

The Living Church.

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

VOL. XII. No. 49.

CHICAGO, SATURDAY, MARCH 8, 1890.

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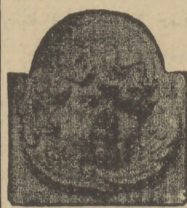
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NEWS AND NOTES.

THE Universities' Mission in Central Africa, is greatly crippled by sickness. The members are much overworked. Recruits are much needed.

CONTRARY to the custom and tradition of the Roman Church for some centuries past, the Italian Cardinals are now in a minority to the foreign ones. It is proposed to remedy this by the creation of six Italian Cardinals.

THE Secretary of the Church Missionary Society has written to Count Herbert Bismark, thanking him for the aid rendered to the agents of the C. M. S. in Equatorial East Africa, by Major Wissman, especially to Mr. and Mrs. Cole, at Mpirapira, and for facilitating communication between the missionaries in Usagara and their friends on the coast.

A LENT without fasting in the Roman Catholic world would certainly be memorable, but that it may occur this year in some places appears possible. A decree has been issued by Cardinal Monaco la Valetta empowering the bishops in every country visited by the influenza, to absolve the faithful from the obligation to fast and abstain, until further notice.

BISHOP LEONARD has accepted the offer of Trinity church, Cleveland, to make that church his cathedral. The present rector, the Rev. Y. P. Morgan, will be the dean, and the venerable Dr. Bolles, the senior canon. It is expected that Trinity cathedral will soon have a new and handsome edifice. Bishop Leonard has already made himself felt as a natural leader of men, and, as is said of the Bishop of London, "a glutton for work."

THE Bishop of London, Dr. Temple, is exceedingly inaccessible to either lay or clerical callers, and it is with some diffidence that a London curate recently asked for a personal meeting. At first he was refused; but he appealed for only five minutes, and was then told if he would occupy no more than two he might come. On being ushered into the Bishop's presence, he commenced his story, watch in hand, and made such good running that at 32 seconds short of the allotted time, he had concluded his tale and vanished through the door before his diocesan could recover from his surprise.

PREACHING at York Minster, the Dean of York, referring to the trial of the Bishop of Lincoln, said it must pain tender hearts, shock sensitive minds, and harden sceptical and cynical observers, when they saw by the agency of one party in the Church a Bishop, whose piety, efficiency, and zeal were unquestioned, arraigned for not strictly complying with some of those rubrics and directions which the very members of that party did not profess to have entirely observed,

and would not if they were required to do so. The effect of such prosecutions might kindle a flame not easily, if ever, extinguished.

A CHARACTERISTIC story of Chancellor Grimthorpe is told. The plans for the careful alteration and repair of an interesting village church, in the East Riding, were officially submitted to his Lordship. They were returned with the following comment, *inter alia*, from the Chancellor's store of architectural learning. His impetuous pen had wriggled blackly through two buttresses furnished with three simple set-offs, and scribbled in the margin: "I don't like these buttresses; I suppose they are meant for Early English." The condemned buttresses were old, and were Early English! This is just the spirit in which much of the "restoration" of St. Alban's has been so unhappily effected. "I don't like this;" and out it goes, and the church is grimthorped.

THE proposed revision of the Scottish Liturgy is meeting with considerable opposition. A memorial signed by well-known clergy and laity of the Episcopal Church in Scotland, has been presented to the Bishops of that Church, declaring that, "We entertain a deep conviction that it is most undesirable, at the present time, to proceed with the proposed revision of the Scottish Communion Office. It is with deep regret we find ourselves, on such a subject, in any degree at variance with a majority of our chief spiritual rulers. But it will, we trust, be borne in mind that (except in one diocese) the clergy of the second order have not had any opportunity of expressing their sentiments on the question whether such revision be advisable, and that the faithful laity have never been consulted at all."

IT is said that the Rev. Canon Saumarez Smith, whose election to the see of Sydney has been objected to by the Bishop of Adelaide and others, for reasons which we have previously stated, has placed himself in the hands of the Bishop of Goulburn and the Dean of Sydney as to the course he shall take to extricate himself and the diocese out of the present unfortunate position. He is quite willing to resign, with a view to facilitate a new election, and this course is the one likely to be adopted, when the Canon's re-election is regarded as a certainty, a majority of the bishops being pledged to support him, and there being no personal objection to him on the part of the protesting bishops, whose ground of opposition is simply that of the technical informality in the method of his election.

IN the course of his walks Dr. Dollinger sometimes met a file of seminarists accompanied by one or two priests. When they met him they stood still in single file on one side of the road, and with bare and bent heads saluted him reverently as he passed. His companion on one of these occasions remarked: "That is very strange. They ought all to have turned another way and spat as you, an excommunicated ecclesiastic, passed them." "Oh! they

are all sorry for what has happened," he replied. "I believe that if I presented myself at any church in Munich to receive the Sacrament, it would be given to me. The priest would conveniently not know me. Besides," he added, with a merry twinkle in his eye, "excommunicated though I am, I still possess a good deal of ecclesiastical patronage;" for the king and government of Bavaria took no notice of the papal excommunication, and Dr. Von Dollinger retained all the offices which he previously held, including the deanery of the Chapels Royal.

THE current number of *The Church Eclectic* contains an obituary notice of the late Rev. A. Lendrum. The editor says: "He used only the Scottish Liturgy and edited Bishop Torry's book. This has a rubric dismissing non-communicants, but he is said afterwards to have regretted it. He wrote a bulky volume called "The Principles of the Reformation," a copy of which he presented to the editor of *The Eclectic*." If the editor had read this "bulky volume" he would have been able to state with more precision than the doubtful "it is said" that Mr. Lendrum regretted his error. On p. 258 of that work, Mr. Lendrum writes: "The next point requiring attention is the right of all the faithful—that is, of all the baptized—to be present at the Celebration of the Holy Eucharist, whether they purpose to communicate at that particular time or not. This right is based upon the nature of the service, and is sanctioned by the universal usage of Christendom. But before proceeding with the subject, I feel it to be my solemn duty to make my own humble confession, and to express my deep sorrow and regret that I should have been instrumental in fostering the popular error on this head," etc., etc.

DR. DOLLINGER was wont to tell an amusing story of the Archbishop of Munich, who subsequently excommunicated him. When it was announced to the Archbishop that he was to receive the archi-episcopal pall forthwith, his Grace betook himself to serious religious preparation for the great honor. The tradition is—a tradition in which the archbishop devoutly believed—that this pall is woven by the pure hands of nuns in a Roman convent from wool shorn off the backs of sacred lambs kept for that very purpose, and is then despatched to the honored recipient by a special messenger from the Vatican. The Archbishop accordingly set apart some days for religious seclusion and meditation, and on the appointed day waited in a proper frame of mind for the messenger from the Vatican with the pall and the Papal benediction. Presently there was a ring at the bell, and the servant announced the advent of the bearer of the pall. Into the Archbishop's presence there was speedily ushered a Munich Jewish banker, who at once opened a bag and pulled out the pall, which he handed to the Archbishop together with a bill for £200. The Archbishop himself told the story to Dollinger, and gave a pathetic description of the sudden col-

lapse of his holy meditations. But what struck Dollinger was the humor of the thing, and he laughed heartily over his recollection of it.

AT the resumption of the trial of the Bishop of Lincoln, the Bishops submitted a letter to the Archbishop, in which he stated the principles which guided him in the matter of ceremonial: "1. In regard to the externals of worship generally, I believe, with Bishop Butler, 'that the form of religion may, indeed, be where there is little of the thing itself, but the thing itself cannot be preserved amongst mankind without the form.' 2. As to the ceremonial prescribed or allowed within the Church of England, I believe that the rubric immediately preceding the Order for Morning Prayer is to be taken in its literal and grammatical sense; and that, so taken, it establishes the lawfulness of 'such Ordinaments of the Church and of the ministers thereof' as were in use under the first Prayer Book of King Edward the Sixth. 3. I believe further, that this rubric, with other rubrical directions of the Book of Common Prayer, ought to be interpreted—(a) On the principle of the continuity of the Church of England, that is to say, that omission is not, as such, equivalent to prohibition, but that intrinsic reasonableness and ancient usage are, on points not expressly determined, the recognized guides of the English Church. (b) On the principle of equity, absolute uniformity of practice in all places and under all circumstances being unattainable and undesirable. This fact ought to be taken into account in the administration of the law; otherwise endless prosecutions for defect, as well as for excess, must follow. (c) The liberty thus conceded upon the ground of equity must be regulated by two principles: (1) Loyalty to the doctrine of the Church of England; and (2) the edification of her children."

AUSTRALIA.

FROM OUR CORRESPONDENT.

SYDNEY, Jan. 14th, 1890.

There is nothing further to report in the matter of the vacancy in the see. Canon Smith is believed, however, to have placed himself unreservedly in the hands of the dean and the senior bishop as to whether he should clear the ground for a fresh election, by the withdrawal of his claim. Had this been done at the first, much time and trouble would have been saved, and the consecration have been an accomplished fact long ere this. From every point of view the conflict is to be deplored, not only does the mother diocese suffer, but Newcastle is unable to proceed to the choice of a bishop owing to the absence of a primate. The sole gainer will be the incoming bishop, who will be entitled to the rapidly accumulating arrears of income at the rate of \$15,000 a year.

One or two changes in our clerical staff have to be recorded with others in contemplation. The Rev. A. R. Blacket leaves Windsor to succeed Canon Langley in the charge of St. Matthew's, Prahran, near Melbourne. By the time my letter is in print, Canon W. Hay Sharp will have resumed his duties as warden of St. Paul's College, after 12 months' visit to the old country. The Rev. H. Plume, his *locum tenens*, and formerly Archdeacon of North Queensland, goes back to his old parish at

the Kurrajong. One of the senior clergy of the diocese, the Rev. Edward Symonds, contemplates retiring at the end of the current quarter under the terms of the Surre-annation Ordinance, viz., a minimum pension of \$375 per annum, with \$15 added for each year of membership exceeding ten. Mr. Symonds was one of the pioneers in the huge territory of Queensland in the days of its infancy, where he contracted an affection of the eyes, which has been a serious trouble to him ever since. Latterly he has been breaking fresh ground for the Church on the Blue Mountains, a district which is growing greatly in favor as a sanatorium. For about six years also he was editor and manager of *The Australian Churchman*, when this journal was at its best. The Rev. H. L. Jackson, a comparatively new comer, has been compelled by broken health to leave on a six months' tour. The church of St. James, of which Mr. Jackson is the incumbent, rejoices in being the oldest and ugliest in Sydney. Solidly built of red brick, in the early Australian style, under Gov. Lachlan Macquorie, it is yet woefully defective in all that conduces to solemnity of worship. A cumbersome gallery, uncomfortable square pews with doors, a wine-glass pulpit immediately in front of the organ in the centre of the south wall, and a circular arrangement resembling a fishpond for the celebration of the Holy Eucharist, combine to render the once popular St. James' unique among metropolitan churches.

From Victoria we hear of a new Church fortnightly. The old *Messenger* (monthly) has done such good service in the past, that we should have been glad to have seen it enlarging its field of usefulness to meet the increasing wants of an important diocese such as Melbourne. There is not the same true Church ring about its new rival. Canon Langley's appointment to the archdeaconry of Vale, Gippsland, will come as a surprise to most, although it is by no means an undesirable one. Canon Vance, of Kerr, who has both ability and scholarship, is said to have previously declined the offer. It is not every veteran priest otherwise eligible who could safely undertake the fatiguing journeys of an up-country archdeaconry. Gippsland was the scene of many famous excursions on foot among the canyons of the Australian alps by Bishop Moorhouse, during his episcopate.

It has been a quiet Christmas with us on the whole. Hearty and enjoyable choral and carol services have not been wanting, but there is unfortunately a growing tendency to spend the Christmas and Easter holidays in camping out excursions; even Churchmen of good repute are carried away by the rush of popular excitement. No doubt the climate and the exigencies of business go far to account for the custom. It is nevertheless most injurious to the growth of Church life. One is inclined to favor the proposal made a short time ago to set apart fixed periods of the year at equal intervals, for the purposes of secular recreation, leaving the Church's seasons free to be observed by those who value them. With Easter-tide the plan would be comparatively easy. With Christmas perhaps, which is already a fixture, there might be more difficulty, and there would be the loss besides of many long-cherished associations. Meanwhile the homely attributes of the season are fast giving way before present-day restlessness and love of change.

CHICAGO.

SYCAMORE.—St. Peter's church has a new double manual organ, made by Mason & Risch. It has displaced the old pipe organ, which has been in use for a quarter of a century. By Easter it is hoped that a handsome marble altar will be added to the chancel. Both these additions to this beautiful stone church, built by Mr. J. S. Waterman, are memorials of his wife. The money was left by her to place some suitable memorial in the church that she loved so dearly, and supported so liberally. As the pupils of Waterman Hall attend the church on Sunday morning, and render the

music in the services, the organ will prove a most beneficial gift, while the altar will recall the memory of Mrs. Waterman as long as the church building lasts to tell of him who built it. Thus in the enduring memorials of the church and Waterman Hall, these two benefactors though dead will continue to speak.

NEW YORK.

CITY.—The first of the lectures on "The Church in the British Isles," was given in Trinity chapel on Sunday evening, Feb. 23rd, by Bishop Perry. Taking for his subject the final settlement of the English Prayer Book, etc., he gave an account of the Acts of Uniformity as passed by Parliament in the middle of the 17th century, and of the secession of the non-conforming clergy. Christian union could not be brought about by sacrificing the backbone of the faith, Apostolic Succession, nor by a revision of Creeds. That, the speaker said, must come of loyalty to the faith and order of the Church.

On the morning of the same day Dr. Dix in the course of his sermon, spoke with much feeling of Mr. John Jacob Astor, who was at church the Sunday previous, but had suddenly passed away. He said his heart was full as he thought of the noble life that was ended. What the Church, what the poor and the children had lost, he dared not stop to think, nor dared to ask who should fill his place. To the Church he had left the record of a great name, a strong Christian character, the example of spotless honor and integrity, of lofty aims and faithful stewardship for God. At some future time he might say more about him, but then it must suffice to say that he went from them as a loyal son of the Church, receiving from the preacher's hands the blessed Sacrament of the Body and Blood of Christ with great devotion shortly before his departure. "He went from us clear in mind, humble as a little child, full of love of God, strong in trust in Christ." Mr. Astor's funeral took place on the Tuesday following, in Trinity chapel, the Bishop assisted by Drs. Dix and Swope conducting the services. There was no address, and the services were exceedingly simple, the choir singing as a processional the hymn, "Hark, hark, my soul," and as a recessional, "Jerusalem the Golden." The chapel was thronged, but few save the friends went to the place of interment in the up-town Trinity cemetery, where Mr. Astor was buried beside his wife. By the terms of Mr. Astor's will he leaves \$100,000, each, to St. Luke's Hospital and to the New York Cancer Hospital, and \$400,000 to the Astor Library, the income of which is to go solely to the purchase of books. The bulk of the estate which has been estimated at \$150,000,000, is left to his only son, William W. Astor.

The attendance at the mid-day Lenten discourses by Dr. Phillips Brooks at Trinity church was enormous. Not only was every foot of standing-room occupied in addition to the seats, choir stalls, etc., but large numbers were not able to gain admittance. The services began with a familiar hymn sung by the great congregation. This was followed by a collect and the Lord's Prayer, when the preacher addressed the congregation with characteristic earnestness and fervor, making for the most part some aspect of Christ's life and example the subject of his discourse. The services closed with hymn, collect, and benediction, the whole occupying about three-quarters of an hour. The impression made was an unmistakably deep and powerful one.

On the same Sunday as above an impressive service was held in the church of San Salvatore in memory of Prince Amadeo, of Savoy. The walls of the church were draped in black, above which hung the arms of Naples, Milan, and other Italian cities, on banners of black bunting. The altar was covered with black velvet, while the chancel was arched with festoons of crape. On either side were long black hangings, with white letters setting forth sentiments of loyalty and affection. "He

was good, charitable, and loyal. His great virtues he bequeathed to his sons. He was an example to future generations." "The affection which binds the people of Italy to the dynasty of Savoy affirms itself in this public demonstration." In beginning the service, the procession was in the order of the surpliced choir of Italian boys preceded by two uniformed Italians carrying draped Italian and American flags. These were followed by the Rev. Mr. Pace, in charge of the mission, and the Rev. J. Rice Taylor, and last of all, by representatives of ten or a dozen Italian organizations, wearing badges with bows of crape. The organ played a funeral march as the procession passed down the central aisle. Prayer was followed by a most appreciative and patriotic memorial address by the Rev. Mr. Pace.

The preachers for the course of Lenten sermons in St. John's chapel, Varick St., the Rev. P. A. H. Brown, minister in charge, are the Rev. Drs. Brown, Van De Water, Darlington, and the Rev. Messrs. Oberly, Selleck, Townsend, and Twiss. The lectures are being given on successive Wednesday evenings.

St. Helena's House, a new enterprise of the Sisters of St. John the Baptist, has been added to the many great works which are being carried on by these devoted women. It is a school and home for poor girls and is located on East Fifth St., near Avenue C. The new home was blessed on Shrove Tuesday, by the Rev. Father Houghton, of the church of the Transfiguration, assisted by the clergy of the mission church of the Holy Cross, in the presence of the members of the Order.

At St. Paul's church, Morrisania, the Lenten course is being delivered on Thursday evenings by the Bishop, Archdeacon Van Kleeck, the Rev. Drs. Satterlee and Darlington, and the Rev. Messrs. C. F. Canedy and A. A. Butler.

A committee of students of Columbia College arranged for the Lenten lectures to be given in the college chapel, the students to have one address each week. The first address was given by the Rev. Dr. Phillips Brooks, on Tuesday morning, Feb. 25th, at 9:30. The other speakers are the Rev. Dr. Van De Water, March 7th; the Rev. Dr. Lyman Abbott, March 13th; the Rev. Dr. C. H. Parkhurst, March 19th; the Rev. R. D. Harlan, March 25th; and Bishop Potter, March 31st.

On Tuesday afternoon, Feb. 25th, Bishop Dudley addressed some 40 of the clergy at Hobart Hall, in the diocesan house, Dr. Tiffany, in the absence of Bishop Potter, acting as chairman. Bishop Dudley said his object was to interest the clergy in a question than which none could be more serious and momentous. Socially and politically the problem was a most difficult one which he did not pretend to solve, and which certainly could not be solved by people living at the North. It was of no more use to talk of sending the colored people to Africa than of sending the Irish back to Ireland. For one thing, they would not go, understanding perfectly well that they were citizens, while for another, they were wanted at the South to develop its natural resources. For himself, too, he would never consent to their being absolutely severed from the Church. That, in his opinion, would not be according to true Church principles, while it would work harm to the colored people, sending them back to their emotional, frenzied, half-paganized worship. Among the Methodists, white and colored had their separate conferences, and among the Presbyterians, their separate presbyteries, while nothing was easier than to have the colored people go by themselves so far as concerned such independent bodies as the Congregationalists and Baptists. Rather than go back to the barbarous worship of the colored people, many of the students who had been educated at the university were becoming skeptics. What their people needed, whether they wanted it or not, was the conservative methods of the Church, and especially the quiet, helpful, elevating teachings of the Prayer Book. The Bishop spoke of what was being done to educate the few

colored students for the ministry at King Hall, Washington, and also at Hoffman Hall, Nashville, under Bishop Quintard. For the present, however, we must largely rely on the white race for ministers and teachers. The Bishop spoke with much earnestness and feeling, saying that next after his mother he owed most of all to an old colored woman for his early religious teachings and impressions. At the close of his address, a committee consisting of the Rev. Drs. J. W. Brown, H. Y. Satterlee, and James Mulchahey, the first as chairman, were appointed a committee to confer with Bishop Potter in the matter of forming a League, something similar to the Niobrara League, to work in the interests of the colored people. The clergy tendered Bishop Dudley a unanimous vote of thanks for his interesting and instructive address.

On the evening following, the Church Club held its monthly meeting, President Beal in the chair. A letter from some ladies connected with the State Charities Aid Association was read, in which they said that in visiting various penal and other institutions in the city and country, they had found some things which ought to be remedied, but the assistance of men was needed to effect the desired remedies. After a lengthy discussion, it was voted that a committee of seven appointed by the chair take the matter into consideration, and report at the subsequent meeting. Mr. Robert Graham, as chairman of the Mission Committee, read a report of the work accomplished, and especially at Forsyth St. Ex-president Wheeler said the latter was by far the most important work which the Club had undertaken, and as money was needed to carry it on for the year to come, he moved that \$250 be raised for that purpose. This was unanimously adopted. Bishop Dudley followed with an address in regard to the colored people, which was listened to with much interest, and made an excellent impression.

In response to an appeal for \$10,000 made by Dr. Greer, a Sunday or two since, with which to carry on the mission work of St. Bartholomew's church, the offerings amounted to over \$12,900. It is understood that the new parish and mission house will be a very complete affair, embracing everything as far as possible by which to make the work of the parish more effective. Among other things, it may include a coffee house, and will be proceeded with as soon as the plans are ready.

On Sunday evening, March 2nd, the Rev. A. G. Mortimer delivered the second lecture under the auspices of the Church Club at Trinity chapel, on "The Secession of the Non-Jurors, the rise of the Baptists and the spread of Congregationalism." The same evening the Rev. Dr. C. H. Hall, of Brooklyn, addressed a young men's meeting in the concert hall of the Metropolitan Opera House. The address was given under the auspices of the students' movement.

It seems likely that a combination will be effected between Zion church, the Rev. Dr. C. C. Tiffany, rector, and St. Timothy's church, whose edifice was recently destroyed by fire. At a meeting of St. Timothy's congregation held on Thursday night, Feb. 27th, the matter was first made known to many of its members and the consolidation was unanimously approved of. It is understood that the details will be arranged at once. While St. Timothy's parish at West 57th street is located in a rapidly growing part of the city, Zion church at Madison avenue and 38th street is surrounded with churches, the church of the Incarnation and St. John Baptist being located not far below, and Holy Trinity and St. Bartholomew's just above. The idea, therefore, of moving uptown seems to have been at once approved of by the Bishop and by the Rev. Dr. Tiffany. The union will probably result in building a large and handsome church on a lot owned by St. Timothy's congregation, the cost being from \$200,000 to \$250,000. It is understood that the combined parishes will probably take the name of Zion and St. Timothy, the Rev. Henry Lubeck continuing as rector, while Dr. Tiffany will be made *rector emeritus*.

On Feb. 25th, the funeral services of the Rev. T. W. Bonsall were conducted by the Rev. Mr. DeZeng at St. Luke's Hospital, with which the latter is connected. Mr. Bonsall who was 74 years of age, came to this country from Wales in 1853 and had been rector of several churches, when poor health disqualified him from active duty. His last charge was in Florida. Some three weeks previous he had been taken to St. Luke's for better treatment, when his lung troubles developed into pneumonia. He leaves a widow and four children at Woodbury, L. I.

PENNSYLVANIA.

The neat chapel of the French church of St. Sauveur, Philadelphia, proved too small for those who assembled there on the afternoon of the first Sunday in Lent, the occasion being the visitation of the Bishop, who after preaching confirmed 19 persons and addressed them. This church, under the wise care of the Rev. C. Miel, D. D., is doing a noble work among the French-speaking people coming to our shores, the influence of which is felt in even remote portions of our land, and is stirring others up to emulate its usefulness.

Acting on the report of Thomas G. Morton, M. D., the Rev. W. F. Paddock, D. D., and John A. Clark as a committee on the sanity of David Alexander, who recently attempted the life of the Bishop, Judge Arnold made the following order:

The defendant having been found to be a very dangerous lunatic, with marked homicidal propensities, by a commission appointed by this court, it is ordered that the defendant be removed from the County Prison to the State Hospital for the Insane, at Danville, and there be treated and kept closely and securely confined until he shall be duly discharged by law.

The quarterly service of the local council of the Brotherhood of St. Andrew was held in the church of the Ascension, Philadelphia, on Thursday evening, Feb. 27th, the sermon being preached by the Rev. Wilbur F. Watkins, D. D. The following chapters were present: Ascension, Epiphany, Nativity, Resurrection, All Saints', St. Simeon's, St. George's, St. Timothy's; St. Peter's, Germantown; St. Mark's, Frankford; St. Martin's-in-the-Fields; and St. Andrew's, Mount Holly, N. J.

During the past week a series of special services was held at the church of the Covenant, Philadelphia, the Rev. J. J. Joyce Moore, at which sermons were preached by the Rev. William N. McVickar, D. D., the Rev. R. A. Edwards, the Rev. G. H. Kinsolving, the Rev. Wm. F. Nichols, D. D., and the Rev. Snyder B. Simes.

Marked earnestness is shown in the manner in which the Rev. Samuel Snelling has taken hold of the work of St. Paul's mission of St. James' church, Philadelphia. It is purposed to make the services bright and attractive; there will be a vested choir under a competent choir master. To this end the public schools in that section of the city will be visited to secure boys, and several of the pews are arranged for them. Mr. Snelling purposes holding temperance meetings and "rescue services" in a room in the worst section of the parish. He has also issued an earnest pastoral to those who have drifted away from their church connections or who never had any. The church is to be open all day, and Mr. Snelling may be seen from 11:30 to 12:30.

Thursday, Feb. 27th, was observed at St. Luke's church, Philadelphia, as a Quiet Day for women. The Holy Communion was celebrated at 9:30 by the Bishop, assisted by the Rev. Henry Y. Satterlee, D. D., of Calvary church, New York, and the Rev. Leverett Bradley, rector of St. Luke's church, after which Dr. Satterlee was in charge of the services. There were short services at 10:30, 2:30, and 3:30. Addresses were delivered in which Dr. Satterlee spoke of God's love and the need of our looking to the cross, the Response of Loyalty, the Response of Trust, and the Response of Self-Sacrifice.

The Rev. Dr. C. Miel is delivering in St. Sauveur's Hall, Philadelphia, a course of lectures on the classic French authors, on

Thursday afternoons, they are attended by large audiences, who follow Dr. Miel with rapt attention.

PITTSBURGH.
BISHOP'S APPOINTMENTS.
MAY.

1. Holy Cross, North East.
2. St. Peter's, Waterford.
3. St. Matthew's, Union City.
4. Emmanuel, Cory; St. James', Titusville.
5. Calvary, Townville.
7. Christ church, Tidluote.
8. St. Luke's, Kinzua. 9. Mission at Kane.
10. St. Saviour's, Youngsville.
11. Trinity, Warren, Mission at Clarendon.
18. Church of the Ascension, Shady Side; Church Home anniversary.
23. Christ church, Oil City.
25. St. John's, Franklin; Our Father, Foxburg.
26. St. Peter's, Butler. 27. St. David's, Pardoe.
28. Grace, Mercer.

JUNE.

1. St. Peter's, Uniontown; Grace, Menallen; Christ, Brownsville.
2. St. Paul's, Monongahela.
3. St. Matthew's, Homestead.
8. Pittsburgh.
11. St. Barnabas', annual Convention; St. Peter's, Pittsburgh.

The Southern Convocation met at St. John's church, Pittsburgh, the Rev. Wm. N. Webbe, rector, on the week preceding Ash Wednesday. At the opening service on Wednesday, after Evensong, the Rev. Wm. C. Rodgers, preached an admirable sermon. The next day the Holy Eucharist was offered, the Bishop being the Celebrant. The subject of discussion thereafter was the "Articles of Religion," with special reference to the xxiii, which was participated in by some of the clergy. The usual business meeting followed, and something was attempted on the threadbare subject of current literature. The Bishop presided, and the most of the clergy of the convocation were present. The ladies of St. John's, as usual, kept up their reputation in the bountiful supply of good things provided, and this portion of the exercise was a marked success.

On Thursday evening an interesting Sunday school meeting was held in Trinity chapel down town, at which papers were read and the old questions of "how to interest," etc., were answered according to the usual forms. The real helpful feature, which was an annex to the convocation, and was well attended and appreciated, was the Quiet Day for the clergy preparatory to Lent, which was held in St. Luke's church, on Pearl St., a short distance from St. John's, and which began with a celebration of the Holy Communion at 10 A. M. After a luncheon at the rectory, the brethren repaired to the church, and continued in prayer and meditation, with hymns and instruction until 5 P. M., when the profitable hours closed with Evensong at 5 P. M.

SOUTH DAKOTA.

SIoux FALLS.—The Bishop has been happy in securing for the pastoral charge of the congregation of the church of St. Augusta, the Rev. Geo. Wallace, for seven years the rector of Trinity church, Janesville, Wis.; then for four years, rector of St. Paul's church at Waterloo, New York, and for the past seven years, senior presbyter of the cathedral at Honolulu, Sandwich Islands. Mr. Wallace reached Sioux Falls early Sunday, Jan. 19th, and assisted in the service that day. A reception was given him by the congregation in Calvary House on Wednesday evening, when happily he found among those who gathered, quite a number of friends and parishioners of earlier years, and by his bearing gave assurance that he could soon make many more. A very large audience filled St. Augusta cathedral to hear the first sermon preached by the Rev. Geo. Wallace as pastor. After thanking the people for the kindness with which he had been received, Mr. Wallace preached from Rev. iii: 5, "Behold, I make all things new."

MICHIGAN.

DETROIT.—On Sunday, Feb. 16th, an impressive and eventful service was held in Grace church, at the inauguration of a vested choir of 50 voices. Many other churches in Detroit have long since undertaken this great improvement for their ser-

vices, but it was not until last November, 1889, that the vestry of Grace church decided to obtain the services of some reliable musician to form the said choir. In November, Dr. McCarroll, the rector, proceeded to New York, and while there made arrangements with Prof. H. P. Carl Stewart, late of York Minster, England, who immediately came to Detroit. Considerable alterations had to be made in the church. The organ key-board which was originally placed in the gallery for the convenience of the quartette, which had sung there for 14 years, had to be lowered into the chancel, and arrangements were completed with Messrs. Farrand & Votey, of this city, to make the alteration, and thoroughly clean and re-model the organ. Choir stalls were made by Messrs. Jaffary & Sons, and to complete all, the chancel has been thoroughly re-decorated, very handsomely and tastefully. The surplices and cassocks were made by the Woman's Guild, all joining in heartily and cheerfully to make the great step a complete success. The Sunday above-mentioned the white-robed choristers as they marched slowly up the centre aisle sang the processional, "Onward Christian Soldiers." The church was crowded, and the music much appreciated. Bishop Davies preached and conducted the service, assisted by the Rev. R. Heber Hoskin. The evening service was as complete a success as the morning. The musical numbers in the morning included Lohr's *Te Deum*, and Danks' *Jubilate*, followed by Dr. Goss' admirable anthem, "O taste and see;" and in the evening Bunnett's *Magnificat* and *Nunc Dimittis*, followed by the beautiful anthem, "O how amiable!" by Barnby. The only thing to cause a shadow to be cast over the notable event was the unavoidable absence of the rector, Dr. McCarroll, who two days previous was telegraphed for to attend the deathbed of his mother.

NEW JERSEY.

At the convocation of the Archdeaconry of Burlington, held Feb. 13th, at St. Andrew's church, Mt. Holly, after the Morning Prayer, the Bishop instituted the Rev. C. A. Hayden as rector of St. Andrew's parish. The sermon was preached by the Rev. W. E. Dow, and the Holy Communion celebrated by the newly-instituted rector.

In the afternoon the business session was held, and the report of the executive committee read, making the appropriations for the missionary work within the archdeaconry, all of which were approved. An essay by the Rev. R. MacKellar, on the "Vocal Culture of Clergy," was then read, after which St. Thomas' church, Glassboro, was chosen as the place for the next convocation, and appointments made of the Rev. Dr. Garrison for preacher, with the Rev. Dr. Gates, alternate; also the Rev. Mr. Milby, essayist, with the Rev. Mr. Moses, alternate for that occasion, after which the convocation adjourned. The missionary service was held on the preceding evening, when addresses were made by several of the clergy.

MASSACHUSETTS.

BOSTON.—The hours of service at the church of the Advent during Lent will be as follows: Sundays, Holy Eucharist, 7:30, 8:15, and 11:45 A. M.; Matins, 10:30 A. M.; Sunday school, 3 P. M.; children's service, 3:45 P. M.; Evensong, 7:30 P. M. Week days, Holy Eucharist, daily, 7 A. M.; also on Monday (Requiem), 7:30 A. M.; also on Wednesday, 11:30 A. M.; also on Thursday, 9:30 A. M.; Matins (daily), 9 A. M.; Evensong (daily), 5 P. M.; Litany and sermon, (Wednesday), 8 P. M. Holy Week, Good Friday, Litany and altar service, 7 A. M.; Matins, 9 A. M.; service of *The Three Hours*, 12 to 3 P. M.; Evensong, 5 P. M. Easter Even, Holy Eucharist, 7 A. M.; Matins, 9 A. M.; Evensong, 5 and 7:30 P. M. At St. Paul's, the Rev. J. S. Lindsay, D. D., rector, the special preachers at the daily Lenten services at noon, are: Mondays, the Rev. Phillips Brooks, D. D.; Tuesdays, the Rev. G. W. Shinn, D. D.; Wednesdays, the Rev. W. B. Frisby; Thursdays, the Rev. W. E. C. Smith; Fridays, the Rev. A. C. A. Hall;

Saturdays, the Rev. John S. Lindsay, D. D. The Bishop of the diocese will visit the parish for Confirmation on March 27 at 7:30 P. M.

There is a movement on foot to equip free beds in St. Andrew's building for those women and girls who are unable to get such treatment as they require. For this a fund of \$6,000 or \$7,000 is required, and will be called the Mrs. J. R. Vincent Fund; and the beds will be under the active charge of Trinity church, which has already a dispensary in St. Andrew's building, where physicians attend sick women and girls free of expense. Some of the patients fail to get the treatment they require, because the doctors are unable to command a few free beds. Such a noble charity is sorely needed in Boston, and there ought to be a liberal response from all classes of people.

WESTERN NEW YORK.

OLEAN.—St. Stephen's parish has just completed the organization of an admirable guild system, for carrying on the various branches of the work within the parish, embracing the evangelistic, missionary, educational, industrial, and benevolent departments, each of which is committed to a separate chapter of the guild. Each member of the guild has the privilege of electing with which chapter or chapters he or she may be connected, and the membership of the entire guild comprises all persons who may signify to the rector their willingness to consecrate some portion of their time and energy to such work as shall be undertaken by the organization. The Central Board of Administration comprises the general officers of the guild, with the heads of the several chapters, and one representative selected from each chapter, but each chapter has power to prosecute its own work, under the direction of its head, who is responsible to the rector. Provision is made for the holding of quarterly meetings of the council and annual meetings of the guild, and also for a public meeting every year in the church, when a general report of the work will be presented. The general officers of the guild are: Rector J. W. Ashton, *ex-officio*, master; G. H. Strong, warden; Chas. D. Clarke, bursar; I. E. Worden, registrar.

CENTRAL PENNSYLVANIA.

The little parish church of St. John's, Lawrenceville, which was so badly injured by the floods which desolated this section of the country, has recovered itself by the untiring efforts of the faithful little flock hereabouts. About three feet of water filled the little church and almost everything was ruined. With only the aid of a few friends outside of the town, the furnishing and adornment has been accomplished in a most creditable manner. New carpets have been put down, the building painted throughout, and new books secured. The Ladies' Guild has been unremitting in its labors, the finances have been improved, and on Ash Wednesday evening at a meeting of the vestry, a clergyman was called who will probably accept. On that evening the diocesan missionary, the Rev. Samuel P. Kelly, held service and made an address appropriate to the season, and remaining over until the next morning, administered the Holy Communion and made an address on Fasting. St. John's is hereafter to be worked in connection with the mission at Westfield, in the same county and starts out in the new bond with promise of abundant prosperity. The missionary at the same time visited St. Andrew's, Tioga, which also has been restored and the building much improved. A morning service was held on Ash Wednesday with a Celebration, and an evening service, with address on the second day of Lent. Tioga is without a rector. The Rev. Mr. Baldsley, of Antrim, supplies it with Lenten services, and the Rev. Mr. Blanchet, of Mansfield, has been of great help to Lawrenceville and Westfield. The general missionary also visited the new church at Brookland, which was consecrated in September, and has had no clerical services since except two Sundays which were given by the venerable Bishop of Alabama, who came to attend the conse-

cration of the church erected to the memory of his life-long friend, Mr. Dent.

The Rev. Wm. Heakes, formerly of Wilkesburg, has received a cordial welcome to his new parish of St. James', Muncy, a large and brilliant reception being given him on Monday, the 17th. On the same evening the anniversary of the four guilds of the parish was held in Christ church, Williamsport, two of the parish church, one of St. John's, and one of Wadleigh chapel, being present. The Rev. W. H. Graff, the rector, the indefatigable worker among the children made, one of his live addresses, and after the service the children were sumptuously entertained in the guild rooms.

Troy has a guild of girls who are determined to have a new church. They raised over \$50 last year, and are at it yet.

Christ church, Towanda, has a boy choir in training. The convention meets there in June and they are determined to have a creditable service.

LONG ISLAND.

BROOKLYN.—The Rev. Dr. Alsop, rector of St. Ann's, is becoming more and more an effective preacher, and the congregations have never been so large as the past winter. On the Sunday evenings in Lent he is preaching a course of sermons on St. Paul, at Phillippi, showing how his work in the first city visited by him in the western world was typical of the work which has ever since gone on in Christendom.

The Rev. Lindsay Parker, rector of St. Peter's, is preaching a series of Lenten Sunday evening discourses on Home, as "Leaving Home," "The Far Country," "Thoughts of Home," "Homeward Bound," etc. The Bishop will preach at the Confirmation service on the evening of March 23.

The Rev. Dr. Stevens Parker, rector of the church of the Redeemer, has so far recovered as to be able to occupy his pulpit. In the meantime his place has been most acceptably taken by the Rev. Mr. Hubbard, former rector of St. Paul's, several of whose old parishioners have attended the services.

On the Tuesday before Ash Wednesday, Archdeacon Stevens held a service for the mission clergy of Brooklyn, preparatory to Lent. The service was held in St. Chrysostom's church, and consisted of an address, followed by meditation and private prayer, and ending in the Holy Communion. The Archdeacon was aided by the Rev. Dr. T. Stafford Drowne.

NORTHPORT.—The Rev. E. L. Sanford, rector of Trinity church, has received and accepted an invitation to become rector of Zion church, Little Neck. This is one of the oldest parishes on Long Island.

MARYLAND.

On Feb. 11th, missionary meetings were held in old St. Paul's parish, Aquasco, Prince George's county, in the parish church at 11 A. M., and in St. Mary's chapel at 7:30 P. M., the object being to disseminate information about the mission work of the Church. The meetings were opened with collects and Lord's Prayer, and were well attended. The rector, the Rev. C. Ernest Smith, introduced the speakers. The Rev. James B. Avirett spoke on "Diocesan Missions," presenting the subject in statistical form. He was listened to with marked attention. The Rev. John C. Anderson spoke on "Domestic Missions," and followed the statistical plan. The speaker upon "Foreign Missions" not having put in an appearance, the rector made an address upon this subject. It is proposed to continue these meetings in as many of the parishes of Southern Maryland as possible, and if the same interest is manifested in other places, as that shown in St. Paul's parish, then great good will be done. It is proposed to have a large gathering at the county seat of Prince George's county, of the rectors and representative Churchmen of Southern Maryland, on April 17th, to stir up interest in keeping the churches open in these old counties during the present

financial stringency through which we are passing.

WASHINGTON, D. C.—The Brotherhood of St. John's church held their quarterly meeting in St. John's church, on Sunday, Feb. 16th, immediately after morning service. An address was delivered by the rector, the Rev. Dr. Douglas, and reports were read by the officers, showing a prosperous condition of affairs. After the afternoon services the anniversary of St. John's Orphanage was celebrated and Bishop Paret and the Rev. Dr. Douglas made addresses.

WESTMINSTER.—Ascension church, after having undergone repairs, was re-opened on Sunday, Feb. 16th, with interesting services. The whole interior of the church has been handsomely painted and decorated and the seating capacity increased. The walls are in terracotta, with olive and gold trimmings. The floor is covered with handsome new carpet which was given the church by the ladies of the Sewing Society.

PRINCE FREDERICKTOWN.—The Ladies' Aid Society of St. Paul's parish, this place, held a meeting on Wednesday, February the 12th, and elected officers for the ensuing year. The society did a large amount of Church work during the past year. It also had the interior of St. Paul's improved, and purchased, at the cost of \$240, an iron railing which was erected around the church.

BALTIMORE.—Miss Mary J. Bradford, who has had charge of the Church Home and Infirmary, on North Broadway, for 15 years, died on Feb. 12th, at that institution. Miss Bradford took a diligent part in Church and charitable interests and earned a national reputation. She lately raised nearly \$3,000 to endow the Bishop Whittingham memorial cot. Her funeral took place on Feb. the 14th, from the Church Home and Infirmary. Several clergymen officiated. Interment was made in Greenmount Cemetery.

Miss Susanna Warfield, one of the founders of Trinity church, near Sykesville, Carroll county, died at her home "Grove-lands," Carroll county, on Thursday, Feb. 16th. Bishop Paret in speaking of Miss Warfield's will, says: "There is not enough money left to found a college. I believe it was Miss Warfield's idea to found a high grade boys' school, at which Episcopal or any other boys could be educated preparatory to entering the ministry or any business or profession. The property left for this institution consists of the buildings on the place, which are of stone and are valuable, the farm, part of which is to be sold, and about \$15,000 in stocks and bonds. Miss Warfield's property amounted to \$80,000. Of this, \$65,000 goes to numerous beneficiaries and the \$15,000 to the institution."

MT. SAVAGE.—At a recent meeting of St. George's parish, this place, a set of resolutions relative to the death of Mr. H. J. Kenah, were adopted. Mr. Kenah was a member of the parish for many years, and for more than eight years was its treasurer. A copy of the resolutions were sent to the family of Mr. Kenah.

FREDERICK.—A ten days' Mission was held at All Saints' church, from Feb. 4 to 13 inclusive. It was conducted by the Rev. Gandon R. Mason, rector of Trinity church, Shepherdstown, W. Va., who is an earnest speaker and commands the undivided attention of his hearers. Three services were held each day and Holy Communion was held several times. Nearly all the services were attended by large congregations. The closing services were especially interesting, lasting two hours. The church was filled to overflowing. A special feature was the singing of congregational hymns. Twenty petitions were presented, all engaging in silent prayer and repeating the 91st Psalm. The Rev. Mr. Mason then delivered an excellent sermon on "The way of holiness," text from Isaiah xxxv: 8, 9. After the sermon a collection was raised for the Parochial Board of Missions. Judge Lynch made a brief address pertaining to the Mis-

sion, closing with the following words: "As the voice of the vestry, of which I am a member, and in behalf of the parish, our heartfelt gratitude should be tendered to the missionary who so faithfully labored amongst us." The rector, the Rev. Osborne Ingle, made a beautiful address and closed the meeting. After the benediction the congregation shook hands with Mr. Mason and bade him God-speed. The Mission proved one of the most interesting events in the history of All Saints' church.

The Rev. Edward T. Helfenstein, of Harford county, Md., has accepted a call to St. Mark's parish, Frederick county, Md., to fill the vacancy made by the Rev. Edward Wall, who has accepted a call to the church at Hyattsville, Prince George county, Md.

QUINCY.

A correspondent in Knoxville writes: "A pleasant letter has been received from Bishop Garret acknowledging the receipt of one hundred dollars from the teachers and pupils of St. Mary's School towards the proposed fund of one hundred one hundreds for his new school for girls. We should have been glad had the good Bishop been able to announce that the plan had succeeded. But alas! five and ninety of the one hundreds were still lacking, notwithstanding the wide circulation of the appeal through the Church papers. A like result of a like appeal once made an earnest Churchwoman we know, declare she was 'tempted to spell Church with a little C.' May no such temptation assail Bishop Garret, or any other of the noble toilers on the frontiers."

NEWARK.

APPOINTMENTS OF THE BISHOP.

MAY.

1. Evening, Christ church, Jersey City.
4. Morning, St. John's church, Bayonne; afternoon, Calvary church, Pamrapo.
11. Morning, Trinity church, Hoboken; evening, St. Paul's church, Jersey City.
15. Evening, Christ church, Newton.
18. Morning, St. Luke's church, Montclair; afternoon, St. James' church, Upper Montclair.
- 20.—21. Diocesan Convention.

JUNE.

8. Morning, Grace church, Franklin; afternoon, Trinity mission, Arlington.
11. Evening, Anniversary Service of the Hospital of St. Barnabas, Newark.
15. Morning, Grace church, Rutherford; afternoon, St. Thomas' mission, Lyndhurst.
22. Morning, St. Thomas' church, Vernon; afternoon, church of the Good Shepherd, Hamburgh.
23. Zion church, Belvidere.
24. Afternoon, St. Luke's church, Hope; evening, St. James' church, Knowlton.
25. St. Luke's church, Phillipsburgh.
26. St. Peter's mission, Washington.

ALBANY.

Bishop Doane has issued a pastoral letter on the 21st anniversary of his consecration, in which he says:

"I ask with deep and earnest anxiety for a general and generous support, in every parish in this diocese, of the Orphan House of the Holy Saviour at Cooperstown. Its benefactors hitherto have been too much confined to the immediate neighborhood of the place in which it is, or to a few parishes which have been faithful and constant in its care. There ought to be no parish in the diocese that does not send something toward the maintenance of that most gracious and good work. I greatly hope that this year will be signalized by such gifts as will entirely wipe out the debt which the new and greatly needed buildings have involved, and that moneys may be sent from every parish for the annual support of the children gathered there.

"I commend also, with a keen sense of its value and importance, the Child's Hospital, to your gracious consideration. Gathering in the suffering children from every quarter of the diocese and of the State, I think it has a right to ask that it shall also gather in the means for its support. It is of the utmost importance to us, this year, to put up a new building, which shall be larger and better suited for this work, and I entreat you, in His Name who makes, on this festival of His childhood, a very special plea for the little children in whom we minister to Him

to enable us to carry out our purpose of building and to carry on our work.

"And lastly, not to parishes or to clergymen, but to individuals, I beg to present, as in my judgment in every way worthy of your generous gifts, the cathedral of the diocese, your common central home, for which we greatly need: first of all, help to pay off the debt of \$50,000 which still remains upon it; secondly, to complete such of the interior decorations as are yet unfinished, especially in the filling of the five windows in the transepts with glass; and thirdly, to make provision, by bequests and gifts, for the carrying out of the building by and by to its final finishing."

SOUTH CAROLINA.

BATH.—The colored deacon in charge of this mission, Mr. J. L. Quarles, writes: "I have a large school here and the people are too poor to send their children more than a month or two, and I want to ask you if you would tell me some one that I may write to for a little help that I may run it four or five months longer. This is almost the only way I have to make my support. Please tell me of some rich man in the North that you think would help me if I write to him."

KENTUCKY.

The rector of Christ church, the Rev. C. E. Craik, proposes during the season of Lent to deliver a course of lectures, 25 in number, embracing subjects pertaining to the Constitution and History of the Church, the Sacraments, Creed, Ten Commandments, and the Lord's Prayer.

IOWA.

CEDAR RAPIDS.—The vestry of Grace church have finished their consideration of the plans for the new church and have let the contracts for a handsome building of stone which will cost about \$45,000. It will be ready for occupancy by Advent and will contain ample provision for choir, rector, and parish work. The parish is advancing in all elements of strength.

WESTERN MICHIGAN.

PETOSKEY.—The Church people of Chicago and others who spend some portion of their summer vacation at this place will be pleased to learn that Emmanuel mission now has property valued at \$6,000. After two years and four months' laborious service, the rector, the Rev. C. T. Stout, was able to invite his brethren of the clergy and the people of Petoskey to the opening services in a church well adapted for worship and made beautiful by costly memorials. On Wednesday, Feb. 5th, and on the 6th and 7th, services were held by the rector, assisted by the Rev. Messrs. Fair, Thrall, Bancroft, and Roosevelt. Owing to illness, the Bishop was unable to attend, but a letter from him was read to the congregation at the opening service. The Rev. Mr. Bancroft, general missionary, gave a history of the mission, beginning with the first services held and giving the names of the families who first interested themselves in the work. The rector gave a financial report showing that enough money had been raised together with unpaid subscriptions to pay all bills save \$250 for the pews. This bill, he hoped, would be met by free-will offerings from the congregation at the first service. Following this report, the Rev. Dr. Thrall, of Elk Rapids, preached a short sermon on "The true purpose of a house of worship and the significance of Christianity and religion."

The stained glass windows are of fine workmanship, and were made by a Chicago firm. The chancel window is in memory of Sir Knight L. W. Cole, and was put in at the expense of Petoskey Commandery No. 36, Knights Templar. Col. I. D. Cole placed a window at the right of the chancel as a memorial of his two sisters. Mrs. T. Wise and Mrs. Cole united in placing one at the left in memory of their two sons who were lost in the same yacht disaster in which Mr. Cole lost his life. In the body of the church are other memorial windows given by Mrs. Beckham, Mrs. Jas. Bell, and the Chapman heirs. On Friday even-

ing, the rector in an address thanked the clergy and all others who had helped on this good work.

CONNECTICUT

A special meeting of the Hartford Archdeaconry was held in Calvary church, Suffield, and St. Andrew's, Thompsonville, on Shrove Tuesday, Feb. 18th. The order of exercises were as follows: Morning Prayer, sermon, and Holy Communion at 11 A. M., at Suffield; luncheon at 1 P. M., conference at 2 P. M. till 4 P. M. The clergymen present were the Archdeacon, the Rev. S. O. Seymour; the secretary, the Rev. F. W. Harriman; the Rev. Messrs. Ball, Cooley, Grint, Stone, Stoddard, Tompkins, and George, minister in charge. The Morning Prayer was read by the minister in charge, the sermon was preached by the Rev. Floyd W. Tompkins, Jr., rector of Christ church, Hartford. The Holy Communion was then administered, the Archdeacon being the celebrant. The meeting then adjourned to the Gay mansion, where a bountiful collation was served by the ladies of the parish. The Gay mansion is one of the interesting hospitable old residences of Connecticut, and its hospitable reputation is well maintained by the accomplished lady who presides over it, Mrs. E. R. Alling. The conference took place in the church, the chief topic discussed being that of the sustentation of the feebler parishes of the diocese. The advisability of appointing a general missionary was also considered, who should be known as the archdeacon of the diocese. Both morning and afternoon services were well attended by members of the parish. The meeting adjourned to Thompsonville at 4:30 P. M. Most of the clergy found it impossible to remain over the evening on account of their Ash Wednesday duties. A strong delegation, however, was obtained in Archdeacon Seymour, the Rev. Floyd W. Tompkins, Jr., and the Rev. F. W. Harriman. The evening exercises began at 7 o'clock. A brief missionary service was read by the rector, the Rev. J. F. George, and addresses were made by the clergymen present. The speeches were interesting and encouraging, and greatly enjoyed by all present. Such meetings are always helpful, and this was especially appropriate as giving an impulse to the Lenten season.

INDIAN TERRITORY.

In July, 1889, the Bishop of Arkansas and the Indian Territory organized Trinity parish, in the new city of Guthrie. On the 22nd day of August following, a missionary arrived in Guthrie, the Rev. H. B. Jefferson, who under Bishop Pierce's appointment has since been holding the Church services and laboring among the people. The whole territory of Oklahoma was settled in a day. The greater number of the people are energetic and intelligent, but none are wealthy. The missionary appeals for aid to secure lots and build a church. There are in this newly-organized parish about 20 communicants. Except these, the members of the congregation have but slight acquaintance with the Church and her ways. But in the favorable disposition of the people towards our Church, and the interest they take, there is ground for much encouragement. A hall is rented for public worship. The Women's Guild have made its appointments as Churchly as their slender means will permit. The same guild has done much to help the vestry in sustaining services, and now have a small amount in hand. They are prepared to do more. The Church never had a finer opening than is here presented. In no long time the people will have the ability as well as the disposition to contribute liberally to the various objects of the general Church, and thus more than repay what is given in the time of necessity. Contributions may be sent to the senior warden, C. M. Barnes, Guthrie, I. T.

Of this case Bishop Pierce says: "The field has been sadly neglected in the past by the Church at large. Now is the critical time, we must help speedily or lose the golden opportunity. I beg you for charity's sake to hear, heed, and answer this cry for help."

MILWAUKEE.

ORDER OF SPRING VISITATION.

- MARCH.
9. Janesville: Christ church, A. M.; Trinity, P. M.
 16. Darlington and Brodhead.
 17. Hazel Green.
 23. Milwaukee, St. Paul's, A. M.
 27. St. Andrew's Brotherhood. General meeting.
 30. Kenosha, Kemper Hall, A. M.; parish church, P. M.
- APRIL.
6. Easter Day, cathedral, A. M.; Soldier's Home, afternoon; Milwaukee, St. John's, P. M.
 12. Cathedral, (Confirmation), A. M.; St. James', Milwaukee, P. M.
 15. Oconomowoc, P. M.
 20. Racine, St. Luke's, A. M.; Emmanuel, P. M.
 21. Racine College, Holy Innocents', and St. Stephen's.
 25. Oak Creek, A. M.
 27. Madison, Grace, A. M.
- MAY.
4. Superior, A. M., and West Superior, P. M.
 5. Rice Lake, P. M.
 6. Shell Lake, P. M.
 7. Cumberland, Star Prairie, St. Croix Falls.
 8. Osceola, Clear Lake, Hayward.
 9. Hudson. 10. Baldwin.
 14. Watertown, P. M.
 15. Milwaukee, Christ church, P. M.
 18. Sussex, St. Alban's.
 19. Columbus, St. Paul's.
 25. Portage, A. M.; Baraboo, P. M.
 26. Prairie du Sac, Glendale, Lodi.
- JUNE.
1. Milwaukee, St. Luke's, A. M.; Wauwatosa, P. M.
 2. Lancaster. 3. Prairie du Chien.
 4. Maunton, P. M. 5. Tomah.
 6. Sparta. 7. Onalaska.
 8. La Crosse, Christ church, A. M.; mission, P. M.
 9. Menomonee.
 10. Racine College, Trustees' Meeting.
 11. " " Commencement.
 - 17-18. Diocesan Council.
 19. Meeting of Diocesan Woman's Auxiliary.
 20. Meeting of Diocesan Sunday School Institute.
 22. Lake Geneva, A. M.; Springfield, P. M.
 27. Nashotah, Trustees' Meeting.
 28. Okauchee. 29. Nashotah, Commencement.
- JULY.
8. Munroe. 9. Plattsville.
 10. Evansville.

The Bishop desires to celebrate Holy Communion whenever the visitation occurs in the morning, and to examine the records of each parish. He will be glad to meet the members of the congregations after service. A standing rule requires that the offerings at an episcopal visitation be given to the Bishop for missionary purposes.

C. F. KNIGHT,
Bishop of Milwaukee.

February 27th, 1890.

At a meeting of the Board of Directors of St. John's Military Academy, Delafield, Feb. 24th, contract for the finishing work on the beautiful memorial of James De Koven, was let. This hall, while being a much-needed auxiliary to the over-crowded condition of the academy, will also be a fitting memorial to the memory of that man whom all teachers revere.

The new building is of stone. It is four stories in height. Constructed upon special plans prepared by the Rev. S. S. Burleson, it is a most unique and beautiful structure. There are three wings upon an equilateral triangle, and each re-entering angle is flanked by a massive tower 14 feet square and rising 70 feet. The following is the arrangement of the interior: The basement contains furnace, cellar, and cistern rooms. The first story contains kitchen, steward's rooms and office, bath rooms, wash room, boot and barber room, and the magnificent dining room, 47x47. The dining room is to be finished temporarily in plaster, and when funds are forthcoming it will be wainscoted and ceiled in oak panelling. The second story contains in the west wing, the cadets' common assembly room, 47x36. Connected with the assembly room is the library and reading room, 36x15, and the cadet officer's parlor, 10x15. In the east wing there will be three guest rooms, matron's office and the hospital. The hospital consists of a suite of three rooms having no communication with the rest of the building except through the doctor's office. In the south wing are situated the head master's rooms, secretary's office, and apartments for two other masters. In the third story will be dormitories for 108 cadets, and the fourth story will contain a similar arrangement of alcoves accommodating 78 cadets. From each dormitory, doors will lead directly to the officers' rooms situated in the tower. Leading from these rooms are the fire escapes, by means of

which 200 cadets can be landed at the main entrances in three minutes. The fifth story or attic will be used as an armory and trunk room. Each floor will be supplied with spring water by means of a hydraulic ram. Each room, hallway, etc., has its special ventilator running to the top of the building. No earth or water closets will be located in this "home" building of the cadets. This has been decided by the advice of several eminent physicians. All recitation, study, drill, and calisthenics will be done in the other buildings, and De Koven Memorial Hall will be used strictly as a home for the cadets. Much of the furniture of the building is being furnished by friends and "Old Boys" of the academy.

The Bishop of Milwaukee, president of the academy, will formally dedicate the new hall, June 24th, when it is expected an oration will be pronounced on the life, character, and services of James DeKoven, by the Bishop of Fond du Lac.

COLORADO.

Bishop Spalding in his last report to the Board of Missions says: Still another element of strength is in the prestige the Church has gained and the general favor with which she is regarded. That the citizens of Meeker, in Rio Blanco county, in which no Church people were known, should look to us, and send us a formal petition for "a minister of the Gospel," is an evidence of this. There is something of the feeling that dictated this petition almost everywhere. Among many of those outside of religious influences, and many who belong to the various denominations, there is a persuasion, which would not, perhaps, be in words acknowledged, that this Church has superior claims and authority, and peculiar merits and advantages. It is admired for its moderation, its "sweet reasonableness," its educating power, its efficiency in work, its socializing and regenerating influences.

If we could secure one-half the amount of aid given for the mission work of any one of three or four leading denominations, we might accomplish double the work of any of them and gain threefold greater results.

While all these things are in our favor and give us importance as a diocese, there are elements of weakness as well. In about one-half of the area of the State and one-half of the towns, the chief industry is mining, and everybody knows the unstable, fluctuating character of mining communities. These all need the Church, and in almost all, in the long run, the Church must be largely supported from without. Hence to carry on the work, there must be a considerable fund, or large appropriations for the support of missions. The diocesan board cannot be expected to fully meet the exigencies. We must look constantly for the General Board and friends from without the diocese to aid us.

The right thing would have been to have organized the eastern portion of the State into a diocese, and left the remaining part to be a missionary jurisdiction. We might have formed a diocese of about 40,000 square miles in extent, which would have included nearly all of our present strength, and then there would have been a missionary jurisdiction of 64,000 square miles, to be cared for by the general Church. It would have been really much better on many accounts to have done thus, but we feared it might jeopardize our admission into the union. It was on grounds of expediency that we made one diocese for the one State. But consider what is involved! The diocese of Colorado has upon its hands the care of a missionary district within its limits, larger than Northern California and nearly as large as Washington Territory. We assume this enormous responsibility of embracing within our diocesan limits a vast missionary field which ought to be a separate jurisdiction, for the sake of union with the General Convention, while one of our older and strongest dioceses of less than 40,000 square miles in extent is petitioning to have a part of its territory set off as a mission, that a missionary bishop may be appointed, and another diocese smaller than

ours is urging the same claim. I am not denying that such petitions should be granted, but I am quite sure that everybody who considers the case at all, will agree with me, that if the diocese of Colorado is willing to save the Board the cost of supporting a missionary bishop in Western Colorado, the Board should at least support the missionaries for this large district under the diocesan bishop, and Churchmen everywhere should hold up his hands and generously sustain him.

There are few who realize the vast extent of territory and the distances to be travelled in the district referred to. It is 450 miles from Denver to Durango, and 500 miles to Silverton. It is some 430 miles to Grand Junction. It is by the route travelled, the Denver and Rio Grande railroad, about 400 miles to Meeker, and 500 miles to Steamboat Springs. It is as though New Haven in Connecticut, were carrying on missions in Aroostook county in Maine; or Wilmington, Del., in West Virginia, or Eastern Tennessee, or North Carolina! Of course it will be impracticable for a bishop to continue to administer for many years a diocese of such vast dimensions. What is here pleaded is that if he consent to undertake it, he shall have the continued sympathy and aid not only of the Board but of friends of missions in the Church at large.

There are several points of great importance in the western part of the diocese which require immediate aid from the Church; Durango, in the re-building of its church and rectory destroyed, with a large part of the town, by fire; Grand Junction, the metropolis of the valley of the Grande, for the building of a church worthy of the place and its future; Glenwood Springs, and Meeker, for churches to be built this fall. Take Meeker as an example. The plea which Meeker urges, might be made nearly as strong for the others: Ours is the only Church organization in Rio Blanco county, as also the only one in a territory embracing 13,000 square miles, or considerably larger than Massachusetts, Connecticut, and Rhode Island. None of the other bodies of Christians have any Church organization in this vast extent of country. A population of at least 3,000 people in and contiguous to Meeker are wholly dependent upon the ministrations of the missionary of this central town. The work accomplished in the past year was: 31 Baptisms; 12 confirmed; 32 communicants gathered; a Sunday school of 70; a congregation filling the old log hospital building, and a choir of 12 voices which is far above the average of choirs in quality; a bell purchased; 20 pews made at the East, organ, lamps, and chancel furniture, all costing \$600. The people are pioneers and poor; all are well disposed toward the Church; all will do for it what they can. It is determined to build at once. The cost of the church required to be built of stone, will be \$3,500. Aid to the extent of \$1,000 is needed.

How vastly more important this work, here in this newly settled region, where if successful it will shape the whole future of Christianity in a country as large as two or three eastern States, than like work for example in a populous ward of a great city, where the tone of the whole place is fixed and stereotyped, and the good done is only in the saving of the souls that can be reached. Here from Meeker as many individual souls may be blessed, but also the souls of many communities, and of peoples yet unborn, and the Church may be placed upon a ground of advantage that shall make her influence predominant and her power for good upon souls and upon society in a vast district of country potent and all-prevailing for all future time. Such results would follow like work in the other places named.

Let the Church and Churchmen at large help us in the care of the missions of the great missionary district we are content for the present to embrace within our bounds. The things that seem to betoken weakness, may be our strength if with God's blessing the missionary work incumbent upon us shall be pushed on to ultimate success. God help us and all who are friends of the missionary cause to do our duty.

The Living Church.

Chicago, Saturday, March 8, 1890.

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

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The *Evangelical Churchman* of Canada repeats the statement so often refuted that the action of the recent Convention refused "to recognize the colored brethren as equals." The best answer to this is an appeal to the record. This is the report on the subject which was expressly adopted by both Houses of General Convention last October. It will be found upon p. 57 of the journal. In this report, after appealing to the statements of Holy Scripture and declaring the equality of all "in the grace of the sacraments" and "the privileges and obligations of the Christian life," and then pointing to the fact that race had been no bar to the admission of men to the ministry and even to the episcopate, and moreover that a colored clergyman of the diocese of Texas was sitting in that very Convention, "as one of its members," "the peer of every clergyman of this body," it proceeds in these words: "These facts declare to the whole world the position of this Church, following as she does, the example of the Catholic Church in all ages, and show that this General Convention has by no act or law admitted or implied that a difference of race or color affords ground for a distinction in legislative rights or privileges." The fact is, *The Evangelical Churchman* has relied upon the perverse misrepresentation of a portion of the secular press and has thus been led into a statement very wide of the truth.

THE Rev. Dr. Arthur Edwards in *The Methodist Review* makes an extraordinary defence of the Methodist Episcopate. He says:

There is a grave defect in the history of the ordination of the first Archbishop of Canterbury under Elizabeth, and of the line of English bishops since that time. Little wonder, there-

fore, that wise advisers of the Queen taught that mere episcopal appointment from the throne is sufficient, without consecration. There has been much controversy over this point, and we are persuaded that there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds than of many and vital episcopal ordinations during the Elizabethan days of the Reformation in England.

We thought it had been reserved for the Romanists to attack the validity of Anglican Orders after this fashion. Will Dr. Edwards be good enough to point out what that "grave defect" was, of which he speaks so positively? But consider the character of the argument here presented. It is stated that "there is a grave defect in the history of the ordination of the first Archbishop of Canterbury under Elizabeth and of the line of English bishops since that time." Therefore the writer is persuaded that "there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds," than of the Anglican succession. We find this very puzzling. Wesley himself, we had supposed, obtained his own ordination from this very Anglican Episcopacy; but if the latter was invalid, how could his ordination put him in a better position than those of whom he obtained it? Can a stream rise higher than its source? But as to Coke's ordination, is Dr. Edwards aware that Wesley disclaimed it and reproached him for assuming the title of bishop? Is he aware that Coke himself virtually repudiated it by applying in succession to Bishops Seabury and White for a valid consecration, and that later on in life he attempted to get the appointment of missionary bishop in India from the English prime minister? These things are a part of the history of Methodism.

THERE seems to be tendency in certain quarters to renew the agitation for Prayer Book revision. Attention is drawn to the fact that, no matter what the Convention of 1889 may have done to bring this movement to a close, and no matter what pledges individual members may have given, the next Convention is not bound, because it is, from the legal standpoint, a new body. Of course so far as the House of Deputies is concerned, this is true, even if every member of the former Convention should have a seat in the succeeding one. But the action of 1889 was not simply the action of a Convention. It was the result of a gradually increasing sentiment throughout the Church. Few who were present can doubt that the whole subject would have been summarily closed but for the

assurances given on every hand that there was no thought of carrying the work any further than 1892. On this ground more than one diocese was induced to vote contrary to the express will of its own convention. Under these circumstances we have no fear that anything further will be done in 1892 than to ratify a part of the work of last fall and give the Church, what it longs for, a settled Prayer Book.

WE must say, however, that we do not relish the idea that a Convention is bound to look no further than its legal rights. It is not forgotten that any doubtful suggestion that a future Convention might not feel under obligation to abide by the action of the present year, was met with virtuous indignation as an impeachment of the honor of General Convention itself. That was as it should be. Everybody knows that a very large proportion of the deputies of 1889, are likely to sit in the next House—certainly a sufficiently large number to secure the fulfilment of important pledges. There are certain secular bodies which are commonly said to have no souls, but it is not to be assumed that the same thing is true of a Church assembly. Though the Convention may not be bound by any legal requirement, the individual members are bound by their own acts and words. Even if the educating effect of the long unsettlement of our liturgical forms should be a certain indifference in the Church at large, which was one of the dangers to be feared all along, there is sufficient security in this consideration, to remove all fear of the reopening of an agitation which has already been carried much too far for the good of the Church. Moreover, the House of Bishops is a continuous body, and that is understood to have committed itself expressly and fully to the termination of Prayer Book revision.

WE have heard a good deal within the last two or three years of a new plan of carrying on foreign missions. According to this plan, as we understand it, the Christian religion is not to be presented in radical antagonism to heathenism, but the missionary is to study respectfully, perhaps reverently, the native religion of the country to which he is sent, and try whether some compromise may not be effected. The implication is that Christianity is too arrogant and exclusive. It ought to have more respect for the other nine "great religions." As it has been loudly urged of late that no Church has the right to call itself Catholic unless it is the largest, why should

Christianity claim to be the universal religion when there are at least one or two that are both older and greater in point of numbers? It is not clear whether the approved plan would be to graft Christianity on heathenism, or heathenism on Christianity, but this programme seems to demand an amalgamation of some kind.

BUT after all, whichever of these methods is to be advocated, it may turn out that it is not new. The first was attempted by a large body of teachers who arose in the second century of the Christian era. They were called Gnostics. These men approached religion in a broad, liberal, and eclectic spirit. They stood in edifying contrast to the majority of Christian teachers, inasmuch as they were not exclusive. They could not sympathize with the narrowness of Christianity. They found, however, some good in it and were quite willing to give it a suitable place in their grand and comprehensive systems. In fact they often assumed the name of Christians to the bewilderment of simple people. History repeats itself, and we can think of nothing so like these ancient systems, with their *pleroma* and *Demiurge* and "emanations," among which they gave a place to Christ, as the modern attempts to reconcile Christianity and Buddhism. But if the opposite plan, namely, to assume heathenism into the Christian system, is the one to be followed, then the Roman Catholic missions in China, with the introduction of a cultus of Confucius, and the adoption among the Church symbols, of his image, together with that of the dragon, may furnish precedents.

CONVERSION AS A CONSCIOUS PROCESS.

WE suppose there are many persons who are aware that the doctrine of "conversion," as that doctrine is widely accepted to-day, is an entirely modern conception. This doctrine is that in the vast majority of instances, if not in all, conversion to Christ is a conscious process. It is expected that as a rule the person who has been through it can tell all about it, the time, and place, and the instrumentality which brought it about. Those who have any acquaintance with the average prayer-meeting know how frequently the participants in such meetings recount the story of their conversion. The tale is told for the hundredth time in very much the same terms. And what is it that the memory recalls in such instances? It is certainly not such a change of disposition and nature as the New

Testament indicates as belonging to conversion. The attention is rather fixed upon outward incidents and upon the state of the feelings. The "enquirer" had been told what he might expect. The outline, and indeed much more than the outline, had been given, according to which he could test the character of the rapture that would come over him. He was told that he might expect it at any time. The divine afflatus might overtake him and overpower him in the most unlikely circumstances. And whenever it came, instantaneously, to use a mechanical figure, the soul of the subject was thrown into gear with spiritual mechanism, just as a pulley, by a movement of the hand of the operator, is slipped into connection with the source of power in the engine room. It is done in the twinkling of an eye. One moment he is in the kingdom and under the power of darkness; the next moment he stands radiant amid the justified throng whose title is clear to "mansions in the skies."

Now all this is an innovation. It came in with the preaching of Jonathan Edwards and the Wesleys. It was under their powerful and terrifically searching sermons, that what Edwards calls the "bodily effects" were produced. People, as they heard their peril described and enlarged upon, were thrown into the utmost extremity of terror. According to the law of sympathy it was not possible for a Christian assembly to hear their spiritual condition keenly analyzed, their exposure to instant and remediless woe eloquently depicted, and themselves urged to fly from the impending doom, without reaching the last degree of excitement. Nothing was more rational than to expect that such preaching should be followed by the physical prostration of many in the congregation. The strain was too great and nature gave way.

As people were taught that they stood constantly close to the brink of hell, ready at any moment to fall when the restraining and yet uncovenanted mercy of God let them go, they were taught that their security also was close at hand. They had but to take the briefest step and they would stand where they could look with complacency, if not with positive pleasure, at the danger of those who had not yet proved their election. Nothing could be more certain than that great numbers, under the commanding genius of such religious leaders, should take precisely the course indicated. Scores and hundreds sank under the threat of instant doom, only to rise presently under the promise of instant and complete salvation. The human mind became the sport of a

powerful but heated and unnatural oratory which dealt with hell and heaven as if they were the mere tools of a trade. People were alternately blasted with the breath of an eternal furnace or lulled to rest with the songs of the angels over new-born souls.

We believe that the influence of this unnatural and unscriptural conception of conversion has been diminishing for some years. It is one of the morally healthful signs of the times, that the Christian world is escaping from the machinery of such revivals, for they were the invariable means in the hands of those who believed in this strange doctrine of conscious conversion. It has been the ambition of innumerable successors of Edwards and Wesley to work upon the same system and produce the same results. Any decay of religious interest in a congregation it was thought might be corrected by resorting to the kind of preaching which frightens or allures. The plainer topics lying along the line of daily life were not stimulating enough. The religious palate was accustomed to periodical treatment with powerful condiments and grew tired of such humdrum subjects as "justice, humanity, and fidelity."

There are not many things which the country has to deplore more than the influence of such revivals with their accompaniments of conscious conversions. By such means the entire question of Christian training has been removed from all relation to the means of grace, where the Church puts it, and has been made subject to the wild methods of enthusiasts. However much it may shock the cherished views of some people, we must say that in our opinion but little permanent good ever comes of what is known as a "powerful revival." The topics which are prominent for the time, the atmosphere of unhealthy eagerness that prevails, the forwardness of those who are least calculated to exercise a wise and steadying control and who are ready to pronounce upon every outburst as the result of the Spirit of God, the multitudes who are led to imagine, in the glow of a mistaken fervor, that they have passed from death to life, all this is bad enough. But the awakening is worse. When those who have thought themselves "converted" have had time for their ardor to cool, how distasteful the common-places of life are! When the illusion has passed away, there are two alternatives before them. They can either admit that they were mistaken, that their fancied conversion was the result of an over-wrought imagination, and they may take their places where

they were before, or they can maintain the semblance of the fervor. Their real coldness must be hidden while their artificial enthusiasm must be kept up.

There is nothing which more plainly indicates the retirement of all this, than the manifest progress of Church principles. The divine plan is one of steady and systematic growth, which makes religion to correspond, as Christ says it does, with the leaven in the meal, or with the grain which comes, "first the blade, then the ear, after that the full corn in the ear," or like the wind, of which we know so little, so, says Christ, "is every one that is born of the Spirit." The prevalence of this view is at once the index of the decline, and the best possible corrective, of the mistaken notion of "sensible conversion."

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

VI.

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

A correspondent of exceptional intelligence, whose judgment in musical and liturgic matters commands very great respect, privately traverses this growing practice of choir festivals and special music services, inveighing shortly against the irreverencies and liturgic improprieties which, unquestionably, on some occasions, scandalize the reverent faithful. The point is substantially evil, in principle. Whatever tends to degrade liturgic worship, or weaken those sanctions of reverence which uphold and protect it, is an inexcusable and unpardonable abuse and impiety in our churches. All merely artistic, professional, and vain-glorious exploitings of either soloists or choristers falls within this righteous reprobation. I do not make mention of such occasions in this department, consciously; and recognize, gladly, the wholesome refreshment for the faithful, and the evangelic edification "for them that are without," in such stated offices of "solemn music," as Milton put it, now held with growing frequency in our larger city churches. Where choral culture and resources justify it, such "solemn musics" are helpful and edifying in many ways and directions. They serve as object-illustrations of what may be legitimately accomplished in the Lord's House for spiritual and liturgic recreation. That was the place wherein, of old, all sacred cantatas, motets, oratorios, passion musics, and even choral and orchestral masses were sung as religious solemnities. They belong to, and in, the Church, better than anywhere else. To Dr. Sullivan H. Weston, long priest-in-charge in St. John's chapel, Trinity parish, New York, more than to any other man, is the Church indebted for this splendid revival of an ancient and well-nigh obsolete "use," and for years the purlieu of that wretched, seemingly God-forsaken region were quickened into a newness of religious joy and consciousness by the splendid "monthlies," under the direction of Mr. Le Jeune. To a punctilious tyro or ritualistic martinet, here and there a rough, discordant incident or ele-

ment might have been noted. So there is and always will be, in the most circumspect and straitly ordered service or function, in churches and congregations *a-la-mode*, where "all the proprieties" are supposed to share prestige with all the saints of Holy Church. The main drift, however, of all those solemnities I have attended and studied, sets in the right direction and makes for ultimate good and gain. Why should there not be Churchly recreations? Who is to question their legitimacy and high utility?

Plenty of half-fledged Church people yet under the bondage of "meeting house" traditions and usages, are unconsciously guilty of painful irreverencies in their new spiritual homes. You shall see and hear chatterboxes and good-natured gossips exchanging news and greetings, immediately after Eucharistic benediction, in the aisles and vestibules of our churches, before reaching the outer porches. We cannot correct such misbehavior, nor banish the offenders. The higher law of charity forbids and restrains us. Some day the Church will complete the education of such callow children (men and women) until they, too, learn how to behave themselves in the church of God. But these "solemn musicals" are doubly seasonable just now, especially in cities where Sunday desecration is advancing with perilous strides. What is to compete with the brilliant "casinos," and comic operas, and miscellaneous orchestral and virtuosi concerts? In New York, Mr. Theodore Thomas is the latest, and most formidable accession to their ranks, with his splendid orchestra, masterly interpretations, and bewitching *menus* or music bills-of-fare.

Then let every church that sustains a richly-furnished choir tune up, and join in a religious counter-movement to arrest the attention and retain the reverent fealty of at least our own people. And these evenings should be so brightly varied, that even worldly and profane people may recognize their charm, and thereby approach within touch of holier influences. This is assuredly a legitimate phase of evangelization.

A few more words as to the construction of your Service Kalendars. Let me remind you of the Rev. Mr. Oberly's exemplification of the service in his own church, on Septuagesima Sunday, given in the paper of Feb. 8th, as a strong object-lesson. Too commonly the music lists are governed by two or three most irrelevant (if not, irreverent) foibles, as the vocal and choral aspirations and accomplishments of soloists and choirs, as well as choir-masters. There is always the music committee, or the ambitious pew-filling rector to placate; and there is too the congregation to enthuse and coddle. An especially "fetching" canzonette; or a two, or three, or four-voiced movement; or a richly-colored hymn-anthem like the "roseate hues," etc., that "go" with a dash, and prove a "sure thing," and the like, are always in mind, and nothing is so natural as their reproduction on all occasions, without the slightest liturgic propriety, or in outrageous violation of it. Nowhere else on earth is there a time for everything, and a place for everything, more rigidly and strenuously set forth than in liturgic

worship. Suppose the strains of a favorite tune, or the lines of a favorite hymn, or the structural felicities of a certain anthem, are borne in upon rector or choir-master. The only test is quickly applied: Are they sensible, timely, liturgic?

The liturgy is the law, and its suggestions and exactness should be authoritative. The fundamental failure of most musical services will be found in their liturgic offences or ignorances. Mother Church has taken care of all these things and ministers to her children reasonable refreshment of word, doctrine, and worship. Make the liturgic offices a diligent, devout study, year in and out; and the years will grow richly freighted with all holy and helpful significance and inspirations. Negligence, slovenliness, indifference, herein, savor of impiety. Anything and everything at haphazard, will not do; nor answer the ends of an enlightened musical conscience. Order is heaven's first law; and liturgic propriety and congruity are of the Church's first worshipful law. Ponder the 119th Psalm throughout. Consider the Psalmist of psalmists, when he exclaims: "Open Thou mine eyes, that I may see the wondrous things of Thy Law." "I opened my mouth and drew in my breath, for my delight was in Thy Commandments," and all this mostly in a worshipful way! More is demanded than a general recognition of the great fasts and feasts. Each Sunday and each service abounds in flavors, idiosyncrasies, and special suggestions which no dutiful soul can afford to ignore. You may not strike the true key-note at first; but it is there, and experience will in time not only discover it, but in its discovery open up inexhaustible perspectives of liturgic delight. The properly appointed liturgic service, therefore, is interpenetrated with seasonable lessons and instructions, both new every morning and fresh every evening.

SEASONABLE MUSIC.

Watchful choir masters and Sunday school superintendents are already on the look out for both Holy Week and Easter music. The Rev. Charles L. Hutchins, Medford, Mass., has sent us for Sunday Schools, No. 2, "The Suffering Saviour, a service of sacred song illustrating the Passion and Death of our Lord," at once liturgic, seasonable, with excellent musical hymn and tune selections, and admirably adapted for its use; also No. 3, "The Risen Lord," arranged on similar lines for Easter-tide; also No. 4, "The Heavenly King," illustrating the Post-Resurrection Life and the Ascension of our Lord, equally helpful and valuable. In the same relation we commend for examination an Easter Sunday school liturgy for Easter by S. B. Whiteley, from the American Music Co., 18 East 17th St., N. Y., abounding in excellent material, and Churchly in feeling and treatment. We are further indebted to Mr. Hutchins for copies of Stainer's beautiful setting of Psalm li, in alternate strophes for priest and choir, Gregorian in motive. "I know that my Redeemer liveth," bass solo and chorus, by T. Mee Pattison; a *Benedicite* arranged from Simper, also by John Heywood; "Who is this?" for alto and chorus, by Fred Rayner; "When He was come into Jerusalem," Dr. Henry S. Cutler's excellent anthem for Palm Sunday; "God be merciful to me," (effective), by G. H. Loud; and of especial interest for Good Friday, "The Reproaches" in their beautiful and familiar settings by Thomas Morley and Redhead, adopted by Dr. J. H. Hopkins. Mr. R. Slate Olver, organist of St. Mark's, Frankfort, Phila., has a singable, and an interesting setting of the

Benedicite in excellent rhythmic form. Novello, Ewer & Co., send us the *Miserere* set to Tone vi, and two forms of the *Tonus Regalis*, with simple harmonies by Doran & Nottingham; also settings by Barnby, and by Vincent Novello from Helmore's Directory of plain song; also *Dies Irae*, Latin and English words, four voices, by W. T. Best; also the important choral compositions for Passion services, "The Crucifixion," by Dr. Stainer, and "Passion Services," by Dr. Gaul, both requiring very careful and intelligent delivery.

CHORAL DIRECTORY. SECOND SUNDAY IN LENT.

ST. CLEMENT'S CHURCH, CHICAGO, vested, P. C. Lutkin, choir-master, all volunteers. A. M., canticles and *Benedicite*, chants, *Kyrie* and *Credo*, Dykes; offertory, "Turn Thy face from my sins," Sullivan; *Sanctus*, *Benedictus*, and *Agnus Dei*, Gilbert. P. M., anthem, "Hearken unto Me, My people," Sullivan.

HOLY TRINITY CHURCH, 122ND ST., NEW YORK, quartette and chorus, Frank Treat Southwick, organist and choir-master. A. M., service, plain; offertory, "Blessed Jesu," from the *Stabat Mater*, by Dvorak. P. M., monthly festival service, Psalter, Anglican; service, Gounod; anthem, "O day of penitence," Gounod; offertory, "Jesu Saviour, Thou art mine," St. Matthew's Passion music, Bach.

ST. PAUL'S, WASHINGTON, D. C., vested, D. B. MacLeod, choir-master and organist. Service for Holy Communion, Tallis, (*Benedictus* and *Agnus Dei*, Cambridge); anthem offertory, "God so loved the world," Stainer. P. M., canticles, Gregorian; anthem offertory, "No shadows yonder," Dr. Gaul.

ST. MARK'S CHURCH, PHILADELPHIA, vested, Minton Pyne, organist and choir-master. A. M., Litany, Tallis, with choral Celebration service, Dr. Gladstone, in F; offertory, "Lord, for Thy tender mercies' sake," Farrant. P. M., first Even song, *Magnificat* and *Nunc Dimittis*, Dr. S. S. Wesley, in F; anthem, "Beloved Saviour! wilt Thou answer," J. S. Bach.

ST. PETER'S CHURCH, MORRISTOWN, N. J., vested, Geo. Edward Stubbs, choir-master, A. S. Baker, organist. A. M., canticles, Gregorian; *Benedicite*, chant; anthem, "Send out Thy light," Gounod; offertory, "Sing of judgment, sing of mercies," Mendelssohn.

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PERSONAL MENTION.

The Rev. Geo. Paul Torrence has resigned St. Thomas' church parish, Bethel, Conn., to take effect on Easter Day, and will enter upon the rectorship of St. James' church parish, Zanesville, Southern Ohio, on the second Sunday after Easter.

Hereafter the Rev. L. H. Merrill should be addressed at 92 Thorndike St., East Cambridge, Mass., he having given tip the work at Linden, and taken that of the mission at East Cambridge.

The Rev. Claude A. Quirell has resigned the rectorship of Christ church, Xenia, Ohio, and accepted the rectorship of Trinity church, Troy, Ohio, and will enter upon his duties at once.

The Rev. Harry Cassil having resigned the rectorship of the church of the Epiphany, Calvert, and connected missions, in the diocese of Texas, and accepted a call to San Angelo and Ballinger, in the missionary jurisdiction of Western Texas, his mail should be addressed to San Angelo, Texas.

The Rev. W. L. Reaney has accepted the rectorship of St. Paul's church, Winston, N. C. Address accordingly.

TO CORRESPONDENTS.

DECLINED.—"Transformed by Suffering;" "A Lutheran Martyr;" "Grief."

"ENQUIRER."—"*Mi-Careme*" means mid-Lent, sometimes called "mothering Sunday," though the French name has no reference to the latter title.

S. C. G.—If a game is not wrong in itself, we suppose there can be no wrong, in principle, in offering a prize. Nevertheless, when from the associations with which a thing has become connected, scandal arises, or where the moral feeling of a community in any locality is touched, it is well to exercise great caution in what we allow.

R.—1. The early Christians kept the first day of the week as the special time for the celebration of the Holy Communion.—Acts xx: 7. They did not call it the Sabbath but the Lord's Day.—Rev. 1: 10. They did not keep the Sabbath.—Gal. iv: 10, (where according to all the best commentaries the allusion is to Jewish days of all kinds). 2. The Church observed the first day of the week as the Lord's Day from the beginning. St. Ignatius, about 110, Epistle to the Magnesians, says that Christians "no longer observe Sabbaths but fashion their lives after the Lord's Day, on which our life also arose through Him." St. Ignatius was a contemporary of St. John. St. Justin Martyr, about 138, says that the Christians met together "on the day which is called the day of the Sun," and celebrated the Eucharist. The Emperor Constantine made observance of the first day of the week, called "Sunday," the law of the empire, and it has been the law of all Christian countries from that day to this. 3. There is a Church in Malabar claiming to have been founded by St. Thomas. It observes the first day of the week as the Lord's Day. This we were told lately by a priest of that Church travelling in this country. 4. At one time the Sabbath was observed in some localities along with the Lord's Day, but this was condemned by the Church as Judaizing. These are the facts, but it is not likely that your Adventist neighbors will pay any attention to them. It is to be noted that the Church holds that the essential spirit of the 4th Commandment, rest from ordinary labor for the worship of God, passed over into the Lord's Day and the other holy days of the Church.

IND. TER.—So far as we can learn there is nothing in it. The statement that Allen was consecrated in 1816 by five regularly ordained bishops is necessarily false. We believe not even the Methodists had that many at that time. Absalom Jones, if the statement is correct that he was ordained by Bishop White, must have been a renegade priest of the Church. Dr. Abraham Jarvis, second Bishop of Connecticut, died in 1813. There can be no foundation for the statements about Bishop White.

RITUALIST.—1. (1) Predestination (including Re- probation); (2) Particular Redemption; (3) Original Sin, (*d. e.*, Total Depravity); (4) Irresistible grace or effectual calling; (5) Final Perseverance. 2. John Knox did not aid in compiling the Prayer Book, but attacked it violently in a description sent to Calvin. He finds it full of popery, petty ceremonies, follies, etc. Yet this was the Book of 1552, the poorest the Church of England ever had. In 1564 a Prayer Book of Knox's own composition was introduced into Scotland by the Presbyterians. 3. On the Parables, Archbishop Trench, and Prof. Thos. Richey, (the latter, the best book in the line you ask for, is published by Young & Co., New York). On the Miracles, Trench, 4. We do not know.

OBITUARY.

LEMOINE.—Entered into rest on Feb. 22, 1890, at the residence of her son-in-law, Thos. B. Blake, 2738 Chestnut St., St. Louis. Mary C. Lemoine, aged 69 years, wife of Wm. H. Lemoine, late of Petersburg, Va. Interment in Bellefontaine, St. Louis.

WEST.—At Houghton, Michigan, Feb. 22, 1890, Frederick West, in the 51st year of his age. The deceased was for many years junior warden of St. Paul's church, LaPorte, Ind., and at the time of his death, senior warden of Trinity church, Houghton, L. S. He was the son-in-law of the late Rev. J. L. Boxer, rector of Trinity church, Houghton. He leaves a widow and little daughter to mourn his loss.

KIBBE.—Entered into rest in New York City, Feb. 13th, 1890, Miss Minerva A. Kibbe, aged 67; in Westfield, N. Y., Feb. 17th, Miss Sarah A. Kibbe, aged 64; and at the same place, Feb. 18th, Miss Miami A. Kibbe, aged 69; three of a family of four unmarried sisters, daughters of Norman and Electa (Whitney) Kibbe of Westfield, (the eldest, Cornelia A., having died Aug. 21, 1886.) members of St. Peter's church, Westfield, from its organization in 1830, and most devout and faithful communicants for many years, bright examples of soundness in the Faith, of Christian living and unselfish work, respected and beloved by all who knew them.

BOWDOIN.—Entered into rest from her residence in Baltimore, Md., on the morning of Friday, Feb. 21st, 1890, Mary A., beloved wife of George C. Bowdoin.

MINUTE.

At a meeting of the vestry of St. George's church, Newburgh, N. Y., the rector announced the death of Hon. Daniel B. St. John, a warden of the parish. Whereupon the following resolutions were adopted:

WHEREAS, Our heavenly Father has removed from us our greatly beloved and esteemed brother who, for many years as vestryman and for seven years as warden, has been our colleague in the administration of this parish

Resolved, That, while we would bow with submission to the will of our Heavenly Father in this sad dispensation, and be resigned in our great affliction, we desire to express our sincere appreciation of our late associate, and of his many virtues and of the noble, upright life which he has lived in our midst.

We will ever recall with loving remembrance the consistency of his life, his unwavering fidelity to every trust reposed in him, his thorough conscientiousness, his exemplary Christian walk and conversation, his love of the Church and devotion to her interests, his faithful discharge of every duty devolving upon him, both in his public and private capacity as a citizen, as a man, and a Christian, the kindness of his heart, his wisdom in counsel, his liberality and hospitality, and devotion to others. The uprightness and purity of his life has commanded the respect and won the affectionate regard of all who knew him. We may well say, a prince and a good man has fallen in Israel.

Resolved, That we tender to the members of his afflicted family the assurance of our deep sympathy with them in their great affliction.

Resolved, That we attend the funeral in a body.

Resolved, That a copy of these resolutions be sent to the family, and published in the daily papers of the city, and in *The Churchman*, and *THE LIVING CHURCH*.

ACKNOWLEDGEMENTS.

FOR the Rev. J. J. Enmegahbowh's church at White Earth, Minn.: From G. C. Foote, \$1; R. H. Shoemaker, \$10; C. G. \$2.

APPEALS.

ST. PAUL'S CHURCH, Kent Co., Md., has a small struggling Sunday school of poor children who are unable to buy books. Will some richer church donate an old library if they have one to spare. There are about 50 scholars and three teachers. The superintendent is MRS. THOS. SKERVIN, Fairlee, Kent Co., Md.

APPEAL FOR AN ORGAN.

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

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.

THE CLERGYMEN'S RETIRING FUND SOCIETY

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

A SPECIAL OFFER.

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

MISCELLANEOUS.

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

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

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

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

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

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

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

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

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

The Household.

CALENDAR—MARCH, 1890.

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

THE NEEDFUL SHADE.

BY M. E. BEAUCHAMP.

This is a glorious picture, rich and soft,
With mellow tints that satisfy the eye,
And not the eye alone, they touch the heart,
With sense of something delicately tender,
That scarce can be expressed in words.

The scene
Is flooded with the radiant afterglow,
Left on the clouds, the trees, the waves, the
shore,
By the departing sun, now lost to view,
Sinking to rest, beyond yon swelling hill.
But, while the canvass glows with golden
light,
I notice, here and there, the deep, dark
shades,
That bring out, in their dazzling brilliancy,
The high lights of the picture;
Needful shade,
Without which, no strong light were possi-
ble!
And so I think of life.

The life of man
Is like the finished picture, full and bright,
But that small portion which we call our life,
That little portion which we spend on earth,
May be all shadow.

Yet what matters that?
'Tis needful shadow, which will but enhance
The glorious brightness of the perfect whole!

NOTES from English parish registers:
From Buxted, Sussex. 1666. "Richard
Bassett the old Clarke and Sexton for
43 years buried. His melody warbled
forth as if he had been thumped in
the back with a stone." Stallbridge,
Dorset. 1699. "Glory be to God. Di-
nah Myson was buried." St. Anne,
Blackfriars. 1596. "Epolenep (Pene-
lope) Crookes, son of Mr. Recorder."
Seasalter, Kent. 1724. "Bapt. Rachel
dau. of William and Elizabeth Fox.
Mr. Wigmore made the punch."

A VERY little Boston Back Bay boy,
who had occasionally been taken to
Trinity church by his parents, but
who for all that had managed to fall
into bad company and had been told
of the delights of ringing door-bells
and then scampering, set out one
evening on his very first expedition of
this kind. He began on Clarendon
Street, near the house where he lives.
He rang the bell of one big house and
then skipped around the corner undetected.
Then he tried another and
another. His success emboldened
him, and presently, when he got to a
certain house he was so unwary that
almost before he had ceased to pull
the bell, the door opened and the tower-
ing form of the rector of Trinity
stood before him. The little fellow
stood rooted to the spot, opening wide
his big wondering eyes. And then he
found a voice to say very slowly: "W'y,
Phillips B'ooks! Does you live here?"

EACH morning during his journey
in the Soudan, there was one half
hour during which there lay outside
Charles George Gordon's tent a hand-
kerchief, and the whole camp knew
the full significance of that small
token, and most religiously was it re-
spected by all there, whatever their
color, creed, or business. No foot
dared to enter the tent so guarded.
No message, however pressing, was
carried in; whatever it was, of life or
death, it had to wait until the guard-

ian signal was removed. Every one
knew that God and Gordon were alone
in there together; that the servant
prayed and communed, and that the
Master heard and answered. Into the
heart so opened the presence of God
came down; into the life so offered
the strength of God was poured. So
that strange power was given to
Gordon, because his heart became the
dwelling-place of God.

THE PRIZE STORY.

A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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CHAPTER XI.

PICTURES AND SONGS.

I have no life, Constantia, now but thee,
While, like the world-surrounding air, thy song
Flows on and fills all things with melody.

There was a little family party at
Blaise on the following Saturday even-
ing, at which Maurice Lippincott was
introduced to Phebe's father, to Aunt
Dorothy, who came to spend a few days
at Blaise Hall, and to Canon Stanley,
without whose kindly presence no
Millward or Lippincott festivity seem-
ed complete. After tea, the company
entertained themselves with the folios
of sketches and engravings which
Maurice had brought with him and in
which Mr. Millward was much inter-
ested, particularly those sketches
which were by Maurice himself. It
was a delight to Mr. Millward to point
out to Phebe one scene and another
where he and her mother had been
together, on their bridal tour in Italy.
Phebe had seen them all before but
she had her favorites to show him;
and, perched upon the side of his arm-
chair, with one of her arms around
her father's neck, she listened delight-
edly to Maurice's descriptions of the
circumstances under which the
sketches were taken. Aunt Dorothy
and Madam were deep in talk, the
Count and my lady had the engravings
of the Louvre, pictures over which
they were exchanging criticisms, and
the vicar alone sat a little aside from
each group. A book of engravings
was beside him on the table but the
leaves were scarcely turned, and the
lines about his grave mouth looked
graver than ever. He was beginning
to realize the cold, hard grasp of that
deadly feeling of being shut out, alone,
apart; that he was not necessary to
the happiness of that animated party
of talkers, that if he should go quietly
away he would not be missed; hardest,
saddest feeling for a warm, loving
human heart that would fain count
for something in the hearts on
which it leans. He was beginning
to realize how lonely he was,
how much life had withheld from him.
The human nature so long repressed
and fed on the dry husks of intellectu-
al exertion was crying out thirstily
for one draught—just one of the pure
life-giving water of human sympathy.
The depression and foreboding that
had hung over him since he parted from
his god-child a week ago, culminated
to-night when he saw her so taken up
with this stranger whom he had to
confess, possessed, apparently, all the
elements of a true manhood.

Phebe looking towards him caught a
strangely wistful, tender gaze, and her
conscience smote her. Was she neg-
lecting her old friend? She moved
quietly away to his side and drawing
up a chair, seated herself near him.

"I have seen all these pictures be-
fore" she said, turning over the engrav-
ings. "Now it is time for us to have
some music. You enjoy that more than
pictures, do you not, my dear god-papa?
The Count and I have learned some
new pieces from Cherubini's new opera,
Ifigenia in Aulide, and you must hear
them. Do you not compliment me on
my Italian, sir?"

"Certainly, my dear child," said the
vicar smiling, "and I will listen with
pleasure."

"Now," said Phebe, when the duet
of harpsichord and flute was finished,
and Madam's card-table was arranged,
"here are we four left to our own de-
vices. Cousin Aurelia, will you desire
Mr. Lippincott to favor us with a per-
formance upon the harpsichord?"

"Certainly, my love: Mr. Lippin-
cott, do your duty, sir!" "I can but
obey your ladyship," said Maurice,
bowing, "but I warn the company I
am no finished performer."

After a few harmonious chords as
prelude, he sang the following song in
a singularly rich and pleasant voice:

Ask me no more to tread those groves,
Where once I walked with thee,
When love was young, and life was bright,
And heart and life were free.

Ask me no more! no more!

Ask me no more, my sun has set
The brightness stays with thee,
Fond hopes are mingled with the dead,
My fate is misery.

Ask me no more! no more!

Oh! if some happier lot were mine
I'd bid my woes subside,
To thy dear heart I'd all resign
And claim thee as my bride,
To part no more! no more.

The sweetness of the music and the
richness of the singer's voice redeemed
this sentimental ditty from insignifi-
cance.

"One more, pray," said Phebe, "that
pretty barcarolle that you sang to us
last evening."

"You must all join in the refrain,"
said he, as he touched a few rippling
arpeggios, and then began:

THE PALERMITAN BOAT SONG.

Sailing down the river,
Floating down the river,
Sunshine all around us as we glide along;
Sailing down the river,
Where the ripples quiver,
And our oars keep time to the rhyme of our
song.

Sailing down the river,
Floating down the river,
Birdsongs in the branches greet us as we row;
Sailing down the river
Where the lilies sleeping
Waken to the music as we onward go.

Sailing down the river,
Floating down the river,
Sunset red is in the sky and on the mountain
crest;
Sailing down the river,
Where the moonbeams shiver,
And the notes sweetly float as we seek our
rest.

Sailing down the river,
Floating down the river,
Soft the evening breezes waft our boat along;
Where the little leaflets
In the night-winds quiver
And our oars keep time to the rhyme of our
song.

"Bravo!" cried Mr. Millward when
they concluded, and the vicar had
added his fine bass to the bounding
measure of the barcarolle, while
Phebe sustained the air with her clear
treble. "That is a fine old song, and
reminds me of my Sicilian days."

"Thank you, good people," said my
lady. "Now, my little Phebe, one
more, the Rose Song."

Phebe colored, and hesitated a lit-
tle, for that was one of her father's,
to which she had suited a gay little
French air taught her by the Count,

PHEBE'S SONG.

Bring me roses for my decking,
Roses red, roses white,
Roses kissed with summer sunshine,
Bathed in dews of night;
Flora whispers: "Take my darlings
Gemmed with sparkling dew,
Wear them 'mid your shining tresses,
They are all for you."

Bring me lilies for my decking,
Lilies chaste, lilies pale,
Hidden 'mong the forest mosses,
Lilies of the vale;
Flora whispers: "Take my darlings,
Wear them on your heart,
Sisters ye, the flowers, the maiden
Never more should part."

It was with mingled feelings of
pleasure and a mournful recollection,
that both Mr. Millward and the vicar
listened to the Rose Song. Both re-
membered it well. It had been writ-
ten one rainy Sunday evening at Lau-
sanne, in the betrothal days; and Clar-
ence, who often, and indeed usually,
read his verses to his friend, had read
this before offering it to Emily, and
Horace had listened, suggested, and
admired. It was like opening the
pages of a long-closed book, and re-
vealing some withered flower laid
there in long-ago happy days, and
speaking from its crumbling petals of
the vanishing beauty of all earthly
joys. The vicar remembered too, ah!
so well! and here was Emily's child
standing, yes, he was sure of it now,
before the closed door that was soon
to open and receive her into the Para-
dise of the heart. Disguise it as he
may, Maurice's eyes were too frank
not to reveal to the clear-sighted vicar
more than Maurice himself knew they
were telling; it was plain that the
gentle hands of this little maiden
would be laid on his manhood, con-
trolling it with the power of a true
and strong devotion.

Through Maurice's dreams that
night the echoes of the Rose Song gen-
tly floated; and Phebe, for the first
time added to her petitions the whis-
pered name of Maurice. O fair and
tender girlish love! how sacredly dost
thou enshrine thy treasures in thine
holy of holies, and fold over them
clasped hands of supplication! That
love must needs be fit for heaven it-
self, which can be carried to heaven's
holiest hour, the hour of prayer.

(To be continued.)

THE CHILDREN'S LENT.

BY MRS. G. HALL.

When we are told to get our hearts
and minds ready for that sacred time
and season of Lent, and the Church
bids us spend forty days in fasting and
prayer, the little ones, as well as the
grown people should, like obedient
children, hasten to obey the call.
There is no reason, because they are
so young, that they should be excused,
any more than those who are older.

The Church especially calls upon
you to observe three duties, my little
friends, during Lent—prayer, fasting,
and alms-giving.

Do you know what fasting means?
It means to keep from. The greedy
child may keep from tempting dishes;
the child that is quick-tempered may
keep from saying angry words or doing
wrong things. The child who is fond
of telling idle tales may refrain from
uncharitable stories, the sullen child
from pouts and tears, and the vain child
from all that fills the mind with foolish
thoughts. There is no harm in pretty
adornments, if they do not disturb
the meek and quiet spirit which is of
great price in the sight of God.

So, dear children, if you know of any besetting sin you have, from that particular sin, you not only *may*, but you *must* fast, if you wish to spend this Lent as the Church desires you to do.

You will have more services in the Church now, and if you are old enough to attend, you must, if possible, one, at least every week, if no more, from which neither school hours nor play need keep you. If you desire to keep Lent, you will never willingly neglect this.

And let your prayers be sincere, an offering from the heart as well as from the lips. These are the only ones God desires to hear.

Those who love God, love their neighbors also; and surely those who deny themselves for God, will also deny themselves for the poor, who are His children, you know, as well as we. And if you have not many pennies for the mite chest, or the missionary box, you may make another offering, which every one of us can. Our heavenly Father never turns a deaf ear to any prayer you offer, and if you ask Him to relieve His sick, and poor, and sorrowing children, which you would so gladly do if you could, He will doubtless do for you, what you cannot. Then bright smiles, and pleasant words, and kindly deeds, are often the most welcome gifts. Don't forget this; let them be given at home, at school, and everywhere you go, and a blessing will follow.

With a glad heart, above all things, let your sacrifices be made, and all your gifts be given freely, as to the Lord, and if you would have for yourselves a bright and joyful Easter, earn it now in these passing days by a well spent Lent.

FAMILIAR WORDS ON THE HOLY COMMUNION.

BY THE REV. E. W. LOWRIE, D. D.

HISTORY.—Just before His death, our Lord most solemnly and affectionately appointed this holy commemorative ordinance. From then until now has it been observed, in remembrance of Him, by the faithful throughout the world. As "off" as they have done this, they have shown forth His death until He come again. Persecution and martyrdom have not been able to prevent their obedience to the dying wish and command of their Friend and Saviour.

NATURE.—It is not as an ordinary meal. In it, we must not fail to discern the Lord's Body. The bread "is" His Body; the wine "is" His Blood. This is to be taken in an holy and Scriptural sense. We cannot explain or understand it. We dare not try to. In just what was the deep and holy meaning of the Master we all accept His words. Vexed and vexing questions are ignored. Humility forbids prying. The Church has not attempted to solve or to define the mystery. She never shrinks from using the Master's words in the Master's sense. She leaves the deep spiritual meaning to God and the soul. The Lord commands and we obey.

OBEEDIENCE.—A sacrament, besides all other benefit, has the grace and virtue of obedience; and obedience, blessings beyond the numbering. It is God's test of our faith and trust. Our Exemplar was obedient, even unto the death upon the cross; and who are we that we should not be? The "stran-

ger may feign obedience," but the true children will strive to "bring every thought to the obedience of Christ."

"IN REMEMBRANCE."—In this act, we keep in mind not only the death and passion of our Saviour, but also all that He ever said and did, all that He was and is; we keep His life and example in mind as well as His suffering and death; we help to keep Him in this way in the minds and memory of all men; we help to teach people to remember Who is and whence comes their salvation; we remember too, in the sense not only of retain but of recall, we keep recalling all these things to their minds; we refresh and renew their knowledge of Christ; we commemorate His virtues, His tender and marvellous example; "Do this in remembrance of Me," we were told, and so we keep His whole Being in mind, His words and acts, His natures, His entire life, character, and career, all that made and makes Him what He was to the race, the world's Saviour and the Church's Head.

A SACRAMENT.—Besides its commemorative value, a sacramental. Very tenderly does the Church dwell upon this in her warnings and exhortations. Her words, in offices and collects, are very solemn and full of instruction. In her catechism, too, see how carefully she sets forth the dignity of this holy mystery. One of the divinely appointed "means of grace," full of deep and sacramental power and unction, bold, indeed, is he who affects to ignore it, or who wilfully neglects it. Needful and helpful are the sacraments, or would they have been enjoined? "Spiritually taken and received by the faithful," the Eucharist becomes the highest of feasts, a sacramental supper, a feeding of the soul upon the manna of heaven.

THE "WORTHY" PARTAKER.—This term has a special meaning. In one sense, none are worthy, for all are sinful. Yet, if we have a full trust in God's mercy, be not in malice nor guilty of any grievous crime, repent truly of our sins past, have a lively and steadfast faith, and study to serve God in true holiness and righteousness, we are accounted "worthy" partakers of the Lord's Supper.

IMPEDIMENTS.—If any be in open and notorious sin; if any be in malice or lack of charity; if any be in scruple and doubt; if any be a hinderer or slanderer of the Word, an adulterer, or given to any other gross or secret sin; if any have repented not; have forgiven not others; have not searched and examined his conscience; have not purposed full amendment of life; have not made restitution of every wrong possible to the uttermost, he has neither part nor lot in this matter. Yet he is not shut out of God, but of himself.

DIRECTION.—In order, then, that I may help you come, my friend, holy and clean to this feast, no dissembler, but a "worthy" partaker, let me exhort and entreat you as follows:

1. If you have wronged any, go and restore fourfold, *i. e.*, perfectly. Hasten, too, for you know not that it be not already too late. Restitution is the lowest evidence you should be willing to render of sincerity of repentance. Add interest to principal.

2. If you have estranged any, be the first to seek reconciliation. Forgive, as you would be forgiven. If God is love, how can His children be hatred?

3. If you be in any known sin, if you know your "besetting sin," make a special struggle against it, and do not give up because you find it hard to put down.

4. If you have fully purposed amendment of life in all particulars, be prompt and resolute in carrying out this wise and holy purpose. Be not satisfied to "take an opportunity;" do better, and make it; now and to-day is the accepted time.

5. If you have not searched and examined your own conscience, it can not be for lack of the ways and means by which to do so. The "rule of God's Commandments" is so great and good a test, that if we come up to that, we need not apply any lower. It is the highest scriptural standard and measure. No one dare lower it. If you be truly sincere, you would not have me do so, if I would or could. By these commands, "try yourself, one by one; judge other persons always with leniency, yourself with severity. Show neither charity nor quarter to self!"

6. If you have "scruple or doubt," have you not a friend? Many people need personal guidance. Besides an Heavenly Friend, have you not an earthly? I mean not some ordinary relative or intimate. Is there not another near by? Is he not willing and anxious to help you? Why was he called and sent? Why did he come? Why was he appointed and ordained, among other duties, to this very office? Why was he placed over the parish and set to the care and cure of souls?

OPEN YOUR GRIEF.—Our people do not always let their rectors make full proof of their ministry among them. If you seek a physician when you need him, then seek the pastor, or send for him, if in trouble of mind or conscience (not for every trifle, but if sorely troubled), and he will give you his best counsel. Did you ever know him refuse? The man of God, he is for the people of God. Seek him, or some other minister of God's Word, and "open your grief;" that is one thing he is for. No formality. No prying. All will be as informal and secret as the counsel of a doctor's office. Speak to him as to a brother or father. Tell him all your trouble, every bit of it. If you can not meet him, are you ready to meet God? Is his face and eye more dreadful than God's? As the physician has means and ways of cure, so has he, so has the Church, so has the Bible. What a holy office-practize for the cure of souls; how holy the materia medica of the man of God. Your conscience shall, by prayer and other remedies, be healed and quieted, and scruple and doubtfulness removed. If any require comfort, or counsel and guidance, and receive it not, it is their own fault, and they are their own hindrance!

KNOW THYSELF.—Divine and comfortable is the Holy Communion. Humble and hearty should be our thanks to God, and very carefully should we examine ourselves before we presume to come unto it, and so very searching have I been in my language and counsel. Only to "such as are religiously and devoutly disposed," can I consistently administer it. Its benefits are to the "penitent heart" and the "lively faith." The rules which I have given will enable you to learn yourself, that marvellous book of whose unwritten pages no one should be ignorant. So, and so only,

shall you be a meet partaker. If your heart condemn you not, then have you confidence towards God.

A CAUTION.—Yet, be not discouraged. Not every sin is sin unto death. If we sin wilfully after that we have received a knowledge of the truth, our state is more serious; sins of surprise will always follow us; if we truly repent and utterly forsake the sin, we are forgiven.

THE DOOR EVER OPEN.—While life lasts, the door of return is open. I speak now to the timid, to the negligent, to the prodigal, yea, to the self-accused, also. None of these classes really wish to stay away, yet they do not wish to go unprepared.

1. If self-accused, repent: not in all the world is there a deadlier enemy than an unrepented sin. Be converted and live; make not bad worse by delay; shake sin off as St. Paul did the viper, you are dallying with it, and it may yet be your death and destruction.

2. If timid, seek your friend and pastor. He will show you the way to God's pardon and peace, and show you again and again if need be and will not grow impatient and will love to aid you.

3. If prodigal, separate yourself no longer from your brethren and abstain not wilfully. Be careful, lest you find it harder every day to return to the family board.

4. If negligent of life, "not-so-very-bad," only "not as I should like to be," have a care, too; little neglect makes more; live rather by this simple rule: "Communion Sunday is coming, and I must live so as to be at the feast." "I am a soldier enlisted under oath."

EXCUSES.—Of course, many. "Hindered by business." But this is your vocation; other things, only your avocations! Die poorer, if need be. You can not be Dives while you live and Lazarus when you die. "I am not fit." Then fit yourself. You can; I have tried to tell you how. "I do not see the use of it." But the Saviour did; are you wiser than He? "Others do not act as they say." Do you apply this reasoning in other matters? do you go and do wrong in any thing else just because so many others do? "I am a very grievous sinner." I am glad you admit it. Yet, God is divinely forcing you all the while to a better life; help God to help you, my friend. His grace awaits, and is as free as the air you breathe.

Excuses are either real or feigned; if real, go to God with them on the knees and He will remove them; if feigned, they deceive only your own self, they cannot deceive Him who seeth in secret.

Then the ingratitude of refusal. It often angers people to have their invitations refused! They sometimes cease giving them. Not so God. Yet, take care, be on terms with so great and so good a Being; love and obey Him, and He will prove the truest and fastest of all friends.

CONCLUSION.—Aim, then at this, to be holy as He is holy, to fear God, love the brotherhood, give alms, hear and heed the Church, watch and pray, use all the means of grace; come in faith, penitence, and charity, in humility and reverence, in singleness of mind, determined to be blessed, and neither man nor angel, nor power nor principality, nor the foe of souls himself, no being and no thing, in heaven above nor in the earth beneath, nothing

whatever, save it be your own faithless self, can stand between you and the blessing of this "most comfortable Sacrament."

FASTING.

From The Parish Messenger, (Omaha, Neb.)

Fasting is abstinence from food and drink. Some Christian people tell us the true fast is to abstain from sin. Abstinence from sin is certainly better than abstinence from food. But abstinence from sin is not fasting at all. The Church does not appoint the Lenten fast for us that during its continuance we might abstain from unlawful or sinful actions. These are forbidden all the year round.

When the Church orders us to fast she means to fast from food, and to abstain for the time from the ordinary social pursuits which are in themselves innocent at other seasons. Riot, excess, and worldliness are wrong for Christians at all seasons. To follow these things wildly up to the very beginning of Lent and to renew them as the sun of Easter sets, is not Christian at all. A Lent sandwiched in between a pre-Lenten carnival and a post-Lenten saturnalia, is a sham, and they who keep such a Lent are shallow, heady, having the form of godliness, but denying its power.

To fast is to go without eating at all for one or more meals of the day. To abstain is to deny oneself a full meal, or some particular food that the appetite craves strongly. It is not abstinence to substitute one kind of pleasant food for another not more so. To rise from the table with the appetite unsatisfied, or to satisfy it with less pleasant food, this is abstinence.

Withdrawal from innocent social pleasures and amusements is also abstinence. To be of value to the soul it must be a glad, willing abstinence. The social butterflies who simply comply with the general social custom to be more quiet, because it is Lent, but who comply reluctantly, and look forward impatiently to post-Lenten renewal of gay pleasures, these abstain not profitably.

Nor is it abstinence to give up the more gay, public, social indulgences, while we quietly engage in private, quiet parties, where salads are not so much in use perhaps, but other good things are; where dancing is not engaged in to the music of a band, but where "a quiet set" is made up, to the music of the family piano; where no public announcement is made in the society paper of a "high five" party, but where a quiet hand of modest "high five," or "progressive euchre" is made up, "quite impromptu," with "refreshments" afterwards.

Nor is it profitable Lenten self-denial to live in abasement, and eschew the ordinary run of theatres, but on the coming of the stars of the theatrical firmament to secure tickets quietly some days ahead, to see Booth, or Mary Anderson, or to hear Patti, or Kellogg. A sham Lent is the worst kept Lent. An open, honest worldling is always a better, nobler animal, than one who tries to conceal his worldliness beneath a thin Christian veneer.

A Christian who sternly refuses to attend a third-class performance, because it is Lent, but who cannot see why he should decline to attend a first-class one, is a sham, whether he knows it or not. The rector who will not

give his consent to a performance, in Lent, "for the benefit of the church," but is perfectly willing to have it the first thing after Easter, and to have weekly rehearsals for it during Lent, the same is a sham and a deceit, the Lord's anointed though he be.

A faithful, genuine Lent kept, as far as the imperative duties of life will permit, apart from the world, is the only honest, profitable Lent. Living apart from the world as much as possible in communion with God, and in honest self-examination of our own deceitful hearts, meditating on the emptiness of this sorrow-filled world and on the fullness of joy in God's presence, this is the only Lent worthy the thought or heart of Christian man or woman. The rest is only vanity and vexation of spirit.

LETTERS TO THE EDITOR.

OBSERVANCE OF GOOD FRIDAY.

To the Editor of The Living Church:

Is another year to come and go and still no effort be made by influential Churchmen, of which we have not a few in these United States of ours, to have Good Friday observed in a measure, at least, as it should be? I mean by the closing of business houses on that day, and thus giving an opportunity to many who desire to attend Church services, and who have heretofore been deprived of the blessed privilege through no fault of their own, besides observing the day with at least as much respect as is paid to Washington's birthday, the Fourth of July, etc. Surely we should meet with ready assistance from our brethren of the Roman branch of the Church Catholic, should such an effort be inaugurated.

INQUIRER.

PRAYERS FOR THE DEAD.

To the Editor of The Living Church:

Replying to the Rev. Morton Stone's letter, in your issue of Feb. 22nd, concerning prayers for the dead, it gives me pleasure to say that the argument he presents is to be found in a great many places. The following are a few: Hebrews vii: 24, 25; Colossians i: 20; St. John v: 25; Sadler's "One Offering," article, "The Sacrifice of Christ a continuous act;" Forbes' "Explanation of the Thirty-Nine Articles," article, "Purgatory;" and Forbes' "Nicene Creed," article, "Of the Passion, Burial, and Resurrection." There are many Roman Catholic works on this subject.

H. F. FULLER.

New Rochelle, N. Y.

EASTER ELECTIONS.

To the Editor of The Living Church:

On Easter Monday, as a rule, in our three thousand and more parishes, elections will be held for vestrymen, and more than 20,000 men will be elected to responsible office in the Church. Upon the manner in which they discharge their duties will largely depend the temporal and spiritual life of the Church for the ensuing year. When Congress assembles to legislate for the country, it is met with a message from the president, pointing out its duties. The State Legislatures are also so directed. Grand Juries are charged by the judge. Our diocesan conventions receive counsel and direction from their bishops. The superior officer tells the individual public servant what are his duties and responsibilities. I have never heard of a special charge to a vestry, defining and exhorting to the special duties thereof. Have you? Twenty thousand men

come into office annually in the Church, and no word, direction, or exhortation given to them from those in authority pertaining to their duties! Our bishops seem to be very chary of "pastoral charges" other than the annual one. Why may there not be a special charge from the diocesan, at least every two or three years, addressed to the hundreds of vestrymen in his diocese, and to be read to them in the parish meetings or at the following Sunday service?

Why may not the bishop address these men directly, telling them of the true character of their office, of the responsibility thereof; of the sin of always subordinating such duties to secular ones of slight moment, of the evil resulting in the parish from faithless officers, and of the benefit to the Church of God, and of the good to the souls of men that follow upon the effective work of a zealous, and loyal, and Churchly vestry?

Twenty thousand men coming into office, without a word of counsel or direction from those in authority, is a fact that does not exist, I must believe, in any other body than the Episcopal Church.

PASTOR.

"THE ENROLLMENT FUND."

To the Editor of The Living Church:

It may be interesting to your readers to know that in a small Eastern church the contributors to the Missionary Enrollment Fund have decided, almost without exception, to send their money and the interest it has gathered to the endowment of the Episcopate of Fond du Lac. A new interest has thus taken the place of disappointment of the well-meant but unsuccessful scheme of raising a million dollars; and there is talk of adding to the little fund so as to make the gift larger. Whatever can be sent to secure the Episcopate in poor dioceses is most effectual offering to the cause of Church extension, and people are glad when they can know exactly what their special offerings accomplish.

It is thought that this idea may commend itself to others who may not have disposed of their Enrollment Funds. Fond du Lac is one diocese at least in which the continuance of the Episcopate has seemed to depend on the raising of a moderate endowment.

PASTOR.

To the Editor of The Living Church:

The fund, it seems, did not amount to a million of dollars by October, 1889, and now the Board of Managers are eager to use the amount on hand, according to their best judgment. Others have suggested a diversion of the funds to various worthy and needy objects. But 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. We did not succeed in getting the million of dollars by 1889. Well, the Church endures, and we may work while it is yet day. Let us keep intact 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. If we don't get it in ten years, we may in twenty; and if not in twenty, perhaps in fifty. Let the fund roll up. If we don't use the interest, it will double itself every twelve years; and if we do use the interest, the contributors must work harder to augment the cash on

hand. To give up now, looks like impatience, and also seems like injustice to those who contributed, as they supposed, to a permanent fund. And so as a contributor, we say to all parties: "Hands off." If we expect people to take interest in schemes for raising money to fill the missionary treasury, we must be faithful in the management of those schemes and carry out the plans to the letter. This fund was intended to be a permanent fund to furnish sixty thousand dollars annually for missionary work forever. The money that we have got is a part of that fund, and cannot be encroached upon, or spent, or diverted to any cause however worthy. The only duty of the Board is to securely invest it. The business of the Church is to keep at the work of increasing it from year to year till it reaches a round million. We have good reason to believe that this opinion as to the necessity of keeping the fund intact and well invested is one that is shared by a large number of the contributors to the present amount in hand. To spend it would be to shake the confidence of the people in plans for raising money for the missionary board.

CONTRIBUTOR.

THE LATE ROBERT WALLER BLOW.

To the Editor of The Living Church:

The sudden, and sad as sudden, death of Robert Waller Blow, late rector of Grace church, Sheboygan, grieves me deeply. It was my pleasure and honor to know the man. Possessed of singular artistic, religious, and manly gifts, he lived as singular a secluded, self-denying, and unappreciated life of simple devotion to the work of the Church; a work in some sense sanctified by his manly instincts, his fine sense of truth and honor, his tender solicitude for his boys, his moral purity, his deep devotion to the Catholic Faith, and his watchful care in behalf of "the beauty of holiness" in her worship. Only those who closely knew him, can understand and realize this. Laboring for years under incurable maladies, often suffering from unmentioned wants, cut off from many associations which yield comfort and strength to the toiling priest, yet patiently bearing all for the good of the Church, he died alone, unattended, unsoothed, almost unknown. Peace to his ashes, rest and ever increasing light to his spirit in Paradise. My almost tearful recollections, as I trust those of others, follow him. Somewhere, there ought to be for him, some enduring memorial.

F. S. J.

RE-CONSECRATION.

To the Editor of The Living Church:

"If the consecrated Bread or Wine be spent before all have communicated, the priest is to consecrate more, * * * beginning at: 'All glory be to the Almighty God,' and ending with * * * 'partakers of His most blessed Body and Blood.'"

Would not this rubric require the Celebrant to use the same form all through, whether it is more bread or more wine, or both bread and wine, to be consecrated?

I heard a priest (upon being obliged to consecrate more wine) say only from "Likewise, after supper," to "in remembrance of Me." Was this a valid consecration, and has any precedent for such brevity ever been established?

What should a priest do in such a case; and what, should it have been

more bread only that was to have been consecrated, instead of wine?

W. S. M.

[W. S. M. is right in his interpretation of the rubric in the American Prayer Book (in which it agrees with the Scotch). If either element be spent so that a re-consecration is necessary, the whole form, from "All glory," down to "most blessed Body and Blood," must be recited, but the Celebrant only performs the manual act, specified in the marginal rubrics, with reference to that element which is to be consecrated. The question of validity, however, is a different matter. The direction in the English Book differs from our own, and only requires the words of Institution to be recited, so far as they relate to either element. This was also the direction in the first English form, the Order of Communion of 1548. It was also the Sarum rule. There is, therefore, no doubt about the validity of the "brief consecration," though the priest in question was in error in disregarding the direction of the Prayer Book. He may have been an Englishman and unaware that there was any difference between the English rule and our own.—Ed. L. C.]

BOOK NOTICES.

PATHWAYS TO OUR CHURCH. By the Rev. George W. Shinn, D.D. New York: Thomas Whittaker. Pp. 52. Price, 10c.

A most temperate, reasonable, and persuasive tractate, which, wisely distributed, ought to draw the feet of many wandering children of God into the old paths.

THOUGHT SEED FOR HOLY SEASONS. By the Rev. Robert S. Barrett, author of "Character Building," etc. New York: Thomas Whittaker. Pp. 159, 12mo., extra cloth. Price \$1.00.

Few books may be found more suggestively useful than this, both for the pastor who is apt to "seasonable" thought, especially one who gives "a talk" every day of Lent, and the parishioner who wants a short home reading that will lead him into profitable meditation.

SERMONS BY H. P. LIDDON, D.D., D. C. L., Canon of St. Paul's. The Contemporary Pulpit. New York: Thomas Whittaker. Extra cloth, gilt top, pp. 188. Price, \$1.00.

Churchmen need no introduction to the qualities of the "golden-mouthed" preacher at St. Paul's; sufficient only to mention a few of his subjects in this latest volume; "The Obligations of Human Brotherhood," "The Knowledge of the Universal Judge," "God's Justice and the Cross," "Human History and its Lessons," "The House of Prayer," and four sermons on the *Magnificat*.

THE PRAYER BOOK REASON WHY. A Text Book of Instruction on the Doctrines, Usages, and History of the Church as suggested by the Offices and Liturgy. For parochial and Sunday school uses. By the Rev. Nelson R. Boss, M.A. New York: Thomas Whittaker. Heavy paper, pp. 142. Price, 20 cents.

The author has wrought with a threefold design: (1) To furnish concise and ready answers to the popular objections so commonly raised against the Church and her services by those not familiar with her ways; (2) to bring out clearly and concisely some of the principles of historic Christianity which distinguished the "Episcopal" Church from all other religious bodies; and (3) to convey, in the briefest space, information on the history, doctrines, and usages of the Church which every layman, and especially every teacher ought to have. Mr. Boss has made a distinct success in carrying out his design.

MEMORIAL SKETCHES OF DR. MOSES GUNN. By his wife. With extracts from his letters and eulogistic tributes from his colleagues and friends. Chicago: W. T. Keener, 96 Washington St. Cloth, pp. 380.

This book is a labor of love. Naturally it has all the defects and all the excellencies inseparable from this feature in its production. There breathes throughout that tone of personal interest and affection which throws around the subject a kind of light which is sure to touch and warm the heart. It is the noble life of a noble man which is here recorded. During a long and active professional career the qualities of the man grew and expanded so that the successive positions of usefulness and responsibility

to which he was promoted found him fully equal to their duties. To the charm of presence, which appears even in the portrait, there was added that still greater charm which comes from a life consecrated to the service of humanity under the prevailing power of Christian conviction. One of the busiest of professional careers did not crowd out the loftier aims which are begotten in devotion, and nourished in the Church of God. Dr. Gunn was a many-sided man, responding keenly to the claims upon his intellectual and social life, a man whom it must have been delightful to meet, and from whom many streams of influence originated to instruct and uplift the world around him.

THE most striking pictures which have appeared in the Joseph Jefferson autobiography accompany the March instalment in *The Century*. The frontispiece is a full-length portrait of Jefferson as Dr. Pangloss, there being six large portraits of him, in various characters. A portrait of Sothorn as Lord Dundreary, and one of Laura Keene, are also given. Jefferson tells for the first time, from his point of view, of the great success of "Our American Cousin," in which he created the famous character of Asa Trenchard, and Mr. Sothorn that of Lord Dundreary. Three timely and important subjects are treated by specialists: Municipal Government, Dr. Albert Shaw describing the workings of the local government of Glasgow, one of the world's model cities in this respect; Irrigation, in the first of a series of three articles, by Prof. Powell, the director of the United States Geological Survey; and a paper by Prof. Fisher on "The Nature and Method of Revelation," the concluding one in his series. The same number of *The Century* has editorials on "Municipal Government," "Our Sins Against France," and "University Extension."

THE *March Magazine of American History* touches a broad field of information, and its budget of varied and delightful reading is a particularly valuable addition to both current and historic literature. Hon. Charles K. Tuckerman writes from Italy on "Sir John Bowering and American Slavery." We have a scholarly account by W. R. Garrett, A.M., of the extraordinary controversy concerning "The Northern Boundary of Tennessee" which stretched over sixty-eight years, and is interesting just now in view of the boundary suit recently instituted by Virginia against Tennessee in the Supreme Court of the United States. The leading illustrated paper of the number is a wonderfully vivid picture of "Life in New York Fifty Years Ago" by the editor. [Price, \$5 a year. Published at 743 Broadway, New York City.]

Harper's for March, gives a full page engraving of "The Winged Victory of Samothrace," of which there is a descriptive paper by Theodore Child; the home and character of John Ruskin are sweetly pictured and described by Anne Thackeray Ritchie; "Venetian Boats" is a striking paper, finely illustrated; Dr. Charles Waldstein describes the recent exploration of the Acropolis; other papers of interest are presented, making an exceptionally good number.

TICKNOR & Co., of Boston, the publishers of *The American Architect*, have just issued an exquisite photogravure [upon Japan paper] of Alex. H. Haig's "At the Fountain of St. George," an etching which in its original form sold for \$125. This beautiful reproduction is given as a premium to subscribers to the international and imperial editions of *The American Architect*. Others can buy it for \$3.

THE account of the services in connection with the triple semi-centennial anniversary of St. Mark's church, Brooklyn, with the addresses and letters received have been made of permanent record by a handsomely bound volume just issued, with portraits of the rector and sexton. [Address Jas. Pott or Thomas Whittaker, New York.]

Cassell's Family Magazine, March issue, has an illustrated paper on the "Wild West," an interesting description of the

amusements of a long voyage, a contribution to "The Anatomy of Handwriting," and many excellent articles and stories.

Scribner's illustrates the haunts and habits of Charles Lamb, "A Forgotten Remnant" (the Seminoles), John Ericsson, "The Blackfellow and his Boomerang," etc. The frontispiece is a full-page portrait of Lamb.

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

OPINIONS OF THE PRESS.

The Southern Churchman.

THE PUBLIC SCHOOL SYSTEM.—The public school system, where education is secularized, tends to deaden the religious sensibilities of children. While education is to be eminently desired, it should be such as not only sharpens the intellect, but quickens the affections and makes strong the will; to be taught to understand God and have the affections quickened towards him and the will energized for good. Unless these be part of an early education, education fails and the religious sensibilities are deadened. Of all the States, one would have supposed that Virginia would be the last not to demand some moral and religious training in the schools she supports; but this State requires none, and only winks at a Christian teacher giving religious instruction, as it were, on the sly.

The Churchman.

EVENING SERVICES.—It is too readily assumed that because established parishes are not adapted to effective missionary work, therefore they can do no missionary work within their own walls. It is quite too lightly assumed by evangelists and others that "the people cannot be induced to attend regular churches." Have these things been fairly tried? Does not the neglect of evening services by regular congregations suggest that the evening service might be used as a mission service, with doors open to all, with free seats and courteous ushers, with a simple form of worship that can be easily followed with the aid of a printed slip, with plenty of simple music that common people not only can sing but delight to sing, and with plain, straightforward, and simple preaching? We believe that if this suggestion were followed and fairly tried, and if one-half the pains were taken to make it successful that have been vainly used to bring out regular members of the Church, the effort would be crowned with the happiest success.

The Chicago Times.

SOBER THOUGHTS.—It is well enough to sound the loud timbrel over the return of the mayor of Chicago and the delegation which personally heard the result of the balloting for a site for the world's fair. Enthusiasm is a useful quality. Everybody feels good. That is matter of course, and might be taken for granted only that natures given overmuch to ebullition seek a safety-valve in speech and rejoicing. The mayor marched well through the streets, and if he found them somewhat muddy he may turn the knowledge thus acquired to profitable use. The hurrah period was inevitable. The enthusiasts must be given vent lest they burst with joy. The mayor's speech in returning was in good temper. But speeches, brass bands, and improvised banners, well enough in their way, are not the be-all and the end-all of a great enterprise. Chicago must settle down soberly to the acceptance and the discharge of a vast responsibility. She has invited the bestowal of a great burden upon her shoulders, and must carry it, not only successfully, but easily and gracefully. The effervescing stage is over. What now?

Church of To-Day.

INEXPENSIVE CHURCHES.—To build a neat, small church at a reasonable cost has been a problem before the Church for some time. In villages where the Church is just getting a foothold, buildings have been erected at a cost as low as \$1,000 and as high as \$7,000 or \$8,000. The first is barn-like and forbidding, the other loads the

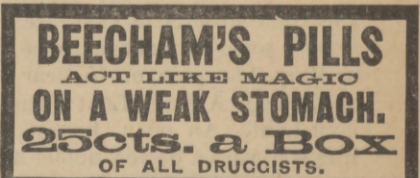
parish or mission at its birth with a heavy burden. It ought to be possible to erect an artistic building, with seating capacity of 250, for less than \$4,000 or \$5,000. The trouble is, that we leave every village congregation and rector to make for themselves the new experiment of building a church, an experiment that costs them from one-third to one-half of the total expense of their building. If the Church would appoint a commission on architecture, whose duty it should be to submit designs for small, cheap churches, and to assist country rectors and vestries in their efforts to erect churchly buildings, it would meet a want now very generally felt. Every one conversant with building knows the great improvement that has been made in the building of country dwellings within the past ten years. The houses have not only been made more artistic without and comfortable within, but this has been done at less cost than was necessary to construct one of the old-fashioned square dwellings. Why may not we see this same improvement in our small country churches?

The Church News.

LENT.—To intensify and broaden the life of the Christian is the central idea and purpose of the Lenten season. It does not mean a difference in kind of Christian experience and activity, but a difference of quality and quantity; deeper, stronger, wider, quicker in life and more sensitive to spiritual influences and the sense of duty. Nor does it mean that a little extra devotion for forty days will do up one's religion for the whole year; rather it is intended to give us power to acquire new momentum, to do our work and face our trials bravely the coming year on a higher level, with richer resources, making a distinct growth in grace and in the knowledge of our Lord Jesus Christ. The chief thing is, of course, to cultivate and strengthen the inner spiritual life, the "life that is hid with Christ in God." Then the outward activities will take their place and accomplish their work. Fasting, self-denial, self-control, private prayer more than usual, fixed hours for meditation with a purpose, confession, penitence, frequent Communions to bring ourselves closer to the Saviour, worship in God's house, week days as well as Sundays, all of these are means of grace provided by the Church and enjoined by God's Holy Word to help, guide, and instruct us in cultivating and enlarging the spiritual affections in bringing the soul into vital inseparable union with Christ the living Head.



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HEALTH HINTS.

Never go to bed with cold or damp feet. Never lean with the back upon anything that is cold.

Never take warm drinks and then immediately go out into the cold.

After exercise of any kind, never ride in an open carriage or near the window of a car for a moment; it is dangerous to health or even life.

The air of a sick chamber should always be kept so fresh that there will be no perceptible difference upon coming into it from the outer air.

A good recipe to prevent the discoloring of the eye is to apply immediately to the bruise a little arrowroot, or starch, moistened with cold water.

Merely warm the back by the fire, and never continue keeping the back exposed to the heat after it has become comfortably warm. To do so is debilitating.

A good cough mixture is made of half a cup of molasses or honey, half an ounce of balsam of fir, one fourth ounce of licorice; mix, simmer, and take from ten to twenty drops three times a day.

If you would keep your face and hands unwrinkled, use tepid water; very hot or cold water is injurious. Also avoid burying the face in a soft pillow at night, which always produces wrinkles round the eyes!

Keep the back, especially between the shoulder blades, well covered; also the chest well protected. In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.

Frequent application of alcohol abstracts the water of the skin, makes it dry and brittle, and impairs its nutrition. This is also true of glycerine. All toilet washes containing alcohol to any considerable extent should be avoided.

The temperature of baths may be stated as follows:

Table with 2 columns: Bath type and Temperature range. The hot bath is from 98° to 112° F. The warm " " 92° " 98° " The tepid " " 85° " 92° " The cool " " 60° " 75° " The cold " " 32° " 60° "

FOR CHAPPED HANDS.—Just before retiring wash thoroughly, rub with a piece of lemon, and dry on a soft towel. Then rub in a few drops of oil of sweet almonds. draw on a pair of large kid gloves which you have previously smeared with mutton tallow. This faithfully followed at night together with reasonable care of the hands during the day in windy, cold weather, will insure a smooth skin for most persons.

LIGHT IN THE SICK ROOM.—Still a custom prevails, despite all our sanitary teachings, that the occupant of the sick room in the private house should be kept at all hours in a darkened room. Not one time in ten, do we enter a sick room in the daytime, to find it blessed with the light of the sun. Almost invariably, before we can get a look at the face of the patient, we are obliged to request that the blinds may be drawn up, in order that the rays of a much greater healer than the ablest physician can ever hope to be, may be admitted. Too often the compliance with this request reveals a condition of room which, in a state of darkness, is almost inevitably one of disorder, everywhere; foods, medicines, furniture, bedding, misplaced; dust and stray leavings in all directions. The reason usually offered is, that the patient cannot bear the light; as though the light could not be cut off from the patient by a curtain or screen, and as though to darken one part of the room it were necessary to darken the whole of it. A more injurious practice really could not be maintained than that of darkness in the sick room. It is not only that dirt and disorder are results of darkness, a great remedy is lost. Sunlight is the remedy lost, and the loss is momentous. Sunlight diffused through a room warms and clarifies the air. It has a direct influence on the minute organic poisons, a distinctive influence which is most precious, and it has a cheerful effect upon the mind. The sick room should never be gloomy.—B. W. Richardson, M. D.

ANOTHER INSIDIOUS DRUG.—Owing to the prevalence of influenza, antipyrine is in great demand. Dr. P. Regnaud, who ranks among the most eminent of French medical authorities, has sounded a warning voice against its abuse. Its frequent use creates a demand for it, and the effect is the undermining of the constitution, attended by pains and distress. In the Paris hospitals there are now a number of its victims under treatment. Among its most evil results is epileptic fits.—Sanitary Era.

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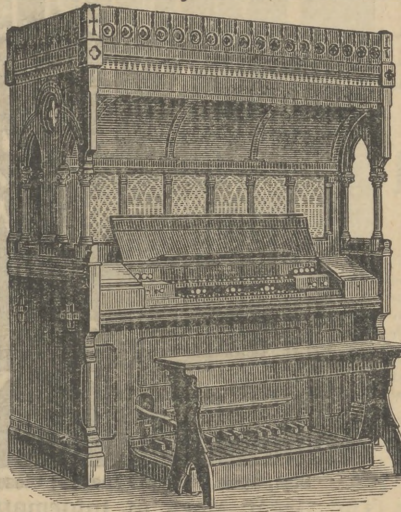
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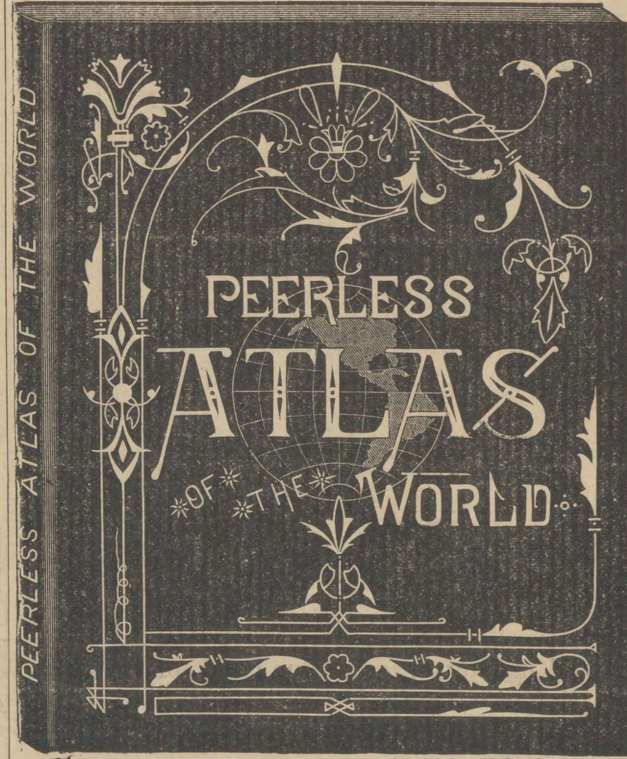
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