oratorio was one of the musical events in last year's season.

NOVELLO, EWER & Co. have just received an Easter anthem, "The end of the Sabbath," by Arthur Carnall, Mus. Bac. Cantab. The text is St. Matthew xviii: 1-7, and I Corinthians xv: 55, 56. It is both picturesque and dramatic in its opening, which is made up of well contrasted passages, in parts and in chorus. The conclusion is a strongly modeled fugue in excellent form, and creditable to the best Anglican traditions; also requires careful delivery and a well-trained choir.

HYMNS AND CAROLS, set to music by the Rev. J. Nevett Steele, rector of Zion church, Wappingers Falls, N. Y. New York: James Pott & Co., publishers, 1889.

This is hardly the season for a helpful review of such a work, either in the interests of the composer, the publisher, or the public. It is in substance a gathering together of several carols that have heretofore been issued by different firms, together with music original, and "arranged," by Mr. Steele. His work is characterized by not a little scientific intelligence with fertility and vigor of invention. His melodies and "parts," however, frequently transgress the limits of easy votality, and reduce certain of his numbers to exceptional choral use. Such evidences of musical culture among the clergy merit a cordial welcome.

C. H. DITSON & Co., 867 Broadway, N. Y., publish Six Processional Hymns, set to music by J. T. Draper, a writer who has appeared in earlier efforts to serve the interests of Church worship. These settings are characterized by much vivacity, fluent movement, with good perception of the lyric resources of the verses selected.

THE CHORISTERS' MISSION, by Peter C. Edwards, Jr., organist of Christ church, N. Y., published by James Pott & Co., the third edition of a pretty and very appropriate souvenir for boy choristers, written in graceful verses in a Churchly and reverent spirit. The dainty "primer" is neatly published, with the photogravure of a vested boy chorister on the title-cover. In the dearth of such literature, this little brochure should be widely circulated.

CHAPELS AND CHURCHES. Part X, of Architectural Studies, containing twelve studies, with two plates each, portfolio, New York City, W. T. Comstock. These drawings are part of those offered in a competition offered by "Building"; the objective result, a church partly of wood and partly of stone, situated at the intersection of two principal streets, in a thrifty suburban community. These drawings are of very unequal merit; the first, by John J. Petit, of Brooklyn, N. Y., the first prize, with the last, by H. L. Parkhurst, New York City, being decidedly the most interesting; and the latter, the most Churchly. Indeed this quality suffers not a little at the hands of these emulous gentlemen who are in search of the architectural picturesque, and who sometimes are in peril of the grotesque. There are certain old lines laid down by the great masters that are quite as precious for the simplest wayside chantry as the lordliest cathedral; and these lines no church architect can surrender to the modern craze for the *outré* and eccentric. These plans, however, abound in valuable hints and suggestions, and supply ingenious details in basements, and accessories for choirs and Sunday schools; and all within a modest expenditure.

ART NOTES.

The Arundel Society was founded in London more than forty years ago, for advancing the knowledge of religious and memorial art, by reproducing, in the best processes known, important and representative works of the early masters, so truthfully as to translate their significance and beauty in their present state. No intelligent connoisseur interested in this, the supreme sphere of the Christian-classic periods of art, can overlook with prudence the productions of this unique Arundel Society.

The house of E. & J. B. Young & Co., the New York agents, have sent us the second annual Publication with the occasional Publications for 1889. The first is an exquisite reproduction in chromo-lithography, executed by Herr Greve, of Berlin, from a water-color drawing by Signor Fattorini, after a fresco by Lorenzo de Viterbo, subject "The Marriage of the Virgin," in the church of St. Maria Verita, at Viterbo. It has the quaint, direct, realistic treatment of Carpaccio and Boticeili, penetrated with grave, tender mysticism of Fra Angelico. The values and tones of the original may be accepted as they reappear in this charming reproduction. Its panel-work is most delicately rendered and the subject is quite as interesting for framing as the portfolio.

The occasionals are two strongly characteristic designs by Andrew del Sarto, in monotone-heliogravure. They are produced from water-color drawings copied for the Society from the original frescoes in the cloister or court of the Compagnia dello Scalzo, Florence. Unhappily that delicious color treatment and matchless harmony in light and shade characteristic of this great master, are wanting, but his grand design and modelling, with his marvellous composition, are beautifully preserved. The "St. John the Baptist Preaching," is one of his masterpieces of invention; while the "Charity" is one of his many lovely allegories in which he lighted when treating this subject. These are especially valuable for the student and artist in figure drawing.

The well-known Broadway house of

Wunderlick & Co., 868 Broadway, after having exhibited a large collection of Seymour Haden's etchings, formerly a part of his private collection, have now, open, a strongly representative collection from the needle of Whistler, the American artist, who has, for so many years, lived and worked in London. With all the eccentricities of genius, Mr. Whistler has nevertheless produced plates which must take and hold a place of permanent value with the great Dutch and Flemish masters.

Important sales at auction of several private collections of modern paintings have kept the buyers and connoisseurs busy and interested for some weeks. We say "important," in that many genuine productions of European celebrities passed under the hammer, at fair prices. Nothing of commanding interest, however, has been shown since the "Angelus" took wings for Chicago and the dispersion of the splendid Barbizon masterpieces.

CHORAL DIRECTORY. FOURTH SUNDAY IN LENT.

TRINITY CATHEDRAL, Cleveland, O., vested, F. Norman Adams, organist and choir-master. A. M., Matins, plain; Holy Communion, anthem, "He that hath pity on the poor," Barnby; *Sanctus*, Dykes in F. Evensong, *Magnificat*, Macfarren in A; *Nunc Dimittis* Foster in F; anthem, "O Saviour of the world," Goss.

ALL SAINTS' CATHEDRAL, Albany, vested, Dr. J. Albert Jeffery, organist and choir-master. A. M., Matins, plain; Introit, "Jesus said to His disciples," Stainer; *Kyrie, Gloria Tibi*, plain song; *Credo*, N. B. Warren; *Sursum Corda, Sanctus*, plain song. Evensong, Psalms and canticles, chants; anthem, "I waited for the Lord," Mendelssohn.

ST. JAMES', Chicago, vested, William Smedley, organist and choir-master. A. M., *Kyrie*, Gounod; offertory, "Now we are ambassadors," and "How lovely are the messengers," duet and chorus, (St. Paul), Mendelssohn; Holy Communion, plain. P. M., canticles, Gregorian; offertory, "Lord, bow Thine ear," Mendelssohn.

ST. CLEMENT'S, Chicago, vested, P. C. Lutkin, organist and choir-master. A. M., Matins, plain; *Kyrie* and *Credo*, Dykes; offertory, "Like as a father pitieth," Hatton; *Sanctus, Benedictus qui venit*, and *Agnus Dei*, Gilbert.

TRINITY CHURCH, New York, vested, A. M. Messiter, organist and choir-master. A. M., anthem, "Let Thy loving mercy come also unto me," Tye; *Kyrie, Sanctus*, and *Agnus Dei*, Haynes in Eb; offertory, "Saviour, Source of every blessing," Mozart. P. M., *Magnificat* and *Nunc Dimittis*, King in F; anthem, from "Passion Music," Haydn.

ST. PAUL'S CHAPEL, Trinity parish, New York, double quartet and double chorus, Leo Kofler, organist and choir-master. A. M., during Lent, the *Benedicite*, by Stainer, Turle, and Irons; canticles, sung to Gregorians, arranged by Stainer, 3rd series; anthem, "O come near the Cross," Gounod; "O saving Victim," Goss.

ST. JOHN'S CHAPEL, Trinity parish, New York, vested, Geo. F. Le Jeune, organist and choir-master. A. M., Holy Communion, Eyres in Eb; Introit, from "The Seven Last Words," "O my God, look upon me," Haydn; offertory, quartet, "O come, every one that thirsteth," Mendelssohn.

ST. CHRYSOSTOM'S CHAPEL, Trinity Parish, New York, vested, W. A. Raboch, organist and choir-master. A. M., Communion service from the Requiem Mass, Cherubini; compline, (monthly special), *Nunc Dimittis*; Mann; offertory, Requiem Mass complete, Cherubini.

ST. MARY THE VIRGIN, New York, quartet and vested, Dr. Prentice, organist. A. M., High Celebration, Mass in C, Silas; offertory, *Ave Verum*, Gounod. Vespers, Psalms, fifth selection, Roura; *Magnificat* and *Nunc Dimittis*, Prentice; offertory, "I thirst," Mercadente; *Miserere*, Stainer; recessional, hymn 104, Herold.

THE HOLY TRINITY, Madison Ave., N. Y., vested, H. W. Parker, organist and choir-master. A. M., *Benedictus*, Garrett in F; *Kyrie*, Mendelssohn; offertory, "From Thy

love as a Father," Gounod. P. M., canticles, Garrett in F; anthem, "Lord, we pray Thee that Thy grace," (Collect), J. V. Roberts.

ST. JAMES', New York, vested, Geo. E. Stubbs, organist and choir-master. A. M., Matins, plain; offertory, "Lovey appear over the mountains," Gounod." P. M., anthem, "The sun shall be no more thy light," Dr. Woodward.

ST. BARTHOLOMEW'S, New York, quartet and chorus, Richard H. Warren, organist and choir-master. P. M., Psalter, plain song; *Magnificat*, Gounod in D; anthem, "Zion's ways do languish," from "Gallia," Gounod; offertory, "Incline Thine ear," Himmel.

HOLY TRINITY, Lenox Ave., New York, quartet and chorus, Frank Treat Southwick, organist and choir-master. A. M., *Te Deum*, Dykes in F; offertory, "Lord, how long wilt Thou forget me," Mendelssohn. P. M., canticles, Th. Gouvy; offertory, "O day of penitence," Gounod.

CHRIST CHURCH, New York, vested, Peter C. Edwards, Jr., organist and choir-master. A. M., Matins, plain; offertory, "O Lord, my God," Wesley. P. M., canticles, Gregorian, Stainer; offertory, "Seek ye the Lord," Roberts.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist and choir-master. A. M., Introit, "Be not Thou far from me, O Lord," Hird; Communion service, Monk in C. Evensong, *Magnificat* and *Nunc Dimittis*, Baker in F; offertory, bass solo, "It is enough," (Elijah) Mendelssohn.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. deKoven Rider, organist and choir-master. A. M., canticles and *Benedicite*, Gregorian; offertory, "Here by Babylon's wave," Gounod. P. M., Psalter and canticles, Gregorian; offertory, "Blessed Jesu, fount of mercy," Dvorak.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist and choir-master. A. M., Matins, plain; offertory, "Lord, have mercy," Passion music, Haydn. P. M., anthem, selections with chorale from the Passionservice, Dr. Gaul. Postlude, Fugue in D minor, J. S. Bach.

ST. PETER'S, Philadelphia. Matins, plain; Holy Communion, plain song. Evensong, *Magnificat* and *Nunc Dimittis*, Wesley in F; anthem, "Incline Thine ear," Himmel.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist and choir-master. Holy Communion, Tallis. Evensong, canticles, Gregorian; offertory, "Drop down ye heavens," Macfarren.

CHURCH OF THE ASCENSION, Buffalo, N. Y., vested, J. de Zielinski, organist and choir-master. Morning and evening, chants and hymn tunes, from Hutchin's Hymnal.

ST. PAUL'S, Buffalo, N. Y., vested, Samuel J. Gilbert, organist and choir-master. A. M., Matins, plain; offertory, "Turn Thy face," Attwood. Evensong, Psalms and canticles, plain; anthem, same as morning.

PERSONAL MENTION.

The Rev. Franklin W. Adams rector of St. John's church, Elkhart, Ind., has resigned, the resignation to take effect at Easter, and has accepted a call to St. Stephen's parish, Grand Island, Nebraska, in the missionary jurisdiction of the Platte, where he may be addressed after April 15th.

The Rev. Benjamin S. Sanderson, rector of St. Stephen's church, New Hartford, C. N. Y., has resigned, as on May 1st, he will assume the charge of St. Thomas' church, Bath, Steuben Co., W. N. Y., to which he was recently called.

The Rev. L. M. Van Bokkelen, assistant minister at Zion church, New York, has accepted a call to the rectorship of St. Thomas' church, Mamaroneck, N. Y., and will enter upon his duties on Trinity Sunday, June 1st.

The Rev. J. S. Moody has resigned the charge of St. Thomas' church, Mamaroneck, N. Y., to take effect June 1st.

The address of the Rev. H. S. Barrows is Hot Springs, N. C.

The address of the Rev. Dr. James R. Hubbard is 101 Granby St., Norfolk, Virginia.

ORDINATIONS.

On Thursday, March 13th, Bishop Whitaker advanced to the priesthood the Rev. George A. Hunt and Jacob S. Hartzell, in St. Martin's church, Radnor, the former becoming rector of the parish. The sermon was by the Rev. William F. Nichols, D. D.

The Rt. Rev. William A. Leonard, D. D., Bishop of Ohio, admitted to the holy Order of Deacons, Mr. Brainerd Marc Burrigge and Mr. Quincy Kirkland Ewing, at Grace church, Cleveland, Ohio, March 19, 1890. The Rev. Messrs. Ewing and Burrigge will be conepded with Trinity cathedral as minor canons. The following clergy were present at the ordination: The Rev. Drs. Bolles and Bates, the Rev. Messrs.

Putnam, Hall, Aves, Worthington, Adams, and Cornwall, the Rev. Dean Morgan and the Rev. Canon Bolles presenting the candidates.

TO CORRESPONDENTS.

E. R. D., ROME, GA.—Read Dr. Jewell's essay on "The Intermediate State," published by the Young Churchman Co., Milwaukee, Wis.

A NEW YORK SUBSCRIBER.—1. We are not the Bishop of New York. You should ask him. 2. Baptism by a layman, if the proper form has been followed, would be accepted by the Church.

A SCOTTISH CATHOLIC.—1. The statement has been denied in the English papers. 2. We are of the impression that laymen are received and trained for evangelistic work by Father Ignatius. 3. We do not think that the Sarum Use is followed in any English cathedral.

F. B. S.—Cutt's statements that large numbers of our Church people have never once attended a Celebration of the Holy Communion, may be true of our own day in parishes where there is but one Celebration a month, and where non-communicants are invited to withdraw by the illegal pause in the middle of the service. If the "Pause Rubric" had been adopted, the evil would have been increased.

A. W. G.—1. "Low" and "High" Celebrations are terms employed to distinguish a service without music (usually at an early hour) from the Celebration with music and assistants. 2. The term "Father" is generally used of a priest who is a member of a religious order, though there is no reason why it should not be used of any priest, as he is the spiritual father of his flock.

J. B.—The answers in the Lesser Litany which are printed in Roman instead of Italics are printed in that way, we think, because these Versicles (like those in the daily service, and in the occasional offices, and printed like them) are designed to refer to and to introduce the special prayers respectively following them, and preceded by "Let us pray." The prayer or collect that follows the first Versicle and Response has no Amen, and the following Versicles, etc., are the response and carry on the prayer, and thus are printed like the rest of the Litany with the Answer in Italics. The *Gloria*, being an act of praise, is printed in the usual form, with Answer. The second Versicle and Response evidently refer to the collect following, "mercy" and "trust" being in both, as "our sins" and the "sins of the people" occur in the former Versicle and Response, and in the Collect and its Versicles. In the Litany, "Spare us, good Lord" is printed in Italics, while in the Visitation of the Sick and of Prisoners, it is in Roman type, preceded by "Answer."

OBITUARY.

SELLWOOD.—Entered into rest, at St. David's rectory, East Portland, Oregon, on the morning of March 12, 1890, the Rev. John W. Sellwood, beloved rector of St. David's church. "Faithful unto death."

BROWN.—Died of diphtheria, at Waverly, Ill., March 10th, Cornelia Kate, aged 9 years, daughter of Mrs. W. W. Brown, and niece of the Rev. Prof. Geo. B. Hopson, D. D., of St. Stephen's College, Annandale, N. Y. She was one of the lambs of the Good Shepherd; she heard His voice and followed Him.

APPEALS.

Will some friend donate books for our Sunday school library? Either old or new would be acceptable, as we cannot afford to buy. MISS C. F. WYLDE, Secretary of St. John's S. S., New City, Rockland Co., N. Y.

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 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 56th St., New York City.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

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

ACKNOWLEDGEMENTS.

Nashotah gratefully acknowledges the receipt of \$20 in December from H. F. C. A letter of acknowledgment has been returned, undelivered. The continued and renewed offerings of the Church are earnestly desired, especially at Easter. Address the president, the Rev. GEORGE G. CARTER, S. T. D., Nashotah, Wis.

The following sums have been received for Girls' Friendly Society Cot in St. Luke's Hospital, Chicago: Trinity branch, \$8; St. James' Branch, \$35; Cathedral Branch—Paula Leverenz, \$1; Working Associate, \$25; C. C. Miller, Freeport, Ill., 50c; Interest, \$3.06; amount previously acknowledged, \$348.42. Total amount to date, \$421.18.

FANNY GROESBECK, Treasurer,

413 Washington B'd.
Chicago, March 14th, 1890.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., FEBRUARY, 1890.

CASH.—Peoria, St. Paul's \$10; Evanston, St. Mark's, \$11.50; St. Louis, Mo., Mr. R. P. Johnston, \$1.00; Rantoul, Miss F. A. Shepherd, \$1.00.

PROVISIONS, CLOTHING, ETC.—Galesburg, Woman's Auxiliary of Grace Church, and the S. Elizabeth Society; Kansas City, Mo., Guild of the Holy Child;

Springfield, Circle of "King's Daughters," by Miss. Kate Dresser, Mrs. Geo. T. Seymour, Mrs. Wm. R. Beale, and Mrs. W. P. Thayer.

THE REV. FREDERICK W. TAYLOR,
Financial Agent.

THE GENERAL BOARD OF MISSIONS.

(LEGAL TITLE)—The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests may be designated for "Domestic," "Foreign," "Indian," "Colored." Appropriations for the year ending Sept. 1st, 1890, aggregate nearly \$40,000 or \$50,000 advance upon the previous year. Appropriations are made in the name of the Church, in the faith that, as all members of the Church are members of this society, they will contribute freely towards the support of the work.

Send for specimen copy of the official organ, *The Spirit of Missions*, and for the children's paper, *The Young Christian Soldier*.

The Woman's Auxiliary to the Board of Missions and the Junior Auxiliary. MISS JULIA C. EMERY, Secretary, 21 Bible House, New York.

All remittances should be made payable to MR. GEORGE BLISS, Treasurer, and communications for the society should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

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 GUILD OF ALL SOULS.

FOUNDED MARCH, A. D. 1873.

OBJECTS.—1st. Intercessory Prayer.—i. For the Dying; ii. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." The Guild consists of Members of the Anglican Church, and of Churches in open communion with her. For further information, address the Secretary and Treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

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.

CHURCHWOMEN desirous of entering upon a work requiring an entire self-consecration will please correspond with "A," THE LIVING CHURCH office.

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

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.

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

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

FOR SALE.—A pleasant summer residence in the village of Barnstable, Mass. There are three acres of ground, with a comfortable, roomy house, a barn or stable, and a fine spring of never-failing water. The house is very pleasantly situated at a short distance from the harbor, where are good boating and bathing. The place is very healthy and the air pure and cool. The house is comfortably furnished, and will be sold for \$4,000. A very interesting Church work has been carried on in this village for some years. Address R., care LIVING CHURCH.

BURLINGTON ROUTE.

HOME SEEKERS' EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines on Tuesdays, April 22nd and May 20th, Home Seekers' Excursion Tickets at half rates to points in the Farming Regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIA, Gen'l Pass. and Ticket Agent, Chicago, Ill.

The Household.

CALENDAR—MARCH, 1890.

- 30. 6th Sunday (Palm) in Lent. Violet.
- 31. MONDAY BEFORE EASTER.
- APRIL.
- 1. TUESDAY BEFORE EASTER.
- 2. WEDNESDAY BEFORE EASTER.
- 3. MAUNDY THURSDAY.
- 4. GOOD FRIDAY. Black.
- 5. EASTER EVEN. Violet. (White at Evensong.)

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

BY M. A. T.

Through the sins and sorrows
Of four thousand years,
Earth has watched and waited,
Smiling through her tears;
Watched, to greet the dawning
Of a brighter morn;
Waited, for a Saviour,
Man, of woman born.

Now, the blessed Dayspring
Cometh from on high;
Now, the world's Redeemer,
To her aid, draws nigh;
Bearer of the tidings,
From the throne of light,
To a lowly maiden,
Speeds an angel bright.

In the chosen daughter,
Of King David's line,
God fulfills the promise
Of King Ahaz' sign,
Gabriel hath spoken;
Mary hath believed;
And, behold, a virgin
Hath a Son conceived.

Earthly sire He hath not;
For the promised rod
Of the stem of Jesse
Is the Son of God;
Virgin pure, the temple,
Where He lies enshrined,
Holy One of Jacob,
Hope of all mankind!

Though He take our nature,
Linked to low estate,
Though He stoop to suffer,
Yet shall He be great;
Though His crown and sceptre
Be of thorn and reed,
His shall be the kingdom,
Sworn to David's seed.

Light to light the Gentiles
Bending at His throne;
Glory of His people,
When His sway they own.
He shall reign for ever,
King of kings, confest;
And all tribes and kindreds
Shall, in Him, be blest.

All the generations,
On the ransomed earth,
Ever shall call blessed,
Her who gave Him birth;
Her, of whom, incarnate,
Came the Lord of all,
To uplift creation,
From the primal fall.

Philadelphia, A. D. 1890.

HERE is a clever scrap from a letter written to John Lothrop Motley by Oliver Wendell Holmes: "I sat by the side of Emerson, who always charms me by his delicious voice, his fine sense and wit, and the delicate way he steps about the words of his vocabulary; if you have seen a cat picking her footsteps in wet weather you have seen the picture of Emerson's exquisite intelligence feeling for its phrase or epithet. Sometimes I think of an ant-eater singling out his insects, as I see him looking about, and at last seizing his worm or adjective, the best, the only one which would serve the need of his thought."

OVERHEARD on a Wagner car, according to the New York Truth: Fussy old gentleman to a chance travelling companion: "Have you any children, madame?"

"Yes, sir; a son."
"Ah, indeed! Does he smoke?"
"No, sir; he has never as much as touched a cigarette."
"So much the better, madame. The use of tobacco is a poisonous habit. Does he frequent the clubs?"
"He has never put his foot in one."
"Allow me to congratulate you. Does he come home late?"
"Never. He goes to bed directly after dinner."
"A model young man, madame—a model young man. How old is he?"
"Two months."

THE whole world has heard by this time of the Bostonian's claim to have seen a book catalogue containing this entry:

ÆSCHYLUS: Prometheus (unbound). "which," he adds, "is quite as good in its way as the entries:

Mill on the Floss,
Do. on Liberty,

and the excerpt from the catalogue of a country library:

Patti.....Adelina.
Do.....Oyster."

The French binder's error in labeling two volumes of "Uncle Tom's Cabin" "L'Oncle, Tome I" and "L'Oncle, Tome II" is also historical, but hardly more deservedly so than that of the cataloguer who entered "Heine's Song" as "Hen's Lays."

LAW AS SHE IS.—Lawyer—"Who discovered America?" Witness—"Some say Christopher Columbus, and some say the old Norsemen." Lawyer—"When the deceased was murdered, on the night of February 1, at the corner of A. and Fourth Sts., were you anywhere in the neighborhood?" Witness (who was near by, saw the blows struck, knows who committed the crime, and is anxious that the prisoner should be brought to justice)—"On that night I was standing—" Opposing Counsel—"I object y'r honor. The question as to whether the witness was standing or sitting is irrelevant." Judge—"That part of the testimony is ruled out." Witness—"On that night I was at the corner of—" Opposing Counsel—"I object. The words 'at the corner of' are too indefinite. If the witness were trying to tell the truth, he would be more explicit." Judge—"The witness need not answer the question in that way." Lawyer (to witness), "How is the weather outside?" Witness—"It is raining." Lawyer—"How is the presence of large bowlders in open fields on clay or sandy soil explained?" Witness—"By the ice-drift theory." Lawyer—"On the night the deceased was murdered, did you hear any disturbance?" Opposing Counsel—"I object."—Lawyer—"Did you see anything which would lead any one to assume that a crime—" Opposing Counsel—"I object." The Court—"Objections sustained. Those are leading questions." Lawyer—"Where did you get that hat?"—Witness—"At Sharp, Bargain & Co's." Lawyer—"Were you near the scene of the murder when it was committed?" Witness—"I was." Opposing Counsel—"I move the testimony of this witness be stricken out—" (And so on for ten days. Verdict, not guilty.)—New York Weekly.

THE PRIZE STORY.

A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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CHAPTER XIV.

PHEBE AT HOME.

What is it all? an ancient tale
Ten thousand times besung,
That part of paradise which man
Without the portal knows,
Which has been since the world began
And will be till its close.
Phebe is at home again: she has exchanged the song of the skylark on Westboro' Downs for the cawing of the rooks in the Queen Square elms, the thud of the swinging flail for the rattle of the cordage on the wharves, God's world for man's world, and she feels ready to sing with her favorite, Mr. Cowper:

God made the country and man made the town,
What wonder then that health and virtue,
gifts
That can alone make sweet the bitter draught
That life holds out to all, should most abound
And the least threaten, in the woods and groves.

Mr. Millward's kindly countenance beamed with satisfaction at seeing his daughter's face at his breakfast-table once more; and Aunt Dolly was pleased to observe that she had grown rosy and plump by her country jaunts. Aunt Dolly was further well-pleased when Phebe so willingly left her beloved books and embroidery, to hem new damask towels for the guest's room, to assist in draping new chintz curtains of an astonishing Chinese pattern, on the windows, and to give her help in the making of various delicacies and confections to regale the visitor. Nay, did not Phebe herself, attended by Patty, go to the nursery garden and purchase from the florist a choice bouquet of the new flower just introduced from the East, called China aster or chrysanthemum, and which she had heard Maurice admire with rapture? And did she not ransack the library shelves for the books he most affected, that she may lay them in his chamber on the high oak bureau that made a gleaming spot in the room, with its shining surface and brass handles?

On the night of Maurice's arrival, company was expected, and Phebe donned her pink brocade, opening over a white satin petticoat, quilted in silver thread, which Maurice had once said was her most becoming dress. How her heart beat when she heard once more his deep voice with its slow, musical utterance! How noble and grand he looked! How much nobler and handsomer than any one present, always excepting her father, whom Phebe considered was a model of manly beauty. Was it fancy, or did Maurice hold her hand a little lingeringly as he greeted her? Surely his eyes followed her as she moved around among the guests; nay, once she met a deep, clear look that sent a warm flush pulsing through her cheeks. To hear him talk and answer all manner of questions about Italy and the United States, to hear him give his wise opinions on Church and State, for wise she considered them as a matter of course, and to feel that this enjoyment was to go on and on, who knew how long? no wonder that Phebe's lips were wreathed with smiles and her

eyes shone with the reflection of the inner brightness.

But poor Maurice! how his spirits fell when he saw her in her beauty and rich attire, surrounded by men no older than himself, any one of whom could have bought him out and out!

But he was consoled when Phebe contrived to whisper: "I am obliged to neglect you a little to-night, Mr. Lippincott, for all these older people, but to-morrow we shall be by ourselves. I have a thousand things to tell and ask you."

Sweet Phebe! she set him then above these millionaires with their diamond buckles and point lace cravats, and he remembered that not one of them could enjoy, as he should, the delight of her society for hours daily, he pitied them, poor fellows; he did not at that moment envy them their bonds or their bank books.

The next day was Sunday, and after attending the parish church with all the family in the morning, Maurice gladly assented to Phebe's proposal that he should go to the cathedral at three o'clock service. Mr. Millward always gave his horses and coachman a rest on Sundays, so they walked to the cathedral. It was a cool, dull afternoon, and the trees were bare that had waved their fresh green leaves over Phebe's head as she rode to her Confirmation six months before.

At the door of the pew Mr. Millward stood aside, and allowed Maurice to take his seat next to Phebe.

Phebe sank on her knees, and with her prayers were mingled many wordless supplications for the one who knelt beside her, for her love was inseparable from her religion, and her sincerity was shown in both.

On the following day the portrait was begun, which was described in the first chapter of this history. Phebe, wearing her pink brocade dress, her point lace, and her pearls, was placed upon the elevated platform of the improvised studio, with a chair to rest in when she was weary of standing; while Aunt Dolly and her knitting were established by the fireside. It often happened that some household business would draw Aunt Dolly away for half an hour at a time. At such times many little confidences were exchanged, and Phebe and Maurice enjoyed those interchanges of thought and feeling in which more is expressed by the eye than the lip, and more heard in the tone of the voice than the words themselves suggest.

Sometimes when Maurice was occupied with some minor detail of dress, Phebe would sit and read aloud. In this way Maurice was introduced to many a classic English author whom he had hitherto only known by name. One day it was a passage of "Religio Medici," which she wished him to hear. They had been talking about the reverent behaviour of even untaught people in the English churches, and of bowing at the Sacred Name, the Gloria, and the Creed, which he said was not much practiced in the churches he had attended at home.

"Ah!" said Phebe, "my Doctor Browne has a word to say on that, in his Religio Medici. Let me read it to you, here it is: 'At my devotion I love to use the civility of my knee, my hat, my hand, with all those outward and sensible motions which may express or promote my invisible devotion.'"

"That," said Maurice, "would exactly suit my good tutor, Dr. Lavallette. He was an Oxford man, and greatly given to punctilious behavior in church."

"Tell me about your home," said Phebe, "I think you have never described it to me."

"I have a sketch of the house which I must show you," replied Maurice, with his pleasant smile. "It is called Westboro' House, as you know, after the old home here. It is a large house, built in the Southern style, with a broad veranda all around it, upon which the parlor windows open. In the centre is a large hall with doors front and back, and here my father has hung the family portraits of my mother's people, and such trophies of the forest as deer's heads, and buffalo horns from the Mississippi country. In winter we have great wood fires, oh! how I did long for a Virginia fire while I was in Italy! You keep your hands warm there with those miserable little charcoal-boxes."

"Yes," said Phebe, "cousin Aurelia says they are worse than nothing, they mock at your coldness."

"You would enjoy Westboro forests," said Maurice; "our trees shoot straight up thirty, forty feet, and in spring there are hundreds of delicate little flowers." Then he went on to tell her of his mother, of whom he spoke most affectionately, telling of her many cares with a great family of negroes to look after; of his light-hearted hospitable father, never so happy as when he had a houseful of guests.

"Just like my papa!" said Phebe.

"Yes," said Maurice, "they would agree famously on that, if they did not on political questions. I think you would like my brother, Colonel Lippincott. He is greatly regarded by no less a person than General Washington himself, and a great favorite with Madam Washington, and is as handsome as I am plain. My sister-in-law, her name is Clarissa, was quite a belle in Richmond before her marriage; she devotes herself to her children now."

"How you must miss them all!" said Phebe, pensively. Just at this moment Aunt Dolly was summoned to a visitor. "And how they must miss you."

"Shall you miss me?" he said, "when I am gone away?"

"You would not like me to say no to that," said Phebe, with a dimpling smile; "indeed, I shall. What an eventful year this has been, and to think that this time last year I had never as much as heard of you nor you of me! How much I should have to set down if I were to keep a journal like my friend, Dulcie Morton. First there was my Confirmation, then my eighteenth birthday, then cousin Aurelia came home, and I went into society with her, and then your coming."

"Am I important enough to count?" said Maurice, smiling as he smoothed down a fold of his dress.

"You would not like me to say 'no' to that either," said Phebe.

"And you will really be sorry when I have crossed the Atlantic once more?" he said, glancing at her.

"Why does he ask me that again?" thought Phebe, and, a contrary spirit seizing her, she answered with a little toss of the pretty head: "Why should I care?" You will soon forget Phebe among those lovely Virginian ladies

whom you admire so ardently."

But Maurice did not reply. Phebe watched a little flush creeping over his face, and his lips took a firmer set. He did not look towards her, he went on with his work as though absorbed in it.

Why did the sunlight seem to fade out of Phebe's heart? He went on working. Neither spoke; at length, after a time, three minutes, perhaps, but it seemed an age to them both, he looked at her, their eyes met, and then, I know not how, or why, down went palette and brushes, and he was at Phebe's side, pouring forth protestations of love, despair, and hope, all in a breath; all his fine plans of self-control scattered to the four winds by one tearful glance from the eyes in whose uplifted tenderness he read his happy fate.

Who can describe that moment of rapture? It is easy to portray clouds, but the greatest of artists can only suggest light.

(To be continued.)

LENTEN THOUGHTS.

BY F.

This Lenten fast of forty days
Bids us from worldly thoughts withdraw,
O help us, Lord, t' amend our ways,
No more transgress Thy holy law,
Kyrie eleison!

In dust and ashes, once again,
Of many sins we would repent;
Lest Thou, O Lord, may not restrain
Thy chast'ning rod, our punishment.
Christe eleison!

Before Thine altar, Lord, we bow,
Our sins confess on bended knee;
Once more renew the solemn vow,
That we will strive to follow Thee.
Kyrie eleison!

The priest intones: "Lift up your hearts."
And breathing on us, in His Name,
Forgiveness for past sin imparts,
And we, in grateful mood, exclaim,
Gloria Tibi Domine.

Philadelphia, Lent, A. D. 1890.

LETTERS TO THE EDITOR.

AN AMENDMENT.

To the Editor of The Living Church:

From the criticism of your correspondent, Mr. Mathews, and others, I perceive that "destroys" is a term too strong to secure the unanimous consent of the Church. I propose therefore to substitute "vitiates."

Thankful for criticism, and asking for more, either private or public, I remain,
B. FRANKLIN.
Shrewsbury, March 17, 1890.

AN UNINTERRUPTED CELEBRATION.

To the Editor of The Living Church:

I have adopted in my parish a plan for securing, as far as possible, freedom from noise and disturbance during the Divine Office. It may commend itself to some of your readers.

The people are taught, of course, that they should not leave the church at any time before the Benediction, but as some always will do so, I direct that they shall do so at a particular time. This time is during the hymn which is sung at the presentation of the alms and oblations. It has two obvious advantages, liturgical and practical. The liturgical advantage is that they do join in the presentation of the alms with which they have everything to do, and do not join in the presentation of the oblations, with which, as having already decided to leave before the consecration, they have nothing to do. They stay naturally long enough to take part in the first offering, and begin to retire as I begin to present the sacred elements of bread and wine. Thus they do not commit

themselves to the very undesirable formality of presenting, through the priest, the elements of which they do not intend to partake.

The practical advantage is that all who intend to depart, in a small church at least, are able to do so during the singing of the hymn, and when the priest turns to bid to prayer for the Church Militant, there is perfect quiet, and this quiet is not broken by the unseemly bustle and confusion too often seen and heard at the time appointed in the Prayer Book for the saying of the exhortation. E. B. S.

THE ENROLMENT FUND.

To the Editor of The Living Church:

In your issue of THE LIVING CHURCH of March 8th, there is an excellent letter from a "Contributor," on "The Enrolment Fund," in which he or she says: "It is a pretty general opinion that the contributions ought not to be diverted from their original purpose, and that the Board has no business to think of making an inroad on this fund." * * * "Let us keep what we have got, and go to work again with what zeal and enthusiasm we can enkindle, and see what can be done by October, 1892."

I, for one, heartily endorse this letter, and I am sure many others will do likewise. A movement has been set on foot here in Garden City by the Churchwomen, to see what they can do to arouse the interest again in this fund, and to save us all from the disgrace of a failure in such a noble scheme. It is proposed that each person belonging to the Church, who can, shall by contribution, if they can contribute, and by personal influence, raise and have ready by this coming Easter, \$25, to go toward this fund in its original form, nothing else.

Some can only give a very little, others might wish to give the whole amount; some can solicit aid from friends and so raise the sum, any lawful means to be employed to gain the desired end, only, to have as many as possible ready with \$25, or more, if they can, by Easter.

Will you kindly lay this plan before your readers, and with God's help and blessing, I trust that the women of the Church will show that they are strong to do, and earnest in their endeavor, that this plan shall not fall through.

If desired, contributions may be sent to my order, and I will forward them.

MARY E. WOOD,
P. O. Box 55,
Garden City, Queens Co., L. I., N. Y.

CALVINISM REPUDIATED.

To the Editor of The Living Church:

The movement for the revision of the Presbyterian "Confession of Faith" has disclosed the fact that Calvinism is practically repudiated. That teaching has already taken its place among the multitudes of strange doctrines which have, from time to time, arisen to vex the Church. The term in which heresies and schisms are permitted to flourish seldom exceeds three hundred years. And now that Calvinism is reaching this limit, we are confronted with the remarkable fact that the society which was formed to witness for these principles, which had its *raison d'etre* in sustaining them, which was organized by seceders from the Church of England because that Church would not adopt them, this society is about to repudiate Calvinism with loathing,

as a monstrous perversion of the Gospel, as a travesty on the character of God; and we hear expressions of abhorrence which more than justify all that has been written and said of it by Churchmen. While the Church of Rome has been held up by this "Confession of Faith" as the Antichrist (which is now recalled), it may be asked whether, themselves being witnesses, any one of her false teachings has been so hostile to Gospel truth as this enormity.

And now that this horror which has clouded so many sensitive souls, which has caused such a breach in the sacramental host of our race, which has given so much cause for the enemy to blaspheme, is passing away, we may well rejoice. The world will be brighter and better for its disappearance. The way will be opened towards Christian re-union, and for the reception of that sacramental truth which Calvinism antagonized.

The rejection of this teaching which has so long exercised a strange influence over many minds regarding it as a true interpretation of the Bible, and the reasons given therefor, e. g., that doctrine must be adjusted, from time to time, to the spirit of the age, is calculated to give the impression that there is no settled Christian Faith, that all is instability; and so to increase the tendencies to skepticism and infidelity. This necessary consequence is one of the terrible responsibilities of false teaching.

Your correspondent would suggest one thought in conclusion. If the successors of the Calvinists have discovered that their dogmatic position is without foundation in truth, may they not also, by investigation, as easily reach the conclusion that their polity is equally erroneous? Surely the discovery of one fundamental error might suggest a severe scrutiny as to other defects. If their dogmatic *raison d'etre* is gone, and if (as they contend) the Christian ministry is of indifference, why should they not accept the ancient order, and return to the old home of their fathers' fathers, and so put an end to the scandal and hindrance of Christian divisions for which no reason of conscience can be given?

RAVENSCROFT.

ANOTHER VIEW.

To the Editor of The Living Church:

I saw in your issue of March 15th, a eulogy of the Verestchagin pictures now on exhibition in Chicago. Will you kindly let me give my impression of the same collection, an impression entirely different from that above referred to?

The spirit of the pictures of war, of religion, of all, except those of external beauty, seemed to me a subtle and atheistic protest against the present order.

War is held up in its most brutal shape. The only redeeming incident in the whole vast collection is the galloping figure of a general passing down the line of cheering soldiers. All the rest is death, and wounds and blood, battered carcasses ground into the common highway, or graves half concealing the buried fragments of humanity. The seated Czar at Plevna, and the crouching officers and prostrate men beside the gabions in other battle scenes, arouse no feelings but those of horror and contempt. This is the object of the artist, to cast discredit on the profession of the soldier

and make it contemptible. It is the expression of a sneaking philosophy that would try to arrange all matters by bargain and sale, and not by the strong right hand and courageous heart. If such a set of pictures were exhibited before our recent war, they would chill the hearts of the most patriotic, but bad as war is, it is necessary as evidence of the most sublime sacrifice which man can make, even to give his life "a ransom for many," to die for liberty and freedom.

And so with the religious pictures. What is called "A Roman Execution" is a realistic and disgusting caricature of the Crucifixion. It is grouped with the "Blowing of the Sepoys from the guns," in India, and a "Hanging in St. Petersburg." What is the object of the artist? It is again to empty Sacrifice of its importance, and to degrade the Cross to the level of the gallows. Compare a reverent picture of the Crucifixion, where faith shows the Divine One taking away the sins of the world, and you have something very different from Verestchagin's "Roman Execution," which is presented to us, as the result of what he would call that selfish force which impels men to needless war, and here, as law, executes needless vengeance. The mystery of the Atonement is degraded to a mere episode in what is considered the tyrannical condition of our present order.

In like manner, the "Holy Family," in its squalid condition, the Virgin, evidently and impiously depicted as no longer such; the half maniac glare of the seated figure intended for The Christ, looking out over the Sea of Galilee—all are impudently realistic, for they presume upon circumstances without other foundations than the present condition of a degraded Syrian population.

This is not Christian art. It is an atheistic attempt by a false truth to make the objects of Christian art contemptible. The truth that is there, is the atmosphere of Syria, the dress and features of the peasants, and the faithfulness of various accessories of the pictures, but all else is false. The soul has fled, for faith has not painted the Man of sorrows or the Mother of our Lord. It is true that there is much to admire in the pictures, technically considered, especially the marble interiors of mosques, and the illimitable stretches of the Himalayas. Beauty, when left to speak for itself, is within the range of the artist, but patriotism and religion are unknown quantities to him and are not expressed.

Of the "Angelus" in the same exhibition, it may be said that it has got into strange company. That picture is a little simple dream of peasant life ennobled in the midst of its prosy toil by the faith which Verestchagin's pictures mock.

BOTTICELLI.

Chicago, March 18, 1890.

THE FOES OF CHRIST.

BY LEILA R. RAMSDELL.

They twined, O Lord, a wreath for Thee
Where mocking thorns bent down,
But on Thy patient brow they set
A glorious, starry crown.

They raised the torturing cross on high,
To bring Thee death and shame,
But set a sign to call the clans
That gather for Thy name.

Then give Thy servants faith to feel
That hostile efforts shown,
May build upon the massive stays
Of Thine eternal throne.

Newburgh, Orange Co., N. Y.

BOOK NOTICES.

POEMS. By Edward Octavus Flagg, D. D., New York: Thomas Whittaker. 1890. Pp. 161. Cloth, gilt top. Price \$1.50.

Sixty-two "poems" on widely contrasted topics with just a little variation in merit from a very humble muse.

SEED THOUGHTS FOR WORKERS. "In His Name." By Annie Darling. New York: A. D. F. Randolph & Co. Price, 35 cents.

These thoughts are addressed to the King's Daughters, and contain many valuable suggestions as to organization and kinds of work which that valuable society might undertake.

KIT AND KITTY. A novel. By R. D. Blackmore. New York: Harper Bros.; Chicago: A. C. McClurg & Co. Price \$1.25.

Mr. Blackmore's work have a quaint charm of their own, and a multitude of admirers. The present novel while it is not a "Lorna Doone," or an "Alice Lorraine," bears the unmistakable impress of Mr. Blackmore's captivating style.

TWO RUNAWAYS, and Other Stories. By Harry Stillwell Edwards. With illustrations by E. W. Kemble. New York: Century Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

The sketches of Southern life and character are vastly entertaining. The author states that each story is based on fact. The humorous and pathetic side of character are brought out admirably. "The Runaways," "Sister Todhunter," and "A Born Inventor" are the gems of the collection.

NEW POINTS TO OLD TEXTS. By James Morris Whiton, Ph.D., author of "The Law of Liberty," etc. New York: Thomas Whittaker. 1889. Cloth, pp. 255. Price, \$1.25.

This is the third volume in a series of summer sermons preached in England by Mr. Whiton, a Congregational minister. They are characterized by considerable freshness of thought and a perspicuous, crisp style, twelve in number and mainly on permanent and spiritual topics.

THE GATE AND THE CROSS, or "Pilgrim's Progress" in Romans. An Excursus and Parallelism. By the Rev. George B. Peck, author of "Steps and Studies" and "Throne Life." Boston: Watchword Publishing Co. Pp. 204. Price, cloth, \$1.00; paper, 50 cents.

This is an endeavor to make the Epistle to the Romans more intelligible and attractive to the average reader, by illustrating the drift of the argument in that epistle from quotations from Bunyan's "Pilgrim's Progress."

WILLIAM WEST SKILES. A Sketch of Missionary Life at Valle Crucis in Western North Carolina, 1842-1862. Edited by Susan Fenimore Cooper. New York: James Pott & Co. Cloth, pp. 142.

This is a most interesting story of self-denying missionary work in the wilderness of North Carolina. Such a life as that of William West Skiles proves that the heroic spirit is not exhausted in the Christianity of this age. An important feature of the book is the account given of the defection of Bishop Ives to Romanism.

ONE LITTLE MUSTARD SEED. By Beth Linn. New York: E. P. Dutton & Co. Pp. 239.

This neat little volume contains an account of the summer occupation and its results, of several young women in the country. They happen upon a region where very few religious privileges are to be found. They open a Sunday school for the young ones, and by degrees make impression for good on the older folks. The mustard seed proves fruitful, and they have their reward.

UNDER SALISBURY SPIRE, in the Days of George Herbert; the Recollections of Magdalene Wydvile. By Emma Marshall, author of "On the Banks of the Ouse," etc. New York: E. P. Dutton & Co. 12 mo. Pp. 344.

Miss Marshall has written numerous books, and is a writer of assured reputation. In this volume she undertakes to tell in the style of the seventeenth century, about that noble gentleman and Church poet, George Herbert, and about Bemerton and its parson, in the troublous times of Charles, Laud, the Puritans, etc. As a story we think our readers will find the book well worth perusing, and we commend it to them accordingly.

BISHOP BUTLER, a Religious Philosopher for all time. A sketch of his life with an examination of "The Analogy." By Thomas Ruggles Pynchon, D.D., LL. D. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. Cloth, Pp. 132.

This is really an introduction to the study of "The Analogy," and such an introduc-

tion as will be of great service to the earnest student. Indeed if one can read no further than this little volume, he will gain a good idea of Bishop Butler and his great work. The world has not outgrown "The Analogy" or the need of studying its masterly arguments. We trust that Dr. Pynchon's admirable paper will be the means of renewing the interest of American Churchmen in this subject.

ILLUSTRATIONS OF THE CREED. By Elizabeth Wordsworth, principal of Lady Margaret Hall, Oxford. New York: E. P. Dutton & Co. 16mo. Pp. 333. 1890.

We have read the present volume with much interest. It does not aspire to be a theological treatise on the Creed, or to enter upon some of the profounder questions which the Creed necessarily involves. It is meant as the writer says, to illustrate the Creed for the benefit of Christian readers in general. It does this, we are free to say, in an admirable manner and with excellent results. We have not met with a volume for years past which so well deserves to be put into the hands of that large class of Church-going people who desire knowledge and help such as it affords.

HISTORY OF THE UNITED STATES of America During the First Administration of Thomas Jefferson. By Henry Adams. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Volumes I. and II. Cloth, \$4.00.

This more than "history" is an admirable picture of the opening of this great century of progress—a portrayal of the physical, social, commercial, intellectual, and political conditions which attended this period. The work is especially valuable as a mirror of the times, while in historical interest and detail of events it is perhaps second to no work of the kind. The style is clear, the analysis of character and events is keen, and the entire work must be satisfactory both to scholar and statesman. The publishers may well be congratulated on these two substantial and comely volumes.

THE SEVENFOLD GIFTS OF THE HOLY SPIRIT. Being notes of addresses delivered in St. Mary's Collegiate church, Port Elizabeth, South Africa. By A. Theodore Wirgman, M.A., D.C.L. With an introduction by the Rt. Rev. Allan Becher Webb, D.D., Bishop of Grahamstown. London: Skeffington & Son. Cloth, pp. 93.

These admirable papers were contributed to THE LIVING CHURCH, about a year ago, and were found most helpful and edifying. We are glad to see them in this neat volume in which they may become permanent aids to pastor and people. We can heartily commend the book to all who desire an aid to devout meditation. It is well adapted for the reading of candidates for Confirmation, though not perhaps for the younger class. This is another book with which the literature of the Church has been enriched from the columns of THE LIVING CHURCH.

A SELECT LIBRARY of the Nicene and Post-Nicene Fathers of the Christian Church. Edited by Philip Schaff, D.D., LL. D. In connection with a number of patristic scholars of Europe and America. Vol. XIV. ST. CHRYSOSTOM, Homilies on the Gospel of St. John and the Epistles to the Hebrews. New York: The Christian Literature Co., 35 Bond St. Cloth, pp. 555.

This volume completes the works of St. Chrysostom and the first series of the Nicene and Post-Nicene Library of the Fathers. We are glad to announce that this noble enterprise, so well carried out, is to be followed by a similar series of thirteen royal octavo volumes of five or six hundred pages each. Among the great writers to be included in this series are Athanasius, Jerome, three Gregories, Ambrose, and others. The decrees and canons of the Councils are to be edited by the Bishop of Springfield, and the Rev. Dr. F. P. Davenport. Most of the other work is done by Oxford scholars.

THE UNITED STATES, its History and Constitution. By Alexander Johnston. Late Professor of Jurisprudence and Political Economy in Princeton College. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1889. Price \$1.

Probably no more able and conscientious work has been written under this designation, than this one. It has much more than mere ability to recommend it. It has all those graces of style which give the narrative the keenest interest to the reader, making it fascinating in the highest degree. In this particular perhaps more than any other, it distances all competitors. Other histories no more pretentious than this, have

been as learned and full, but this surpasses them all for elegance and intellectual power. The story of the early history of the continent, the colonization schemes of the different European powers, the struggles and hardships of the colonies themselves, the steady movement of events toward national unity, all these are grouped and narrated in a masterly manner. There has never been a better exposition of the principles underlying every stage of the struggle, and the progress of all the elements of the nation's life under the constitution.

LITTLE LADY MILDRED'S INHERITANCE. By M. E. M. Written and published by a friend of the Sisterhood of St. Mary, and sold for the benefit of the Chapel Fund, at Peekskill, N. Y. Illustrated. New York: James Pott & Co. Pp. 172.

This is a sweet story of the school life of fifteen young girls from the higher class of English society. The school is an ideal one, founded by a sister of the order of St. Mary, a beautiful woman who has withdrawn herself from the world, and devoted her life and wealth to the service of her Lord. In this school all belong to the same social class; its founder wisely says: "It is never well for girls to be educated with companions whom they will not care to associate with in after life, for it only gives rise to pride on one side and ill-feeling on the other." No marks of any kind are given, as the perfect womanhood should be their aim in life. The story takes them through the years which fit them to enter the world as brilliant, charming, and clever women of the world, but more than that, pure and holy women whose influence will be ever for good. School and holidays, feast and fasts, are delightfully pictured, and the book should have many readers. It is written and sold for the Chapel Fund of the Community of St. Mary, at Peekskill, N. Y.

THE PERMANENT ELEMENTS OF RELIGION. Eight lectures preached before the University of Oxford in the year 1887, on the foundation of the late Rev. John Bampton. By W. Boyd Carpenter, D. D., D. C. L., Bishop of Ripon. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Cloth, \$2.00.

As might be expected from the dignity of the occasion, and the reputation of the writer, these Bampton Lectures are of permanent value, and will take high rank among the writings which Anglican Churchmen have contributed to the cause of Christianity. The argument of the work is to show that religion is a necessity of man's nature; that the permanent and universally requisite elements in religion are dependence, fellowship, and progress; that Christianity is the only religion ever known which naturally and completely possesses these elements; that this religion must be as permanent as human nature and human needs. Christianity is the flower of the religious idea, and will be the religion of the future. The true synthesis between religion and morals is shown to be in the recognition of personality in the source as well as in the subject of religion. An excellent analysis of each chapter is given in the Introduction, and a large body of Notes is appended, in which the discussions and illustrations are exceedingly interesting.

POEMS. By Harriet McEwen Kimball. Complete edition. New York: Anson D. F. Randolph & Co. Cloth. Price, \$1.50.

We read this book from the preface to the first sitting, and placed it where it could be reached at a minute's notice. We have gone over it again and again, and always lay it down with the feeling that the American Church has her Keble at last, though it be a woman. There is a sweetness, a delicacy, a refinement, all through the book, which tells of a devout and holy faith, with a loyalty to the Church, intensified rather than diminished by the atmosphere of New England. "The Day is Ended," has been in our own Book of Devotion for many a day, and it has been a pleasure to know that "our own poet," (for the American Church can now claim her as her own) was the writer. Faber never wrote anything better than "The Vision in the Chalice." We have purposely avoided the quotation of a single line, as we wish to "stir up" in Churchmen the will to buy the book. The Christian mother who loses his

help in her readings to her children, loses what she cannot regain. We hope these poems will meet with the welcome they deserve, to the end that Miss Kimball's genius may be enkindled anew, and the word "complete" be effaced from the very next edition. The gifted authoress must not be allowed to leave her pen to "mould in the rack."

THE UNKNOWN GOD, or Inspiration among Pre-Christian Races. By C. Loring Brace. New York: A. J. Armstrong & Son; Chicago: A. C. McClurg & Co. 1890. Pp. 335. Price \$2.50.

By inspiration the author means the revelation of divine truth as well as the moral and spiritual forces that have controlled various peoples and widely-separated tribes of men. The word is also used to denote the beliefs of pre-Christian or non-Christian nations, and when the writer says that he regards Buddha as in a high degree inspired, it will be seen how wide a latitude is embraced by this term. But taking inspiration to mean all that is good in heathen or ethnic religions, the effort of the writer is to show the ancient belief of mankind in the unknown God, to search for the footprints of the Divine Being on the sands of remote history, to trace the remains among various nations of the old primeval revelation made to man in Paradise, and to discover the fragments of the great truths to which these religions have held steadfast. Beginning with the Hamitic and Shemitic races, and running along through the Aryan people of the West and East, examining the religion of the Greeks, of Plato, Socrates, and the Stoics, studying the teachings of Zoroaster and the Vedic Hymns, the great truths that have inspired the heathen of the past are one by one brought to light. The Buddhist faith is set forth at considerable length, and its weakness and incompetency to meet the deeper wants of man are laid bare. It is, however, no purpose of the author to critically attack heathen religions, nor even to show their superiority to the religion of Christ, as seems to be the fashion with certain critics of our day. He rather helps us to see how God's tender Providence has been at work among all men whom He has made, revealing to them His eternal power and Godhead, and the duties they owe to their fellows. This pleasantly written and scholarly book is beautifully printed on heavy paper, and is supplied with a very complete index, that furnishes additional value to a truly valuable contribution to theological literature.

The April *St. Nicholas* contains the first of several important papers entitled "Six Years in the Wilds of Central Africa," by E. J. Glave, one of Stanley's pioneer officers. These articles will contain vivid descriptions of the author's personal experiences, and will in addition, tell much of the methods and achievements of the great explorer Stanley. The series will be illustrated by Kemble, Taber, and other artists, after sketches by the author.

The leading articles in *Babyhood* for March are: "Prevention of Diseases in Childhood," by Wm. H. Flint, M. D.; "Acute Bronchitis in Children" (illustrated), by Clara C. Edmunds, M. D.; "The Kindergarten on the Farm"—first of a series by Adele Oberndorf; "Elementary Training of Infants," by Wm. E. Leonard, M. D.; and "Instruction for Blind Children." [15 cents a copy; *Babyhood* Publishing Co., New York.]

Messrs. Houghton, Mifflin & Co., Boston, have published a pretty booklet in white and gold covers, entitled "Easter Gleams," by Lucy Larcom. It contains several Easter poems of rare beauty and other devotional hymns suitable for all seasons. Price 75 cents.

DR. SPENCER'S "Memorabilia," of which we have before spoken, is now ready for the press and will be given to the public in a short time. Meanwhile additional subscriptions will enable the venerable author to add some new and valuable features to the work.

Two pretty Easter booklets are received from "A. E. B. S." One is entitled "Ce-

cil's Story of the Dove;" the other, "The Everlasting Doors are opened." Published by Thomas Whittaker, New York.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

THE SALT CELLARS. Being a collection of proverbs, together with homely notes thereon. By C. H. Spurgeon. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Price \$1.50.

JOSHUA. A Story of Biblical Times. By George Ebers. Translated by Mary J. Safford. New York: W. S. Gottsberger & Co., 11 Murray St. Price, 40 cents.

ALTON LOCKE; "YEAST." By Charles Kingsley. London: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, 25 cents each.

TWO VOICES. By Henry Harland (Sidney Luska). New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 50 cents.

THE OLD MISSIONARY. By Sir William Wilson Hunter, LL. D., etc. Reprinted from *The Contemporary Review*. New York: A. D. F. Randolph & Co.; Chicago: S. A. Maxwell & Co. Price, 50 cents.

SEED CATALOGUES RECEIVED.—From John A. Saltzer, La Crosse, Wis.; Peter Henderson, New York City; D. M. Ferry & Co., Detroit, Mich.; Dingee & Conard, West Grove, Pa.; James Vick, Seedsman, Rochester, N. Y.

A FEW FLOWERS WORTHY OF GENERAL CULTURE; an effort to win for Hardy Plants a Recognition of their Great Wealth of Beauty. Seventh edition. B. A. Elliott & Co., Plantsmen.

THE ANGEL OF GETHSEMANE.

BY MARGARET A. LOGAN.

Thy glory great as Gabriel's when he bore
The wondrous tidings of a Saviour's birth,
Or princely Michael's who, in conflict sore,
Met and o'ercame the Enemy of earth.
Called to convey, thou blest, unnamed one!
The Father's message to the suffering Son.

Be a like mission mine, to seek some heart
In its Gethsemane of sin and shame,
When heaven seems lost, when friends and
fame depart,

Then whispering peace, hope, pardon, in
the Name

Of One Who drank that cup e'en from the
brim,
To cheer His own, as thou didst strengthen
Him.

—Church News.

OPINIONS OF THE PRESS.

The Churchman.

PRESBYTERIAN REVISION.—There is nothing so irresistible as suppressed conviction. An earnest and entirely respectable but mistaken conservatism may insist on retaining the merely human and therefore alterable documents of Presbyterianism, in their inherited form, as standards of faith; but if it does, one of two things is absolutely certain to follow: Either the men who do not believe in the Confession will be driven out of Presbyterianism, and men like-minded will be kept out of it; or else that dry-rot of all religious conviction and moral honesty will be planted in the heart of Presbyterianism—a general understanding that solemn doctrinal definitions may be accepted by every man in the sense that best pleases himself without regard to their plain significance, and then rejected without regard to consistency or ordinary veracity. Thus Presbyterianism is confronted with the alternative which always follows excessive dogmatism.

The Independent.

THE INTERNATIONAL FAIR.—New York has had time to recover her breath and to acknowledge her defeat. We do not take back one word we have said as to the superior fitness of New York as the place for the World's Fair; but we give Chicago, nevertheless, our hearty congratulations, and the assurance that we will co-operate as far as we can in aiding the success of the Fair in that city. Chicago has now on her hands a task perhaps greater than she imagines; but the citizens of that wonderful city have enormous enterprise and know how to do a great thing. We believe they will do grandly. It will take a great deal of money and a great deal of hard work. We hope Congress will immediately pass all legislation necessary to make it a great success. We deprecate any coldness or jealousy from any quarter. We have said all along, from the very beginning, that the decision was in the hands of Congress. We have never for a moment allowed that New

York could assume her right to the location as something conceded. It was for that reason that we, some months ago, obtained the views of Congressmen. For that reason we have less disappointment to get over than had those who did not see where the final decision lay. We shall treat this preliminary vote as conclusive, and join hands with Chicago in making the occasion worthy of the country and a glory to Chicago.

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100
Doses
One Dollar

The Chief Reason for the marvellous success of Hood's Sarsaparilla is found in the fact that this medicine actually accomplishes all that is claimed for it. Its real merit has won for Hood's Sarsaparilla a popularity and sale greater than that of any other blood purifier. It cures Scrofula, all Humors, Dyspepsia, etc. Prepared only by C. I. Hood & Co., Lowell, Mass.

**By PHILLIPS BROOKS, D. D.
AN EASTER SERMON.**

Reprinted from "First Series" of Sermons. White paper covers. .25

Glad Eastertide.

Easter Poems with beautiful spring water-color landscapes from originals by Fred Hines. Most artistically printed. Large 4to. Fourteen pages and verses. 1.00

Immortality.

Appropriate Easter verses, with very fine Scriptural drawings printed in colors. Quarto. .75

"The Children's Easter."

(Egg shaped.) A beautiful souvenir for the little ones. Size 5 1/2 x 7 1/4. An original poem, illustrated with full-page colored drawings. .50

Sunrise.

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MUCH of the choice literature of the day comes in inferior bindings, and it is truly valuable to know that with a little ingenuity the same can be made tasteful enough to ornament the drawing room table. Of course, it must be prefaced that these book-coverings are bits of economy. They are not for those who can afford choice literature in appropriate clothing, but they are for those who covet the reading matter first, and then seek to make it duly presentable. Very pretty covers are made of pasteboard covered with fine French satine or cretonne, with a free hand decoration of leaves or flowers. Deep-shaded chrysanthemums with olive foliage figure well on a pale blue ground, or azure-tinted forget-me-not sprays appear well on violet-hued surfaces. Coverings of white felt are also durable, as are those of chamois skin and kid, on which various designs more or less elaborate are executed. Those outlined with fine cut-glass beads are highly effective under the library lamp.—*Table Talk*

The following is a method to make a paste which will keep: Dissolve a teaspoonful of alum in a quart of water. When cold stir in as much flour as will give it the consistency of thick cream, carefully beating up all the lumps. Stir in half a teaspoonful of powdered rosin. Pour on the mixture a teacup of boiling water, stirring it well. When it becomes thick, pour in an earthen vessel. Cover and keep in a cool place. When needed for use, take a portion and soften it with warm water. It will last at least a year. If you wish to have a pleasant odor, stir in a few drops of oil of wintergreen or cloves.

The books we are most intimate with are apt to grow more or less defaced by frequent handling. To restore their attractiveness by concealing the original covers, is a pretty home art quite worthy of practice. If the book is bound in black or dark cloth, a silk with black ground and colored figures may be selected for the new covering, as a lighter ground, unless the silk is very thick, is apt to be shadowed by the darkness under it. The cover is cut to fit the book, much as the slip covers to school books are cut, excepting that only a small portion is left to turn in on the wrong side. All the turned-in edges are fastened down with liquid glue, and when they are perfectly dry, a paper leaf the size of the cover is pasted on smoothly, just as you will see a lining added to the inside of the boards in any book bound at a binder's. A figured silk with some thickness is the easiest to manage, but after practice has made perfect, pongee or linen can be used, and the figuring, and perhaps some lettering, can be put on with gilt or colored paint. It is not worth while to attempt any elaborate decoration unless one is an artist, for a few odd angular devices on the Japanese order, or a diagonal line of close set circles drawn from a thimble, make a cover quite attractive. The narrow back between the boards can be divided into two or three spaces by cross lines of gold paint or red ink thickened with gum. In one of the upper spaces the title may be printed with black or red ink. Or the back can be decorated with the needle before the cover is put on the book, the cross marks being put in with colored sewing silk in the stitch used for outline work, and, if preferred, the sides may also be ornamented with a slight etched pattern in the same stitch.—*Harper's Bazar*.

A BREAKFAST-TABLE luxury which once adopted becomes a necessity, is an egg basket. To make it, procure two rush baskets shaped like shallow bowls. They can be found at almost any store where the so-called Swiss baskets are sold, and should be from six to eight inches across the top. One basket is to hold the boiled eggs, the other forms the cover, and both are lined with silk or cashmere, with an interlining of soft wool wadding. Around the edge of both receptacle and cover is a border of knitted loop trimming, made of wool the color of the lining. A brass ring is sewed to the top of the cover for a sort of handle, and this is worked over with single crochet in the same wool as the border. Strands of wool are fastened at equal distances to the edge, and sewed under the ring at the top. These strands are then worked over with single crochet. No one likes cold eggs, and this arrangement for keeping them secluded from the air is a German idea.

FEEDING CANARY BIRDS.—The following advice is from a bird fancier: "Never give your bird sugar, or figs, or raisins, or anything sweet, except a small piece of sweet apple (peeled) twice a week. Put the apple in the cage in the morning and take it out at night. It should have all the rape and canary seed it wants, and gravel should be kept at the bottom of the cage. Avoid feeding the bird celery. Twice a week feed it on one-third of a boiled egg, using both the white and the yellow of the egg. Grate up the egg; that is better than putting it in whole. Give it the egg the day before it gets the apple, and as large a piece of the former as of the latter. Let it have a bath every other day, using water with the chill taken off."

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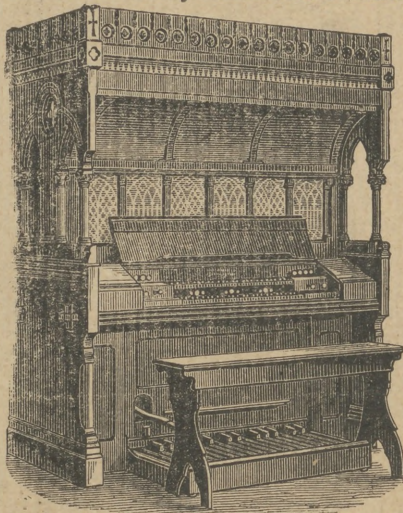
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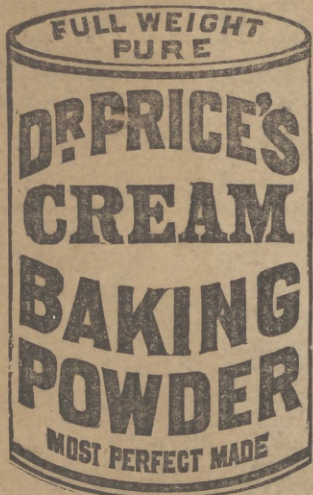
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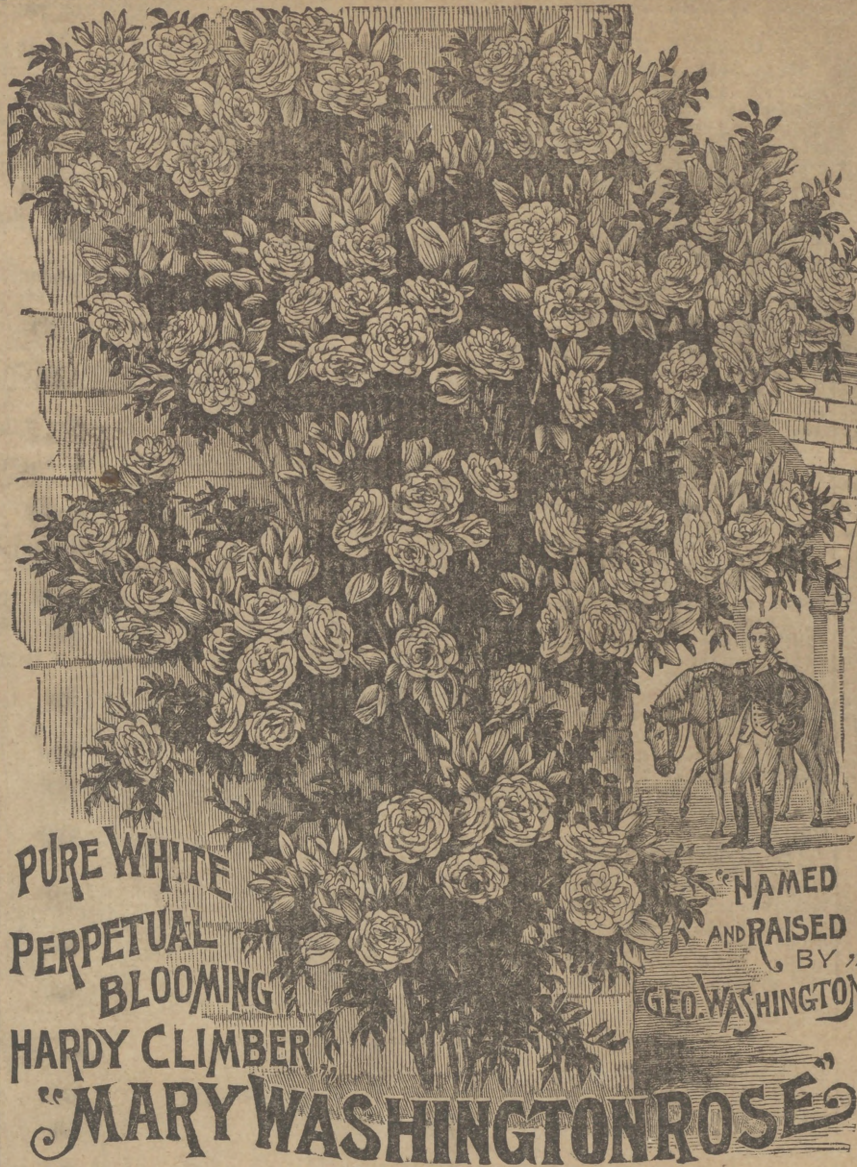
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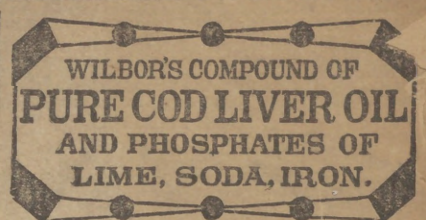
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