

# The Living Church.

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

Vol. XII/No. 1.

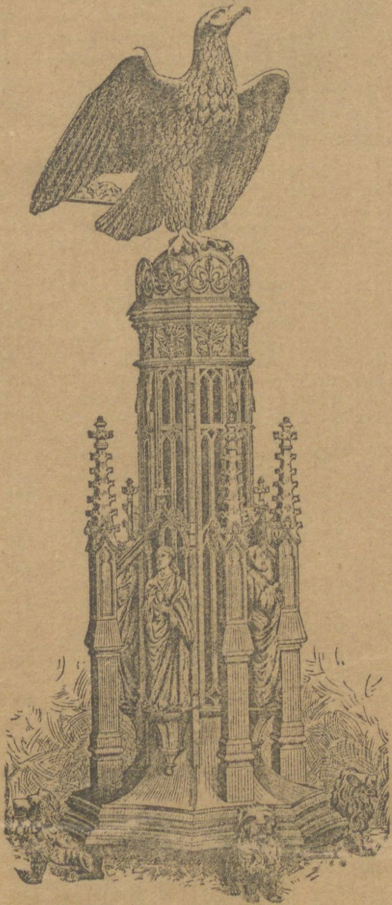
CHICAGO, SATURDAY, APRIL 5, 1890.

WHOLE No. 596.

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- |                               |                            |
|-------------------------------|----------------------------|
| St. Paul's church.....        | San Francisco, Cal.        |
| Emmanuel church.....          | La Grange, Ill.            |
| Trinity church.....           | Rock Island, Ill.          |
| Christ church.....            | Waukegan, Ill.             |
| St. Andrew's church.....      | Chicago, Ill.              |
| Seabury Hall.....             | Faribault, Minn.           |
| *Zion church.....             | Oconomowoc, Wis.           |
| Trinity church.....           | Hannibal, Mo.              |
| Church Ascension.....         | St. Louis, Mo.             |
| St. Matthias' church.....     | Philadelphia, Pa.          |
| Trinity church.....           | Philadelphia, Pa.          |
| Church of the Saviour.....    | Philadelphia, Pa.          |
| St. Mark's church.....        | Frankford, Pa.             |
| Christ church.....            | Wil iamsport, Pa.          |
| St. Paul's church.....        | Harrisburg, Pa.            |
| All Sam's' church.....        | Brook and, Pa.             |
| St. John's church.....        | Somerville, N. J.          |
| St. John's church.....        | Savannah, Ga.              |
| Christ church.....            | Louisville, Ky.            |
| St. Paul's church.....        | Washington, D.C.           |
| St. Anne's church.....        | Annapolis, Md.             |
| St. John's church.....        | Hartford, Conn.            |
| Trinity church.....           | Seymour, Conn.             |
| Trinity church.....           | S. Norwalk, Conn.          |
| Christ church.....            | Cambridge, Mass.           |
| St. John's church.....        | Worcester, Mass.           |
| Church Messiah.....           | Wood's Holl, Mass.         |
| Holy Trinity church.....      | Harlem, N. Y. City.        |
| St. George's church.....      | Brooklyn, N. Y.            |
| German Lutheran church.....   | Brooklyn, N. Y.            |
| St. Thomas' church.....       | Mamaroneck, N. Y.          |
| St. Paul's church.....        | Aibany, N. Y.              |
| *St. Paul's church.....       | Oxford, N. Y.              |
| *Zion church.....             | Greene, N. Y.              |
| Grace church.....             | Elmira, N. Y.              |
| Chapel.....                   | Blackwell's Island, N. Y.  |
| Emmanuel church.....          | Blows' Fall, Vt.           |
| Church Messiah.....           | Providence, R. I.          |
| Presbyterian church.....      | St. Augustine, Fla.        |
| St. George's church.....      | Gr nby, P. Q. Canada.      |
| St. James' cathedral.....     | Toronto, Ontar'o, Canada.  |
| *Christ church cathedral..... | Hamilton, Ontario, Canada. |

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# The Living Church

EASTER, A. D. 1890.

## NEWS AND NOTES.

By the will of the late Dr. C. F. Butler, of Germantown, Pa., the Clergymen's Retiring Fund Society receives a legacy of \$1,000. We trust that future days will reveal many such like tokens of consideration for the older clergy.

The primary convention of the new diocese of Missouri has been summoned to meet in Grace church, Kansas City, on Tuesday, June 3. It will organize the diocese, decide upon its name, elect its bishop, and transact such other business as may be brought before it.

The *Manchester Guardian* says that the proctor for the Rev. S. Bell-Cox has received formal intimation from the House of Lords that the appeal heard nearly twelve months ago will have to be re-argued, in consequence of the death of Lord Fitzgerald. "It is, therefore clear that the Law Lords are not unanimous, and that the death of the Irish peer affects the balance. Lord Fitzgerald's successor is Lord Morris, a Roman Catholic."

THE LIVING CHURCH appreciates and welcomes a large correspondence. "Letters to the Editor" by every mail indicate the interest of the writers not only in the Church questions discussed, but also in the journal to which such contributions are sent. Private letters of advice and criticism are also thankfully received, and esteemed in proportion to the kindness of their spirit. If some contributions are not published, and some personal letters not answered, our good friends should understand that it is for the lack of space or time. We have so many interests to serve, so many questions to discuss, so many inquiries to answer, that we cannot always meet even reasonable demands.

ON the 30th of January, Sir. H. Loch laid the foundation-stone of the new cathedral of St. Michael and St. George, Grahamstown, which is to take the place of the present barn-like structure. A spire was built in 1890, from designs by the late Sir Gilbert Scott, to commemorate the visit of the Duke of Edinburgh. The new cathedral has been designed by Mr. J. O. Scott, in harmony with the spire, and is to cost £15,000. The Bishop intends to build the choir first, at a cost of £6,000, of which nearly £3,000 has been collected in England. The stone was laid with full Masonic honors, a special service for the occasion having been authorized by the Bishop. The offertory in cash and promises amounted to £552, including £50 from

the mayor, who is, we believe, a Dissenter.

A CORRESPONDENT of *The Pall Mall Gazette*, writing in connection with the supposed nomination of Canon Liddon to the see of Durham, and the Queen's personal dislike to the reverend gentleman, states that the following version of the oft-repeated story holds ground in the best informed circles: "Some years ago the eloquent Canon preached by request at St. George's chapel. In the middle of his sermon, sinking the courtier into the priest, and in unconscious imitation of the old French Court chaplains, Canon Liddon suddenly turned towards the royal pew, I had almost written box, and breaking a startled silence, he thus personally, and very solemnly, addressed her Majesty: 'And for you, Madam', etc. The Queen was furious: as soon as the service was over, she sent for Gerald Wellesley, the then dean, and said to him, with a face full of passion—and can any thunder-cloud on earth compete with her Majesty's face at such a moment?—and in a voice trembling with rage: 'Mr. Dean, NEVER let that man preach here again.' And 'that man' never has, and that man never will."

THE see of Durham to which Canon Westcott has been appointed, once the richest in the United Kingdom, and with an altogether unique amalgamation of spiritual and temporal powers, was shorn of its glories on the death of Bishop Van Mildert in 1836; its income of £40,000 a year was reduced to £8,000. The Bishop no longer exercises the authority of a Prince Palatine, he is not girt with the sword which Richard Cœur de Lion bestowed with the dignity of Earl on Hugh Pudsey and his successors, the assizes are not opened by his writ. Nevertheless, the bishopric still occupies a high and peculiar place in the episcopal order. The Bishop of Durham ranks with the Bishops of London and Winchester, immediately after the Archbishops of Canterbury and York, and takes, like them, his seat in the House of Lords at once without waiting for his turn, like the rest of his brethren, in the order of his appointment.

As our last week's issue was speeding on its way to distant subscribers, an appalling calamity fell upon one of our great and prosperous cities and the adjacent country. At least one of our churches was obliterated by the great cyclone in Louisville, and under the ruins of the adjoining rectory, the Rev. S. E. Barnwell and his

family were buried. So far as the destruction extended, it was even more frightful than that of the Johnstown flood. The darkness of the night, the shrieking of the storm, amidst flash of lightning and crash of thunder, must have filled with dismay the stoutest hearts and shaken the steadiest nerves. It was a terrible night over half the continent, but who can imagine the dismay and horror that pervaded the gloom of the stricken city? The sympathies of the world go out to the afflicted and suffering of Louisville and other storm-swept places. Especially to the bereaved parish of St. John's should our sympathy and assistance be given.

THE news of the nomination of the Rev. Canon Westcott, D. D., Regius Professor of Divinity in the University of Cambridge, to the bishopric of Durham, in the room of the late Right Rev. J. B. Lightfoot, D. D., has been received with general satisfaction. When the see of Durham became vacant nearly three months ago, Dr. Westcott was marked out at once by the consenting judgment of those qualified to form an opinion on the subject, as the most fitting successor to Dr. Lightfoot. His career at Cambridge, where he took his degree in 1848, at the age of 23, was highly distinguished; he was bracketed Senior Classic with Dr. Scott, late Head Master of Westminster School, was second Chancellor's medalist, and was twenty-third Wrangler. He was not long afterwards elected to a fellowship at Trinity College, and, a little later, became an assistant master at Harrow, where he remained for more than sixteen years. In 1870 he was appointed Regius Professor of Divinity at Cambridge, and he was one of the members of the "New Testament Company" of the revisers of the authorized version of the Bible. During all this time he was amassing his stores of Biblical knowledge, and published a large number of controversial and other works which are well known to the clergy and to ecclesiastical students. In conjunction with Dr. Hort, he produced an edition of the Greek Testament, founded upon sound and impartial principles of criticism, which has a good reputation among scholars. Dr. Westcott has been, next to, or perhaps side by side, with Dr. Lightfoot, the most conspicuous and successful controversialist whom the German critics of the Tübingen school have had to confront in their attacks on what Canon Liddon has called the "title-deeds" of Christianity.



## CHICAGO.

The Lenten noon-day services held at Central Music Hall have been very well attended this year, although they have lacked the advantage of being conducted by one clergyman as has been formerly the case. Archdeacon Bishop who has usually conducted the services, has been in the South for the greater part of Lent, and although improved in health, has not been able to take duty since his return. The clergy have taken turns, and twice a week the meeting has been addressed by members of St. Andrew's Brotherhood.

The Bishop has been suffering from a severe cold contracted in the journey to New York to lecture before the Church Club. Since his return, though evidently unfit for work, he has filled his appointments. On Passion Sunday he confirmed and addressed 50 persons at St. James' church. On the following Thursday he visited Calvary church. Although the most severe storm of the season was raging, the Bishop would not disappoint the large congregation which had gathered to greet their venerated chief pastor. Twenty-three were confirmed, twelve of whom were choristers, who, in their vestments, were presented with the others. This fact attests that the service of song has influence upon those who render it, to lead them to the altar. The Bishop was unable to preach or to address the class, but his fatherly presence and impressive manner in the rite, preached effectively.

On Palm Sunday, the Bishop confirmed at St. Clement's in the morning, St. Mark's in the afternoon, and Grace church in the evening.

The choir of Grace church rendered Gaul's Passion music at a special service, Tuesday evening in Holy Week.

St. Peter's, Lake View, has so prospered under the energetic administration of the Rev. C. Edsall, that it will organize as a parish and elect a vestry on Easter Monday. The parish will probably go on to build a large church soon.

ENGLEWOOD—There is a daily service in St. Bartholomew's, and frequent addresses by the rector, the Rev. C. C. Tate, and others. The Bishop lately confirmed 13, making 54 in the last three classes. Three years ago the parish was receiving aid from the Board of Missions and was in debt, now it is self-supporting, and has \$2,000 towards a lot. There is a large vested choir, the congregation and communicants have doubled, but the parish has reached a crisis in its affairs. Five years ago the present guild hall was bought and moved to its present location on land owned by a member of the parish. The intention was to remain on the land five years and then buy the present site with land enough adjoining for a new church. But for various reasons the land cannot now be bought, and so the guild hall with chapel on it, which has been found so useful, and cost so much, is advertised "for sale to the highest bidder" and in one sense the parish has to make a new start in another location. A lot has been chosen and a payment on it will soon be made, and in due time a chapel or church will be built if funds are provided. The Church has been established in Englewood as mission or parish some seven or eight years, and yet does not own a foot of ground, and now land is very high. Hence comes care and anxiety to all concerned and large debts. But the field is large and it is hoped that in due time a church will be built to accommodate the Church people here.

## NEW YORK.

CITY.—The suit for slander of the Rev. Dr. Rylance, rector of St. Mark's church, against Nicholas Quackenbos, has resulted in a verdict of \$10,000 for the former. Mr. H. B. Renwick, the senior warden, testified as to the good character of Dr. Rylance, while the latter under examination by his counsel, Mr. J. B. Leavitt, denied specifically all the acts charged against him. Mr. Joseph H. Choate and Mr. S. P. Nash, also appeared for Dr. Rylance. Judge Sedgwick then charged the jury, telling them that it was a clear case of malicious libel

and the only question for them to decide was the amount of damage. They then retired and in a few minutes returned and gave the verdict as above. The counsel for Mr. Quackenbos not being prepared to go on with the case and letting it go by default, asked for a stay of judgment after the verdict was rendered, as he wished to make a motion to open the default. The judge denied the motion, saying there were no adequate grounds for it, while he gave the plaintiff's counsel an extra allowance of \$500. It is understood that the defence proposes to carry the case further, but persons familiar with the facts know but too well that nothing will be gained by it.

The vestry of St. Mark's church have issued a statement setting forth the circumstances which led to the suits of the rector against two of the members of the church for conspiracy and slander. It is signed by eight of their number, who say that they are convinced more than ever that the interests of the parish require that the whole matter shall be left to the godly judgment of the Bishop. They point out that Dr. Rylance refused the opportunity of having an immediate trial of the charges against him by discontinuing his civil suits and going before the ecclesiastical tribunal. They request that such of the parishioners as agree with the signers of the statement, support a ticket at the Easter election pledged to give the Bishop the reasons for the expediency of the separation of Dr. Rylance from the parish.

The Bishop accompanied by Mr. Cornelius Vanderbilt, who is a patron of the Missionary Society for Seamen in the city and port of New York, visited the floating church of Our Saviour, and confirmed 20 candidates, following with a short address. The services were conducted by the Rev. Robert J. Walker, long in charge of the church, assisted by the Rev. J. E. Cookman; one of the candidates was a French sailor, 67 years of age. The church has been 22 years in existence, and under Mr. Walker's ministrations has done excellent work.

In response to an appeal by Dr. Dix for increased funds to carry on the work of the Trinity Mission House, Mr. W. W. Astor, son of the late John Jacob Astor, forwarded his individual check for \$10,000. He has also submitted to the vestry of Trinity church, a proposition for placing bronze doors in the church as a memorial of his father, which has been accepted. They will be placed at the main entrance on Broadway, at the head of Wall Street, and at the entrances on the north and south sides of the nave. It is understood that the design has been intrusted to a leading architect of New York, and that in their chief features they may follow those of the doors of the famous baptistry at Florence, representing scenes from the life of Christ. The cost, it is said, will not be less than \$100,000. In connection with this work it seems likely that the interior of the church will be added to by arrangements for lighting with electricity, and also connecting the chancel and great organs so as to be played by a single performer. This proposed memorial work will be in keeping with the magnificent reredos of Caen marble erected by William and John Jacob Astor some 13 years ago, in memory of their father. In addition to this, the late Mr. Astor caused to be erected a superb altar and super-altar for Communion purposes. It has been understood that the cost of this entire work approximated to \$250,000.

A league called "St. Augustine's League" of which the Bishop is chairman, has been organized in the diocese to help on the work of the Church among the colored people, for whom Bishop Dudley made such an earnest appeal a few weeks since at the Diocesan House. Mrs. Loomis White of St. Thomas' church, has been made temporary president, and Mr. George Bliss, treasurer of the Board of Missions, No. 22 Bible House, has been authorized until further notice, to receive contributions. The league is so named after Africa's greatest bishop, while it is proposed to have contributions made on Good Friday, since

it was one of the African race, Simon of Cyrene, who was compelled to bear the cross. The circular addressed to the clergy and people of the diocese is signed by the Bishop and also by the Rev. Drs. Mulchahay, Brown, and Satterlee.

The Bishop recently confirmed 65 candidates at Calvary chapel, among them 13 from the Galilee mission, while on Sunday morning, March 23d, he confirmed 80 candidates, including 14 Chinese and Syrians, at St. Bartholomew's church. The latter service was preceded by a short address in which he said the occasion was a peculiarly interesting one because the number presented was made up of divers nationalities.

The special Sunday evening services at St. Bartholomew's church have been largely attended, the congregations sometimes filling the church to overflowing. Bishop Courtney has preached during the month of March as he did at the closing service on the last Sunday. He has a deeply earnest and impressive way which never fails to arrest and hold the attention.

On Friday evening, President Low, of Columbia College, was the lecturer at St. George's church, the Rev. Dr. Rainsford conducting the service and introducing him as especially welcome in view of his advocacy of free churches. He then conducted Mr. Low to the pulpit, who took for his subject, "Life Considered as an Opportunity of Rendering Service," saying that the secret of happy living consisted not in what we could get out of life, but in what we might do in it. Its essential nobility was its opportunity of doing service. The law of such service was expressed in the words: "Whatsoever thy hand findeth to do, do it with all thy might." The useful men and women were those who did the work within their reach. Christian service made us free, for it did not require us to ask what shall life give to us, but what shall we contribute to life.

On the same day, the Rev. Dr. Cornelius E. Swope, so long minister in charge of Trinity chapel, died suddenly at his home in West 23rd St. On the afternoon of Christmas Day he was taken with influenza, which prostrated him for a fortnight, and left him so weak that, following the advice of friends, he went South, spending about six weeks, and returning Feb. 21st greatly improved. On Tuesday, March 25th, he celebrated the Feast of the Annunciation, his last service in public. On the Wednesday and Thursday following, he did a little work on his sermon for Easter, and on the day following, as he was pacing the room after finishing a meal with his sister, was suddenly taken with great pain. He then fell to the floor and became unconscious, and before a physician could arrive, died from paralysis of the heart. Dr. Swope was born at Hagerstown, Md., in 1826, was educated at St. James' College, in the same State; was ordained deacon at Burlington, N. J., afterwards became assistant minister at Trinity church, Chicago, and was subsequently rector of Grace church for three years, in the same city. From thence he went to Pittsburg, Pa., where he was rector of Trinity church, till summoned to Trinity chapel, New York, of which he had been in charge for 23 years. Dr. Swope was a man of positive convictions and a staunch Churchman, and was also a man of position and influence aside from his services at Trinity chapel, where he was confided in by the rector, and was much beloved by the congregation. He was a member of the American Board of Domestic and Foreign Missions, of the Standing Committee of the diocese, a delegate to the General Convention, and chairman of the committee which at the last General Convention presented the minority report against the revision of the Book of Common Prayer. He was also the president of the New York Churchman's Association. He had been a widower nearly 40 years, his wife dying a few months after they were married.

A service in the interest of the associates of the Girls' Friendly Society was recently held in the church of the Holy Communion, the Rev. Henry Mottet, rector. Bishop

Courtney addressed the congregation on the need of constant exertion in the work of educating and purifying young girls who are deprived of the refining influences of home surroundings.

GENERAL THEOLOGICAL SEMINARY.—The three upper floors of the new building on 9th Ave.—Jarvis Hall—are nearly completed. They will afford accommodations for about 30 students, and will be occupied at the beginning of the next term.

On Thursday, March 20th, after the early Celebration in the chapel, the Very Rev. the Dean admitted the six members of the Sacristan's Guild. There are two members from each class, and they have the entire charge of the sanctuary and its furnishings, besides serving at the Celebrations.

On Friday evening, March 28th, the regular meeting of the students was held in Jarvis Hall, and a paper was read by Mr. Irving P. Johnson, of the middle class, on "Worship." It provoked much friendly discussion.

The Easter recess will begin on Wednesday in Holy Week, and will continue for ten days. On Monday, Tuesday, and Wednesday in Holy Week there will be early Celebrations in the seminary chapel.

## PENNSYLVANIA.

The noble gift of Mr. and Mrs. J. Vaughan Merrick of a mansion and grounds for a hospital at Roxborough and \$10,000 as the beginning of an endowment, of which we spoke last week, is in a fair way to become operative at once, for on Wednesday evening, March 27th, there was a meeting held in the parish building of St. Timothy's church, Roxborough, to take steps to that end. Mr. Merrick gave a history of the Episcopal hospital, spoke of his fifteen years' connection with it, his sympathy with accident cases, and his desire that provision be made to alleviate the sufferings of the injured of the community. He said that its usefulness would be commensurate with the support it received from the people, the church feeing that it belongs to the entire ward. The vestry will open the hospital as soon as \$1,000 a year is guaranteed, the cost of each patient being from \$25 to \$30, and the average time thirty days. Quite a number of leading citizens were present and expressed themselves in favor of the movement. Upon subscriptions being opened, they amounted to \$1275, each subscriber pledging himself for three years.

The church of St. Asaph, Bala, is to be consecrated on Saturday, April 12, at eleven o'clock, A. M.

The mission of St. Simon still continues to grow with remarkable rapidity. The Rev. Edgar Cope, minister-in-charge, presented to the Bishop 93 persons for Confirmation on Thursday of last week, making 226 that have been confirmed during the three years that he has been in charge. On Easter Day the parish building will be opened, that being the third anniversary of the opening of the present temporary frame chapel. A generous offer has been made by a friend of the mission toward the completion of the church, provided the whole sum needed is subscribed by Whit-Sunday. Every effort will be made to secure this offer.

Work has been begun upon the new St. Thomas' church (colored). The lot is 54½ feet front on Twelfth St., running back 133 feet on the south side and extending northward L-shaped 69 feet. The church is to be Gothic as to architecture and be built with Port Deposit granite with Ohio stone trimmings. There will be a stone porch on the north front, and on the south front a massive tower, in each of which there will be entrances. The tower is to be 65 feet high parapeted, and 13 feet square, the main gable will be 60 feet high at the apex. The first floor plan is 49x116 feet and will be used as the main Sunday School room, capable of seating 750, and also as Bible class, library, and secretary's rooms. The upper room, or church proper, will be reached by three easy flights of stairs of 7 inch rise and 12 inch tread. The church will seat \$700, the chancel will be 20x25 feet, the sanctu-

ary six feet deep. On either side of the chancel will be clergy and choir rooms 10x12 feet. The roof is to be an open-timbered construction covered with slate. There are to be 16 windows including that in the chancel which is to be 16 feet wide and 20 feet high. The architect is T. Frank Miller, under whose supervision Messrs. William Rea & Son hope to have the building completed by September.

The Rev. Duncan Convers, rector of St. Clement's church, who, much worn out, went abroad early in the year to regain his health, hoping to return by Ash Wednesday and take up his Lenten work, was seized with the grip while in England and lying in a hospital there felt it his duty to resign his rectorship, which he did in a letter that reached the vestry about the middle of Lent. The vestry at once cabled Mr. Convers that they declined to accept his resignation. The rumor that it had been accepted has caused much uneasiness in the parish and to his many friends who sincerely hope that he may be restored to them and be able to continue his work. [This statement we make in justice to the parish and upon the authority of the Rev. C. N. Field, priest-in-charge.]

On Monday, March 24th, over 100 of the clergy of the diocese assembled in the church of the Epiphany, at the call of the Bishop to take some action upon the death of the late Rev. Daniel R. Goodwin, D. D., LL. D. After a short office consisting of part of Rev. xxi, and several collects by Bishop Whitaker, the Bishop presented the matter to the clergy in a most touching manner and highly eulogized Dr. Goodwin. As the representative of a committee which had previously been appointed for that purpose the Rev. Thomas C. Yarnall, D. D., presented the following minute:

The clergy of the Protestant Episcopal Church in the diocese of Pennsylvania, called together by the recent death of the Rev. Dr. Daniel R. Goodwin, desire to place on record the following minute concerning their departed brother:

Dr. Goodwin's long and faithful service has made him, perhaps, the most conspicuous figure among us. His great ability, his ripe scholarship, the wide extent indeed and the minute accuracy of his knowledge, his quick perception, his readiness in debate, the power of his reasoning, and his unflinching courage in the maintenance of his own conscientious convictions, were readily recognized by all who knew him.

There are, however, other traits of character which possibly more than his vigorous intellect, his rare learning, and his logical power, endeared him to his friends; for in union with these qualities there was in him a wonderful degree of tenderness. No one had keener sympathy with those in sorrow; no one a more wonderful power of adapting himself to their spiritual needs. His words to the sick and suffering, always happily chosen, were full of grace and consolation. They who were the recipients of his ministry of mercy can never forget it. His rare judgment was never better tested than when he came into the seclusion of the sick room to bring the comforts of religion; his fine mental powers, cultivated by long years of faithful and earnest study, at their brightest where the world is too apt least to esteem them.

They whose privilege it is to have known him in his home life, to have witnessed his affection for his friends, his gentle kindness to little children, his fine courtesy, his deep love for those bound to him by tenderest ties, and his genuine humility, well knew how large an element in his true greatness was there. As his days drew towards their close (and thank God, with unabated intellectual power on his part), it may without exaggeration be said of him, that his spiritual nature seemed to be ripening more and more for the peaceful rest of the blessed.

True to his friends; true to his country, grandly so in her years of peril; valiant for the truth as it presented itself to his mind and his heart; long must his memory be cherished by all who have learned from him to prize what is best and noblest in the pursuits of life.

The minute was seconded by the Rev. Benjamin Watson, D. D. Addresses were also made by the Rev. S. F. Hotchkiss, the Rev. Edward T. Bartlett, Dean of the Philadelphia Divinity School, the Rev. R. A. Edwards, the Rev. Robert Ritchie, the Rev. Robert C. Matlack, D. D., the Rev. William N. McVickar, D. D., who also made a motion for the appointment of a committee to prepare a minute on the late Rev. Clement M. Butler, D. D., which the Rev. W. F. Paddock, D. D., seconded, also speaking most highly of Dr. Goodwin. The minute on Dr. Goodwin was unanimously adopted by a rising vote, and the Bishop appointed the committee on Dr. Butler named in Dr. McVickar's resolution.

#### LONG ISLAND.

**BROOKLYN.**—On Sunday evening, March 23rd, a class of 68 persons was presented by the rector of St. Peter's, and confirmed by the Bishop. In point of age the class ranged from 14 to 60 years of age, 18 being between the ages of 30 and 50. The Bishop followed with a forcible address on the subject of personal responsibility. At the close of the service he shook hands with each of the candidates as they passed through the robing-room into the chapel. The congregation was very large and the service highly impressive.

The differences which have existed between Trinity church and St. Clement's, E. D., from which the latter seceded, does not seem to have prevented the prosperity of either, while the Bishop has at last given his consent for St. Clement's to erect a new edifice. Plans for the new church have already been completed, and it is expected that a pretty church in the old English style will be finished by the first of September. It is thought that the church will be self-supporting and that the old church will not be interfered with. From the first, the rector of Trinity church strongly opposed the new organization and was about to resign. This, however, he has been dissuaded from doing, and it is now proposed to add a Sunday school room to the church at a cost of \$7,000 and also to carry up the spire as originally intended. The churches are located in a constantly growing neighborhood and are likely to grow accordingly.

It is proposed by the church of the Messiah, the Rev. Charles R. Baker, rector, to put up a parish house on land immediately adjoining the church, to cost some \$50,000. Of this, some thousands are already in hand, and it is expected that they will be largely added to at Easter. According to the plans already prepared, the building will be a complete affair and perhaps the finest of its kind in the city. The material will be of brick and terra cotta to correspond with the church, which is itself a noble specimen of Romanesque architecture. It will have two entrances fronting on the street, one for the Sunday school in passing to their spacious rooms above, and one for the various guilds and organizations, leading to the rooms set apart for them. Possibly it may include a drill room for its large and flourishing company of the Knights of Temperance and also Young Crusaders, a junior company of the order, recently organized. The new parish house will be found to be a great and indispensable acquisition to a church which has come to be one of the largest and most influential in the diocese.

The Bishop held a Confirmation service at Holy Trinity on Sunday, March 30th, and was to have a like service at Christ church, South Brooklyn, on Good Friday. The young rector, the Rev. Mr. Kinsolving, is giving good satisfaction, the Lenten services having been well attended, while the Sunday evening congregations have been larger than for many years.

On Easter Day, Christ church will take up a collection with which to erect a parish house for Christ church chapel, in charge of the Rev. J. B. Nies. Land adjoining the chapel for this purpose is already paid for, and it is hoped that the Easter offerings may make it possible to push forward the work at an early day. How much such a building is needed may be seen from the fact that the chapel numbers some 350 communicants and about 800 Sunday school scholars, while the attendance is never less than 500. The Bishop will hold a Confirmation service at this chapel on the evening of April 16th. The class will be large, though not so large as last year, probably, when the class reached over 70. Mr. Nies has shown himself to be an able and successful worker and his labors are appreciated by the rector and wardens of the church and especially by the Bishop.

On April 17th, the Bishop will hold a Confirmation service at All Saints' church, the Rev. Melville Boyd, rector. It was Mr. Boyd's rare good fortune to bring about two or three years ago a change of the entire

vestry. Since that time the church has been more harmonious and successful than ever. It is located in a rapidly growing part of the city and favored with large congregations. The church owns property adjoining estimated to be worth \$50,000 and a new church would seem to be only a question of time. More than this, however, Mr. Boyd is anxious to have a parish house, such as for a working church in the city is found to be absolutely indispensable.

Since the Rev. A. A. Morrison came to St. Matthew's church, he has shown himself to be a man of vigor and earnestness, and the church is filled to overflowing, ten or a dozen families not being able to obtain pews. Mr. Morrison came from Schuyler, Neb.

#### KENTUCKY.

**LOUISVILLE.**—Confirmation was held by Bishop Dudley Palm Sunday morning at St. Paul's church, a class of 24 receiving the apostolic rite of laying on of hands. The sermon of the Bishop was from Matt. xxv. 6. "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." The Bishop in closing his sermon took occasion to speak of the late terrible disaster which has befallen this city. His remarks upon the death of the Rev. S. E. Barnwell, rector of St. John's church, affected many to tears.

The funeral services of Mr. Barnwell took place Monday afternoon, March 31st, from St. Paul's church the Bishop, assisted by the city clergy, officiating. The remains of the late rector of St. John's church and his four-year-old son, when recovered from the ruins of the rectory, were placed in the same casket with the tablet, "Rev. S. E. Barnwell and little Dudley," recording the event. The offertory at St. Paul's church, Palm Sunday, and at several of the other city churches, was for the support and relief of his family.

St. John's church was the third oldest parish of Louisville, having been organized September, 1846, the Rev. J. C. Talbot, then in deacon's orders, having charge; when advanced to the priesthood in 1848, he assumed the pastorate; subsequently having been elected Missionary Bishop of the North-west in 1859, he was after five years' service in this field chosen Assistant-Bishop of Indiana in 1865, and upon the death of Bishop Geo. Upfold, became the Bishop of Indiana. He died at Indianapolis, in 1880. St. John's church was located in the direct path of the tornado as it passed over the city from the south-west to the north east, the church, with the exception of a portion of the tower, together with the rectory adjoining, being entirely demolished. The members of this parish are sorely afflicted by this sad disaster, which has so suddenly taken from them their beloved pastor, who had, by his devotion and affection, greatly endeared himself to them.

#### MILWAUKEE.

**NASHOTAH.**—An impressive ceremony took place at St. Sylvanus' chapel on the morning of March 27th, when Bishop Knight formally admitted William Kaul, formerly a Roman priest, into the Anglican Communion. The candidate, vested in alb and amice, appeared before the Bishop seated on his episcopal throne, being presented by Drs. Carter and Riley. The Bishop prefaced the proceeding with the statement that the candidate, having produced satisfactory evidence of his ordination in that branch of the Catholic Church in communion with the see of Rome, and having served a probation of six months, desired now to be received into communion with this Church. The Bishop examined the candidate according to the form in the Ordinal, after which the latter knelt and recited the Nicene Creed as his confession of faith. The Bishop placed the stole on the candidate, and gave him mission within this Communion. The priest was then vested in chasuble and maniple, and, proceeding to the altar, celebrated the Holy Communion, the Rev. S. A. W. Pray serving, and the Bishop and faculty of Nashotah communicating.

**CITY.**—The Bishop confirmed a large class at St. Paul's church on Passion Sunday and visited St. James' church in the evening.

E. H. Abbott, president of the Wisconsin Central Railway Company, has subscribed the sum of \$15,000 for a guild hall for St. Paul's church. Plans for the guild hall are nearly completed, and arrangements have been made for purchasing the necessary property. Mr. Abbott's gift makes a total of between \$65,000 and \$70,000 which has been given to St. Paul's church by parishioners within a year. A few months ago the debt of \$40,000 on the church was paid.

#### PROVINCE OF ILLINOIS.

At St. Mary's School, Knoxville, the Feast of the Annunciation was, as usual, kept as a "high day." The chapel was decked with the class banners, the day being regarded as the name day of the school, named, as it is, for her who is "blessed among women." The key-note of the service was the purity so typified in the Mother of our Lord. "Rejoice, ye pure in heart," was the processional; the Introit was the anthem embodying the school motto, "Blessed are the pure in heart;" upon the altar, amid the lights, were the fair lilies of the Annunciation; and the recessional was Keble's lovely hymn: "Blessed are the pure in heart, for they shall see our God." The chaplain, in his address, dwelt upon those qualities which made the Blessed Virgin worthy to be the chosen one, "the highly favored among women."

#### SPRINGFIELD.

A meeting of the chapter of the Bloomington Deanyry was held in Rantoul, Feb. 5th and 6th. The Rev. Messrs. Dresser, of Champaign (rural dean) Lewis, of Bloomington, and Pond, of Danville, were present. The Rev. Mr. Goodwin, of Decatur, who had been appointed ess-ayist, was prevented from coming by sickness and death in his parish. Frequent services were held in St. Paul's church, and much interest was manifested. The clergy thoroughly enjoyed meeting the people in a social way, and getting acquainted with them, and the people evidently reciprocated the good feeling expressed, and were happy in the occasion. The Bishop was also present Wednesday afternoon and evening, and delivered two rousing addresses, the one on the Deanyry System and the other on the missionary work of the Church. Rantoul has a church and rectory, but no settled rector or pastor.

Bishop Seymour visited Champaign and neighboring points, temporarily under charge of the Rev. Dr. Dresser, on March 7th to 14th, namely Rantoul, Thomasboro, Mansfield, Philo, and Tuscola. Eight persons were confirmed at Champaign and four at Mansfield. It is needless to say that large congregations were present everywhere to listen to the Bishop's very earnest and able preaching, and to join in the services. It is hoped and believed that much good will come from all.

#### QUINCY.

In September next, a Church School for Boys will be opened in Knoxville, under the management of the Rev. Dr. Leffingwell, rector and founder of St. Mary's, the provincial school for girls, and with the hearty approval of the Bishop of the diocese. St. Alban's, (for that is to be the name of the new school), will be located a mile from St. Mary's, on the other side of the town, but will have no connection with the latter, except as being under the same rector, who will continue his residence and work at St. Mary's as heretofore. The property secured for St. Alban's is that heretofore known as St. Ansgarius' College, which was occupied by the homeless St. Mary's girls after the fire, in the winter of '88. The building, a handsome and commodious brick structure, is being enlarged and improved, and will accommodate about 40 boys, and masters and matrons. It will be furnished in a home-like and attractive way, with every appliance for education, health, and comfort. Adjoining land has been purchased, making a campus of 15 acres, within the limits of the corporation. Important features of the school life will be military and gymnastic drill and field

sports. It is the purpose to provide for boys such home-life and training, under Church influences, as are enjoyed by girls in the older institution. Several patrons of St. Mary's, we understand, have already signified their intention of placing their sons in St. Alban's, and the school will undoubtedly receive from the first a liberal patronage. There is no other Church school for boys in Illinois. The Rev. H. P. Scratchley, who is engaged as head master, is an experienced educator, and with his wife will reside in the school.

**THE ARMY WITH BANNERS.**

BY WILLIAM B. CHISHOLM.

Out of the mouth of babe's  
Hast Thou perfected praise!  
Behold the bannered concourse now  
That fill the churchyard ways,  
And throng through wreathen vestibule;  
The Easter of the Sunday School.

Oh, joyous choristers, loud sing  
The praises of the Risen King!  
And each a willing offering lay  
Before Him this glad Easter Day;  
And let the temple arches hear  
Your carols sweet and clear,

Here, on the Easter afternoon,  
Sweet April in the glow of June,  
And buds that wake to beauteous life,  
As past the agony and strife  
Your Lord the riven portals passed,  
Vanquished of foes the last.

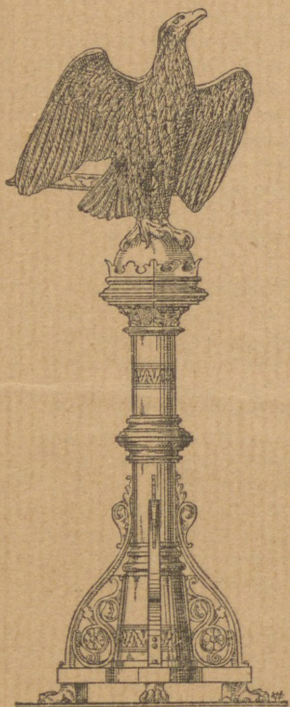
Where through the bright cathedral pane  
The ivy smiles upon the face  
Of pictured saint, and where the strain  
Of Easter welcome o'er the Place  
Most Holy, now goes wandering,  
Loud your sweet Easter carols sing.

Upon His altars earliest bloom,  
Fed by the vernal sun and rain,  
Now lay—there is no death, no tomb,  
For Christ the Lord is risen again,  
Forth through the wreathen vestibule,  
The Easter of the Sunday School.

**A MEMORIAL EAGLE LECTERN.**

Christ church, Williamsport, Pa., has recently been presented with a magnificent eagle lectern by Mr. Munson, a member of the congregation, in memory of his wife, and there is a suitable inscription on the orb to that effect.

The base of the lectern is round, resting on three claws clutching a ball, on each of which rests a pattern of wrought scroll



work running almost to the centre of the standard. The shaft has engraved canopy work and is surmounted by an octagonal cap. On this rests the eagle with outstretched wings standing on an orb set in a crown of glory. The eagle is exceedingly handsome, the feathers being excellently chased. The pose of the bird and the ut-

terly unconventional treatment of the head and wings are wonderfully done.

The lectern is a magnificent specimen of ecclesiastical art metal work, the design having been selected by the Rev. John Henry Hopkins, D. D.

On Easter Day the same church will be presented with a brass font ewer, the equal of which perhaps can not be found anywhere. The principal features of this ewer are the decorations on the body, which has

**THE SKEER MEMORIAL AND BAPTISTRY.**

ST. MARK'S CHURCH, MAUCH CHUNK, PENN.

Rarely in our American churches is the rite of Baptism dignified by having the font placed in a special position, so that the service can be conducted apart by itself. In the English Church, as a rule, a special baptistry is arranged at the west end, the idea being to have the font as near as possible to the main entrance, thus symbolizing the fact that through the rite of Baptism we enter the Church. Architecturally, this is very wise, because it gives the possibility of ornamenting and enriching a special portion of the church which otherwise

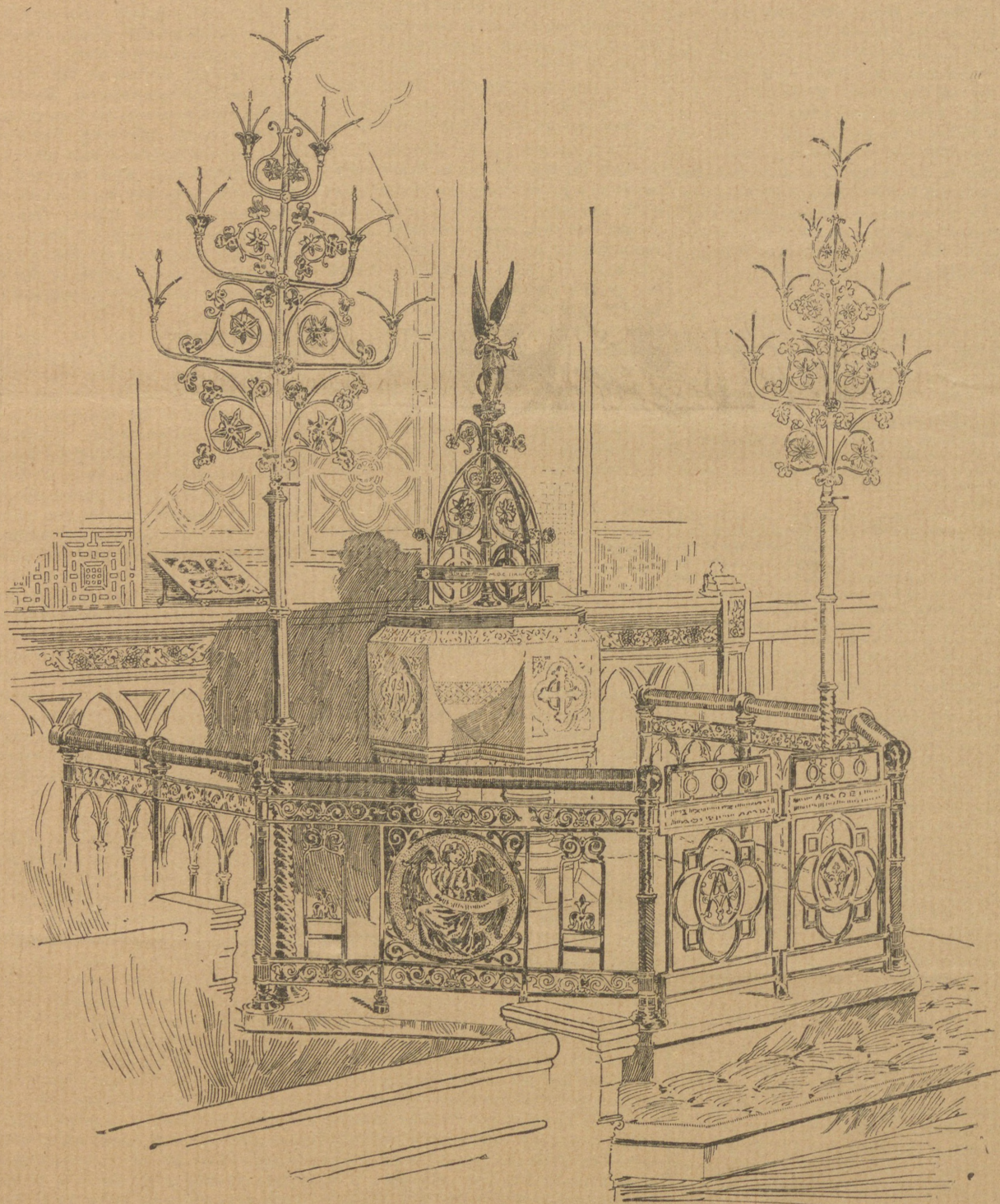
might be left unadorned. We are pleased to show in this issue a comparatively recent arrangement by which, although not originally so designed by the architect, a baptistry has been secured. This is a special memorial in St. Mark's church, Mauch Chunk, Pa., erected by Charles O. and Marion P. Skeer, in memory of their daughter, Fanny Packer, wife of William R. Butler. The west end of the building is divided by a series of three large arches supported on columns, from the nave. This part, the rector, the Rev. Marcus A Tolman, wished to have enriched, and the idea of the baptistry was therefore conceived and designed for this position.

der the mouth of the ewer is the following inscription:

"In memory of Elisha Howel Biggs, born 1845, died 1885."

Both of these memorials are from original designs by the celebrated ecclesiastical art metal workers, the Gorham Mfg. Co., of New York, and were made at their factory in Providence, R. I. The church is to be congratulated on having such beautiful specimens of art work.

The entire work was entrusted to Messrs. J. & R. Lamb, of New York, whose design included not only the font, the pace of marble, the metal rail and the gas-lights, standing in front of the central window, but also the entire tiling of the floor, the new seating required, and the decoration comprehending the wall surface and an enriched treatment of the ceiling as well. Our illustrations give an approximate idea of the general arrangement. The pure white font, elaborately carved, with its polished brass cover, stands at the centre of the back wall, resting upon a pace of two steps. It is encircled by a brass rail of intricate metal work, with low relief modelled bronze panels of kneeling angels on



either side, and in the gates receive the symbols of the Alpha and Omega. At the corners of this rail are elaborate brass standards with clustered lights. This central feature gives the dominant note of color, and in the treatment of the walls and ceiling this has been kept in mind. A frieze on the wall, a procession of angels

in flat color and strong vigorous drawing, forms a sub-base to the ceiling, in which the most important part of the decoration has been centralized. The groined ceiling over the font is divided into eight panels. Four of these have been filled with an interlacing passion flower design, while the other four have

angel figures, representing Humility, Reverence, Hope, and Thanksgiving, symbolical of the varying emotions with which Holy Baptism is received. These decorations are the artistic handwork of Mr. Frederick S. Lamb, of the Holbein Studios, New York, under whose supervision the entire color work was carried out.

This baptistery is probably the most elaborate one in any of our churches in this country. We shall hope that the exam-

ple so worthily set by St. Mark's, may be imitated by churches in other sections. All enrichment of our church interiors

which tends to dignify any of the Church's rites and sacraments, surely will commend itself to Church-loving people.

the friend of God, a prince? and from Abraham to Washington, have there not been princely saints and heroes? No, the sin, the temptation, is in possessing them for evil in the devil's name.

In ruling as king or potentate in the realm of state, of intellect, of art, or of the Church, for selfish ambition, for self-glorification, and not for the good of the governed, and for the establishment of the Kingdom of Christ, consisted the temptation.

Lecture sixth, "The Law of the Situation." Much popular teaching is misleading from a disposition to rule God out of His natural kingdom. So-called "Natural Law" is God's law as much as spiritual law, and man cannot break the one without punishment any more than the other. Our attitude in praying to God is too often self-willed and selfish as well as self-righteous. We want God to help us in our way, not in His way. We break His natural and spiritual laws and want Him to set aside His established order to repair our wrong. The last trial was when the devil took Christ up to the pinnacle of the temple and from this summit of spiritual power came the temptation to use supernatural power, at the devil's bidding, to break the natural law. "Cast thyself down from hence . . . He shall give His angels charge over thee to keep thee."

We let our cities get crowded and foul and we suffer from plagues, then we cry out with the punishment and pray for relief instead of using the intelligence God has given us and making prayer practical by the application of shovels and carbolic acid. Through pride and vanity we expose our children, thinly clad, to the rigors of winter; pneumonia and death ensue and we accuse God of taking their lives. The time is not far distant when sickness will be ranked with sin. Like the old lady in Vermont who prayed all night for the removal of an obstructive mountain, and found it in the morning, "just as I had expected," still confronting her, our prayers too often are half-hearted and unintelligent. The engineer who measured the mountain with his instruments and had it removed by pick and shovel, is an illustration of an intelligent applied faith.

Lecture seventh, "The End." God is spiritual; man is human. There was a link missing; a gulf which must be bridged over before the spiritual could come into touch with the human. Christ was that link; He took our nature upon Him, God became Man Incarnate and he carries up to the throne of God the sympathy which only a human being can feel for humanity. He came to find the sheep that were lost, to claim us as brothers. We are heirs with Christ of the everlasting Kingdom. Our work on earth is to claim His Kingdom, to subdue the wilderness, to order it, to purify it, to realize in it the ideal in every man's mind of the heavenly Kingdom, to make it a reflection of the celestial City. No human government approximates yet to the ideal, no social system yet recognizes the obligations of man to man.

There is much wrong when a millionaire dies of strain and overwork from simply investing his income, and when a field laborer has no time for thought, for mental or spiritual elevation, is simply a "clod among the clods," degraded to the level of the brute. Patience, courage, time, is needed to right all the wrongs of humanity, to learn to live by all the laws of God, many of which are still unknown and many misunderstood; but that much has been done is a guarantee that more will be. Men no longer go to war for conquest or caprice. Above every battle field the red cross is raised, and the cross glitters above the busiest mart of the world, London, through which is the heart of the universe, pulsates every throbb of humanity. "A little while and again a little while" and the cross and the crown will be a united symbol.

We are taking steps forward, working fast, thinking fast, and even now the Kingdom which cometh without observation, may be at hand. The last part of the prophecy concerning Christ remains to be fulfilled. "Wonderful, Counsellor," has been verified. He is yet to be the "Prince of Peace." After the temptation the devil leaveth Him, and behold, angels came and ministered unto Him.

In a brief abstract of seven lectures, it is impossible to give more than a suggestion of the Bishop's clear logic and rich imagination, which enriched his arguments and illustrations with points of light. His hopefulness stimulates courage and endeavor, and his breadth includes also height and depth.



SKETCHES OF DECORATION  
by F. S. LAMB.



Two of four Angel panels  
in Memorial Baptistery  
St Mark's Church  
Mauch Chunk  
P. a.

**THE BALDWIN LECTURES.**

FROM A CORRESPONDENT.

A remarkable course of lectures on the Baldwin Foundation has just been given in Ann Arbor before the Hobart Guild, by the Rt. Rev. Hugh Miller Thompson, D. D., Bishop of Mississippi. The Bishop takes for his general subject, "The World and Man." By the "power of the Spirit" he leads us up to the "mount of vision" and, as the seers of o'd, beholds the Church of the future, the Kingdom of Christ, transcendent in order and purity and beauty, the shadow, the reflection, the idea realized, of the New Jerusalem. The Bishop makes the wilderness into which Christ was led up to be tempted of the devil, typical of the world, and shows Christ to be the typical man.

The subject of the first lecture is "Led Up." In this a general plan of the course is given, and a general review of the world, the work that has been done, the work that is to be done. The problems the nineteenth century has been struggling with, seriously, earnestly, gaining some ground in facing the problems, but forced to leave over to the twentieth century the solution of many questions with which it has struggled manfully.

The subject of the second lecture is "The Type." Christ is taken in his human nature, the Elder Brother to represent man. Man is differentiated from the wilderness

in which he is placed; he is not an outgrowth of his environment, a natural product of the sands, the rocks of the wilderness, but a creature who can will and do, can say I am, I ought, I can and will. Man is not only not a part of the wilderness of his environment but he is made directly responsible for his environment. He is under obligations to subdue it, master it, order it, and make it fit for the habitation of men who are the children of God, whose Elder Brother came to redeem them and show them the way to order, to subdue, to conquer.

The third lecture treats of "Trial and Growth." Man is in the wilderness to be tempted; he must be tried, tested, and proved, as guns are tried before they are entrusted with the issues of life and death; as every material thing is put to the test before it is accepted for the uses of life.

Growth comes from resisting temptation, standing the test as Job stood the test: "Though He slay me yet will I trust Him:" as Christ stood the test in the wilderness. The Diabolus, the tempter himself, a fallen angel, seems almost a necessary part of the system of trial and growth. He seems to be permitted to have his uses, to serve while trembling.

In this lecture, man is differentiated from an animal, though created first an animal before God breathed into him the breath of life when he became a living soul. An

animal is not governed by moral law, and can neither be moral nor immoral. Man, even if he sins, is still the son of God, and like the Prodigal can return to the house of his Father.

The subject of the fourth lecture is "Bread." The temptation to the "Typical Man" in the wilderness was not the making of bread from stones—that is man's duty—that is what he is doing in all the ages. Nor is the temptation the making of too much bread, having a superfluity developing in material prosperity, having too much wealth. But the temptation was in doing it at the devil's bidding, and in the devil's way, selfishly, greedily, dishonestly.

Lecture fifth, "Kingdoms." What were the kingdoms with which the devil tried to tempt Christ? First, from an exceeding high mountain were shown all the kingdoms of the world, those which had been and those which were to be. The pomp and power of the Pharaohs, "the children of the sun," the Abyssinian palms, glistening temples, and tropical gardens in mid-air, the empires of Alexander and the mighty Caesars, of Charlemagne and Napoleon, all these were seen as a splendid pageant. Then the empire of the intellect, where kings of thought held sway and the entrancing kingdoms of art and beauty passed in review. Did the temptation consist in possessing these kingdoms? Is it wrong to be a king and ruler? Was not Abraham

# The Living Church.

Chicago, Saturday, April 5, 1890.

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

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"Death is vanquished, man is free,  
Christ has won the victory."

THE majestic figure of death's Vanquisher stands by the door of the empty tomb. Angels bend in adoration before Him, armed soldiers are speechless and prostrate at His feet; the Sun of Righteousness has risen; auroral splendors flame in the orient, as earth feels the assuring presence of her victorious King.

WHAT were all the inventions of man, the works of genius, the victories of armies, the achievements of philanthropy, for the temporal well-being of man, if there were nothing for him at last but the darkness of the grave! Without the Resurrection, man disquieteth himself in vain amid the changes and chances of his mortal state. Vain were studies of philosophy, the sufferings of martyrs, the agnities of empires. "If the dead rise not, let us eat and drink for tomorrow we die."

ONE of the restorations which ought to have been made during the twelve years of Prayer Book revision is the following rubric from the Liturgy of the Mother Church:

¶And note, that every parishioner shall communicate at least three times in the year, of which Easter to be one.

We believe that this Church has not intended to depart from this standard of the minimum, and that it may still be fairly held to be the rule of the Church until our branch of it may announce some other rule; at the same time we believe that such a clear expression of the mind of the Church would greatly help to remove the indecision of half-awakened backsliders, and be a great aid to the clergy in bringing their people to realize that the Church expects and requires her children to be regular communicants.

As all the world knows, the location of the World's Fair has been happily decided in favor of Chicago, and the date has been postponed to '93. We are proud of the

distinction to which our inland metropolis has attained and our satisfaction with the result of the agitation is not clouded by misgivings about the shortness of the time allowed for preparation. It is true that Paris, with all the resources of the world at command, with a site already partially prepared, and with experience in such enterprises, consumed seven years in preparation for her last great exposition. This does not, however, discourage us. But while it was proposed that ours should be located, organized, equipped, and made ready for the entertainment of the world, in two years, we must confess that we had no enthusiasm for it. Under such a condition, it would have been a calamity for any city to secure the location.

WHILE THE LIVING CHURCH is not distinctively a Chicago paper or a western paper, but circulates in every section of the country, it naturally takes an interest and pride in the centre from which it goes out. That the location of the Fair in this city will be of immense advantage, temporarily, there can be no doubt, and that it may be made a lasting benefit, needs only wise fore-thought and management. Next to considerations of duty to the nation, as stewards of so great an enterprise, our managers should have in mind the permanent results by way of beauty, educational advantage, and industrial opportunities, that may accrue to the city by a wise disposal of the immense sums which they will have to expend. Let these not be squandered in foolish and ambitious efforts at flimsy show, but be used for the production of something substantial and artistic.

## THE EVOLUTION OF MAN AND CHRISTIANITY.\*

It is sad to think that a book so destructive in its attitude toward the Christian faith could be written by a priest of the Church. We have no reason to doubt that the author has at heart the cause of truth, as he professes he has, but it is plain that he has forsaken the guidance of that Holy Spirit Who ever leads men into all truth, and has chosen other and blind guides who have led him astray into the darkness of painful error. He asks us before criticising the book, to read "all the books referred to which we may not have read, if there be any;" but as these books are almost exclusively written by faithless and agnostic authors, we must decline to put ourselves un-

\*THE EVOLUTION OF MAN AND CHRISTIANITY. By the Rev. Howard MacQueary. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. 1890. Pp. 410.

der the guidance of such men; for those who are blind cannot write very authoritatively about the light. In this book there appears to be little attempt to weigh evidence impartially, and few tokens of real independent thought. Nothing new is contributed to the cause of either religion or science. Its pages are largely taken up with quotations, and these from Le Conte, Darwin, Spencer, Renan, Keim, etc., whose conclusions, thus provided for him, the author has swallowed without winking. So captivated is he by the theory of evolution, that he seems not to perceive that it is by no means admitted on all hands to be even a "working theory," much less a demonstrated conclusion. It would have been the part of a careful thinker to hesitate to apply a theory that fails utterly to account for the origin of life, of mind, of conscience, and the spiritual faculty in man, to the beginnings and development of Christian doctrine. But, although Mr. MacQueary confesses that he accepts the evolution of man, body and soul, from the lower animals, he declines to give the facts and reasons upon which such a confession is based. We believe no evolutionist has been able to do so, either. Accepting the doctrine of evolution in its widest extent, the writer has cut himself loose from the supernatural, and set out in search of a purely natural exposition of the genesis and growth of religious faith and doctrines. Revelation, as the Church understands it, he counts as the "miasma of time-worn traditionalism," and of no value unless substantiated by the facts and phenomena of physical science and the results of so-called "Biblical criticism," and finds in his own mind, or rather in the minds of his agnostic teachers, the supreme arbiter of all truth.

Passing over the first part of the book that treats of the Evolution of Man, to the second part which is concerned with the Evolution of Christianity, the first chapter is directed to casting discredit and suspicion upon the authorship and authenticity of the Gospels and some of the other books of the New Testament. The first thing is to convince himself that they are untrustworthy, and that they contain things that are not true, (such *e. g.*, as the story of the raising of Lazarus), and by these methods he contrives to cast suspicion upon the whole Gospel narrative. The perusal of this whole chapter shows that he is utterly incapable of weighing evidence for the genuineness and authenticity of the Gospels, and is content to take at second hand the results of the destruc-

tive criticism (?) of skeptical students. Bishop Lightfoot's calm and critical "Essays on Supernatural Religion," and his sound conclusions, would have saved our author from falling into the awful errors into which his chosen guides have led him.

While not denying the possibility of miracles, he finds himself obliged to reject many, if not all, of our Lord's miracles, for lack of sufficient witness. Having kicked away the support of the Gospels, and refused to accept the testimony of those who alone could bear sufficient testimony, he adopts the theory of Keim, that "the cures that Jesus wrought were 'mind cures' or 'faith healings.'" When a great miracle like that of the raising of the widow's son at Nain, or of Lazarus, is considered, a short cut is made out of the difficulty by saying that it is "no part of the genuine history of Jesus."

The story of our Blessed Lord's Incarnation is held to be "merely a poetic description of a great fact." At the birth of Jesus "a self-conscious Mind was introduced on our globe." "The story of the virgin-born, as it stands in the Gospel, is so improbable, and the evidence supporting it so uncertain, that criticism cannot accept it." "The actual occurrence in this case was the birth of a Being who was the Ideal of humanity, and who, as such, sustained the most perfect relation to the Divine Spirit which it is possible for a finite spirit to have with the Infinite, and hence he deserves to be called the Only Begotten of the Father!"

With reference to our Lord's Resurrection, we are told "it was simply a spiritual appearance," for it is impossible to believe in His Resurrection, since the accounts are unreliable and late additions, "husky narratives that we must set aside as valueless." "The body doubtless crumbled into dust somewhere, and the disciples who saw Jesus alive in the spirit would care little about the body."

Inspiration is only a "gift of religious insight," and the authors were infallible so long as they delivered truth of which the human mind is to be the sole judge. Even with reference to our Blessed Lord's infallibility, all that can be said is that our writer is "content to know that He was decidedly the greatest religious teacher that ever lived, and therefore if he were not absolutely infallible, He was nearer so than any one else that ever lived on this earth." May God forgive him for writing thus about God's dearly beloved Son.

The upshot of evolution about the ever-blessed Trinity is, that "it



bids us accept, if we choose, the Trinitarian dogma as merely a symbolic description of this manifold Infinite Spirit." By the Divinity of Christ, the author understands "the closest and most vital union of the Spirit of Jesus with the Divine Spirit from whom it sprang." The Atonement is simply "an example of obedience to God's will and a motive to virtue, strong enough to enable men to live soberly, godly, and righteously." The fall of man is of course "a foolish and unsupported notion. When we say that we 'believe in the resurrection of the body' we can only mean that we believe in individual immortality, or the immortality of individual self-conscious spirit."

The work closes with a view of the "Church of the Future" in which there will be no priests, but preachers who will meet the intellectual wants of the congregation and will devote themselves to social problems. Doctrines and dogmas will be cast to the winds, and our views on all religious subjects will be so spiritualized that one may well doubt the value of holding these views at all. As we lay this book down we have a dreary feeling that nothing that we hold most dear and precious is left.

We have preferred to let the author speak for himself all through our review of his work, lest from the dreadful and faithless character of the statements we might be supposed to misrepresent his conclusions. If they were the utterance of a professed skeptic and agnostic it would not surprise or hurt us so much, but that a Christian priest could so eviscerate the whole religion of Jesus Christ is supremely awful and painful. What he leaves us is not worth the having. For in the human heart is the sense of sin, the hunger for a Redeemer Who is both God and man, Who was raised from the dead and now ever liveth as our Incarnate Intercessor and the Giver of all spiritual grace. If this teaching be true, each one of us must cry out bitterly: "They have taken away my Lord and I know not where they have laid Him." The whole Christian Faith, as this Church holds it and has held it from the Apostles' days to our own, is baseless, empty, and void, and we have been following on in the track of artificially elaborated myths.

It is painful to the last degree to witness one who was called to teach the truth as this Church hath received it, so overwhelmed with blindness, and so carried away by a human theory, as deliberately to renounce the truth which was committed to him to guard and teach and transmit, or so to hold it with

the interpretation that his self-chosen teachers have taught him to put upon it, that its very substance is sublimated and lost.

We can see but one course for the author to take, if he honestly, though misguidedly, believes as he has written in this book, and that is to lay down the office of a priest and teacher of the Faith which was once for all delivered to the saints. Our heart aches for him and for the truth which has been so wantonly wounded in the house of its friends.

### THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

X.

It certainly is a natural, if not positively a necessary, conclusion, that since we are to have religious music, we must have a religious choir, on precisely the same grounds that custodians of Church estates should be Churchmen, and that her priests and other spiritual ministers should be religious persons. This may have the flavor of a truism; but it has by no means been practically accepted in our past history, and there is room and occasion for its promulgation and re-statement afresh to-day. Time was, and not so very long ago, when artistic and æsthetic tests alone, prevailed in the organization and constitution of Church choirs, particularly for important churches in the larger cities. There was a dearth of accomplished organists and choir-masters. The half-secular spirit of the prevailing music demanded soloists of exceptional accomplishment, not often found among amateurs. So it came to pass that not a little crookedness and moral perversity found its way into organ galleries and choir rooms. Drinking usages were not as disreputable in those days, as they now are, and the popular organist and his musical companions were too often convivial and very much at home in the scarcely reputable, half-tipsy realms of Bohemian life.

Music committees restricted their inquiries pretty much to the questions of digital and pedal dexterities; to skill and grace in accompaniment; to the artistic effects down stairs among the pews. It was pretty much *vox et preterea nihil*, in the inquest for soloists. Those were the days of curtailed choir galleries, within and behind which, if we may credit the veracious chroniclers, many a tedious long-winded sermon was beguiled by quiet games of cards, while behind the organ in the choir room, "spirits," both red and white, and of various potencies, responded not infrequently to the open sesame of the initiated. The reputation of not a little loose living hung about musical professionalism, and "society" instinctively held itself much and virtuously aloof. "The profession" had few relations with the Church, save the parish treasurer on quarter days. It seems never to have occurred to those early Churchmen, that Church music had anything to do with religion and personal devoutness and reverence; and the music mostly in vogue did not make any very special appeals to the spiritual and Churchly resources of the organ loft.

"When the swallows homeward fly," and "The last greeting," and *Les Deux Anges* of Blumenthal, and the grand aria from *Der Frieschutz*, were purely in the range of concert room business; and so were the frisky and tra-la-la adaptations for our canticles, and anthems from Mozart, Donizetti, Rossini, and other renaissance composers, savoring rather of the opera house than of the Lord's House.

The great Catholic revival directly and indirectly changed all that, and brought a fresh and new access of reverence and Churchliness in public worship. The Lord's House became recognized as in deed and truth, the Lord's House. Timidly and very cautiously the weeds and unseemliness of the great Puritan invasion were sloughed off, and choir and chancel met together in the decency, order, and the spiritual and choral beauty of holiness. Topsy organists, free and easy-going soloists, together with surreptitious "cards," and "flasks," and "private stores," were got rid of, with their trumpery repertoires of voluptuous impieties, and a clean sweet start was made on higher and holier lines. The principle was conceded, that Church services must have religious music, and that the only proper and competent interpreters of true Church music must needs be religious persons; and it is generally felt that an irreligious, disreputable organist, or choir, would be as offensive and scandalous a solecism, as the tipping parsons of old Hanoverian times in the mother Church. Times have verily changed, and clergy and choirs and Church musicians have changed too.

But there is room for advance. We have propriety and public decency for the most part. But the giggling, mischief-loving and mischief-making chorister is yet to be found, in spite of cassock and cotta, and if I were asked what seems to be the prevailing hindrance to the effectiveness and helpfulness of even our most thoroughly organized and highly trained choirs of all types, I should say the general (not universal) absence of hearty religiousness in the musical delivery of the services. We have purely religious music, plenty of it, and, sometimes, more than is good and wholesome; but it is not religiously felt, conceived, and sung, by the average choir. I mean to say explicitly, and so sharply as to challenge the widest attention, that the religious delivery of Church music is quite as essential in developing its worshipful uses, as is the religious delivery of the service and the sermon.

There must be religious feeling in the choir. Its tones and voicings must be quickened and tempered at the spiritual altar-fires of a personal devotion. Anything short of this savor of husks, and shreds, and chaff. There is nothing in it, whatever, fit and wholesome for the Lord's House. Divine service is not a concerted function. It is an offering of praise to Almighty God, and the substance, and savor, and life-blood of it is the personal quality of a true, tonal, choral religiousness. Without this conscience of the supernatural and the spiritual, art and artists are poor masqueraders in the sanctuary. Many a disheartened priest worries and wonders why his services turn out so dryly and chilly. Let him look to his choir and choristers after he has got through

with himself, and see whether their religious pulses beat at all, or need winding up and invigorating. We want voices in the choir, but not without loving, glowing hearts behind them. This negativeness, of merely artistic functionalism, may always be suspected where the services hang heavy, or fatigue and confuse the worshipper. And especially is it to be apprehended and guarded against in paid choirs, where so much cash procures so much sing. Men and boys, unconsciously, lapse into mercenary moods, measure themselves and their work as stipendiaries and not ministrants, and so spare themselves and starve the service. Not always—perhaps not in your choir, or mine—but in other choirs and other churches, you and I both too often encounter a function "on ice," or neatly *frapped*; where men and boys sing impersonally and without emotional color, while the organist is spinning fantasies, and beckoning you, through the tonal sprites he invokes, to that cheery, well-ordered "garden" where Thomas and his inimitable music men, long ago, bewitched you with the magic strains of *Traumerei*; or where the sandalled Franciscans are singing the majestic strains of that dirge-chorus in the memorable *finale* of the Tannhauser. Such involuntary episodes are not edifying or helpful to any one in church. And yet I have been forced more than once to listen to *Traumerei* as an offertorium, while the Celebrant was laying the Lord's Table, and while the faithful were on their knees "receiving." The prevailing want to-day is an honest access of hearty, personal religiousness at the organ, and in each and every chorister. With all this the simplest music becomes heavenly, and without it, the holiest and grandest degenerates into a mere noisy impertinence or impiety.

#### MUSICAL MENTION.

Those of our readers who had the good fortune to attend the opening services of the General Convention in St. George's church, New York, will have no difficulty in recalling the magnificent outburst of choral congregational worship which distinguished that august occasion, as well as the masterly and inspiring accompaniments of Mr. W. T. Chester, the young and earnest organist under whose hands at the chancel organ, the grand gallery organ at the opposite end of the church made its most memorable record as an adjunct of divine worship. The music at St. George's, in which a large vested choir, with some excellent men soloists, is reinforced by a choir of women sopranos and altos, is undergoing constant and steady enrichment, for which there was ample room and need. Already much first-rate work is accomplished. On the evening of Passion Sunday, the solemn musical meditation on "The Crucifixion" by Dr. Stainer, was adequately delivered. For Easter night an impressive service is being arranged in which St. George's choir, reinforced by the vested choir of St. Peter's, Brooklyn, 50 voices, and St. George's chapel, vested choir, 30 voices, will present an aggregate of more than 150 choristers. The service calendar for this and other important services contemplated, will duly appear.

Mr. Geo. F. Le Jeune, the well-known organist and choir-master of St. John's chapel New York, whose brilliant and popular tunes are sung everywhere, has undertaken the establishment of a graded school in New York for voice training, for adult classes for women, and also for mixed voices, as well as for children. Mr. Le Jeune, as is well known, was the first choir-master to introduce and systematize that incomparable method of developing the boy-voice, begin-

ginning with the upper register, known as "the head-tones." His success is equally pronounced in training the adult voice. But in our estimation, Mr. Le Jeune's claim to a grateful recognition, rests equally upon his masterly achievements in musical elocution. No other choir-master imparts such a scholarly and intelligent delivery of the text with the singing voice. As text precedes tone, and is of supreme importance, especially in its religious and worshipful relations, Mr. Le Jeune's work and methods are worthy of careful study.

Our choirs where even a good and pure intonation is cultivated, are quite too often blurred and enfeebled by an insufferable illiteracy, and coarseness in pronunciation and verbal delivery. Mr. Le Jeune's choir-ster lads at rehearsal the other day, and nearly all of them are recruits, only half a year in service, were reading and singing the "words" of Haydn's Passion music, with a refined and correct elocution.

Special monthly services of Evensong have been inaugurated in St. Ann's church, Brooklyn, L. I., the Rev. R. F. Alsop, D. D., rector. The church is one of the most attractive, costliest, and the parish and congregation among the strongest and most influential in the diocese. Dr. Crowe, the organist and choir-master, has an English university degree, and is an organist and composer of exceptional proficiency. There is a great choral organ in an upraised second gallery at the west end, with a choir organ in the sanctuary. The choir is vested, and has made marked improvement under the new administration. At a recent Evensong, the processional was "Jerusalem, high tower, thy glorious walls," the music by Dr. J. S. B. Hodges, and for the offertory, "Glory be to the God and Father," Dr. A. A. Wesley, followed after the sermon, by the lovely cantata, "As the heart pants," Mendelssohn, sung by the Schubert Choral Society of the parish. The rector's sermon was an earnest plea for more generous employment of the higher forms of musical composition, on seasonable occasions of divine worship.

CHORAL DIRECTORY FOR THE FIFTH SUNDAY IN LENT. PASSION SUNDAY.

CATHEDRAL OF ALL SAINTS, ALBANY, vested, Dr. J. Albert Jeffery, organist. A. M., Matins, plain; Introit, "But the Lord is mindful of His own," Mendelssohn; Credo, N. B. Warren; Communion service, plain song; *Nunc Dimittis*, *Tonus Regius*. Evensong, Psalms and canticles, chants, anthem, "Seek ye the Lord," Dr. Roberts.

TRINITY CATHEDRAL, Cleveland, O., vested, F. Norman Adams, organist. A. M., Matins, plain; Communion service, plain song. Evensong, anthem, "Remember now Thy Creator," Dr. Steggall.

ST. JAMES, Chicago, vested, William Smedley, organist. A. M., *Te Deum*, Smart in F.; offertory, "Holy Spirit, come, O come," G. C. Martin. P. M., Canticles, Gregorian; offertory, "If with all your hearts," "Cast thy burden upon the Lord," Mendelssohn.

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

CALVARY CHURCH, Chicago, vested, E. C. Lawton, choir-master. *Kyrie*, Gilbert; *Gloria*, and *Gratias*, Tallis; offertory, "Turn Thy face from my sins," Attwood; *Sanctus*, plain song; *Benedictus qui venit*, and *Agnus Dei*, Gilbert; *Nunc Dimittis*, Gregorian. Evensong, plain; anthem, "But Thou didst not leave His soul in hell," Handel.

TRINITY CHURCH, New York, vested, A. H. Messiter, organist. A. M., anthem, "O Saviour of the world," Goss; *Kyrie* and *Sanctus*, Haynes in Eb.; offertory, "Blessed Jesu, Fount of mercy," Dvorak; Communion service, plain song. P. M., *Magnificat* and *Nunc Dimittis*, King in F.; anthem, "It is finished," Passion Music, Haydn.

ST. JOHN'S CHAPEL, New York, vested, Geo. F. LeJeune, organist. A. M., Communion service, Mozart in Bb; Introit, "I thirst," from the Seven Last Words, Hay-

dn; offertory, "Hear our Prayer," Moli-que; Evensong, *Deus Misereatur*, Le Jeune; anthem, "The Lord is my Shepherd," Schubert.

ST. CHRYSOSTOM'S CHAPEL, New York, vested, W. A. Raboch, organist. A. M., High Celebration, Communion Service, Cherubini; offertory, "Hear us, Lord," Rossini. Compline, *Nunc Dimittis*, Mann; offertory, "In Thee, O Lord, have I put my trust," Tours.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. A. M., Matins, plain; *Kyrie* and *Sanctus*, Stainer in F; offertory, "God so loved the world," Stainer.

CHURCH OF THE HOLY TRINITY, Madison Avenue, New York, vested, H. W. Parker, organist. A. M., *Benedictus*, Field in D; offertory, anthem, "How lovely are Thy dwellings fair," Dr. Spohr. P. M., Canticles, Calkin in F; offertory, "And as Moses lifted up the serpent," "God so loved the world," and "For God sent not His Son," from "The Crucifixion," Stainer.

ST. JAMES, New York, vested, G. Edward Stubbs, organist. A. M., Matins, plain; offertory, "Jerusalem, O turn thee unto the Lord thy God," from Gallia, Gounod. Evensong, anthem, "The way is long and dreary," Sullivan.

CHURCH OF ST. MARY THE VIRGIN, vested, with quartette, Dr. Prentice, organist. A. M., High Celebration; Communion service, Kallivoda in A; offertory, "Crucifix," Faure. Vespers, Psalms, Sixth Selection, Gounod; *Magnificat*, Gounod; offertory, "He was despised," Handel; *Miserere*, Stainer; Gregorian.

ST. BARTHOLOMEW'S, New York, quartett and chorus, Richard H. Warren, organist. P. M., *Magnificat*, Charles King in F; anthem, "Blessed Jesu, Fount of mercy," Dvorak; offertory, "O Saving Victim, slain for men," Tours.

CHURCH OF THE HOLY TRINITY, Lenox Ave., New York, quartett and chorus, Frank Treat Southwick, organist. A. M., *Te Deum*, Dykes in F; offertory, "O come near to the Cross," Gounod. P. M., Canticles, Bayley in F; offertory, "Blessed Jesu, Fount of mercy," Dvorak.

ST. PETER'S, Philadelphia, vested, A. M., Holy Communion, plain song. Evensong, canticles, Wesley in F, chant service; anthem, "Turn Thy face from my sins," Attwood.

CHURCH OF THE HOLY COMFORTER, Philadelphia, vested, Robert Patterson Robins, M. D., choir-master. A. M., Service for Holy Communion, Ouseley. P. M., Canticles, Stainer, Gregorian; anthem, "Teach me, O Lord," Attwood.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist. A. M., Matins, *Benedictus*, Dykes in F; Communion Service, Baker in F; *Benedictus* and *Agnus Dei*, Woodward in D. Evensong, Canticles, Baker in F; anthem, "Lord, for Thy tender mercies' sake," Farrant.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. A. M., Matins, Gregorian; offertory, "Blessed Jesu, Fount of mercy," Dvorak. P. M., Psalms and Canticles, Gregorian; offertory anthem, "And the angel said unto her," King Hall; recessional, Litany of the Passion, Stainer.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. Matins, plain; *Kyrie*, Schubert in Eb. P. M., Canticles after the Gregorian; anthem, "Blessed Jesu, Fount of mercy," Dvorak.

TRINITY CHURCH, Bridgeport, Conn., vested, James Baker, choir-master, E. M. Jackson, organist. A. M., offertory, anthem, "Lord, for Thy tender mercies' sake," Farrant. P. M., anthem, "Behold the Lamb of God," Handel.

CHRIST CHURCH, Elizabeth, N. J., vested, and volunteer, Geo. F. Le Jeune, choir-master, J. S. Bennett, Jr., organist. A. M., canticles, Gregorian; Holy Communion, (full), plain song, and *Missa de Angelis*. P. M., Psalms and canticles, Gregorian; anthem, "Who is this?" Raynor; minor Litany; offertory, *Magnificat*, Gilbert in C.

ST. PETER'S, Morristown, N. J., vested, G. Edward Stubbs, choir-master, Alfred S. Baker, organist, A. M., canticles, Gregorian;

offertory, "O Saviour of the world," Goss. P. M., canticles, Tours in F; anthem, "Comfort, O Lord, the soul of Thy servant," Dr. Crotch.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. A. M., canticles, Gregorian; *Kyrie*, *Gloria*, and *Lauds Tibi*, Tallis; offertory, "Send out thy light and thy truth," Gounod. Evensong, canticles, Gregorian; offertory, "Sweet is thy mercy," Barnby. This choir gave a recital of "The Crucifixion," by Dr. Stainer, on the evening of the 14th, assisted by a small orchestra.

ST. PAUL'S, Buffalo, N. Y., vested, S. J. Gilbert, organist. A. M., Communion service, Gilbert; offertory, "O Saviour of the world," Goss.

PERSONAL MENTION.

The address of the Rev. H. M. Jarvis is changed from Lewiston, N. C., to White Haven, Luzerne Co., Pa., he having accepted the rectorship of St. Paul's church, White Haven.

The Rev. Wm. Hall Williams has resigned Emmanuel church, Wakefield, Mass., and has accepted the rectorship of St. Paul's, Newton Highlands, Mass.

The address of the Rev. Alden Welling, after Easter, will be Riverside, Conn.

The address of the Rev. W. W. Rafters is St. John's church rectory, Dunkirk, N. Y.

The Rev. Irving McElroy having resigned the position of assistant minister in St. Luke's church, Baltimore, and having accepted the position of general missionary in the Northern Deanery of Iowa, requests that his correspondence may be addressed to Waverly, Bremer Co., Iowa.

The address of the Rev. Dr. Thomas K. Conrad is changed from No. 1707 Walnut St., Philadelphia, to Wayne, Delaware Co., Pa.

After Easter, the address of the Rev. Edward H. Clark will be Christ church rectory, Red Wing, Minn.

ORDINATIONS.

The Bishop ordained on Mch. 27, at Holy Trinity Brookville, Pa., the Rev. Chas. A. Kimball to the order of priests.

Wednesday, March 5th, the beautiful little church of St. Matthew, Enosburgh Falls, Vt., was filled with people to witness the ordination of the Rev. Edward S. Stone, deacon-in-charge, and of his brother, the Rev. Geo. Barker Stone, assistant in Mt. Calvary parish, Baltimore, to the holy priesthood, the Rt. Rev. H. A. Neeley, of Maine, officiating for Bishop Bissell, who is spending the winter in the West. A large number of the clergy were present. The Rev. Robert Paine, rector of Mt. Calvary church, Baltimore, Md., preached a very fine sermon.

TO CORRESPONDENTS.

LEO K.—The statement that twelve clergymen of the Church of England have seceded to Rome as a result of the trial of the Bishop of Lincoln, has been going the rounds, but our English exchanges state that there is no foundation for it.

M. W. D.—The description of the "Finger Prayer Book," which appeared in our columns, is all the information we have. Perhaps some of our Church publishers and booksellers can give you more.

L. M. H.—A communicant in good standing, removing from a parish, is entitled to a letter of dismission. Such letter must be presented to the rector of the parish where the communicant lives. The responsibility of presenting it rests with him. It is not given to enable him to enter a schismatical body, but as a certificate of his present standing.

OFFICIAL.

The annual meeting of the Girls' Friendly Society of the diocese of Chicago, will be held at the cathedral, corner of Peoria and Washington Streets, on Thursday in Easter week, April 10th. There will be a celebration of the Holy Communion and sermon at 11 A. M. All interested in the work are invited to attend.

OBITUARY.

CHESNUTT.—Entered into Paradise, in St. Louis, Mo., March 26, 1890, Mrs. Rowena A. Chesnutt, wife of the Rev. J. N. Chesnutt. "Blessed are the pure in heart, for they shall see God."

WOODFORD.—Entered into rest, at Essex, N. Y., March 15, 1890, Breck Whipple, son of H. Evan and Sophia F. Woodford, aged 9 years. This bright little fellow who was named after the great missionary and Bishop was justly proud of his Christian name, and a general favorite, not only in town, but in church and Sunday school. "Out of the mouths of babes and sucklings hast Thou ordained strength."

STUART.—Entered into rest from her home in Mansfield, Pa., Sunday afternoon, March 23rd, 1890. Josephine Stuart, aged 43 years; a life-long communicant of St. James' parish. "Blessed are the dead which die in the Lord from henceforth; yea,

salth the Spirit, that they may rest from their labors; and their works do follow them."

BROWNSON.—At Arlington, Vt., on Monday evening, March 3rd, 1890, of pneumonia, Mrs. Irene, widow of the late Mr. Edward Brownson, aged 7 years, 1 month, and 3 days.

"Faithful unto the end."

ACKNOWLEDGEMENTS.

For the Rev. J. J. Emegabowh's church at White Earth, Minn.: The Misses B., of Newton, L. I., \$4.00.

APPEALS.

ST. JOHN'S HOSPITAL, a Church charity at Fort Smith, Ark., ministers to the sick poor without distinction of class or creed. It depends wholly upon voluntary offerings for its support. Church people everywhere are asked to remember it in their Easter offerings. Address the Rev. GEO. F. DEGEN, Fort Smith, Ark.

THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 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.

UNLEAVENED BREAD

For the Holy Communion, prepared of pure flour and water, warranted to keep for several months in any climate. Put up in wooden boxes; 100 sheets 6 1/2 x 3 inches, \$1.50; 50 sheets 6 1/2 x 3 inches, 80 cents, post paid. Used in many Episcopal churches. Address PAUL J. WOLF, 2708 Geyer Ave., St. Louis, Mo.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the Rev. J. STEWART-SMITH, Secretary, Elgin, Ill.

MISCELLANEOUS.

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

A CHURCHWOMAN with a daughter to educate would like a position as teacher or matron in a school. Best references. Address, B. S. N., care THE LIVING CHURCH.

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.

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

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

A CLERGYMAN wanted to locate and take charge of a country parish, ten miles from New Haven, Conn. Healthy locality. Church in good repair. For particulars, address WARDENS and VESTRY of Christ church, Bethany, New Haven Co., Conn.


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

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

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. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.



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## The Household.

CALENDAR—APRIL, 1890.

5. EASTER EVEN. Violet. (White at Evensong.)	
6. EASTER DAY.	White.
7. MONDAY IN EASTER.	White.
8. TUESDAY IN EASTER.	White.
13. 1st Sunday (Low) after Easter.	White.
20. 2nd Sunday after Easter.	White.
25. ST. MARK, Evangelist.	Red.
27. 3rd Sunday after Easter.	White.

### EASTER JOY.

"While they communed together and reasoned Jesus Himself drew near and went with them." St Luke xxiv: 15.

BY L. G. YEATON.

Jesus hath risen! Far and wide the greeting  
Falls on the ear at joyous Easter-tide.  
Jesus hath risen from the grave's dark portals,  
And ever with the faithful doth abide.

An ever-present Christ! What heart can fathom  
The joy and peace which from this knowledge flow?

What evils conquer him who looks to Jesus?  
The mighty Victor over every foe.

Still through life's conflict we may claim His promise:

"Lo, I am with you, even to the end,"  
No trial need we know, unshared, unsolaced,  
No loneliness with this unfailing Friend.

In sorrow as in joy, He goes before us,  
Lightens the gloom, gives depth to love's soft ray,  
Or smooths the path which else might wound too sorely,  
The feet of pilgrims in the narrow way.

When on that Easter journey to Emmaus,  
With hearts o'erburdened with dismay and fear,

Two went in sadness, reasoning yet doubting,  
While yet they spake, the Lord Himself drew near.

They knew Him not! Alas, how oft earth's blindness  
Veils from the eye of faith that Master dear,

Yet burned their hearts within them at His converse,  
"Abide with us," they prayed Him, "night is near."

Abide with us! Was e'er that cry unheeded  
By Him Who knows the tried heart's weary quest?

The day is spent, the evening shades are falling,  
Grant us that Presence which alone gives rest.

Their prayer is heard, the Master tarries with them,  
And sits at meat before their humble board,

But as the bread He blesses, breaks and gives them,  
They know Him, 'tis their own, their Risen Lord.

Jesus hath vanish'd, yet they have beheld Him!

He lives again, from death's dark thralldom freed!  
With joy they swell the chorus of thanksgiving,

The triumph song: "The Lord is risen indeed!"

Help us, dear Lord, to know Thy Resurrection,  
To rise from sin and death through saving grace;

To walk with Thee by faith, the path of duty,  
Until at last we see Thee face to face.

THE two following stories are attributable to the Dean of Manchester: It was at a house in London. Bishop Wilberforce told us inimitably the story of poor Lord Westbury's retirement, and the speech in the House of Lords, which all men praised as they had never praised him before. "Ah!" said one of his neighbors—the brilliant mother of a brilliant son—"I hear your lordships were dissolved in tears, especially the Bishop's bench." "No!" he said, "not all of us, not quite all of us," with the gravest smile. "But what did he say to Lord Ebury? Is that true?" "Oh, yes, quite. I'll tell you. You know Ebury had his annual motion on for altering the Burial Service. I don't say he thought to catch poor Westbury's vote, but at any rate

he went up with the rest, and shook hands with effusion, and congratulated him, and said something kindly about his speech." And then came a perfect imitation of Bethell's mincing tones and acid civility: "Thank you, dear Lord Ebury—thank you! But pray let me be buried with the un mutilated service, if you please." The face, the cleverness, the peal of laughter which followed, live in the memory after twenty years. It was at the deanery at Canterbury the night before the enthronement of Archbishop Tait. Wilberforce and Stanley were both there, and many others—the guests staying in other houses in the Close were invited after dinner. The unique ceremonies of the morrow were discussed. The question of a final blessing by the Archbishop, of the people in the nave, who would see nothing of the service in the choir, was raised. By this time the Bishop and the Dean of Westminster had joined the Dean of Canterbury, who was debating the point with some of his juniors. "Bless me, even me also, O my Father," cried Stanley, with an arch look at Wilberforce. "Oh, yes! of course; pleading for Esau, as usual," said the Bishop, "and wanting to make him out as good as Jacob, and better too." With Stanley's advocacy and Wilberforce's opposition, the plan failed; and it was reserved for Archbishop Benson to bless, first the congregation in the choir, and then, coming out to the great steps, to bless the crowd in the nave also. But then Stanley took the group into counsel. "Look here," he said to Dean Alford, holding up the printed programme, "you have got no place for me to see the Archbishop seated in Augustine's chair! I came on purpose, and I will see it." "Oh, no!" said Wilberforce. "Only the bishops are to go into the transept with him, and we can't have you amongst us—yet," with a quick glance round. Stanley persisted (and, in fact, carried his point next day), till at last Wilberforce, with a face bubbling over with fun, broke in: "Look here, my dear Dean, I'll tell you what. You just go round by the aisle and slip into the chair first, and then Tait can sit upon you at once. He'll have to do it before long, depend upon it."

### THE PRIZE STORY.

#### A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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### CHAPTER XV.

#### MEMORIES.

Not wholly in the busy world, nor quite Beyond it, blooms the garden that I love,  
News from the humming city comes to it  
In sound of funeral or marriage bells.

—Tennyson.

Maurice frankly laid the whole matter before Phebe's father that very evening, concealing nothing, giving him the fullest knowledge possible of his circumstances, the value of his possessions in Virginia, and his expectations, which altogether did not amount to the half of Phebe's fortune.

Clarence Millward was well pleased with the young man's candor, and gave his consent to Maurice's suit, dependent, of course, upon Maurice's receiving his parents' approval, but until such approval was signified, he did not think it desirable that Phebe and Maurice should regard themselves as betrothed. Happily for the lovers,

their suspense was of short duration, as a letter arrived a few days after, in answer to one sent by Maurice to his mother months before, so slow was communication between the two countries at that date. In his first letter, written from Blaise in July, Maurice had expressed his warm admiration for Miss Millward, and his wish that he could possibly become a suitor for her hand. "But, I suppose," he wrote, "there is no hope for a man with so little to call his own as I possess." In a reply Maurice's mother wrote as follows: "Your father and myself were much pleased that you had placed your affections upon so estimable a lady. Your father bids me say that there is no family in the whole city and county of Bristol with whom he should be so well pleased for you to ally yourself as with the Millward family. Therefore, my dear son, we give you our good wishes and hope soon to hear that you will give us the pleasure of welcoming a new daughter, who, if she be as amiable as you represent Miss Millward, will be well calculated to make your life a happy one, full of those blessings of a union as well-assorted as that of your parents. As to your means, do not forget that your share and your brother's will be equal when the time shall come for you to inherit what we have gathered together; and if you find your expenditure in excess of your resources, let us know and we will gladly increase your allowance."

This letter Maurice was delighted to communicate, first to Mr. Millward, then to Phebe. Thus the last obstacle was removed.

"But, dear Maurice," said Phebe, as they were talking over the letter, "how long ago did you write about me to your mother?"

"It was the day after I came to Blaise, dear Phebe."

"And you thought of me all that long while?" said Phebe.

"I did, my sweet one, you see it was love at first sight."

Who so happy now as Phebe, and yet, her joy was not unalloyed. The thought of leaving home, the dear home where she had been so happy, was too painful to be dwelt upon, so she put it aside, wisely determining to enjoy, without any forebodings, the happiness that had flowed into her life, filling it full of sweetness and rest.

It was not without an effort that Clarence Millward surrendered his child, and looked forward to the time when the presence of his dear daughter should no more gladden his life and home. Yet he felt convinced that nowhere among the young men with whom Phebe was likely to be thrown, could he find one whose life was so upright, whose character was so unblemished, whose intellectual gifts were so worthy to match with Phebe's. As to station, they were equal, for Maurice himself was the grandson of a Bristol merchant.

The one who regarded the marriage with least favor was, undoubtedly, Phebe's godfather. What unforeseen consequences had followed his advice to Lady Lippincott! "How often," thought he, "we decide carelessly, unthinkingly, on some matter that seems trivial, and yet on which hang the destinies of whole future lives. An invitation accepted or declined, and we meet or do not meet those who are

to work for good or for ill in all our lives, or we miss both the good and the ill." As the vicar looked back upon the Sunday evening when Lady Lippincott asked his advice about Maurice, he remembered that it was he himself who had said: "Let him come." With his own words he had altered all the associations of his future life and of Phebe's. Yes, he himself had banished the bright presence which was wont to light up his lonely home, and sent it to gladden other hearts and another home far away. It would indeed be a lonely home now, for everything at the vicarage spoke in one way or another of the little godchild playing with her dolls in the old arbor, or of the graceful maiden who walked up and down the garden paths at his side.

The vicarage of Stapleton was one of those delightful nooks filled with the combined beauties of art and nature, which are scattered over the southern and western counties of England, and which suggest by their very exteriors a state of assured comfort and prosperity. Often they are situated in some picturesque turn of the country road, where the ivy-covered windows give a fair prospect of hillside and valley. The beautiful Glen Frome wound itself around, past Stapleton village, the stream which gave it its name forming a water-power for several picturesque old mills on its banks, which were fringed with mossy woods where in spring the primroses starred the ground and bluebells nodded, and the brown thrush sang from her home among the willows. The vicarage garden had been laid out in the stiff Dutch style introduced by William the Third. On each side of the entrance gate stood, sentinel-like, two huge box-trees, clipped into the semblance of lions. To tell the truth their looks were striking when seen at a distance through the misty twilight or moonlight. Beyond these and leading to the house stood an avenue of chestnut trees worthy of any ancestral park. These formed a delightful shady walk up and down which the vicar would pace on summer evenings, and where Phebe in her childhood's days had enjoyed many a scamper with Juno, his pet spaniel, whose death of sheer old age had been one of Phebe's early sorrows. Phebe had had the naming of the numerous pets which the vicar's love of animals had gathered together, and had expended her classic lore on them, much to the astonishment of Mrs. Meadows, the housekeeper, who had her doubts as to the propriety of naming a cat, Achilles, or a pet rabbit, Xenophon.

The vicar's study was full of memories of Phebe. There was the cabinet of shells over which she had spent so many hours dusting and arranging with careful fingers, while the vicar, with all a collector's enthusiasm, explained genus and species, and showed her how to distinguish beauties and peculiarities. There were the cases of butterflies and moths, every specimen in which the vicar could name and locate. But dearer still to Phebe, the great books of pressed flowers and ferns, for many of these Phebe had gathered herself, and afterwards helped to classify. Ah! those sweet old rambles in the Beaufort Woods, and along the Frome banks, with the July sunshine flickering through the green leaves overhead and the bright-hued

flowers clustering at her feet! She knew them all, violet, primrose, and pale anemone, blue-bell and orchis, cowslip, foxglove, fern, and sweet woodroffe, crimson-cap moss, and grey lichen. She knew the boughs where the chaffinch built its well-knit nest, where the ring-dove set up her carelessly-ordered home, where the reed-sparrow hung its tiny dwelling, and the little wren laid her fairy eggs.

"Useless knowledge for a girl," says Madam Utility. How much more useful, tell me, good madam, is it to embroider blue storks on a sage green sky, or yellow bulrushes on a background of brick-red? To gain scope of mind you must study masterpieces, and such are the wonderful works of God.

The vicar sat in his study one dreary morning in early December, his sermon for the following Sunday lay on his writing table at his elbow, the neatly-written pages testifying to the exquisite orderliness of the author's mind. With slippers stretched out towards the fire, he watched a few flakes of snow that were beginning to fall through the chill dark air, and mused.

Memory was taking him back to old times, for he had that morning received a letter from his friend Clarence, in which he had said the marriage of Phebe and Maurice was to take place soon after Christmas. "So soon?" thought the vicar. He had grown to esteem Maurice, it had been impossible not to do so, for he had that integrity of character which is always a bond of union between such souls. But it is one thing to esteem a man as a genial friend, and quite another to resign to him all that solicitude over a dear and cherished treasure which has become a part of life itself. The vicar felt as parents do who see a beloved child turning with apparent carelessness from the affection which has shielded her from the cradle, towards the love of one whom she has known only a few short months. They forget that they in their turn did the same, and so, the pang remains a sharp one. The good vicar's world of friends was small though his acquaintances were many, and his friends he warmly cherished. As he mused, so deep in thought that he did not notice the ringing of the house-bell, or voices in the hall, the door opened and a vision of gladness came in like a ray of sunshine.

It was Phebe, wrapped to the chin in white furs, her happy face beaming under the rose-lined hood. "May I come in, godpapa?" said her dear voice.

"Dear child," said the vicar, rising and taking her hand, "I was just thinking of you. How did you come?"

"I came in the carriage with Patty, and Corney is now warming himself in the kitchen, and the horses are in your stable, sir. You see how much can happen without your knowing it. And I am going to dine with you if you will invite me, dear godpapa."

"You know you command everything in this house, my dear child," said the vicar.

Phebe laid aside her cloak and furs, and drawing the big hassock to the fireside, she had seated herself as she had been wont to do in the old days.

"Yes," said he, "I have been thinking about you all day."

"And that brought me, godpapa,"

answered Phebe. "Do you know whenever I think very much about Maurice, there is a letter."

It was characteristic of Phebe that she took her godfather into her confidence with regard to her lover just as she did with all the other interests of her life.

"He is still in London?" said the vicar.

"Yes, sir, and enjoying, at cousin Aurelia's, a gay time, but he will be back at Christmas and then—" Phebe stopped and colored.

"And then," repeated the vicar, smiling benignly, "then we shall have a wedding, I suppose?"

"Yes, sir," said Phebe, lifting a blushing face. "He wishes, and I wish it too that we—that you—if you would, should marry us."

"I will do anything to make my little Phebe happy," said he, stroking her dark curls. "And when is this great event to take place?" he said more lightly.

"In the Christmas week, sir; then we are to go to London in January, and Lady Lippincott will present me on my marriage."

"Little Phebe," said the vicar, "it has pleased our heavenly Father to call you to a position of many responsibilities. Will you always try so to live that you may give a good account of your stewardship? Will you always try to keep God and His Holy Church first, and yourself and the world last in your heart? O child! dear child! I feel as if I were launching you on an unknown sea to meet possible shipwreck," the vicar's voice faltered.

"Dear, dear godpapa!" said Phebe, "I shall try indeed, earnestly, that I may not be unworthy of all your dear counsels; and Maurice will help me, we shall help each other. God has been so good to me, I feel as if I must serve him with my whole heart."

"May He keep you, dear one," said the vicar tenderly. He would not sadden her by telling her how lonely he should be without her; but when, after a happy day, he had seen her ride away in her father's carriage, and had come back into the study where the charm of her presence seemed to linger, he felt as one who turns from a newly-made grave to face an empty world. Life is full of such moments for sensitive and loving souls. Happy those who, when the shadow of parting falls across the threshold of the earthly future, can look forward and beyond the weary miles to a brighter life, when the hand clasp shall be loosened no more and the Father Himself shall wipe away the tears from the children's eyes.

(To be continued.)

### A UNIQUE AND LOVELY CHARACTER.

BY THE EDITOR.

The death of the Rev. Robert Waller Blow in February last, called forth several expressions of deep sorrow and sincere affection. Without hoping to add anything to the great esteem in which he was held, or purposing in the least to sound his praise (which would offend him if he were with us), I cannot forbear recalling some interesting traits of character and habits of life which are known only to his intimate friends.

Robert Blow reminded me of the vicar of Morwenstowe. He was, though in his own original way, such a rug-

ged, gentle, unique, and lovable character; full of innocent eccentricities and inscrutable contradictions; as impulsive as a boy, yet constant even to obstinacy; as gentle as a woman, yet firm almost to the extent of severity in his antagonisms; charitable, to the giving away of nearly everything he had, yet uncompromising to the last degree whenever anything which he considered a principle was at stake. He would have made a first-rate martyr. Indeed, I doubt if anything would have pleased him better than to suffer death in defence of Catholic truth. He seemed to think absolutely nothing about himself, and did not concern himself in the least about life or the comforts of life. No man ever set less store, I believe, by the things of this world.

For twenty-eight years this good priest ministered in an obscure town on the shore of Lake Michigan, in the diocese of Fond du Lac. He seemed never to think of change, and seldom went out of sight of his little church. He was very fond of the society of his clerical friends, but he hated letter writing and seldom engaged in it. His house was a queer structure, built after his own design, being mostly all one room below and two rooms above. In the lower room he gave music lessons, taught his boy choir, received everybody who was minded to walk in, and did his own mending. Indeed, he went much further with the needle; he embroidered very handsomely, and with his own hand made a full set of handsome and elaborate altar cloths for his church. These I had the pleasure of seeing a few years since when the cruise of the Argo brought our little party to the pretty harbor of Sheboygan. The dear man was in his great room, smoking his pipe and plying his needle. It was a hot day and he had his coat off, and was perspiring with his exertions. We asked to see the altar hangings, during our brief visit, and were gratified and surprised at the sight. In answer to our enquiries he calmly assured us that the Lord taught him the patterns, stitches, colors, and all. "I never took a lesson of any one," he said, with entire simplicity; "I wanted the altar cloths for my church, and I knew that if it was the Lord's will, I should have them. So I prayed that He would send them to me or help me to make them. Then I made them." Certainly it was wonderful that a man entirely ignorant of everything pertaining to embroidery, and without any suggestion or pattern, should produce such a work.

His parish contained many Germans and he had no difficulty in gathering at all times a sufficient number of singing boys to whom he became teacher and companion. His great common room afforded a fine opportunity for frolics "between times," and "Daddy Blow" was as much a boy as any there; but woe betide the youngster who made a false note or attempted to trifle while the work was going on! He got a whack which instantly restored him to serious attention.

Of the two rooms up stairs, one was the rector's own chamber, and the other was always open for a guest. No matter how forlorn and wicked a tramp might apply, he was sure of getting that guest-chamber for the night, unless it was occupied; the only condition being that he should take a

bath. Father Blow never locked his door and never was molested.

His intimate friends tell many anecdotes of him which really ought to find their way into print, but he was so modest and so retiring it really seems a wrong to him to be writing about him even as I am doing now. Once a year he made a visit to his Alma Mater, Nashotah, to attend the graduation, and he always brought with him a fine, new, linen surplice for some member of the class. The first surplice I ever wore, and the only one I had for several years, was given me by this dear friend, twenty-three years ago.

It was very funny, as described by those who have seen through his open door, the sight of the vicar reading and *tatting*, while he contentedly smoked his pipe. He made in this way many yards of lace, which he sold for his church. His green-house was a constant source of pleasure and employment, and orchids were his pets. He would go as many miles to find a rare orchid as a hunter would go for a deer. During the last few years he was subject to periods of depression, resulting from incurable disease, but he had only to meet a friend and he returned easily to his old cheerfulness. No man, perhaps, ever took life more seriously, yet few men have had such a capacity of mirth. I have heard of his rolling on the floor in convulsions of laughter when a certain friend would follow him up with one good story after another. He would stand it as long as he could, and then take to the floor! This was a signal for his persecutor to cease, for it did seem that he might die a-laughing if he kept on.

"Dear old Blow has left us!" was the exclamation that passed from friend to friend as the news came. Few, perhaps, have heard the particulars of his death. He died as he had lived, alone. On Tuesday evening, Feb 12th, he was found in his house, near his bed, his position indicating that he had fallen while kneeling in prayer, and probably as he was about to retire the night before. He had not been seen during all that day. He had expected to be called, though not so suddenly. But it was all the same to him, for he lived a life of faith and preparedness. We are glad to hear that a memorial will be set up for him in the form of some good work of religion or charity. His friends will not fail to pray, as was his desire, that the light and rest of Paradise may be abundantly granted unto him.

### EASTER CROCUSES.

BY F. BURGE GRISWOLD.

Purple, and white, and gold  
Coming up out of the mold,  
The messengers bright  
Of life and light.

In the crypts below  
The ice and snow;  
In the earthy deep,  
They have slept their sleep.

Now the Easter breaks;  
The world awakes,  
And all dead things  
Take breath and wings,

And upward fly  
To reach the sky,  
With impulse given  
Toward God and heaven.

O sluggish soul!  
Leap toward thy goal,  
Or thou shalt miss  
The Easter bliss.

## LETTERS TO THE EDITOR.

## ALLELUIA.

To the Editor of *The Living Church*:

Now that the "season of Alleluias" is at hand, please allow me to make use of your columns, to suggest to choirs and people, that they adopt the authorized instead of the vulgar pronunciation of the word Alleluia. When Miss Miggs rejoices, she says, "Ally Looyer!" and many persons follow that lady's "use"; which is so unlike the orthodox one, that Dickens thinks it necessary to indicate it phonetically. If we profess to be even a peg above Miss Miggs in the point of education, let us not take her English as a standard, but give to the "u" its proper sound, "you." If any difficulty is experienced in accomplishing this feat, it may be lessened by practising the word, divided Al-el-you-ia, and repeating it more and more rapidly, till the "l" coalesces with the following vowel.

CHOIRMASTER.

## DEARTH OF CANDIDATES.

To the Editor of *The Living Church*:

Will you permit me to add a few words on the above topic in the columns of your influential paper? The writer in your issue of Feb. 22nd, I am glad to say, does not endorse the reason to which he ascribes the dearth of candidates for Holy Orders. The reason is simply this: That the Church does not pay large enough salaries to the clergy. This reason is under one form or another urged, again and again, and is based on an entirely erroneous conception of what the ministry is, and what its rewards are.

In the first place, the standard of living which young men looking askance at the ministry set for themselves, is based on a wrong comparison. The only standard which they can lawfully demand is that of our Lord and His Apostles. We know quite well what that was. They had only the barest necessities of life, and instead of being retired on a pension were crowned with martyrdom. But if this is too severe, at least the standard of the average workingman of to-day is high enough. Two dollars a day is a fair estimate of that. If this still seems too severe, then there is left the standard actually set by the average established parish. In such a parish the people are willing that their rector should live a little better than the majority of themselves. Surely, no fault can be found with that.

As young men hesitating on the threshold of the ministry set the wrong standard of living, so they do not appreciate what the true reward of the ministry is. The service of the Church is its own reward. Permit one who has had fully his share of difficulty in attaining the goal of ordination, who has experienced many vicissitudes, who has known the actual pressure of poverty and humble position, to say, that to preach the Gospel of Christ one Sunday, to celebrate the Holy Communion just once, to baptize one child, to present one class for Confirmation, is in his estimation sufficient reward for all the hardship experienced in attaining these privileges. The work of the ministry is spiritual, and its rewards are spiritual. The deep and constant joy which comes from the work of the ministry itself exceeds any pleasure which wealth can bring in any form. The intellectual work of the study, the cheering round of parochial duties, and above

all, the surpassing excellence of the public services of the Church, are their own compensation. The personal enjoyment of the Prayer Book alone, in its public uses, makes the privilege of using it worthy of purchase, if one had the means.

But the reward of the ministry does not stop with the personal enjoyment of the minister. In addition to this he knows that he is administering the means of divine grace, that he is uniting men to God, that he is sustaining spiritual life, slaying vice, promoting virtue, bringing spiritual life to souls which without his ministry would die in sin, that he is increasing the number of Christ's brethren, that he is adding both to the joy of earth and the joy in the presence of the angels of God. This knowledge, that he is sealed indelibly as a prophet, a priest, and a prince, in the eternal Kingdom of Heaven, that he is a co-laborer with God in effecting His work, is a reward the value of which no words can express. No fortune and no fame can compare with the ability to say at the gate of Paradise: "Behold me and the children which God hath given me."

These words are said to young men not by one lone priest at the altar. The writer knows that they will awaken a deep response in the hearts of those who sit in the seats of the Apostles, of the incumbents of powerful city churches, and of those whom God is making saints in poverty and obscurity. If they have any doubt, let them come and see.

## A CLERGYMAN AND THE SON OF A CLERGYMAN.

To the Editor of *The Living Church*:

In your issue of Feb. 22nd, there is an article upon "Dearth of Candidates or Holy Orders," by W. G. F. There can be little doubt that the writer has "hit upon the great reason for this falling off." But it seems to me that there is another question which must accompany this fact, and is of vastly more importance, *i. e.*, whose fault is it that "educated young men" decline to enter the ministry on account of the small salaries that are paid? I believe it is a fault, notwithstanding the fact that W. G. F. has come far short of stating the hardness even in the case of the clergyman who had charge of a mission chapel of a wealthy parish on less than \$60 per month.

I will briefly state my own case, and as I intend to withhold my name from publication, I trust it will not be considered egotistical to do so. It has been my privilege to be engaged in the western missionary field of the Church continuously for twenty years. Though several times promised it, we have never received \$1,000 a year except for the last year. Out of what we did receive, often less than \$50 a month, we have been obliged to pay all expenses and rent, except for one year that we lived in a rectory. We have some debts which we are trying and expecting to pay, but these all lie where we did not receive the amount pledged. We have six children, three of whom are married and settled (two boys and four girls). One of our sons, now in school, is a candidate—thank God—for the ministry, not only with his mother's consent, but to her great satisfaction. Our present salary is as follows: From Domestic Missionary Board, \$300; from congregation, \$720. It would be impossible to live on this if it was not for "the box" sent an-

nually by the Woman's Auxiliary, and for about \$100 received this year from charitable persons who have cheerfully assisted towards our son's education. There are two little girls under twelve years yet to be educated and for the means to accomplish this we look to our Father in heaven.

In spite of this array of facts, our son is a candidate for the sacred ministry. No boy of his age (17 years) better understands the hardness of the life he has chosen than he does, so far as this world and its rewards and commendations are concerned; but he looks not on what he is surrendering of this world, but on what he is gaining in the service of a King who hath all things of all worlds given unto Him for those who strive in His service. It should surprise no one that the influence of the pulpit is declining when preachers withhold from the ministry their sons; and then preach devotion and loyalty to the Kingdom of Heaven on the part of the people in the pews.

It has often been established that there is a good deal of nonsense published concerning the sacrifices of the ministry. That sacrifices must be attempted no one can deny. But who can actually consummate any sacrifice in the service of the King of kings? Are not the compensations infinite in value and duration? Are we not promised manifold more of this world, and in the world to come, life everlasting? Is this promise good? How awful the sin of denying it! Moses refused to enjoy the pleasures of sin for a season. He received the inheritance of the grandest name in human history and to have it coupled with that of the Lamb. Moses is not among the forgotten names of the Egyptian kings whose throne he refused to occupy because he preferred to be a door-keeper in the House of the Lord. The history of the world cannot exhibit another such fame. Let fathers, rectors, and bishops not only preach these facts of God's government in two worlds, but exemplify their preaching in their lives, and there will be nothing more heard of a "Dearth of Candidates for Holy Orders." F. C. E.

To the Editor of *The Living Church*:

Frequently some article appears in Church publications concerning the dearth of candidates for Holy Orders.

There is a law in the natural world which holds good in the spiritual world, that the use of the faculties we have tends to their increase, while habitual disuse impairs and may even destroy those faculties.

Apply this law and see how it affects the supply of candidates for Holy Orders. As a fact many of the clergy are unemployed; the Church in her corporate capacity is not making use of these as she might, and as she ought, and the effect of this disuse is seen in the dearth of candidates for Holy Orders. "The Living Church Quarterly" gives the names of nearly 600 clergy, whom it classes as "non-parochial," and who appear to have no employment. Many of these are in one way or another disabled from active duty; some have work, although not so reported. Allowing for all deductions, it is probable that there are some 300 clergy whom the Church might use, who have no stated employment. Some of these are engaged in secular or semi-secular work; some are retired—not so much because they wished to retire

from active duty—but rather because no suitable work is offered that they can do.

Besides these, many who are classed as parochial clergy, because of insufficient salary, are but half employed. That is to say, they are compelled to adopt various methods to live within their means, and practically their energies are more than half consumed in labors unsuited to their calling. Their usefulness in many cases might be doubled by enlarging the means and opportunities for work.

As in worldly business the massive wheels of commerce often crush the weak, so in the Church, in the competition of clergy with clergy, and of one denomination of Christians with another, the weakest, the least shrewd, the least worldly-wise, get the poorest positions, or none at all.

It is useless to try to hide the fact that large numbers of our clergy have little or no employment. The Church does not use the clergy that she has already. Why then should she expect many new candidates for her ministry? When she uses what she has, the Holy Spirit will move the hearts of others to seek that ministry. But it is said that many of the unemployed clergy are unfitted for the positions where our bishops wish to place active men. If this be so, how is it that so many clergy have become unfitted for positions of usefulness? Great care was taken before they were ordained, to see that they were fit men. How is it that so many seem now unfitted? I answer, the Church in her corporate capacity has brought this about. It is the same law that we see in nature, that habitual disuse tends to impair the faculties and powers that we have. For example, the clergyman who resorts to secular ways to add to his support, is very liable by this means to unfit himself for effective work in the ministry, and he is apt to find sooner or later, that he is no longer wanted by any desirable parish.

What is the remedy? How shall the present clergy of the Church be made more useful? In a general way, I say, open the opportunities for work. How shall this be done? Here we meet a serious obstacle in the present condition of our parochial system. The Church, the Kingdom of God, is a great missionary organization, in which men are "sent" to preach the Gospel; but our parochial system has perverted this idea. The parish calls (and dismisses too), whom it will and when it will. Now there is a power in a missionary organization where the clergy are sent to their congregations, instead of being "called" by a parish. The Methodists have used this power. We scarcely would care to adopt their system; but we ought to put into practice this missionary idea.

Under a practical and efficient missionary system, much would be gained. Feeble parishes now so often vacant, would be seldom vacant; and the clergy, many of whom are so often unemployed, by placing themselves at the disposal of their bishops, could always find some employment. As it is now, vacant parishes and missions are abundant, and the unemployed clergy are abundant. So long as every congregation has the power to choose (and to dismiss) its own pastor, and so long as every clergyman has the power to choose, (and to abandon) at will his own field of labor, so long we may ex-

pect this disorder to continue. But place both clergy and parishes under an efficient system, by which the clergy are sent to their respective fields of labor, and this evil will be corrected.

If the Christian ministry were like any other profession, then properly every clergyman might get his own living as best he could, without restriction. But it is not. It is a life work, to which the priest has been solemnly set apart. No clergyman with fidelity to his ordination vows, can abandon it at will. The Church of God is like an army, and the Christian minister is like a soldier who enters an army for a term of service. Come what will, his work is there, where he is assigned in that army. Only when he becomes a traitor, or by unworthy conduct, does the soldier forfeit his rights in that army. So the Christian minister has a term of service, and should be treated accordingly. Let every clergyman of the Church have his post of duty to which he is assigned. Let every congregation, feeble or strong, be made to feel that it is part of a great missionary organization. Let the Church in this land make good use of the clergy which she already has; and there will then be no dearth of candidates for Holy Orders. When the Church provides ways of usefulness for more men in the ministry, that very fact, the opportunity for a useful life, will appeal to young men whom the Holy Spirit shall move. Sacrifices and hardships will not deter them. Let the Church in this land make better use of what clergy she has, and then more will be given her. D. A. S.

IN MEMORIAM.

THE REV. JOHN W. SELLWOOD.

At a meeting of the Bishop and clergy of the diocese of Oregon, held at St. David's church, East Portland, on March 15, 1890, the following minute was adopted, in respect to the memory of the Rev. J. W. Sellwood, late rector of the parish:

It having pleased Almighty God, in his wise Providence, to call our beloved brother, the Rev. J. W. Sellwood from his earthly ministry to the rest of Paradise, we, his fellow-laborers in this part of the Lord's Vineyard, desire to put on record our appreciation of his many good qualities as a man, and his faithful work as a minister of Christ; and our thankfulness for his good example of steadfastness in the Faith.

Since the age of 18 years Mr. Sellwood's life was spent in this diocese. Here he studied and was prepared for the sacred ministry of the Church, and here he was ordained to the diaconate and the priesthood. His ministry was exercised chiefly in two parishes, St. Paul's, Oregon City, and St. David's, East Portland. He was a man in whom the quality of goodness generally overlooked by the man of the world, was very marked. "First pure and then peaceable;" he was an "Israelite indeed in whom there was no guile. He endeared himself to his people by the goodness of his heart, which showed itself in his gentleness and kindness. The great secret of the success in his work was the Good Shepherd's love manifested in tenderly caring for the young, and kindly ministering to those who need the consolations of the ever blessed Gospel.

A man of "good report of them without," he was a force for good in the community in which he lived. Fully consecrated, without reserve, to the work of the Lord, in which his mind and soul were wrapped up; he was a "workman that needeth not to be ashamed." As a result of his perfect consecration, he was eminently successful in his calling, and has left behind him results that will endure. We tender our heartfelt sympathy to the bereaved wife and sorrowing family and point them to that source of consolation which he knew so well. And we assure the flock of which he was so faithful a shepherd, that our hearts are with them in the great loss which they have sustained.

OPINIONS OF THE PRESS.

The Irish Ecclesiastical Gazette.

THE BISHOP OF LINCOLN'S TRIAL.—We think that those who initiated the present trial of the Bishop of Lincoln will have small mercies to thank themselves for. Sir W. Phillimore is making tremendous use of the argument that "omission means prohibition," and shows that its recognition would make a regular hash-of things. It is extraordinary the number of ceremonies and ornaments that would per force disappear in the English Church if it came to be generally accepted that omission was prohibition. Where then would be the authority for the organ, the singing of hymns, of the Gloria before and after the Gospel, and the distribution of the elements by the deacon? These are only a few of the things which would have to be swept away if the principle came to be acted upon as law. The rule would throw a strange light on

matters in connection with the fact that there was no authority for the manual acts, of which we now hear so much, between the second Prayer Book of Edward VI. and that of Charles II. There is no evidence that these acts were not duly observed in the interval; no one imagined that in such a matter omission was prohibition, but if the argument of the Church Associationists were to hold good, the clergy in this long interval were guilty of breaking the law at the most solemn service of the Church. The fact is, the trial will make Ritualism more popular than it was, by investing it with all the attractiveness of fresh argument and history. The "Ritual Reason Why" will become better known, and instead of reducing the impetus, the prosecutors in this case will set it flowing in a stronger direction than ever.

The Banner.

THE ARCHBISHOP'S DECISION.—The close of the arguments in the Bishop of Lincoln's case is in itself a relief, and now Churchmen and anti-Churchmen will await with anxiety the Primate's decision. If an adverse ruling should be given by his Grace, and the Bishop of Lincoln should resign his see, it would be the greatest calamity which could befall the Church; and if, on the other hand, the Archbishop upholds his suffragan, the litigious Association will probably appeal. The gravity of the crisis is obvious, and there ought to be earnest intercession in every church that the Primate may be guided aright whatever the final issue may be. We are disposed to think that even the Church Association may yet have cause to regret its action, for if the ruling should be in Bishop King's favor it would sustain a heavy blow, while if the opposite should be the result, there would be a revulsion of feeling on the part of all loyal Churchmen which would compel the bishop to re-consider the whole matter, and to formulate some basis on which it would be possible for men of the Bishop of Lincoln's school to continue their work. That clergy who notoriously defy the plain letter of the rubrics in regard to essential points, should have initiated the prosecution, is, in itself, a painful scandal; and whatever the end, it will remain as a lasting stain upon the so-called "Church" Association that it should have set the law in motion.

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**A Seedsman's Enterprise.**

J. J. H. Gregory, the well-known seedsman, proposes to distribute free among his customers of this season, a year's subscription to one hundred agricultural publications, to be selected by the fortunate ones from a list to be sent them, which will include all the papers and magazines of this class published in this country. Full details will be found in his catalogue, advertised in our columns. Of course this is an advertising enterprise, but of a character which will permit all to wish well to both the parties concerned. In response to frequently repeated solicitations he has a likeness of himself in his catalogue of this year.

**HOME SEEKERS' EXCURSIONS.**

The Chicago & North-Western Railway Company has arranged for a series of excursions from Chicago to points in Minnesota, the Dakotas, Iowa, Nebraska, Wyoming, Colorado, Idaho, and Montana, for which tickets will be sold at half rates. For full information apply to Ticket Agents, or address E. P. Wilson General Passenger Agent Chicago & North-Western Railway, Chicago, Ill.

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To overcome the marks of age, all who have gray beards should use Buckingham's Dye for the Whiskers, the best and cleanest dye made for coloring brown or black.

"When the spring-time comes," we usually find ourselves drowsy and exhausted owing to the impure and sluggish state of the blood. To remedy this trouble, take Ayer's Sarsaparilla, the most powerful, yet safe and economical, blood-purifier in existence.

It kills pain, we refer to Falcation Oil, the greatest cure on earth for pain. Price 25 cts.

A quarter of a dollar will purchase anywhere a bottle of Dr. Bull's Cough Syrup.

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

Beecham's Pills act like magic on a weak stomach

**RIDGE'S FOOD**  
The Most Reliable Food For Infants & Invalids. Not a medicine, but a specially prepared Food, adapted to the weakest stomach. 4 sizes cans. Pamphlet free. Woolrich & Co. (on every label). Palmer, Mass.

**Ely's Cream Balm**  
IS SURE TO CURE:  
**Cold in Head**  
QUICKLY.  
Apply Balm into each nostril.  
ELY BROS., 56 Warren St., N. Y.

Better than Tea and Coffee for the Nerves.  
**VAN HOUTEN'S COCOA**  
"Best & Goes Farthest."  
Ask your Grocer for it, take no other. [63]

**HARTSHORN'S SELF-ACTING SHADE ROLLERS**  
Beware of Imitations.  
NOTICE  
AUTOGRAFPH OF  
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Stewart Hartshorn  
ON LABEL  
AND GET  
THE GENUINE  
**HARTSHORN**

**DR. SETH ARNOLD'S COUGH KILLER!**  
Cures Whooping Cough.  
"My son had an attack of Whooping Cough, and was cured by using three bottles of Dr. Seth Arnold's Cough Killer."—Dr. EDWARD C. HUGHES, Rockford, Ill.  
Druggists, 25c, 50c and \$1 per bottle.

**HOUSE FURNISHING HINTS.**

**FOR BEDROOMS.**

A brass, or iron, bedstead is the only sensible one, for they are the only ones that require no thought of the dreaded insect. And then they are light and easily moved, and do not pull your arms from the socket in the endeavor. They are not entirely inexpensive, the cheapest, of 5 feet in width, costing \$15, and rising from this to \$150, but the first grade has a brass foot and head rail, while the body may be enameled, or painted in any color to correspond with the room. The \$150 quality is all brass, and the intermediate grades increase in price in proportion to the amount of brass used, and the quality of the work and design.

Another giant to fight is the feather bed, a perfect abomination of uncleanness after a few years' use, and never considered to be quite healthful. It is far better to use a spring mattress with a couple of good hair ones over it. I like the "woven wire" mattresses so much for single beds that I hesitate to mention its one disadvantage on a double bed, that is, that the heavier person in the bed is apt to make the deepest depression, so that his fellow spends the night in climbing in and out of the hollow thus created. The woven wire mattresses are cheap, clean wear forever, and do not creak and groan with every movement of the sleeper, yet for a double bed they do have the disadvantage I mention, which a box spring mattress has not. These last, if good, are expensive, costing at least \$25 for the five-foot width, but they, too, wear forever.

Over either springs you will need a hair mattress, which should weigh not less than 30 pounds (five feet wide), and be as good hair as you can afford, the best of extra white hair will cost \$30, but an excellent mattress, of mixed hair, can be had for \$15. The mattress should be made in two pieces, so that at regular intervals, the middle edges can be brought to the side and the top and bottom changed in place as well as turned over. This saves the mattress very greatly.

Each mattress and each pillow should have a case of muslin or brown linen to protect it from dust, accidents, or the soiled hands and aprons of a maid who can not be made to understand that spotless purity is the first luxury of the bed. The grey or brown linen makes the best case, as it is highly glazed and thus more impervious to dust; these cases, of course, are regularly washed, just as sheets are, and some ladies use for their pillows a turkey red case which washes well and imparts a warm glow to the linen over-slip.

I advise two sets of pillows; one for night and one for day; those for the night living in the closet all day, and only coming forth when the maid makes her nightly rounds to open the beds and lay out the night clothes. If this cannot be done, content yourself with plain pillow cases, adorned with a worked ruffle, and have enough of them to change often, allowing to each bed, under ordinary circumstances, three pairs of sheets, three pairs of plain pillow cases, two pairs of fancy ones, and three bolster slips. Each room should have its own blankets, with the occupant's initials worked in red zephyr at the top. Besides the ordinary pair, it is well to have at hand an extra blanket or light quilt for extraordinary weather.

The Jaeger blankets, at \$14 a piece (not a pair), are simply perfection, but if you can only look at these things and not buy them, you will find beautiful blankets at any of our large stores, for \$10 a pair, and very nice ones, indeed, for \$7 or even \$5, though I think the \$7 quality pays for itself, in the extra width.

Over the blankets I like a white counterpane, though the French fashion of cretonne-covered comfortables and quilts has much to recommend it to an over-burdened housekeeper. Beautiful Marseilles quilts can be found for \$3, 2½ yards long by 2 wide, which last so long that they make up the difference in price between themselves and the ugly honey-comb spreads which people use under the impression that they are being very economical.

Among the fashionable homes of the land, the custom of covering the bed entirely with the "cache-lit" is being largely adopted. This entirely disposes of both the pillow sham and white spread questions, for a round bolster is the only pillow used, and this, like all the bed, is entirely hidden from sight by the embroidered cover. The "cache-lit" should be some 20 inches longer and wider than the mattress, so that there is plenty to "tuck in" on all sides, and it may be of any material, however elegant, even the embroidered satins of China and Japan being thought none too good for the purpose, where the other furnishing corresponds.

Some of the "cache-lits" are made of Nottingham lace, lined with gay silk or silesia, but the colors are apt to fade, so that I do not recommend these as highly as those of pale gray linen, on which a spreading design is outlined in Bargarene

floss or in rope silk. A new style of fancy work is particularly adapted to this purpose, it has the effect of applique put on with a heavy outline of silk, but instead of this, the design is stamped on the linen in colors which harmonize with the background, the leaves, flowers, and stems being stamped on solidly as if painted, and these solid portions are outlined with floss or silk. The work is effective for such

large pieces as "cache-lits", and goes very fast, but it does not bear much close examination.

JONES, who is an inveterate diner-out is also a bit of a philosopher. This is his latest "mot:" "I bear a great deal said about the slowness of the turtle, but I notice that he generally gets there in time for the soup."

**A Wealthy Manufacturing Co. Gives Gratis Six Solid Silver Spoons.**

Our object in making the following liberal proposal is that you may become one of our permanent patrons and always use our Family Soap, "Sweet Home," and fine Toilet Articles, and also by speaking to your friends in praise of the fine quality and high character of our Soaps, secure them also as regular patrons for our goods.

Our Soaps are the purest, best, and most satisfactory, whether made in this country or Europe; everyone who uses them once becomes a permanent customer. We propose a new departure in the soap trade and will sell direct from our factory to the consumer, spending the money usually allowed for expenses of traveling men, wholesale and retail dealers' profits, in handsome and valuable presents to those who order at once. Our goods are made for the select family trade and will not be sold to dealers, and to induce people to give them a trial we accompany each case with many useful and valuable presents:

Wanted, a few reliable MEN and WOMEN to show the premiums, advertise, and recommend our soap and toilet articles in their respective neighborhoods; this is a pleasant and very profitable employment. We pay cash for the service.

Send us your name on a postal card and we will ship you on terms given below, a Box containing all of the following articles:

- One Hundred Cakes "Sweet Home" Family Soap, enough to last a family one full year. This Soap is made for all household purposes and has no superior.
- SIX BOXES BORAXINE.
- One-Fourth Dozen Modjeska Complexion Soap.
- One Bottle Modjeska Perfume.
- One-Fourth Dozen Ocean Bath Toilet Soap.
- One-Fourth Dozen Artistic Toilet Soap.
- One-Fourth Dozen Creme Toilet Soap.
- One-Fourth Dozen Elite Toilet Soap.
- One English Jar Modjeska Cold Cream. Soothing, Healing, Beautifies the Skin, Improves the Complexion, Cures Chapped Hands and Lips.
- One fine Silver-plated Button Hook.
- One Lady's Celluloid Pen Holder (very best).
- One Arabesque Mat.
- One Glove Buttoner.
- One Package "Steadfast" Pins.
- One Spool Black Silk Thread.
- One Gentleman's Handkerchief, Large.
- Fourteen Patent Transfer Patterns for stamping and embroidering table linen, toilet mats, towels, ties, etc.,
- One Lady's Handkerchief.
- One Child's Lettered Handkerchief.
- One Wall Match Safe. (can be seen at night.)
- One Package Assorted Scrap Pictures. Two Celluloid Collar Buttons. (Patented).
- Twenty-three Pictures of the Presidents of the U. S.

**A SPECIAL OFFER TO THE READERS OF THE LIVING CHURCH**

We hereby promise that in addition to all the articles named above, to include in every box purchased by subscribers, who will agree to recommend "Sweet Home" Soap to two or more friends, ONE SET (SIX) SOLID SILVER TEASPOONS, PLAIN PATTERN—such as your grandmother used, very rich and elegant, (will Last a Life Time).

We know the great value of our articles, as we make them ourselves, and are willing to put them to the severest kind of a test, hence will ship the box on thirty days' trial, and if you are not fully satisfied with it send us word and we will remove it at our own expense.

Our Price for the Great "Sweet Home" Box is Only Six Dollars. Write your name and address plainly on a postal card, mail same to us, and a case of these goods will be shipped to you on thirty days' trial.

J. D. LARKIN & CO. Factories:—Seneca, Heacock and Carroll Streets, BUFFALO, N. Y.

Some people prefer to send cash with order; we do not ask it, but in such cases we place one Solid Silver Sugar Spoon in the box (in addition to all the other extras) and ship the same day the order is received; all other orders being shipped in their regular turn.



**Rubifoam**

**FOR THE TEETH.**  
DELICIOUSLY FLAVORED.  
The most delightful, refreshing, agreeable, and beneficial dentifrice ever placed before the public.  
Absolutely Free from All Injurious Substances.  
LARGE BOTTLES, PRICE 25 CENTS. REFUSE SUBSTITUTES.  
PREPARED AND GUARANTEED BY E. W. HOYT & CO., LOWELL, MASS.  
MANUFACTURERS OF THE CELEBRATED HOYT'S GERMAN COLICNE.  
SAMPLE VIAL OF RUBIFOAM MAILED FREE TO ANY ADDRESS.

## GOOD WORDS.

FROM LONG ISLAND: "I have great pleasure in remitting one dollar, the modest price of your excellent paper which I am trying to introduce into my parish."

FROM KANSAS: "I wish I could scatter your paper broadcast over the land, as I am convinced by its bold and manly defence of the Faith once delivered to the saints, it would win many to the fold of the Catholic Church, who are now groping in the darkness of doubt and sectarianism."

FROM WESTERN NEW YORK: "I am highly pleased with the paper. Its hearty and constant advocacy of Catholic doctrines and usages, its uncompromising attitude in relation to all those things that Holy Mother Church has ever held dear and sacred, as well as the uniform excellency of its every department, have won for it my deepest admiration; and I assure you it has been a means of great blessing to me. I sincerely trust that its circulation may be very largely increased, as it ought to be, that thus its beneficent influence may be felt still farther than it has been in past years."

FROM VIRGINIA: "Your paper is a source of continual pleasure and instruction. Its editorials, to say nothing of its other matters of interest, are so simple, so clear, and yet so truly Catholic in their teaching, that I long to know that THE LIVING CHURCH visits weekly every household in this land. I could not do without it."

FROM NEW YORK: "I enclose \$1 for subscription to your paper. The price seems absurdly low for a paper conducted upon so generous and enlightened a basis of opinion and aims."

FROM IOWA: "A number of persons have subscribed for THE LIVING CHURCH from my recommendation, both in New York and Wisconsin. I always speak for it whenever an opportunity occurs. If I were a wealthy man, I would have it sent to a good many at my own expense. I shall "talk it up" in this parish, because it will help my work and improve the Churchmanship of the place."

FROM WESTERN NEW YORK: "Permit me to say to you what I have many times said to others, THE LIVING CHURCH in my judgment, is the best Church paper of America. It is quite indispensable to me. May its readers multiply."

FROM SOUTH CAROLINA: "It is with much pleasure that I look for THE LIVING CHURCH every week. It not only keeps me instructed in the important subjects before the Church and how the Church should deal with them, but it also strengthens me more and more in my belief of the Church's authority to teach, and encourages Churchmen by the noble work she is doing at home and abroad. Would that THE LIVING CHURCH could be in the homes of more of our laity in this diocese, for then we should see more real Church life and greater efforts to disseminate Church principles."

FROM ONTARIO: "Your valuable paper is all too cheap at a dollar to lose anything by postage. I wish a weekly copy of it found its way into hundreds of Church families in this diocese of Huron. It is badly wanted."

FROM MASSACHUSETTS: "I am still more than pleased with THE LIVING CHURCH. Its spirit and tone are admirable, and the soundness, directness, and sprightliness, of its editorials are charming."

## Facts are What You Want.

A just judge demands them—the case stands upon them;

And no one thinks, these days, of taking any serious steps without them.

So when you are asked to accept a statement, you are entitled to every assurance that evidence can give.

There is security in this uncompromising attitude: you know exactly what to expect; there is no misunderstanding.

Faith alone can accomplish wonders.

But here is something more; knowledge—experience—proof.

So, when Drs. STARKEY & PALEN say that their Compound Oxygen Treatment is curative and revitalizing, they can prove it.

When they tell you that it not only cures—but cures permanently—the most severe and disheartening diseases, they can prove that, too.

Look at the letters opposite:

There is enough heartiness for any one.

Well, Drs. STARKEY & PALEN have thousands of testimonials equally strong from those who have been restored and revitalized by the use of the Compound Oxygen Treatment.

The question has been asked: "How is it possible to get so many hearty indorsements?"

Ordinarily it is impossible, but here is the secret in this instance:

Drs. STARKEY & PALEN, before undertaking any case, get a full description of it from the patient, personally or by mail.

After that they receive regular reports.

They follow closely every development, and provide for each emergency.

To do this they have a staff of six skillful physicians who make themselves thoroughly familiar with the diseases and surroundings of all patients under their care.

So it is from this personal correspondence that so many testimonials come to Drs. STARKEY & PALEN.

They are published, however, only by specific permission from those who feel grateful for the benefit they have received from the Compound Oxygen Treatment.

There are strong reasons to expect that it will cure.

Here are a few:

Both Drs. STARKEY & PALEN are skilled physicians.

They are thorough chemists.

They have dispensed their Compound Oxygen Treatment for more than 20 years.

It is blood food—nerve nourishment;

It is instantly and easily available;

It cures as nature cures; that is to say: Nature gives one strength with which to combat disease; puts one in a condition to resist maladies.

This is precisely what the Compound Oxygen Treatment has done all these years, and is doing now.

The common sense of this method ought to be its best recommendation.

The stronger you are—the less will you have of disease.

The Compound Oxygen Treatment makes you strong.

Over 55,000 invalids have used this remedy.

More than 1,000 physicians use it in their practice now.

It is a grand specific for Consumption, Asthma, Catarrh, Hay Fever, Headache, Neuralgia, Dyspepsia, Rheumatism, Bronchitis, Nervous Prostration, and all chronic and nervous disorders.

This covers considerable ground, you will say;—but all the better.

It covers each disease in the same way.

Gives you strength—that's the point—strength to resist.

Anything that does that—no matter how general in its character it may be—can become intensely specific.

Send for Drs. STARKEY & PALEN'S 200-page book—you will get it by return mail—entirely free of charge.

It will tell you who have been cured—where all these restored and revitalized men and women live—and describe the diseases removed. Address

DRS. STARKEY & PALEN, 1529 ARCH ST., PHILADELPHIA, PA.; 120 SUTTER ST., SAN FRANCISCO, CAL.; 58 CHURCH ST., TORONTO, CANADA

## From an ex-U. S. Senator.

"In the Spring of 1886 I had a severe attack of inflammatory rheumatism, which in a few days was complicated with dropsy and asthma.

"I had the counsel and assistance of eight different physicians, my son among the number, some of them counted among the best of this State and Wisconsin. But I grew worse daily; I could not lie down in bed. I did not have my clothes off, only to change them, for several weeks; and finally, had not closed my eyes in sleep for over seventy hours.

"I had to be fanned much of the time to get air enough to breathe at all.

"As a last resort--when I was given less than twenty-four hours, by two of my most skillful and noted physicians, to live--my son, Dr. A. W. Powers, telegraphed you for your Compound Oxygen Treatment.

"It came on the 12.20 train, and I took my first dose.

"In fifteen minutes I went to sleep soundly for five minutes.

"At night I took another inhalation of the Compound Oxygen and slept over twenty minutes.

"In less than a week I could undress and lie in bed, bolstered up, and sleep soundly and breath with comparative ease.

"From that I grew better.

"My rheumatism has left me entirely; and last fall, at 62 years of age, I passed a good examination for life insurance.

"I think I owe my life to the Compound Oxygen Treatment.

"Ex-SENATOR C. S. POWERS.

"Preston, Fillmore Co., Minn., May 6, 1889." To Drs. STARKEY & PALEN, Philadelphia.

----:o:----

## "DRS. STARKEY &amp; PALEN:

"I ordered your Compound Oxygen Treatment for two of our pupils who were suffering with chronic nasal catarrh.

"One of the girls was in such a condition that her schoolmates avoided her, and indeed the discharges from her nose and throat were so offensive that I could not, myself, have her near me.

"She has been using your Compound Oxygen Treatment for about three months, and she is so relieved that her person is in no degree offensive.

"She is so grateful for her improvement that a few days ago she thanked me beautifully, and said she wished to do something for me.

"The other little girl is entirely relieved.

"I have used it myself to strengthen my voice, successfully, and a sister, also, has been using it for a year with wonderfully good results.

"MRS. MARY DUDLEY,

"Matron of Deaf and Dumb Institute.

"Danville, Ky., May 24, 1889."

## "PRACTICAL HINTS ON BOY CHOIR TRAINING."

By G. EDWARD STUBBS, M.A., Organist and Choir-master of St. James' church, New York. With introduction by the Rev. J. S. B. HODGES, D.D. Pronounced by clergymen and Church musicians to be the most scientific, comprehensive, and useful book written on the subject. Postpaid for 75 cents. E & J. B. YOUNG & CO., NOVELLO, EWER & CO., Cooper Union, 21 E. 17th St., New York.

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**BAILEY'S**

COMPOUND light-spreading Silver-plated Corrugated Glass REFLECTORS.

A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed. Catalogue and price list free. BAILEY REFLECTOR CO. 113 Wood St., Pittsburgh, Pa.

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**GRAPES**

My specialty for 33 years. Vines of all valuable varieties. Nice 1 year Concorda \$10 per 1,000. Niagara, Empire State, Woodruff Red, Green Mountain, Moore's Diamond, Moyer, Nectar, Wit, Jewel, Moore's Early, Delaware, Pockington, Brighton, Ives, etc. Industry, Triumph and other Gooseberries, Blackberries, Raspberries, Currants & Strawberries. Finest stock; prices low. Catalogs free. GEO. W. CAMPBELL, Delaware, Ohio.

**PLAYS**

Dialogues, Tableaux, Speakers, for School, Club & Parlor. Best out. Catalogue free. T. S. DENISON, Chicago, Ill.



## EASTER OFFERINGS.

BY M. A. T.

The Lord is risen, indeed;  
The Lord, who died to save;  
From death and mortal weakness freed,  
Triumphant o'er the grave.

The Lord is risen, indeed;  
His griefs and toils are o'er;  
His sacred Body feels no need,  
No thirst, no hunger, more.

The Lord is risen, indeed;  
What can we give to Him,  
Who doth, with food celestial, feed  
Both men and seraphim?

The Lord is risen, indeed;  
But, toiling, still, abide  
The priests, His love hath sent, to plead  
With those for whom He died.

The Lord is risen, indeed;  
But, in our midst, remain  
Children, who need a hand, to lead,  
Brethren, in want and pain.

The Lord is risen, indeed;  
Let costly gifts be made,  
His herald, on their way, to speak,  
His members weak, to aid.

The Lord is risen, indeed;  
And will on high bestow,  
For deeds of love, a priceless meed,  
As done to Him below.

## REGGIE'S EASTER LIBRARY.

A STORY FOR BOYS.

BY I. S. S.

Reggie sat among the children in the Sunday school, and idly watched the light as it shifted in through the oriel window over the head of the clergyman who was speaking very earnestly just then, about a little mission Sunday school not very far off. Their church had been too poor to give the children any presents for Christmas. "Now what I want you to do during this Lenten season," the rector went on to say, "is not only to save up all your money, but see if you can not earn something, so as to give this little struggling Sunday school a happy Easter. Who will make a special effort to help in this good work?"

Reggie held up his hand with the rest; and then went home in the bright February sunshine, and thought what a jolly day it would have been for skating. Still he did not forget what the clergyman had said, it troubled him a little. He had been saving up his allowance of ten cents a week, to buy a much-longed-for foot-ball, and he at length had amassed the sum of one dollar and twenty cents. He looked at it that night before he went to bed, and then at the little paper box in which he was to save his pennies. He thought of the weeks he had been putting by the money for the ball, and then closed the drawer with a sigh. Oh! no! he never could sacrifice that precious sum. He would save his ten cents a week during Lent. That was surely all the Sunday school could expect of him, and then he went to sleep and forgot all about it.

The next Saturday was Washington's Birthday. "Reggie," said papa, at breakfast, "I am going to drive over to see that poor missionary who has the little struggling congregation and Sunday school we have heard about. Would you like to go with me?"

"Oh, indeed I would," said Reggie, enthusiastically, for he loved to drive with papa in the buggy.

He had jammed his hat over his curly hair, and was in his pea jacket in a twinkling.

What a glorious drive it was! Fifteen miles back through the beautiful hill country. First, they kept continually climbing higher and higher,

getting lovely glimpses of the country in all directions. Then they descended into a tiny valley, where a happy little river ran all day long, and pale flowers grew in sheltered places. At length they began to pass occasionally an isolated farm-house, and presently drove through the streets of a straggling village.

"Now, Reggie," said papa, as he tied his horse in the shed near the church, "I may be here for about an hour. Meanwhile you can walk about the place, and be sure you are back on time."

"Oh, yes," said Reggie, as if such a thing as his being late was unheard of, "I'll be on hand all right." And he walked off feeling very independent.

It was a little bit of a forlorn place, with one short street containing the inevitable lager beer saloon, one store where they sold everything, and a blacksmith's forge.

There was a pleasant-looking school-house that stood back from the street, that looked, Reggie thought, as if it might have flowers in front of it in the summer time. But this was a holiday, and it was dull without children, so he wandered on to the church. The windows were all high up, but as our small boy was inquisitive, he climbed up on the wooden fence, near the wall, and pressed his nose against the pane.

"Hallo, there!" said a voice, almost immediately underneath him, "what are you doin' lookin' in at our winders?"

Reggie almost fell off, in his surprise, and stared down at a boy of about fourteen, who stood defiantly looking up at him. The boy's clothes were worn and patched in different places, and his thin jacket was not calculated to keep out the winter winds. Still he looked intelligent and respectable, and with his hands in his pockets stood regarding Reggie as if he were intruding on some thing that belonged to him.

"I was just looking in at the window," answered Reggie, somewhat aggrieved. "But there ain't much to see but wooden benches."

"I guess," observed the boy, his face changing a little, "yer did not see the chancel. That's grand with hangings that the school-mistress made."

"Oh, yes," said Reggie, with his face against the pane. "I see something, I shouldn't wonder if the church was the prettiest thing in this place."

"Yer right there," answered the boy, softening more and more. "I sing in the choir and I'm the librarian of the Sunday school, so I oughter know."

"How interesting," thought Reggie, this was the Sunday school that had not had any presents at Christmas. So he climbed down from the fence for further information.

As soon as they had found out each other's names, they became quite friendly, and some peanuts found their way from Reggie's pocket into Nat Farnham's.

"I should think," observed Reggie, confidentially, at length, "it would be a lot of bother being librarian. Why don't you get the books all mixed up? I should."

Nat Farnham coughed apologetically.

"There ain't so much bother as you'd think for in that way," he remarked, with an emphasis on the "that," "as there's only six books. The trouble is

that some times there are as many as ten names on the list for one book, and it's hard to pacify 'em all. One of the books has got some pages tore out, so that brings it down to five, really."

"How do you know," exclaimed Reggie, with a sudden burst of feeling, "perhaps you may get some books"—he was going to say for Easter, and then stopped just in time.

"For Christmas?" asked Nat inquiringly. "May be so," doubtfully. "May be folks 'll be richer then. This Christmas, well, the little children each had an orange, and we fixed the church up with greens and sang carols."

Reggie looked very wise, and pityingly tried to change the subject.

"Do you go to school here," he asked. "Oh, I've graduated from school-mistress," Nat said briskly, "but I peg at book-keeping after work hours. It's quite absorbin'. Oh! have you got to go?"

"I'm afraid so," answered Reggie, regretfully, for he saw papa untying the horse in the distance. "If you ever come over to D——, Nat, come and see me," and he ran off, leaving his new friend quite as sorry to have him go, as he was to leave.

How the boy's tongue wagged going home! How much money would it take to get a nice library for the little Sunday school? Not a baby library, oh, no, but one with books in that Nat would like. They talked it all over, and papa became as much interested in it as Reggie.

That night before the little fellow went to bed, he pulled out his one dollar and twenty cents, and stuffed it slowly, slowly, into the slit of the paper box.

Mamma entered, quite as much as papa, into the "library scheme," as Reggie called it; and her eyes filled with happy tears when she heard her boy telling his friends so earnestly about it.

It was the first time her little harum-scarum Reggie had ever tried to do anything for others, and it made her very glad and thankful.

"My boy," she said, that evening, "papa and I have decided that this library must be your work. Let us see how much money you can get together during this Lenten season, that is, of course, if all the others decide that this is the best thing to do for our little mission."

But all the children were interested in the story of "librarian Nat," and wanted to help towards the library.

Reggie had a scroll saw which up to this time he had only used as a toy. Now he went to work making marvelous brackets, and hanging bookshelves. His friends added penny whistles, old stamp collections, minerals, etc. and soon they had almost enough for a small sale. They got the girls to help in that, and realized a nice little sum.

Little by little the pennies mounted up into the hundreds and soon became dollars, and the week before Easter they handed it all in to their rector. How much do you suppose it was? Why, seventy-five dollars in crisp bank notes. Think of that!

The good man was so delighted that he went round shaking all the children by the hand, but when he came to Reggie, he shook both his hands, for he felt that he had inspired them all.

Some years afterwards, Nat became

cashier in the bank at D——, of which Reggie's father was a director. He told him, then, all about the happy time when the books came.

"The school-mistress gave the children a holiday," he said, "and we all turned in and helped cover them. I tell you what, Reggie, that library helped us in more ways than one. Some other fellows and I had got into the habit of reading penny illustrated papers, and such like, and it wasn't doin' us much good. But when the books came, we saw what good reading was, and we dropped all that. The good books put good thoughts in my head, and taught me how to live, and it's all owing to them that I am here in the bank to-day."

\* \* \*

Dear children! I want to know if you can not find a lesson in Reggie's Easter library. See what a little, rollicking, thoughtless boy, (like you, perhaps), was instrumental in doing. But with all his love of fun he had a tender heart, which I am sure you have, and his first serious work was one for others.

In the quiet hour when you kneel down at night, when the lessons and games have been laid aside, open your heart to the dear Lord, and wait for Him to tell you of something, no matter how small, that you can do for others.

## PRESENT-DAY CHRISTIANITY.

Dr. Felix Adler, who lectures every Sunday to a large audience in New York on morals, from a non-Christian standpoint, is said to have lately remarked to a clergyman: "When you Christians live up better to the Gospel you profess, my mission will be fulfilled."

Whether the story be true or not, it is very certain that the assertion implied in the remark is believed to-day by vast numbers of people all about us. And who can affirm that with all its exaggeration there does not exist in it a basis of truth? The universal weakness of our Christianity is that Church members do not go to their Bibles, or question their own consciences, to find out how they ought to act. But they look only to discover how other nominal Christians around them are acting, and then imitate them, whether the action be generous or selfish, lofty or ignoble, Christ-like or worldly. And the unchristian men of the community, looking not at our Master but at us who dilute the essence of His precepts with a Dead Sea of selfishness, decide that they have little to gain by becoming Christian.

Hear a parable, ye children of this generation. In one of our cities a rich man recently died. He had been a sincere Christian all his life. No breath of scandal ever touched his name. He had been universally respected. Especially had he avoided the sin of ostentation, to which many men would have yielded. He had lived an upright, grave, and sober life, and had been beloved by his family. Before he died he received the Holy Communion humbly and gratefully. After his death he was praised by all who had known him. When his will was opened it was found that he had given two fairly large sums (for a man of his possessions) to hospitals, and something more to two other institutions. It was known that during his life-

time he had on several occasions contributed in like manner to other objects, and had taken the trouble every year to give a large number of small sums to local charities. And any adverse criticism was checked by a quotation from the Scriptures, that he was one who "never let his left hand know what his right hand did." Had he not then fulfilled the law? Certainly, as far as the household virtues are concerned. We would speak of him, in this connection, with the gravest respect. But was he not a model to all Christians in his treatment of this world's goods? Did not his life and death tend to advance the cause of Christ, and draw others in by the example of its power over him?

In answer to this, we must now look at the reverse of the picture. This gentleman enjoyed wealth so vast that it reads like a fairy tale to rehearse it. If you omit the two cities of Hartford and New Haven, it probably nearly equalled that of all the people of the State of Connecticut added together. No one estimated it at less than \$75,000,000, and many said twice that. His income could not have been less than \$10,000 every day in the year, and may easily have been \$20,000. Does any one realize what that means? It means that he had from \$9,000 to \$19,000 a day that he could not spend upon himself, and could make no use of, except to store it away in investments, and that this went on year after year until he died.

But, you say, perhaps he had ten children to provide for, a hundred grandchildren, a host of poor relatives. A man must save, and not give millions here and there in such a case, if he would leave all who share his blood wealthy. No, the supposition is erroneous. He took this gigantic, this colossal fortune, among the few largest in all history since the days of Crassus and Lucullus, and bestowed every cent of it, except the three or four legacies named in his will, upon an only son. And he was hardly criticised for doing it. So thoroughly has our American community accepted the conventional view of Christ's Gospel, that hardly a voice was heard to whisper that a most lamentable sight, a most deplorable object lesson, was being presented to the non-Christian world, and to the hosts of young men with whom the Church of God is painfully expostulating on the greed for gain every Sunday from a thousand pulpits.

And yet, consider. This man was a sincere Christian, as we say, from his own stand-point. He knew that Christ had bidden His Church preach the Gospel to all the world, and that today twice a hundred feeble missions are dying for want of means to carry them on, and hundreds of millions of heathen are in darkness, because Christian Church treasuries are empty. For him to have left a mere hundred thousand dollars to send forth the news of Christ's Kingdom would have been like giving a spadeful of sand from the shores of Long Island. How much did he leave? Not one cent. The country he lived in has a population of eight million negroes, and half of them almost pagan in their religion. From every pulpit, money had been begged and implored that the heavy Christian debt of evangelization might be paid. How much did he leave to this? Not one

cent. A thousand needy institutions, charities, colleges, missions, all over the land felt a thrill when they heard of his death. Such a vast fortune, like the sand of the seashore for multitude of millions of golden grains, and only one person to provide for! Will he not remember us? But out of, let us say, eighty or one hundred millions of dollars, he left but two hundred thousand to charities, and something more to his family institution. Then, taking the vast and almost inexpressible remainder, he gathered it into one tremendous, shining heap, and bestowed it upon one person.

But, it may be said, has not a man a right to do as he will, with his own? No, not if he is a Christian. He has the power, but never the right. He has relinquished it. He has renewed his baptismal vows to be a servant of Jesus Christ. He is no longer a man of the world. He has taken on himself a pledge to look on money, and the way of spending it, and the amount he may fairly keep for himself, in an utterly different way from other people. Pray what does it mean to be a Christian, if not this? How should a Christian differ from any other man who lives a respectable life, but is not a Christian? And if he has millions which he cannot spend, what should he do with them that a man of the world would not? Let us get out of our conventional ruts, and ponder that question. Perhaps we may find a lesson for ourselves in the way we handle our smaller sums. And if we are horrified at such plain speaking, let us ask ourselves: Why? Perhaps we shall discover in our own hearts a reason why people left off many centuries ago defining Christians as men who "turned the world upside down."

We do not speak in anger of all this, we speak rather in pity. We feel deep regret if we hurt the feelings of any possible reader. We do not even feel sure that we blame this rich man. Probably he knew no better. He was the child of his age, the product of a conventional Christianity. But we blame deeply that kind of Christianity which produces such results. Here was a man, as we repeat, the weightiest layman in a great city, a prominent Christian, a sincere, respectable, and upright man. Yet as he lay a dying, knowing that he held the fee-simple of all the great lakes, and that millions were lying along their shores parched with thirst, he builds a wall about them, makes but a single door, and gives the key to his son, leaving two or three cups full on the outer side, as he turns the lock, and pushes the bolts, and departs in the name of Christ.

We talk much of reform in politics to-day. But everywhere it is our Christianity which needs to be taken by both shoulders and shaken until to its affrighted gaze the judgment day seems close at hand. We need to reread the Gospel, and learn what it really means. In such a case as we have recited, we are not afraid to say that it ought to have meant "the half of my goods I give to the poor;" that is, to the need of mankind. This would have left forty, fifty, perhaps sixty millions still to be given to the single heir. In the name of God is not that sufficient? Is there no limit up to the possession of the whole globe, when a Christian should cry: "Hold, I have enough." Surely, unless

Jesus Christ was mistaken, and His Gospel a dream, this gathering of wealth, and then giving but the dribbles, the odds and ends of it, to others, is the shame of our religion. If, especially in the case of such colossal fortunes, a man cannot make up his mind to be his own distributor, the opening of his will should be to a thousand worthy charities like "the shadow of a great rock in a weary land."

But alas! for our conventional Christianity. Men say: "Thy kingdom come," but the God they really worship is the God of accumulation, and the kingdom they really care for is the kingdom of their own family.—*The Churchman.*

### BOOK NOTICES.

PERSONALLY CONDUCTED. By Frank R. Stockton. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$2.00.

The author has a well recognized style of his own, which many will note in this book. We cannot say that he has added anything to the general fund of knowledge of Europe, yet he has made an interesting volume which will be a pleasure to the reader.

THE LAW OF HUSBAND AND WIFE. Compiled for popular use. By Lelia Josephine Robinson, LL.B. Boston: Lee & Shepard; New York: Chas. T. Dillingham; Chicago: A. C. McClurg & Co. Price \$1.

The author, a member of the Boston bar, has here compiled in a handy volume, the laws of different states and territories, bearing upon the legal status of the wife, the claims of widow and widower on property, and also the divorce statutes.

ENGLISH LANDS, LETTERS, AND KINGS. From Celt to Tuor. By Donald Mitchell. New York: Chas. Scribner's Sons.

Mr. Mitchell writes in the same charming style as in his earlier days. These papers were prepared for a club of young people, and Mr. Mitchell professes some hesitancy, in these days of specialists, in bringing this "bold scurry" over so wide a field before a more critical audience than that for which it was originally intended. It is a delightful talk about English life and letters from the earliest times to Elizabeth and Ben Johnson, which the public will receive with the appreciation it so well merits.

A CONNECTICUT YANKEE IN KING ARTHUR'S COURT. By Mark Twain. New York: Charles L. Webster & Co.

This is a handsome volume, profusely illustrated, and highly entertaining. It contains the best and the worst features of Mr. Clement's style; real humor, genuine pathos mingled with such extravagance as must make the judicious grieve. A nineteenth-century Yankee, possessing all the knowledge, skill, experience, and ability of the age, is supposed to find his way back to the sixth century in England, and there to astonish the natives and revolutionize the country by the performance of "miracles." History, politics, and religion are all treated with a reckless imagination.

A RAMBLER'S LEASE. By Bradford Torrey. Boston and New York: Houghton, Mifflin & Co. Cloth. Price \$1.25.

In thirteen delightful sketches Mr. Torrey gives us a glimpse of that vast domain of which he holds a "rambler's lease." Happy the man or woman who claims such a lease, and happier still the one who can write so delightfully of his possessions. For the time his readers feel that they too are possessors with him of this rich estate. Mr. Torrey's opinion is that the world belongs to those who enjoy it; and taking this view of the matter, he cannot help thinking that some of his more prosperous neighbors would do well, in legal phrase, to perfect their titles. He would gladly be of service to them in this regard.

THE GARDEN, as considered in Literature by certain Polite Writers. With a Critical Essay by Walter Howe. New York: G. P. Putnam's Sons. 32mo. Pp. 309.

This dainty little volume belongs to what the publishers aptly call "Knickerbocker Nuggets" (nugget meaning "a diminutive mass of precious metal"). The idea is to furnish readers of taste and culture with a selection of some of the world's classics, and they

are offered moreover not only on account of literary merit, but also as specimens of artistic typography. The present volume contains some choice reading from the pens of Addison, Pope, Lady Montague, Goldsmith, Evelyn, etc., on the general topic of the garden and its attractions. The introduction by Mr. Howe supplies the reader with exactly the sort of preliminary knowledge needed to understand and appreciate the papers here gathered for his delectation.

LEGEND OF LAYMONE. A Poem. By M. B. M. Toland. New York: J. B. Lippincott Company. 8vo., pp. 62. 1890.

This elegantly illustrated volume, evidently intended for the holidays, did not reach us in time to call the attention of our readers to it for that purpose. Mr. Toland has written a number of other poems, "The Inca Princess," "Ægle and the Elf," etc., which are commended by the critics. The present is a pleasant Indian legend, drawn from what occurred on the Pacific coast of our country. It is told in a peculiarly appropriate metre, and the illustrations are photogravures from drawings by eminent artists. Though too late for the holiday season, lovers of art will find the volume worth getting, and will also find it to be worth having and examining.

THE CENTURY DICTIONARY. An Encyclopedic Lexicon of the English Language. Prepared under the superintendence of William Dwight Whitney Ph.D., LL.D. Volume II. New York: The Century Co.; Chicago: McDonnell Bros., 185 Dearborn St.

We note with pleasure the progress of this great work, in preparation for so many years, and are glad to announce that the next volume will appear in about three months. We shall then have one-half the work. Simultaneously with the publication of this encyclopedic lexicon in America, the great Murray Dictionary is making its appearance in England. Our side is now ahead, and our dictionary promises to be completed long before the English work. Though not so extensive in its quotations, we believe that for most purposes it will be quite as useful and even more satisfactory. The work is intended to be comprehensive to the fullest extent, giving the full nomenclature of all sciences, arts, and trades, and illustrating by quotations and engravings. Over 200,000 words will be defined. The pictures, press-work, paper, and everything about the book, are of the very best. It is pronounced the handsomest dictionary ever published. While for the most part it is very thorough in the tracings of etymology, we notice an occasional oversight, as in "electric" which is followed back only to the Latin "electrum," whereas that is from the Greek "electron." The range of the present volume is from Cono. to FZ.

THE STORY OF THE BARBARY COSSAIRS. By Stanley Lane Poole, with collaboration of Lieut. J. D. Kelley, U. S. Navy. New York: G. P. Putnam's Sons. 12mo. Pp. 316. 1890.

The present addition to the excellent series, "The Story of the Nations," comes from a writer of superior ability in all matters relating to the African coast near to Europe. Mr. Poole is nephew of the great Orientalist, William Lane, and well sustains the reputation of his near relative and immediate family. The volume now in hand follows naturally on "The Moors in Spain," and "The Story of Turkey," by the same writer. The style is admirable, neither inflated nor verbose, but clear, terse, and right to the point. The story as here told is full of interest, and far more exciting to the imagination than anything ever yet produced by the novelist and his kind. The savage Barbarossa and his brother, most noted of pirates, and the great Venetian admiral Doria, are graphically pictured forth. The reader can hardly bring himself to credit the disgraceful fact that all Christendom was laid under tribute and submitted to the impudent demands of a set of public thieves and murderers; and he may derive some satisfaction in perusing the record how our country looked upon the matter, and how Preble and Decatur and other heroes taught the insolent pirates some necessary lessons in advance of all European action. The illustrations and plans are numerous, striking, and helpful. These with a good index make the volume complete.

AMERICAN RELIGIOUS LEADERS: DR. MUHLBERG. By Wm. Wilberforce Newton, D. D. Boston and New York: Houghton, Mifflin & Co. 1890. Pp. 272. Price, \$1.25.

This is not meant to be a life of Dr. Muhlenberg—although it does contain a sketch of that life—but is rather intended, as the writer declares, “to bring out the relationship of Dr. Muhlenberg’s personality and work to the subsequent development of Christianity in America.” With loving and appreciative skill, he presents those points of the Doctor’s character which impressed themselves upon the story of the Church in this country. Naturally the writer sees in this life and its influence a great deal more than we do, although there was a great deal to see in it. A man who succeeded in developing the school idea in American Church life, who founded the first Church hospital in this country, established the first church on the free church system, organized the Order of Deaconesses, and anticipated the problem of socialism in his efforts to establish St. Johnland, was indeed a remarkable man. Philanthropist, poet, dreamer, and worker, he was no theologian; and it was this very lack of theological knowledge and proportion that stood in the way of the success of his plans for “emancipating the episcopate,” and for “unsectarizing the Church.” Possibly too, the results that are claimed as the afterglow of his personal influence may also be (as we should be disposed to regard them) the combined results of other agencies and of other leaders of religious thought in the Church. But the life and character of Dr. Muhlenberg are very pleasant to study, and when one can do so under the enthusiastic and loving direction of such a guide as Dr. Newton, additional charm and interest are added to a delightful task.

CHRISTINE TERHUNE HERRICK has written a new series of household articles for Harper’s Bazar. The series is entitled “Three Meals a Day,” and the first paper appears in the number published March 28th.

THE Rev. C. N. Field, S.S.J.E., chaplain of the Iron Cross, has published under the title, “After the Flood,” a record of his personal experiences in his relief work at Johnstown, Pa., after the terrible disaster of last spring. With illustrations. [Guild of the Iron Cross, Philadelphia.]

FREDERICK W. WHITRIDGE, the well-known New York lawyer, contributes an article to the April Scribner, on “The Citizen’s Rights as a Householder;” Joseph Wetzler has an article on “The Electric Railway,” which will be of timely interest; a visit to Charles Lamb’s grave in the Edmonton churchyard, is described by Benjamin Ellis Martin; and William F. Athorp, the acute Boston musical critic, makes a sharp attack on “Wagnerian Extremists.”

“OUR SUFFERING SISTERS.” Every Christian woman should read a little book bearing this title. Revelations are therein made of a condition of things regarding the treatment of heathen women in different countries at the time of maternity, that seem scarcely credible or conceivable. The statements are made on the best authority, with the names of the informants whose eyes have seen these things. A copy will be sent free to any lady on application to the writer, Mrs. G. D. Dowkontt, 459 Lexington Avenue, New York City.

“BEULAH, a Woman’s Worker for Women and How to Help It,” is an interesting story of the missionary work of a heroic woman. One closes this touching record of the labors of Miss Margaretta Scott to establish in Liberia a school for girls, with an aspiration that God will “grant her heart’s desire and fulfill all her mind.” May Beulah bear a token that “the Lord delighteth in her,” and to the tireless founder, may it be granted that “at evening time it shall be light.” This little book has, at the end, a genuine lesson for the children of the Church. [Published by James Pott & Co., New York. Price, 10 cents.]

CIVIL service reform has a champion in Mr. Oliver T. Morton, in a paper called “Some Popular Objections to Civil Service Reform” which appears in The Atlantic

for April. Mr. James’ “Tragic Muse” is drawing to a conclusion. Dr. Holmes, in “Over the Teacups,” talks about modern realism. Mr. Aldrich has a poem on “The Poet’s Corner,” and Mrs. Deland’s serial leaves the hero face to face with another problem. There are many other good things in the number.

GEO. P. ROWELL & Co., of New York, the publishers of the American Newspaper Directory, undertake to rate newspaper circulations very much as the mercantile agencies report the capital and credit of the business community. About one publisher in ten tells his exact issue with truthful precision. Some of the other nine decline to tell the facts because they assert that those who do tell are in the habit of lying. Rowell & Co., after an experience of more than twenty years, have come to the conclusion that this view cannot be sustained. In the twenty-second annual issue of their book, now in the binder’s hands, they designate every paper that is rated in accordance with a detailed statement from the publisher; and offer to pay a hundred dollars for every instance which can be pointed out of a misstatement for which a publisher is responsible. THE LIVING CHURCH is one of the papers that is willing to have it known how many it prints and whose good faith the Directory publishers will guarantee.

The Literary Digest is the title of a new weekly, 28 pages, issued by the enterprising firm of Funk and Wagnalls, Astor Place, New York. Hitherto the drift of new journalistic enterprise has set in steadily towards specializations, until almost every commercial and industrial, as well as scientific and professional, interest has developed its own organ. The Literary Digest, on the contrary, marks a serviceable departure towards a broad, synoptical generalization which sweeps the field of literature, politics, science, sociology, and religion; gathering in from current publications a weekly harvest of seasonable and valuable papers, with condensed memoranda, which the busy and pre-occupied student and man of affairs may easily overlook or lose altogether. The practical and economic value of such an undertaking is self-evident. This first number is certainly a well-considered glimpse of contemporaneous literature, and promises a successful future. [\$3.00 a year.]

The World’s Religions, by G. T. Bettany, M.A., is a popular account and comprehensive review of the religious beliefs and customs that prevail, and have hitherto prevailed, among the various countries and peoples of the world. It presents an intelligent account of their beliefs, rites, sacred books, and moral teachings, together with biographical sketches of their founders and representative teachers. It is copiously illustrated with full page and other engravings. It appears in monthly parts; is written in a lucid, popular style; and may be accepted as an entertaining and instructive thesaurus of both curious and interesting information derived from widely scattered and often inaccessible sources, and is therefore, well adapted for popular circulation. [Publishers, The Christian Literature Company, 35 Bond Street, New York.]

The same firm also publish, The Magazine of Christian Literature, an eclectic monthly, containing important original papers; together with a singularly intelligent selection of articles from the leading periodicals, both domestic and foreign, as well as short, but significant and memorable, extracts from the weekly and daily press having close relation to the religious thought and life of the day. Six numbers have already appeared, and thus far the editing is characterized by exceptional intelligence, and a sterling catholicity of spirit, that makes for a consistent and complete ensemble. At the outset the publishers proposed to serve the permanent interests of religious literature as frankly and fairly as Littell’s, in a parallel sphere of eclectic activity, and they have kept faith with the public. [Subscription price, \$2.00 a year.]

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HISTORICAL Papers and Journal of the Semi-Centennial Council of the Diocese of Florida, held in Tallahassee, on the 18th and 19th of January, 1888. Besides the proceedings of the council it contains a historical sketch of the diocese, gotten up by the late Col. J. J. Daniel; "The history of St. John's church, Tallahassee," by its present rector, the Rev. W. H. Carter, D.D., LL.D., Ph.D.; "The history of early clergy and leading laymen of the diocese," by Maj. G. R. Fairbanks. It also contains engravings of Florida's three bishops, Rutledge, Young, and Weed; the two oldest clergymen, the Rev. Messrs. J. J. Scott, D.D., and Owen P. Thackara; the two most active laymen, Maj. G. R. Fairbanks, and the late Col. J. J. Daniel; also, pictures of the two oldest churches, St. John's, Tallahassee, and Christ church, Pensacola. The book is sold for the benefit of the diocese. [Price, paper covers, 50 cts., cloth, \$1.00. Send all orders to The Church Year Publishing Co., Jacksonville, Fla.]

THE second in the series of Shakespearian revivals conducted by Edwin A. Abbey and Andrew Lang is one of the attractions of *Harper's Magazine* for April. The comedy selected for the purpose is "The Merchant of Venice." In "The Editor's Study" W. D. Howells reviews "Tennyson's Latest Word," and "Browning's Last." "A Suit of Clothes," by R. R. Bowker, richly illustrated from drawings by W. A. Rogers, W. T. Smedley, Alice Barber, and others, presents the complete history of a piece of wool from the time of its growth on a sheep to that of its transformation into the manufactured product; and this involves a thorough analysis of the development of the wool industry within the past one hundred years.

THE April *Magazine of American History* has for an opening paper, "Our South American Neighbors," by the editor. The second article of the number is "The Romance of the Map of the United States," by H. G. Cutler, of Chicago. "Laval, the First Bishop of Quebec," by John Dimitry; and "Diplomatic Services of George William Erving," by Hon. J. L. M. Curry, ex-Minister to Spain, are scholarly productions of the first importance and interest. "Washington at the Columbus Exposition," by the Rev. Dr. G. S. Plumley; "An Account of Pennsylvania, 1765," from Percy Cross Standing, of London; "Anecdote of Lord Chief Justice Holt," by [D. Turner; and "Westward to the South Seas," by Milton T. Adkins, are varied, instructive, and readable articles. [\$5 a year. Published at 743 Broadway.]

The *Forum* for April contains a notable posthumous article by the late President Barnard, of Columbia College, on the degradation of our politics. President Timothy Dwight, of Yale University, lays out a proper course of study for a boy up to his 18th year, and compares the advantages and disadvantages of the old-time system of education and the present system. Other articles are: "Woman's Political Status," by Francis Minor; "Hypnotism and Crime," by Dr. J. M. Chareot; "Secular Changes in Human Nature," by Frances P. Cobbe; "No Theology and New Theology," by the Rev. Lyman Abbott; "Newspapers and the Public," by Charles D. Warner; "The Rights of Public Property," by the Rev. William Barry; "Truth and Fraud in Spiritualism," by Richard Hodgson; "Why the Farmer is Not Prosperous," by C. Wood Davis. [\$5.00 a year with THE LIVING CHURCH.]

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PAMPHLETS RECEIVED.

FIFTY-EIGHTH ANNUAL REPORT of the New York P. E. City Missionary Society.  
 SANITARY ENTOMBMENT. The Ideal Disposition of the Dead. By the Rev. Chas. R. Treat, rector of the church of the Archangel, New York.  
 PRAYERS FOR MORNING AND EVENING. Fifth edition. H. P. D., 219 St. Paul St., Baltimore, Md. 3 cents each.  
 JOURNALS of the Conventions of the Protestant Episcopal Church of the State of New Jersey. 1785-

THE GOOD AND EVIL OF CALVINISM. By Howard Crosby.

THE CANDLE IN ITS CANDLESTICK. The Place of the Holy Eucharist in the Church of God. A Sermon by the Rev. Samuel Upjohn, S. T. D., Germantown, Penn.

AN ADDRESS ON ALCOHOLIC INTemperance. Its criminality, its causes, and how to counteract them. By S. Henry, M. D.

TWENTIETH ANNUAL REPORT of the House of Rest for Consumptives, New York.

THE OVERSHADOWING OF OUR HOMES. By Wm. Thornton Parker, M.D., Newport, R. I.

MAKING STRAIGHT THE WAY OF THE LORD. The Administration of Holy Things in God's House. A sermon by the Rev. Samuel Upjohn, Germantown, Penn.

HISTORICAL DISCOURSE. The 70th anniversary of Christ church, St. Louis, Mo. By the Rev. M. Schnyler, D.D., Dean.

CATALOGUE of the Seabury Divinity School, 1890.

YEAR BOOK of St. John's parish, Detroit, Mich. 1889-90. Historical Review of Thirty Years.

SEVENTH ANNUAL REPORT of the Executive Committee of the Indian Rights Association.

UGHT THE CONFESSION OF FAITH TO BE REVISED? By the Rev. Drs. John DeWitt, Henry J. Van Dyke, Benj. B. Warfield, and Wm. G. T. Shedd.

TWENTY-SIXTH ANNUAL REPORT of St. Luke's Free Hospital, Chicago.

SOCIETY OF ST. MARTHA, for the Protection and Training of Children and Young Girls. No. 34 West 2nd St., New York.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE. Its reply to a new attack on Eastern Schools.

THE STORY OF ST. PHILLIP'S CHURCH, New York City. By the Rev. B. F. DeCosta, D.D.

CATALOGUE of Lafayette College, Easton, Pa., 1889-90.

ADDRESSES ON THE CIVIL SABBATH. By Wilbur F. Crafts.

THE ENTIRE CONTINENT AS IT EXISTS. The true display on the occasion of the Quadri-Centennial. By Chas. S. Keyser, and Horace J. Smith, Philadelphia.

POST-OFFICE SAVINGS BANKS. By Horace J. Smith.

THE GREAT COMMISSION: A Plea for Foreign Missions. Prize Essay, General Theological Seminary. By the Rev. Thos. Bakes, M.A.

CATALOGUE of Wells College, Aurora, N. Y. 1890.

CIRCULAR of the Lehigh University, South Bethlehem, Pa.

THE CATHOLIC SYSTEM OF ROMANISM. A sermon by the Rev. Samuel Upjohn, rector of St. Luke's church, Germantown, Pa.

SEVENTEENTH ANNUAL REPORT of the Church Mission to Deaf Mutes.

AMERICAN AUTHORS AND BRITISH PIRATES. By Brander Matthews.

CHEAP BOOKS AND GOOD BOOKS. By Brander Matthews.

THE PAROCHIAL MISSION. Its History, Purpose, and Methods.

TWO SIDES OF THE SCHOOL QUESTION. By Cardinal Gibbons and Bishop Keane, and Edwin D. Mead and Hon. John Jay.

A WRITER in *The Unitarian Review* says: "We desire to render simple justice to John Calvin. We believe that he had a morbid and warped nature which distorted his vision, especially where religious matters were concerned. He held beliefs as little like the sweet, simple Gospel of Jesus as a fierce and devastating conflagration is like the bright sunshine and the balmy breath of heaven. We will recite against him a few facts that seem established with reasonable certainty: His anger against Servetus received a sudden and remarkable impetus from the insults offered the "Institutes;" he announced immediately thereafter his intention of taking vengeance, if chance offered; he betrayed Servetus to a hostile religious party which Calvin had long called the anti-Christ, and whose right to punish heretics he had most explicitly denied; he seized a man over whom he had no jurisdiction, an alien passing through the city, tried him for a crime not committed in that province, before a tribunal that had no power to act in such a case, and had him sentenced to a punishment which had more than twenty years before been erased from the statute books of Geneva; he showed throughout a personal heat and acrimony against the insulter of his book that he had never shown against any other of the innumerable heretics by whom he was surrounded. We are quite unable to believe that his zeal was wholly impersonal. It seems to breathe malevolence. He made no effort to shirk the responsibility of his deed. We need not rehearse any dismal platitudes about the strange way in which men confound their own wills with the will of God. Calvin voluntarily and deliberately flung a great blot upon his white life, and he must take the consequences of the act in the candid opinions of the world."

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