

The Living Church.

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

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CHICAGO, SATURDAY, MAY 10, 1890.

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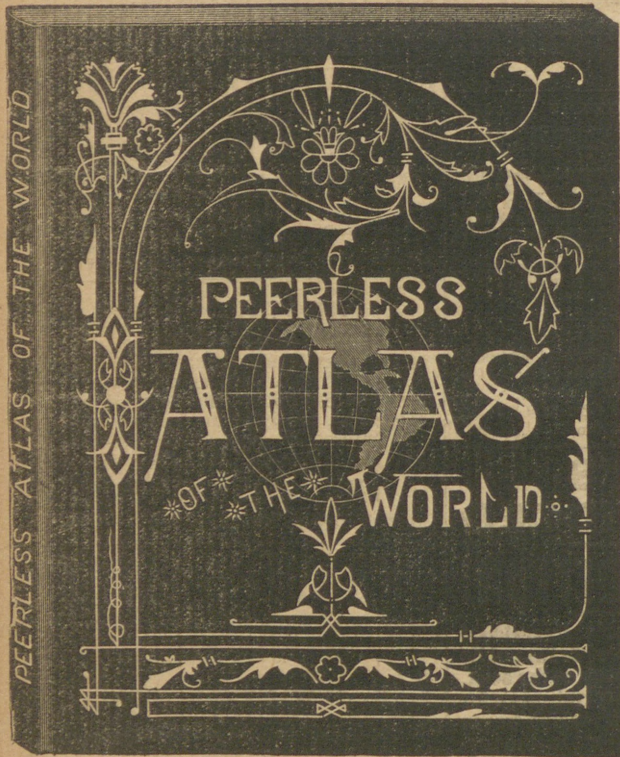
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The Living Church.

SATURDAY, MAY 10, 1890.

NEWS AND NOTES.

THE Bishop of Springfield asks us to help him find ten active missionaries to whom he can promise food and raiment, and "therewith," St. Paul says, "let us be content." Much more than this would soon be forthcoming for men adapted to the field.

THE consecration of the Rev. Brooke Foss Westcott, D. D., as Bishop of Durham, was appointed to take place on the Feast of SS. Philip and James, May 1st, at Westminster Abbey. The new bishop will continue the arrangement of his predecessor, by which Bishop Sanford will act as Assistant-Bishop.

THE early completion of the project for the Missions House in New York City seems to be assured. It is announced that a member of Grace church, of that city, has given the sum of \$50,000 towards it. This magnificent gift, with the amount already subscribed, will enable the committee to build at once.

THE living of Bemerton, near Salisbury, which is for ever connected with the name of the saintly George Herbert, has just been offered to Canon Warre, the brother of the present head master at Eton. The old church of Bemerton, where Herbert ministered, still stands; but, if the London correspondent of *The Manchester Courier* remembers rightly, the house in which he wrote "The Temple" has disappeared. Still associations cling to the spot sufficient to make it a place of pilgrimage for those who reverence George Herbert's memory.

THE Bishop of Salisbury, speaking at the reopening of Pewsey church, said that, as one of the Archbishop's assessors in the case of the Bishop of Lincoln, he wished to remark that the judgment, which would be delivered early this month, would be the judgment of all those working with the Archbishop. They would speak plainly and openly on the points at issue, and he would ask the clergy to accept their judgment patiently and loyally, to make it acceptable to themselves and others. The Archbishop of Canterbury, in reply to an inquiry as to the Bishop of Salisbury's remarks at Pewsey, writes: "I do not think the Bishop can have made the observations which, in a very condensed report, seem to be attributed to him, as to the date, matter, or manner of the judgment to be delivered in the Lincoln case; and it would be obviously unsuitable for me, as a judge, to make any statement, or to answer any questions, with reference to a suit still pending."

THE will of Mary C. Waterbury, who died recently in Brooklyn, was offered for probate last month in the King's County Surrogate's office. Mrs. Waterbury was for years a member of St. Ann's church. During the rectorship of the Rev. Dr. Noah Hunt Schenck she was quite prominent in the work of that parish and very liberal in her donations. By her will she gives over

\$40,000 in money and railroad bonds to relatives, besides \$2,500 to the Sheltering Arms Nursery, \$2,500 to the Brooklyn Maternity, \$10,000 to St. Ann's church, the interest to go to the present rector as long as he lives or remains rector; \$20,000 to the Church Charity Foundation of Long Island, \$2,500 to the Brooklyn Homeopathic Hospital, \$5,000 to St. Peter's church, \$2,500 to the Rev. W. H. Morgan, \$10,000 to the widow of Bishop Hobart Brown, of Fond du Lac, Wis.; \$5,000 to found a "Hobart Brown Scholarship" in St. Monica's School at Fond du Lac, and \$10,000 to the diocese of Fond du Lac.

THE death is announced of the celebrated missionary to Africa, Alexander Mackay. The deceased, who was the son of the Rev. Dr. Mackay, a well-known Scotch minister, died at Usambiro from fever in the beginning of February. When the Church Missionary Society, moved by Mr. Stanley's memorable letter, undertook a mission to the Victoria Nyanza, Mr. Mackay, at the time a mechanical engineer at Berlin, was one of the first to offer his services, sailing for Africa with other members of the first party, on April 27, 1876. Despite illness and local difficulties of various kinds, Mr. Mackay's one divine thought was never to look back. Other men who had similarly put their hands to the plough went and came; he stayed at his post. The bitter hostility of the Arab traders at length virtually drove him out; "but even then" writes the honorable secretary of the C. M. S., "he would not come to England, but remained at the south end of the great lake, where Mr. Stanley found him in September last, and where, we presume, he has now died." The same authority assures us that it is to Mr. Mackay that we owe almost all the intelligence that reached England regarding Emin Pasha before the Stanley expedition was organized; and also that through him the Church recovered the precious diary of Bishop Hannington.

THE cable gives an account of a debate which took place on May 2nd in the House of Commons upon the disestablishment of the Presbyterian Church in Scotland, upon the motion of Mr. Cameron for its disestablishment and disendowment. Mr. Gladstone, replying to a member's assertion that the majority of the Midlothian electors were against disestablishment, said he would be glad to answer to his electors for the vote he was about to give. He would be thankful for an opportunity to do so at the earliest possible moment. The only ground in defense of the Church establishment was that it was performing some special religious work in the country. He believed that the condition of Scotch opinion which Lord Hartington described in 1877 as justifying disestablishment was now reached, and he therefore supported the motion. In his opinion there never was a country where the question was so simplified as it was in Scotland. There was no sign that the change would be attended by any of the char-

acteristics that belonged to violent traditions. Lord Hartington said he regretted the new position which Mr. Gladstone had taken up. He was unable to agree with him that Scotland had pronounced unmistakably on this question. Besides that, it was necessary to know the lines upon which it was proposed to act. In opposing the motion, however, it must not be supposed that they opposed necessary reform of the Scotch Church or even disestablishment should reconstruction prove impossible. Mr. Cameron's motion was rejected—256 to 218.

SIR WALTER PHILLIMORE, speaking at a *conversazione* in connection with the Reading branch of the English Church Union, after referring to the high personal character of the Bishop of Lincoln, said that his lordship's first, second, and, he believed, even his last, thought had not been for himself, but for the good of the Church, for the good above all of his own clergy and the people of his own diocese. The Archbishop and Bishops, as one would gather, approached the case with considerable knowledge and insight, and with an earnest desire to do that which was right; but they were extraordinarily hampered by that vicious state of things which had enabled a secular court, and very often an ignorant tribunal, to dictate what was the law of the Church of England with regard to her ritual. If they had been left to themselves and had not had the Privy Council to consider, he should have little fear what the result would be. He did not like to give them any word or suggestion as to how the judgment should be met, so much depended not merely upon the actual conclusions as upon the motives and processes by which the court arrived at them. He hoped it would be such a judgment as, not only by those conclusions, but the methods and processes, all Churchmen could loyally accept and render obedience to. The London correspondent of *The Manchester Guardian* hears from one of the leading members of the Church Association that in no circumstances will that body accept a compromise in the Lincoln case. Should the judgment of the Archbishop be against the promoters on any one of the seven points in dispute, the Association will appeal to the Judicial Committee of the Privy Council.

A PARAGRAPH which is going the rounds in reference to the resignation of the rector of Trinity church, Pittsburgh, Pa., is misleading in some important particulars. It is due to Mr. Maxwell to say that he did not resign for a consideration, nor because there was any danger of the parish suffering by disintegration, but because of the strain upon him through the unreasonable course pursued by members of the vestry. The congregation is averse to the resignation and has manifested its endorsement of the rector in many ways. The Sunday school has never been in better condition, the working element in the parish never more earnest, and the services never better attended than during the last year.

The disaffection has been confined to a few, principally vestrymen. It is well that the cause of this disaffection should be known. There is no charge made of neglect of duty, improper conduct, or doctrinal error. The grievance is that at the last diocesan convention, Mr. Maxwell did not nominate for election as deputy to the General Convention, the late Mr. John H. Shoenberger. Mr. Shoenberger had been a resident of New York City before Mr. Maxwell became the rector of Trinity church. He was ineligible by reason of non-residence. Mr. Maxwell knew that the Convention was averse to his representing a diocese of which he was not a resident, and as he did not wish him to be humiliated by defeat, declined to nominate him. He was nominated and defeated, and from that time a majority of the vestry of Trinity church have visited the defeat upon the one who wished to avert it. That Mr. Maxwell was right in his position is quite clear. Dr. Dix, in a letter to him, says: "In declining to nominate him (Mr. S.) to an office to which he was not eligible, you did no more than your duty; and it is almost incredible that you should now be seriously faulted for your action in that regard." "You have personal rights to maintain as well as a duty to the order of the clergy who ought not to be sacrificed to petulant and irrational tempers." Mr. Maxwell has done well in taking and maintaining his position, and now that he has sufficiently asserted the rights of his order, he cannot be criticized for seeking relief from a continual and unreasonable strain.

CHICAGO.

We regret to learn that the Bishop's health has not been sufficient for the work attempted this spring. The Bishop of Quincy has kindly come to his assistance, and will visit several parishes.

The sixth annual meeting of the Chicago Branch of the Woman's Auxiliary will be held at St. James' church, on Tuesday, May 27th, at 2:30 P.M. Tea will be served immediately after the meeting by the ladies of St. James. An evening meeting will also be held at St. James', at 7:45. Addresses will be made by Bishop Dudley, of Kentucky, and the Rev. Calbraith B. Perry, of Nashville, Tenn., on the work among the colored people of the South.

The second annual festival of the Chicago Diocesan Choir Association will be held in St. James' church on Wednesday evening, May 21st. The service will be rendered by a choir of 630 voices. As the seating capacity of the church is limited, admission will be by ticket. At a recent meeting of the executive committee, Mr. Wm. Smedley was elected master of ceremonies for the festival. The choirs of St. Thomas' church, Chicago, and St. George's, Grand Crossing, were admitted into union with the Association.

The Bishop of Springfield has just concluded his annual course of lectures on Church History at the Western Theological Seminary. The fifth year of the seminary will close with the present month. There will be three days of examinations, beginning with the 29th. This is the day after the diocesan convention and it is hoped many of its members will be able to attend. The examinations will begin each day at 9 o'clock. All who are present will be entertained at dinner at 1:10 P.M. in the

refectory. On Thursday, the 29th, at noon, the Athanasian Creed will be sung in the chapel.

The annual convention of the diocese will meet in the cathedral on Tuesday, the 27th inst.

BATAVIA.—The Hon. John Van Nortwick died on the 16th ult. He was at church and received his last Communion on Easter Day. His burial took place on the 19th, the services being conducted by the Bishop and the rector. All the operatives in the paper mills and the citizens generally attended to the number of several hundred. No man was more widely respected and honored. He was a native of New York, but came to this State many years ago to act as engineer in railroad construction. He was the first president of the C. B. & Q. Railway. He amassed a very large fortune, and was a liberal man, devising liberal things for many, and taking much quiet satisfaction in doing it. He built the beautiful stone church at Batavia, and has remembered it in his will. He and his wife, who survives in delicate health, were baptized and confirmed by Bishop McLaren about five years since.

NEW YORK.

CITY.—The Bishop preached to the united congregations of Zion and St. Timothy's churches, on Sunday, April 27th, this being the final service to be held in the former. He congratulated the members of the new organization in view of the active and useful work in the field laid out for them. In the evening he confirmed 20 persons in St. Thomas' church, in which St. Timothy's has held services for the past three months. Dr. Tiffany will be made rector *emeritus* of the new organization. The church will be free, while Zion church will be closed.

On the same evening, the Rev. T. I. Holcombe, financial secretary of the Clergymen's Retiring Fund Society, made an address at Holy Trinity, in which he said he should be glad to present the subject of a pension fund for aged clergymen, to the several churches, and let the people decide for themselves as to its desirability. At the close of the service he received a check for \$500 from two ladies, while 150 of the new \$1.00 cards were called for.

In adding largely to the Church Club, it is understood that the design is to make it thoroughly representative, while it should not be gathered from what was said last week, that the club has been other than united and harmonious.

Perhaps the largest congregation to be seen in New York City, is that of St. George's. In the opinion of the rector, the Rev. Dr. Rainsford, a church must be in touch with God and man, and should especially aim to reach the needs of the people. In his congregation is a very large number of young men, and every means are taken to attract them. He says that the preacher often leaves a good part of himself out of the pulpit, and that we shall be beaten if we undertake to fight with old flintlocks. He is a zealous advocate of free pews, saying that all should be welcome, and that the great question with the Church is not what it can get out of people, but what it can give them. Rector and people must be hospitable to strangers, while the former must stand for the loving-kindness, the gentleness, and boundless love of the Master.

The Rev. Dr. Walpole Warren, rector of Holy Trinity, 42nd st., also preaches to a large congregation, and says that after holding missions for 15 years he has found that preaching the Gospel with simplicity has never failed. Little comes of dabbling in modern science, while more should be made of a simple, life-directing creed.

The Rev. Dr. D. Parker Morgan, rector of the church of the Heavenly Rest, also preaches to a large congregation, and visits much among the poor. Preaching, if rightly regarded, he thinks a part of public worship, as well as the prayers. A church is always filled if there is a careful rendering of the service together with a good sermon. The Rev. Dr. Greer, rector of St.

Bartholomew's, thinks this an age of religious inquiry, and that people will listen when religion is presented in a reasonable way. The one great enemy to religion is materialism in philosophy and conduct. Great injury is done in seeking after God through materialistic methods. It is like looking for one's glasses when one wears them on his nose.

The Convalescent Home to be established by the Brothers of Nazareth is for men and boys. Women or girls are not received. The Rev. J. O. S. Huntington is not the head of the order, as stated in last issue, but simply the chaplain. The order has outgrown its hired house, and if they can secure property on the Hudson which they desire, it will afford an opportunity for the development of the order, not only by establishing an industrial school for boys, a low-price school for middle class boys, and an inebriates' home, but will also afford considerable missionary work for the Brothers among the rough and uncultured mountain people engaged in making baskets.

MASSACHUSETTS.

TRINITY VISITATIONS.

JUNE.

1. A. M., Northampton; Evening, Amherst.
2. Evening, Greenfield.
3. Evening, Ashfield.
4. Evening, Shelburne Falls.
5. A. M., ordination, Stockbridge, St. Paul's.
6. A. M., Milford; P. M., Medway.
7. Evening, Wood's Hill.
8. A. M., Consecration, St. Barnabas', Falmouth.
9. P. M., Marlton; evening, Wareham.
10. Evening, Sandwich.
11. A. M., Bridgewater; evening, Brockton.
12. A. M., Commencement, Episcopal Theol. School, Cambridge.
13. A. M., ordination of deacons, St. John's Memorial, Cambridge.
14. A. M., Canton; evening, Walpole.
15. Evening, Westfield.
16. Trustees, Trinity College.
17. Commencement, Trinity College.
18. A. M., Nahant chapel; evening, Manchester.
19. Evening, Mattapoisett.

JULY.

1. Evening, Nantucket.
2. Evening, Vineyard Haven.
3. Evening, Cottage City.

The annual meeting of the Massachusetts diocesan organization of the Girls' Friendly Society for America was held at Trinity church, Boston, on Wednesday, April 30th. The meeting opened with a celebration of the Holy Communion at 9:30 A. M., followed by the business meeting, and reading of reports from parochial branches, together with the report of the Young Traveller's Aid Society. In the afternoon a paper was read by Miss Helen L. Miller of Central New York, entitled "The Girls' Friendly Society from the girls' side." Then followed a conference of associates, and addresses by the clergy and others. Between 6 and 7 o'clock tea was served, and a social time enjoyed by the members and associates, after which Evening Prayer was said, followed by a sermon by the Rev. A. C. A. Hall.

The meeting of the Eastern Convocation was held at St. James' church, Lowell, the Rev. A. S. John Chambre, rector and dean, on April 22 and 23. The Rev. J. F. Spalding, D. D., preached the convocation sermon. Resolutions were adopted relating to the resignation of the Rev. W. G. Wells as secretary of the convocation, (which office he has held for 16 years), and removal from the diocese on account of continued ill-health; and the Rev. George Walker, of St. Paul's, North Andover, was elected to fill the vacancy. The next meeting of the convocation will be held at Trinity church, Melrose.

The 214th meeting of the Southern Convocation was held at the new chapel of the Ascension, Boston, the Rev. W. E. C. Smith minister in charge. There was celebration of the Holy Communion at 11 A. M., with sermon by the Rev. H. E. Colton; and business meeting, with election of officers. After luncheon an essay was read by the Rev. W. J. Harris, D. D., followed by discussion, and reports of missionary work in the diocese. A missionary service was held in the evening, with a sermon by the Rev. William Lawrence. Dean Johnson presided at all the sessions.

The Rev. Charles Arey, D. D., on account

of ill health, has resigned the rectorship of St. Peter's, Salem, Mass., to take effect September 1st.

BOSTON.—With the full approval of the rector of St. Paul's church, two ladies of the parish have opened a Sunday school, at the Hotel Vendome, in the Back Bay, for the young children who find the distance too great to attend St. Paul's, Tremont St.

The Episcopal Club met at the Brunswick Hotel, on Monday evening, April 28, for their last dinner and meeting of the season of 1889 and '90, 125 members being present. Previous to the dinner, a business meeting was held, at which it was voted that when the fund, which was being raised for a diocesan house in Boston, shall reach \$25,000, the club's surplus of \$1,000 shall be added to it. The subject for discussion was: "A layman's view of a layman's duty." Bishop Clark of Rhode Island, who in his young days, had a parish in Boston, said the Church had had a wonderful growth, and is now a power in the State. It is doing more for the social development of the people than any other Church. It was very necessary to bring the laity into active co-operation with the clergy. They must stand by their rectors in all their work, if they would have the Church advance in its power for good. Judge Stiness argued that Baptism set a man apart to be a soldier and servant of Christ as long as he lives. One trouble has been that laymen felt inclined to look upon themselves as officers and bosses instead of soldiers and servants. One great cause of dissatisfaction in the Church comes from the tendency to find fault with the minister. Gen. Schraff's argument was that "the first duty of a layman was to put his shoulder to the wheel, and keep it there; and if the clergyman had a mind to get out once in a while and help, so much the better." The Rev. Dr. Chamber made a few happy remarks, and was followed by the Rev. W. W. Newton, who urged that "it was a Churchman's duty always to demand the best service, the best work, and the best kind of preaching." "If we demand this of ourselves, of each other, and of the clergy, we shall lift ourselves up into a higher atmosphere; we shall find untold possibilities in our life here, and the life eternal will take care of itself." Dr. Shattuck then declared the club adjourned until next fall.

NEWARK.

At Christ church, Hackensack, the Rt. Rev. Thomas A. Starkey held an impressive Confirmation service on the second Sunday after Easter; 28 persons received the holy rite. The Bishop addressed the young people.

Bishop Starkey has cancelled all dates after the meeting of the convention, and will sail for Europe for a few months' much-needed rest.

The Very Rev. Dean Stansbury, who was stricken with paralysis on Saturday, April 5th, is reported to be improving slightly.

RUTHERFORD.—The congregation of Grace church has for a long time felt the need of more room, as the seating capacity of the church is only 120—all free—and the last annual report showed 175 communicants, and 330 souls, including communicants. A meeting of the congregation was called, \$3,800 was subscribed, and plans presented by the vestry were adopted. Wednesday, April 23d, at an adjourned meeting of the vestry, contracts for the enlargement according to plans prepared by Architect W. Halsey Wood, of Newark, cost about \$14,000, were signed, and on Monday, April 28th, ground was broken. Evening Prayer was conducted in the church by the rector, the Rev. Francis J. Clayton. At the close of the service, the hymn, "The Church's One Foundation is Jesus Christ her Lord," was sung, and the march to the ground in the rear of the church was made. After the prayer of invocation the rector took the spade, and in the name of the Father, the Son, and the Holy Ghost, drove it into the ground and cast out the first clod. Then, in turn, representing the congregation, the warden, vestrymen, and each society of the church fol-

lowed. The Doxology was sung and the benediction pronounced. Every one present, children included, then took the opportunity of digging a spadeful. The enlargement will consist of transepts and chancel, giving choir and vestry room, also below, choir, vestry, and two large Sunday school rooms which can be thrown into one by means of sliding doors. The church will be a well-proportioned cross, and afford 250 more seats than at present, in addition to Sunday school rooms. The large window in the front will be cut down, a porch thrown out, and thus become the main entrance. The upper part of the window will be made a rose window.

SPRINGFIELD.

PEKIN.—Messrs. Wm. W. Blatchford and Wm. H. Ford, late of the Porter Academy, Charlestown, S. C., will open the Cathedral Grammar School at Pekin, Ill., on Sept. 1, 1890, as a boarding school for boys, and a day school for both sexes. These gentlemen have had several years' experience in their late field of labor, and have secured the unqualified confidence and esteem of the patrons of the Porter Academy, as most excellent men and competent teachers.

EASTON.

The Southern Convocation met in St. Paul's church, Berlin, the Rev. J. R. Joyner, rector, on Tuesday evening, April 22, and continued in session throughout the two following days. The sessions were presided over by the Rev. Dr. H. B. Martin, rector of Somerset parish, acting as dean by appointment of the Bishop, since the removal of Dean Hilliard from the diocese. On Tuesday night Dean Martin preached on "Easter-tide," with especial reference to the Catholic doctrine of the intermediate state. On Wednesday morning, the Rev. Wm. Mumford preached on the Holy Communion, and on Thursday morning the Rev. O. H. Murphy, on "The Resurrection." On Wednesday night there were missionary addresses as follows: Introductory, Mr. Woolford; Domestic, Mr. Higgins; Foreign, Mr. Mumford; Diocesan, Mr. Murphy; Conclusion, the dean. On Thursday night there were doctrinal addresses on "Baptism," by Mr. Murphy; "Confirmation," by Mr. Mumford; "Holy Communion," by Mr. Higgins; the dean concluding. On Wednesday afternoon there was held a devotional meeting of the clergy, and on Thursday afternoon a public business meeting, which was fairly attended by the congregation. Elections being first in order, the Rev. Mr. Mumford nominated for the office of dean the acting dean, the Rev. Dr. Martin, and he was unanimously chosen, but firmly declined the honor. The Rev. Wm. Mumford was then unanimously chosen for the office subject to the Bishop's approval. The Rev. Mr. Murphy was chosen vice-dean, and the Rev. Mr. Higgins, secretary and treasurer.

The Rev. Mr. Joyner made a report of a mission Sunday school successfully conducted by the devoted young women of his parish, during the past summer, at the old parish church at St. Martin's. On motion of the Rev. Mr. Murphy the clergy agreed to give each one Sunday in three months to work in the unoccupied places of the convocation, under the direction of the dean. The Rev. Messrs. Woolford and Murphy were appointed to draft a minute expressive of the sorrow of the convocation at the recent death of the Rev. J. O. Barton, D. D., a former faithful and beloved dean of this convocation. The secretary was instructed to convey to the Rev. F. W. Hilliard, late dean, regret at his removal from this convocation and best wishes for his future welfare. Many points of vital interest to the cause were discussed, and the clergy parted, strengthened and encouraged for more devoted work in the future.

MISSOURI.

The Bishop visited Trinity church, Independence, April 28th, at 3 P. M., and confirmed four, one of them an adult who was baptized the Sunday before. These make six confirmed in the diocesan year. There is a stir of life in this parish to some extent, a parish entirely destroyed during the war, and revived by the faithful mission-

ary, the Rev. J. W. Dunn. Nevertheless, it is still "a day of small things."

NORTHERN TEXAS.

FORT WORTH.—The Rev. Percy Webber held a very successful 8 days' Mission in St. Andrew's church, from March 14th to 21st, and as a result the spiritual tone of the parish is greatly changed. A large number of people now take a great deal of interest in Church work, in attending her services, and at the early Celebrations on Sundays there are now three times the number of communicants, compared with the few who attended before the Mission took place. On Passion Sunday the Bishop visited the parish and confirmed a class of 37 candidates presented by the rector, the Rev. Jos. De Forest, the largest class known in the history of the parish. Another class of about 13 is in preparation and will probably be confirmed before the annual convocation meets. The Lenten services being well attended, Easter Day was a day of great rejoicing. There were three Celebrations, when over 200 persons made their Communion. At a recent meeting of the vestry it was decided to take measures at once for building a new stone church, costing \$75,000, in place of the present frame building.

WEATHERFORD.—The Lenten services were only tolerably well attended at All Saint's church, but on Easter Day the services were particularly impressive. There were two Celebrations including the high Celebration at 11 a. m., when there was quite a large congregation present. The church was mainly decorated with potted plants. At 8 p. m. there was Evensong and sermon, and the services of this blessed day were brought to a close by singing a solemn *Te Deum*. The priest in charge of this mission gives two Sundays in the month to other places. He visited Decatur on Low-Sunday and officiated at the church of the Ascension when ten persons made their Easter Communion. There are quite a number of new towns, where there is a promising field for a young priest as a missionary.

KENTUCKY.

At a recent visitation of the Bishop and the Rev. E. T. Perkins to the mission of the Holy Trinity, Grahamton, Meade Co., in charge of Mr. A. M. Robinson, lay reader, three adults and 13 children received the sacrament of Baptism, and a class of 15 were confirmed. It is greatly hoped that a church building will be erected at this point in the near future, the growth of the work urgently demanding other accommodations than the ill-adapted school house that has long served this purpose.

LOUISVILLE.—St. Paul's church has recently made considerable change in the interior arrangements, especially so as to the chancel. The circular Communion rail has given place to a more appropriate one, which, with the addition of a fine brass eagle lectern and brass pulpit desk, presents a greatly improved and more churchly appearance. The choir stalls have also been enlarged to accommodate the increased number of soloists and chorus singers. The baptismal font has been placed on a platform to the right of the chancel, enclosed by a neat brass rail; by the present arrangement the chancel is separate and distinct from all other uses than the celebration of the Holy Eucharist. The eagle lectern is a handsome piece of brass workmanship, an Easter gift from Mrs. Hattie Griswold Cooper, the inscription being "Thy word is a lamp unto my feet and a light unto my path." Easter, 1890.

In the removal of the corner-stone of St. John's church, the archives deposited in 1847 were recovered. The Journal of the diocese for that year contains reports from 18 parishes, showing 193 Baptisms, 117 Confirmations, 730 communicants, 33 Sunday-school teachers, and 215 scholars; now there are over 50 parishes, and last year (1889) the Baptisms were 629, Confirmations 496, communicants 6,546, Sunday-school teachers 518, with 4,203 scholars. The vestry of St. John's church have called the Rev. Robt. W. Barnwell, of Henderson, to

the pastorate of that parish. He has accepted and will assume the charge about the sixth of May.

Lexington Convocation held a four days' service at Georgetown, at Holy Trinity church, commencing April 23d. Saturday night, April 26th, the Bishop held service, preached, and confirmed a class of three.

ARKANSAS.

The Rev. Wallace Carnahan, who was rebuked by the late diocesan council for publishing charges, alleged to be untrue, against the diocese and the action of a former council, claims that our report has done him and the cause of truth a great injustice. We do not see how this can be, as we simply gave the record of the proceedings. If any injustice was done, it was done by the council, over which we have no control. Mr. Carnahan sends us his statement of what he calls "The Investigation Comedy," with a request to publish. From this it appears that the "investigation" was a very summary proceeding; but we regret that we cannot devote a whole page of THE LIVING CHURCH to either side of this local controversy. Mr. Carnahan has an organ in which he has ample opportunity to vindicate himself and to prove the charges which he has published in it.

PINE BLUFF.—On Easter Day the young ladies' guild presented to the parish a solid silver chalice and paten, made by Lamb, of handsome design and exquisite finish. On the same day the ladies of the church presented the rector, the Rev. I. O. Adams, with a full set of Eucharistic vestments, now used for the first time in this parish. The children of the Sunday-school have ordered a costly brass cross to be placed upon the altar on Ascension Day, in memory of the late Bishop Lay. In these and other works the rector has been largely assisted by a visitor, Miss S. F. Valliant, of the diocese of Easton.

NEW MEXICO AND ARIZONA.

Bishop Kendrick returned from his visitation to Southern Arizona in time to be at St. John's, Albuquerque, on Easter Day. The Rev. T. J. Glyn presented a class of 17 for Confirmation, nine of whom received the sacrament of Baptism during Lent. On the first Sunday after Easter the Bishop visited the settlement of Eddy in Lincoln county, where a church building, it is hoped, will be put up at once. There are several staunch Church people on the spot and a missionary ought to be placed there. On the 3rd Sunday in April the Bishop consecrated the new church at Las Vegas, which has been built in memory of the late Bishop Dunlop. The Rev. Henry Forrester preached the sermon. A new life is visible everywhere in the jurisdiction, and the Church is not only holding its own but branching out into fields hitherto untouched. At San Marcial four lots have been donated for building purposes and they will be used before long. Church buildings are to be put up forthwith at Silver City and Deming, and the foundation stone of a church has already been laid at Tucson in Arizona. The experience is that where there is a missionary at work, it is not very long before a building follows.

MISSISSIPPI.

OXFORD.—Lent was kept in this parish by daily services with a brief address or instruction from the rector, and by weekly Celebrations of the Holy Eucharist. Wednesday afternoon of every week was devoted to a special service for children, and the unprecedented interest in these services has been the cause of general remark. There was also a special service for children Good Friday afternoon. Easter Day was clear and bright, and the church could not hold the crowd who came to join in the triumph of the Risen Lord. The church was beautifully decorated, the music fine, and the entire service full of uplifting joy. The offering is to be devoted to a memorial of the late Bishop Green who not only was the first bishop of the diocese, but who has associated himself with this parish for all time, by having himself personally organized and started it upon its work. The

children's festival in the afternoon was equally well attended. The Lenten mite boxes have been used, and nearly \$25 was collected for missions. Through the efforts of the Ladies' Society, the rectory is receiving a fresh coat of paint, and work upon the spire will be begun ere long, there being more than \$500 in the bank for this purpose. Though weak numerically, there never has been a greater interest taken in all branches of Church work.

INDIANA.

Over 200 of the pupils of the Indiana school for deaf-mutes attended service at Christ church, Indianapolis, on Sunday, April 20th, at 4 o'clock p. m. The Rev. A. W. Mann administered Holy Baptism to three of them, and to one of the graduates. He also held two services at the school. On the following Monday he had service and Baptism at St. Stephen's church, Terre Haute.

St. Paul's, Columbus, reports a blessed Lent and a joyful Easter. This little mission is just emerging from a long period of darkness and discouragement. Seven months ago, at the coming of the Rev. J. G. Miller, the present rector, there was but a handful of faithful women; no congregation, no Sunday school, no choir, no work, and but little hope. To-day the congregations fill the little church to overflowing, the Sunday school numbers nearly 70, and the people are full of enthusiasm and zeal. Work on Catholic lines is what tells here as elsewhere. Among the Easter gifts were a set of cross, vases, and candlesticks, for the altar, and an eagle lectern, all in brass, from Lamb's, and all very beautiful.

OREGON.

ROSEBURG.—The Church here is growing very steadily; at the Lenten daily services there were very good congregations, one parishioner having been absent only twice during the whole of Lent. The church was very beautifully decorated on Easter Day, and the services were very much appreciated by the people. The choir sang very well indeed. At Holy Communion 23 communed, the largest number ever before in this parish.

QUINCY.

PEORIA.—In spite of the chilly weather and keen winds there was a goodly crowd assembled to witness the laying of the corner stone of the new church, now in course of erection. The parishioners at St. Paul's have decided, in place of the old wooden structure in which they formerly worshipped, to erect a modern stone temple. The opening of the ceremony was a processional march from a residence on Monroe st., south of the church, which was temporarily used as a vestry room. The procession consisted of the choir of boys and men, the Bishop of the diocese, and the rector of the parish. On arriving at the temporary platform about the corner stone, a Lesson was read from the book of Psalms, the Rev. Mr. Jeffords taking the initiative and the choir and people the responsive verses. The usual service on such occasions followed, after which the Bishop raised a trowel and went through the formality of placing the mortar upon the stone. Various articles were placed in the cavity within it, copies of the Bible, Prayer Book, and THE LIVING CHURCH being amongst them. After the formal dedication of the stone, the Bishop offered another prayer and the choir furnished music. The address, which was the conclusion of the ceremony, was brief but impressive. The choir then sang *Gloria in Excelsis*, and the choir and clergy marched in recessional form back to the vestry room.

PITTSBURGH.

The Bishop has just returned from a series of visitations along the western border of the diocese.

At St. Luke's church, Georgetown, an old-fashioned brick structure, one of the oldest country churches in the diocese, he preached, and confirmed one person. Also in company with the missionary, the Rev. Mr. Danner, he visited all the Church people resident in the town. Crossing the Ohio in the ferry boat, they drove six miles

to St. Paul's church, Fairview, a rural parish very near the Ohio line. It was gratifying to see the large congregation assembled on a week-day morning, although the sun shone brightly, and there was every temptation to a farmer, to proceed with his ploughing and seed sowing. The Bishop preached, and celebrated the Holy Communion, there being 31 communicants. This parish is served by the Rev. H. Q. Miller, of Beaver Falls, who has faithfully driven two Sundays in every month the 30 miles to and fro, for more than five years. After dinner, on the day of the Bishop's visitation, he and the clergy drove to Beaver Falls, where in the evening, at St. Mary's church, a crowded congregation listened to a sermon, and witnessed the Confirmation of 25 candidates. The Bishop also made three visits in this parish, to the sick and afflicted. The next morning, April 17th, proceeding to New Castle, a supplemental Confirmation was held in Trinity church, five being presented by the Rev. J. D. Herron, and 38 receiving Holy Communion. This makes the total number confirmed in this parish, 28 for the conventional year. In the evening, the Bishop preached, and confirmed 17 in St. John's church, Sharon, which is under the rectorship of the Rev. G. W. Williams. Total number of candidates in this parish during the year, 25. The next morning, after Holy Communion in private with a sick woman, and some calls, the Bishop took the train for a five hours' ride to Bradford, to encourage, if he might, the rector and people of the church of the Ascension, whose church building was entirely destroyed by fire a few weeks ago. A large congregation greeted him in the rented hall which is used for services, and the Rev. Messrs. McCandless and Shero came over from Smethport to manifest their sympathy with the Rev. Mr. Day and his people. After service by the clergy, the Bishop addressed the congregation, and also confirmed seven candidates, and addressed them. This makes the number for the year for this parish, 33. After the service, a congregational meeting was held, and also a conference with the vestry. It is the intention to proceed with the erection of the church building immediately, and there is ability in the community and parish to erect a handsome church if the Divine Spirit will "stir up the wills of the people." That which most appealed to the Bishop's sympathy, was the great loss sustained by the rector, the Rev. S. D. Day, whose manuscripts and sermons (the result of much study and labor) and all the books of his library, together with surplices and cassocks and considerable household furniture, were entirely consumed, being either in the vestry room or stored in the cellar of the church. Our brother at Bradford had not even a Prayer Book left. Would that some one's sympathies might be stirred to re-furnish his shelves with standard literature.

On Saturday, April 19th, the Bishop returned to Meadville, and on the second Sunday after Easter, made his visitation to Christ church, the Rev. R. Israel, rector. This parish is in a most flourishing condition, their Easter offering alone amounting to more than \$2,700, and provision being made for wiping out the whole of the large debt which has hung over the parish, ere many months have passed. In the morning, the Bishop visited the infant school and Sunday school, preached, and celebrated the Holy Communion. In the evening, preached again, and confirmed 25 candidates. The next day he called on the aged and infirm; in the afternoon, opened the first annual meeting of the Woman's Auxiliary of the Northern Convocation; and in the evening, preached before the same association. There were delegations from many of the parishes in the Northern Convocation, and much enthusiasm was aroused by the members of the Auxiliary present. Mrs. Soule, who is the diocesan officer for the inauguration of the Junior Auxiliary branches, was present, and addressed the ladies at their business meeting. Tuesday and Wednesday, April 22d and 23d, was occupied by a meeting of the

Northern Convocation, at Christ church, Meadville. There were present of the clergy, the Rev. Messrs. Yewens, Herron, Israel, Williams, Bates, Thorn, Bragdon, Byllesby, and Moran. Reports were made of missionary work, and much discussion was had with regard to matters of diocesan interest. On Tuesday evening, the sermon was preached by the Rev. J. W. Ashton, rector of St. Stephen's church, Olean, New York.

TEXAS.

EL PASO.—St. Clement's, the only church here, is a small frame building, enlarged on the north side, by adding an aisle, to a seating capacity of about 300. Two large Roman crosses relieve the exterior. During Holy Week services were kept up daily by the rector, the Rev. G. H. Higgins, D.D., whose devotion coupled with a capacity for hard work enables him to "hold the fort," well seconded by the efforts of "a congregation of faithful people." On Good Friday besides Matins and Evensong, there was a series of services commemorative of the agony of the Cross from 12 to 3 o'clock. The bare altar and black dossel with its white cross, fitted in well with the solemn quiet only broken at intervals by the hushed, reverent tones of the priest. The change on Easter Day was no less eloquent. The altar properly vested, and flanked at either end by two large vases of lilies stood in front of a white dossel, only ornamented by the handsome brass cross and two vases of calla lilies. At the early Celebration a beautiful altar desk of brass was used for the first time. The font also had its cover of exquisite flowers. At both celebrations of the Holy Eucharist the congregations were large; at the 11 o'clock service, Eucharist and sermon only, every seat was filled, as also the aisles, by as reverent a congregation as can be found anywhere. The rector preached a sermon marked throughout by careful, thoughtful, prayerful preparation.

CENTRAL PENNSYLVANIA.

The Archdeaconry of Scranton will hold its spring session at Grace church, Honesdale, the Rev. T. C. Hall, rector, on May 12-14. Bishop Rulison will be present. On Wednesday the Sunday School Institute will be held.

WASHINGTON.

TACOMA.—The Rev. John Dows Hills entered upon the rectorship of St. Luke's parish on Advent Sunday; 60 communicants have been added to the roll since that time. During Lent there were held 17 services on Sundays and 48 on weekdays. The average attendance at the weekday services was 45. Three adults were baptized on Mid-Lent Sunday, 15 persons presented to the Bishop for Confirmation on Passion Sunday, and three children baptized on Easter Even. The church was open for service twice daily during Holy Week. The Three Hours' service on Good Friday was the first ever held in Tacoma. It is estimated that 200 persons were present, the majority remaining through the greater portion of the time. The number of business men in the church at all times was very noticeable. The Bishop of Washington was among the worshippers. The hymns were led by members of the Girls' Guild. On Easter Day the first celebration of the Holy Communion was at 7.30 a. m., when there were 95 communicants. At 11 a. m. the church was crowded. Morning Prayer was read by the Rev. E. F. Miles, M. D., of the Fannie Paddock Memorial Hospital. The rector preached without notes, as is his custom, from Revelation, i:19, the theme being "Jesus with the Keys of Hades and the Grave," and celebrated the Holy Communion, 65 receiving. The musical portions of the service were admirably rendered by the male choir. At 3:30 p. m. the annual carol service of the Sunday-school was held, the carols being splendidly sung by the school and choir, and the rector making an address on "The Resurrection Body," from St. Luke xxiv:39. Easter eggs and cards were afterwards distributed among the children. At 7:30 p. m. the church was again crowded to its utmost

capacity. Bishop Paddock said the service. The rector preached upon "Christ's Resurrection a Fact," from the first words of I Corinthians xv:20. The floral decorations of the church were elaborate and in exquisite taste. The work was done by a large number of parishioners, under the leadership of Mrs. S. S. Wilkeson and the young ladies of the altar committee.

PENNSYLVANIA.

Easter Day was ushered in by antiphons from a choir stationed in the tower of the church of Our Saviour at 38th and Ludlow sts., Philadelphia. This tower is but recently completed and is 132 feet high. The night was a beautiful one and the singing was of a superior order, while a cornet aided in the soft effect. A number of ladies and a large assemblage were on the street below, listening to the hymns sung by the choir, which was composed of members of the church guild. There are eight stories to the tower, the top surmounted by a peaked roof. No light was visible, and the hymns floated out upon the air, a mystery to the wondering ones. First there came the clear clarion notes of the cornet as the grand hymn, "Angels rolled the rock away," in silvery tones filled the air of the aristocratic neighborhood with lingering echoes of fragrant music. Then came in swelling chorus the grand old hymn, "All hail the power of Jesus' Name," followed by the beautiful anthem, "Christ the Lord is risen to-day," and finally the beautiful words and the melodious tones of "The strife is over." The idea of using the recently completed tower for the purpose of emulating a practice common enough in England originated with Mr. West Archer who led the singers. The cornetist was Mr. E. H. Silver, an amateur of great ability. There were nearly forty voices in all.

The Episcopal Hospital Mission has just celebrated its 27th anniversary, having been started by Miss C. C. Biddle in 1863, with 8 teachers and 30 scholars. The two sections of the Sunday school were addressed in the afternoon by the Rev. A. J. P. McClure, the Rev. F. M. Tait, and Mr. Lewis H. Redner. The annual sermon to the large Bible classes was preached in the evening by the Rev. Edward T. Bartlett, D. D. The annual report of the mission was read by the Rev. David H. Lovejoy, M. D., minister in charge; there are 1,200 officers, teachers, and scholars, in the Sunday school; 11 Bible classes with 700 scholars; 600 communicants; 2 temperance societies, a mother's meeting, 3 beneficial societies, 2 circles of the King's Sons, 9 circles of the King's Daughters, a chapter of the Brotherhood of St. Andrew, a Friendly Aid, and other societies.

The Hutchinson House, a part of the Home of our Merciful Saviour for Crippled Children, given by Miss Mary Hutchinson, in memory of her father and mother, Mr. and Mrs. Benjamin Hutchinson, was dedicated by the Bishop, Thursday, May 1st. It is west of the main building, with which it is connected by sun porches, contains a school room, gymnasium, 15 bed rooms, and laundry. This increases the capacity of the Home to 50 children. Through the liberality of some ladies and gentlemen, an annex to the Hutchinson House has been fitted up at a cost of about \$1,500, as a well-equipped surgical ward and operating room. The sermon was preached by the Assistant Bishop-elect of California, the Rev. William F. Nichols, D. D.

The large and commodious parish house of the mission of St. Simeon, Philadelphia, was well filled on the evening of St. Philip and St. James' Day, by a grateful congregation, to show their appreciation of the liberal gift of Mr. John E. Baird, by whom the building was erected. After a short office and the singing of the *Te Deum*, Mr. T. Broome Belfield, Mr. Baird's co-trustee of the mission, read a letter from Mr. Baird, who was unable to be present because of ill health. Bishop Whitaker sent a letter of congratulation, which was read by the Rev. Edgar Cope, minister-in-charge. Addresses were made by Mr. Belfield, the

Rev. S. D. McConnell, and Mr. William Waterall. The mission has 400 communicants, 600 in the Sunday school, and all but about \$5,000 needed to complete the church has been raised.

The Rev. Thomas R. List who has labored so faithfully for many years as rector of the church of the Redemption, Fairmount, and who has recently lost his wife, has been granted a three months' leave of absence, which he will spend in Europe.

Father Benson, the head of the Order of St. John, with which the priests attached to St. Clement's church are affiliated, is expected in Philadelphia this week. Father Benson will remain in America about six weeks. Father Convers, in a letter dated Oxford, England, April 11th, says that he is as much incapacitated for work as he was six months ago, and is on the whole rather weaker than when he left Philadelphia. He, however, expresses the hope that he will be sufficiently well to return to his charge before fall.

ALBANY.

SARATOGA.—Bishop Doane made his annual visitation to Bethesda church recently for Confirmation. He was greeted by a congregation completely filling the church. The service was conducted by the rector, the Rev. Dr. Carey, and the Rev. R. C. Searing, of Vermont. The Bishop preached an able sermon from Philippians ii: 5. At the close of the sermon, and while the large choir was singing the anthem, "Come, Holy Spirit, heavenly Dove," the class presented themselves to the number of 62. The Bishop took occasion to express his gratification at the great progress made in the parish during the past year.

VERMONT.

ARLINGTON.—Lent passed with profit to many faithful souls who attended the frequent services at St. James' church, and listened with attention to the instructions of several visiting brethren, besides the rector. Easter was marked by the first sunrise celebration of the Holy Communion ever in the parish, and at which service a beautiful brass cross, given by the organist, Mrs. C. L. Stewart, in memory of a grand-son, was used. The parishioners are all preparing for the assembling of the centennial convention of the diocese, which will be held in this church, on Wednesday, June 18th. The first convention of the Church in this State was held in a dwelling house a short distance north of the present church property, in September, 1790. An adjourned meeting in the afternoon of the same day, was held in another dwelling, a part of which is still standing, whilst the first mentioned is entirely destroyed. The coming convention will be a notable one, as many visiting clergy from neighboring States will be present, and the address by the Rev. Dr. Bailey will be an historical survey of the growth of the Church in this diocese.

TENNESSEE.

The Convocation of Memphis held its spring session at Trenton, beginning with a celebration of the Blessed Sacrament on Tuesday, 15th April, and ending with a service for children, Thursday, 17th. Services were held each day and sermons preached on subjects having to do especially with the doctrines of the Church. The church building, a new one, is of brick, the interior as effective as one ordinarily finds in this part of the country, and there seems here, and at neighboring mission stations belonging to Trenton as a centre, an opportunity for very special Church work. The priest of the parish, the Rev. Charles F. Collins, after a faithful service in this part of Tennessee for more than 30 years, is about to remove elsewhere, and at the last meeting of convocation the following resolutions were unanimously adopted:

The Convocation of Memphis, diocese of Tennessee, having information that the Rev. Charles F. Collins, priest, is about to remove to another diocese at an early day, ask permission to place on record their sense of the loss they are to sustain by such departure, by this minute.

(1) The Convocation of Memphis, assembled at Trenton April 16, 1890, in regular meeting, do express their sincere sorrow at losing so faithful a priest, from its borders and work.

(2) In a most noble and self-denying service for the Catholic Church in the diocese, and, especially in West Tennessee. Father Collins for nearly forty years, has left an impress second to no priest who has ever labored in the diocese.

(3) He has gone up and down in several counties of West Tennessee planting the banner of the Church since the year 1852, and being successful in building no less than six beautiful church edifices, and having them consecrated.

(4) The record of Baptisms, marriages, Confirmations, and Communion is one which will form an important part of the history of the Catholic Church in Tennessee, and will keep his memory green for a very long time in hundreds of families and individual souls, which God has blessed through his loving ministrations.

(5) His allotment by the Providence of God, has been to be a pioneer and a planter of the Church on the borders of the diocese. We feel that God made him a most efficient and faithful steward of His Word and Sacraments, and the Church justly owes him that meed of praise and honor which he has earned by his long and self-denying devotion in West Tennessee.

(6) The Convocation has a true sorrow that he must go from us, and we will not permit him to depart out of our sight without giving him the fullest assurance of our gratitude and our love. He cannot be forgotten. His noble work will remain to stimulate us to go forward with the work which he helped to inaugurate and establish.

(7) We will follow our reverend father, with fervent prayers, into the new field of labor to which he feels he must go—that God may bless him and his family more and more with health and strength, and grant him many years of usefulness to the Church of Christ.

(8) In saying farewell to our father, we must unite in wishing him "Good luck in the Name of the Lord."

Committee

S. BURFORD.
H. R. SARGENT.
W. A. KIRKPATRICK //

SOUTH PITTSBURG.—The Lenten week-night lectures at Christ church were well attended, and excited more attention than any former series. The rector, the Rev. J. H. Blacklock, has been much encouraged by the increased Lenten devotions. The Easter services were quite up to the excellent standards of this parish. A bazaar held by the Women's Guild in Easter week, was very successful, and the parish starts the new year with renewed energy and united hopes and efforts.

FAYETTEVILLE.—Notwithstanding the disastrous results of the great cyclone, which struck this town on the night of Thursday, March 27th, the Easter festival was well observed at the parish church of St. Mary Magdalene. The Holy Eucharist was celebrated at 5 A. M. and 11 A. M., and at one or the other of these services, all the communicants of the parish, with the exception of two or three who were hindered by sickness, made their Easter Communion. At 11 A. M. and 7 P. M., sermons were preached by the rector, the Rev. Rowland Hale. The offerings amounted to \$145. The decorations, while not so profuse as last year, were very bright and pretty. The members of this parish feel that their deepest and most grateful thanks are due to Almighty God for His merciful preservation of them, and of their church, in the midst of the great and awful destruction which the recent storm effected in the town. St. Mary's church was injured very slightly, while other buildings close by were laid level with the ground.

LONG ISLAND.

Archdeacon Stevens, of Brooklyn, who shortly since delivered a course of lectures on Constitutional Law before Wooster University, has become special lecturer on the History of Constitutional Law, at St. Stephen's College.

BROOKLYN.—On Sunday afternoon, the Rev. W. M. Grosvenor, for two years assistant minister at Grace church, preached his farewell discourse, being about to enter upon his duties as rector of Trinity church, Lenox, Mass. Mr. Grosvenor is a man of undoubted abilities and has made many friends and well-wishers who do not doubt of his future success. He is a graduate of Williams College and of the Berkeley Divinity School.

On the evening of the same day the Bishop held a Confirmation service at St. Paul's church, the Rev. Mr. Skene, rector. At the close of the service he was met by some petitioners from St. Stephen's parish, one of whom began reading an address. It assured him that the petitioners and those they represented could no longer worship in St. Stephen's and besought him to allow

them a place where they could worship in peace. It also warmly eulogized Dr. Williams. The Bishop who had conducted three services and was very tired, declined to listen to the whole of the address. Dr. Williams preached his closing discourse on Sunday, May 4th, when some 80 persons would withdraw. Pledges for a new church amounted to \$1600 a year, of which \$300 was conditional upon Dr. Williams becoming their rector. In the opinion of some, it was doubtful whether they could get the consent of the Standing Committee, or whether Dr. Williams would consent to take the rectorship. While correct in stating in our last issue that Judge Gilbert had decided that the Rev. Pelham Williams was in error in regard to the Easter election in St. Stephen's parish, it should also be mentioned in justice to Mr. Williams that another legal opinion very strongly endorsed the latter's position in the matter.

Two entertainments were held at Mrs. Robert Goodwin's school, 154 Montague St., for the benefit of the St. Ann's Nursery. The entertainments consisted of songs, charades, and little plays, both in English and German, in which the pupils took part.

On April 29th, the Rev. G. S. Gassner, of St. Johnland, was married to Miss Lucy Christine Palmer Samborne, eldest daughter of the late Rev. R. S. Samborne, former rector of Ashreighney, Devonshire. The ceremony was performed at St. Margaret's, Westminster, by Canon Farrar, assisted by the Rev. John S. Moore, rector of Ashreighney, and cousin of the bride. The bride was given away by her brother, Mr. P. Samborne. A reception followed at the residence of the bride's uncle, Mr. Scarlett Campbell, late Commissioner of the Central Provinces of India.

On Friday, May 2nd, was incorporated the Clergyman's Family Fund Society of the Protestant Episcopal Church of Long Island, the act being approved of by Justice Cullen of the Supreme Court. The object of the society is to provide for the widows and families of deceased Episcopal clergymen. The trustees for the first year, some 25 in all, include the names of Fred. C. Clark, Wm. G. Low, W. H. Fleeman, J. A. Nichols, and those of other well-known gentlemen.

WOODSBURGH.—About a year ago Abraham Hewlett bequeathed the sum of \$100,000 to Trinity church, and on May 2nd, the church made a motion before Surrogate Weller, at Jamaica, to compel the executor to pay over the amount of the legacy. One of the conditions of the bequest was that the vestry should keep Mr. Hewlett's grave green, and this requires money. In scrutinizing the articles of incorporation of the parish, the executor has discovered a flaw which may be fatal to its right of inheritance, and which will open up a new and interesting law suit. It was contended that pending litigation prevented the Surrogate from making a decree favorable to the church at this time or until the Court of Appeals had settled the issues. The Surrogate said the executor must file an answer about the motion to compel payment, and adjourned the matter for a week.

The Bishop administered the rite of Confirmation at St. Paul's church, Woodside, on Sunday afternoon, May 4th. The Rev. James W. Smith, rector of Christ church, Sag Harbor, has resigned and gone to Vincentown, N. J., where he is to be rector of Trinity church.

CALIFORNIA.

PASADENA.—For a parish only six years of age, All Saints' shows a remarkable and vigorous growth. The first church services were held in Pasadena about six years ago by the Rev. A. G. L. Trew, of San Gabriel. A mission was started which soon grew into a self-supporting parish, and although the "boom" in Southern California has been dead about two years, All Saints' has more than held its own. The present rector, the Rev. G. A. Ottmam, came here from Fayetteville, Central N. Y., about 18 months ago. Since his coming, 44 have been confirmed, many of them coming from the various denominations. A large number

have been baptized, and there has been a steady and prosperous growth. Among the things which have aided in this, are a branch of the Brotherhood of St. Andrew, the Woman's Guild, and a branch of the Woman's Auxiliary, all of which are working bodies. The Easter services this year were of special interest. The church was very handsomely and tastily decorated. In the decorations more than 3,500 calla lilies were used, besides quantities of roses and other flowers. The vested choir which had been in training by Mr. E. A. Low for some time, began its work on Easter Day, and rendered the music admirably. The offering amounted to about \$675, \$350 being from guests at the Raymond hotel, and devoted to completing the chancel of the new church, in which, though unfinished, the congregation now worships. Among the various Easter gifts were a handsome oak and brass font bucket from Mr. T. P. Runney of New York, a beautiful chalice veil from Mrs. Erstaphiere of New York, and a finely finished Prayer Book and Hymnal from Mr. Suesserett of Pasadena. On Easter Monday was held the annual parish meeting. The rector presented his report which showed that since Easter 1889, 307 services have been held; the Holy Communion has been celebrated 74 times; and more than 750 parish visits made. The Holy Communion is celebrated every Sunday and Thursday. Though young in years All Saints' gives evidence of as much life as many of the oldest parishes, and bids fair to soon rank as the leading parish in Southern California.

LOS ANGELES.—St. Paul's, the mother parish of this city, is still without a rector. Since the resignation of the Rev. Elias Birdsall, the Rev. W. H. Dyer has been in charge, and under trying circumstances has done remarkably good work. Two new parishes are talked of, and one under the Rev. H. O. Judd, will doubtless soon be fully organized and at work. Christ church parish, though second in size in the city, is still without a church building and worships in a hall. The subject of the division of the diocese is still being agitated, though the last General Convention decided against it. Southern California has suffered during the past few years because of the infirmity of the venerable Bishop Kip. Churchmen who have never visited Southern California have no conception of the real condition and needs of the Church here. With the coming of Bishop Nichols a new era of prosperity may be expected.

EAST CAROLINA.

On Thursday night, March 20th, the post-office at Aurora, Beaufort Co., N. C., was destroyed by fire. It has been ascertained that a package of letters for the Bishop of East Carolina which had been forwarded to him from Wilmington, N. C., was burned at that time. This may account to some of his correspondents for unanswered letters.

A. A. WATSON,
Bishop of East Carolina.

CENTRAL NEW YORK.

The faithful few in the little parishes of Zion, Windsor, and St. Luke's, Harpursville, the Rev. Arthur Cleveland Clarke, deacon-in-charge, deserve great credit for the zeal they have recently displayed in improving the appearance of their church buildings. During the fall and early winter, 11 handsome stained glass windows were placed in Zion church at considerable cost, most of them being memorials. The church already possessed beautiful chancel windows, purchased with a legacy left the parish by the late Col. Dwight. The building was also completely re-shingled during the summer. The parish in Harpursville is a very old one, formed in 1789. The church was built 62 years ago, in regular meeting-house style, lacking a chancel until within a comparatively few years. With ponderous galleries, high pews, and unmovable blinds, it presented a very dingy and gloomy appearance. The young ladies had been raising quite a little fund for some time for repairing the church but in view of the

extent of the work lacked courage to start it. During last summer however the project was agitated with considerable enthusiasm, the result being that in September some of the men had a "bee" and took down the galleries and relaid the floor. This work was a free gift while for the rest payment was made. The seats were remodeled in modern style and, with the remainder of the wood-work, were stained mahogany. The blinds were removed and six stained glass windows introduced, two being gift windows. One was presented by Mrs. Theodore Mumford, of Mauch Chunk, in memory of her son, and the other by Mr. William L. Mudge, of Binghamton, a loyal son of the parish, who keeps her ever in affectionate remembrance. A pretty and suitable altar was presented by Mr. Edward Harpur, from the church of the Incarnation, Washington, altar cloths, some of them very handsome, accompanying it at a trifling cost. The church has now all the changes of the hangings, even to the black for Good Friday. A handsome altar cross was sent to be placed on the altar Christmas Day, by four faithful sons and daughters who have left her within a few years, but still retain their old interest. Altar vases have also been presented. A fund is now being started for the purchasing of cushions. Though still weak, we trust that a future of blessing is yet before this old parish. It is hoped that Father Huntington, of the Order of the Holy Cross, will hold a Mission here in July or August.

AUBURN.—During the course of the Lenten season, the rector of St. John's church preached a series of sermons, discussing the origin of the Catholic Faith, its attitude to Protestantism, more especially Calvinism, the Papal claims, the Real Presence, the Sacrament of Holy Orders, etc., which were published in the local papers and have since been complimented in various directions. They have also excited a storm of controversy in which the rector measured swords with several priestly champions of Rome.

On Good Friday the altar was deeply veiled in black, and the processional and altar crosses also. A Three Hours' Passion service was held at which Father Launt preached seven short sermons on the Seven Last Words. On Easter Day there was the parish Celebration at 7.30, at which the great majority, numbering 200, received. The Solemn Celebration was sung by the rector at 10.30 who, for the first time, used the valuable cloth of gold vestments recently presented to him. Stainer's Mass was well rendered by the surpliced choir under the direction of the capable choir-master, Mr. Holmes. The beautiful raised altar was radiant with lights and fragrant with flowers, and this chief service of the day was a devotional and fruitful feast. The Knights of Salem Town Commandery, of which the rector is prelate, were in attendance. Second Vespers were sung at 7 o'clock and were heartily rendered.

WESTERN NEW YORK.

Last September the Rev. Curtis C. Gove was elected head master of Cary Seminary, Oakfield, and placed in charge of St. Michael's parish. Since that time a renewed interest has been developed both in the school and church. Earnest and persistent work has recently borne most gratifying results. On St. Mark's Day, Bishop Cox made his first visitation since Mr. Gove began his labors there, when he confirmed a class of 25. It was indeed a red letter day in the history of the parish and it greatly rejoiced the hearts of the faithful, who, for years, have been struggling along without a pastor, but who now hope, by the grace of God, that an era of growth and enlarged usefulness has opened to Cary Seminary and St. Michael's church, to both of which the late deeply beloved Rev. Jas. R. Coe gave so many years of faithful and devoted toil.

OHIO.

TOLEDO.—At the late visitation of the Bishop, 49 were confirmed at Trinity, 19 at St. Mark's, 15 at Grace, 10 at Calvary, 4 at

St. Paul's, and 2 at Maumee. For the year since last Easter ('89), the Confirmations were for Trinity, St. Paul's, and St. Mark's together, 220; Grace, 63; Calvary, 23; and 10 for Maumee; being a very large increase on any previous year. Trinity, during that year, spent \$13,500 on St. Paul's new church, \$3,500 on the new St. Mark's chapel, and \$300 for Calvary, and is at once to open up a new mission (St. Andrew's) at Auburndale, a growing suburb. The first Sunday school here was opened April 20th, and the four regular services on April 27th. The Easter collection in Trinity was \$4,000.

Calvary church is growing in strength under the rectorship of the Rev. N. H. Martin, and in finance as well as numbers is surpassing all its previous achievements. The same is true of Grace church, both these parishes making steady advance.

SOUTHERN OHIO.

SPRINGFIELD.—The Rev. W. W. Steel, rector of Christ church, Springfield, Ohio, has invited the ministers of the leading denominations to enter with him upon a symposium in the interests of Church Unity. The large M. E. church on East High st., courteously placed at the disposal of the ministers, was filled to the doors on Sunday afternoon, April 27th, by one of the most intellectual and cultured congregations ever assembled in the city, to hear the first address. The subject of this address, which was delivered by the Rev. W. W. Steel, was "Church Unity, and the Overture of the Protestant Episcopal Church." The paper was entirely irenic, and was received with enthusiasm. The following ministers are participants in the symposium: The Rev. S. A. Ort, D. D., president of Wittenburg Lutheran College; the Rev. W. C. Falconer, D. D., First Presbyterian; the Rev. F. B. Cressey, First Baptist; the Rev. S. P. Dunlap, First Congregationalist; the Rev. R. H. Rust, D. D., High st. Methodist. These are all representative men, and so the symposium bids fair to be of more than local interest.

IOWA.

The 48th meeting of the Convocation of the Northern Deanery was held in Christ church, Waterloo, on April 22, 23, and 24. Services were held on Tuesday evening, three on Wednesday, and one on Thursday, the preachers being the Rev. A. Wetherbee, the Rev. W. B. Walker, and Dean Hoyt. On Wednesday afternoon a children's service was held with a view to the formation of the Sunday school into a cohort of the Missionary Host, and addresses were made by Dr. Percival and the Rev. Messrs. McElroy and Walker. In the evening a mission service was held, with addresses by the Rev. Messrs. Babin, McElroy, Wetherbee, and Walker, and the rector, the Rev. Dr. Lloyd. At the business meeting the Rev. Irving McElroy was selected secretary and treasurer. The interest of the clergy was urged in procuring a list of all the Church families in the deanery, and in preparing the way for the formation of bands and cohorts of the Missionary Host in all the Sunday schools of the convocation. Dubuque was selected as the place for holding the next meeting, beginning on June 24, and the appointed preachers were Drs. Lloyd and Hoyt, and the essayist, the Rev. Irving McElroy, the subject being, "Sunday school work, and the qualifications of teachers."

The Northern Deanery embraces 19 counties in the north-eastern part of Iowa, and the Convocation, after a year of waiting, have secured the services of the Rev. Irving McElroy, lately assistant at St. Luke's church, Baltimore, as general missionary. This is an effort to reach and minister to the Church families scattered through the small towns, and larger communities of the deanery, to strengthen weak missions, and help build up stronger ones, until they become capable of supporting a clergyman, and to afford assistance and comfort to the eight rectors and missionaries of this district. The general missionary will have his head-quarters for the present at Waverly.

The Living Church.

Chicago, Saturday, May 10, 1890.

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

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162 Washington St., Chicago, Ill.

It is announced that the Rev. Sam. Small, the revivalist, has become a candidate for Holy Orders. Mr. Small in connection with the Rev. Sam. Jones attracted a good deal of notice in Chicago, during a protracted revival some years ago. It is due to Mr. Small to say that at that time he made a much better impression upon sober and reverent people than his coadjutor, and he is doubtless capable of doing excellent work in the ministry of the Church. But we regret to see that while still occupying only the status of a candidate, he has been allowed to hold a "Mission" in the vicinity of Boston. Surely it is no kindness to Mr. Small to put him forward into active work at such a crisis of his life. A change of religious belief is a momentous and solemn thing. A man should have opportunity allowed him at such a time for quiet thought and study and earnest prayer. Most of all is such a period needed before the reception of Holy Orders and the entrance upon the work of the priesthood. Nor is it a healthful thing for the Church that those who have so lately come from atmosphere and from methods of work foreign to her true spirit, should be allowed to enter upon active work before they have had time to assimilate her teaching and learn her ways.

We have heard of a clergyman who expressed his hope that no son of his would seek the office of the ministry; and we have heard of fathers and mothers who spoke in such a way of the person, character, and work of their own pastor, as to destroy all respect for him, and so degrade the office, in their children's minds, that they would never desire to serve at the altar. Yet these same parents would speak of

all offices and all positions of this world in a way to arouse their ambition and lead them to labor and endure great hardship in order to attain to worldly position and wealth. But seldom is anything said to lead their children to desire the office of the ministry, because there is seldom a father or mother who thinks it a worldly advantage for their children. They see few of the ministry in parishes where the salary is sufficient for their expenses. The many must be sustained in laboring not for an earthly reward but for "the meat that endureth"—the eternal reward. And as they look only or chiefly for the worldly interests of their children they consider the office of the Christian ministry undesirable. They do not desire it or long for it themselves, and so do not pray that God would move the hearts of their sons to desire it.

How many fathers and mothers could be found, who would use heartily this prayer? "I ask not riches nor honors of this world for my son, but that greatest and highest honor to serve before Thee, in Thy Church and at Thine holy altar, that both in life and doctrine he may show the glory of Thy great name, and set forward the salvation of all men in Thy Holy Church, and having turned many to righteousness, may shine as the stars for ever and ever." The Church in General Convention has added to the Litany a short prayer, (some think it too short), that "God would send forth laborers into His harvest." We need this prayer, and a prayer in some other place, to be used at Ember seasons for parents, that they may devote their sons to the sacred ministry.

In our issue of April 12th, we spoke of "those who openly and expressly violate the law of the Church in their public and official relations with the ministers of other Christian bodies, and who thus presume to take matters into their own hands and anticipate the action of the governing body of the Church." We are now requested to state "what laws, which laws, and where written, have been violated?" The emphasis which our correspondent lays upon the words law and laws seems to indicate that by those words, specific canons are meant, laws with penalties annexed. This is a narrow view to take of law as governing moral action, nevertheless we shall answer the question as nearly as possible in the sense of the question. In the first place, then, one kind of lawlessness to which we referred is about as plainly forbidden as words could do it, namely, in Canon 14, Title I,

"Of persons not ministers in this Church officiating in any congregation thereof." This Canon, unless the newspapers have deceived us, has been most openly and expressly violated in certain New York churches within a recent date.

It is true, however, that there is no Canon headed after this sort: "Of ministers of this Church going into congregations not in communion with this Church, and uniting in public worship therein with ministers who have not had episcopal ordination." In like manner there is no canon: "Of presbyters undertaking to consecrate bishops" or "to ordain priests," nor prohibiting a deacon from celebrating the Holy Communion. In any such case it is the fundamental law of the Church which is broken, that law which is to be found in the Prayer Book and the Ordinal. It could not be supposed that it would be necessary to set forth specific canons for every conceivable case of violation of principles which are of primary obligation upon all who enter the ministry of the Church. It is a poor kind of loyalty which would justify itself in any course of action simply because no punishment can easily be inflicted. If, however, such an attitude be assumed, and a specific law be demanded which will cover such cases as those above referred to, it is surely contained in Canon 2, Title II., "Of offences for which ministers may be tried and punished." Among the offences enumerated are "Holding and teaching publicly or privately, and advisedly, any doctrine contrary to that held by the Protestant Episcopal Church in the United States of America," also, "any act which involves a breach of his Ordination vows." Among these vows is one in which the candidate promises to give his "faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same."

The following, which we cut from *The Presbyterian* of April 9, seems to be in the same line with the acts of which we have spoken above:

At a recent meeting of the presbytery of San Paulo, in the ordination of a young Brazilian minister, Senhor Benedicto de Campos, a Methodist minister, two Episcopal ministers [italics ours], and the Presbyterian ministers present united in laying their hands on the candidate.

It would seem that these can be no other than the two missionaries who recently went to Brazil under the auspices of the American Church Missionary Society, in accordance with the new policy, so

happily inaugurated in Mexico, of sending missionaries to Roman Catholic countries. We were told that this enterprise was to be looked upon as full of promise for the cause of Christian unity. It seemed at the time a very paradoxical statement, and it was not easy to see how the work of setting up altar against altar could promote harmony in the Christian world. But the transaction described by *The Presbyterian* gives us quite a new light on the subject. The Presbyterian claim as against the Church is that their ministers are presbyters in the same sense with our own, indeed we believe they go even further, and claim for them the true episcopal character. We suppose then that we must assume that our two presbyters admit this claim, and that they meant by their act to signify that the gentleman upon whom they laid hands was thereby made at least as good a minister as themselves. We have then the edifying spectacle of presbyters undertaking to ordain presbyters. It is true such power is not given them by the Ordinal, but then, it may be urged, neither is it denied them. So also the Canons provide that a bishop shall ordain a priest, but then they nowhere state in so many words that priests shall not. There are many in the Church who are wondering where these irregularities are to end.

IN NEWNESS OF LIFE.

To apprehend the fulness and largeness of the Resurrection Life, as manifested in the liturgic year of the Church at Easter-tide, demands the vision of the prophet as well as the evangelist. Since the Resurrection Life of Jesus Christ is the heritage of mankind, and has entered, once for all, through the divine mystery of the Incarnation into the life currents of the human race, it moves and acts through a limitless range, unbounded by horizon, age, or corporate constraint. Jesus Christ has entered as a new and life-giving factor into the vitality of civilization itself, the little leaven that shall leaven the whole lump, the inextinguishable Light that lightens every man that cometh into the world, the risen Sun of Righteousness that shall fill the whole universe, earth and heaven, with the supreme glory of God. It is for us to know first that this good news was committed to the custody and ministry of the Church which is the mystical body. It is for us to know, moreover, that the Church does not monopolize the Resurrection Life of her Lord. She is a candlestick whereon the unsetting Light of life is shown forth to all the ends of the

earth; she is a wakeful, watchful herald, forever proclaiming the coming King; she is the divinely-commissioned ambassador bearing good tidings of pardon and peace from God to man.

We stultify the Church and do dishonor to her Lord and Master when we look for tokens of the Resurrection Life of Jesus exclusively within the lines of Catholic fellowship. In even a rudimental sense, this latest showing forth of the Divine shines everywhere, upon the wise and foolish, upon the good and the bad, upon believer and apostate and infidel, with splendor and fervor; making its way after its own eternal law and purpose; quickening, cleansing, and enlightening, even as its great analogue, the sun of this physical universe.

Our Blessed Lord has given His Life more abundantly than we in our feebleness and dimness of vision have comprehended. It is like the perpetual sunlight, irrepressible, pervasive, and universal. It is like the perpetual pressure of the divinely-planted water-springs of spiritual refreshment seeking liberty and opportunity everywhere along the lower plains of human life and experience. As the Divine, from the beginning, wrought unhindered through loving unerring providence for the physical and spiritual worlds, much more in these later days upon whom the ends of the earth and the fulness of the ages are come, is that Resurrection Life set free, and abounding for the greater glory of God, the larger blessing of mankind.

The social history of the race from the dawn of this era of grace, is a history of the Resurrection of Jesus, working out, step by step, the newness of life for the race. First the grain of corn, then the blade, and then the ear; the divine similitudes and analogues are always illustrated. We do not study the way-marks along which by slow and assured gradients, the world life has reached higher planes and richer graces. We mistake causes for effects, and effects for causes. We attempt to measure the advances of Christ, the Risen Lord, through the short-sighted wisdom of the natural man. Divine Providence is the inward life and energy of history. The Christ of the Resurrection is the New Adamic life of civilization. "Even so in Christ shall all be made alive." We read, and sing, and preach, and profess it; and yet our eyes are only half opened to the fulness and largeness of the truth, as it is in Jesus.

We survey the achievements of

society as scholars and philosophers rather than as Christians. We accept history as a dynamic evolution of human will and human intelligence. We fail to discern Christ moving, working, and molding; overturning and yet overturning, in furtherance of His eternal mission. All the while a higher light kindles the heavens, and a deeper wisdom uncovers and utilizes the slumbering treasures and powers of nature. Art, and science, and social intelligence advance with swift strides. Races are emancipated and brought within reach of better, nobler living. The uttermost parts of the earth are penetrated by the evangelist and missionary of Jesus, who turns the wrath and cupidity, and even the baseness of man, to the furtherance of His own providences; and yet Christians look on unmindful of that sweet, regenerating Presence in their midst.

Let us remind ourselves of what even the lives of men now living have witnessed. Men of our own day and generation saw the first steamboat, the first ocean-going steamer, the first railroad, the first telegraph message, the first photograph, and the application of photography to the numberless purposes of art, the Briareus printing press, the tremendous and fearful energies of heat and electricity subjected to scientific mastery, the spectrum analysis, which discloses the physical constitution of the stellar, telescopic worlds, and that irresistible enterprise of scientific inquiry and investigation which brings the treasure and mystery of the physical world largely within the domains of human knowledge.

Who shall measure the progress of humanitarian and philanthropic enterprise for the advancement of sound learning, the elevation and purification of depressed and despairing masses? The press fills the air with its leaves of light and life, for the people sitting in darkness. Ferocities and cruelties are giving place to brotherhoods and co-operative societies. Who hath wrought all this? May we not the rather answer by a reverent exclamation: "What hath God wrought!" The true prophet beholds all this, and more, through larger disclosures and mightier workings of the Resurrection Life of our Lord and Saviour Jesus Christ.

It remains all the while true, that as Churchmen we are debtors to our Catholic heredity, have accepted a stewardship with sharp and inexorable limitations of duty, faith, and ministry. We hold a treasury that cannot be squandered, nor hazarded, nor tampered with. Yet

we are custodians of all this, for the sake of and in the interests of society and civilization; for God so loved the World, that He gave His Resurrection Life that the world might have life and have it more abundantly.

It is rather our privilege and duty to recognize and accept this larger relation of the Church to the higher gains and better growth of society; and to convert all workers to that end, whether regular or irregular, whether of the household of Catholic Faith, or van-guard, or rear-guard; whether of denominational, or idealistic, or philanthropic, or sociologic purpose; as so many tributaries to the final consummation of Providence which shall some day accomplish the regeneration of civilization itself, in that newness of life brought to light in the Resurrection of our Blessed Lord.

THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

XIV.

The question of religiousness in Church music was recently bracketed with salaried choristers, and with a contingent mercenary professionalism, from which conjunction, mischievous results were to be apprehended. This subject needs frank but considerate treatment. It does not follow that salaried services in choral duty are necessarily, or profanely, mercenary, any more than the "volunteer" services are necessarily devotional.

Under existing conditions, the Church requires the professional cooperation of skilled organists and choirmasters for the intelligent discharge of choral functions. There are not a few such organists who render most acceptably intelligent services as both organist and choirmaster, as an offering to the Church; and blessed are they who can render such services. But there should be no reason for subjecting the musical profession, *per se*, to the suspicion of mercenariness, more than the priesthood and ministry. The laborer is worthy of his hire whether he serve in surplice or cotta. But in this terribly "business-like way" of adjusting choral arrangements which comes to prevail very much in our great cities, it becomes clear enough that purely artistic and aesthetic considerations and emulations have undue and unwholesome force. The due service of liturgic worship is spiritual, and first religious. The interests of art, with all aesthetic corollaries, are unequivocally subordinate. And in not a few of our great churches, who does not know and feel that the soloist, and the exquisitely adjusted quartette, and the irresistible choral *ensemble*, more than challenge the solemnities of the altar and the persuasions of the pulpit. A Presbyterian society in New York pays its soprano soloist a salary of \$4,500 a year. The annual outlay for its music considerably exceeds \$10,000, and probably a dozen churches can be named in New York where the annual choral expenditures reach or closely approximate \$10,000. Scores of pro-

fessional vocalists who figure behind the foot-lights, at all manner of concert entertainments, may be heard on Sundays in their respective choir galleries. Since the general organization of vested choirs, our own churches are less afflicted with this exceedingly questionable type of worship, the essentially religious nature of which, if accepted at all, must be accepted as a conclusion of the charitable faith which "hopeth all things."

Our own chief stumbling block lies on parallel lines—the phenomenal boy soloist; and many rectors, musical committees, and choirmasters, otherwise perfectly honorable and reputable gentlemen, are often found in sharp and sly competition for the much coveted "whistle," ready to pay much too dearly for such an ephemeral, short-lived prize. It is quite in order to ask if "soloists," and "boy-soloists" are indispensable for the decent and edifying worship of Almighty God, and quite as proper to inquire how often the soloist is after all little better than an aesthetic distraction, an artistic interruption of the deeper currents of devotion. Indeed, that which from sheer force of education might pass without distraction from the voice of an adult soloist, often challenges surprise and extra-devotional admiration when "delivered" by one of these exceptional boy-warblers, those vested larks storming the heavenly gates with their ecstatic melodies, of whom Milton never dreamed.

We pitch our liturgic music on too high a key, and so miss the highest delights of it. Our model choirs commonly sing as far above the aesthetic perceptions of the congregations as they do above their worshipful capacities and opportunities. It is one of the strangest but truest experiences of well-meaning and fairly cultivated Church people, that the modern, excessively-elaborated choral services, especially when Matins and Holy Communion are "telescoped" in one inordinate function, becomes a very fatiguing thing for heart and head alike. Partly because there are no middle-distance resting places for undistracted meditation and spiritual repose. Just think of it! a stimulating professional, choral Matins, Psalter to double Anglican chants, out of everyone's reach; an anthem *Te Deum*, an anthem *Jubilate*, an anthem *Kyrie*, an anthem Offertory, and anthem Creed; and anthems for *Sanctus*, *Offertorium*, *Benedictus qui Venit*, *Agnus Dei*, and *Gloria in Excelsis*.—take all these ten anthems, with the incidental chants and hymn-tunes, and choose what composer you please, classic, Anglican, or continental, and the only possible result must be the utter exhaustion of all really musical worshippers, and the hopeless obfuscation and bewilderment of people who happen to be, musically, illiterates.

This is no fanciful travesty. It is seen in dozens of the service kalendars which have appeared from time to time, in our Choral Directory. And the matter gains in seriousness when we bear in mind that in hundreds of our churches, all the Sundays are given over to this festal extravagance, with hardly a noticeable lull, even during Lent. There should be one place sacred from the intrusion of all distractions, and that should be the sanctuary of God, where our jaded

sensibilities may find rest, and the great blessing of our Lord's own ineffable "Peace," prove something richer and better than an empty word.

We lose all perspective and gradation in the liturgic year, by this extravagance and intemperance. All our Sundays are decked out with the musical paraphernalia of High Days, and so their proper distinction is sacrificed.

The Church has, of divine right and heavenly order, her great festivals, but they are rightly few and far between, for the most part; and all the way between them, lie quiet vales of spiritual refreshments, the palms and water springs of Elim, green pastures and still waters, for way-faring souls.

ART PUBLICATIONS.

We have received from the Cassell Publishing Co., New York, *The Magazine of Art*, for April and May. The former has for its frontispiece a heliographic plate after a picture, "Saved," by Frank Bramley. The subject is worked out very intelligently, affording as it does ample room for artistic invention and picturesque suggestion. Frederick Wedmore writes of the "Old Masters and deceased British Artists at the Royal Academy," with excellent reproductions after Vandyck, Wilkie, and Sir Joshua Reynolds.

The May number opens with a biographical sketch of Robert Browning, I., by W. M. Rossetti, who, of all the poet's contemporaries, is signally fitted for such a work. The immediate interest of the papers is focussed in a series of portraits going back as far as 1854, and ending with a portrait by G. F. Watts, 1865. Exceedingly interesting is the portrait of Mrs. Browning, after Rudolph Lehmann's pencil drawing, 1859. Too early for the biography of "this incomparable pair," such material will prove of the greatest value for the maturity of time and criticism. Newlyn and the Newlyn School, I., is a delightful study of a picturesque locality and people, by W. Christian Symons, whose gifts are also ambidextrous; and no conjunction seems more graceful than that of painter-literateur. "Modern Venetian Glass, and its Manufacture," by M. A. Wallace-Dunlop, is enriched with several illustrations after Murano, and other memorable productions. J. E. Hodgson writes on "The Passion of our Lord," as depicted at the National Gallery, with illustrations after Castagno, Ghirlandajo, Bellini, and Correggio.

From the New York house of Macmillan and Co., we have received "The Portfolio," edited by Philip Gilbert Hamerton, for March and April. We note with satisfaction, in the March, a paper on the later designs of Walter Crane, preceded by "The Water Lily" etched from one of his most graceful idealizations. In this day of inordinate decoration, which either paves the way for, or accompanies, a degenerate art, such prolific poetic souls, as Walter Crane and Burne Jones, are to be duly valued. Such men, with their colors with brains, and their brains with learned inspirations. There is neither triviality nor commonplace in their work. They are the true descendants of the Florentine and Nuremberg school of artifices and designs. All of this, and much more, may be seen in the little study of St. George and the Dragon, on page 50. In the April number, "The British Seas," IV., continues the study and illustration in Down Channel, while "The Highlands of West Somerset" abounds in pleasant passages from both pen and graver. Mr. Hamerton undertakes the introduction of a modern marine painter, Mr. Henry Moore, who seems to have derived his methods from the Dutch school. The Art Chronicle, is, as usual, spirited and full of English topics.

CHORAL DIRECTORY.

THIRD SUNDAY AFTER EASTER.

CATHEDRAL OF ALL SAINTS, Albany, vested, Dr. Jeffery, organist. A. M., *Te Deum* and *Benedictus*, Calkin in G; Introit, "God hath appointed a day," Tours; Service for Holy

Communion, Calkin in G. Evensong, canticles, Calkin in G.

TRINITY CATHEDRAL, Cleveland, O., vested, F. Norman Adams, organist. A. M., *Te Deum*, Steggall in D; *Benedictus*, Barnby in Eb; Service for Holy Communion, Elvey-Tallis-Monk; offertory, Barnby. Evensong, anthem, "If we believe that Jesus died," Bennett.

St. JAMES', Chicago, vested, W. Smedley, organist. A. M., *Te Deum*, Mann in D; canticles, chanted; hymn tunes, Boylston and Naomi; offertory, "Hallelujah Chorus," Handel. P. M., canticles, Tuckerman in Eb; offertory, "In that day shall this song be sung," Elvey.

St. CLEMENTS', Chicago, vested, P. C. Lutkin, organist. A. M., canticles and *Te Deum*, chanted; Service for Holy Communion, Armes and Lutkin; offertory, "O Lord our Governor," Marcellio. P. M., canticles, Field; anthem, "I know that my Redeemer liveth," Handel.

TRINITY CHURCH, New York, vested, A. H. Messiter, organist. A. M., *Te Deum*, R. H. Warren in Eb; anthem, "Rejoice in the Lord," Calkin; Service for Holy Communion, G. Carter in G; offertory, "Now upon the first day of the week," Monk. P. M., canticles, Tours; anthem, "Love divine, all love excelling," Stainer.

St. JOHN'S CHAPEL, New York, vested, Geo. F. Le Jeune, organist. A. M., Service for Holy Communion, Mozart; offertory, "For He shall give His angels charge over thee," Mendelssohn. Evensong, canticles, Gounod; anthem, "In constant order, works the Lord."

St. CHRYSOSTOM'S CHAPEL, New York, vested, W. A. Raboch, organist. A. M., High Celebration, Haydn's Third Mass. Compline, *Magnificat*, Mann; offertory, "Blessing and Honor," Mozart.

St. JAMES', New York, vested, G. Edward Stubbs, organist. A. M., *Te Deum*, Knox; offertory, "As it began to dawn," Vincent. Evensong, canticles, Field; anthem, "The sun shall be no more thy light by day," Woodward.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. A. M., *Te Deum* and *Jubilate*, Tours in F; offertory, "Break forth into joy, Barnby. P. M., canticles, Roberts in F; offertory, "The sun shall be no more thy light by day," Woodward.

St. PETER'S, Albany, N. Y., vested, Mr. Mills, organist. A. M., *Te Deum* and *Jubilate*, Stainer in A; anthem, "Glorious is Thy name," adapted from the Twelfth Mass, Mozart. Evensong, canticles, Stainer in A; anthem, "Now we are ambassadors," Mendelssohn.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. A. M., *Te Deum*, King Hall in Bb; offertory anthem, from *Mors et Vita*, "Yea, and God Almighty then will wipe away all tears," Gounod. P. M., canticles, Smart in F; anthem, "And the glory of the Lord."

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. A. M., organ prelude, Adagio, Spohr; *Te Deum*, J. T. Field in D; Postlude, Fantasia, H. Berens. P. M., *Nunc Dimittis*, Morton in Bb; anthem, "O Zion! blest city," Hiles.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist. A. M., *Te Deum*, Smart in F; *Benedictus*, Dykes in F; anthem, "Let the people praise Thee, O God," Wm. Carter; Service for Holy Communion, Tours in C; Introit, "Jesus said to His disciples," Stainer. Evensong, canticles, Tours in F.

St. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. (N. B. The Service Calendar of this church for Easter Day, was erroneously attributed to St. John's church.) A. M., *Te Deum*, Smart in F; *Benedictus*, Barrett in Eb; offertory, "I will extol Thee, my Lord and King," Richard Wagner. Evensong, canticles, Barnby in C.

ALL SAINTS', Omaha, Neb. A. M., *Te Deum*, Barnby in Bb; anthem, "Lord, let Thy truth and loving kindness," Mendelssohn. Evensong, canticles, Garrett in F; anthem, "O taste and see how gracious," Sullivan.

"LIGHT YOUR TORCH FROM THE SUN."

BY K.

Round the sun, in glory spinning,
Wheels our gladsome earth,
Long the years and fierce the burning,
Ere it grew to birth.
Lesser lights, by that sun lighted,
Faint at first they burn,
Till they gather radiance slowly—
Wondering how to learn
Beauty from their pure Sun's beauty,
Strength from his great strength,
And they gaze, and yearn, and study,
Breadth, and height, and length
Of that mystic, God-like power
Shining through his face,
Hoping dimly, searching deeply,
For that radiant grace.

Then, one day, they humbly ask him:

Father Sun, we pray,
Tell us truly, for we wonder
More and more each day,
If thou shinest from within thee,
From some hidden spring
Of light, to which our torches feeble
We may also bring?

Then the great Sun, smiling gladly,

Says: My children, know
Light, from Life, the Godhead, springeth,
* "Killing death," below.

Search it deeply, you shall find it
In the day or night;

You shall find it in the rapture

Of the dawn's slow light;

In the lightning's lonely pathway,

In the storm-cloud's might.

In old ocean's ceaseless calling,

In the mountain's awful beauty,

In the torrent's voice;

In the strength of human labor,

In the depth of human suffering,

Find it, and rejoice!

Brighter than the sum of sunlight,

Earth and air it fills,

Purer than the soul of lightning,

As the surging ocean, patient,

Stronger than the hills;

Giving patience, strength, and healing,

Giving grace and might,

Honor, beauty, love, and glory,

Purity, and Right!

A. D. 1890.

* "Such a life as killeth death."—Herbert.

PERSONAL MENTION.

The address of the Rev. Pelham Williams, D. D., after May 7th, will be Greenbush, Mass.

The Rev. W. C. Langdon has closed his ministrations in Americus, Ga., and will return to Bedford, Pa. Address accordingly.

The Rev. E. P. Wright, D. D., secretary of the Standing Committee, and of the Board of Missions, of the diocese of Milwaukee, is to be addressed hereafter at 809 Grand Ave., Milwaukee.

The Rev. R. P. Eubanks has accepted the rectorship of St. Paul's church, Virginia City, Montana, and wishes all communications addressed to him there.

The Rev. A. P. Grint, Ph. D., has accepted the call to the rectorship of St. James' church, New London, Conn.

The Rev. Rogers Israel is still rector of Christ church, Meadville, Pa., and not rector of St. Peter's parish, West Chester, N. Y., as was stated in our New York notes of April 26th.

The Rev. Thos. H. Gordon, of Gloucester City, N. J., has accepted an appointment as missionary in charge of St. John's church, Chew's Landing, N. J.

The address of the Rev. Geo. P. Terrence, Bethel, Conn., is changed to Adair ave., Zanesville, Ohio.

The Rev. Francis R. Starr has resigned his charge at San Pedro and Wilmington, Cal., and accepted an election as rector of the churches at Luling and Gonzales, Texas. Address after May 14th, Gonzales, Texas.

The address of the Rev. Oliver Wilson is changed from Palestine, Texas, to San Marcos, Texas.

The address of the Rev. E. R. Bishop, Archdeacon of Chicago, has been changed to 820 Monroe st., Chicago.

ORDINATIONS.

On March 31st, Mr. Harold Morse was ordained deacon in St. Paul's church, Toledo, Ohio, the Rev. Dr. Atwill preaching the sermon. Mr. Morse is the son of a distinguished English clergyman, and has already done very good service as a lay reader and teacher. His labors in Fostoria resulted in a beautiful new church, and in developing a mission into a self-supporting condition.

TO CORRESPONDENTS.

A SUBSCRIBER.—"Plain's Reasons against Joining the Church of Rome" may be obtained from the Young Churchman Co., Milwaukee, Wis. Price, 40 cents.

OBITUARY.

JOHNSON.—At Utica, N. Y., on the 16th of April, the Rev. William Ross Johnson, in the 64th year of his age.

In New York City, on the 8th of February, 1890, Adeline Dickinson, wife of the Rev. William Ross Johnson, in the 61st year of her age.

Grant unto them, O Lord, eternal peace, and let everlasting light shine upon them.

WALKER.—Fell asleep at Lake Geneva, Wis., Monday, April 28, 1890, Miss Ida May, only daughter of Chas. B. and Sarah N. Walker, in the 20th year of her age. "She is not dead, but sleepeth."—Luke viii: 52.

KAYE.—Entered into rest at Lake Geneva, Wis., Friday, May 2, 1890, Mrs. Lillie Annie Reek, beloved wife of Wm. J. Kaye, in the 29th year of her age. "A bright and lovely spirit gone to Paradise."

FOLEY.—Entered into rest, after a long and bitter struggle, the soul of Leonard Foley, at North Platte, Nebraska, on May 3, 1890, of diphtheria. R. L. P. "Of such is the kingdom of heaven."

WAKEFIELD.—On May 1, Isabella W., wife of the Rev. J. B. Wakefield, D. D., rector of Trinity church, San Jose, Cal., after a life devoted to good works and after a long and painful illness borne with Christian resignation, "fell asleep." "Unto God's gracious mercy and protection we commit thee. The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up His countenance upon thee and give thee peace evermore."—Amen.

APPEALS.

THE BROTHERS OF NAZARETH appeal to their brethren in the Church to aid them in extending their work. Twelve thousand dollars is needed immediately to secure property offered them, which is worth very much more. A home for "All Saints' Co. nalescent Home" (one of the works of the order) has been promised as soon as land is bought. Contributions will be thankfully received and acknowledged by Brother Gilbert, 521 East 120th St., New York, who will also gladly give further particulars of the work and purpose of the Brotherhood, an by the Finance Committee: MR. EDWARD P. STEERS, President Twelfth Ward Bank, 153 East 125th Street; MR. DONALD McLEAN, Attorney and Counsellor-at-Law, 170 Broadway MR. VERNON M. DAVIS, Assistant District Attorney, 109 West 123rd Street.

THE CLERGYMEN'S RETIRING FUND SOCIETY

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

ACKNOWLEDGEMENTS.

To the rector and vestry of Calvary church, Chicago:

We, members of Grace church, Ludington, Mich., beg to offer our sincere thanks to the above rector and vestry for having given to us on several occasions some useful chancel furniture, etc. These kind gifts are by us highly appreciated, and we can only say that we hope this generous example will be followed by other parishes in their relations to weaker ones.

MARTIN DAMER,
Minister in charge.

MISCELLANEOUS.

WANTED, pair of chancel chairs, new or second-hand. Address A. P. D., care THE LIVING CHURCH.

WANTED, next fall, commandant for a Church school in the West. Unmarried, communicant, references. Address "OPPORTUNITY," this office.

A CLERGYMAN, young, single, and energetic, seeks a parish. Best of testimonials as to character and ability. Address "CLERGYMAN, LIVING CHURCH."

SUMMER COTTAGE for Rent. At Old Mission, Mich., on the shore of the beautiful harbor, among pine trees. A perfect summer climate. The cottage is furnished. Address the editor of this paper.

AN experienced teacher (a Churchwoman) desires position as principal of public or private school. Best of references given. "E.," care of LIVING CHURCH.

A FEW boarders will be received into a private family in Westminster, Md. New house, situation cool and healthy, a few steps from the church where there is a daily celebration of the Holy Eucharist. Address MISS VAN BIBBER, Westminster, Md.

THE music committee of a parish, two hundred miles from Chicago, having a well-organized vested choir, desires to secure a competent organist and choirmaster. Address with references, MUSIC COMMITTEE, this office.

ORGANIST (English, communicant,) at present engaged in a well-known church, desires a position now or next fall. Very successful in training boys. First-rate testimonials and references. Address, ANTI-PHONAL, care of THE LIVING CHURCH.

F. W. MILLS, organist and choirmaster of St. Peter's church, Albany, N. Y. Disengaged in May. Vested choir training a specialty. Would deputize for summer months. Address, 151 Jay St., Albany.

WANTED, in a Church school, an experienced teacher of the piano, a Churchwoman of high attainments, culture, and executive ability, willing to aid in the general care of the pupils. Send testimonials, references, and photograph, to the editor of this paper, with full particulars of education and experience.

GUTHRIE Oklahoma, population 8,000, needs a rector. Bishop Pierce will allow \$300 for 6 months. Some money can be raised here. A promising field for an active worker. Address FRANK R. PHISTER, secretary of vestry.

A MASTER is wanted for a boys' school, to teach commercial and English branches (principally) and to share in the home care of the pupils. Address A. S., this office.

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

"SUGGESTIONS TO BAPTIST CHRISTIANS,"

(10 cts., 3 for 25 cts., \$1.00 per dozen).

FROM GRAND RAPIDS, MICH.—Delighted with your most admirable S. B. C.

FROM MASS.—The tract is A. No. 1, and knocks the Baptist doctrine cold as a wedge.

FROM TENN.—It is about the best thing of the kind I ever read. Am glad you have written this splendid work.

FROM CLEVELAND, OHIO.—Your pamphlet is calculated to do a great deal of good, and should knock the Baptist sect all to pieces.

MISS MARY E. JONES, Agt.
Columbus, Polk Co., N. C.

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.

The Household.

CALENDAR—MAY, 1890.

- 11. 5th Sunday (Rogation) after Easter. White.
- 12. ROGATION DAY. Violet.
- 13. ROGATION DAY. Violet.
- 14. ROGATION DAY. Violet. (White at Evensong.)
- 15. ASCENSION DAY. White.
- 18. Sunday after Ascension. White.
- 25. WHITSUN DAY. Red.
- 26. WHITSUN MONDAY. Red.
- 27. WHITSUN TUESDAY. Red.
- 28. EMBER DAY. Violet.
- 30. EMBER DAY. Violet.
- 31. EMBER DAY. Violet. (White at Evensong.)

THE MOCKING BIRD'S CAROL.

BY E. M. METTEE.

(In one of the beautiful oaks around St. John's church, Mobile, Ala., a mocking bird stationed himself, on Easter morning, and sang during the whole service. This incident suggested the following lines:)

I join in your praises,
My music I bring,
And add my "Laudamus"
To yours, as you sing;
For God, Who made heaven,
Made you and made me!
"Te Deum Laudamus"—
For Christ, we praise Thee!

The winter is over,
The spring-time is here;
"Te Deum Laudamus,"
For summer is near.
Thy love, like the circle
I make in the air,
Is endless, eternal,
And lives—everywhere!

Hear, wafted to heaven,
The glad bursts of praise,
And I, in all gladness,
My best notes will raise;
No discord is sounded,
A bird though I be,
"Te Deum Laudamus"—
'Tis thus I praise Thee.

The gloom of Good Friday
Has vanished away,
With the Crucified risen,
O, glad Easter Day!
In Adam all die,
In Christ shall all live,
"Te Deum Laudamus,"
True worship we give.

This is said to have been the conversation which passed between the Emperor William and Caprivi on the latter's appointment to the Chancellorship: "I want you to take Bismark's two places, as Chancellor and Prussian Prime Minister." "At your Majesty's orders." "You have no conditions to make?" "It is not for me to make conditions, sire." "Very well, come here to-morrow morning. What are you going to do now?" "I shall go home and finish my dinner."

AN undergraduate of Oxford University was taking a detachment of strangers around to see the sights, and when he had exhausted the chapels and the cloistered shades, he brought them into the quadrangle of his own college. "There is only one thing left for you to see," he said. "Look there; that is the window of my college tutor." As the young man spoke, he picked up a pebble from the path and sent it crashing through the pane of glass. An elderly gentleman, in cap and gown, put his head out and shook his fist. "I thought that would bring him out!" exclaimed the undergraduate, in triumph. "That, ladies and gentlemen, is my tutor himself."

MANY good stories have been told of the beadles of the Scottish churches. The latest is as good as any. One Sabbath morning, when a minister of an Ayrshire Established Church was

about to enter the pulpit, he found that John, the precentor, had not arrived. He instructed the beadle, who was also bellman, to ring the bell for five minutes longer, while they waited to see if John came. When he returned, the minister inquired: "Has John come yet?" "No, sir," answered the beadle. "Most extraordinary! What are we to do? I see no help for it, but you must take John's place yourself for a day." "Ah, no, sir," replied the beadle, "I couldna dae that. Aiblins I could tak' your place, but I couldna tak' John's."

CATARITA OR THE FOUR P'S.

A TRUE STORY OF TO-DAY.

BY I. L. CANDEE.

PART III.

A happy thought occurred to Kathleen, as she stood on the church corner, on her way home from school one lovely June morning, with Flossie Schuyler and Mabel Hazelton, watching the stone-masons laying up the walls of the vestibule of the church. There were to be two little Gothic windows in this vestibule, one on each side of the massive front doors, for which no special provision had been made.

"O! girls!" said Kathleen, eagerly, "why can't we do something to get the money to put those little windows in, and have them called the children's windows?"

The idea was received with delight by the other little girls, and all sped away joyfully to their homes to lay it before the dear mammas, who were quite ready to enter with enthusiasm into the plans suggested.

What better idea could be thought of, than to provide for those little windows by the efforts of the children of the Church? Why could not the money for one be raised by the little girls, and that for the other, by the little boys, who, you may be sure, were not going to be out-done by their sisters and cousins in working for the good cause?

The whole neighborhood was in a ferment, and great was the running to and fro from one house to the other, and frequent the meetings after school in the pretty park, on which the homes of these little folks bordered.

After much discussion it was decided that as soon as school closed, which would be the following week, the girls should give a lawn fete at the residence of one of Kathleen's little neighbors, and that the boys should take charge of the lemonade stand, at an entertainment to be given in the park by the Young Ladies' Missionary Society, the next Saturday afternoon, and the proceeds of both efforts should be devoted to the purchase of the stained glass for the vestibule windows.

I can only mention briefly, how manfully the little boys stood at their post that hot summer day, how well they were patronized by every body who wanted to help them along, how rapidly the lemons, ice, and sugar disappeared, and how proud they were when evening saw their gains sufficient to attain their object. I would like to write it out in full, for I am so fond of the dear children and their doings, but I must keep to my story and not be flying off at so many different points.

The little girls succeeded beyond

their most sanguine expectations, and in one afternoon and evening realized the desired sum for their window.

Their arrangements were so excellent that I must give them for the benefit of those who may like to follow their example.

They sold tickets in advance for the entertainment, which is always the best way to do to insure success. The price of the tickets was fifteen cents. This included admission to the grounds, a dish of ice cream, and cake, the privilege of different games, lawn tennis, croquet, and "soap-bubbles," and also the sight of the wonderful "menagerie," which with infinite pains and many mishaps, had been arranged by the little girls with the help of their brothers.

The boys, after hearing of the latter project, had pleaded hard to have the menagerie themselves, saying it was a "boys' play," but as the girls had thought of it for themselves, they stoutly held on to it, especially as the boys, by running errands, giving amateur exhibitions, and other things, had made a fine beginning on their fund, before completing it with the proceeds of the lemonade stand.

The number of noted animals included in the menagerie was not large, but it was select and highly interesting. A beautiful, spotted calf, a Jersey, belonging to Mrs. Schuyler, on whose lawn the fete was given, made a very successful "sacred cow from India," although so frisky and unmanageable that it took the combined efforts of the managers to get it into the cage. This was a portable chicken coop, which, the door being very small, and the "Sacred Cow," just able to be squeezed into it, would overturn at the critical moment, when the calf was almost in, and the whole thing would have to be gone over with again.

In the next cage, an old tin squirrel house, master Pearlie made a magnificent and imposing-looking "Royal Bengal Tiger" with a brass dog collar around his neck, which was to much too large for him that he got his fore paws through it and wore it for a girdle.

Flossie Schuyler's little black and tan, with her cunning little family of four tiny sharp-nosed bright-eyed puppies, made a splendid cage of black wolves, and old Leo, the shaggy mastiff, was as fine a lion as one would wish to see at large. It was true that he seemed to regard the brass curtain chain with which his collar was fastened to a croquet wicket, with infinite contempt, but such a blood-thirsty animal supposed to have been recently imported direct from Africa at great expense, must not be exhibited without great precaution.

A very large, tame turkey which was accustomed to roost quite often upon the rustic summer house among the vines and climbing roses, thus showing himself to be a bird of æsthetic tastes, was labeled (and not without excellent reason), "The great American Eagle," and shared the notice of many small boys outside the fence, attracted by the martial music of fife and drum furnished by the brothers and cousins of the girls to give *eclat* to the occasion, with Miss *Catarita*. This great attraction was gaily decked in bright red ribbon bows around her neck and yellow legs, and much excited by the festive appearance around her, talked her best and most

vivacious Spanish, which no one could possibly understand, but which, as all declared, made the menagerie appear "perfectly lovely!"

A pair of placid white pigeons, and four pretty black and white spotted rabbits, belonging to Jennie Jessup, made a good contrast to the larger and supposedly fiercer animals already mentioned.

But one thing was needed to complete the collection, and its lack had almost caused the whole exhibition to go to pieces, before it began. Mabel Hazelton was the owner of a very homely and rather disagreeable little doggie, that she had once rescued from a bad boy at the expense of a cherished set of jack-stones.

He was much given to barking and taking sly nips at people's heels, and at other animals, and had a bad habit acquired in his early youth, no doubt, from associating with low companions, of putting his nose into every thing that he came across in his prowlings.

For these reasons his presence was not at all desired by the other children, but as Mabel was anxious to be of service and assist in the entertainment, and Carlo was a favorite of Kathleen's, who, dear child, loved every dumb beast, and made friends with them all, and who vouched for Carlo's good behavior, it was decided, being of a dirty yellow color, with long hair and no tail to speak of, that he should represent the "Polar Bear."

One would think that Carlo, duly sensible of the narrow escape he had had from being left out of this moral and instructive exhibition, would have been on his best behavior, but his old, naughty disposition proved too much for him, and while all were engaged in watching the "sacred cow of India" eat grass, and waiting for the patrons of the entertainment to arrive, everything being in readiness, the "Polar Bear" having snapped the light cord which fastened him, and begun to rummage around in his meddlesome way, upset one of the ice-cream freezers which had been placed behind the summer house out of view.

Great was the consternation and excitement at this event, and although little harm was done beyond losing some of the pretty pink strawberry ice-cream, and the upsetting of a dish of maccaroons and sponge cakes, it was unanimously decided that Carlo must go home, and the menagerie do without a "Polar Bear."

That of itself would not have been of such moment, although Mabel was indignant at the severe judgment—as she considered it—upon her pet whom she loved all the better for his naughtinesses, and Kathie was sorely distressed over the occurrence and the sentence of banishment on the unfortunate Carlo who was coolly licking up the spilled cream, had not a still greater and more serious calamity occurred.

Either frightened or annoyed by the confusion, *Catarita* gave vent to a shrill cry of anger, or farewell, and to the dismay of the whole party, flew off from her perch near the fountain, up into the top of the tallest maple tree, and from there away off no one could tell whither.

This was indeed a calamity, for *Catarita* had been the leading feature of the exhibition, and in fact, was what had caused it to be suggested, being

the only really imported part of it, and besides being such an interesting and valuable and travelled bird, so much prized and so greatly beloved by her little mistress.

Poor Kathleen's blue eyes filled to overflowing, and for a moment it seemed as if the bright afternoon would end in a heavy shower.

But comfort arrived in shape of the kind rector and his dear little wife, who were such favorites with all the children. Mr. Cedane and several others came immediately afterwards, and Kathie was assured by her papa that the parrot should be followed and recovered, and that the entertainment must proceed.

(To be continued.)

ONE HUNDRED THOUSAND ORDINARY WOMEN.

BY L. L. R.

However unfair it be, as a rule, to judge of character by a single act, or by a passing expression of feeling, it is none the less true that a single sentiment escaping sometimes from pen or lip, will flash like an electric light to the very depths of a soul, revealing its beauty or its foulness. Such a sentiment is one which thus illumines a soul and pollutes a page in a recent number of the *N. American Review*. It occurs in the article devoted to the poet Shelley, a man upon whose history rests, and should rest forever, the bitter shame of a woman's trust dishonored, and a heart frenzied by despair hiding its misery in a self-sought grave. Yet it is from a woman's heart that now bursts the adoring cry: "Who would not give the lives of a hundred thousand ordinary women to make happy for an hour such a singer?" A woman's heart that can thus behold a sister-soul swept into the pitiless depths of shame and perdition, and cry: Well done! Let a hundred thousand more follow, if need be, to give happiness to such a singer; he is a god, and these poor wretches nought but "ordinary women."

The writings of this same woman are sought and read by many who in the main would keep themselves pure and unspotted from the world. It was said only recently by a fair young matron, in answer to remonstrance: "O, yes, her books are dreadful, but very interesting."

Ah! when will women come to recognize the fact that the soul can be as truly contaminated by contact with impure thought and creation, as through outward association? When will they resolve for the welfare of their own being, and for the young minds within their control, that impure books shall be as vigorously excluded from touch or recognition as the living associates of an impure life?

But let us thank God that where there is one "Ouida" to corrupt the hearts of the children of men, there are one hundred thousand "ordinary women" to uplift and purify the atmosphere of life about them; and, furthermore, let us pray that if such singers as Shelley and his class can be nourished only on such costly diet, the world may learn to be content with the pure-hearted songsters of the forest that fill God's universe with music without polluting the air they breathe.

THEOLOGY FOR JAPAN.

OSAKA, JAPAN, April 1, 1890.

DEAR LIVING CHURCH: Certain of the clergy interested in missions, especially in those to the heathen, have lately, in public speeches, expressed decided opinions as to how Christianity should be taught to the heathen. One of these gentlemen, whose fame as an eloquent speaker is unequalled in the American Church, has, with great clearness and force, set forth his convictions upon this subject.

In this letter I do not intend to criticise in detail his address, but wish only to notice one objection he made to the literary work done by the missionaries. He said that when he found one of our Japan missions translating Pearson on the Creed, for use in our theological school, he considered it his duty to expostulate. I have not heard that he objected to the theology of Pearson; his objection was made against all translations of western theology, on the ground that the genius of the Japanese mind was so different from that of Americans and Europeans, that something original, something especially suited to the Japanese trend of thought, was necessary in order to give these people clear ideas of Christianity.

I venture to state that the gentleman is quite mistaken in thinking the Japanese mind and method of thought so different from our own. Is he aware of the fact that a majority of the text books in use in Japanese government schools are translations of foreign text books? this is true, not only of the books used in the Imperial University, but also of the readers and elementary books taught in the primary schools.

If the Japanese mind be so different from ours, would not the department of education see to it that all students be furnished with books written by Japanese scholars, of whom there are not a few.

The books of western scientists, historians, and philosophers, infidels, agnostic and Christian, are translated into Japanese; even western novels and story books are read by this people in their own language. Why is it that western theological writings alone should not be given to the Japanese?

Another important point to be considered is this: If the Japanese must have a "new theology" written especially for them, who is to undertake the task? If written by missionaries, will not their work be open to the same objections as those made against Pearson; for, although we live in this country, and have, to a certain extent, acquired the language, our minds have not by a system of metempsychosis become Japanese.

We shall not be considered unduly modest if we disclaim the ability to write anything better than Pearson has given us. If our critics can do so, no one will be more grateful than the missionaries.

When in God's good time the Church in Japan shall have educated and trained theologians, we may, perhaps, hope for Christian literature better suited to the Japanese mind. Until then every encouragement and assistance should be given the missionaries who are using the talents that God has given them, in translating and publishing books which will give

these people clear and definite knowledge of the things concerning Christ and His Church. JOHN MCKIM.

THE SAME BODY.

BY THE REV. JAS. MCCANN, D. D.

Much difficulty regarding the future resurrection of man's body arises, I think, from the absence of an exact understanding as to what is meant by the doctrine. It is simply the affirmation that at some future time, the spirit, disembodied at death, shall take to itself again a matter-body, and thus become once more an embodied spirit. There is nothing extraordinary in this, for it is what the spirit has done already when it started on its earthly career. Account for the origin of our present spirits as we may, we are bound to think of them as in the first instance spirits only, subsequently surrounding themselves with material bodies. The simplicity of the body in its earliest stage does not touch the principle at issue, which is the power of the human spirit to utilize matter for its own purposes. Again, in the more fully developed organisms what do we find? That every one is perpetually dying; yet the man does not die, because while the dead matter is being removed the spirit is taking to itself fresh matter to replace the old; it is, in other words, accomplishing a perpetual resurrection.

It is an established fact that we change our bodies completely every six or seven years, so that a man who has lived sixty years has had perhaps ten new bodies, has had ten resurrections as thorough as any that can take place hereafter. The only difference is that the present process is gradual, while the future will be sudden. Of course, I am not attempting to explain the mode of the future resurrection, any more than I attempt to explain the mode of the present. There is only one explanation of any fact in nature, which is that it is the will of the Creator. The one point I wish to emphasize is that a future resurrection by a spirit that has been for a time disembodied, presents but little more difficulty to the mind than does the continuous building up of a new body by an already embodied spirit.

The question is frequently asked: "But suppose the body I shall have hereafter does not consist of the same particles of matter as that which I now possess, how can it be called my body?" That it will not consist of the same particles is tolerably certain. But what of that? The body I have now is not the same body I had yesterday, nor the same body I shall have to-morrow, if I live; but the body I had yesterday was my body, every body I have had ever since I had a body was mine, though the atoms may have changed countless times. Mine depends on "me," not on "it." My body is that which I use for the time being, and though no single atom of matter should be in my resurrection body that is in my present body, that would be mine as much as this.

Another very natural query arises in the Christian's mind as to similarity between the features of that body and this. Mutual recognition in heaven is, and I think rightly, supposed to be one essential element of our happiness there; we are to be ourselves in

outward appearance as well as in personal character. But, it is asked, how is this possible if our bodies, by which we know each other, are to be resolved into dust, and another body be given us? What is to cause the latter to be similar in appearance to the former? It might be sufficient to reply that, if such be the will of God, as it evidently is, He is sufficient for His own purposes. If, however, we can discover any clue as to the nature of His methods, it is always helpful and interesting. In this case I think we may discover such a clue. My portraits taken in early years and those taken in later times tell me that essentially I am the same outward individual, from nursery robe, through boating garb, up to ministerial vestments. But how? Part of me became beautiful in the flowers of Belfast, part of me waved gracefully in the reeds of a river where I boated, part of me may be found in the trees of Loch Lomond, and now part of me may be seen gracefully curling to heaven with the smoke of Smethwick. Still the whole of me is the same in outward appearance. How! Let me use an illustration.

It is well known that the Houses of Parliament are, "even as we look at them, fading away." They had an architect who completed a certain design. As the outer stones in their decay fall to earth, workmen are employed to replace them with facings of firmer stone. Consequently, before many years have passed the whole of the external surface will be new, but the original design will remain unaltered. So is it exactly with spirit and body. The spirit is the architect, the body is the material. No two bodies are alike, because no two spirits are alike. The architect remaining the same from youth to age, the structure remains the same in design if not in materials. At death the architect goes forth; at the resurrection he returns again, but the same builder, to build again as before he did, a building expressive of his own individuality, and so the same in feature—purified and ennobled, but still the same. Biologists will acknowledge that this explanation is in harmony with all the analogy of organic structures. Every seed contains within itself an organic power, but that power is exercised in only one direction, in the production of a seed like itself. The powers of that seed may lie dormant for ages, but when it does energize again, its resultant is another seed of the same individuality as itself. So also is the resurrection of the dead in so far as energy and matter can illustrate spirit and matter; in so far as one substance and its modes can illustrate two substances and the modes of each. Difficulties regarding the resurrection of the dead there may be, but they must emerge from the realm of theology, and not from that of biology.—*The Rock*.

LETTERS TO THE EDITOR.

THE ENROLMENT FUND.

To the Editor of The Living Church:

As a subscriber to your valuable paper, I have read with pleasure, several articles approving the earnest wish of many Church people to unite in the effort to raise \$1,000,000 for the "Enrolment Fund," by the next General Convention. Would you be willing to receive contributions, large or small, for that object, and acknowledge

them in your paper, adding a few words of your own by way of encouragement? It will, I think, stir up many, who only need a little rousing to kindle their enthusiasm. And it will be something of which the Church papers may well be glad, if their ringing words, united to the exertion of the women of our land, can accomplish the noble purpose of Mr. Fuller by 1892! SUBSCRIBER.

[The Editor of THE LIVING CHURCH will gladly acknowledge and forward any sums that may be sent to him for this fund.]

THE INTRODUCTION OF CHANTING.

To the Editor of The Living Church:

In your issue of April 26, the introduction of the chant into the American Church is referred to the Rev. William Smith, in 1813, who succeeded, after much opposition in attempting it at St. George's church, Beekman st., to the great annoyance of the wardens, who left the church in high dudgeon. This statement was made some years ago in *Potter's Historical Magazine*, and I was led to reply to it at the time, in *The Churchman*, and beg to call your attention to the fact, which may not be of especial interest, although not without a certain historical interest, that chanting was probably first heard in the Church in this country, in an obscure parish on the shores of Massachusetts Bay. In a letter of the Rev. Thomas Fitch Oliver, rector of St. Michael's, Marblehead, dated December 24, 1787, he writes to his father who then resided in the neighboring town of Salem, as follows: "As to-morrow is Christmas, we design to introduce chanting into our church."

It appears from his next letter that "the chanting was performed before a very crowded audience of Churchmen and dissenters and to general acceptance." In a subsequent letter, dated February 11, 1788, he writes: "Will it give you any pleasure to learn that our quire at St. Michael's do constantly chant the *Venite*, the *Te Deum*, and in the afternoon, the *Cantate* and the *Nunc Dimittis*, to great acceptance." It appears, therefore, that nearly thirty years before the chant had grated so harshly on the Dutch ears of New Amsterdam, it had become an honored custom in Puritan Massachusetts. O.

DEARTH OF CANDIDATES.

To the Editor of The Living Church:

I have been much interested in reading the communications to your paper upon the "Dearth of Candidates," more so because in my younger days a yearning desire to enter the ministry pervaded my breast. Force of circumstances worked against me. Salary, food, poor future prospects, in my opinion, are not the main obstacles which present themselves to the true aspirant for priestly honors. The long tedious, laborious preparation and expenses concerned therein render it utterly impossible for the poor student to undertake the hard task. A short time ago a worthy young man who had just been confirmed told me he would like to study for the ministry. I told him what he would have to do and the length of time it would take. Having no means other than his hands, he became discouraged on the start. This is a fair sample of the condition of thousands who would gladly enter the field were the means forthcoming. Had the Society for the

Increase of the Ministry funds enough at its disposal so that deserving young men could be educated at the expense of the Church then there would be no such an emergency as a dearth of candidates existing. West Point is full with candidates in waiting, doubling the number of those in the school. Had the Church a "West Point" it would be full to overflowing with high, noble, and worthy, but poor young men, young men who would not look to the pecuniary remuneration but to the excellent character of their life-work. Of those who enter West Point but few ever reach the major-generalship. In the ministry all may wear the crown of glory. May God hasten the day when the Society for the Increase of the Ministry shall have funds enough at its disposal that not one applicant shall be turned away from striving to enter the priestly office.

A YEARNER FOR THE PRIESTHOOD.

TRANSLATION OF THE PRAYER BOOK.

To the Editor of The Living Church:

The German MS. of our Prayer Book was sent by me to England and Germany in order to solicit some authoritative opinions on it. To-day it was received back from Basel, Switzerland. English scholars did not hesitate to say that my translation of the American Prayer Book was in many points much superior to the German translation of the English book of C. P. printed in England, and the last German scholar, Prof. Adolphus Kinzler of Basel, who not only carefully examined the translation, but also took pains to improve some words "after the idiom of the best German liturgies of Wurtemberg and Prussia, because they have best preserved the language of the old liturgies of the time of the Reformation," writes as follows:

"I can confidently state that this translation is as faithful a rendering of the letter of the English original as the German idiom possibly will permit, and I can certify that it speaks in the correct, dignified, and holy language of the true Church of Jesus Christ."

As Prof. Kinzler of Basel is considered an authority in liturgies in Germany, his opinion carries with it some weight. Whether I shall succeed in raising a sufficient sum of money for the publication of an edition of, say, a thousand copies, remains to be seen. The sum of about five hundred dollars is needed. Will you help me to this end by making mention of the fact that my translation is favorably spoken of by English and German authorities?

Prof. Kinzler's opinion, as quoted, coincides most clearly with the opinion of the Lutheran faculty of Chicago. Although unable to speak or to write a good English, yet I am able to speak and to write correctly in my mother's tongue, and I am quite sure that my translation of the Church's offices will present the Church in her true light and beauty to my brethren after the flesh, and that it will serve to remove prejudices and misunderstandings on their part. KARL E. G. OPPEN.

THE SARUM USE.

To the Editor of The Living Church:

I see in your Answers to Correspondents last week, you say: "We do not think the Sarum Use is followed in any cathedral in England." You might have added, "nor in any parish church in England."

The fad over the Sarum Use just now, is not only absurd, but reprehensible. It was never the use of the Church of England, but was confined to the diocese of Salisbury, and was wholly abolished even there, when it was ordered: "There shall be but one use throughout the whole realm." One might as well insist for the whole United States the former use of the diocese of Pennsylvania, to wit: Bedgown surplice, with about three yards of wide black silk for "the scarf," black or lavender gloves, and a procession to and from the sacristy during the singing of the Hymn after the Office, for the purpose of a "change of vestments," the "white linen of the saints" being exchanged for the voluminous black gown, the "symbol of sin and death!"

The truth is, the "Sarum Use" cannot by any possibility be adopted, at this day, as it is elaborate, confused, and many of its details entirely unknown!

The use of colors is for the purpose of teaching through the eye, or in modern parlance, "object teaching." Adopt the Sunday color of the old Sarum Use, and the great mass of the people never see anything but red. The sobering influence of violet in Advent and Lent, a majority of the people never see, as they do not, or cannot, go to the church during the week. The writer once asked a rector who had "adopted the Sarum Use," where his "cloth-of-gold" vestments were hidden. There could be no answer, as he had none. Where then are your hangings and vestments of "lavendare," of "blew," of "brown," of "yellow," and of the "color of blood for good-fryday?"

The use known as the "Western Use," is in reality the only use which can be defended in [the Anglican Church as of authority, and it is the only use which is capable of being adapted to the services of the present day. If the advocates of the Sarum Use will say: "We have taken portions of the Sarum Use because we like it, and we reject the Western Use because we do not like it," well and good. They could adopt no better plan for forcing on a use which has no history behind it; no coherence within it, and one would hope no future before it; but when they claim the Sarum Use as "of authority" anywhere, they are claiming that which is not true, and never was true anywhere save in the diocese of Salisbury. It is a "fad." H. G. B.

JUDGMENTS ON SCHISM.

To the Editor of The Living Church:

Some notice, it seems to me, ought to be taken of an editorial on this subject in *The Churchman* of April 26th.

The idea put forth is that the man found "casting out devils in Christ's name," St. Mark ix. and St. Luke ix., was supposed by the Apostles "to be a sectary," that he was forbidden on that account, and that they were reproved therefore, by our Lord for doing so. But Dr. Burgon, in his "Plain Commentary" on St. Mark ix: 40, well says, "Let no man think that our Blessed Lord gave His sanction to men usurping the authority of His ministers in the congregation. Such men are against Christ, for they are against His ordinances." He who said: "If one neglect to hear the Church, let him be unto thee as a heathen," would not be likely to con-

fer on such a one the gift of miracles. Theophilact supposes that the Apostles might have forbidden this man because he followed not with them in holiness of life. Ambrose thinks that he might have occupied towards the Apostles a position like that of Joseph and Nicodemus, "a disciple secretly." But Cyril thinks, and he is followed in this opinion by Keble and others, that the [Apostles forbade this man because he was not one of the twelve they supposing wrongly that miracles were to be their exclusive prerogative. Our Saviour at any rate, conferred this gift on the seventy, in the very next chapter, St. Luke x., though the late Bishop Jacobson, of Chester, in the "Speaker's Commentary," asserts that the first time that miraculous gifts were extended beyond the circle of the Apostles, was when St. Stephen, in Acts vi: 8, did them "before the people." H. C. RANDALL.

LAWLESSNESS.

To the Editor of The Living Church:

The presence of two priests of the Church at the recent installation of a Congregational minister, with the utterances then made, in conflict with the teachings and practice of the Church as to Episcopal orders; and the more recent introduction of that Congregational minister, who could give no satisfactory account of his faith on fundamental doctrines of the Christian Creed, into the pulpit of a leading parish, raises some important questions. The object of these irregular proceedings would seem to be to bring the Divine authority for the Episcopate and for the Apostolic Succession into discredit; thus preparing the way for a wished-for acceptance of sectarian ministers who may be willing to return to the Church without episcopal ordination. It is an evidence of great hopefulness in these few innovators if they think to bring the Church to relax her teachings and canons, as old as Christianity, in regard to Holy Orders.

Their conduct, however, is a defiance of order and authority, and is doing great harm. What right had these two priests to invade the diocese of a bishop to which they did not belong, and to utter teaching and to participate in schismatical services, which, as they must have been well aware, that bishop did not approve, and would by no means have given them leave to do. If a priest can forbid any intrusion of another priest into his parish, has the bishop no like authority in his diocese which even a priest is bound to respect? And is there no sense even of courtesy to be regarded in such matters? The courtesy of a bishop permits clergymen of other dioceses to officiate in his own diocese, usually, without obtaining specially permission to do so, but what an abuse of that courtesy where priests rush in, in defiance of the diocesan, to take part in irregular services which he disapproves of, and which are contrary to Church law. ¶

The Church has expressly enacted that "from the time of the Apostles there have been these orders of ministers in Christ's Church, bishops, priests, and deacons: that no man might presume to execute any of these offices, except he were first called, tried, examined, and known to have such qualities as are requisite for the same, and duly admitted thereunto by lawful authority; and that no man

shall be accounted or taken to be a lawful bishop, priest, or deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the ordinal; or hath had episcopal consecration or ordination." And that such episcopal ordination must be in Apostolic Succession is evident from the fact that no minister of the "Methodist Episcopal" or of the "Reformed Episcopal" denomination can be admitted to the ministry of this Church without ordination by one of our bishops, or by other bishops who are recognized to be in the Apostolic Succession.

Besides this security for authority to teach, the Church has an express canon that "no minister in charge of any congregation of this Church, or in case of vacancy or absence, no trustee of the congregation, shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church." Preaching, "the ministry of the Word," is certainly one of the "functions," for, "how shall they preach except they be sent," which sending is the purpose of the examination and ordination.

The Church is thus careful as to who shall be permitted to teach, because it is her bounden duty to secure her faithful people against the introduction of false and unauthorized teachers and heretical doctrine. And yet here is a Congregational minister, one not able to give an account of his faith to satisfy some even of his own denomination, who cannot tell in what relation Christ stands to the Father, who is not able to use the word "Trinity" to express the Divine Subsistence, and who may be, we know not how far, on "the down-grade" of progressive orthodoxy—such a one after being pronounced by a priest of the Church as "sufficiently authorized to administer the Sacraments," is immediately afterward introduced into one of our leading parishes to instruct the faithful!

If one who has not been called, tried, examined, and admitted as a teacher in this Church, can thus be at once promoted to the prophetic function, there seems to be a great injustice done, not only to the faithful laity (who should protest against it) but to our clergy who have labored, and candidates for Holy Orders who are laboring, by long study, and by examinations, etc., to fit themselves to be teachers.

In various ways the shortest cut into the ministry of the Word would seem to be by the way of some sectarian ministry.

RAVENSCROFT.

BOOK NOTICES.

THE PRE-COLUMBIAN DISCOVERY OF AMERICA BY THE NORTHERN. With Translations from the Icelandic Sagas. By B. F. DeCosta. Second Edition. Albany, N. Y.: Joel Munsell's Sons, Publishers.

It is not necessary to speak here of the interesting character of this work and of the thoroughness with which it is done. A second edition indicates that Dr. De Costa's scholarship is appreciated.

THE SERMON BIBLE.—Isalah to Malachi. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Cloth, price, \$1.50. Pp. 511, and 24 blank pages for sermon notes.

This fourth volume of the series completes the summary of homiletic literature for the Old Testament. The series will extend to twelve volumes, giving outlines of sermons by the greatest teachers on the most important texts. The books are well made and the price is very low.

AMERICAN MEN OF LETTERS.—William Cullen Bryant. By John Bigelow. Boston and New York: Houghton, Mifflin & Co. Cloth, price, \$1.25.

This "sketch" as the author modestly calls it, is a valuable addition to the admirable series, American Men of Letters. There are many who have not time for the more elaborate biography of Mr. Bryant that has appeared earlier, who will find in this smaller volume such a setting forth of the man and the poet, as will not fail to interest and instruct. Not the least admirable thing about the book is the glimpses

it gives of contemporary life, political as well as literary. Thus, a captain of volunteers whom he met in Illinois in 1832, and who was leading his company to the seat of the "Black Hawk War," delighted him by the breeziness and originality of his conversation; and "his young captain," an ungainly stripling," was Abraham Lincoln.

JOHN G. PATON, MISSIONARY TO THE NEW HEBRIDES. An Autobiography. Edited by his brother. Second Part. New York: R. Carter & Brothers. Pp. 382.

This second part is the carrying out the promise made in issuing the first. The remarkable life-story of Dr. Paton is continued, and it abounds in thrilling incidents of adventure, and records of heroism and success in not only humanizing cannibals and savages, but also in elevating them into decent, orderly, Christian men and women. They who have read the previous volume will not fail to get this, and we are sure that they will enjoy it.

THE TEN COMMANDMENTS IN THE NINETEENTH CENTURY. By F. S. Schenck, pastor of the Brick church, Montgomery, N. Y. New York: Funk & Wagnalls. Pp. 139. Price \$1.00.

The writer of these discourses, preached not long since, is evidently a man of good sense as well as clear views on questions of religion and morals. After a preliminary statement as to who is the "one law giver," he takes each commandment separately, and urges the force and obligation of them all, especially as being confirmed and established by our Lord and Master's own Word. Mr. Schenck's style is plain and direct, and he sets forth clearly the duty of all men to whom these laws are made known, to obey them in all cases. The sermons on the fourth, fifth, eighth, and ninth commandments, contain passages which we should be glad to quote, but our limits do not admit of that. The book as a whole is a good and timely one, and we commend it accordingly.

LITERATURE AND POETRY. Studies on the English Language; The Poetry of the Bible; The Dies Irae; The Stabat Mater; The Hymns of St. Bernard; The University, Ancient and Modern; Dante Alighieri; The Divina Commedia. By Phillip Schaff, D.D., LL.D. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$3.00.

Whatever Dr. Schaff may write will be assured of a hearty welcome by a host of readers. It is not a little curious that the best exposition of American institutions should have been made by an Englishman (Bryce), and the most appreciative paper in praise and defence of the English language should have been written by a German. Dr. Schaff enters into his present unique work with the same thoroughness and accuracy of scholarship which characterize his other writings, showing the heterogeneous formation and homogeneous character of the language, by which is indicated its universality of destination as the great connecting language of the world. While in pronunciation it is one of the most difficult, in grammatical construction it is the easiest. It is the briefest language, the best business language, the most expressive language spoken. Following this admirable paper are chapters on the poetry of the Bible, and upon several famous Latin hymns. The book is interesting from first to last, and is gotten up in handsome style.

JUSTICE AND JURISPRUDENCE; an Inquiry concerning the Constitutional Limitations of the 13th, 14th, and 15th Amendments. Philadelphia: J. B. Lippincott & Co.; Chicago: A. C. McClurg. 1889. Pp. 578. Price \$3.

This work seems to have been written by an African (?) for the benefit of the "Brotherhood of Liberty," an order instituted for the advancement of the African race in America. It treats of the positive law of the XIVth Amendment, by which the power of the government is pledged to maintain the equality of civil rights of every American citizen by due process of law; and of the legal fictions, under cover of which the civil rights of all races are being undermined. It aims to set forth sundry deliberate, palpable, and persistent violations of the letter and spirit of the XIVth Amendment, and to show how the colored race has been denied equality of right by due process of law. But the book is altogether too long, and would have secured more readers

if it did not "abound with important definitions, lofty aspirations, political, religious, and philosophic truths." Every chapter would have been better, if it had laid aside the "fitting diadem of thought," with which it is crowned. At the end of the volume is found a digest of almost every case since 1862, touching this question of civil rights, with which we should be content, as we require neither a history, a handbook, nor a primer to teach us to uphold constitutional law. Those who don't mind spending a good deal of time over one volume, and want to get "a store of sound principles" to comprehend the true grounds of the Amendment in question, and to learn what the "marvellous advancement of civilization over barbarism" is owing to, might perhaps do well to read this work; which, if we may trust the preface, is a tip-top, all-round book on the matter under discussion. We submit however that a "handbook" for the education of the people that covers over six hundred octavo pages is rather a formidable-sized primer for the masses!

The Magazine of American History for May, presents a superb picture after the celebrated painting of Sir David Wilkie, R. A., of Columbus explaining his theory of a New World to the Prior of the old convent where he stopped to ask for bread for his little son. The handsomely illustrated opening article is of special interest, entitled "Spanish Pioneer Houses in California," by Charles Howard Shinn. Other articles are: "The Old Town of Green Bay, Wisconsin," by John Carter; "The Massachusetts Bay Psalm Book, 1640," by Clement Ferguson; "A Century of Cabinet Ministers," by George M. Pavy; "Chauncey M. Depew on Washington Irving"; and "Glimpses of the Interior of Africa," by Prof. Henry Drummond. The issue also contains a valuable list, recently prepared, of the "Historic Societies of the United States"; and eight varied departments are crowded with good things. [\$5 00 a year. Published at 743 Broadway, New York.]

The May number of *The Church Eclectic* leads off with a paper on "The true basis of Infant Baptism," by the Rev. J. B. Williams. Dr. Elmendorf writes on "The Question of Miracles." Other articles are "Trustworthiness of the Old Testament," by Canon Liddon; a continuation of Sir W. Phillimore's argument in the trial of the Bishop of Lincoln; "Lux Mundi," Mr. Gore's essay from the *Foreign Church Chronicle*; "Dogmatic Teaching, Higher Criticism, and Reunion," by Bishop Elliott. Miscellany, correspondence, and the usual able and interesting notes make up a capital number. Every reading layman should take this magazine. [Utica, N. Y. \$3.00 per year.]

SOME of the articles in the May number of *The Forum* are: "Republican Promise and Performance," by Ex-Speaker Carlisle; "Canada through English Eyes," by Prof. Goldwin Smith; "Literary Criticism," by Archdeacon F. W. Farrar; "The Coinage of Silver," by Frederick A. Sawyer, formerly assistant secretary of the Treasury; "Bible Instruction in Colleges," by the Rev. Benjamin W. Bacon; "Jury Verdicts by Majority Vote," by Sigmund Zeisler, of the Chicago Bar; "Woman's Intuition," by Grant Allen; "Government by Rum-sellers," by the Rev. Dr. Howard Crosby; and "When the Farmer will be Prosperous," by C. Wood Davis. [With THE LIVING CHURCH, \$5.00 a year.]

Our Little Ones is a monthly magazine for the happy families in which children play and prattle. Its clear type, fine paper, bright pictures, sweet stories and verses, cannot fail to educate the little ones and to form in them a taste for good books and the best current literature. [The Russell Publishing Co., 36 Bromfield St., Boston. Price \$1.50 a year.]

THE ARNOLD PUBLISHING CO., of Boston, have issued two timely pamphlets: "The Two Sides of the School Question," by Cardinal Gibbon and Bishop Keane, on the one hand, and Edwin D. Mead and Hon. John Jay on the other; "The Par-

chial School Question," an open letter to Bishop Keane by an "Irish Catholic" layman. Ten cents each.

"The Majority of the Faith—The Catholic System." This is the closing sermon of a series preached during Lent, by the Rev. Samuel Upjohn, of Germantown, Pa., which have attracted widespread attention. They are published by J. Pott & Co.

The Arena, for May, has for frontispiece a portrait of Dr. Phillips Brooks. It is a fine picture of a noble countenance. An appreciative sketch of the character and genius of the great preacher is also given.

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

PAMPHLETS RECEIVED.

THE TWO SIDES OF THE SCHOOL QUESTION. The Pope's last veto in American Politics.

GREAT AMERICAN FORTUNES. *The Forum*, Extra. THE ETERNAL PRIESTHOOD of our Lord and its Relations to the Priesthood of Men before and since the Passion. An ordination sermon by the Rev. Lucius Waterman of New Hampshire.

CHRISTIAN UNITY. Being the appendix to "Studies in Hegel's Philosophy of Religion." By J. Macbride Sterrett, D. D., Professor in Seabury Divinity School.

CHURCH OF ENGLAND TEACHINGS. By the Very Rev. James Carmichael, Dean of Montreal. OUR FREEDOM AND OUR CATHOLIC HERITAGE. A Charge by the Rt. Rev. Wm. Paret, D. D., LL. D., Bishop of Maryland.

A CENTENNIAL SERMON. By the Rev. B. F. Brown, rector of All Saints' church, Winter Park, Fla.

THE CHURCH YEAR SERIES:—"The Disregarded Call." By the Rev. E. N. Joyner. "The Church of God." By the Rt. Rev. R. H. Wilmer, D. D.

"The Maintenance of Church Principles." By Bishop Wilmer.

SEVENTEENTH ANNUAL CONVENTION of the Y. M. C. A. of Illinois.

LENT IS FOR ALL CHRISTIANS. By the Rev. M. M. Moore.

THE PROPORTION OF FAITH. The Catholic System vs. Protestantism. By the Rev. Samuel Upjohn, D. D.

WILL AND PROVIDENCE. By Howard Crosby. THE MISSION HOUSE OF TRINITY CHURCH. By Morgan Dix, D. D.

THE CAUSE OF THE INCREASE OF DIVORCE. By Sydney G. Fisher.

UNIVERSITY OF THE SOUTH PAPERS:—A Review of Prof. Fisher's Lecture on "The Validity of Non-Episcopal Ordination." By the Rev. Thos. F. Gallor.

"The Tome of St. Leo." With Historical Introduction by the Rev. Thos. F. Gallor.

OPINIONS OF THE PRESS.

The Chicago Times.

"LOOKING BACKWARD."—Edward Bellamy, the author of "Looking Backward," or "The Fool's Paradise," sagely observes that the hardest workers and the chiefest producers are the poorest paid and the worst treated. And of the truth of this we seem to find proof in the fact that Mr. Bellamy has made a pile of money and won heaps of admiration out of that book of his, while the compositors who set up the type, the men who ran the presses, the operatives who made the paper, and others, haven't made more than ordinary wages out of it, and are not quite so well treated as Mr. Bellamy is by the admirers of that kind of rubbish.

Canadian Churchman.

COLONEL INGERSOLL.—Some time ago Mr. Ingersoll crossed swords with Col. Ingersoll; but it was like using a rapier against a snowstorm. It was impossible to fix the Colonel to any point. It has been said that he is a curious amalgam of Henry Ward Beecher and Mr. Bradlaugh. He has a good deal of the human sympathy and the magnetic eloquence of the one, with the ruthless scepticism of the other. His paper in *The North American Review*, answering the question, "Why I am an Agnostic" is a good specimen of the kind of attack which he makes on the Gospel. He is, in fact, not contending against the Christianity of to-day, but against the narrow-minded prejudices of a bygone generation. When we read that Christians say: "You must not examine, you must not investigate," we feel that we have to do with a controversialist who is not assailing the living, but the dead.

The Church Year

ARTICLES AND PRAYER BOOK.—Although those outside of our Communion

may be led to examine the articles to aid in the revision of their own formularies, they generally do so under the misunderstanding that they constitute the creed of the Church instead of being simply an official obligation imposed upon the clergy. They are not the expression of the Church's faith, but an explanation or commentary on certain doctrines. But they will find the Prayer Book to which they are appended, next to the Bible the truest, safest, and best guide and instruction in the doctrines and duties of the Christian life. It is the best missionary the Church can send out at this time, when so many Christian minds are unsettled or astray on the question of confessions and creeds; composed as it is of the devotional utterances of the saintliest of God's people, through the centuries back to the days of the Psalmist King; replete with Scriptural readings; with a conversationalism which has passed the ordeal of prosperity and disaster alike with its unchanged expression of apostolic faith, interwoven, like golden threads, into the fervor of its prayers; and the uplifting of its praises; it offers the one strong and central basis for the living and enduring unity of God's people of every name.

The Church Times.

THE WESLEY CENTENNIAL.—We are reminded that next year will be the centenary of the death of John Wesley, and it is proposed to hold an exhibition of Methodist antiquities gathered from various parts of the world. The paragraph which announces this suggestion further informs us, very truly, that such a collection would bring to a common focus the memories of three generations, and provide an opportunity for the perpetuation of many facts in Methodist history which are in danger of fading into the uncertainty of mere tradition. The idea is certainly a good one, and if it only serves to bring into prominence the attitude of John Wesley towards the Church for which he entertained an undying affection, the result will be remarkable. But it must be honestly carried out. There are many facts in the story of the Methodist revival which are conveniently forgotten or denied by the successors of the Father of Methodism, and those many portions of the journals which bear witness to Wesley's adherence to Catholic doctrine might be printed as leaflets and distributed at this exhibition, in order to counteract the danger of certain inconvenient facts being allowed to fade into "the uncertainty of mere tradition." The centenary, if held, will prove an inconvenient reminder of the divergency which exists between the founder of Methodism and his modern exponents, for while the one always declared his own loyalty to the Church, the others are the pronounced enemies of that spiritual mother which he labored to rouse into enthusiasm; nor have they hesitated to lay sacrilegious hands upon the teaching he faithfully adhered to, and to disregard what were almost his dying injunctions to his lay preachers: "I earnestly advise you, abide in your place, keep your own station. . . . Be Church of England men still," words which may very appropriately be written over the porch of the proposed centenary exhibition.

Fort Worth and Return, \$26.95.

On account of the Texas Spring Palace, the Wabash Line will sell tickets to Fort Worth, Texas, and return at one fare—\$26.95—for the round trip on the following dates: May 8, 12, 15, 19, 22, 26, and 29. Tickets are good three days in transit in both directions and will be honored for return passage up to June 31, inclusive. For full particulars, berths, tickets, etc., call at Wabash Ticket office, 201 Clark street.

A clear complexion, bright eyes and firm, solid flesh are a few evidences of its health-giving properties. "While not detracting one whit from the mother's care, I cannot lay too great stress on the merits of Mellin's Food," writes a father.

Civil service reform has a champion in Mr. Oliver T. Morion, in a paper called "Some Popular Objections to Civil Service Reform" which appears in *The Atlantic*.

Catarrah Cured.

A clergyman, after years of suffering from that noxious disease, Catarrah, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

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

SPRING-TIME HOUSEHOLD RENOVATION AND RENEWING.

(Continued.)

Heavy, woollen clothing and furs must be put away early, before the moths are astir. They seem to work in furnace-heated houses the year round. I found a "buffalo bug" and a shining, silvery moth in January, but this has been a warm winter. If one has no cedar chest to store woollens in, a very good substitute is a trunk or flour barrel. The barrel should be well washed in cold water, dried and lined with newspapers. These are pasted in, using thick flour paste with a large spoonful of alum added to a quart of paste. Cover every place on the inside of the barrel, letting the paper come up to the outside of the barrel. Cleat the cover together and paste paper on the inside. The woollens should be thoroughly brushed and sunned, carefully folded and laid in. When the barrel is full, the cover should be pressed down, a stout manilla paper put over the top, coming down well around the barrel, tied down with twine and pasted so as to fit close. Woollens may be kept securely in this way. The great thing is to sun and thoroughly brush the garments, so that if the moths are already there, to get them out, and then pack securely. An old trunk past its usefulness, or a box properly prepared, will answer the same purpose.

Hang out furs when the sun shines hot; let them hang several hours, combing them with a coarse dressing comb. Put into its box the muff and a strip of paper pasted around where the cover joins the box. The fur cape the same. I never add camphor or anything, and have kept these furs twenty-three years, and never a sign of moth. The fur-lined circular may be kept in a bag made of calico, the length of the garment, the latter laid on the bed and folded together, a patent garment-holder put in at the neck, the bag slipped on from the bottom part, drawn closely at the top and tied, then sewed around the wire loop of the "holder." The seal plush sack, the cloth jacket, and winter overcoat are prepared in the same way. Have a row of hooks put up in the closet very near the ceiling, so that the garments hang full length, and come out in the fall with never a wrinkle. This leaves room below them for another row of hooks for shorter garments.

Heavy woollen shawls are sometimes needed even in mid-summer. For this service fold and wrap them in a breadth of calico, pin them up tight and lay them in a drawer. A shawl, when laid aside, if folded in the same creases every time, and wrapped in a covering, keeps its new look many years. If the parasol, when not in use, is put into a bag made of glazed cambric and large enough to slip in the parasol easily, with a good draw string to come up around the handle, it will keep its fresh look much longer than if it laid on the closet shelf, or the first handy spot. The string is handy to hang it by. Parasols often get broken from being laid down and having something else laid on them. Hanging from the closet hook, no such accident is likely to occur.

The cleaning of nice vases and pictures generally falls to the lot of the mistress, or rather she is afraid to trust them in other hands. One way to make alabaster vases and ornaments look white is to carefully dust with a feather duster, putting them into a tub filled with rain-water, placed out of doors on a bright, sunny day. Let them remain all day, or longer, if they do not come out white enough. Set in the sun to dry. For picture-frames and looking-glasses, use a piece of tissue paper slightly moistened with tepid water, then polish with a dry piece.

For window-glass, use a piece of flannel and tepid water; go over the glass and sash; this takes off the dust, then with clean water go over again, and polish with tissue paper.

In cleaning a room it will be found a help to take down pictures, curtains, vases, and all small things the day before, cleaning them and putting them away from dust. Then the furniture and carpet can be gotten out early, and the room put to rights again early in the day. For black walnut furniture, shellac varnish will be found desirable, as it is easily made, easily put on, dries quickly and leaves no odor. The cane-seat chairs may be washed in soap-suds, then rinsed and put in the sun to dry.

Lastly, take the work easily, and do not worry if a neighbor chances to get her house-cleaning done first. "Rome was not built in a day," nor can houses have their spring-time renovating and renewing satisfactorily done in a good many days.—*Good Housekeeping*.

Good Sense CORSET WAISTS
Fit all ages. Infants to adults.
Are made of the best material and workmanship.

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