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Vol. XIII. No. 2.

CHICAGO, SATURDAY, APRIL 12, 1890.

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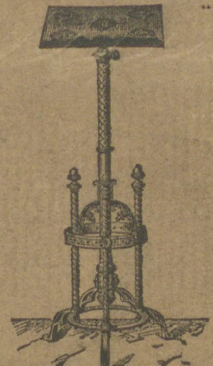
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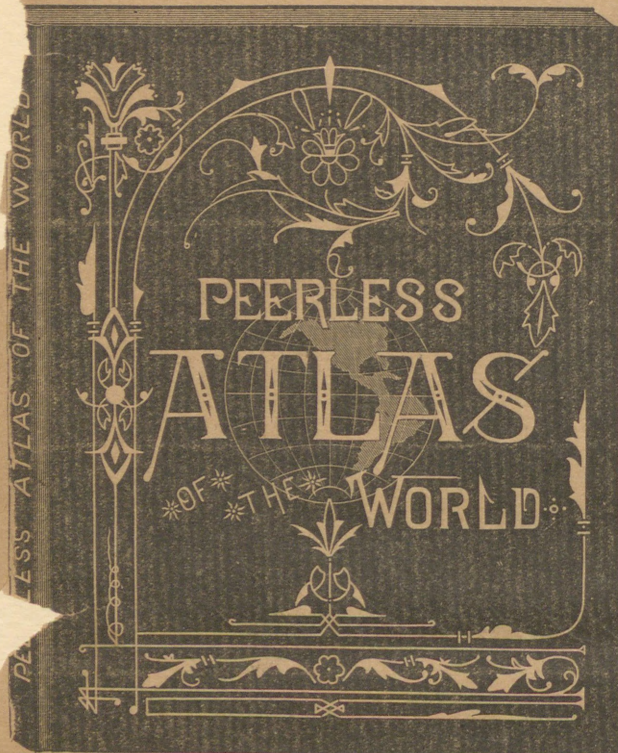
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The Living Church.

SATURDAY, APRIL 12, 1890.

EASTER'S JOY.

BY J. J. L. ENGLAND.

The Holy Church rejoiceth
Throughout earth's wide domain,
As Easter's morn of gladness
Dawns o'er the world again.
Raise high the song of triumph,
Join gladdened heart and voice,
For Christ the Lord hath risen,
Rejoice, true hearts, rejoice!

Go forth to meet the Victor,
Uplift the festal strain,
Christ from the grave uprising
Forever lives again!
Greet Him with Alleluias
Who now the sceptre bears,
Greet Him Whose brow for ever
The crown of glory wears!

To Him be laud and honor,
Our Prophet, Priest, and King,
To Him Who hath redeemed us,
Our hearts their tribute bring:
The glory of His triumph
In choral anthem tell,
Who in His might hath conquered
The powers of Death and Hell.

Rejoice with holy gladness,
This happy Easter Day!
Rejoice, the tomb is empty,
The stone is rolled away!
Rejoice, the Saviour liveth,
From Death's dominion freed!
Rejoice, rejoice, ye faithful,
The Lord hath risen, indeed.

D. troit, Easter, 1890.

NEWS AND NOTES.

PARLIAMENTARY sanction is to be asked for selling Danbury Palace, the residence of the Bishop of St. Albans, and out of the proceeds providing residences in their cathedral cities for the Bishops of Rochester and St. Albans.

It is hoped that all the preliminaries may be so arranged that Canon Westcott may be consecrated Bishop of Durham on St. Mark's Day, the festival upon which his schoolmaster, the Archbishop of Canterbury, and the late Bishop Lightfoot, were consecrated.

The members of the English Church Union have now subscribed the whole of the sum of £1,500 which is to be given to the Bishop of Lincoln's defence fund to supplement the £3,000 collected by Dr. King's Oxford friends. The Union, which announces its 31st anniversary for June 18th and 19th, has largely increased in numerical strength during the past year, and has now 30,000 members and associates.

CARDINAL GIBBONS passed through Chicago on Monday of last week. We saw him on Clark st. plodding along through the crowded street on foot! headed for the North Side. His scarlet frontlet under his Roman collar first caught our eye, then his active, lithe figure and shrewd, intelligent face, and, as we looked after him as he passed, his scarlet skull cap sticking down over his poll, all topped by a shining silk hat, had rather an odd effect. His democratic trudge through the crowd puts us in mind of the future possibility of Father McGlynn's idea of a model pope, walking down Broadway with a tall hat on, and an umbrella under his arm.

A CORRESPONDENT writes in some perplexity and distress at having seen in the columns of a New York paper the account of a reception given in

Lent, at which were present such Churchmen as Bishop Potter, Drs. Dix, Houghton, Satterlee, Richey, etc. We must remind our friend of the custom of reporters to obtain the list of invited guests at any great social event, and to publish their names as if they were actually present. It is quite possible, also, that in the license which a great paper does not hesitate to take, there may have been a spice of malice in publishing such names at such a time.

ARRANGEMENTS have already been made for the consecration of the Rev. Dr. Nichols, Bishop-elect of California. The consecration will take place at St. James' church, Philadelphia, early in June, and a few days after, Dr. Nichols will start for California, arriving there on or about June 15th. In response to the desire to have the consecration take place in San Francisco, Dr. Nichols writes to the Rev. R. C. Foute: "It is only what seems to be the necessity of the case which prevents my asking to have the consecration in San Francisco, * * * which would be more in accord with what I believe to have been the general custom of the Church. * * * I shall be glad to get to my new field and enter upon its work, now that I believe it is to be my part for life. Though I would like very much to be at your convention, my feeling is that it would be better to have it at the regular time than to try to postpone it. I would like, however, to send a word of greeting."

THE Bishop of Chichester has been presented with a portrait of himself as a public recognition of his twenty years' labors as the Bishop of the diocese. The portrait was by Mr. Oules, R. A., and is three-quarter length, and represents the Bishop in his robes sitting with an open Bible on his knees. On the lower frame is a small brass plate bearing the following words:

Richard Durnford, D. D.,
Bishop of Chichester.
Consecrated 1870.

This portrait, to be preserved as an heirloom of the see of Chichester, was presented to the Bishop, in token of his zealous and faithful service in the Church of Christ, by loving hearts throughout the diocese, March 13, 1890.

The picture cost about £700, and was subscribed for by all classes, no contribution being allowed to exceed two guineas. The presentation took place at the Pavilion, Brighton. The Duke of Richmond presided, and presented the portrait, which was unveiled by Prebendary Hannah. The Bishop, in reply, acknowledged the co-operation and affection which he had received from the inhabitants of the county.

AN influential meeting of the clergy and the leading laymen of the diocese of Bangor was held in the chapter room of the cathedral, to consider the best steps to adopt to mark the appreciation of Bishop Campbell's long and faithful services in the Church in Wales. The proceedings were of a private character, but it is understood that a committee was formed to carry out the arrangements, and that his lordship will probably be asked to accept a portrait of himself. *The Non-conformist* says that general regret is felt throughout North Wales at the

retirement of Bishop Campbell. "His appointment by Lord Derby was considered by many a gross injustice to the Welsh people, and an injury to religion itself. But time tempers all things. The good Bishop learned the Welsh language, and won his way to the hearts of the Welsh people."

ON the subject of episcopal signatures, the Rev. C. F. S. Warren remarks, in *Notes and Queries*, to the effect that the Archbishops and three chief bishops (with one or two exceptions in the case of London) have always used the Latin adjective name of the diocese, though they may not always have avoided the anomaly of using the English Christian name in conjunction with it. The only Bishop he knows of who is consistently Latin throughout is Truro. One or two more, as Oxford and Exeter, have also retained the adjective, and Rochester has revived it of late. The others have fallen back upon English. The Scotch and Irish bishops, he thinks, have universally dropped the Latin form long ago; and for the colonial bishops, he does not think there is any Latin to use if they wished it. After saying "*Quot episcopi, tot fere modi signandi*," Mr. E. Walford writes:

For instance, even during the present century, one Bishop of St. Asaph wrote "W. Asaphens," his successor, "W. St. Asaph;" one Bishop of Chester wrote "W. Chester," and another, "W. Cestr;" one Bishop of Oxford wrote "E. Oxford," and the next signed his name "S. Oxon;" Bishop Phillpotts wrote "Henry Exeter," but his successor, Dr. Temple, "F. Exon," and he now writes "F. London," his predecessors always having written "C. J. London," "W. London," etc. A hundred years ago Dr. Thurlow, Bishop of Durham, signed "T. Duresme," but his successors have always written "W. Dunelm," "E. Dunelm," etc.

The Durham County Advertiser, referring to the nomination of the Rev. A. R. Tucker as Bishop-designate of Eastern Equatorial Africa, says: "During his five years' work in Durham, Mr. Tucker has labored with a devotion and singleness of purpose which has evoked the admiration and appreciation of all classes; and, remembering his self-denying energy on behalf of young men especially, we employ no empty phrase in saying that his removal from Durham will be most keenly felt in the parish of St. Nicholas. There can be no doubt that Mr. Tucker will amply justify the choice, and prove a worthy successor to the great names that have preceded him." *The Record* says: "Mr. Tucker is a staunch supporter and advocate of the temperance movement, and is also an enthusiastic lover of athletic sports. Some fifteen years since, the Ambleside football team, which repeatedly proved its prowess when matched against some of the leading Lancashire teams, was never considered complete without him. The nerve and vigor and endurance which enabled him to perform the greatest walking feat on record in the Lake country, namely, a walk of sixty-four miles, including the ascent of the four highest mountains in England (12,000ft. of climbing), in one

day, will doubtless avail him in the arduous journeys and amidst the dangers of the widespread diocese of Eastern Africa, extending as it does 700 miles inland from the diocesan seat of Freretown to the western shores of Lake Victoria."

The Liverpool Courier, towards the close of an interesting article on St. David's Day, says that in St. David's cathedral, a noble pile, at once a delight and a puzzle to the antiquary, stands the shrine of the patron saint, an elaborate erection of the thirteenth century, supposed to contain the ashes of the saint. Originally, we are told, he was buried in his own church, and his remains were afterwards removed and placed in a shrine, which appears in the first instance to have been a portable one, inasmuch as in 1086 it was stolen from the church and robbed of the treasure it contained. It is also on record that in times of war the burgesses of St. David's were compelled to follow the shrine of St. David for one day's journey in any direction. Among the Royal pilgrims to the shrine were William the Conqueror in 1079, Edward I., Henry II. in 1173, and Queen Eleanor in 1284; and at one time the offerings and legacies made constituted a substantial fund. Even in our day, there no paucity of pilgrims, for the quaint old city of St. David's, remote from the ways of the busy world and undisturbed by the snort of the modern locomotive, is a favorite haunt of lovers of the historic and the beautiful.

CANADA.

The quarterly meeting of the Woman's Auxiliary to the Board of Missions for the diocese of Toronto, was held at Port Hope lately. About 70 delegates were present, and were addressed after morning service in St. Mark's church, by the Bishop of Algoma, who preached a very striking sermon. St. Margaret's church, Toronto, was opened on the 2nd. The building will seat from 600 to 700, and seems to have a useful career before it. The Bishop preached after morning service, and the surpliced choir of 40 voices rendered their part of the service in a very creditable manner. A Quiet Day for women was observed at St. James' cathedral, Toronto, on the 20th. From the commencement of the services at 10 in the morning till the close at 5 in the afternoon, the church was crowded. Holy Communion was celebrated at the beginning of the services, and at 12 o'clock the Litany was read. A light lunch was served in the adjoining schoolhouse, that the interruption of going home and returning might be avoided. Services were held at two and three in the afternoon, Evensong at four. Suitable addresses were given by the officiating clergy throughout the day.

A beautiful brass tablet to the memory of the five gunners who fell in battle in the Northwest rebellion, in 1885, will be erected in St. George's cathedral, Kingston, diocese of Ontario. The Bishop of this diocese is said to have announced that he will not appoint outside clergymen to any churches within the diocese. All

Saints', Kingston, is about to be seated with chairs, throughout; 100 have been presented by Alderman Creggan, who has also given handsome scarlet coverings with brass fittings for the inside of the doors. Four fine stained glass, lancet windows have also just been promised this church by Mr. Fred Prime, in memory of his father, mother, sister, and brother.

In the parish of Galt, diocese of Huron, a twelve days' Mission was recently held, which seems to have been productive of good. The Bishop held a Confirmation service at Trinity church, Ailsa Craig, on the 12th, when 23 candidates were confirmed. The new church, of which the corner stone was laid with Masonic honors last July, at Blenheim, was opened by the Bishop lately. He preached morning and evening, and was assisted in the services by the Archdeacon of Chatham and the incumbent at Ridgetown. The Bishop visited Port Dover, Simcoe, and Waterford, on March 16th and 17th, confirming large classes at each place.

In the diocese of Quebec, Archdeacon Roe held a visitation at Coaticook recently. After the first portion of the Archdeacon's charge, members of the conference discussed, by invitation, the points especially touched upon, particularly the question of lay help in Church work. A paper was then read on "The more efficient organization of Lay Helpers' Work." A service was held in Trinity church, Quebec, on March 9th, conducted entirely in French. The Rev. H. C. Stuart, of Bourc Louis, has accepted the rectory of Three Rivers, but is to retain the charge of his mission to the Indians at Lake St. John.

The Bishop of Rupert's Land reaches the end of the 25th year of his episcopate this year. He was consecrated at Lambeth in 1865, became Metropolitan of Rupert's Land in 1874, and has seen his single diocese grow into seven, united under a provincial synod, over which body he presides. Much interest has been shown in the formal opening, lately, of the Dominion government's Industrial School for Indian children on the banks of the Red River, about eight miles from Winnipeg. The first school established has been placed under the care of the Church of England, as the largest number of Christian Indians belong to it, in the district of Manitoba. This school was formally opened on the 13th, by the Metropolitan, who first held a special service in St. Paul's church, assisted by the dean and two archdeacons. The Bishop in the course of his address spoke of the great changes that had taken place since he first visited the Indian mission 24 years ago. Then he travelled with a dog cariole. Now the party had been brought from Winnipeg by a special train. The Government have bought the church property, and supplied the building for the school as well as a grant of \$100 for each child. The Church is to make up \$50 a year more which is needed.

The Bishop of Algoma has been visiting the churches in the Iffracome mission lately, and found them all in a prosperous condition. The Western convocation of the clergy of Algoma assembled at Sault Ste. Marie recently. The convocation, after adjournment, visited the Shingwank Home, at the invitation of the Rev. H. E. Wilson, and were much pleased with all the arrangements. This school for Indian children continues to prosper.

Memorial services were held on March 2nd, in the church of the Good Shepherd, Fairville, diocese of Fredericton, at which many of the friends of the late Mrs. Dowling were present. The dedication of the fine ash screen and choir stalls erected in her memory also took place.

In the diocese of Montreal the Bishop held a Confirmation service at St. Mary's church, Hochelaga, in the end of March which was well attended. At a special meeting of the vestry of St. Luke's church, Montreal, recently, it was resolved that after Easter Monday next, all pews in that church shall be absolutely free and un-

allotted without any restriction or reservation whatsoever. This is the second church in Montreal which, since the new year, has declared itself on the side of free seats. The organist of Christ church cathedral, Mr. Horton Corbett, having accepted a position in the United States, a successor, Prof. Smythe, of Trinity College, Dublin, has been appointed. Daily services were the rule throughout Holy Week in the city churches.

CHICAGO.

Easter was celebrated with more than usual fervor in the city churches. This is owing, doubtless, to the fact that Lent has been observed with unusual devotion. The clergy report larger congregations and a very encouraging degree of earnestness all through the forty days. This was especially the case through the Passion Tide. The result is seen at Easter in an unusually large number of Communion services. The parishes all report a decided increase in this respect. Large offerings have been made, and the work of the Church was never so full of encouragement as at this Easter. It would be gratifying to report the Easter services of each parish if the reports were at hand. These columns are always open to the clergy for such records of their work. The accounts which are given indicate a memorable Easter.

At St. James', the mother church, the joy of the feast was somewhat dimmed by the fact that it was the farewell to the beloved rector. Dr. Vibbert closes his work here with this month. The feeling in the parish may be inferred from the throng of communicants, 600 of whom were present at the early Celebration. At the annual election on Monday the vestry was re-elected without opposition. The financial statement showed a good balance in the treasury. At Grace church the offering was \$20,000 in cash and pledges for the purchase of the new rectory. Dr. Locke stated at the annual meeting that nearly \$20,000 had been placed in his hands during the year for special purposes. The attraction of the Easter services made it necessary to admit the congregation by ticket. At St. Mark's church the attendance exceeded the seating capacity of the church. The new organ, erected by Steere & Turner at a cost of \$5,000, was used for the first time. The offering amounted to nearly \$15,000. It will be devoted mainly to the purchase of a lot for the new church which will soon be built. The board of vestrymen was re-elected. Chief Justice Fuller remains a member of the vestry. Calvary church was thronged by a congregation which extended out into the street. The music was Gounod's Mass with carols, and offertory by F. C. Maker. The choir of this church is one of the oldest in the city, and has always been fortunate in the possession and development of voices of singular sweetness and capacity, for solo work. Master Glenn Hall, the present soprano soloist, has one of the best voices ever trained in this choir, and he was at his best in the services of Easter. The choir is also fortunate in the services of Mr. E. C. Lawton as choir-master, whose long work in the service of the Church has placed him at the head of his profession. The vestry was re-elected at the annual meeting. The present condition of the parish is most satisfactory.

At St. Luke's church the services were very well attended; the floral decorations were profuse and in good taste; the music, under Mr. Scobie's direction, was elaborate and well rendered. The Sunday school offering was \$32; that of the congregation \$225. At the parish election a new board of vestrymen was elected by an unanimous vote. This indicates the endorsement of the new departure in the life and work of the parish inaugurated by the rector. The report showed a prosperous financial condition, and great success is anticipated in all directions. At the evening service, the J. P. Pemberton gold medal was awarded to a choir boy for reverence in conduct, other boys were rewarded by the presenta-

tion of books. The medal is a memorial of the donor's father, and is in the form of a Greek cross.

At the church of the Epiphany, the offering was upward of \$5,000. This parish has a fine property valued at \$135,000. At St. Andrew's church, the congregations were very large, and the music and sermons of a high order of excellence. The offering was nearly \$1,500. The Bishop officiated at the cathedral, and confirmed a large class.

NEW YORK.

CITY.—The sixth and last lecture for the season was delivered by the Bishop before the students of Columbia College, a large number attending.

The body of the late Rev. A. B. Carter, who was sometime in charge of Grace chapel and for three years was rector of Trinity church, Rochester, was brought to this city and buried at Woodlawn. The funeral services, which took place on March 28th, were conducted by the Rochester clergy.

The funeral of the Rev. Dr. Swope took place on Tuesday afternoon at Trinity chapel, where the body had lain in the vestibule since Saturday. At the hour appointed it was met by a procession of the clergy, headed by Dr. Dix, who passed up the aisle chanting the anthem. On reaching the chancel the body was placed on a catafalque. The services were conducted by the Bishop, assisted by Dr. Dix and other parish clergy. In a front pew were a brother and sister of Dr. Swope, as well as other relatives. The pall-bearers were the Rev. Drs. Seabury, Hoffman, Satterlee, Huntington, J. W. Brown, Greer, and Van Rensselaer. The body which was guarded by relays of choristers, under the charge of the sexton, remained in the vestibule over night, and the next day was taken to B. I. Moore, when it was buried in the family plot in the London Park Cemetery.

Good Friday was observed more generally than ever, business being suspended in many of the public offices and exchanges, including the Mayor's office, the department of public works, the Aqueduct Department, etc. Public services were held not only in the Roman Catholic and Episcopal churches, but to some extent in those of various denominations, as Presbyterians and Unitarians. At Trinity church the morning service at 10:30 was purely penitential, the altar being draped in black, while the cross carried in the procession was shrouded in crape. The singing was only that of the *Venite, Benedictus*, the Litany hymn before intoning the Litany, and the hymn for the day, "O come and mourn with Me awhile." An address was delivered by the Rev. Dr. Dix, to an uncommonly large congregation. At about 12 o'clock there was a short intermission, when a three hours' meditation followed on the *Seventy-Last Words of Christ*, the preacher being the Rev. A. G. Mortimer, of Staten Island. The services in which the Rev. Messrs. Odell, Hill, and Magill, took part, were interspersed with penitential hymns, sentences by the choir, and pauses for meditation and private prayer. The devotions of the day closed with Evening Prayer without music. On Saturday there was customary Easter evening Confirmation by the Bishop.

The Rev. J. N. Steele, rector of Zion church, Wappinger's Falls, has accepted an invitation to become an assistant minister at Trinity church. Mr. Steele went from Calvary chapel to Zion church, where he succeeded Dr. Satterlee, who came to Calvary church.

On the second Sunday before Easter Monday, the warden of St. Stephen's asked the rector, the Rev. Mr. Hart, to give notice of the usual election of vestrymen on the Monday spoken of. This, he said, he would not do. Accordingly at the close of the service the warden himself gave the notice. The plan was to elect vestrymen on Easter Monday who should oppose the movement and have the courts determine, if necessary, as to their being the lawful vestry. On April 3d, the court directed Mr. Hart to show cause why he should not be mandamus in

the matter of giving notice of the election of officers, while the judge was considering a mandamus to compel the warden to give up the corporation seal so that the consolidation might be consummated. According to the warden, the seal has passed into the hands of a constable who came to his house with a search warrant for it.

At the Easter parish meeting at St. Mark's church, those vestrymen who sought re-election on the ground of opposition to Dr. Ryland were defeated by a vote of nearly five to one.

WESTERN NEW YORK.

EPISCOPAL APPOINTMENTS.

APRIL.

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|---|-----------------------|
| 11. A. M., Lewiston. | 12. P. M., Brockport. |
| 13. Rochester: 10:30 A. M., St. Mark's; 7:30 P. M., St. Luke's. | |
| 14. 7:30 P. M., Middleport. | |
| 20. 7:30 P. M., Corning. | |
| 21. 3 P. M., Havana; 7:30 P. M., Watkins. | |
| 22. Geneva, College and Divinity School. | |
| 25. Clyde. | 26. Onkfield. |
| 27. A. M., Corfu; P. M., Attica. | |

MINNESOTA.

The Rev. Samuel D. Hinman, missionary at the Lower Sioux Agency, near Redwood Falls, died on Monday, March 24, of pneumonia. The funeral was held in the mission chapel at 2:30 the following Thursday, Bishop Gilbert officiating. The Bishop made a short address, words of counsel and comfort to the Indians now sorely bereft. The following clergy were in attendance: the Rev. G. Tanner, classmate of the deceased, and Messrs. Halsey and Purves. Mr. Hinman was buried at the south side of the new church which was to have been, and God grant it may yet be, opened this summer.

Mr. Hinman's health had always been exceptionally robust, but he was attacked by *La Grippe* some weeks ago. He partially recovered but insisted upon taking up his Lenten work and the prosecution of this, day and night, brought on pneumonia. Death ensued in three days. He was entirely conscious and dictated farewell letters to his bishop. A local paper speaking of his death, says: "Rev. Mr. Purves, rector of the Episcopal church of Redwood was sent for and arrived only a short time before Mr. Hinman's death. He describes the death-bed scene as very affecting, the little Indian colony having gathered in a body to make their final farewell to one whom they had grown to hold in almost parental regard. Many of that usually stolid race were in tears over the parting with their guardian and friend, and when Mr. Purves arrived, the catechist was reading the prayers for the dying in the Sioux language."

The Rev. S. D. Hinman was born at Pittsburgh, Pa., 1839. On completing his college course he entered the Seabury Divinity School, Faribault, graduating in the first class in 1860. Immediately after his ordination he came to the Lower Sioux Agency, ministering to the Indians till the outbreak in 1862 when everything was destroyed. He followed the Sioux to Nebraska and was appointed later by Bishop Clarkson, Dean of Niobrara. In 1887, he returned to the old work on the agency near Redwood Falls, ministering to the Sioux, who acted as scouts during the outbreak. Last year a stone church was commenced and the exterior finished. After the funeral, Good Thunder, a Christian Indian, spoke to Bishop Gilbert, his simple words were a high tribute to the earnestness and devotion of Mr. Hinman, who will be sadly missed by his little band. May God soon put it into the heart of some one to carry on this quiet but noble work.

HASTINGS.—Bishop Gilbert visited St. Luke's church on the 4th Sunday in Lent, preached a most excellent sermon, confirmed 17 persons, and celebrated the Holy Communion. He also catechised and addressed the Sunday school. At evening service, he addressed the Young People's Guild, an organization composed of over 80 young people, nearly all of whom are communicants.

QUINCY.

CITY.—A large and beautiful window—made in England—has been added to the many memorials in the church of the Good Shepherd. The window bears the following inscription:

To the glory of God, and in loving memory of Effie Stillwell Emery, died July 13, 1887, and of Ralph Hopkins, and Margaret Duncan, infant children of Effie S., and Joseph W. Emery.

The central figure is that of the Holy Mother and Child, above hover a choir of cherubim; it is, perhaps, the most artistic work in this part of Illinois.

The Bishop on Palm Sunday conferred the rite of Confirmation upon large classes at the cathedral of St. John and the church of the Good Shepherd. The cathedral was very appropriately decorated, the chancel having a great profusion of green palms, and the members of the large choral choir carrying palm branches while rendering the processional and retrocessional hymns. The music was very good. The Bishop preached a strong sermon, and at its close 20 candidates for Confirmation were presented by Dean Leman.

At the church of the Good Shepherd the services were of an impressive character. Palms formed the principal decoration. The surpliced choir carried the emblems of triumph as it entered and retired from the chancel, and pieces of palm forming the most sacred symbol were distributed among the worshippers at the church. The Rev. Mr. Davidson preached an instructive sermon in the morning, and at night the Bishop gave an excellent discourse abounding with words of encouragement and charged with the most wholesome advice. The Rev. Mr. Davidson presented a class of 14 for Confirmation, composed chiefly of the youngest members of the congregation.

EASTON.

The Rev. Geo. F. Beaven, rector of St. John's parish, Caroline county, who has been quite sick, is now able to resume his duties.

Services are now held every Wednesday and Thursday evenings, also Sunday evenings, at St. Andrew's church, Galena, Kent county, by the Rev. Mr. Martin.

On Sunday, March 16th, Bishop Adams preached and confirmed a class of five persons at St. Andrew's church, Princess Anne, Somerset county, and a class at All Saints', Monie, in the same county. Only four clergymen who had charges when this diocese was formed, are at present within its bounds. They are the Rev. Theodore Barber and the Rev. James L. Bryan, of Cambridge, Dorchester county, the Rev. James A. Mitchell, of Centreville, Cecil county; and the Rev. George F. Beaven, of Hillsborough, Caroline county.

TEXAS.

NACOGDOCHES.—Bishop Gregg arrived at this place on March 19th, at 7:45 P. M. After Evening Prayer, said by the rector, the Bishop preached. On the following day he made a number of visits. Christ church parish, though weak in numbers and wealth, is strong in devotion. The faithful ladies have done much to encourage the rector, and to spread Christ's holy religion. Through the efforts of the guild, the church building has been re-covered, a new organ has been purchased, the chancel has been carpeted, and a considerable fund is now on hand for other needed improvements. At 7:45 P. M., on the 20th, the rector said Evening Prayer and baptized five children. The Bishop preached, and after the offertory confirmed one person—a lady who came from a neighboring town in which there were no other Church people. Such is the value of our system of early training.

SAN AUGUSTINE.—On March 22nd, Bishop Gregg made his annual visit to Christ church, in this place. Like a true Father in God, the venerable prelate goes to see his people in their homes, renewing and strengthening the personal ties which bind him so closely to his flock. On Sunday, the 23rd, the Bishop celebrated the Holy Eucharist, and preached from the text: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the

Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv: 13. He spoke with much feeling of those who in the past year had fallen asleep, and dwelt upon the rest that remaineth for the people of God. At the evening service he preached a most excellent sermon upon "Conversion, Regeneration, and Spiritual Life," from Tit. iii: 5. After the offertory he confirmed a class of six. The Bishop found the parish in a somewhat encouraging condition; a deepened interest had been manifested in religious matters, and some needed improvements made in the church, notably a handsome carpet in the chancel and aisles, given by the Sunday school, a number of beautiful windows by members of the congregation, and a very handsome set of altar hangings of appropriate colors.

MISSOURI.

MEXICO.—The Bishop recently visited this parish and confirmed three adults, converts. He preached a very clear sermon on Lenten duties, and among the congregation were a large number of Presbyterian ministers. There has recently been placed in the parish church a very handsome altar and cross.

ST. LOUIS.—Twenty-eight persons were confirmed at Grace church, the Rev. J. P. T. Ingraham, rector, on Palm Sunday night. Easter, we are glad to state, will see this parish with her great property entirely out of debt. We congratulate rector and people.

COLORADO.

PUEBLO.—It is thought that the cornerstone of the new St. Peter's church will be laid on June 29th, the architect being almost through with the details of the plans. It will cost \$122,000. The plan includes a church proper, a rectory, and a guild hall. The buildings will be of white Castle Rock lava stone. The church is cruciform in shape and will have a stone spire over 150 feet high, and a seating capacity of 812, which can be increased to 1,100 if occasion should demand. It will contain a \$7,500 pipe organ, and accommodations for a choir of 60. It is also expected to have a chime of nine bells. The seats will all be in the nave of the church, the transepts being taken up by the choir and organ on the south and a choir hall on the north. There will be a baptistry in an alcove in the front of the building. The rectory will adjoin the church on the south and will front on Main St. It is a handsome two-story structure and corresponds well with the church itself. Adjoining the church on the east or Tenth street side will be the guild hall, also a two-story structure. This will be used for vestry, guild, and parish meetings, and also all suppers and entertainments. The basement will contain a kitchen and a dining-room capable of seating 250 people at once. On the ground floor will be reception and cloak rooms, and the second floor is given up to a hall arranged to seat 400. It will be fitted with stage, etc., and will be faultlessly arranged for lectures, musicales, and such entertainments.

SPRINGFIELD.

DECATUR.—Palm Sunday was a bright day in the history of the Church in Decatur. Bishop Seymour visited St. John's parish and confirmed the largest class of candidates presented at one time in the history of the parish—30, many of them adults, well-known in the social and business life of the city. The Holy Eucharist was celebrated at 7 A. M., by the Bishop, assisted by the rector. The Celebration was choral throughout, and more than 100 of the communicants were present. After Morning Prayer had been said, at 10:30, the Bishop set apart for holy uses a beautiful receiving alms bason, made by Gorham & Co., New York, and presented to the church by the Chapter of the King's Daughters of the parish, as an Easter offering. The sermon of the Bishop was eloquent and of great power from the text found in Joel ii: 12. At the evening service the Bishop preached an impassioned and scholarly sermon before St. John's Chapter of the Brotherhood of St. Andrew, taking for his text, I. Cor. vii:

15. The church was inadequate to contain the crowds that endeavored to gain entrance; the aisles and vestry room were filled with people.

The present rector, the Rev. M. M. Goodwin, has thoroughly re-organized the church and the work of the parish, and his pastorate has been marked by great success. Before another year has passed, the congregation intend to build a handsome edifice. There is urgent need for a larger building. The Bishop will visit the parish again in June for the purpose of confirming another class.

MASSACHUSETTS.

EASTER AND ASCENSION VISITATIONS.

APRIL.

- 10. Evening, Longwood.
- 11. Evening, Dorchester, All Saints'.
- 12. Evening, Amesbury.
- 13. A. M., Newburyport; evening, Ipswich.
- 14. Evening, Salem, St. Peter's.
- 16. " Somerville, St. Thomas'.
- 18. " Somerville, Emmanuel.
- 20. A. M., Andover; Evening, Methuen.
- 22. Evening, Boston, St. Andrew's.
- 24. " Fitchburg.
- 27. A. M., South Groveland; P. M., Haverhill, St. John Evangelist; Eve. Haverhill, Trinity.
- 28. Evening, Gloucester.

MAY.

- 3. P. M., Hanover.
- 4. A. M., Duxbury; Evening, Plymouth.
- 7-8. Diocesan Convention Trinity church, Boston.
- 11. A. M., Newton Highlands, St. Paul's; P. M., Newton Centre, Mission; Eve., Auburndale.
- 13. Evening, Peabody.
- 15. " Newton, Grace.
- 18. A. M., Lawrence, Grace; P. M., North Andover; Evening, Lawrence, St. John's.
- 19. P. M., Topsfield, Church Home; Evening, Danvers.
- 22. A. M., ordination of priests, Ascension, Waltham.
- 25. A. M., Chicopee; evening, Holyoke.
- 27. Trustees, Gen'l Theological Seminary.
- 28. Commencement Gen'l Theol. Seminary.
- 29. Evening, Ware.
- 30. " Springfield.
- 31. " Easthampton.

The work of the Church Temperance Society in and around the City of Boston is beginning to exhibit its good effects in more ways than one. Coffee houses are to be found in various districts of the city, and are well attended by the very class of men and boys that it was hoped would by this means be kept away from the dangerous allurements of the dram shops and pool rooms. The movement has proved a success beyond the utmost expectations of the promoters. All through the long winter evenings, the rooms are crowded to their utmost capacity by men and half-grown boys, who seem to lay aside much of their roughness of manner and language, and spend the time in social games, smoking, with now and again an interesting lecture, or familiar talk by some kindly interested friend, who may drop in to see how "the boys" are enjoying themselves. A coffee house exclusively for colored people has now been added to the number already open. The Rev. C. H. Brent, who has for some time been in charge of the mission of St. Augustine, in a letter to a city paper last fall, set forth, in vivid terms the fearful degradation and misery of the colored people, living in the West End. Phillips Street seemed to be the centre of a neglected portion of the city, where drunkenness and vice of every sort reigned supreme; and it was no wonder that the people living in that over-crowded portion of the city should turn from their squalor and misery to the bright attractions of the saloons and dance houses. As a result of this letter, a generous response was forthcoming, and before Christmas, a coffee house was opened on Phillips Street, under the care of the mission priest of St. John Evangelist. The rooms are crowded whenever open, both day and night, some 40 men being there every evening. Here they can have a cup of hot coffee, a bowl of soup, and other easily cooked food, and there is free access to the best periodicals of the period. It is Mr. Brent's own idea not to drag in religion at every turn, but to make the rooms a place for recreation and a counter attraction to places of intemperance and immorality. Several Harvard students have now and then given entertainments, which have

added an interest and attraction to the place. It is proposed eventually to add more rooms, and have a restaurant connected with the house, which may be the means of making it self-supporting.

The Boston's Woman's Aid to the C. T. S. was organized two and a half years ago. Drink has been the means of bringing many a young girl to degradation, and perhaps worse; and a great deal of the work of the Woman's Aid Society is to care for those who have strayed from the paths of rectitude, and to throw such good influences around and about them, that they may feel that there is a bright future after all for such as they. The "Aid" has a house rented—"the Woman's Aid House," 44 Carver Street, and in charge of the daughter of a clergyman. It is purposed to keep the house open day and night, so that any one wishing to be kept from the allurements and temptations of the city, may find a harbor of refuge here in this "House of Mercy."

The Bishop made his annual visitation to the various parishes in Worcester, and remained in that city three days, greatly to the satisfaction of the Church people. At St. Mark's parish, he confirmed 19 persons, two of whom were from St. Thomas', Cherry Valley. On Sunday morning he preached at St. John's, and confirmed a class of 18 persons. In the evening at All Saints', he again preached, and confirmed a class of 41. On Monday he visited Highland Military Academy, of which he is visitor. In the evening he visited St. Matthew's parish, preached and confirmed 25 persons. The rector of All Saints', Worcester, at the close of one of the Wednesday evening services, presented a beautiful Greek cross of gold to Walter Newton, one of the choir boys, who had earned it by a perfect record for three years.

The noted evangelist, Mr. Samuel Small, who has recently applied for Holy Orders in the Church, and is a candidate in the diocese of Alabama, is to preach an eight days' Mission in St. John's church, East Boston, the Rev. H. U. Monroe, rector, commencing Easter Day. The Bishop of Massachusetts has given him a special license for this purpose. This will be his first work as an evangelist in the Church.

SOUTHBOROUGH.—The Bishop made his annual visitation to St. Mark's, on the morning of Passion Sunday, and administered the rite of Confirmation to 23 persons, next to the largest class ever presented in the parish. Among the candidates, one had been a Baptist, one a Universalist, two Unitarians, three Methodists, and three Congregationalists. In the evening of the same day, he visited the parish of Holy Trinity, Marlborough, and preached a strong, practical sermon on "bearing the marks of the Lord Jesus," after which he confirmed a class of 13 persons presented by the rector. The church was crowded, many standing throughout the whole service, and nearly a hundred were turned away for want of room.

OHIO.

POSTORIA.—Within less than two years this town has more than doubled its population, having now 8,000 souls, and within less than that time, Trinity mission has been organized, and now has a beautiful little church, which was dedicated by the Bishop, on Tuesday, March 25th, the feast of the Annunciation. Eight of the clergy attended. The Bishop preached an admirable sermon on "Our Lord's triumphant entry into Jerusalem," and confirmed six. A select choir rendered the music in a commendable style. After the services, the Bishop, clergy, and others, were delightfully entertained by Mr. and Mrs. B. M. Hildreth. The new church cost between \$5,000 and \$6,000, and is cruciform. The furniture is all of carved oak, and thoroughly Churchly in design. Brass supports for the lectern and railing add brightness and beauty. The oaken font is unique, and of a rich design. A mantel and tiled fireplace give warmth and a home-like feeling to the front end of the room, and natural gas here and through a furnace provide the heat. The church is far from any other, in a new

residing part of the town destined to be the most popular. The congregation comprises a fair proportion of people of culture and influence, and has every reason to look forward to an early day when it will take a place among the foremost parishes in the diocese. The Rev. Mr. Blake, rector in Tiffin, has this work in charge from the first beginning under the late general missionary, the Rev. A. B. Nicholas. Mr. Blake during the same time has witnessed the building of a very beautiful church in his own parish, so that his home and his missionary work have prospered alike.

Port Clinton has lately revived services under the care of the Rev. Mr. Dougherty, of Huron. After years of inaction and discouragement, the little flock here suddenly swells into a large congregation, comprising some people of such zeal and means, as revive the prospect of a good church building, and of a settled rectorship before long.

St. Paul's, East Toledo, shortly after becoming self-supporting, and an independent parish, is now vacant. A population of 14,000 people on that side of the river is daily growing, and affords a grand field of work for the next rector of St. Paul's. He will have the best church building in East Toledo, and every possible advantage and prospect for parochial success.

TOLEDO.—St. John the Evangelist is again enjoying the regular ministrations of their parish church, which has been suspended, except occasionally, since the removal of the Rev. B. A. Brown, M. D., to Omaha. The Rev. D. A. Bonnar entered upon the rectorship on Passion Sunday. The history of St. John's has been for a long time the history of a struggle, but now it is hoped by the earnest members of the parish, who have stood by the work under all circumstances, that a brighter day is in store for them under the encouragement of the Bishop's good-will and the acquirement of a priest to take charge of them. This, we believe, is the only Church in the diocese having daily Celebrations and the morning and evening offices.

CENTRAL PENNSYLVANIA.

READING.—On the fifth Sunday in Lent, Bishop Howe visited Selwyn Hall and confirmed a class presented by the headmaster in the school chapel. The Bishop preached, taking as his subject the story of the rich young man. The lesson insisted on was the need of entire consecration to the Master. Selwyn Hall is enjoying a year of prosperity. The attendance has been good and the daily work faithful and thorough. The Rev. William J. Wilkie, A.M., who has been in charge since September last, has been elected headmaster and has notified the trustees of his acceptance.

LONG ISLAND.

BROOKLYN.—The Bishop visited Christ church, South Brooklyn, on Good Friday, and confirmed 20 candidates. These were presented by the new rector, the Rev. Mr. Kinsolving. On the evening preceding, an impressive service was followed by a celebration of the Holy Communion.

The Rev. John W. Kramer, M. D., of New York, has accepted an invitation to become rector of the church of the Holy Spirit, Bath Beach. This was formerly a missionary station connected with St. John's church, Fort Hamilton, and both in charge of the Rev. Mr. Snowden.

The late John H. Hertz, of Hempstead, left to St. George's church \$500 to endow a pew which he occupied for so many years.

The Rev. E. L. Sanford preached his farewell sermon at Trinity mission, Northport, on Easter Day evening, and will occupy for the first time his new pulpit in All Saints', Great Neck, on Sunday, April 13th.

PENNSYLVANIA.

The Rev. Benjamin Watson, D. D., has been elected president of the Standing Committee, in place of the late Dr. Goodwin.

It is announced that the committee having the matter in charge, have raised the entire amount needed to cancel the mortgage debt on St. Mary's church, West Philadelphia, and that almost the entire sum

needed to pay for the improvements in the chancel has been subscribed. It is expected that the church with its magnificent altar, to which we have already referred, will be consecrated on Ascension Day.

A number of improvements and changes in St. Mark's church, Philadelphia, are proposed, among which are mentioned: new pews, larger vestry accommodations and organ chamber, and a new front to the parish house.

As has been well said, the Home for the Homeless, 708 Lombard St., "fully carries out the name it bears." The few earnest workers who are carrying it on are doing much with the small means at their disposal, and are deserving the greatest encouragement in their useful work. During the past year the Home has provided nearly 15,000 meals, and 781 lodgings. The Sick Diet kitchen sends out meals to cancer and consumptive patients who are slowly dying in impoverished homes. It does a wide-reaching and quiet good to the needy, the demands for which are as great in the summer as in the winter. The Rev. Henry L. Phillips, rector of the church of the Crucifixion, is the president, and Miss Mary Blackiston, 2,042 Chestnut St., treasurer.

The congregations of the church of the Evangelists have so largely increased that the vestry has determined to continue the internal decorations, which it is hoped will be entirely completed during the coming autumn. Stalls of heavy oak with misericordia, probably the only ones in the country, will be placed in the chancel by Easter. The frescoing of the walls of the choir, with representations of the Annunciation and events in the Master's life, is now under way. The glass for the great rose window has been ordered in Holland. The choir is a mixed quartette, and boys. The topics of the rector, the Rev. H. R. Percival's, Sunday morning sermons, are the Seven Deadly Sins.

WYOMING AND IDAHO.

The Bishop, after a successful visit East in the interests of the missionary work, is once more at home, and in a few days will begin his extensive visitations. His efforts in behalf of the work were so far successful that several new churches will be built this year, and a number of new missionaries added to the list of workers. The Bishop was received everywhere, by the Church, with generous cordiality, and given ample opportunity to make known the needs and possibilities of his field.

The Rev. John Roberts has been appointed superintendent of the Indian schools at the Agency, and is filling the position with entire satisfaction to the Government, and all interested in its welfare. In his missionary work he is now being assisted by the Rev. Sherman Coolidge, a full-blooded Arapahoe Indian, who has been educated for the holy ministry, and is now preaching the Gospel to his own people, as well as ministering acceptably to the missions among the whites at Lander and North Fork. The Bishop has secured sufficient funds to build, in connection with the Government school, a clergy and mission house in which quite a number of boarders may be accommodated.

In the way of Church property, the jurisdiction has recently gained four excellent rectories. A parish with a rectory is almost sure to have a constant supply of services. A home for the parson, certainly in this Western land, where rents are so high, is a great gain. Boise City; Idaho, Evanston, Rock Springs, and Saratoga, Wyoming, are the four places which are so fortunate as to have provided themselves with this important adjunct of every well equipped parish.

Five young men, members of the present senior class at the General Theological Seminary, New York, who will be graduated in June, will at once report for duty in this jurisdiction. Their names are Messrs. Gallaudet, Duel, Love, Snively, and Sulger. Three have been transferred by Bishop Potter from New York, one from the Bishop of Pittsburg, and one from the Bishop of Missouri.

MICHIGAN.

EPISCOPAL VISITATIONS.

APRIL.

13. A. M., Owosso; P. M., Corunna; evening, Owosso.
14. Evening, St. John's.
15. Evening, Jackson.
17. Evening, St. Barnabas', Detroit.
18. Evening, St. Thomas', Detroit.
20. Ordination, Bay City.
21. Missions near Bay City.
22. Georgetown, and Bad Axe.

In a large class confirmed on Palm Sunday in St. John's church, Detroit, was a deaf-mute woman presented by the general missionary, the Rev. A. W. Mann, who interpreted the service, and addressed the candidate for the Bishop. After the service, the deaf-mute communicants were introduced to Bishop Davies, who greatly surprised and pleased them by talking to them by means of the hand alphabet, which he learned in his early days. In this connection, we may say that a knowledge and use of this alphabet by our clergy would be a means of interesting the deaf in the Church. It is easily learned in a few minutes, and only a little practice is needed to make it easy of use.

Trinity parish, Iron Mountain, has nearly ready for occupation a new and beautiful church. It will be open for service in the course of this month. The Rev. M. C. Stanley, the general missionary, has been in charge for the last year and a half, but it is expected that a young clergyman from Nashotah will soon be instituted as rector.

KENTUCKY.

At Bowling Green, the Bishop at his late visitation confirmed a class of four.

The Sunday school of Trinity church, Covington, is large and flourishing, numbering over 400 scholars, and 26 active and industrious teachers. The lesson leaflet used, is prepared by the rector. The school lately contributed \$150 towards erecting a new front to the church; and also proposes to raise sufficient funds to place a memorial window in the same, to commemorate the founders of this parish. The industrial school includes 45 scholars and ten teachers. Daily services are being held during Lent, and Confirmation instruction every Saturday. The Woman's Auxiliary of the Board of Missions made up a box for Miss Heath, missionary at Tokio, Japan, containing a large number of American dressed dolls for her school children, also a box valued at \$108 sent to West Virginia.

Bishop Dudley has confirmed as follows: St. Andrew's, Louisville, 40; Grace church, Louisville, 27; Fulton, 3; Henderson, 8; Uniontown, 4; Paducah, 19.

The Lexington semi-annual convocation will be held at Georgetown, and continue five days. The Bishop has consented to be present Friday.

The Rev. C. J. Wingate of Richmond, has resigned to accept a call to Durham, N. C.

The music and singing at the Lenten afternoon service at Christ church, Louisville, is rendered by a volunteer choir of 16 young ladies, as sopranos, with 4 contraltos. Four men supply the bass and tenor parts, all under the director, Clement Stapleford. Mr. J. C. Morris of Sewanee, presides at the organ.

The Rev. George A. Weeks, the senior priest, with but one exception, of the diocese, entered into rest in the early morning of Palm Sunday. Coming to the diocese directly after the close of the civil war, he was rector for nearly 20 years of St. Peter's, Paris, Bourbon Co., and afterwards, until failing health last autumn demanded his resignation, of the church of the Advent, Cynthiana. Removing in the fall of 1889 to Lexington, whither the greater part of his family connection had preceded him and where his son is in business, he devoted his remaining strength to the two missions of Christ church, St. Ann's and St. Andrew's (colored). He was "a good man, full of the Holy Ghost and of wisdom," and had a wide-spread influence in the diocese, being peculiarly successful in teaching the divine mission and authority of the Church and creating love for her and loyalty to her priests in the hearts of all who were

happy enough to count themselves with his spiritual children. He was buried from St. John's church on Tuesday in Holy Week, the Bishop officiating, assisted by the rectors of Christ church and St. John's, the Rev. Messrs. D. D. Chapin, of Maysville, M. M. Benton, of Louisville, and J. H. Jackson, the colored deacon in charge of St. Andrew's, Lexington. The service was choral, the full choir with the Bishop and clergy accompanying the body to Paris, Ky., where the interment was. Vesting at the entrance to the cemetery, lead by the crucifer, they preceded the hearse to the grave, singing "Hark! Hark! my soul, etc.," and after the committal by the Bishop, sang while the grave was filled, "Jesu, lover of my soul," and the *Gloria in Excelsis*.

LOUISVILLE.—After the funeral service of the Rev. S. E. Barnwell, recorded in our last issue, the following memorial was prepared by Bishop Dudley and the other clergy:

The Bishop of Kentucky, and clergy of Louisville and vicinity, returning from the grave of their dearly loved brother, Stephen Elliott Barnwell, would put on record their sense of the loss sustained by them, by his parish, by the city of Louisville, and by the diocese and State of Kentucky, in his most untimely death.

And yet they would hasten first to express their thanks and praise to Almighty God for the good example of this His servant who has finished his course in faith.

Stephen Barnwell was always and everywhere a man; a man who loved his fellow men, and who was ready and eager to bear his part in any endeavor for human advancement. Because he believed that his native State had just cause for her action in 1861, he straightway put on the uniform of South Carolina's soldiery, and for four long years did valiant duty in the ranks of the Confederate army. When the dreadful war was ended he as quickly obeyed the summons to enter the service of the Prince of Peace, and to minister to the sons of men in the name of the Son of Man. And still was his manhood ever visible beneath the uniform he wore, and nothing was foreign to him which belonged to the human race. To-day at his burial tears have stood in the eyes of men unused to weep—men not bound to him by ecclesiastical relationship—because of their remembrance of the man who went in and out among them, with love for men in the gleam of his eye, the tones of his voice, and the grasp of his hand.

For this man was a "man of God," always and everywhere the servant of Jesus Christ, to whom he had yielded his will because God had raised Him up from the dead. Therefore was his manhood busy only to bless mankind; therefore he sought not to be ministered unto, but to minister; therefore he was a servant of all, faithful and fearless, for the life that he lived, he lived by faith in the Son of God.

And we, his brothers, may not forget that this Christian man was always and everywhere Churchman, Christian, and Catholic as well. While he could say from his very heart: "Grace be with all them that love our Lord Jesus Christ in sincerity," yet, with all the conviction of his intellect, he believed that the Lord did establish a visible Church, to be the home of all the faithful and the witness and keeper of the unchangeable faith; that her divinely appointed constitution may not be changed or ignored; that her ordinances are means of grace, and that with her is the covenant assurance of the Lord's presence and power. Therefore, he was content to labor in her appointed ways, nor hurried by impatient zeal to adopt new devices to attract the people, or new doctrines to satisfy their need. The result of his ten years' ministry in this city is instructive evidence of the wisdom of his course, and convincing example to us who survive that by patient, loyal labor with the Church's own methods shall best and most permanent results be obtained.

His work is done. "In a moment, in the twinkling of an eye," came the summons. The screaming wind and the crashing timbers sounded the cry: "The bridegroom cometh, go ye out to meet him." And the Christian man, with his child in his arms, fell prostrate at the feet of the Lord whom he had served. No matter that the lifeless form was buried beneath the ruins of his home; no matter that the flame did mar the beauty of the face we loved so well, for we know that he, the man, had gone forth with his Lord to ride upon the storm to Paradise, where he now waiteth for the "final consummation and bliss in the eternal and everlasting glory."

By our brother's grave we offer united prayer to our Father that we may follow him even as he did follow Christ, that we may be more fully the servants of Jesus Christ and of all men for Jesus' sake; that we may love the Church, which is his spouse, with loyal, self-sacrificing devotion, and that so we may go forth to meet the King when He cometh, without fear, as, thanks to his grace, we believe that this our brother did.

And by his grave we remember the widow and the orphan whom he hath left, and to our own hearts we speak as to the hearts of all Christian people in this great city, and plead for them that we, whom the storm did spare, may not forget them from whom its wrath did take away their all.

OREGON.

The journal of the primary convention of the diocese gives the following statistics: Baptisms—infant, 216, adult, 33, total, 249; confirmations, 88; communicants, 1,228; marriages, 60; burials, 115; S. S. teachers, 102, pupils, 855; total of offerings, \$27,582.49.

MILWAUKEE.

COLUMBUS.—The Bishop visited the little mission at this place on the evening of March 28th, and confirmed a class of eight, presented by the Rev. S. S. Burleson.

KENOSHA.—The services at the chapel of Kemper Hall, on Palm Sunday, included the blessing and distribution of palms by the Bishop, the service being most impressive. As the school is never in session on Easter Day, Palm Sunday has always been kept as a high festival. The Bishop confirmed a class at the same service, and also visited St. Matthew's church for Confirmation, in the evening.

MILWAUKEE.—The city chapters of the Brotherhood of St. Andrew held a public service at St. Paul's church, on the evening of the 27th. This was the evening of the terrible storm which caused such devastation throughout the North-west, but notwithstanding the wind and blinding snow, a large congregation gathered at the church. The music was elaborate and finely rendered. Addresses were made by Bishop Knight, and Messrs. C. E. Sammond, L. H. Brown, and K. D. Peterson, from St. Paul's, St. James', and the Cathedral chapters, respectively. The service was divided between the rector, the Rev. Mr. Lester, Dean Williams, the Rev. E. G. Richardson, and Canon St. George, the Bishop pronouncing the benediction. The Rev. E. L. Jenner was also in the chancel. After the service the members of the Brotherhood under the presidency of Mr. Lester, took the initial steps toward the formation of a local assembly of the Brotherhood.

The Rev. Dr. Babbitt preached his farewell sermon at St. John's church, on the evening of Easter Day, leaving for his new work at Saginaw, Mich., during the week following.

INDIANA.

At New Carlisle, in the north part of the State, an interesting mission work is going on. A guild of ladies, only two of whom are members of the Church, have been working for two years or more, having only occasional services. They have purchased an eligible corner lot in the village, and have a considerable sum in bank towards a church building. It is intended to have it completed in the autumn.

At Anderson, a town in the natural gas region, which has more than doubled its population in the past two years, a mission has recently been organized, and a missionary appointed. The Opera House has been rented for a year, and services are held every Sunday, with every prospect of a good work being accomplished. Anderson has a population of 10,000.

At Kokomo, another wonderfully growing town in the gas region, a mission has recently been organized, and it is placed in charge of a neighboring clergyman. It is expected to locate admissibly here in a short time. The Bishop is making a visitation of a large number of county towns, in many of which he has been the first to hold a service of the Church. In all of them he finds Church people who are greatly cheered and comforted by his visits. In many places he is called to celebrate Baptism, and always when the opportunity offers celebrates Holy Communion. The congregations are generally large. The services are held in some denominational church kindly offered. The ministers of all denominations are usually present. By the aid of the Evening Prayer leaflet a good response is had. The choir of the church where the service is held is usually present, and furnishes the music, singing the chants as well as hymns. A great deal of prejudice and ignorance has been overcome by these annual visits, and in 20 places permanent services have been established.

The trustees of the diocese have let the contract for a building for the Girls' School in Indianapolis, established by the Bishop four years ago, and which has outgrown its limited quarters. It is to be erected on lots adjoining the cathedral, in a growing part of the city. It will accommodate 50 boarders, and as many day scholars, and will cost with lots \$25,000. The Bishop has

been greatly encouraged by the generous response to his appeal in our columns, and is hopeful of securing the needed sum. This school will be a great power for good in this population so inimical to the Church, a large proportion of its pupils come from homes outside the Church, and would be sent to Romish schools but for its existence. The Howe Grammar School for boys, now in its sixth year, is enjoying a wonderful degree of prosperity. Forty boys are in attendance as boarders, besides day pupils. Several postulants for Holy Orders, as well as two candidates, are pupils and assistants. The new buildings erected by Mrs. Frances Howe at a cost [of \$30,000, serve admirably the purposes of the school. It is hoped to have a chapel erected for the school at no distant day. The diocese had a good Lent, and the clergy are working most diligently. In Indianapolis, the Church is making steady progress. There are four parishes and three missions, numbering about 1,350 communicants and 1,000 children in Sunday school, with above \$200,000 in Church property.

FOND DU LAC.
THE BISHOP'S VISITATION.
APRIL.

- 25. Anniversary of Consecration, Cathedral, morning; Trinity church, Berlin, evening.
- 27. Trinity, Waupun, morning; Grace church, Oakfield, evening.
- 29. St. Paul's, Plymouth.

MAY.

- 1. St. Peter's, Sheboygan Falls.
- 2. Grace church, Sheboygan.
- 4. St. James', Manitowoc, morning; Two Rivers, afternoon.
- 6. St. Paul's, Marinette.
- 7. St. Mark's, Oconto.
- 8. Shawano. 10. Oneida Mission.
- 11. Hobart church, Oneida.
- 13. Christ church, Green Bay.
- 15. Cathedral at Fond du Lac.
- 18. Grace church, Appleton.
- 25. Cathedral at Fond du Lac.
- 28. Ordination at the Cathedral.

JUNE.

- 1. The Cathedral.
- 4-5. Diocesan Council.
- 8. Cathedral.
- 10. Racine College, Trustees' meeting.
- 11. Racine College, Commencement.
- 12. St. Monica School, Closing Exercises.
- 13. Intercession, Stevens Point.
- 15. St. Andrew's, Ashland, morning; St. John's, Washburn, evening.
- 17. Christ church, Bayfield.
- 18. Hurley and Ironwood, by the request of the Bishop of Michigan.
- 19. St. Joseph's, Antigo.
- 20. St. John's, Wausau. 22. Cathedral.
- 24. St. John's Military Academy, Delafield.
- 27. Nashotah House, Trustees' meeting.
- 29. Nashotah House.

JULY.

- 6. Cathedral. 9. Dyckesville.
- 10. Grace church, Ahnapee.
- 13. Bon Pasteur, Little Sturgeon.
- 18. Atonement, Fish Creek.
- 20. The Nativity, Jacksonport.
- 27. Oshkosh, Grace church, morning; St. Paul's chapel, afternoon.
- 29. St. Paul's, Omro.
- 30. Christ church, Butte des Morts.

A contribution for the education of candidates for Holy Orders and all other pious and charitable purposes not provided for by canonical offerings, is asked for at the annual visitation of the Bishop.
CHARLES C. GRAFTON,
Bishop of Fond du Lac.

DELAWARE.

The Rev. Pelham Williams, S. T. D., rector of St. Stephen's, Brooklyn, N. Y., conducted a Quiet Day for Women in St. Andrew's church, Wilmington, on Friday, March 21st. The opening service was a Celebration of the Holy Eucharist at 7:30 A. M., the Bishop being the celebrant, assisted by the Rev. David Howard. The second Celebration was at 10:30 A. M., the Rev. Dr. Williams being celebrant, assisted by the Rev. M. B. Dunlap. Dr. Williams made his first address on "Eve—the Tempted Soul," at this service. At noon there was a short service of prayer and hymn, and an address intended principally for business women on "Rahab—Saved by Faith." At 2:30 P. M., Litany was said, followed by an address on "Hannah—the Life of Prayer." At 4 P. M., another short service and an address on "Esther—True to Our Vocation." The services were all well attended, and the interest evoked was deep. At 7:45 P. M., the concluding service of the Quiet Day was held in the same

place, but was for both men and women. A large congregation was present. Taking for his subject "Rizpah—Near the Cross." Dr. Williams showed how that Rizpah stands as a type of the Church, and the Church guards the Cross, looking unto Jesus, and knowing nothing save Christ, and Him crucified. The Bishop and the city clergy were present. At the close of the service, the Bishop thanked Dr. Williams for his services during the day.

The Rev. S. F. Hotchkin, of St. Luke's, Bustleton, Phila., delivered a most interesting lecture on the subject, "Some of the older clergy of Delaware," under the auspices of the Church Club at Eden Hall, Wilmington, on Thursday evening, March 20th. The lecture was full of interest to those present, and showed deep historical research and careful preparation. Mr. Hotchkin was formerly rector of Ascension, Claymont.

The Bishop will make his annual visitation to Christ church, Delaware City, on Ascension Day, May 15th, and will institute the new rector.

The Rev. G. A. Carstensen, of the Parochial Missions Society, will preach a Mission at St. James', Stanton, the Rev. Edw. H. Eckel, rector, about the middle of May.

The Bishop visited Calvary church, Wilmington, on Passion Sunday morning and confirmed a class of 19 persons, presented by the rector. In the evening he confirmed 28 candidates at Trinity chapel, the Rev. H. Ashton Henry, rector.

PITTSBURGH.

The Bishop of the diocese during Lent has spent most of his time in Pittsburgh and vicinity, and has rendered most valuable services to the rectors at their week-day appointments. On the fourth Sunday he made his regular visitation to St. Peter's and St. Andrew's, confirming 13 at the former, and 9 at the latter, and in the evening preached at Trinity. The Brotherhood work in the city has been well maintained during Lent; that of St. John's has entered upon a new project of a free reading room, which is much needed in that portion of the city. The building which was erected for a chapel, and for years was rented as a public school-house, and afterwards turned into a choir room, has now been fitted up for a reading room, well stocked with papers and the nucleus of a library, and is well attended and so far a pronounced success. The parish indebtedness of \$2,000 has been reduced by the payment of \$400.

The long standing trouble between the vestry of Trinity church, Pittsburgh, Pa., and the Rev. Samuel Maxwell, the rector, has been settled by an agreement that he be paid \$5,000 by the congregation to resign on June 1. This arrangement was reached, after frequent conferences to save the parish from disintegration. The vestry asked Mr. Maxwell to resign some weeks ago, but he declined to do so. The refusal of the vestry to lease the parsonage another year would, it was thought, force his withdrawal, but he leased the parsonage himself and continued to preach. The canons of the Church prevented his dismissal in the absence of offence against the laws, proven upon trial, and the financial compromise was undertaken as a last resort. The trouble was precipitated by Mr. Maxwell's refusal in the diocesan convention last year to support John H. Shoenberger, the iron manufacturer and millionaire, for lay delegate to the General Convention. Mr. Shoenberger was for many years a member of Trinity parish, but having removed to New York, there was opposition in the diocese to his continuance as lay delegate, and Mr. Maxwell said that he could not be a party to an attempt to over-ride the Church laws.

GAUL'S PASSION MUSIC,

BY A CORRESPONDENT.

The rendering of Gaul's Passion music by Grace church choir, Chicago, on Tuesday night in Holy Week, was in every way a splendid performance. Considering that it was done without further conducting than

the very marked staccato of the organ, the large double choir kept together wonderfully.

Such an exhibition of faithful good work, so close to the Easter Festival, with its own special requirements of contrasting music, was most creditable to choir and organist. One could wish that the general tone of the words and the character of the music were more up to the idea of the Passion.

The first are, excepting of course the words of Scripture, tinged somewhat with sentiment, and the setting is always, and in the first place, "taking". The pretty smugness of the music constantly called up, like accusing ghosts, the remembered strains of Mendelssohn, Handel, and Bach, to similar or kindred words, and such memories could only condemn the dissonances, rhythms, and formless imitations of the modern writer.

The singers were careful and enthusiastic in their work, and the singing of Blatchford Kavanagh, the phenomenal soloist, was absolutely painful in its perfection. To see such a child stand up and face the congregation with all the aplomb of a Patti, and deliver his notes with the passion and dramatic effect of an adult, was uncomfortable. The stage manner was all there, but where it came from was the wonder—the uplifted eye, the head thrown back, the possession—either an inspiration or an imitation—the evidence of such mature feeling which one would suppose suffering or experience alone could give—the child singer had all, and one shuddered at the abnormal development of such perfection. It was an absolute relief to hear another chorister sing like a real choir boy, and sing well too, body still, music held a trifle awkwardly, eyes bent down, and not with all the traditions of high tension Italian opera, and muscular as well as musical expression.

The rendering of a real "Passion Music" by such a choir would be an event. Where all was so carefully arranged, it might be too critical to speak of the special readings from the Scripture, between the various parts. The reading should be given first, and then the music relating thereto should follow. The simple words of Scripture, especially when read with due emphasis, are more powerful than any musical rendering, but if they come first, then the musical setting gives that amplification and expansion which is an aid to thought. It must be remembered too, that after such musical rendering, to read the sacred words with the inevitable mannerisms which cleave to so many, is simply intolerable. The vast audience was held attentively, to the very last of an exacting and effective performance, one which those who were privileged to attend will long remember with gratitude to the rector and choir of Grace church.

I must add one more point. It was the first time I saw the rhythmic step of a church procession. Why such movement should not be pleasing to everybody it may be difficult to explain. It would, possibly, be ludicrous to see all the clergy of the diocese, with the Bishop, in such a timed procession. But why should it be? May not this be the reason—a number of people moving in rhythmic accord, as in a march, implies drill, obedience to command, and muscular activity duly trained, with the mind well directed to the bodily action; to bring a body of men such as the clergy under such discipline, would be impossible, some are old, some are feeble, some are pre-occupied and unable to submit themselves to such mechanical drill. They would scarcely like to be called on to mark time on every occasion of entering church, "left, right, left, right, forward, march!" Hence common sense has ruled out rhythmic accuracy from church processions, ceremonies and choir ought simply to walk, and not to march. This is further shown by the fact that prose litanies were the words usually sung in processions, and not metrical words with mechanical tunes, "One, two, one, two, one, two, one, two," all round the church in pounding sensational rhythm. Pardon the digression.

The Living Church.

Chicago, Saturday, April 12, 1890.

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

Subscription - One Dollar a Year.

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A GREAT movement is announced to be imminent among the working-men of the country, for the reduction of the hours of labor from ten to eight. That the reduction will come in time, we do not doubt, though perhaps not just yet. Meantime, why cannot the chivalrous artisans take up the cause of the helpless women who are working fourteen hours a day for a bare subsistence, without even the comforts of life? They would rejoice to get a decent living even by ten hours' work a day, which these strong men think is too much for themselves.

WE have already had something to say about a serious form of lawlessness which is showing itself in various directions among the clergy of the Church. This is the result of an attempt to force the hands of the bishops and the proper authorities, in the direction of a kind of union Christianity, founded upon compromise or ignoring all principle, which would, if successfully achieved, strike a deadly blow at all that this Church has hitherto stood for before Christendom, and could not fail to accelerate the "down-grade" tendency which is so observable in the religious world of to-day. So far, we have heard of no exertion of episcopal authority in regard to these violations of principle and of law. So far as we have observed, there has been no expostulation, admonition, or rebuke of any kind on the part of authorities of the Church. We have heard of no inhibitions against those who openly and expressly violate the law of the Church in their public and official relations with the ministers of other Christian bodies, and who thus presume to take matters into their own hands and anticipate the action of the governing body of the Church.

The *Standard of the Cross and the Church* draws alarmed attention to another exhibition of lawlessness of a still more serious description, of which we spoke last week. While the examples to

which we referred above are in the realm of the practical, though necessarily involving doctrine, this latest specimen attacks the doctrinal system directly. The offender is the Rev. Howard MacQueary of Canton, Ohio, who has produced a book, in which he squarely affirms that "the creeds and articles are mere summaries of what their originators considered the essential truths of the Bible." But he claims a right to test the Creed by his own notions of the Bible, and proceeds forthwith to reject the Articles: "Conceived by the Holy Ghost, born of the Virgin Mary," and also the "resurrection of the body." He insists, of course, as every heresiarch has done from the beginning, that his "theology" is that of the Bible, without considering that to assert that the true nature of Christianity has been reserved for his discovery, nearly twenty centuries after its promulgation, is an enormous *reductio ad absurdum*. Nobody is going to care for a Christianity like that. We are glad to see that our contemporary is fully aroused to the danger which confronts us if such teaching as this is to pass unrebuked, and we heartily second these strong words: "Such teaching as this, uttered by a clergyman of our own Communion, not only shocks and startles those who are not prepared to have the case thus brought home to us; it also calls for the swift, though unimpassioned, decision of those who are prepared to deal with it. The teaching, not the man, is of present and public concern. This teaching has no place in the historic Church. It will not, cannot, be tolerated as legitimate doctrine for any clergyman to teach." We shall await with interest the action of the proper authorities. There was a time when a priest of the diocese of Ohio might be tried for having a vested choir.

MEANWHILE, there is one bishop who seems inclined to keep things in order. The Bishop of Maryland issues a "godly admonition and judgment" to one of his clergy against reserving the Blessed Sacrament. In this case the Bishop calls attention to the direction of the rubric at the end of the Office, that "if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the church," etc. Aside from any consideration of the history of the rubric in question, and its original intention, it is undeniable that *prima facie* the Bishop's statement is correct, and it would appear that there was no hesitation on the clergyman's part in obeying his judgment, even without a public ad-

monition. One thing we are inclined to regret. In the case which the Bishop has thought it his sacred duty to deal with, it is understood that the Sacrament was reserved with devout intentions, in accordance with the practice of the Primitive Church, as may be seen in so early a writer as St. Justin, Martyr, in the second century. But there is another kind of reservation, against not only the letter of the rubric, but unquestionably against its spirit and original intention, a reservation with no devout or reverent purpose or association. The consecrated elements are removed from the church to some table or shelf in another room, and are there consumed amid conversation and going in and out. This is a proceeding which is shocking to any one who holds any higher idea of the Sacrament than the baldest Zwinglianism. And there is reason to think that it is not an uncommon thing which we describe. We find it in our heart to wish that the Bishop while he was in the way of issuing a general admonition, might have indicated in some way that irreverent reservation was at least as distasteful to him as that which had a religious purpose in view. But perhaps the abuse to which we have referred does not exist in Maryland.

THE TRIAL OF THE BISHOP OF LINCOLN.

The *Church of To-Day* is responsible for the following estimate of the Bishop of Lincoln's case, which is at present awaiting the decision of the Archbishop of Canterbury:

The cause for fear lies not in the decision, whether it be for one side or the other; but the spectacle of a great Church giving itself, body and soul, to a heated and excited discussion over an ecclesiastical garment and an altar candle is a sight that ought to bring sorrow to every Christian heart. For a Church to wreck itself in the cause of truth is glorious, but to go to pieces over the breadth of a phylactery and the adornment of a chancel is sad beyond expression.

Our contemporary views the common herd of men, such as Liddon, Lowder, Mackonochie, Littledale, and Bishop King, from the "liberal" altitude of lofty and unapproachable superiority. Such men as these are supposed to be contending, with pitiful narrowness, over garments, altar lights, and as *The Church of To-day* expresses it, with neat invidiousness, over the "breadth of a phylactery." Canons Liddon and Gregory, a few years ago, offered to stand a trial for the "Eastward position." Men have gone to prison on the issue which these things involve. The Church Association has spent thousands of

pounds to drive the cause which these men represent out of the Church of England. Surely we might expect that those who view the doings of men from the philosophic heights of "Broad Churchism" would be led to surmise that a great Church and large numbers of highly educated men are not "giving themselves, body and soul," to a struggle of this kind because they happen to have a predilection for pretty clothes, wax lights, and special attitudes. Even without any knowledge of the history of the great conflict now going on in England, of which the trial of the Bishop of Lincoln is only an episode, the philosophic observer, who cares for none of these things, would be likely to conclude that there must be something underneath all this.

To vary the language a little which we have quoted above: For an army to risk destruction for the cause of home and country "is glorious," but for men to sacrifice their lives for the sake of a colored rag called a flag, is, we suppose, "sad beyond description."

We give our readers who are familiar with the course of things in the mother Church, credit for knowing that that great Church does not deserve the stigma which such superficial talk would cast upon her. It is not for nothing that this contest has been going on since 1850, not for nothing that the Archbishop has been presiding in his own court the first time for two centuries. That the questions which have come up for litigation have been for the most part concerned with outward matters of ceremony, is a mere accident of the situation. The men who have instituted these suits would have been only too glad to attack the Catholic doctrine of the Church, but after one or two attempts it became clear that such a method was doomed to failure. But everybody concerned knows well that it is for doctrinal reasons that every prosecution has been brought, that indirectly the attack is upon the doctrine and the organization of the Church of England regarded as the Catholic Church of that country and tracing its origin back to primitive days. The attempt to represent those who have had to stand the brunt of this attack as merely a set of childish or insane fanatics is an unworthy appeal to popular prejudice and belongs to the same category with the ridicule which in earlier and later times has been poured out upon the heads of the defenders of the divinity of Christ for contending for a single word in the Creed, and even a single letter as a matter of life and death.

Two questions of fundamental importance are involved in the trial of Bishop King. The first is this: Is the present Church of England the same Church which has existed in that country since the sub-apostolic days, or was it founded in the sixteenth century? The second question is this: Is the Church of England a divine institution possessing a faith and order which man cannot change, or is it a mere creation of the State, in all things subject to the State, and so compelled to submit in faith, government, and worship, to the behests of the civil power?

These are no trivial questions, and it is quite conceivable that men of the highest mark may even risk the loss of all to bring about a settlement of them. We do not say that they will receive their final answer as a result of the present trial. But the very circumstances of the trial, the place, the judge, and the method of procedure, have already contributed toward a solution, and we have little doubt that the final outcome will be a long step toward that complete settlement of these vexed problems upon which the whole future of the Church of England depends.

EPISCOPAL PREROGATIVE VS. CONGREGATIONAL PRACTICE.

It is announced chiefly through the secular press, that an active parochial re-adjustment is going forward in the city and diocese of New York, under the vigorous administration of its far-seeing Bishop. Thus far six parishes have subsided into three. To one familiar with the organizations and localities, and the respective theologic traditions, the rationale of the rearrangements may not be altogether apparent.

Only two facts remain indisputable, that whereas there were lately six parishes, there are now three; and that for an indefinite term of years, superfluous and supernumerary parishes have exhausted the resources and hindered the healthy development of the diocese. The pairing off is as follows: The Anthon Memorial, or "All Souls," buys, out and out, the parochial "plant" of the church of the "Holy Spirit," which it proposes to absorb and displace, by assuming and liquidating an enormous construction debt, and the sale and alienation of its own original property, the rector of the latter withdrawing with a generous annuity for two or three years. The parish of Zion church, Madison Ave., East Side, is absorbed and merged in the parish of St. Timothy, one mile further north, and on the extreme west, or Hud-

son River side, where a new and spacious church is to be erected; and St. Stephen's church, an old organization, 46th st. and near Fifth Ave., transfers its estate and membership to the parish of the Holy Trinity, Lenox Ave. and 123rd st. (Harlem), the Rev. Dr. Stanger, rector, who gives up his parish title and the heavy debt remaining on his new and costly church buildings, for the title of St. Stephen's church, and the appropriation of old St. Stephen's estate, in liquidation of the Harlem mortgage; the rector, the Rev. A. Bloomer Hart, becoming "rector *emeritus*," under the new compact, with an increased annuity.

All this lies in the fulfillment of what unselfish, clear-headed Churchmen have long foreseen; since there have been and yet remain, regions of wasteful and deadly parochial congestion in many sections of the metropolis. Three such neighborhoods may be indicated: The first group, lying between 10th st. and 17th st., marks the "up-town movement" of forty years ago. Lying on 10th st., are found the parishes of "the Ascension," "Grace church," "St. Mark's," (much older), and "St. Mark's (Rutherford) memorial chapel," East Side, a recent and costly construction; and on 11th st., the Wainwright memorial, St. John Evangelist. On 14th st. are "Grace chapel," and "the Annunciation," while just below 17th st. is "St. George's church," now having the largest list of communicants of any single city congregation.

A second group, now undergoing a costly elimination, begins on 29th st., where "the Transfiguration" was pioneer; on 35th st., remain "Christ church," about removing further up town, and westward "the Incarnation," "St. John the Baptist," Lexington Avenue, with "Zion church," Madison Avenue, three blocks north of the "Incarnation," and now being merged. Closely coterminous on the upper side, lies the third group, consisting of "The Holy Trinity," 42nd st. and Madison Ave., "St. Bartholomew's," on the same avenue, and two blocks above, and "The Heavenly Rest," between 43d and 44th sts., on Fifth Ave., one block west of Madison. In this double group were eight important parishes deliberately planted within hailing distance of each other, under an expenditure of millions of dollars, under the accumulated costs of popular rectorships, costly choirs, and the running expenses of all these separate corporations. As every one knows, the practical outcome has been a lively, secular competition;

one parish growing on the decay of its neighbors, enfeebled congregations, anxious and disheartened clergy, with sorrowful average of executive and administrative failure.

How did all this come about under episcopal supervision? There has practically been no such thing. The Bishops of New York have been without canonical authority in the management, safeguard, and development of their diocese. They have been ecclesiastically and theoretically bishops, while their prerogative has been relegated to lay vestries and building committees. An unqualifiedly congregational administration has brought about, and is solely responsible for, this preposterous and most wasteful stewardship. And who shall venture to estimate the magnitude of this waste in clergy, churchly possibilities, consecration of resources, and healthy development for the future? These movements were generally speculative, independent, and ecclesiastically irresponsible. No parish or rector had immunity or even guaranty from intrusion. Yet the Bishops of New York have been strong, practical, unselfish, and very wise men. Is it conceivable for a moment that one of them in his day and administration, would have authorized the deliberate formation of any one, or of all, these three congested groups? Does any sensible layman even suppose that Bishop Potter now presiding, could have been guilty of such a suicidal spendthrift arrangement; or that any such future congestion would be possible were he, *de facto*, Bishop, as he is, *de jure*?"

To strengthen and establish one point beyond possibility of cavil, let us look at a few statistics. Take this second group. In these five churches are reported 1,941 communicants, less than there are in the single parish of St. George's. Yet for the spiritual cure of these 1,941 souls, more or less, there have been employed from eight to ten clergy, five expensive choirs, as many sextons, the fuel, lights, repairs, insurances, and care of, as many church edifices, all of which could have been administered with equal efficiency, in two spacious churches, properly situated, under two rectors, with their staffs of deacons and deaconesses, with an enormous reduction of expenditure.

Yet, moving up three or four blocks, we reach 42nd street, where the same unwisdom under exaggerated particulars repeats itself; for here are three large, very costly churches, not three blocks separated from each other. It may be safely affirmed that no such palpa-

ble exhibition of utter recklessness and wanton waste can be found in any city in Christendom, unless we take a hurried glance at Brooklyn Heights, just across the East river, where we shall find exemplified, the same rule of unreason, under which three principal parishes, "Grace," "St. Ann's," and "Holy Trinity," deliberately established themselves in very costly edifices, within what would properly have been, the limits of a single parochial field.

This has proved thus far a costly and well-nigh ruinous pupilage for the Church, and the end is not yet. The unwisdom and unreason are yet at work elsewhere, making mischief for the future, and loss and mischief for both present and future. There never was the shadow of an excuse or explanation for such procedure. No bishop would ever have sanctioned it, since no man of the Church can survey his diocese so unselfishly and impersonally, and helpfully as the Bishop himself. In New York it only remains, as the decades ripen these blunders into disasters and bankruptcies, for Bishop Potter to cut away the ruins and save what he can from the wrecks. The aggregate of loss and waste is appalling at best. His work is not yet done, and his successors will have to bear a hand in this painful work of clearing up devastations and reconstructing moribund parishes. Meanwhile, the practical question is: which shall prevail, Episcopal prerogative, or Congregational practice? Shall the episcopate be re-invested with its ancient, apostolic functions, and delivered from Puritanical distrust and constraints, so that the free exercise of its legitimate functions and responsibilities may become possible? The heathenish maxim that tranquilly contemplates "the survival of the fittest" as the supreme exhibition of providential administration, should give place to an honest recognition and dependence upon an unhampered and an untrammelled episcopate.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

XI.

The strictures of "Botticelli" last week, are so rash and misleading that a brief review of "Another View" seems due both to the writer and to his readers. The great Russian artist has given the greater part of his life to the picturesque elucidation of the greatest ethical problems; of national and political crimes and usurpations; of the unmitigated and inconceivable horrors and atrocities of warfare, especially among Christian nations; and of the same lines of realistic studies in the Holy Land, which Holman Hunt, Gerome, and many other great celebrities had laid down through long

years of fruitful toil. If the Russian has erred, he is found in unimpeachable company. As to this charge of irreverent realism, it is the very embodiment of supreme reverence, when brought face to face with the Florentine, and Venetian, and Flemish, masquerading of holy themes, personages, and events, in which the original and only Botticelli was himself a flagrant transgressor. As to the "war pictures," it is enough to say that the Russian soldier-artist in his intrepid campaigning, knows what he is about. The pictures are horrible and revolting in their truthfulness, precisely as the artist meant them to be, and as the common conscience of Christendom would have them, as irresistible protests against the diabolism and atrocities of warfare.

As to the three typical tableaux, it is enough to say that Verestchagin, alone of artists, has been sufficiently heroic and truthful to tell a story of that unique brutality and most revolting tragedy without æsthetic glazing and embellishment; that all Christendom shuddered as by a common grief and shame, at the Sepoy atrocities administered by a Christian nation upon its pagan defendants, and that Mr. George Kennan's studies in Russian penal administration for the "correction" of political offences, may be safely consulted as to the moral and social efficacy of the "Hempden Cord."

Verestchagin has never confused the moral and political atrocities of the Roman crucifixion, of the Sepoy execution, and of the Russian Nihilist hanging. It is left for the perversity of a Botticelli to undertake that.

Mr. John Trenaman's note, whether of inquiry or criticism, is not altogether clear. It may be enough to say, while declining to discuss here the relative merits of Gregorian chants, and "our present style," whatever that may be, that we have never heard of any "Gregorian carols," and that we are not interested in promoting any music for Sunday school uses because "it is easily learned and can be sung with a lunge." Indeed, we are inclined to question the propriety and spiritual value of all "lunge" music; while we are quite certain that children are by no means the proper judges of suitable music for Sunday school worship, and also that children's tastes can be easily educated, so that vulgar, frivolous, irreverent music in religious relations will prove distasteful. We shall have more to say about "Sunday school music," some day, when we hope to help our readers who are not clear about it.

At present it is enough to add that Dr. Shinn's Manual for Sunday school, with music, another by Prof. Sigismund Lasar (Biglow & Main, N. Y.), and Dr. Tucker's Sunday School Hymnal, may be consulted with advantage. And this may interest "An Indiana Churchman," who inquired concerning the best Sunday School Hymnal.

Easter music will speak mostly for itself in this number. It is likely, with Christmas music, to be the best because the most joyful and sincerely religious music of the Christian Year. The dullest souls are astir as at this time; and even the spiritual sluggards who salve and save their consciences by making an annual Communion, have ears to hear something of Easter

music. For all really religious Churchmen it is, literally, a "feast of fat things," an ecstasy of worship; every where much the same in quality and temperature, whether in the rural, secluded church where Chappell's "Christ our Passover," and the "grand *Te Deum*," (otherwise, Jackson in F!) are furbished up and "executed," or in splendid metropolitan churches where costly choirs, well-appointed orchestras, and grand organs, are joined in the delivery of the Eucharistic masterpieces of Christian art: One Lord, one Easter, one worship for us all. The service kalendars for Palm Sunday must give way, especially since those for Passion Sunday are much in the same spirit, and the Easter worship of the Church have place. It will be necessary to divide these in two parts, one for this week, and one for next, since on Low Sunday, Easter music is generally repeated.

It has been our good fortune to elicit a wide-spread interest in the choral directory, which can be turned into the highest practical utility by intelligent organists and choirmasters, who yet feel that something remains to be learned, and especially those who are separated from the great centres of religious art.

After Low Sunday the choral directory will subside to its normal proportions, since the liturgic year has then passed high meridian. In this connection we wish it to be distinctly understood that correspondence covering choral experiences and work of all degrees, whether in the rudest mission field, the mining and lumber camp chapel, or the sequestered rural and village church, as well as in more richly favored parishes, will be equally welcome to this department, and are held alike necessary to its vitality and usefulness. Not that we can, or find it desirable to, print all that may reach us, but that all these various and wisely contrasted contributions will in some way help and strengthen our work.

MUSICAL MENTION.

Another delightful re-union of the choir of Trinity church, Bridgeport, Jas. Baker, choirmaster, and E. M. Jackson, organist, and the choir of Holy Trinity church, Middletown, Conn., H. DeKoven Rider, organist and choirmaster, took place in the latter church, on Thursday evening, March 27th. The great church, seating more than 1,200, was crowded, with a miscellaneous congregation, among whom were many from the Wesleyan (Methodist) University, and of the leading denominational people. The very "solemn music" fell upon very devout worshippers, and the liturgic resources of mother Church were exceptionally impressive. The service was profoundly Lenten, persuasive, and reverent. The choristers sang with much religious feeling, and the delivery of the different numbers was singularly intelligent and satisfactory. The voice parts were justly represented in full, audible harmony, while the intonation and tonal quality were so pure and lovely throughout the exacting service, as to elicit enthusiastic admiration. Indeed the admirable form of both choral and solo work was a fresh and continual surprise. The Processional was Hymn 68. The Psalter, Psalm 32, Plain song, antiphonal; *Magnificat* and *Nunc Dimittis*, Calkin in Bb, superbly rendered; Creed, Versicles, and Collect, choral, plain song; Hymn 237, congregation and choir antiphonal and together; offertory, duet, "Now we are ambassadors," with chorus, "How lovely are the messengers," sung with rare tenderness and grace of expression; Anthems; I., duet, boy choristers, "Beloved, let us love one another," Stainer; II., "Ah! what shall

we then be pleading," (from *Mors et Vita*), Gounod, perhaps the most effective number of the list; and III, *Inflammatus*, from the *Stabat Mater*, Rossini, a very promising boy soloist; and after a brief address by the rector, Dr. Parks, the *Misere-re*, Gregorian-Stainer, sung kneeling, the assistant, the Rev. Samuel Mitchell, singing the priest-verses, and the choir delivering the richly colored responses with much fervor. A vested choir has never given a lovelier demonstration of its sufficiency for the highest uses of liturgic worship, in our hearing; and if such choirs could be heard often in our great churches, "the movement" would receive a fresh and energetic quickening. Mr. Rider accompanied at the organ, and Mr. Jackson at the piano, while Mr. Baker held the baton. Under such auspices the ancient diocese of Connecticut is in a good way to witness a multiplication of vested choirs.

Mr. T. Norman Adams has been giving a series of admirably selected organ recitals on Saturdays during Lent, in Trinity church, Cleveland, O.

At the recent Confirmation service in St. Mary's church, in the same city, March 28th, P. M., the service kalendar was felicitous: Processional, "Come, Holy Ghost, our souls inspire," plain song; canticles, Ancient and Gregorian; anthem, "Come unto Him, all ye who labor," Gounod; offertory, organ, "O Saviour of the world," Goss. Mr. Alfred Fox, precentor and choir-master.

(For Choral Directory, see page 34).

PERSONAL MENTION.

The Rev. Thomas Bell, rector of St. John's, Arlington, and St. James', West Somerville, Mass., has accepted a unanimous call to the rectorship of St. Stephen's, Middlebury, Vt.

The Rev. Warren W. Walsh has accepted a unanimous call to the rectorship of St. John's church, Ionia, Mich.

The Rev. Henry Mitchell, Phillipsburg, N. J., has accepted a call to St. Philip's church, Circleville, Ohio, and enters on the duties of his rectorship of the parish, the second Sunday after Easter.

TO CORRESPONDENTS.

S. M. H.—Please accept thanks for "Early Confirmation," etc. We may use it as suggested.

G. W. J.—We cannot furnish our subscription list for any purpose except the mailing of our paper.

CONTRIBUTIONS DECLINED.—"Maunday Thursday;" "The Holy Spirit;" "The Heart's Surrender;" "Agnosticism and Christianity;" "Where are the Young Men?"

ORDINATIONS.

At the church of Our Merciful Saviour, Louisville, the Bishop ordained to the diaconate Mr. W. M. Jackson, colored. The service was held on the fifth Sunday in Lent, and the Bishop was assisted by the Rev. Douglas J. Hobbs, the rector, and the Rev. W. H. Ward, who also presented the candidate for orders. Mr. Jackson is a native of North Carolina, at present is principal of the colored school at Lexington. He was educated at Oberlin College, Ohio. Upon returning to Lexington he will be placed in charge of the mission of St. Andrew in that city, under the direction of the Rev. W. H. Ward, rector of Christ church.

At St. Matthew's church, Worcester, Mass., on Feb. 15th, the Rev. Messrs. Geo. E. Allen, and J. C. Ayer, deacons, were advanced to the priesthood by the Bishop of the diocese. The Bishop was assisted by the Rev. A. H. Vinton, and the Rev. J. B. Wicks. The Rev. C. J. Shrimpton was epistoller, and the Rev. J. S. Lemon, gospeller. The Rev. T. Fales was preacher. The rector of St. Matthew's, the Rev. Henry Hague, presented his assistant, the Rev. Geo. E. Allen, and the Rev. Prof. Steenstra, presented the Rev. J. C. Ayer. Nearly all the clergy of the Central Convocation were present; also many from the Eastern Convocation.

OBITUARY.

KEMPER.—Died, at Wauwatosa, Wis., March 29, 1890, Mrs. Mary A. Kemper, aged 59 years, wife of S. R. Kemper, and daughter-in-law of Bishop Kemper.

PASSED THE PORTALS.

Entered into rest, in Buffalo, March 19th, of pneumonia, Almira C. Grannis, aged 62 years.

The death of this estimable woman deserves more than a passing notice. After a brief, but severe illness of six days, she fell asleep, and now from all our daily paths we miss her. Taken away from a large circle of friends, with whom her influence was always for good, her loss is peculiarly severe, and will be long lamented by those who name her only to praise. But, "to live in hearts we leave behind is not to die." Wearing the white flowers of a blameless life, her character was lovable in all its manifestations. With winning manners, and marked deference to the feelings of others, she united great decision and firmness whenever questions of duty and conscience were concerned; and while she respected opinions opposite her own, she was firm in adhering to what she believed to be true and right. Possessing rare intellectual gifts, her thirst for knowledge, especially in art and literature, was never satisfied. A conscientious, faithful commu-

niant, she always took an active part in Church work, and showed by her example that "Love is duty, and joy, and law," and her last going out, before being stricken down, was to tread the courts of the house of her God. Can we fail to realize the blessedness of the Communion of Saints in such a reunion as must have been hers as she met her loved ones who have passed on before. With such faith as she ever manifested in her Redeemer—

There is no death; What seems so is transition;
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

March, 1890.

APPEALS.

THE CLERGYMEN'S RETIRING FUND SOCIETY

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

APPEAL FOR A RECTORY.

The mission at Cherokee, Iowa, is in great need of a rectory, in fact, the permanency and success of the work depends, to a great extent, upon it. The handful of Church members are exerting themselves to the utmost to keep up the services and raise money to build a rectory, they cannot do it without help. The town is growing, rents are too high to enable the missionary to live without more economy than is good for his family and himself. Will not kind friends help us in our endeavor to put the Church on a sure foundation in this community? Contributions will be gratefully acknowledged if sent to the Rev. F. W. WEY,

Missionary in charge.

Cherokee, Iowa.

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 committee, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

MISCELLANEOUS.

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

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

WANTED.—Teacher, unmarried, Churchman, experienced (priest or deacon preferred). To be headmaster in church school in the west, next fall. Only first-class candidates need apply. References, with outline of previous work. Address, L. G. W., this office.

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

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

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

WANTED.—By the middle of August, a competent matron for boys' school. A Churchwoman, who has had experience in boardingschools, preferred. Must be a thorough housekeeper, a good manager, and ready to devote herself to the interests of the institution. Write full particulars, enclosing testimonials, to A.S., care of THE LIVING CHURCH.

ENGLISH ORGANIST and choirmaster. Mr. Malinson Randall, three years organist and director of the choir of Rev. Stopford Brooke's church in London, is open to an engagement in the United States. He has had special experience in the training and management of boys' voices, and undertakes to organize and direct choirs in thoroughly good style. Copies of testimonials, with references, will be sent in reply to communications addressed to Mr. M. Randall, 104 Lake St., Chicago.

BURLINGTON ROUTE.

HOME SEEKERS' EXCURSIONS.

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

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Household.

CALENDAR—APRIL, 1890.

- 13. 1st Sunday (Low) after Easter. White.
- 20. 2nd Sunday after Easter. White.
- 25. St. MARK, Evangelist. Red.
- 27. 3rd Sunday after Easter. White.

WHAT SAYS THE CLOCK?

(Published by request.)

What says the clock when it strikes ONE?
"Watch," says the clock, "Oh, watch, little one."

What says the clock when it strikes TWO?
"Love God, little one, for God loves you."

Tell me softly what it whispers at THREE?
It is, "Suffer little children to come to Me."

Then come, gentle lambs, and wander no more,
'Tis the voice of the Shepherd that calls you at FOUR.

And oh, let your young hearts gladly revive
When it echoes so sweetly: "God bless you," at FIVE.

And remember at SIX, at the fading of day,
That "Your life is a vapor that fadeth away."

And what says the clock when it strikes SEVEN?
"Of such is the kingdom, the kingdom of heaven."

And what says the clock when it strikes EIGHT?
"Strive, strive to enter in at the beautiful gate."

And louder, still louder it calls you at NINE,
"My son, give me that heart of thine."

And such be your voices responsive at TEN:
"Hosanna in the highest, hosanna, Amen!"

And loud let your voices ring out at ELEVEN,
"Of such is the kingdom, the kingdom of heaven."

When the deep strokes at midnight the watchword shall ring,
"Lo, these are my jewels, these, these," saith the King.

Land and Water has the following: "An anecdote was told me the other day, which, being true, is worth repeating. The late Duke of Rutland, when walking one fine morning in his grounds, came across a gamekeeper's little girl. 'Well, little one,' he asked, 'and what do you call yourself?' 'For what we are going to receive may the Lord make us truly thankful,' replied the little one, with apparent irrelevance. It seemed that the child's mother's instructions had been: "If you meet the duke, be sure to say 'your grace.'"

"THE kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," Matt. xiii: 33. While woman has neither the voice to command, nor the strength to compel the multitudes, she is possessed of a subtle power that is stronger still. Nothing is more pervading, nothing more sure and potent, than the quiet, gentle, steady influence of a Christian woman, hidden from the world's observation, in the domestic circle of home. It wins irresistibly, because it has in it, the true germ of the Life-principle, and operates by the silent and constant processes of gradual development.

A LADY with whom the editor of *The Sanitary Era* is well acquainted, frequently visits in a family where there are two boys, a piano, and a young cat, all musical. The boys begin to practice on the piano on their return from school every afternoon, and the cat mounts upon the instrument and listens in ecstasy. She knows the hour as well as the clock, and if the boys are tardy, she gets up in the front window and watches until they return. But in case they fail

soon to come for watching, she seems to tire of waiting for the entertainment, or else to feel as if the association of boys and music might work both ways, and tries to "call them up" by playing the piano herself; getting on the keyboard, putting down one foot and another, and holding her ear in the plain attitude of listening for each effect. If the veracity of our informant were not above suspicion, we would not repeat it, but it is the actual truth, that when a sweet and gentle melody is played, the cat sits on the piano with her head thrown up and back, her jaw fallen, and her eyes closed, as if in rapture. The lady who informs us, when she first saw this strange performance was frightened and moved off, expecting that the cat was going to have a fit. The scales, however, are less entrancing to the creature; for when they are practised, she sits in a more normal attitude, thrusting her head forward to listen, but still with literally open-mouthed absorption.

THE PRIZE STORY.

A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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CHAPTER XVI.

CHRISTMAS CHIMES AND WEDDING BELLS.

Again at Christmas did we weave
The holly round the Christmas hearth;
The silent snow possessed the earth,
And calmly fell our Christmas eve.
—Tennyson.

Ring out! ye wedding-bells!
Ring out! and fill the happy air,
Ring out! the bride is sweet and fair,
Ring softly down the whistling wind!
A maiden leaves her home behind,
And hand in hand, with him she fares
To wider life, to fuller cares.
Ring out! ye wedding-bells!

Christmas in the olden time! What visions of jollity, gayety, and general good cheer, those words suggest!

Blessed, happy season! how can one write of you faithfully without possessing a heart full of love and sympathy! Thy very name is suggestive! It pictures all the brightness of childhood, all the tender joy of budding youth, all the maturer happiness of later life, all the sweet sunshine of the sunset-days. Who has not in his heart of hearts fair memories of Christmas days long past, of the gathering of the little ones around the shining Christmas tree, of the happy confidences between early lovers, of the "going home" at Christmas with rosy-cheeked babies to be proudly received by the grandfatherly and grandmotherly welcome? Bright! aye! and sombre too are the Christmas memories. Memories of the gay voices which shall echo no more in the merry company, of dear hands folded on breasts that move not with life's pulses, of brave young hearts that have gone down in the battle of life, of ripened sheaves gathered into the heavenly harvest. Christmas! thou linkest us with all the joys and all the sorrows of the ages.

It was joy alone that filled Phebe's heart as she looked from Blaise Hall, from her little tower-window, and saw the far landscape sheeted in spotless snow. Nothing would do for my Lady Lippincott but that she must have all her friends around her at Blaise this Christmas; Mr. Millward's household; the vicar, of course; Sir Maurice; her brother-in-law, who was come

from Scotland to do honor to his American nephew's wedding; Sir John and Lady Morton, with Carine and Dulcie, who were to be Phebe's bride-maidens; and their brothers, John and Marmaduke, the latter of whom was to be Maurice's "best man." It was so long, said my lady, since she had had a real old-fashioned English Christmas that she was delighted to have the opportunity. So, there was to be everything which tradition could make it incumbent upon them to enjoy at such a time.

Church decoration at the end of the last century was not the elaborate preparation that it now is. Yet there was always a plentiful supply of evergreens. This year my lady gave orders to her gardener to give all that was needed from the shrubbery; in consequence, the little church at Blaise was a shining bower of glossy laurel, box, ivy, and scarlet-berried holly. The Hall visitors were all at the church on Christmas morning, and there was a crowd of worshippers beside. Some came from curiosity, no doubt, but most because whatever day they might miss church, they would not on blessed Christmas Day. On account of the darkness of the morning, caused by the falling snow, the candles were all lighted (for I need not remind you that gas was not known in Blaise, then) and they twinkled brightly through the shining evergreens. There was no organ, you remember, but the choir scraped away vigorously on viol and fiddle, and everyone joined lustily in singing the grand old Christmas carol, "Christians! awake! salute the happy morn!" Canon Stanley assisted the rector in the administration of the Holy Eucharist. It was indeed a blessed Sacrament to those two sincere young hearts who were so soon to take upon themselves the vows of Holy Matrimony.

The Hall party had been awakened in the dawn of the Christmas morning by the sweet sounds of flute and fiddle, and the voices of the choir who came to sing on the terrace the old carols of "Noel! Noel!" and "God rest you merry gentlemen, let nothing you dismay!" and who were afterwards regaled with spiced beer in the Hall kitchen, and each went home richer by a five-shilling piece from Mr. Millward's bounty. Needless to tell of the Christmas dinner, the turkey, the sirloin of beef, the mince pies, and above all the Christmas pudding. Of the latter, every housewife at the table had her special and private opinion, since it is well known that the exact proportion of factors in a Christmas pudding is an unknown quantity, but it is also known that the proof of the pudding's excellence is in the eating. It was Maurice who covered Phebe's pretty face with blushes by asking gravely of Aunt Dolly, if she could tell him whether the lady he was about to marry could make a Christmas pudding.

Sir Maurice, a man of well-preserved middle-age, with the upright bearing and tall stature which distinguished the Lippincotts, was observed to be very attentive to Carine Morton, whose air of style might well make her a suitable wife for the baronet, even if he were more than twenty years her senior. Lady Morton, as the lady of highest rank in the company, had been handed down to dinner by Sir Maurice, and skilfully led the conver-

sation to the accomplishments of her eldest daughter, whose beauty, as she sat opposite, was too evident to need comment. Sir Maurice accepted the homage of my Lady Morton's honeyed words, and turned the subject over in his mind.

In Carine, Sir Maurice would have all he desired in a wife, a stylish lady to preside over his household and increase his political influence in the county, and whose beauty and accomplishments would do him credit. She, in her turn, would have all she craved, a titled husband, houses in town and country, and plenty of pin-money. Of such companionship, dear and intimate, as Clarence Millward had with his Emily, or as that to which Phebe and Maurice looked forward, Sir Maurice and Carine never dreamed. They walked on a lower plane and the music on the heights above was unheard by them.

Wedding bells! how gaily they clashed and clanged, how joyously, in the fine old tower of St. Stephen's church, on Phebe's wedding morn! It was a perfect winter day. Just enough snow to outline the dark buildings and make them picturesque, just enough frost to crisp the sunny air into stimulating coldness. A day of rejoicing for all, a feast to the poor of the parish, (alas! how many there were!) and buns and fruit for the parish children. Eagle House was full of guests, and the long string of carriages came driving up to the church door and depositing their rainbow-tinted burdens. Inside the grey old church all was rustle and subdued excitement among the invited and other spectators, eager to catch a glimpse, not only of the sweet bride, but of the distinguished American who was to carry off the belle of the old city. Fans and feathers waved, diamonds and bright eyes shone, and the winter sunshine came through the painted windows, and lit up the dusky aisles with golden fingers. At last came the bridal party; Phebe leaning on her father's arm and dressed in spotless satin, wearing priceless pearls, and with her veil of costly lace falling around her, and followed by her bride-maidens, fair-haired Carine and Dulcie, with flower-crowned heads and dressed in the bride's favorite color, pale pink. After them, Lady Lippincott in pale blue satin, the Lippincott diamonds flashing on head and arms, leaning on the arm of Count d'Amboi, he in his court-costume and orders; then Madam Lippincott on the arm of her son Sir Maurice, Sir John escorting dear Aunt Dolly, and Lady Morton led by her eldest son, her youngest being Mr. Maurice Lippincott's best man. It was by far the most splendid wedding that St. Stephen's had known for many a long day, said the spectators. And Maurice? What of him? He was easily to be distinguished for he was a head and shoulders taller than any one, his dark hair, slightly powdered, waved back from his pale earnest face, he wore a wedding suit of dark blue broadcloth, and a white satin vest, embroidered in pale blue, with elegant lace ruffles, and a diamond pin in his cravat. "He is a perfect picture," whispered some.

As the bridal party moved into the chancel where Maurice stood waiting for the bride, Phebe lifted her eyes and they rested a moment on one dear head among the surpliced clergy with

in the rail, the dear gray head of her godfather. It is he who takes her hand and lays it in Maurice's, it is his dear voice pronounces the sacred, final words by which the loving hearts are united until death shall part them. And thus, with the Church's benediction falling upon them, with her bells ringing joyful peals of congratulation, with loving prayers to send them happily and blessedly on their way, Phebe and Maurice pass forth into the world, into the new life.

"Heaven's blessing on them! man and maid,
By the dear Church's blessing, one—
One life—to serve with heart and will
In God's wide earthly sphere, until
Homeward they turn at set of sun
Into the Father's home, to rest.

The wedding-dinner, or, as we should call it, breakfast, was held at Eagle House, and never had Queen Square seen a gayer company. After the dinner the bride and groom set off in a post-chase for Bath, where they were to spend their honeymoon before going to London in February, in time for the King's first Drawing Room.

The sting of parting is always for those who are left behind. The departing ones have all the excitement of new scenes, new experiences. But those who are left have to turn again to the empty rooms where everything speaks eloquently of the lost presence; to take up once more the round of duties and to realize hourly the absence of the one who came in and went out, and made a part of life's sweetness.

On the last night of the old year, Phebe and Maurice stood together at the open window of their parlor in Bath, and listened to the bells of Bath Abbey church that were gaily ringing the Old Year out and the New Year in.

The snow was on the ground and the clear bright moonlight filled the keen air.

"A blessed year!" said Maurice as he wrapped a cloak more closely around his young wife. "Good bye to old 1789! and a blessing on him!"

"Oh, Maurice darling!" said Phebe, "let us pray that all our years may be as blessed as this has been."

"They will be, so long as I have you, my treasure," said Maurice. "Hark! there is twelve o'clock!"

Dong! dong! the sound of the great bell echoed through the silence. Twelve strokes, then a pause, and then the sweet bells rang out again with a jubilant peal, and the new year, 1790, came in, with peace and benediction on his wings for these young hearts who met it, full of faith in each other and in that heavenly love which would guide their future lives.

(To be continued.)

WHAT IS CHRISTIANITY?

BY THE REV. D. D. CHAPIN.

In *The Churchman* for March 15th, there appears an article under the above heading, which a foot-note tells us is made up of "Thoughts from a sermon by the Rev. Wm. S. Rainsford, D. D., rector of St. George's church, New York."

Nothing could be more admirable than the general trend and spirit of these "thoughts," but one expression—an *obiter dictum*, as it were—has attracted attention. A paragraph reads as follows: "For what is Christianity? It is the possession of a spirit. If any man have not the spirit of Christ, he is none of His. If he has His Spirit, he is His. This simple truth needs

no argument; it stands out clearly in all the teachings of Christ and His Apostles." Thus far, well, but the preacher goes on to say: "Their Christianity, the only Christianity of the Bible, is not a creed; it is a life. The Christ life is Christianity, nothing less or more," etc.

Now, old-fashioned "Christians" have been taught, and have surely supposed all along, that "Christianity" consists of two things, the "Christian Faith," and the "Christian Life," that these two must always go together, must not and cannot be separated. They would emphasize as earnestly as Dr. Rainsford, everything pertaining to the "Life" and its necessity; but whence and why the parenthetic negation, "not a creed?" Certainly no one supposes, or ever supposed, that "Christianity" is, or ever was, a bare, literal "creed and nothing more." A "creed," in Church language, is the formal expression in words of the things necessary to be believed to salvation, that is, of "The Faith once delivered," and, assuredly, this has something to do with, is a part of, "Christianity." "He that believeth and is baptized shall be saved." "Believes" what? "Dost thou believe all the Articles of the Christian Faith as contained in the Apostles' Creed?" Surely Dr. Rainsford in his zeal and enthusiasm for the "Christian Life" does not deny or ignore all this; nay, would he not be the very first to assert it?

The fault of the old "Antinomians" was that they, too, separated those things which God has joined together, the "Faith" and the "Life." In exalting the one they practically denied the other; with them "Faith" (subjective at that) was everything, "Life," nothing. Are not some of our great-hearted and enthusiastic workers, of whom we hear so much now-a-days, and for whose work and example we are duly grateful, tending to fall into a similar error, but on the other side? Hence, why "not a creed"?

There appears to be some need that attention be called to this matter. A copy of *The Church of To-Day* for March, is at hand. In it is a New York letter referring to the late sermons of Dr. Brooks in Trinity church. The letter begins thus: "Dr. Brooks has gone back to Boston, but he left in New York an undying influence for good. Such strong, hopeful words as came from him cannot pass away. The Christianity that he preached to business men of this city was of such virile type, so manly and heroic, that it must have found a response in many a heart seeking after higher things." In this all must rejoice most heartily; but the writer goes on to say: "The Gospel of Jesus Christ was lifted up out of the category of creeds and confessions, and made a living thing, a life!"

Now, of course, Dr. Brooks is not personally responsible for this, unless it fairly represents and expresses his very ideas and words; but, really, one is tempted, from a distance, to ask: What has got into some of the good people of New York, and what is going to happen, or rather, what has happened? Dr. Rainsford has declared that "Christianity is not a creed," and now Dr. Brooks "has lifted the Gospel of Jesus Christ up out of the category of creeds and confes-

sions and made it a living thing, a life"! This certainly has been a marvellous thing for a single man to do in a half-dozen sermons! And, really, has the "Gospel" been such a dead, "lifeless" thing hitherto in New York, sunk in the slough of "creeds and confessions"? Dr. Brooks is a modest man, and without doubt would disclaim what is attributed to him.

There is another expression in the extract from *The Church of To-Day*, which ought to be noted. The writer classes together "creeds" and "confessions." An accurate Church writer ought not to do this. He should know that in Church nomenclature they are very different things. This is the very sand-bank our Presbyterian friends have run their ship upon; they do not know, and never have known, the difference between a "creed" and a "confession." Dr. Schaff does not know the difference, as the title of his famous book, "Creeds of Christendom," proves. "Articles of Faith as contained in the Apostles' Creed" is one thing; "Articles of Religion as contained in the XXXIX Articles," for instance, or the "Confession of Faith" (!), quite another. Now does the writer above noted intend to lower the "creeds" to the level of the "confessions," or to raise the latter to the level of the former, and so debase or get rid of all together? Which, or neither? At any rate, *The Church of to-Day* ought to know something of the language and teaching of the "Church of the Past."

But, really, if all this is not a mere matter of words, it is a serious matter, and if a matter of words, it is a very careless use of the same, for "words are things," and creeds are things, and very important things, and Christianity cannot be "lifted out of" nor separated from them. "The zeal of thine house hath eaten me up." These are days of intense "work" and "life," we ought to be thankful for that, but is not the "zeal" of some of the "workers" running away with them? Ought it not to be an "age of faith" as well? And can there be an age of real, true work which is not also an age of faith? Can there be any acceptable "work" which does not grow out of faith? And can there be any "faith" which is separable from "The Faith" as embodied in the creeds? Dr. Rainsford and Dr. Brooks seem to think so, but it is hoped it is only in seeming. "What God has joined together, let no man put asunder."

"LUX MUNDI"

A WORD OF CAUTION TO THE AMERICAN CHURCH.

NASHOTAH, WIS., MARCH 28, 1890.

MY DEAR DR. LEFFINGWELL:—THE LIVING CHURCH reaches almost all of the clergy, and a great many of the most influential and earnest laity in the American Church. For this reason and also because of our own personal friendship of many years, I ask of you to give me space to utter a word of caution in regard to this book which with no great degree of modesty calls itself "*Lux Mundi*."

It is handsomely printed and handsomely bound. It is a large book of more than five hundred octavo pages. It is a book of essays, "a series of studies" it calls itself, "in the religion of the Incarnation." It is written by twelve contributors, all of them Oxford men, and clergy of the English Church.

It is most evidently a manifestoesent

forth to the religious public by a number of men who understand each other and are going to act together, and to push the ideas which in this book they bring out tentatively. This book, we take it, is the first launching on the stream of public opinion in England of a new Germanizing and Rationalizing party. The book itself is ostentatiously devotional. It catches on with the ideas dominant in the English Church at the present time, and makes a great display of zeal for them. It is learned, philosophic, and literary; but always and everywhere it is sentimental and poetical. Its editor is the Rev. Charles Gore, "Principal of Pusey House, Fellow of Trinity College, Oxford."

In England during the last sixty years there have been four or five such operations as this is (inside of religion and outside of it), small knots of men having a mutual understanding with one another and working together upon the public mind for a purpose. They knew what they were about and what they wanted, and they set forth before the public just such manifestoes as this book is. But their ideas and the objects which were before their own minds distinctly, they did not show to the public as distinctly. No! they wrapped them up in such a cloak of philosophy or devotion or metaphysical inquiry, as the case required, using the current ideas and the popular feelings of the day to make them acceptable. And so after years and years gone by, their adherents came to the conclusions, and accepted the issue, the leaders had determined to bring them to, so long before.

I believe this is what "*Lux Mundi*" means, that these are its methods, and that this is the intention and purpose of its managers; and for all these reasons I request space in the columns of THE LIVING CHURCH to utter a word of caution to the American Church against this book.

I do not believe the Church will in any way object to my uttering this word. But not to place it altogether upon my own personal knowledge or my personal convictions, I enclose for your acceptance a review of the book, written, I think, by one of the ablest and most learned of the clergy of the English Church. This review, I think, will supply to your readers facts enough to uphold and justify all that I have said in this article.

But one thing more, in all fairness, I must say: these remarks concern only one article in the book and that is the essay by the Rev. Charles Gore, the editor, and the Choregus of the movement. But there are eleven more contributors, and of course they can claim that their essays are to be judged on their own merits individually. But whatever these merits may be, it is plain that, published as they are, they give to Mr. Gore and his movement their support. These gentlemen may not be inside. They may be perfectly free from rationalistic views. They may have no ulterior purposes. But placed as they are in the book calling itself "*Lux Mundi*" they stand or fall with the editor. Such a method of co-publication on the part of any individual signifies one of two things, either that he is a confederate, or else that he is a very unwise and imprudent person. I have asked of THE LIVING CHURCH the publication of this paper, because

I feel that *just now* this matter is the most important subject that is before the Church, and because I know that owing to its principles and its entire earnestness and sincerity in them, THE LIVING CHURCH supplies in the most effectual way the material for forming sound opinion upon all Church matters, and therefore I ask of the editor the insertion in an early number of this article and the review which I send with it.

W. ADAMS.

LUX MUNDI.*

(FROM THE FOREIGN AND COLONIAL *Church Chronicle*.)

We do not know whether "Lux Mundi" is intended for the manifesto of a school. If so, it is a hybrid school, made up of iron and clay—a school which attempts to unite a Catholicism which is neither Anglican nor Roman, but Eclectic, with a scientism which accepts the higher criticism of rationalism in the matter of Holy Scripture, the form of Pantheism which conceals itself under the name of Immanence, and the unproved conclusions of contemporary theorists in physics and biology. The book is edited by Mr. Gore, and we shall confine our notice of it to his essay, or rather to that part of his essay which deals with the inspiration of Holy Scripture.

Mr. Gore begins by condemning the "isolation" in which the Scriptures are ordinarily placed in respect to inspiration (p. 337). "Nor, in fact, can a hard and fast line be drawn between what lies within and what lies without the Canon." For example, it is quite unreasonable, Mr. Gore argues, to regard "the anonymous Epistle to the Hebrews which represents apostolic teaching at second hand" as having absolute authority, and to reject the claims of the Epistle of Clement, which "represents exactly the same stream of apostolic teaching, only one short stage lower down" (p. 339). "The doctrine of the inspiration of Holy Scripture is not among the bases of the Christian belief" (p. 340). It is true—but what does it mean? "Every race has its inspiration and its prophets," such as Virgil for Rome, and Æschylus and Plato for Greece. Did "the inspiration of the Jews" differ because it was "supernatural?" The writers of the narrative parts of the Bible were, we are told, "in this inspired, that the animating motive of their work is not to bring out the national glory or to flatter the national vanity; nor, like the motive of a modern historian, the mere interest in fact, but to keep before the chosen people the record of how God had dealt with them" (p. 344). From hence it would follow that any historian whose motive was to justify the ways of God to man would be equally inspired with the historical writers in Holy Scripture.

The Psalmists of Scripture are inspired because "the poetic faculty is directed to one great end—to reveal the soul in its relation to God in its exultations and in its self-abasements" (p. 345). Then any poet who kept this aim before him would be equally inspired with the Psalmists of Holy Scripture.

The inspiration of the Prophets of Holy Scripture consists in this, that "they see deeper under the surface of life what God is doing, and therefore further into the future what He will do. No doubt their predictive knowledge is general; it is of the issue to which things tend" (p. 345). Then any man of keen spiritual insight is equally inspired with the Prophets of Holy Scripture.

The inspiration of Apostles is an "endowment which enables men of all ages to take their teaching as representing and not misrepresenting His teaching and Himself" (p. 347). Enables, it will be noted, not obliges.

The inspiration of those who, "like St. Luke, represent apostolic teaching at sec-

ond hand," was "part of the whole spiritual endowment of their life, which made them the trusted friends of the Apostles, and qualified them to be the chosen instruments to record their teaching in the midst of a Church whose quick and eager memory of 'the tradition' would have acted as a check to prevent any material error creeping into the record" (p. 348). Then the safeguard that we have against material errors in St. Luke's Gospel and the Acts is the "quick and eager memory" of the early Christians.

As to ourselves, "to believe in the inspiration of Holy Scripture is to put ourselves to school with each in turn of the inspired writers. With St. James, for example, as well as with St. John and St. Paul, with every part of the Old Testament as of the New" (p. 349). "Put ourselves to school" is an ambiguous expression. Does it mean that we are to accept their teaching or to see what they have to say and learn what we can from it?

So far Mr. Gore boldly states "it will not be a point in dispute among Christians what inspiration means or what its purpose is." Next come some questions on which we presume that Christians, according to Mr. Gore, may differ. (a) With respect to the historical character of the Bible Mr. Gore concedes that there is "nothing unreasonable or wilful" in continuing to believe and to teach that the Old Testament, from Abraham downwards, is really historical. But within the limits of what is substantially historical, there is still room for an admixture of what is yet not strictly historical" (p. 352). For example, we may suppose that Moses himself "established a certain germ of ceremonial enactment," and that this was developed, "the whole result being constantly attributed to the original founder." Again, we may regard the Books of Chronicles as inspired, although historically false, and representing "the history which had become current in the priestly schools," because the writer was "idealizing" (p. 353). "There is nothing in the doctrine of inspiration to prevent our recognizing a considerable idealizing element in the Old Testament history" (p. 354).

(b) A great part of the Bible is, according to Mr. Gore, "dramatic," therefore not necessarily real. As to authorship, he argues thus: "The Book of Wisdom, which is inside the canon of the Roman Church, professes to be written by Solomon, but is certainly written not by him, but in his person by another author. We may then conceive the same to be true of Ecclesiastes and of Deuteronomy—that is, we may suppose Deuteronomy to be a republication of the law 'in the spirit and power of Moses' put dramatically into his mouth." Therefore because the Church of Rome calls an apocryphal book Holy Scripture, we may regard a book of Holy Scripture which professes to be written by Moses as not written by him.

If Jonah and Daniel be also "dramatic," they may, Mr. Gore holds, be none the less inspired. The essence of dramatic composition is "to make characters, real or imaginary, the vehicles for an ideal presentation." "In an uncritical age its results may very soon pass for history" (p. 355). Then books which profess to be real records of real events, and in matter of fact are nothing but "embodied ideas," and not records of real events, may be regarded as inspired, and "the Church leaves open to literary criticism the question whether several of the writings of the Old Testament are not of this character" (p. 350).

(c) "Are not the earlier narratives of Jewish history before the call of Abraham of the nature of *myth*, in which we cannot distinguish the historical germ, though we do not at all deny that it exists?" (p. 357). Neither does this interfere with Mr. Gore's theory of inspiration, for "the inspiration of these narratives is as conspicuous as that of any part of Scripture" (*ibid*).

Mr. Gore finds a difficulty in his way in the acceptance of the truth of the Old Testament by our Lord. For example, our Lord speaks of the flood. Mr. Gore argues

that all that He means is "a typical judgment," and not the flood at all. But further "He shows no signs at all of transcending the science of His age; equally He shows no signs of transcending the history of His age" (p. 360).

From this one section of Mr. Gore's essay we learn that in the opinion of the Principal of Pusey House we may regard the Bible down to the time of Abraham as a myth; that we may look upon the succeeding narrative as having an unknown quantity of historical truth in it, but that we need not hesitate to believe that the books of Exodus, Leviticus, and Numbers are in error when they attribute to Moses laws which did not exist till long after him; that the Book of Deuteronomy is a dramatic composition with which Moses had nothing to do; that the Books of the Chronicles are misrepresentations of history made ignorantly or wilfully by the priestly caste. But, nevertheless, all these myths and stories full of false statements are inspired by God, because the writers had a religious end in view. We are further to believe that the Prophets' inspiration consisted in a keen apprehension of what was likely to take place, that the evangelists were saved from error in their stories by the memory of those about them, and that our Lord spoke in ignorance when He confirmed Jewish History by His authority.

If this is to be the allowed teaching of the Principal of Pusey House, or of any clergyman of the Church of England, why was Bishop Colenso condemned and deposed? and why was not "Essays and Reviews" accepted and cherished as orthodox?

Many years ago the writer of this paper was walking with Dr. Pusey in Oxford, when the latter said to him: "We shall now have to go back to the battle for the Old Testament, which has been put on one side by the religious movement here. It was coming years ago, but it has been kept off by the interest taken in the Tracts. Now the Tractarian impulse is passing away, and we must face the assault on Holy Scripture." He then sketched the form which the assault would probably take; in all essential points it was that which the Principal of Pusey House now commends to the acceptance of students at Oxford.

LETTERS TO THE EDITOR.

"THE YOUNG CHRISTIAN SOLDIER"
FOR EASTER, 1890.

To the Editor of *The Living Church*:

Permit me through your columns to call attention to an article in the above-named paper, (on last page), entitled "The Simple Rule of Three from a Christian Point of View." It instructs the children of the Church thus: "We can get to heaven without going to church, but we cannot be saved without prayer. The dying thief did not go to church, and was not baptized, nor confirmed; he prayed," and went to Paradise. The teaching of this passage, calls for grave animadversion. The actual teaching is that which concerns us; not what the author may have intended to teach. The anti-scriptural ideas which are expressed and implied, will immediately be perceived by the clergy; also the lamentable perversion of the example of the penitent thief. They ought to be manifest to every reader of the Word of God. For, wonderful to say, the things named by the author, as inferior in practical value, and as non-essentials for "getting to heaven," are those which our Blessed Lord specifically declared to be obligatory on human beings, pre-requisites for salvation, conditions of His approbation and blessing, viz: Membership in His Church, and obedience to its authority; public and united prayer and worship; reception of the sacraments and observance of all His commandments. But among the thousands of chil-

dren who read or heard that fanciful, strained, complex, and unsuccessful presentation of simple religious duties in the language of an arithmetical formula—among all those boys and girls, there are likely some who will infer that, without fault, or loss, they may absent themselves from church, may neglect to be baptized, or confirmed, refuse to seek Holy Communion, and fail to "observe" the other precepts of the Church, because they accept this (apparently authoritative) teaching that the "duties and ordinances of Christianity" are not divine appointments, obligatory upon all persons, but that acceptance of them is entirely optional with each individual, who may decide for himself which of them he will observe as a "practical Christian."

This is not an imaginary danger. Thousands in our country hold those views, and live accordingly, claiming to be Christians. They have acted upon the plan recommended in this article. They have arranged their own "terms" of salvation.

Let the author be assured that his illustration fails in a vital respect. The "simple rule of three" applied to religion, is not only arbitrary and unreal, it does not work arithmetically. We know that there are men who "have the first three terms" of the problem how to get to heaven, yet cannot be said to obtain by them the fourth term, the sure hope even of heaven. They are men who (1) practice private prayer; (2) "work" for the poor and afflicted; (3) "give" liberally, proportionately, and "by cheque on their bank account." Yet, these will not be confessed before the Father in heaven, because they have refused to confess Christ before men.

The extreme inconsiderateness of that article is further exhibited in the sentences beginning, "There is no Christian religion, no faith, etc." "It is just splendid to have one's own bank account; for then God becomes a great reality to us in our daily life, etc."

Alas, for the poor children and others, who cannot "open a bank account," nor become "practical Christians!"

SENEX.

To the Editor of *The Living Church*:

I was about to order *The Young Christian Soldier* for my growing Sunday school, and 130 copies of the Easter issue. It is an admirable paper for children on general principles. Before ordering, as is my custom, I looked the paper over, and found this teaching, to wit: "We can get to heaven without going to church, but we cannot be saved without prayer. The dying thief did not go to church, and was not baptized or confirmed, but he prayed, 'Lord remember me when Thou comest into Thy kingdom.' And Jesus answered his prayer by saying, 'To-day, thou shalt be with Me in Paradise.'"

A father comments on this after this manner: "One such example is given that none need despair, only one, that none need presume."

This is a clear case of presumption. Who told the author that those who wilfully refuse Baptism could get to heaven? Did he get it from these words of the Blessed Lord: "Except any one be born of water and the spirit he cannot enter into the Kingdom of God"? Does he get it from the command to "baptize all nations in the

* LUX MUNDI. A series of studies in the religion of the Incarnation, edited by Charles Gore, M. A., Principal of Pusey House. London: Murray; New York: E. & J. B. Young & Co. Pp. 525.

Name of the Father, and of the Son, and of the Holy Ghost? Does he get it from the words, "He that believeth and is baptized shall be saved?" Or from the teaching of St. Peter: "Repent and be baptized every one of you for the remission of sins?" According to the article before me the Catechism should be revised: "How many sacraments hath Christ ordained in His Church? Answer: Three only, as generally necessary to salvation: praying, working, giving."

H. W. SPALDING.

THE ENROLMENT FUND.

To the Editor of *The Living Church*:

I was very much pleased with an article in your paper of March 8th, from a contributor to the Enrolment Fund. I think it endorses the sentiments of the majority of the contributors, and wish indeed that something could be done to push on the work. Some one has suggested that the women should take up the cause, and I really think they would be successful, only they should have the assistance of the clergy in every parish, to bring the matter before the people and urge them to make every effort for this work. There are several ladies here who will give \$5 for one year, and probably for two or three years in order to help make up the amount, and there are others who will pledge themselves to give or raise \$25 in the year, and certainly the success of this work would be the most fitting testimonial to the memory of the good man who first started it. We have this matter very much at heart, and if my suggestions are of any use, you are welcome to them. I felt that I must write and tell you how interested we are in this work, and beg you to bring it before the people and urge them to make some effort for its accomplishment.

E. O. WILLIS.

Elizabeth, N. J.

BOOK NOTICES.

UNKNOWN SWITZERLAND. By Victor Tissot. Translated from the twelfth edition by Mrs. Wilson. New York: A. D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Cloth. Price, \$1.00.

A charming picture of the Switzerland which tourists have not spoiled and trade has not marred. How far the twelve editions of this book have brought about the invasion of the "Unknown Switzerland," we cannot say, but it is to be hoped that there are some nooks and corners still where primitive beauty and simplicity prevail.

THE NORTH SHORE WATCH, and other Poems. By George Edward Woodberry. Boston and New York: Houghton, Mifflin & Co. 1890. Pp. 122. Price \$1.25.

Lovers of poetry will spend a pleasant hour over this little volume of poems, daintily bound in white half-velum cloth. In the North Shore Watch the poet sings his "In Memoriam" of his friend who, with him had watched the shifting phases of the restless sea. This and the other poems, "Agathon" and "My Country," the sonnets and Italian voluntaries, evidence a pleasant ease in versification and are marked with sweetness of expression and beauty of thought.

THE STORY OF A MOUNTAIN. By Uncle Lawrence, author of "Young Folks, Whys and Wherefores," etc. Philadelphia: J. B. Lippincott Co. 16 mo, pp. 245. 1890.

IN SEARCH OF A SON. By the same author, from the same publishers. 16 mo, pp. 229. 1890.

Two very neat and attractive books, with numerous illustrations. Uncle Lawrence goes on the plan of endeavoring to combine useful information with a narrative or story. "The Story of a Mountain" brings in various learned men and students, who discuss matters in a clear, interesting way, so as to make the geology and other features of mountains, as well as mountain life and experience, plain to the comprehension of young minds. The characters in the story, in their various adventures, all combine to the one end, and, while the scientific teaching is sound according to the present knowledge of the subject, the story part, as a story, will probably amuse if not instruct the reader. One element is wanting, viz., the recognition and adoration of God, in His works of creation, and His mighty sustaining power and goodness on the earth, and all that it contains.

"In Search of a Son" is constructed on the same plan as was used in the former volume. A large part of the book is taken up with familiar talks on every-day science, relating to every-day affairs. The use of the air pump, simple experiments in chemistry, and larger questions, such as why does not the moon fall down upon the earth, and the like, are well explained for young folks. The story part relates to the loss of a boy by shipwreck, a good many years before the time in the story, and the singular way in which his father discovered and proved him to be his son. The illustrations add to the value of these volumes.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES. An Autobiography. Edited by his Brother. New York: R. Carter & Brothers. 12mo, pp. 375.

The story here told has in it all the charm of autobiography wherein we recognize our common humanity. It is written in plain, unadorned style, and abounds in incident of many various kinds. To do such a work as the writer, a Cameronian Scotchman, did among these South Sea Island savages, debased to the lowest degree, fierce cannibals, beastly idolaters, shows the faith and courage of the man, and the high, unselfish purpose had in view by him. The godly Bishop Selwyn, and Patterson, afterwards the martyr Bishop of Nakupu, are spoken of with affectionate interest and regard by Dr. Paton, and there is given a long extract from a letter of Bishop Selwyn's in commendation of Dr. Paton's work in the New Hebrides. The present volume has proved to be so acceptable to thousands of readers that a further contribution from the same pen may be looked for at an early day.

PREBENDARY ROW'S new book will be published next week by Thomas Whittaker. Its title is "Christian Theism; a brief and popular survey of the evidences upon which it rests, and the objections urged against it considered and refuted."

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CHORAL DIRECTORY FOR EASTER.

PART I.

TRINITY CATHEDRAL, Cleveland, Ohio, vested, F. Norman Adams, organist and choir-master. Matins, anthem, Humphreys in C; *Te Deum*, in C, F. Norman Adams; *Benedictus*, Tours in F; Introit, "Christ our Passover," Macfarren; offertory, "Now in the first day of the week," Lahee; service for Holy Communion, Eyre in *Eb*. Evensong, *Magnificat* and *Nunc Dimittis*, Gadsby in C.

CALVARY CHURCH, Chicago, vested, E. C. Lawton, choir-master. Service for Holy Communion, offertory, "Why seek ye the living among the dead," Clare; *Gloria* and *Gratias*, Tallis; *Kyrie*, *Sanctus*, *Benedictus qui venit*, and *Agnus Dei*, Gounod; *Credo* and *Gloria in Excelsis*, Eyre.

ST. PAUL'S CHAPEL, New York, decani and cantores, each quartet and chorus, mixed voices, Leo. Kofler, organist and choir-master. A. M., *Te Deum*, Stewart in *Eb*; *Benedictus*, Stanford in F; Introit, "The Redeemed of the Lord," Raff; Communion service, Schubert's Mass in F; offertory, "O Filii et Filie," from the Oratorio of Christus, Liszt; ascription, "Blessing, glory, and wisdom," Bach; *Nunc Dimittis*, (Post Communion), Stanford. Evening, *Magnificat* and *Nunc Dimittis*, Stanford in F; anthem, the part III, cantata of Mary Magdalene, Stainer; anthem, Hallelujah Chorus, Handel.

ST. JOHN'S CHAPEL, New York, vested, Geo. F. Le Jeune, organist and choir-master. Morning, processional, "O, the glowing golden morning," Le Jeune; offertory solo, "The trumpet shall sound," and Hallelujah Chorus, Handel; service for Holy Communion, Gounod's Mass unabridged; Introit, "O Saving Victim," Gounod.

ST. CHRYSOSTOM'S CHAPEL, New York, vested, W. A. Raboch, organist and choir-master. A. M., Introit, "Alleluia, for the Lord God Omnipotent reigneth," Handel; service for the Holy Communion, Haydn's

third Mass; offertory, "I know that my Redeemer liveth," Handel.

ST. BARTHOLOMEW'S, New York, quartet and chorus, Richard H. Warren, organist and choir-master. Easter anthem, Matins and Holy Communion 7:30 A. M., "Christ our Passover," Horatio W. Parker; *Te Deum*, *Jubilate*, and Communion Service, Villiers-Stanford. Litany and Holy Communion, 11 A. M., processional, "O, the golden glowing morning," R. H. Warren, Introit, *Te Deum*, Gounod; offertory, "Unfold, ye portals," ("The Redemption") Gounod; Service for Holy Communion, Guilmant in *Eb*. P. M., processional, "O, the golden, glowing morning," R. H. Warren; *Magnificat* and *Nunc Dimittis*, Villiers-Stanford in F; anthem, "In the end of the Sabbath," Arthur Carnall.

ST. JAMES', New York, vested, Geo. Edward Stubbs, organist and choir-master, anthem, "Christ our Passover," Goss; *Te Deum*, Barrett in *Eb*; *Jubilate*, Sullivan; offertory, "Awake, thou that sleepest, Stainer. Evensong, *Magnificat* and *Nunc Dimittis*, Mann in *Ab*; anthem, "Seek ye the living," Hopkins.

ST. PETER'S, Albany, N. Y., vested, Frederick W. Mills, organist and choir-master. A. M., *Te Deum* and *Jubilate*, Mills in F; Introit, "They have taken away my Lord," Stainer; ascription, "Worthy is the Lamb," Handel; anthem, "Christ is King," Stainer; Service for Holy Communion, plain song, Gregorian, and Mills.

ST. LUKE'S, Jamestown, N. Y., vested, 32 men and boys, James W. Butterfield, choir-master, Mrs. R. C. Bradshaw, organist. A. M., *Te Deum*, Tours; *Jubilate*, Garrett; anthem, "I will mention," Sullivan; offertory, solo, "Thou shalt break them," and anthem, "Hallelujah Chorus," Handel. Service for Holy Communion, Ancient Plain Song.

ST. PETER'S, Philadelphia. A. M., *Te Deum*, Smart in F; Service for Holy Communion, *Kyrie*, Chipp in D; offertory, "They have taken away my Lord," Stainer.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist and choir-master. A. M., Introit, "When I wake up I am present with Thee, Alleluia," Whitney; service for Holy Communion, Schubert's Mass in C, with full orchestral accompaniment and organ; offertory, "Hallelujah Chorus," Handel. Evensong, *Magnificat* and *Nunc Dimittis*, Calkin in G; anthem, "They have taken away my Lord," Stainer.

CHRIST CHURCH, Springfield, Mass., vested, Frederic B. Collins, organist and choir-master. A. M., *Gloria Patri*, from *Magnificat* in *Eb*, Whitney; *Te Deum* and *Benedictus*, Stainer in *Bb*; Service for Holy Communion, the St. Cecilia Mass, Gounod; offertory, "I know that my Redeemer liveth," Handel; presentation, "Hallelujah Chorus," P. M., *Magnificat* and *Nunc Dimittis*, Stainer in *Bb*; Prelude, *Offertoire* in *Bb*, Thomas; Postlude, Presto from the 5th Concerto, Handel.

CHURCH OF THE HOLY TRINITY, Pro-Cathedral, Middletown, Conn., vested, H. DeKoven, organist and choir-master. Processional, "O the golden, glowing morning," R. H. Warren; *Te Deum* and *Benedictus*, King Hall in *Bb*; service for Holy Communion, Alfred J. Eyre; anthem, "Blessed be God and the Father," S. S. Wesley.

ST. MARY'S, Kansas City, Mo., chorus, ladies, men, and boys, 40 voices, orchestra of 16 pieces, Francois C. Fisher Cramer, organist and choir-master. A. M., Gradual, or Introit, "God hath appointed a day," Tours; offertory, Priests' March (Athalie) Mendelssohn, orchestra and organ; service for Holy Communion, Alfred J. Eyre (unabridged), *Nunc Dimittis*, Parisian; *Te Deum*, Smart in F; Postlude, *Marche aux Flambeaux*, Clarke. Evensong, *Magnificat* and *Nunc Dimittis*, Garrett in F; anthem, "God hath appointed a day," Tours; *Te Deum*, Smart in F; Postlude, "Hallelujah," Handel.

CHRIST CHURCH, Oil City, Penn., choir, vested, with ladies' auxiliary; Will F. Cullis, organist and choir-master. 6 A. M., celebration of the Holy Communion service, C. M. Conant in *Ab*; offertory, "As it began to

dawn," Vincent; A. M., 10:30, "Christ our Passover," F. Schilling; *Te Deum*, Woodward in *Eb*; *Jubilate*, Tours in F; anthem, "On the first day," Lott; *Agnus Dei*, Stainer. Choral Evensong, canticles, Bennett in A; offertory, "Lift your glad voices," Wiske; Presentation, Whitney in *Bb*.

GRACE CHURCH, Grand Rapids, Iowa, Ernest A. Leo, organist and choir-master. A. M., Introit, "They have taken away my Lord," Stainer; service for Holy Communion, full festival Mass, Leo in *Eb*; Sequence, "I know that my Redeemer liveth," Handel; offertory, "God hath appointed a day," Tours. Evensong, canticles, Tours in F; anthem for A. M. repeated; offertory, "Christ our Passover," Schilling.

ST. LUKE'S, Kalamazoo, Mich., vested, 50 voices, Arthur Pyne, organist and choir-master. A. M., Easter anthem, "Christ our Passover," Chappell; *Te Deum*, Sullivan in D; Nicene Creed, Abbott; offertory, "They have taken away my Lord," Stainer; *Sanctus* and *Gloria in Excelsis*, Morley. Evensong, canticles, Gilbert in F; anthem, sacred cantata, "The Holy City," Dr. Gaul.

ST. JOHN'S, Lexington, Ky., vested, Wm. B. Darrow, organist, E. C. Newlin, precentor. High Celebration at 6 and 11, service for Holy Communion, Mozart's Twelfth Mass, arranged by E. C. Newlin; at mid-day, *Te Deum*, J. S. B. Hodges.

OPINIONS OF THE PRESS.

The Interior (Presb.)

DIVORCE LAWS.—All men who are hoping and working in their several ways, for the betterment of marriage and divorce laws, will note with shame and regret the New Jersey proposition to allow divorces for desertion after two years, in place of three years as formerly. The scamp who runs away from his wife, to be rid of the bother of supporting her, will be the person most pleased by this arrangement; for he may hope to provoke the woman to sue for divorce a year sooner than under the old law. There are too many runaway husbands now, and it is a public shame to offer a premium for such desertion, and a premium also for ill-considered marriage with the prospect of an easy divorce in view. If legislatures were less willing to make easy the way of escape from marriage, and officers of the law were more vigorous in bringing marriage contract breakers to book, the outlook for social reform would be brighter. There is danger, in some quarters, that ere long people will come to feel that they are married, not until death, but until desertion does them part.

The Chicago Times.

THE LOTTERY REBUKED.—The irrepressible Louisiana Lottery company seems distressed with its large surplus of ill-gotten gain and is making every effort possible to place some of it where it will do the most good. Its latest attempt was to send a check for \$100,000 to the governor of the State the other day to aid in protecting the people from the Mississippi river. The charter of the company is rapidly nearing the date of its extinction, and the company deemed it prudent to cast a loaf or two of bread upon the waters in hope that it would come back when the legislature again passes upon the question of giving the Louisiana octopus a new lease of life. The governor, however, to his own credit and the credit of the State, promptly returned the check, with a courteous note stating that he had no right to place the people of the State under obligations to the lottery company by accepting a gratuity from it. Has the company yet to learn that its very name has become a stench and its offers of bribery an insult to all honest people?

The Buffalo Commercial.

MODERN HEROISM.—Nothing daunted by the sad fate of his predecessors, the Rev. Mr. Tucker, a robust young curate of England, is about to start for the dark continent as Bishop of Equatorial Africa. Two years ago, at a great missionary meeting in Exeter Hall, a cablegram from Zanzibar was handed to the chairman. It threw a gloom over the great audience, for it announced the death on the shores of Victoria

Nyanza of Bishop Parker, whom Mr. Tucker will now succeed. Thus far these bishops have held their office less than two years each, and the first of them, Bishop Hannington, was cruelly murdered by order of King Mwanga, whose Christian subjects have just restored him to the throne of Uganda; and yet, in spite of the sad history of this bishopric, there were nearly fifty volunteers for the service in which Hannington and Parker perished. Is there nothing about this that is heroic? Would the apostles of agnosticism undertake such a mission? Would the "man of the world," who "has no use for churches," enter upon a work of this character, a work holding out no sure earthly reward; a work in which there "is not a dollar to be made;" a work calling for pain, disease, suffering, and in all probability, a cruel death?

Irish Ecclesiastical Gazette.

THE TRIAL OF THE BISHOP OF LINCOLN—The historic trial of an English Bishop on the charge of practising an illegal ritual is now over, and all Churchmen of whatever school, will await with the keenest interest the Archbishop's judgment. There is a probability that if his Grace's decision is adverse to him, Dr. King will resign the see of Lincoln and retire into private life; he has declared that he will not appeal against it. If, on the other hand, it should be in favor of the Bishop, the Church Association have declared their resolution to bring the case before the Judicial Committee of the Privy Council. Under either alternative, the Church Association are face to face with further difficulties. A judgment in favor of Bishop King will be a heavy blow, and the Court of Final Appeal would be very chary about upsetting the conclusions of a court presided over by the ecclesiastical head of the Anglican Communion. On the other hand, a decision against the Bishop and his consequent resignation would be calculated to excite a strong revulsion of feeling on the part of an enormous body of English Churchmen and would certainly lead to a reconsideration of the basis on which Anglican conformity rests. The question would at once be raised whether, for the future, there could be found no place in the Church of England for men of the school of Bishop King. The feeling is very strong that those who have set the law in motion in this case have not come to it with clean hands.

The Church Times.

CANON WESTCOTT.—The announcement of Dr. Westcott's elevation to the see of Durham will, we venture to say, meet with a universal consensus of opinion respecting its fitness. The delay in filling up this important post was due, not only to the difficulty of finding a scholar and divine able to occupy the throne left vacant by so distinguished a predecessor as Dr. Lightfoot, but also to the difficulty of persuading the one man who was generally marked out by public opinion for the vacant see, to accept the offer. Canon Westcott's *nolo episcopari* was manifestly sincere, and he has apparently consented to the high distinction of the Bishopric of Durham only after prolonged pressure, brought to bear from all sides. Those who have been brought into personal contact with the bishop-designate will recognize in him certain powers which will stand him in good stead in the trying experience of a modern diocese. His charm of manner, his zeal and earnestness, and his knowledge of men, point to the pursuit of the same successful methods which marked the late Bishop's administration, and though Dr. Westcott lacks the argumentative force and does not possess very markedly the true acumen of the theological scholar, nevertheless his learning is very great, and has been of immense value in the defence of the Faith. Hence the selection of Dr. Westcott to succeed Dr. Lightfoot carries on the tradition of an important see, and moreover is a natural and graceful tribute to the great work of the late Bishop. Although Dr. Westcott has not held any parochial charge, it is well known that during the past five or six years he has devoted considerable time to the study of parochial problems.

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The Chimes (Buffalo).

THE SIGN OF THE CROSS.—Some people object to the use of it. The Prayer Book, however, says: "The Church knows no worthy cause of scruple concerning the same." And this is no new-fangled interpolation of young men, but the same old utterance of the same old Prayer Book that was in use in St. Paul's from the very first. It should be distinctly understood, therefore, that when you hear people ridicule the sign of the cross and calling it popish and high Church, they are laughing at the Prayer Book which they profess to love, thereby stultifying themselves, or even worse.

WISE ECONOMIES.

Make common bedding, both heavy comfortables and light-weight quilts for summer, out of domestic gingham, instead of print. It only costs a trifle more, and will wash better and wear as long again. Tie both comfortables and quilts for ordinary use. Life is too short to sit day after day quilting, when nothing is gained. Use honeycomb spreads on all beds in daily use. They can be bought in good quality for \$1.25, are light to wash, and require no ironing.

Use colored Turkish towels for kitchen and other common towels; they cost no more than a good quality of linen crash, wear as well, and look better if not ironed. Make children's bibs of Turkish toweling, also, to save the work of ironing.

Use an under tablecloth of colored canton flannel on your dining table. It not only will make the linen one look heavier and hang better, but will in one year save its original cost in the added wear of the linen ones, principally on the edge of the table, where they otherwise wear out first.

Make kitchen holders with the least amount of sewing that will hold them together, and make them up by the dozen during the lull which comes semi-annually in other sewing. This will be easy, if, when the old garments are ripped up, the parts which are good for different uses are rolled up and put by themselves. Have plenty of colored cloths for use around the kitchen stove; in baking they are far more convenient than holders. Many old pieces of heavy wash goods are excellent for this purpose, such as men's colored shirts, denims, old table cloths, etc., but even to buy new shirting is better than using dish towels.

Always have a stock of dish cloths made on hand; those for tin and iron-ware can be made out of various materials, and old pieces of Turkish towels make excellent ones. If you are short of time they need not be hemmed all around and a loop put on, but leave the edges and stitch them three or four times across on the sewing machine, and they will answer every purpose. It is impossible to do every thing in the most thorough manner; she is wisest who best judges what can be slighted.

Make all kitchen aprons of seersucker, and so avoid quite an item in the weekly ironing, as it requires none. If work dresses are made of the same goods they need ironing only when lined.

Buy agate-ware instead of tin. The latter is so cheaply made now that it is a delusion and a snare, being unsafe to use in a very short time. Replace all iron-ware with agate, also, as fast as possible; that is, if you do your own cooking; it is hardly durable enough for the average servant girl.

If you think you cannot buy hard soap by the box, then buy it by the dozen cakes, and either spread it out on a shelf, or put it in a flour sack and hang it near the kitchen range to dry.

Buy a large per cent. of your groceries by the quantity, also very many articles of wearing apparel, such as hosiery, handkerchiefs, linen collars, buttons, braids, lace for underclothing, etc. Any one living near a large town can go to a jobbing house and in this way save quite an amount annually.

Buy the copper wire by the pound for hanging pictures. It does not cost half what a twisted wire or cord does, and looks far better. Take time to paste light manilla paper over the back of every picture frame not already protected in this way, as it effectually prevents dust from reaching the pictures.

After beating an egg thoroughly in a bowl, add a cup of cold water and use enough of this to wet your coffee when making. Keep it in a cool place and so waste no more egg by drying.

When making over old dresses or other garments, buy new linings. It is "penny wise and pound foolish" to use old, half-worn ones.—*The House* ho d.

The tortures of dyspepsia and sick headache, the sufferings of scrofula, the agonizing itch and pain of salt rheum, the disagreeable symptoms of catarrh, are removed by Hoar's Sarsaparilla.

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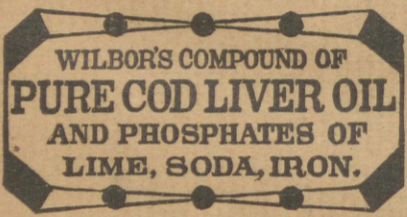
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