

# The Living Church.

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

VOL. XIII. No. 8.

CHICAGO, SATURDAY, MAY 24, 1890.

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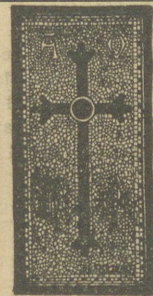
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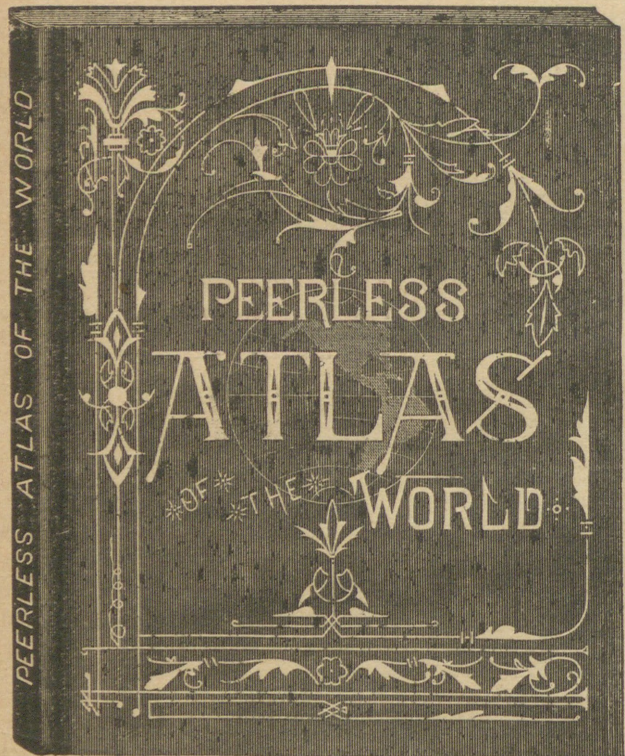
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"I was all run down before I began taking Ayer's Sarsaparilla, and now I am gaining in strength every day."—Mrs. Alice West, Jefferson, W. Va.

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"As a blood-purifier and general builder-up of the system, I have never found anything to equal Ayer's Sarsaparilla. It gives perfect satisfaction."—Eugene I. Hill, M. D., 381 Sixth ave., N. Y.

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# The Living Church.

SATURDAY, MAY 24, 1890.

## THE COMING OF THE PARACLETE.

BY WILLIAM B. CHISHOLM.

From upper architraves peal forth the song  
Of Pentecost, with floral garnishment  
Adorn the altar of our holy feast;  
Around, ye saints, gather in joyous throng,  
Greet Him the Paraclete!  
Prepare the emblems meet  
For such bright festival; thy wealth be lent  
Of richest bloom, O garden of young spring!  
He scorneth not the least  
Of these who hither bring  
The broken heart's mute, pleading offering.

Come to abide, Blest Presence of the Dove,  
Spirit of Truth and Love!  
Nor leave Thy Church, yet militant, unblest;  
Spread o'er it wings of rest;  
Oil of Thy grace and wine of pity pour  
On it forevermore.

All gifts of ore hard boughs and forest wild,  
And flowers that by the brook's green fringes  
grow,

And blossoms that light the oriels of the shrine,  
Let these the sanctuary's arch entwine;  
And in the hearts of those who hail this Feast,  
As in the olden East,  
The rushing wind of Pentecostal days  
Stirred every voice to praise,  
So may we altars of abiding homage raise.

Whitsun-tide, 1890.

## NEWS AND NOTES.

THE Rev. Charles Gore, principal of Pusey House, and the editor of "Lux Mundi," has been elected Bampton Lecturer for 1891.

THE Bishop of Winchester and Mrs. Harold Browne will celebrate their golden wedding on June 18th, and the clergy and laity of the diocese have resolved to present them on the occasion with some token of the affectionate regard in which both the Bishop and his wife are held.

THE several missions in Wuchang united in laying the matter of the recent outrageous attacks upon Christianity, before their respective consuls, and, as the Rev. Mr. Partridge reports in a recent letter, they had succeeded in securing an order from the Viceroy for the arrest and punishment of the parties implicated.

THE diocese of Oregon has met all the requirements of the Harold Brown Trust, and it was announced to the Board of Managers in its last meeting that the treasurer was about to pay over the \$20,000 from the society, for the endowment of the episcopate—\$10,000 from the Harold Brown fund; \$1,000 from the James Saul fund, and the balance from the treasury.

By an oversight, the story referred to last week was not in hand soon enough for this week's issue. It will be begun next week. It is entitled "The Way of the Cross," and is written by Miss Isabel G. Eaton, of Boston. The serial will be completed in fourteen issues of THE LIVING CHURCH. Two other stories competing for the prize have been purchased for our columns.

A VERY old MS. has just come to light in Egypt. It is the will, written upon parchment, of a noble Egyptian of the name of Sekiah, in which the

testator states that he leaves all his property to his brother, a priest of Osiris. A second piece of writing was also found, in which Sekiah commends his little daughter to his brother's care, and in which he states that he wishes her, upon attaining her majority, to have full control of her own money matters. Both documents are drawn up in a most concise and lawyer-like manner. The manuscripts are about 5,000 years old.

ACCORDING to *The Daily Telegraph*, it has been "decided by the dean and chapter of Westminster to suspend the canonry now vacant by the 'cession' of Dr. Westcott, in order to provide funds toward the restoration of the abbey. The loss of one such dignity, though resented by expectant clergy, will not be greatly felt in the abbey, and will be amply compensated for by the speedy removal of the dingy and hideous scaffolding which for years has robbed the north front of its architectural splendor. The niches, empty since the Reformation, are about to be refilled, as at Litchfield cathedral, with their wonted statues of apostles and saints."

In "Personal and Family Glimpses of Remarkable People," by Archdeacon Whately, a notable story is told of Bishop Stanley of Norwich. He was in the habit of going to different churches in order to see and hear for himself, and once went into an empty pew. When the owner, a lady, arrived, the Bishop said: "I am afraid I have taken your pew." "Yes," she replied somewhat tartly. "Then I had better go elsewhere," he said. "I would be very much obliged if you would," answered madame. Accordingly he went. But what was the lady's horror, and she was one who worshipped Church dignitaries, to discover at the close of the service that the stranger she had expelled was no less a personage than the Lord Bishop!

ON the day before the consecration of Dr. Westcott, an interesting gathering of old Birmingham boys was held in the chapel of Lambeth Palace, by the kind invitation of the Archbishop of Canterbury. It was thought fitting that former members of the school, of which the Primate and Dr. Westcott (as also the late Bishop Lightfoot) were such distinguished pupils, should meet together for the purpose of holding a service to pray for the well-being of the new Bishop of Durham. The services consisted of the Litany, the Psalms, *Levavi oculos*, and *Letatus sum*, and a hymn, together with passages from the Consecration Service, and the blessing by the Archbishop. The occasion was one which will long live in the memory of all those who were present.

THE nomination of the Rev. Daniel Lewis Lloyd to the bishopric of Bangor, in the room of the Right Rev. James Colquhoun Campbell, resigned, is announced. Mr. Lloyd was formerly a scholar of Jesus College, Oxford; he took a second class in Moderations in 1865, and graduated second class in *Literae Humaniores* in 1867. He was ordained the same year, and from 1867

to 1872 was Head Master of Dolgelly School and curate of Dolgelly, and from 1873 to 1878 was Head Master of the Friars School at Bangor. Since the last-mentioned year, he has been Head Master of Christ College, Brecon. The appointment has given great satisfaction especially in Wales, where he has rendered most valuable services on behalf of education and the Church.

THE Church of England's latest Confirmation statistics for England and Wales show a continued and general progress in almost every diocese, and a considerable improvement in the total results. The number of persons confirmed has risen from 198,164 in 1884, to 225,776 in 1889. Taking the whole of England and Wales for the triennial period 1887-8-9, there was an annual average of 220,396 persons confirmed; or one Confirmation for each 118 of the population. The Province of Canterbury during the three years presented nine candidates out of every 1,000 of the population, whilst the Province of York, with half the population, presented only seven out of every 1,000. Chester, Llandaff, Bangor, St. David's, Southwell, Ripon (with Wakefield), Rochester, and Manchester, are the dioceses which have gained most ground during the three years under review.

ONE of the windows in the Bishop's chapel, at Auckland Castle, contains a striking portrait of Canon Westcott, arrayed in a gorgeous cope. It is said that when the late Bishop was renovating the interior of the chapel he was asked by the artist of the new windows, what kind of faces he preferred for the bishops and monks, whereupon Dr. Lightfoot handed him a number of photographs, saying that "those were the faces he liked best to see around him." Accordingly the present Archbishop of Canterbury appears in cope and mitre as the representative of one of his early predecessors, and on his right stands the newly-appointed Bishop of Durham. Among the other faces in the picture are clearly recognizable the late Bishop of Manchester (Dr. Fraser) and the present Bishop of Winchester. A remarkable feature of these windows is that the monks (among whom, by the way, is Canon Body) are robed in black instead of brown. Black is the true color, but hitherto it has not been customary to use it in the preparation of stained glass, because of the sombre character it imparts to the picture. The black has an inky appearance.

THE consecration of Dr. Westcott as Bishop of Durham, in succession to his life-long friend, the late Bishop Lightfoot, took place May 1st at Westminster Abbey. A few minutes after the appointed time, the procession, led by the vergers, almsmen, choristers, minor canons, entered the choir and sanctuary. The consecrating Bishops were, in addition to the Archbishop of York, the Bishops of Winchester, Oxford, Carlisle, Ripon, Wakefield, Exeter, St. Asaph, and Bishop Barry. The offertory was divided amongst the four societies devoted to home and

foreign mission work. Matins had been said at 8:30, so that the Archbishop of York, taking the north-end position, commenced the Communion office as soon as the voluntary ceased. The Bishop of Carlisle read the Epistle, while the Bishop of Winchester read the Gospel. The sermon was preached by Dr. Hort, a chief member of the great Cambridge school of textual criticism, and the friend and co-worker for forty years of the new Bishop.

AT the recent meeting of the Board of Managers of Missions, on the 13th, it was announced that the Rev. Henry R. Pyne had been elected general secretary of the Commission on Work among Colored People, in place of the Rev. Dr. Hubard, resigned. The Court of Appeals having decided that the society was liable for the Collateral Inheritance Tax upon the bequest of the late William H. Vanderbilt, a letter was read from Messrs. Cornelius and Wm. K. Vanderbilt stating that they, as the residuary legatees of their father, desired to reimburse the society in the amount of the said tax, in order that it might enjoy the full amount left to it by their father's will. The special committee on the Church Mission House formally announced that "a member of Grace church," New York, had contributed \$50,000 toward the erection of the building. Whereupon the following resolutions were adopted:

*Resolved*, That, inasmuch as it was the express wish of the generous donor that this gift should lead to the immediate completion of the subscription and the progress of the work of construction, this Board earnestly invites subscriptions to the \$40,000 still needed to make up the sum of \$200,000, the estimated cost of the Church Missions House.

*Resolved*, That the treasurer be and is hereby authorized to make such payments as shall be necessary in taking title to the property, 279, 281, 283 Fourth ave., and that he be and is hereby further authorized to pay off the mortgages upon the said property, amounting to \$55,000.

*Resolved*, That the Right Rev. Dr. Potter, the Rev. Drs. McViekar, Brown, Nichols, and Greer, and Messrs. Coffin, Stark, Vanderbilt, Low, Davies, and Cutting be appointed a building committee, with authority to proceed with the building of the Missions House, provided that no expenditure be incurred beyond the sum that shall from time to time be subscribed for the purpose.

## AUSTRALIA.

FROM OUR CORRESPONDENT.

SYDNEY, April 16, 1890.

The joint committee appointed at the recent special session of synod, has terminated its conference with the bishops with the result that Canon Saumarez Smith is finally and validly elected to the primatial see of Sydney beyond all doubt or question. This conclusion to their labors was generally expected, but was not altogether a certainty. It is at any rate a great comfort to have the matter authoritatively settled, even to those who were not in favor *per se* of Canon Smith's appointment. As the conference was held with closed doors, the public are not aware of the intricacies of the debate. Enough, however, has transpired, to indicate a wide divergence of opinion, the committee as a body being strongly pledged to re-elect Canon Smith, the bishops on the contrary claiming to proceed as with an entirely new election. After an exhaustive discussion both together and severally, an episcopal resolution was passed, to the effect that under exist-



ing circumstances and for the welfare of the Church generally, the election of Canon Smith be concurred in. It was not a particularly gracious resolution or very flattering to the Bishop-elect. Such a one was hardly to be expected, but as a compromise was thankfully accepted. The committee quickly sent in its report to the administrator of the diocese. A cablegram was despatched to St. Aidan's, and a favorable reply promptly received; so promptly in fact that it was possible to make the requisite announcement of the election on the following Sunday in St. Andrew's cathedral. A much-vexed question has thus been brought to a solution, and we are looking forward hopefully to the Primate's early arrival. Ecclesiastical affairs are in terrible arrear, the Dean being over eighty years of age and quite past coping with the growing needs of a metropolitan see. Although regarded at first in the light of a party triumph, the settlement is now being acquiesced in on all sides in the hope that good work will be done under a tolerant administration. The bishops themselves have prepared a cordial expression of welcome. The clergy and laity of Sydney will not be lacking in the same direction. Newcastle will of course join in the general congratulation, for it will at last be in a position to choose a successor to Bishop Pearson, who, by the way, is to be allowed £300 per annum for five years from diocesan funds.

#### JAPAN.

On April 13th, 1890, the first Sunday after Easter, Bishop Bickersteth held an ordination in the church of the Ascension, in the district of Ushigome, in Tokyo, at which the Rev. Yonege Yamagata was advanced to the priesthood. This gentleman has been in deacon's orders for about three years. He is the author of some manuals for instruction in the Faith, that have proved very useful, and his report among his countrymen is that of an earnest man of God. He is the fourth Japanese advanced to the priesthood within the last half-year. One of these was the Rev. Tai San, advanced on St. Thomas' Day, by Bishop Williams. Ushigome is a district about a mile and a-half north-east of the Emperor's palace, which is the centre of Tokyo. It is thickly populated, and is a hopeful station, although the church is at present only in its infancy, numbering less than 100 baptized souls, including infants. The sermon at the ordination was preached by the Rev. H. J. Foss, of Kobe, who urged the duty of hearty co-operation in work between priest and people as one indispensable condition of the success that God grants in due time to faithful labor.

Letters from Japan set forth the urgent need of a missionary bishop for that country. It would seem impossible, however, to get a quorum of the House of Bishops before October.

The missionaries in Osaka, Japan, have been holding an evening service in the English language. These services were largely attended by missionaries not of our own Church, and were so successful and happy in their effects, that it is now proposed to hold also a morning service in English.

#### CANADA.

An interesting service took place in St. James' cathedral, Toronto, lately, in honor of St. George, in which the army and navy veterans took part, their band in uniform heading the procession to the church. A glance along the line recalled many a past and gone struggle from India to the Dark Continent, in which these men had borne their share. The vestry of the church of the Epiphany unanimously passed a resolution at the late adjourned meeting to give an increase of \$200 a year to their rector's stipend. The vestry of Grace church, Toronto, has resolved to establish a guarantee fund, which would enable them, among other good objects, to have all the church seats free. Much regret is expressed at the death of the Rev. Algernon Boys, professor of classics of Trinity College, Toronto. He was a graduate of Jesus College, Cam-

bridge, England. The Algernon wing of the new hospital of the Sisterhood of St. John, Toronto, gives evidence of the interest he took in the charitable work of the Church.

A beautiful window in memory of Mr. T. C. Chadwick, has been placed in St. George's church, Guelph. A figure of St. Chad, first Bishop of Lichfield, A. D. 673, adorns the centre. About 50 persons received the rite of Confirmation at St. Matthew's church, Hamilton, diocese of Niagara, at the hands of the Bishop lately. St. Alban's church, Beamsville, in the same diocese, is completed. The opening services of this fine church were held in the end of April, when a number of the clergy were present. A new parish, St. James', has been formed at Guelph. The Bishop presided at the rural-decanal chapter of the deanery of North Wellington, on the 29th. The services were very impressive, and there were early celebrations of the Holy Communion on both days, the Girls' Friendly Society partaking in a body the first day.

Notice is given that the Bishop of Huron will hold Confirmations in the counties of Essex and Kent, in his diocese, during May, the county of Huron in July, and the county of Perth in September or October. On the morning of the 24th, Indian candidates at Walpole Island were presented to the Bishop for Confirmation, by the incumbent. The clergy of the county of Lambton, in this diocese, met on the 15th to elect a rural dean. All were present but two, and the final choice was made unanimously of Dr. Armstrong, for 30 years at work in the district over which he is now to preside. The churches of St. Mary and St. Paul, belonging to the rectory of Warwick, have been consecrated during the past year, both being now free from debt.

The city branch of the Woman's Auxiliary, Ottawa, diocese of Ontario, held the annual meeting on May 2nd, when the Bishop of Algoma gave an address, in the course of which, after warmly thanking the members of the Woman's Auxiliary for their substantial aid in the past, he pointed out the necessity of continued and increasing help in the future, if the Church is to hold her own in his missionary diocese. The fact that the number of clergy had been doubled since his consecration, showed that progress had been made, but they labored under special difficulties; there were no centres of population, and the missions were too extensive. One clergyman had a mission 250 miles long. Another difficulty was the poverty of the people, but that which the Bishop was most emphatic in pointing out, was the prevalent ignorance of the people regarding the elementary principles of the Church, and the necessity which existed of instilling into the minds of the young the great principles upon which the Church is based. The Ottawa branch of the Girls' Friendly Society, which for a time seemed dying out, has been revived during the past year, and the annual meeting was held on the 24th. There was a special celebration of the Holy Communion for the society on the previous Sunday at St. John's church, at which a good proportion of the members were present.

A new church at Regina, diocese of Qu'Appelle, has been decided upon at the Easter meeting. The diocesan synod meets in June. The subject of the union of the different branches of the Anglican Church in B. N. A., continues to excite much interest. It is hoped that at the approaching Provincial synod of Rupert's Land something may be done. The annual Confirmations have been held in most of the city churches in Winnipeg. A new mission was opened by the Bishop in the parish of Christ church lately. After the building was secured, the interior was fitted up by four young men of the parish free of cost.

Much regret is felt in the diocese of Quebec at the death of one of the clergy, the Rev. T. H. Jenkyns, B. A. He was ordained 35 years ago, and was engaged in active parish work to within a few months of his decease. The Sherbrooke branch of the Woman's Auxiliary in this diocese held

its annual meeting on April 29th, when a very good account was given of the work done in the year, a large amount both of money and clothing had been sent to domestic missions.

The new church of St. Bees, Westville, diocese of Nova Scotia, was opened early in May. The beautifully embroidered altar linen and prayer desk banners are the gift of the Kilburn Sisters. A brass cross and vases for flowers have also been given by a friend.

The Bishop of Montreal has been making a visitation through the Eastern Township in his diocese during the month of May and the end of April. The closing exercises of the Montreal Diocesan Theological College took place on April 27th, the Bishop presiding. The Bishop of Algoma was present on the platform, as well as a number of the city clergy. The principal, Dr. Henderson, said in the course of his address that it was his purpose to encourage the students to prepare for the preliminary Cambridge examination. He thought this would tend to establish a uniformity of standard between Canada and England, and would help to place men in a more advantageous position if at any time they should seek employment in the latter country. Much satisfaction is expressed that the Rev. Canon Henderson has declined the offer of nomination to the principalship of Huron Theological College, London. His friends in Montreal would greatly regret his removal from his present sphere of usefulness. Seven large memorial windows have been made in Montreal for St. Luke's church, St. John, diocese of Frederickton.

#### CHICAGO.

The Rev. Dr. Locke, of Grace church, will give the sermon before the Woman's Auxiliary of Indiana at their annual meeting in Christ church, Indianapolis, June 3d, and Mrs. Locke will address the ladies in the afternoon.

Ascension Day was very generally observed by the city churches. The claims of business keep the men away from church on any but a legal holiday, but where early Celebrations are held, they have the opportunity of hallowing the day. The first Vespers of Ascension were sung on Wednesday evening at the church of the Ascension. As this is the parochial anniversary, the day's services are always well attended. On this evening the service was rendered by the united choirs of Ascension and Calvary churches, making a chorus of about seventy voices. The *Magnificat* was Smart's, and the *Nunc Dimittis* by Ebdon. The anthem was "Unfold, ye portals," from Gounod's *Redemption*. During the *Magnificat* incense was used, as also at the processional and recessional. The sermon was preached by the Rev. J. W. Elliott, of Highland Park.

On Sunday evening, the Bishop instituted the Rev. Samuel C. Edsall to the rectorship of St. Peter's church, Lake View. The growth of St. Peter's, which was until last Easter a mission, has been somewhat extraordinary, even in this city of rapid growth in all directions. It is but a trifle more than two years since a few persons met at the residence of Mrs. Givens, on Fletcher st., in Lake View, and began to worship. Mr. Edsall, who was then a student in the Western Theological Seminary, was given charge of the mission, which at once began to prosper apace. In a short time, in order to get more room, a store was rented on Clark st., north of Wellington. Subsequently a very neat chapel was erected. Mr. Edsall, after graduating from Racine College, when less than twenty years old, entered the law office of his father, James K. Edsall, and after completing his course of study and receiving his diploma became associated with his father in the law and continued as his partner until two years ago. He was fast winning distinction at the bar and was known as a close and eloquent pleader as well as a very successful advocate, when, three years ago, at the request of the matron of the Hospital for Incurables he began reading the Church service before the inmates of that institution. Thenceforward

his heart became set upon religious work. As stated, less than a year later he began work at St. Peter's before he was made deacon. Elevated to that office 18 months since and made a priest a year ago, he began to devote himself earnestly to his duties in his mission parish, with the result that he has a fine growing congregation in a fast improving section of the city. The mission received but a small amount of assistance, and that in the earliest days of its existence. This sum has more than returned to the board of missions in contributions made by his parishioners. St. Peter's is entirely out of debt, has several thousand dollars worth of property, and is already taking steps to the erection of a fine church building. It is confidently predicted that St. Peter's will be one of the most influential of parishes, as it now is a monument to the zeal of an indefatigable worker. Mr. Edsall is a pleasing preacher, very popular as a pastor, and his people are closely attached to him. Rarely does it chance to a layman to be able to build up a prosperous parish and assume charge of it as an ordained minister. And, in Mr. Edsall's case, there was before him every prospect of a brilliant career, one in which, youthful as he was, he had already accumulated a fair property; these prospects he cheerfully cast aside to discharge what he deemed a higher and imperative duty.

On Sunday evening, the church was thronged, and many were unable to gain entrance. The Bishop instituted the rector, the senior warden, Mr. S. G. Clarke, presenting the keys. After a hymn, a class of 35 was presented for Confirmation, the character of which was noticeable in several respects. It included the venerable senior warden and wife, and two other married couples. Fifteen of the class were married persons; 25 were adult persons; 18 were males, among whom were two physicians. At the conclusion of the services, before the benediction, the Bishop addressed the congregation, expressing the kindest congratulations to priest and people upon the blessings which had attended their labors. It had seemed hardly possible that the Bishop, after the exhausting labors of the day, and his recent illness, could be strong enough to preach to the loyal flock gathered before him. But it fairly appeared as if he were inspired with strength from above; and as he stood by the altar and with uplifted hand warned them that to God belonged the praise for all that had been done, and that he spoke in the presence of the Holy Ghost, who had not only wrought these things, but given the grace of Confirmation, a sudden hush pervaded the congregation, crowded and standing as they were, which was almost painful in its intensity. Many hearts will never forget that picture, the benign and patriarchal presence, rising from physical weakness into the strength of spirituality, and the prophetic words of blessing and warning, which fell from his lips with almost supernatural effect.

The North-eastern deanery convened on May 13, at St. Paul's church, Riverside. At evening service the congregation was addressed by the Rev. William W. Wilson, of St. Mark's church, upon "Our Mission in Christ," after opening remarks by the Rev. George D. Wright, of Morgan Park, upon the "Church and Her Co-workers." The dean celebrated Holy Communion, assisted by the pastor, next morning, followed by an interesting essay from the Rev. T. Cory Thomas, of Grand Crossing. Action was taken as to mission points, while work among the Scandinavians was reported upon by the Rev. Herman Lindskog, of St. Ansgarius' Swedish church, Chicago, with others as highly promising and calling for auxiliary effort at several stations in and about the city. After the convocation adjourning to meet next Sept. 9th, at St. George's church, Grand Crossing, an elegant luncheon was served in the afternoon at Mrs. Ellis', of the Ladies' Guild.

EVANSTON.—The Sunday after Ascension Day was notable in the history of St. Mark's parish. In the morning the Bishop confirmed a class of 35 persons, and preach-



ed, it is safe to say, the most tremendous sermon ever heard from St. Mark's pulpit. It was an arraignment of agnosticism.

In the afternoon the cornerstone of the new St. Mark's was laid with impressive rites. The procession, consisting of the cross-bearer, the vested choir, the vestrymen and wardens, the visiting clergy, the rector of the parish, the Rev. Arthur W. Little, and the Bishop, moved from the old church to the spacious corner lot on Ridge ave., where the walls of the new church are rapidly rising, and where more than a thousand persons had assembled. The service used was the office for laying a cornerstone, published by the Young Churchman Company, of Milwaukee, and was beautifully sung as a choral service. THE LIVING CHURCH and other leading Church papers were placed in the stone, together with the usual documents and a copy of Little's "Reasons for Being a Churchman." Appropriate speeches were then made by George E. Gooch, Esq., the rector, and the Bishop. The solemn ceremony closed with the hearty singing of the recessional hymn, "O Mother dear, Jerusalem." The weather was perfect, and a great impression for good was made upon the community. The new church will be of stone, simple, dignified, Catholic, and correct—Gothic of the early English style. The architects are Messrs. Holabird and Roche, of Chicago. The cost will be \$43,000.

WHEATON.—The Hon. Thomas Drummond, late Judge of the United States Circuit Court, died at his residence, on the evening of Ascension Day. Judge Drummond was a member of Trinity mission in this place, and an earnest and generous supporter of the work of the Church. He was born in 1809, in Maine. In 1835, he removed to Illinois, residing at Galena until 1854, when he came to Chicago. He was appointed Judge of the U. S. Court in 1870. Upon his retirement in 1884, he was succeeded by Judge Gresham. The universal respect in which he was held is indicated by the following from one of the daily papers:

Judge Drummond's has been a useful and a blameless life, noble, well rounded, faithful. The end is reached calmly in the order of nature. Death in this case is not a shock. It is quiet departure when the task of existence had been fully done. All his early contemporaries had gone before. He survived beyond the allotted span, and leaves now a gracious and inspiring memory. There is no need for mourning. In the perfect ripeness of well-spent years a good man has gone hence.

The burial services were held in St. James' church, on Monday afternoon, the Bishop officiating, assisted by the Rev. G. Tuckerman of St. James', and the Rev. F. J. Hall, in charge of Trinity, Wheaton.

NEW YORK.

CITY.—On Tuesday evening, May 13th, the Bishop administered the rite of Confirmation at the church of the Archangel, 118th st. and St. Nicholas ave., the Rev. Charles R. Treat, rector. A special choral service was rendered.

On the day preceding, the Bethlehem Day Nursery, connected with the church of the Incarnation, was transferred to its new building, 249 East 30th st., which was formally opened. The lot on which the house stands runs through to 31st st., and is occupied at the other end by the church of the Reconciliation, a mission of the church. The Rev. Arthur Brooks presided, reading a portion of the Morning Prayer and then giving a brief history of the mission since first opened in 1881. He spoke of the noble work done by Mrs. J. T. Low and Mrs. Clinton Ogilvie, the present president of the board, in securing this new home for the mission. Other speakers were Archdeacon Mackay-Smith, the Rev. Dr. Walpole Warren, and the Rev. Newton Perkins, in charge of the mission chapel of the Incarnation.

An adjourned meeting was held in the diocesan house on Tuesday, May 13th, in the interest of Pere Hyacinthe's work. A resolution was passed to the effect that the Bishop together with Bishop Coxé should call to gether such friends of the clergy and laity as would be likely to favor assist-

ing Father Hyacinthe by raising an annuity for him.

On Monday evening, May 12th, a farewell service was held in Holy Trinity church, 42nd st., when Miss Mildred Nelson Page, long a lay worker in the parish, started for Japan. In the congregation was a large number of her friends and well-wishers, and especially ladies interested in missionary work.

There was an immense congregation at Trinity church on Ascension Day, every seat being occupied and hundreds standing. The rear of the chancel was profusely decorated with lilies, begonias, etc., while masses of flowers and palms were to be seen outside. At 11 o'clock, the procession entered in the order of the choirs of Trinity church and St. Chrysostom's chapel, some 80 in all, the clergy of the parish, Dean Hoffman, and four cross-bearers, followed by Bishops Thompson, Whitehead, and Potter. In singing the hymn, "O Zion, blest City," the choirs were assisted by Theodore Thomas' band, which occupied the organ loft at the east end of the church. The ante-Communion service was at once proceeded with, the Rev. P. A. H. Brown reading the Epistle and the Rev. Dr. Mulchahey, the Gospel. The sermon was by Bishop Thompson on "The Kingdom of Christ. The Holy Communion was celebrated by the Bishop of Albany, Bishop Potter pronouncing the absolution, himself, Bishop Whitehead, the Rev. Messrs. Brown, Steele, and others assisting in the distribution. The number of communicants was large, while some parts of the music in charge of Dr. A. H. Messiter were most impressive. Bishop Potter pronounced the benediction. Other services were held in the afternoon and evening.

The new church of the Redeemer, at Park ave. and 82nd st., was opened on the same day, the Holy Communion being celebrated at 7 and 8 o'clock. At 11 o'clock the service was conducted by the Rev. Dr. Richey, assisted by the rector, the Rev. Dr. Shackelford, the latter preaching the sermon. The church has a seating capacity of over 1,000, and of course was filled by a large congregation. Some description of this church has previously been given, but it may be added that the altar of rich alabaster, costing \$1,000, was presented by Dr. Shackelford's summer parishioners at Cottage City, Mass. that the bronze lantern, the vesper lights, and the furniture, were presented by St. Agnes' Guild, the Guild of the Holy Child, and the Parish Guild, and that the altar appointments were presented by various members of the church. The cost of the church was \$44,000, and of the furniture \$16,000. At the evening service the discourse was by the Bishop, who congratulated the church on having at last emerged from a long chaotic process. An address was also made by the rector.

The Rev. S. Gregory Lines, rector of the church of the Beloved Disciple, presented 84 persons, to Bishop Potter, on Friday evening, to receive the laying on of hands. This is the second class prepared by the rector in less than two years, and was remarkable for the number of men and boys, 37 in all, and for the large number of persons of mature age who were thus brought to a public confession of their Master. The Bishop was very felicitous in his address to rector, candidates, and people.

GENERAL THEOLOGICAL SEMINARY.—Through the Dean's efforts, the students had the opportunity of hearing a lecture, on the evening of May 9th, in Sherred Hall, by Mr. E. Cope Whitehouse, one of the best known Egyptologists and archeologists American and English scholarship has produced. The Bishop of New York presided, and besides a large number of students, Dr. J. H. Hopkins, Dean Hoffman, and Dr. Hall, professor of Oriental languages, were present. The lecturer's efforts were devoted to explaining his researches into the much-mooted question of the position of the land of Goshen, which he has almost succeeded in proving to have been in Middle Egypt, in the Alfigren, and not, as Canon Rawlinson and others have thought, in Mahtzor or Lower Egypt. Mr. White-

house showed some papyri he had collected containing writings in Arabic and Coptic, from 1300 to 1800 years old. Mr. Whitehouse expects to return to Egypt in a few weeks, to complete some engineering and archeological investigations.

The Missionary Society had the pleasure of hearing an address on Foreign Missions from the Rev. Dr. Huntington, a few evenings since. The society appropriated to the mission work in Persia, under the Rev. Mr. Neesan, the sum of \$50 towards a large girl's school he is erecting. His fellow-student, Mr. Yohannan, graduates this spring, and is now in charge of the Persian work in St. Bartholomew's parish, New York.

The visiting committee of the Board of Trustees made their annual inspection of the rooms on May 9th, and the dean announced at Matins the next day that they never had seen them in such an excellent and comfortable condition. This is very gratifying in view of the large sums which have been expended on making them all that college rooms can be.

VERMONT.

The district missionary meeting of the Woman's Auxiliary was held in Zion church, Manchester Centre, May 7th. The day began with a celebration of the Holy Eucharist at 10:30 A. M., with the Rev. R. C. Searing, as Celebrant, the Rev. C. Martin Niles preaching the sermon from St. Matt. xix:20. The point brought out by the preacher was "What is necessary to make a missionary?" At the afternoon session which was called to order with prayer, the first paper was read by Mrs. E. P. Gilson, of Rutland, "on general missionary work;" a discussion followed, and Mrs. Gilson was appointed as a committee of one to see that the matter of the general missionary's support was assumed by the diocese. The Rev. E. P. Lee followed with a talk on missions "from a clerical standpoint;" Mr. H. L. Stillson, of Bennington, read a paper on the same subject, "from the standpoint of the laity." The whole subject of mission work from its very beginning in Japan, was discussed by the Rev. Wm. Farrar Weeks. At the evening service the Rev. B. W. Atwell, general missionary, spoke of the work in the southern part of the diocese where he is employed. "The layman's part in missions," was considered by Mr. Edward L. Temple of Rutland. The Rev. W. B. Walker closed this, one of the red letter days in the diocese of Vermont for missions, by an address on "The reflex action of foreign upon home missions."

ALBANY.

The Convocation of Troy met in the church of the Messiah, Glen's Falls, May 5, when missionary addresses were made, and Mr. Robt. Graham spoke for the Church Temperance Society. The next day Morning Prayer was read at 9:30 A. M., and Holy Communion was celebrated at 11:15 A. M., the sermon being by the Rev. P. W. Mosher, on "The Temple of the ages." The business session was held at 2:30 P. M., when a letter was read from Bishop Doane calling attention to the Bishop Lightfoot memorial in Durham, which is to take the form of restoring the chapter house and erecting an effigy of the late bishop. The clergy present expressed their sympathy with the project and voted to notify all the clergy of the convocation that the secretary will forward contributions to Bishop Doane, any time before Whitsun Day. An essay was read by the Rev. F. N. Cookson on "Religion and the State," and the Rev. Canon Fulcher reviewed "The Voices of Children," (W. H. Leib, Guin & Co., Boston.) In spite of the continuous rain, the meeting of convocation was a most pleasant one, 19 clergy being present. The new boy choir in the new chancel of the handsome church rendered the service delightfully, and the hospitality of the parish was unlimited.

The next session is to be held in Port Henry, during September. The appointments are: Sermon, the Rev. J. W. McIlwaine, substitute, the Rev. E. R. Armstrong; essay, the Rev. W. D. Martin, substitute, the Rev. Chas. Pelletreau; Re-

view, the Rev. H. R. Timlow, D.D., substitute, the Rev. W. B. Bolmer.

The Convocation of the Susquehanna held its semi-annual meeting in St. James' church, Oneonta, May 6th and 7th., the Venerable Archdeacon Olmstead, of Cooperstown, presiding. A conference of altar guilds on Wednesday afternoon showed gratifying progress in restoring the solemnities of divine worship by adornment of chancels, object teaching, etc., and a committee was appointed to recommend a plan of union of all such societies with the Bishop as patron and spiritual adviser. Addresses were delivered in the evening by the Rev. F. B. Reazor on "Some aspects of altar work;" by the Rev. Scott Rathbun on "Sunday schools;" and by the Rev. R. G. Osborne on "Woman's work in the Church." The Holy Eucharist was celebrated by the Archdeacon on Wednesday morning, assisted by the rector, the Rev. E. A. Hartman and the Rev. F. B. Reazor, secretary of the convocation, the sermon being by the Rev. S. B. Moore.

At the business meeting, an increase of the stipend for the missionary at Bloomville was recommended, and several stations instanced where missionary work might be begun. The essay by the Rev. R. G. Osborne was on "Pantheism," and was discussed by the Rev. J. A. Farrar, the Rev. T. A. Waterman, and the Archdeacon. A meeting of the Woman's Auxiliary was held at 4, and at the evening service the addresses were made by the Rev. W. C. Stewart on "The Church's mission work;" by the Rev. J. M. Windsor on "Help and hindrances in Church work," and by Mr. Robert Graham on "The Church's temperance work." The convocation sessions were pronounced by the Archdeacon as the most profitable and harmonious he had ever attended. The next meeting will be at Hobart.

CITY.—The church of the Holy Innocents has purchased a fine residence on TenBroeck St., opposite the Olcott property, to be used as a rectory, thereby consummating a long cherished plan of the parishioners. The rector, the Rev. Richmond Shreve, has taken possession of his new home, carrying with him the best wishes of his congregation. Much praise is due to the earnest workers of the parish, who all rejoice at the evidences of success attending their efforts and those of their beloved pastor. Of 198 communicants in the parish no less than 160 communicated at the two Celebrations on Easter Day.

SOUTH CAROLINA.

The Columbia Convocation met in St. John's church, Florence, the Rev. W. A. Guerry, rector, April 16th. It was well attended by the clergy, and the exercises listened to with interest by the congregations. The Rev. Mr. Joyner preached from St. Matt. xiv: 16. Addresses were made on each evening of the session.

CHARLESTON.—Large congregations filled the churches on Easter Day. The decorations were tasteful, and in some cases elaborate, even though, owing to the late frosts, flowers were so unusually scarce. At the church of the Holy Communion about 50 received the Blessed Sacrament at the 7 o'clock Celebration, while a larger congregation assembled at the midday service. At the children's service of song in the afternoon the offerings were devoted to missions. St. Mark's, colored, celebrated the Holy Eucharist three times, at 7, 9, and 11 A.M. At Grace church, the congregation was a very large one, and the offerings amounted to over \$1,000. They were appropriated to the discharge of the debt incurred by the earthquake repairs. For three years the Easter collections of this parish have been given to this purpose, and the debt which was quite a large one is now greatly diminished.

The usual Easter Monday elections were held in all parishes, but as the negro question still distracts the diocese, St. Paul's refused to elect delegates to the diocesan convention, while St. Michael's, though electing delegates, instructed them not to attend. At St. Phillip's there were two



tickets in the field, one headed by Mr. Ed. McCrady, Jr., which was in favor of a compromise, that is, to the extent of admitting the Rev. Mr. Pollard, of St. Mark's, and them closing the doors upon all other colored clergy; the other, headed by Mr. Pringle Smith, which was in dead opposition to the admission of any negro. The McCrady ticket received about 40 votes and the Smith ticket about 20.

The Bishop is making his spring visitations to the city churches. On Good Friday he visited St. Paul's, and confirmed a class of 13—7 males and 6 females; on Low Sunday he confirmed seven persons at Grace church, five of whom were first admitted into the Church by Baptism. Sunday, April 20th, at the church of the Holy Communion, he preached and confirmed a class of 14.

GREENVILLE.—The Rev. Byron Holly is doing wonders for Christ church, and he has stirred up this parish, and infused new life into it. On Good Friday he held The Three Hours' service, and on Easter Day presented to the Bishop for the laying on of hands a class of 56. This is the largest class, composed of whites, ever confirmed by Bishop Howe in this diocese. The Bishop's sermon on this occasion was worthy of himself.

COLUMBIA.—For the first time in the annals of Trinity church, the Rev. Dr. Capers, rector, an early Celebration of the Holy Communion was given. At the mid-day service the offering was \$575, and the children gave at their festival in the afternoon, nearly \$100. A group of chancel windows has just been put in as a memorial of the late rector, the Rev. Dr. Shand, who for 50 years was the faithful priest and pastor of this parish. The subject is Christ blessing little children. At the church of the Good Shepherd the offerings amounted to nearly \$200 on Easter Day. The Rev. A. R. Mitchell, priest in charge, is doing a good work in this field, and is trying hard to educate his people in the Church's ways. Wafer bread is in use in this parish.

#### CENTRAL NEW YORK.

The Convocation of the 4th missionary district met in Grace church, Baldwinsville. The missionaries and stations of the district were well represented, and were cordially welcomed by the rector, the Rev. Dr. Beauchamp, and his people. The sermon was preached by the Rev. W. B. Clarke, rector of Grace church, Cortland, from Jude 3. The essayist, the scholarly and beloved Dr. Wilson, of St. Andrew's Divinity School, Syracuse, presented an able paper on "New considerations of our Lord's Divinity." On motion of the Rev. G. S. Neide, resolutions of thanks to the rector and parish were adopted. It was also

*Resolved*, That we cannot separate without expressing to the rector and members of this parish our felicitations on the happy and blessed relations which have subsisted between them, as pastor and people for a quarter of a century.

After interesting remarks, and devotions by the Bishop, the convocation adjourned.

#### WESTERN MICHIGAN.

The beautiful stone church at Kalamazoo, St. Luke's, is to be consecrated on Friday, May 23rd, and great preparations are being made to duly celebrate the event.

A beautiful font of white marble has been presented to Holy Trinity church, Benton Harbor, by Miss Florence E. Wilder, of Boston, Mass. This is in memory of her brother Frank, who died in St. Joseph, Mich.

Two children of Stanton have the honor of making the first gift towards a new building for Akeley Institute.

Bishop Gillespie confirmed a sick person in St. Paul's parish, Grand Rapids, and on the third Sunday after Easter officiated at St. Paul's (vacant), arranging to meet candidates for Confirmation.

The diocese mourns the death of the Rev. J. S. Large, who recently died at Galveston, Texas, in his 80th year. He faithfully performed the duties of his priestly office until within a few months of his death.

#### CONNECTICUT.

EAST HADDAM.—The new St. Stephen's church was consecrated by Bishop Williams, May 1, 1890. It is built in Old English style, of common field stone, round and irregular, such as are used in building Connecticut stone fences, laid up strongly in cement. Its interior is open roof, finished in yellow pine and ash, in the natural wood, and it is one of the most pleasing and prettiest country churches in the State. The chancel window is in three parts, the centre panel representing St. Stephen standing looking up into heaven. The figure was designed by a young lady of the parish, a student of the Yale Art School. Three other of the windows are fine memorials, gifts to the church, one, "The angel at the tomb;" one, "The Virgin and Child," and one imported from London, "St. Paul preaching." There is also a very fine brass lectern, a memorial of a former communicant of the parish, recently deceased, who liberally remembered the parish in her will. The altar is furnished with a cross, a memorial of a deceased warden, presented by a former rector; candlesticks, vases, altar desk, and three alms basins, all in brass, are also gifts from different persons. The Rev. E. C. Gardner, formerly rector of the parish, presented as a memorial of his deceased wife, a very fine Communion service, made from the silver plate used by her in her life time, the stem of the chalice encircled by a diamond ring, which she always wore, and a full set of altar linen which she had worked with her own fingers. The altar and pulpit are furnished with frontals corresponding to the several seasons of the Church's year. The Sunday school room in the rear is so arranged with sliding doors that it can in a moment, be made a part of the nave, nearly doubling the seating capacity of the church.

The old church was consecrated Oct. 18, 1795, by Bishop Seabury, and was one of the very first churches consecrated in this country. In it Bishop Burgess, of Quincy, officiated during the first year of his ministry. In it the late Dr. DeKoven, so well known in the West, worshipped while his brother Henry was in charge of the parish. Besides Bishop Burgess, there are still living, of those who officiated in it as rectors of the parish, Geo. W. Nichols, H. B. Hitchings, H. T. Gregory, E. C. Gardner, and A. T. Parsons, and the present rector, the Rev. J. T. L. Hynes. It was built in days when timber was plenty, and workmen were honest, and its massive frame of twelve-inch oak will, with proper care, last a century to come. By vote, it is not to be totally deserted, for a service, with Communion, in memory of the blessed dead who have worshipped within its walls, is to be ever held on "All Saints' Day" of each year, while it stands. The sole reason for building a new edifice is its inaccessibility to the present centre of population.

#### NEW JERSEY.

MT. HOLLY.—The fifth annual service of the Chapter of the Brotherhood of St. Andrew, of St. Andrew's church, the Rev. Charles A. Hayden, rector, (formerly of Gloucester, Mass.) was held in that church on the evening of May 1st. The service was entirely choral, and was intoned by the rector. The address was delivered by Father Field of St. Clement's, Pa. After the service the members and visiting delegates were entertained in the parish building and an enjoyable evening was passed. The Rev. Charles A. Hayden, the new rector, has great musical ability and has entire charge of the vested choir; under his leadership the choir has shown marked advancement in their music.

#### ALABAMA.

MOBILE.—For the first time in the history of the State of Alabama, Good Friday was this year observed as a legal holiday. Schools, banks, and courts of law being closed, the attendance at church services was very large, and one body of the denominations held special services.

The attendance at Christ church on Easter Day was very large, and the music

finely rendered. Several handsome floral memorials were placed on the font and chancel, by loving hands for loving hearts lately stilled in death. In the death of Henry A. Lowe, Sr., Christ church has suffered this year the loss of an old and honored parishioner. The Sunday school festival was held at night. Each class as it was called by name, carried to the chancel their offerings of flowers and money. The former were placed upon a large cross of gray moss until it bloomed into one of garland, the banners were ranged on the sides of the chancel, and the money when counted amounted to more than \$180. One new and pretty feature of the festival was the recital of the Church catechism, by the whole school, excepting the wee ones of the infant class, who afterward repeated the Lord's Prayer, and the Morning and Evening Prayer, "Now I wake" and "Now I lay me."

St. John's was filled to overflowing Easter Day, the music exceptionally good, and over 300 communicated at the two Celebrations. The offertory, though larger than usual, only amounted to \$215.30. The offering of the Sunday school in the afternoon was about \$100. These may seem small compared with the number of parishioners but let it be remembered, that St. John's is a free church, free pews, and free of debt, she has money in her treasury, and her people are mainly the laboring class, many with large families and small wages. The Sunday school festival in the afternoon was a grand affair. There is very little room for friends and visitors when the Sunday school which is one of, if not the, largest in the State is seated; 153 prizes were awarded for attendance, and for learning certain appointed portions of the Prayer Book. This Sunday school is not only self-supporting, but gives a tenth of its income annually to the Bishop's Chapter.

Trinity choir which is volunteer, is one of the best in town and fully sustained its high reputation on Easter Day. This parish had peculiar reasons for joy and thanksgiving this year. For the first time in ten years she is entirely free of debt, and for the first time in her existence, probably, she is a free church. Pew renting has been abolished, new zeal is awakened, and the people realize anew what a privilege it is to give to the Lord.

The Easter Confirmations had to be postponed on account of the ill-health of the beloved Bishop Wilmer. He has been able to visit only a few adjacent parishes so far, and can only confirm; his cough will not allow him to preach. On the last Sunday in April he confirmed a class of 24 in Trinity, on the 4th of May, 34 in St. John's, and on the 11th of May, a class of about 15 in Christ church.

#### OHIO.

EAST LIVERPOOL.—Bishop Leonard visited St. Stephen's parish, the Rev. E. Burke, rector, on the 6th, and confirmed 29. The younger candidates appeared in procession, dressed in white, with pink scarves, and silver medals with the symbol of resurrection. After the services the vestry presented the Bishop with an address of greeting. The ladies of St. Stephen's Guild presented another of like import, and the guild of Little Helpers read their greeting also. So did the Sunday school. Bishop Leonard was greatly pleased, and delivered a telling sermon.

#### COLORADO.

COLORADO SPRINGS.—At Grace church at the visitation of Bishop Spalding, the first Sunday after Easter, 18 persons were presented for Confirmation by the rector, the Rev. A. R. Kieffer. The Bishop preached morning and evening and catechized the children of the Sunday school in the afternoon. A vested choir of 38 boys and men was introduced at Christmas, and a crowded church at every service, is evidence of the general satisfaction at the change from the quartette choir. On Monday the newly-elected vestry met the Bishop at luncheon at the rectory, and adopted plans for a temporary enlargement of the church building which seats only half the congregation,

and also for securing lots in a more central location, upon which to erect a large church a few years hence, as the lots upon which the church now stands are becoming very valuable for business purposes. The vestry has voted to add \$1,000 per annum to the rector's salary.

#### PENNSYLVANIA.

Emmanuel church, Quakertown, Bucks County, will be consecrated by the Bishop, Tuesday, May 27, when the convocation of Germantown will hold its quarterly meeting there.

By the consolidation of the parishes of St. Philip's and Trinity, West Philadelphia, the latter practically ceases to exist in name though the organization will be kept up until the court dissolves the charter. It will be the congregation of Trinity church which will hereafter be known as St. Philip's. The old church, Spring Garden st. below Broad st., having been sold for \$30,000, the debt of the new church is now paid off and it will be consecrated by Bishop Whitaker, on Thursday, May 29.

PHILADELPHIA.—The Bishop laid the corner-stone of the new St. Thomas' church (colored), on Wednesday afternoon, May 14, and also made an address. The Rev. Alex. Crummell, D. D., delivered an address in which he gave a sketch of this historical parish, and was followed by the Rev. H. C. Bishop, of St. Philip's church, New York. The Rev. Paulus Moort of Liberia, was present and took part in the services. The church was founded in 1794, and was for many years refused admittance to the convention, which barrier has however long since been removed. The congregation worshipped until about two years ago in the old church, 5th and Adelpia st., since which time they have been using a hall 17th and South sts. It is expected that the church which we have already described in our columns, will be completed early next winter.

The Rev. Henry McCree who has been temporarily in charge of Epiphany chapel, has accepted an election to the permanent charge of the same.

The House of Rest for the Aged was formally blessed by the Bishop on Tuesday, May 13, he going through the several rooms with prayer and benediction. He also made an address, as did the Rev. T. S. Rumney, D. D., rector of St. Peter's church, Germantown, and chaplain of the house. It is admirably located, is fully equipped, and will accommodate 14 persons.

While Ascension Day was generally observed, as becomes so high a festival, it was specially marked by the church of the Ascension. There were Celebrations at 7:30 and 11, at the latter which was choral, the Rev. W. W. Webb was the preacher.

The Church Unity Society of this diocese held its third annual service in the church of the Incarnation on Sunday evening, May 11. The Rev. S. D. McConnell, D. D., presided. Addresses were delivered by the Rev. G. Woolsey Hodge, the Rev. Charles A. Briggs, D. D., of Union Seminary, N. Y., and the Rev. Prof. Ezra Gould, D. D., of the Philadelphia Divinity School.

The lesson studies which have been conducted with such marked success since last fall, will be brought to a close on Saturday afternoon, May 24th, at 4 p. m., when the study will be conducted by the Rev. Prof. Fleming James, D. D., of the Philadelphia Divinity School. The cards containing the scheme of lessons for the Trinity-tide are now ready, and may be had on application to the Rev. Herman L. Duhring, 411 Spruce Street.

#### SPRINGFIELD.

EAST ST. LOUIS.—Eighteen persons were confirmed at St. Mary's mission by the Bishop, May 6th. Hard work every day is the rule in this mission. Daily Morning and Evening Prayer are said. Every holy day has an early celebration of the Holy Eucharist. Beside the regular daily offices on Sunday, there are early and late celebrations of the Holy Eucharist. A Church day school is also maintained. The work is encouraging.



**MASSACHUSETTS.**

The 14th annual festival of parish choirs will be held in the church of the Advent, Boston, on Thursday, May 22nd. Morning Prayer will be sung at 11:15 A. M., and Evensong at 7:30 P. M. Admission to the festival will be by ticket. There will be a choral celebration of the Holy Communion at 9:30 A. M. This service will be open to the public without tickets. Mr. Charles G. Saunders, a lawyer who serves the Church in many a capacity, and proves himself a valuable help to the clergy, is the secretary of the committee having the choir festival in charge.

The Rev. Father Benson, of Cowley, England, has been in Boston, preaching at both services on Sunday, May 11th, in St. John the Evangelist's, and upon Monday and Tuesday at noon.

Thirty thousand dollars, the cost of finishing the tower up to the roof in the church of the Advent, has been generously given by a well known layman. The other improvement in this church is the gift of large stained glass windows.

The published statement of the years' work of the mission church of St. John the Evangelist, Boston, is well worthy of attention: 101 have been baptized, 34 confirmed, and 47 buried. The parish contains 733 communicants, and gave contributions of over \$1,200 for objects within its care, besides nearly \$3,000 for outside objects.

The following inscription, engraved on brass, will be soon affixed to the case of the new organ in the church of St. John the Evangelist, described in our columns last week:

This organ was placed in the church by the congregation and friends of the mission as a thank offering to Almighty God for His gracious answer to their prayers for Father Hall's recovery from dangerous illness. St. John before the Latin Gate. 1889-1890.

**WORCESTER.**—St. Matthew's parish has secured more land adjoining the property on which St. Matthew's Hall is located. This will give sufficient land for a church and rectory whenever the parish is able to build them.

**KANSAS.**

On Thursday, May 8th, the Bishop left for Hazleton, a small town in Barber Co. He held a service in the evening, baptized a child, and confirmed two persons. There was a large attendance, but few of those present had ever attended an Episcopal service. Late in the night, the Bishop and Dr. Beatty, who had accompanied him, left in a freight train for Kingman, the county seat of Kingman county. Services are kept up here by lay readers, except on the third Sunday of the month, when Dr. Beatty officiates for them. Here the Bishop baptized a child and confirmed three persons. Slowly but surely the Church is making progress in this southwestern section of the State.

**LONG ISLAND.**

**BROOKLYN.**—On Ascension Day was laid by the Bishop the corner-stone of the church of the Atonement, the Rev. A. C. Bunn, M. D., rector. In the morning was a celebration of the Holy Communion, while in the afternoon the ceremony began in the old church which was thronged to the doors. The procession was in the order of the wardens and vestrymen, the architect, the choir, the lay readers, and clergy, hymn 276 being sung as a processional. Then followed the sentences by the Rev. T. G. Jackson, the lesson by the Rev. J. R. L. Nisbett, and the prayers by the Rev. Mr. Kimber, the Rev. Dr. Bradley, made the address, taking for his subject Christ the corner-stone, setting forth that the corner-stone stood for fact, permanence, principle, and in a word, for whatever gave significance and stability to the Holy Catholic and Apostolic Church. At the close of the address the procession passed out of the church singing hymn 202, "The Church's one foundation." On reaching the grounds immediately adjoining, Mr. Bunn said: "I am holding up the phonographic cylinder in which I have spoken in your name a

message to the persons who shall at some future time, perhaps in 1950 or 2000, uncover this stone. When they open the box and place the cylinder upon the phonographic machine, they will hear my voice in about its present tone and pitch, saying as follows:

To the rector and congregation of the church of the Atonement, Brooklyn, in the day when this corner stone shall be opened the rector and congregation of the same church, May 15th, 1890, when this stone is about to be laid, give greeting. We who are building this church purpose that it shall be used solely for proclaiming to men the will of God and for helping them to fulfill that will. In so far as we shall be true to that purpose, you will have a goodly heritage. For our failures we implore your forgiveness. For your sakes, you who shall listen to these words long after he who speaks them and they whom he represents have passed from earth, we will try to be faithful. If we shall transmit to you that which we have received, the Faith once for all delivered to the saints, we ask you also in duty to us and as faithful stewards to pass it on uncorrupted to those who shall come after you. And may the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost be with you all. Amen.

The rector then placed in the cornerstone the cylinder, when the Bishop laid the stone in due form. Then followed the reading of the Lesson from Ezra iii: 10, 11, the singing of the Doxology, the pronouncing of the benediction by the Bishop, and the singing of the recessional hymn 116, as the procession passed back into the old edifice. The new church will be 100x60 will have a chancel 25x25, with seats for a choir of 40, while the edifice will seat 700 people, or about twice as many as the old structure. The chancel will be circular with vestry or choir rooms on either side. The church will be lighted in the clerestory, will be provided with reflectors in the dome and will be ventilated by machinery and heated by a new system about seven feet above the floor. It is hoped to have the church completed in October, or at least before winter, while special efforts will be made to have it paid for on completion.

Immediately after laying the cornerstone it is understood that the Bishop had a consecration service at the Church Charity Foundation, while one or more persons were formally admitted into the Sisterhood.

The corner-stone of St. Luke's church will be laid about June 1st. The guild formed of members of St. Stephen's church has decided to call themselves the Guild of St. Athanasius.

**CENTRAL PENNSYLVANIA.**

On Sunday, May 4th, Bishop Rulison visited Christ church, Danville, where he preached and confirmed 18 persons. Two sick persons were also confirmed in private. In the afternoon he preached in St. John's church, Catawissa, and confirmed two young people, presented by the rector of St. Paul's church, Bloomsburgh, who at present has charge of this mission station, in connection with his parish work at Bloomsburgh. In the evening he was at St. Paul's church, Bloomsburgh, where, as always, an attentive congregation listened with great interest to his eloquent sermon from the text: "I will arise and go unto my Father." At this service 11 received the laying on of hands. The newly confirmed and all in the church were deeply impressed by the Bishop's beautiful and touching address to the class, in words full of counsel and comfort. On the following day, Bishop Rulison, accompanied by the Rev. Mr. Leverett, visited St. Gabriel's church, about 20 miles from Bloomsburgh, where a goodly number came together to greet the Bishop. The address on this occasion was another witness to Bishop Rulison's happy adaptation of his words to all classes and conditions of men.

**DELAWARE.**

On the fourth Sunday after Easter, the Bishop had very interesting services at Smyrna and Clayton, confirming a class of 20 persons in the former place, and four at Clayton. Nearly two-thirds were converts to the Church. Clayton is a very promising mission, under the pastoral care of the rector of St. Peter's, Smyrna, the Rev. G. W.

Dame. An eligible lot has been presented, and very soon a church building will be commenced.

A lot has been secured in Wilmington for St. Michael's mission. This work is due to the unceasing energy of the Rev. Alexis I. du Pont Coleman. Going into the worst locality in the city of Wilmington he commenced his labors amongst the poorer classes of boys who roamed the streets and frequented the saloons. Securing the use of the second story of a warehouse, he opened a club-room for boys of the working classes, where they assemble three nights in the week, and spend the evening socially in games of all kinds. In connection with this, an adjoining room was fitted as a chapel, and on Sunday evenings, as well as once a week, the services of the Church are said by the Rev. Mr. Coleman. Sunday school is held on Sunday afternoons, and a sewing class for girls, under the superintendence of the Bishop's wife, occupies the boys' club room on Saturday afternoons. The interest evinced by the boys, some of whom were once considered as the terrors of the neighborhood, is so great that the church services are well attended, and the behavior most devotional. A class of girls received Holy Baptism on Easter Even; and not alone the boys and girls, but their parents come regularly to the services. The Three Hours' service on Good Friday (the only service of the kind in Wilmington), was greatly appreciated. It is proposed to proceed to the erection of a church building on the lot recently purchased, as soon as practicable. The Rev. Mr. Coleman will be advanced to the priesthood on Trinity Sunday, June 1st.

The people of St. Thomas' church, Newark, are about to commence building a parish house adjoining the church.

**QUINCY.**

**HENRY.**—The Bishop visited St. John's parish, the Rev. J. R. Holst, rector, on Sunday, May 11th, and confirmed a supplementary class of 7, two others were detained. These with the 31 confirmed in December make 38, and with others added increase the communicants of this parish from 27 to 70. The vested choir now numbers 19, men and boys, and is becoming quite efficient under the leadership of Mr. Wm. Stevens.

**FOND DU LAC.**

The Bishop writes: An attack by the Roman Church on the Oneida Indians, under my care, compels me to cry out to my brethren for help. Unable at this time to leave my diocese and make a personal appeal, I am forced, in a desperate emergency to trust my case to the poverty of written words. The hold of the Church upon the Oneidas will be seriously impaired unless I can immediately obtain \$6,000 for schools, Mission House for Sisters, and for repairs on the dilapidated buildings of the missionary. Sisters have promised to come if I can give them a support and a home. Clergy, as yet, I have none, but here is a noble opportunity for a lay brotherhood or associated mission of clergy. The need of workers and money is most urgent. The Oneida reservation is situated in one of the most beautiful parts of Wisconsin, and is 12 miles long by 6 miles wide. The Indians have built for themselves a large stone church, seating 600. The church is complete with the exception of the chancel. There are 1,700 Indians on the reservation, of whom 900 have been baptized by us, and there are 238 communicants.

A crisis has arisen in the tribe's history, a narrative of which I will condense as much as possible. The faithful missionary, who for 35 years was a father to the Oneidas, passed on to his rest last January. For some years the Romans have been laying their plans to obtain an entrance into the reservation. It may here be stated that there are two Indian reservations in Wisconsin, one under the charge of the Roman Church; the other, the Oneidas, under the care of our Church and the Methodists. During the past few years the United States Indian agent has been a

Romanist and a zealous partisan for his Church. In making my first visit about a year ago, I found that he had appointed the same day for making certain payments to the tribe, which compelled a number of the young men to be away, and as the missionary informed me, prevented their Confirmation. A number of Indians desiring to send their children to Indian schools at Randolph and Carlisle were told by the agent that he could put them, free of expense, in as good schools off the reservation. I was informed by a government official that six months ago there was not a half dozen baptized Romans on the reservation, possibly not one.

On the death of Mr. Goodnough, a Roman mission was established on the confines of the reservation, and a priest began to visit among the Indians. Certificates of membership to a Roman society, filled out with the names of our prominent Church members, and acknowledging the payment of dues by them, were anonymously sent about. The cards promised a large number of masses and days of indulgence, if they would only say a prayer daily to St. Joseph and the Blessed Virgin. The Roman authorities petitioned the government to give them a grant of land, and thus allow them to enter the reservation and erect a church. They tried to enlist the sympathies of the Indians by promising them schools and sisters. Forty-three men, women, and children were induced to sign a petition to the government asking for the Roman Church. It is obvious that an agent who has the power of appointing various officers and making donations of farming implements, putting children in schools, etc., can exert a very persuasive influence upon the timid and needy. The government directed the agent to call the tribe together in council to see whether land and permission should be given to the Romans. The agent called the council not in the accustomed place, the council house, but at one, which on account of the spring floods, was inaccessible to many. An official sympathizer was sent to notify those supposed to be in favor of the Romans. But in the official notice, sent to be read in our church, the purpose of the meeting was not stated, consequently there was a small attendance; 39 however are known to have voted against it; it is claimed that 60 were in favor of it but this is very doubtful, as a number of names were put to the petition who were not present, and others say that they signed through threats and promises. The real mind of the tribe was shown on a subsequent occasion when the matter being put to vote, 134 men voted that they did not desire the Roman Church, and the 40 others present declined to vote either one way or the other. A further instance is noteworthy. The name of Mr. Cornelius Hill, who was educated at Nashotah, one of the chiefs of the tribe, and sent by the diocese as one of its delegates to General Convention, well-known also to the officials at Washington being often sent there on business for the tribe, was visited by a special Indian inspector. He asked Mr. Hill what the opinion of the tribe was concerning this grant of lands, etc., to the Roman Church, and was told that the large majority of the tribe was opposed to it. "What is your own opinion, Mr. Hill?" "I am not in favor of it." "Why, then, did you sign the petition for it?" "I did not." "But your name was on the petition, for I saw it." "It was then put there without my knowledge."

It looks, however, as if the Romans would succeed in this plot; possibly they may not get on the reservation, but they have established a mission on the confines.

There are many reasons, which I cannot here state, which make imperative a vigorous prosecution of this mission. If it is aided liberally by Churchmen at this critical time, a large portion of the tribe will be gathered into the Church. Will not those interested in Indian work come to its support?

CHARLES C. GRAFTON,  
Bishop of Fond du Lac.

For Convention Reports and other Church News, see pages 129, 130, and 131.



## The Living Church.

Chicago, Saturday, May 24, 1890.

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

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After July 1st, 1890, the subscription price of THE LIVING CHURCH will be \$2.00 a year if paid in advance; to the clergy, one dollar a year. Until July 1st, new subscriptions and renewals (in advance) will be received at one dollar, as heretofore.

WE were gratified to report, last week, the forwarding of \$421.65 to Wuchang, on behalf of the Chinese Church League. It is especially encouraging to note that this was principally made up of small sums from many sources, showing a wide-spread and increasing interest in this good work. Now that the lewd fellows of the baser sort in Wuchang have begun to use the press with such violence and fury to dishonor our holy religion, it is surely providential that our missionaries will have such a fund for the defence of the Gospel by the same weapon. It is for just this work that the League exists, and because it is doing this work it deserves the confidence and support of all Churchmen.

### THE DISPENSATION OF THE HOLY GHOST.

The liturgic year reaches its completeness and consummation in the Feast of Pentecost. Notwithstanding the wealth of the ancient Anglo-Saxon name, "Whitsun Day," Pentecost is as much richer as it is older; not only because it is quarried from the sacred treasury of the New Testament, but also because it contains within itself an imperishable key to its historic as well as evangelic significance. The liturgic year is the year of Faith. It is the historic cycle of God's dealing with the human race through the glorious mystery of the Incarnation, and that mystery finds its fruition in the fulfilment of our Saviour's parting promise and prayer. Here is the perfected symbol of that Faith once delivered, winnowed clean and clear of all doubtful disputation and conjecture. It is the Apostolic and the Nicene Creed. It is a plain summary of historic facts and events. It is the objective, fundamental truth of the Gospel of our Lord Jesus Christ. Therein, not a trace of philosophy or induction is to be found. These things were done, took place. The Catholic Church, having received, has kept the ancient deposit of Divine Truth, and proclaimed it

throughout all the world as the Good News of God, able to save men's souls, so plain that a wayfarer though a fool need not err therein, so deep and comprehensive that all the hidden things of God may be illuminated thereby. The Faith, the creed of the liturgic year, remains to this day the most precious heritage of the Church of Christ, the surety of His indwelling Presence through the ministry of the Holy Ghost, and the steadfast promise and prophecy of His coming again.

The Spirit of Truth, which is the Holy Ghost the Comforter, broods over and inspires the Faith of this liturgic year. It is a simple story. It finds attestation and living witness in every humble, loving soul. The story of that Pentecostal Coming in the plenitude of the Divine Gift, stirs afresh to-day the heart of the Church of Christ. Scattered throughout strange lands, grievously hurt and beleaguered in the house of its friends, even its own children bewailing estrangements and alienations from the one household of the Faith, this sorely afflicted and dismembered body cries out for the unification of all faithful Christendom. Inasmuch as the Holy Ghost the Comforter is the Spirit of unity and brotherhood, all hearts wherein it has found lodgement yearn and cry out for fellowship and community of life. There is one Lord, one Faith, and one Baptism, and One, even the Spirit of God, serving forever the whole Family of Christ, drawing the scattered and wandering children thereof home to the Father's House. The Holy Ghost alone can accomplish all this, and make all that dwell in the house to be of one mind.

But the Faith of the liturgic year, the bond of the whole family in heaven and earth, will not suffer loss nor give way. That is imperishable and eternal. Unity and a consummated fellowship are bound up with its integrity and inviolability. Barriers there are, but men made and set them up, and these must and will give way before that irresistible spiritual solvent, the simple, Catholic Faith. The spiritual kingdom lies open before the leadings of the Holy Spirit of Truth. Therein our Lord Jesus Christ in His divine and glorified Humanity, is all in all; His life and service under the ministry of the Holy Ghost, and not the conclusions and "confessions," and "systems," and "institutes," and dialectics, of any man or set of men constitute the sanctions, and support, and inspiration of the regenerate life.

Other foundations can no man lay than is already laid, even as it

is continually set forth in the year of Faith. "Platforms" which have stood fair enough for two or three hundred years are giving way, to the unspeakable peril of multitudes who have mistaken them for the ancient, apostolic foundations. While unstable, misguided, ignorant souls are falling away into agnosticism and that last lie of Satan—pseudo-spiritualism, all the while, the Catholic Church with its Holy Bible, its primitive Catholic Faith, its apostolic order, its liturgic worship in the language of the people, quickened with the devotions of the faithful of all ages, proclaimed the Way, the Truth, and the Life, for the salvation of the world. The witness of the Holy Spirit is swift and imperative, and the Word will not return empty or unfruitful. The dispensation of the Holy Ghost, encounters not only the world, the flesh, and the devil; it encounters spiritual wickedness in high places, the apostacies and betrayals of weak and cowardly souls; but the spiritual kingdom must overcome at the last, and such as shall be saved shall be gathered into one fold, under one Shepherd, in the unity of the Holy Spirit.

### MODERN APOLOGETICS.

A clerical correspondent while expressing his "exceeding gratification" for certain Lenten editorials that duly appeared in these columns, takes friendly exception to the position assumed in one of these, "The Church's Lent," towards certain notorious assailants, adding: "You of course believe that the intellect of the Church must have something to do with controverting such men . . . But do you not really say here, the contrary?" In reply we suggest that the argument in the editorial referred to, in effect takes care of itself. It urges that the Church finds her chief strength and most triumphant vindication in the development of the spiritual life, in her treasury of holy living, in the *charismata*, or fruits of divine charity, which best authenticate her teaching and authority among men. Besides the appeal was *ad clerum* and *ad fideles*. Possibly we might more aptly have put it that "the Church has, and can have, no controversy" (instead of "antagonism") etc.

A serious review of the ground confirms the practical soundness of our conclusions. It certainly seems to have been the evangelic method of dealing with gain-sayers and unbelievers. The Church of God is a supernatural society. It rests upon supernatural sanctions, teaches a faith and life in and of the supernatural; it is the sacramental Body of the incarnate Son of God in hu-

man life, and its inspiration and power lie in the presence and ministry of the Holy Ghost.

The supernatural and the things thereof, are apprehended through faith, and that is the gift of God. Faith, love, and obedience, alone, open and point out the way to this holy of holies, here in this mortal life. The Church and her teachings, therefore, are unintelligible to the carnal-minded man, who in his blindness comprehends them not. Between these extremes there can be neither commerce, truce, nor antagonism, nor even controversy.

This explains the perpetual irrelevancy and impertinence of so-called, apologetic controversy. There is an eternal barrier that separates between the assailant and the assailed. The man of faith knows by an interior and spiritual evidence, the verity of his faith and the things thereof, precisely as a little child responds to and recognizes mother-love and the joys of home, while the man who walks by natural sight only, with the owl and the bat, and the burrowing mole, mistakes the world of sense and matter as the finality, the all-in-all.

Therefore the Church wastes time, and weapons, and precious energies, when her children accept controversies with unbelievers and scoffers. Such controversies are always sterile and indeterminate. The often slain never acknowledge discomfiture; while the eternal things of the spiritual world and life remain beyond reach of profane hands. No controversy convinces or converts. The law of the assailant is forever, *Voluntas stat pro ratione*.

This is the history of apologetics for almost two thousand years. It has not pleased Almighty God to submit the issues of spiritual life and death, to any such ordeal and tournament. Skeptics in Europe and America still champion heresies and falsities that have been exploded a thousand times. The ghosts of such controversies survive and like the spirits in Kaulbach's great cartoon of the "Hunnenschlacht," rise up in the air above the battle-field and continue the conflict.

The "intellect" of the Church has little to do in such a crisis. Her fruitful work lies in other directions. The Church is busy in imparting her faith to hungry souls, who ask at her hands the Bread of Life. The answer to agnosticism was formulated when the Apostles' Creed and the Creed of Nicæa were given to Christendom. The answer to the profanities and scoffings of



the infidel is found in the lives and deaths of saints and martyrs of all time, and in the widening current of blessing and knowledge, and divine charity, that finds its perpetual witness in Christian civilization.

The disposition to accept the gauge of controversy seems to us but a snare and a weakness. The numberless "stories" of the Elsmere type are naked traps laid to catch the unwary. No stable soul is endangered, only the foolishly adventurous who hanker after the perilous exhilarations of temptation. It is the business and duty of the stewards and ministers of Christ to understand these hostile feints of the enemy and to expose their fallacies and falsities when occasion demands. But such "reading" should be as sharply contraband to the well-instructed laity, as are obscene art and literature. Positive teaching of divine truth with a holy illustration and exemplification of it in the life, and thought, and work of the Church, are the evangelic methods of dealing with unbelief. And this doctrine of Christian warfare runs through all the New Testament Scriptures. We read that, when John's disciples inquired of Jesus, "Art thou he that should come, or do we look for another?" Jesus answered, and said unto them: "Go, shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." St. Matt: xi: 1-6.

When Nicodemus came to Jesus by night, let us bear in mind how the question: "How can a man be born when he is old?" was met by the Master. Simply by a reassertion of the eternal truth, not by a vindication or defence of it. Again, when the Jews strove among themselves, saying: "How can this man give us his flesh to eat?" the reply to skepticism and unbelief was a re-statement and further unfolding of Eucharistic truth. A little further on, in the same connection, our Blessed Lord lays down for ever, the great canon of belief: "My doctrine is not mine, but His that sent me. If any man will do His will he shall know of the doctrine whether it be of God."

In the same spirit in his charge to the young Bishop Timothy, the Apostle Paul cautions him against controversies and participation in disputes, and profane and vain babblings, leaving also on record his own judgment concerning the oppositions of science falsely so-called. Sometimes it may be our duty to answer a fool according to

his folly, but it seems very clear to us that the legitimate work and teaching of the Church is positive, evangelic, constructive.

**TWO REMARKABLE BOOKS.**

BY THE REV. ROBERT A. HOLLAND, D. D.

Two remarkable books have appeared lately. They come from opposite wings of Churchmanship, and yet beat as opposite wings may aptly do, towards the same end. One of them is implicitly and the other expressly Hegelian. Both essay a philosophy of the faith as not against nor even above reason but as the faith of reason, whose perfect transparency reason is to prove by shining through it with full light. To a student of Hegel, who believes in his logic as the logic of God, and has watched every sign of its acceptance as the promise of a new day to religion, nay, as the dawn itself, the appearance of two such books is like a rim of sunrise. Hegel in Oxford! Hegel the philosopher of the Oxford Movement! Hegel and Pusey, lobes of one brain which, devoutly believing in Christ, is to think out its belief thoroughly and know Christ as the Eternal Word of Absolute Thought! The most Catholic religion and the most Catholic philosophy looking out on the age as two eyes of a single face whose informing spirit is the Spirit of Truth! A surprise, and yet of the Hegelian kind, which makes up the rhythm of the world, the ebb and flow of it, its union of opposites, its harmony of discords, its magnetic identity of contrary poles. The appeal to past authority has now become a brave trust in present reason! The insistence on rites as essential to the life of the Church which has manifested itself in them throughout its entire historic growth, now justifies itself by the very nature of mind to be outward as well as inward, object as well as subject, a body as well as a soul, real in all its ideas. Revelation which was clung to in its letter as a message from God to man, whether the letter were understood or not, or were beyond the possibility of understanding, is now considered revelation only as it reveals the speech of divine reason to human, which human reason must approve as divine before heeding it, and in heeding must rationally interpret. And because it is God's speech in man's language, it must adopt the language of a child to the childhood of the race, and of an adult to the race's maturity, be now allegoric and ceremonial, now in Pauline phrase of high speculation; always employing according to man's need and capability, their every literary form, prose or poetic, not only history and law, and proverb, but also drama, epic, ode, and gnome—parables for those who cannot think without aid of images, and myths for those whose thought is more sensuous still, and mixes image with reality—myths which are to parables as metaphors to similes, and which survive in more abstract discourse as the freshness and beauty of youth, an immortal quality.

Thus all science and all art find themselves bound together by an interpretative philosophy which sees the complete truth to be the perfect Man whose whole perfection when recognized by feeling, or understanding, or reason,

is a sense of worth-ship, or worship, since perfect man is one with God. And the recognition in turn will be perfect only as it involves in one and the same act every form of knowledge, is imaged while thought, and felt while imaged, having a creed in its philosophy and a ritual in its creed.

Such is the new front the Oxford Movement takes in "Lux Mundi." Written in distinct articles by twelve theologians, all trained in the school of Pusey and easily its leaders, the book has in their avowed unanimity, an aspect more commanding than that of any one mind, however prominent. It is a phalanx whose step and direction show the march of a column. Whither? Certainly not in any line of retreat or surrender. If there be disencumberings, they are for swifter and surer advance. The old creeds, the old dogmas, the old ritual, and the old polity, are to be maintained, but with weapons of modern warfare. Armor of steel is worse than useless against artillery. The book has been complained of as conceding too much, but its concessions prove confidence. Its authors have the reason of their faith, and hence are willing to trust the Faith entirely to reason. They are not afraid of any science, physical or critical. They are willing to yield to its most negative mood all that science dare claim as scientific, convinced that they can still demonstrate the eternity of the Faith as built out of the substance of that mind which is nature's as well as man's, because in both the mind of God. Would you naturalize the Divine? The Divine shall deify nature. Would you put law in the place of miracle? The law itself shall be miraculous, and the universe everywhere and forever God's fiat, immediately, eternally uttered with special accents of wonder to mark its personal origin, the "verily-verily-I-say-unto-you-s" of creation. Is your secret evolution? The secret is anticipated; Augustine dreamed it; Aquinas knew it; the great idealists of Germany expounded it before Darwin began and ended his half-random guess; but it is evolution of thought not of chance, God's dialectic in the world.

Nay, if you could only see the other side with your one eye, you would discover that the real tendency of your science makes for the Faith instead of against it. Evolution is a rise out of dead mechanical theories. In it you have to think life, and nature as alive. It explains by growth, and growth in nature implies that nature is an organism with one principle in all its parts and stages, which are related to each other only in and through this principle as their cause and law and end. And the demand of reason that this process shall appear reasonable in order to be accredited as real, indicates that the real principle of it must be reason; that with science no less than with philosophy and religion, the real is the rational, and supreme reason therefore, the supreme reality. The fault of science is not that it would explain things by evolution but that its process is not evolutionary enough; it does not really or rationally evolve the world; it takes too much for granted; it is external and accidental rather than vital. The truth far out-Darwin's Darwin.

And this method is theologic also. Theology too must explain by process.

The old mechanical way of putting dogmas together is too loose. They must not be outwardly adjusted but unfolded from God's essence. And thus their manner of becoming will be a sort of divine biology, or better still, the dialectic of divine reason. All institutions as well as all things are in process, and the process is one in nature, in history, and in the Church. They cannot be separated. Nature will live in man and determine him; man's nature will live in the Church and determine it; but as the environment is adapted to the very organism which must be adapted to it and which brings it to higher shape and function, so the Church will give both the human and natural environment a new fashion, a new import—be indeed the redemption of it, or as one of the essayists of *Lux Mundi* says, "a re-consecration of the universe to God."

Now, this universal process is that very procession of the Holy Ghost whom the Creed calls "Lord and Giver of Life,"—of all life from stellar protoplasm to immortality at God's right hand. As such it is the instinct of animals which act by a divine reason that is not their own, and the inspiration of men who build wiser than they know. "Whatsoever is true, by whomsoever spoken," says St. Augustine, "proceeds from the Holy Ghost." He is not only the Lord of all life, but the Spirit of all truth. His inspirations, therefore, are not sporadic but normal, a phase of His own eternal procession. They can no more begin and end at a certain time than His own being can, nor be any more pent in place. If Israel have a larger degree of it than any other people, it is because Israel partakes more fully in that universal life which can be lived by all men only as they live together in righteousness; if the law-givers and prophets possess it more abundantly than the rest of Israel, it is because they enter more intelligently and sympathetically into the nation's idea and destiny. Their inspiration is the spirit of the nation in them, as the nation's inspiration is the spirit of mankind filling it with prophetic sense of the coming of the Son of Man.

The criticism then, that finds less of the individual and more of the nation, less of the nation and more of the race, in the Old Testament, advocates rather than impugns its divine authorship. Better that it should be Israel's Book than some books of Moses and David and Daniel and Isaiah; and best of all, that its Israelitic quality should be made up of the wisdoms of many lands, meeting in an experience that filters them to the pure flowing of a river of life. The manner of the Book's composition has nothing to do with its divine quality. God's message is His, though spoken by Balaam or an ass. Homer is Homer, and Shakespeare is Shakespeare, by whomsoever writ. Even forgery would not undo the divine importance of the Old Testament to my mind, any more than the treason of Judas vitiates the Divine Love of the Cross.

The Apostles' Creed was certainly not composed by the Apostles, and yet has their inspiration as truly as if adopted in the council of Jerusalem and indited by Peter's hand.

The mistaken zeal of those apologists who would wager the Divinity of Christ on the questionable character of the Book of Jonah, or the dubious



authenticity of a Psalm of David, I cannot understand. It would be much easier for me to believe that Christ quoted writings as they were accepted and named, just as any man might now quote Ossian without referring to McPherson; or, indeed that his words about David and Jonah were an interpolation like the pool of Bethesda, or "the woman taken in adultery," or the "three that bear witness in heaven," than that their critical accuracy involved the whole faith of the Christian Church. Such recklessness takes my breath. I should be amazed by it as the desperation of Protestant Bible-worship, but in a Catholic whose pillar and ground of faith is no book nor theory of a book, the hazard seems insane. Do we hold the Divinity of Christ by a mere textual pin, bent at that? There was no reference to the Scriptures in the making of the Nicene Creed. It was made out of the traditions and consciousness of the Church, which, while illustrated by the Scriptures, are still independent of them.

But such questions are aside from *Lux Mundi* and ought not to lead away public attention from its great ideas—ideas as far above the philological intellect as they are above the verbal faith that dreads it. And yet this fear may be the symptom of a constitutional timidity in certain devout minds which needs just the courage of philosophic conviction to cure its latent atheism; for distrust of reason is distrust of God who is Reason Absolute. Nor is reason to be disparaged in honor of some diviner faculty. Diviner there is none. The supernatural is not the super-rational. Among the authorities that chance to be over men, reason must decide which is supreme. Every mission to Moslem or Buddhist or Confucian is an endeavor to overthrow one authority by proving another to be more rational and thus authoritative in proportion to its reasonableness. Reason, then, and authority cannot conflict. Reason alone authorizes authority; and they are the most loyal subjects who obey authority for its reason's sake.

As by doubt the convert changes his religion, so through doubt religious faith rises from one degree of reasonableness to another, anticipating the higher in its discontent with the lower, and transfigured by the ascent. The old form, the old theology, may be sorely disturbed by the unrest of the life it has so long and safely cocooned. What if the unrest should break through and fall out? Where will it stop? Will it not plunge from depth to depth down the outside abyss, and the soul be no longer soul and God no more God? As if the cocoon were not woven by the soul itself, and the unrest were not the stir of wings, and the breaking through were not for flight, and the abyss were other than the air and sunshine of divine knowledge, wherein theology becomes philosophy, assuming nothing, proving all things, doubting by belief and for the growth of belief, translating all the images and symbols of religion into the nature of mind as mind, of spirit as spirit, and so displaying how completely one is the spirit of man with the spirit of God, the essential God-manhood of both. With this new theology the present epoch of doubt will end and the advent of brighter faith appear. In *Lux Mundi* I see the oriflame of it over the English Church.

A like ensign is appearing in the American Church, not so splendid nor loftily borne nor grandly followed, but with the same device. We have no Oxford with its clash of many kinds of

scholarly opinion to compel the Church to use and rightly value its most rational defence; no great establishment to give the Church that worth as an institution which makes the reason of institutions a banner principle in any philosophy that would defend religion itself. Where the Church as an institution seems so petty to the national mind, and high thinking is so rare as to be solitary, almost an exile, philosophy is apt to be more individualistic in its estimate of the very ideas and methods which rebuke all individualisms of thought. The universal truths which it seeks out and verifies will have a private rather than a social, a subjective rather than an outward and mundane bearing. God will be a metaphysical more than a world-historic Idea, and the speculative knowledge of Him will appear not only the highest, but the sole knowledge, leaving perhaps less than a dozen men in America to know God at all. And these merits and faults which we might naturally expect in an American philosophy of religion are the merits and faults of the American book *I hold* worthy of a place beside *Lux Mundi* as a sign of the times. I mean Sterrett's "Studies in Hegel's Philosophy of Religion." They give the logical method which *Lux Mundi* applies in a less technical and more popular treatment. They are studies at first hand—honest and, as far as they go, thorough. Prof. Sterrett has evidently spent more than his vacations at them. He has learned Hegel the only way he can be learned, by living with him and in him—a life-time course however long the life may last. For this modern Aristotle is more cosmic than the ancient. The ancient has ruled the world's thought for two thousand years, and the dynasty of the modern will be longer. Indeed his method is as final in philosophy as Christianity is in religion, being simply Christianity philosophized. Aquinas was called angelic doctor because he translated Aristotle into theology, and the theologian who shall render Hegel back into the laws, concepts, images, sentiments, of the Church—who shall make his philosophy of religion a philosophy of cult, will be the archangel of future Schools and Schoolmen.

Meanwhile, failures and errors in versions cannot discredit Hegel's own system any more than they did Aristotle's or do Christianity itself. A Catholic philosophy may have its heresies and sects and parties, like a Catholic religion. Nay, just because the philosophy has world-wide or Catholic scope, it requires a Catholic mind to think all round and through it; and even this mental catholicity will have its degrees of comprehension from plane circles of Broad Churchism to that full-sphere knowledge which knows God in all world-types as His sacraments, the very forms of His substance and therefore themselves substantial, especially that crown form which sacraments the principle of Mediation as His triune life within Himself and in the universe, and thus shows forth the universe and God as in their essence sacerdotal. Philosophy can explain the spirit of religion only by explaining this, the spirit's form-producing power without which the spirit were a most unspiritual and dead abstraction. Philosophy of religion is essentially a philosophy of priesthood.

While Prof. Sterrett's "Studies" do not take in this full sphere of Hegel's thought, which Hegel himself simply outlined, they give its great arc. The Broad Churchism that crops out in them here and there is not Hegel's and did not come from the study of Hegel. It is the wrinkle of a pre-Hegelian period which the author's frank and crescent thinking will stretch smooth. No better corrective could they have than the very text in which they appear so out of date and out of place as to look more comical than serious. For, in spite of such faults, the "Studies" are earnest and noble and offer noble aid to thought that would climb the loftiest and most difficult steep of knowledge. The path they trace is clear to

the peak and will draw on and guide well the search that now stands off and wonders whether the Hegel it has heard about from college-professors and other critics who told what they also learned by hear-say—whether that Hegel be really a mountain up there in the sky, or only the thunderhead they were glad to make out of his vast loom above their little sand-hills of so-called science and metaphysics. Mountain, our guide proves the wonder, with base broad as the universe and all time on the slopes of it, and God for its rock through and through, and for the glory of its summit.

The appendix on Christian Unity, which follows the "Studies" ought not to be there. It has no philosophic relation to them. It is not philosophic at all. It does not append. It is out of key with the high strain of thought that precedes it. The incongruity is as if the author had come out for a cloistered walk with St. Cecilia on one arm and Madame Blavatsky on the other. If he must admire both, to escort one at a time would be more seemly.

#### PERSONAL MENTION.

The address of the Rev. J. J. H. Reedy is Omaha, Neb.

The Rev. Henry Ormond Riddel has accepted a unanimous call to the rectorship of Emmanuel church, Brooklyn, N. Y. He enters upon his duties at once.

The Rev. James Otis Lincoln has taken charge of the parish at Whitehall, N. Y. Address accordingly.

The Rev. T. C. Hudson has resigned the rectorship of St. John's church, Mankato, Minn., to take effect June 1st. His address after that date will be Sank Centre, Minn.

The Rev. M. L. Woolsey has accepted a unanimous call to St. Luke's, Seaford, Del. He will enter on his duties there on June 1st.

The address of the Rev. Richmond Shreve, of the church of the Holy Innocents, is changed to 105 Ten Broeck st., Albany.

The Rev. C. E. Harding has become rector of St. Paul's church, Medina, Ohio, and should be addressed accordingly.

The Rev. H. Forester has become the head of an associate mission at Albuquerque, N. M., at which place he may be henceforth addressed.

The Rev. H. O. Judd has accepted the rectorship of St. John's church, Los Angeles, Cal., and entered upon his duties.

The Rev. John Vaughan Lewis, D. D., has taken charge of St. John's church, Savannah, Ga., until Nov. 1st, in the absence of the rector. Address accordingly.

The Rev. W. Sharp, Jr., formerly rector of St. Peter's, Brenham, Texas, will take charge of a mission connected with St. Mary's parish, Kansas City, Mo., and will enter on his new duties on Trinity Sunday, June 1st.

The Rev. Samuel Maxwell resigned the rectorship of Trinity church, Pittsburgh, Pa., last March, to take effect June 1st. His address during the months of June and July, will be 127 Mercer st., Jersey City, N. J.

The Rev. De Witt C. Loop, though not at all changing his clerical charge, desires letters and papers hereafter directed to him at 1405 N. Mount st., Baltimore, Md.

The Rev. A. J. Tardy has resigned the charge of St. George's church, New Orleans, La., and accepted an election to the rectorship of Trinity church, Bessemer, Ala., and will enter upon his duties on Trinity Sunday, June 1st.

#### TO CORRESPONDENTS.

PAPERS DECLINED.—"Cremation;" "The Church Expectant"; "Silence"; "An Answer."

L. P.—Bowing towards the cross is a mark of reverence to the sign of our salvation. It is not in the sense of paying worship to it.

#### OFFICIAL.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY, 1890.

The annual meeting of the Associate Alumni will be held, D. V., on Whitsun Tuesday, May 27th. Celebration of the Holy Communion in Trinity chapel, West 25th st., near Broadway, 7:30 A. M. Breakfast at Morello's, No. 6 West 29th st., 8:30 A. M. Reading of the essay in the chapel of the Good Shepherd, General Theological Seminary, 10:30 A. M. Business meeting, 11:30 A. M.

EDWARD C. HOUGHTON,  
Secretary.

#### OBITUARY.

THURSTON.—Entered into rest, at London, England, on the 13th of May, William Wharton Thurston, of South Bethlehem, Pa., aged 38 years. Interment in London. *Obdormivit in Christo.*

CLOVER.—Died of heart failure, on board the United States Coast Survey Steamer Endeavor, on the 10th inst., Roger Taney Clover, United States Coast Survey, son of the Rev. Dr. Lewis P. Clover. The remains were conveyed to New Orleans, to be embalmed and sent home by express. The funeral took place from the homestead, New Hackensack, N. Y., on the 17th inst., and the interment in the cemetery at Poughkeepsie.

MRS. ISABELLA WAKEFIELD.

The death of Mrs. Isabella Wakefield, wife of the Rev. J. B. Wakefield, D. D., of San Jose, Cal., which took place on Thursday morning, May 1st, will fill with sorrow the hearts of an unusually large circle

of loving and appreciative friends both here and in the East.

She was a long and terrible sufferer from an acute internal disease which sapped her vitality and prevented her rallying from the surgical operation which had become a necessity at last. Throughout her prolonged sickness her cheerfulness and forgetfulness of self, with an enthusiastic devotion to, and thought of, the darling object of her life, the welfare and building up of the Church, deceived those who saw her occasionally and even others, as to the extent of her sufferings and the ravages of her disease. And triumphant over and through it all she shone and worked the high religious purpose and Christian devotion which filled her heart and illuminated so beautifully her life.

A brief notice cannot adequately sketch her winning virtues or the strong character and marked mental ability which gave a charm to her presence, felt alike by the ordinary and the most cultivated minds, by the lowliest and the most refined. With an atmosphere of gentleness and winning grace, which surrounded her, she drew all hearts to her by a powerful attraction, as she moved in her sphere of love and duty, making her the centre of a large and widening circle of admiring friends, whom she held fast by her loving and appreciative nature and which seemed for the time to invest them with the glow of her character and attractiveness as their own.

The underlying strength of her character and her unusual executive power were evident when work was to be done for Christ's cause and for the Church which she so dearly loved. Of this the new parish house growing slowly into form beside the church will stand as her monument, woven throughout with thoughts of her patient suffering and glowing enthusiasm, as she labored for it and dwelt upon it on her sick-bed. She was the efficient helper in the pastoral work of her husband, an admirable and complete complement of his work and labors so successful to the up-building of Trinity parish. Full of thoughtfulness for the needy and for those of all classes, she animated them with her spirit, and led them in organizations and works, benevolent and religious. The Sunday school shared her deep interest and magnetic influence; and a large Bible class of adults, year after year, attested her power to teach as well as to attract and hold.

But her life and works of love are enshrined in the hearts of those that knew her well. And truly all such have been enriched spiritually and made clearly conscious of a higher conception of the beauty and attractive loveliness of a pure and elevated Christian character, walking in love, full of the Spirit, and shedding unconsciously about her the attraction and winning sweetness of a life "hid with Christ in God."

#### 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' Convalescent 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, and by the Finance Committee: MR. EDWARD P. STEERS, President Twelfth Ward Canal, 153 East 125th Street; MR. DONALD MCLEAN, Attorney and Counsellor-at-Law, 170 Broadway; MR. VERNON M. DAVIS, Assistant District Attorney, 109 West 129th Street.

#### THE GENERAL BOARD OF MISSIONS.

The clergy are particularly requested to inquire whether the children's offerings have been forwarded. It is desired that all the Lenten offerings may be received before June 1st, in order that they may be acknowledged together.

Appropriations for the year beginning September 1st will be made at the June meeting of the Board. The contributions for the twelve month ending June 1st will form the basis of the new appropriations; hence it is important that all collections that have been made should be remitted before that date.

Remittances should be made to Mr. George Bliss, Treasurer, 22 Bible House, New York.

#### MISCELLANEOUS.

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

EXPERIENCED organist and choir trainer (English) will be disengaged in a few weeks. Address CREMONA, care Mr. Telgemaker, Organ Builder, Erie, Pa.

WANTED, a lady for an Institution, who thoroughly understands cutting out and preparing plain sewing, slight knowledge of small organ, good Churchwoman and Northerner. Address W. R., 2408 K st., Washington.

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

WANTED.—At Elkhart, Indiana, a young unmarried Episcopal clergyman to take charge of the parish. Correspondence solicited. Address J. W. PATTERSON, secretary.

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, ANTIPHONAL, 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.

GUTHRIE, Oklahoma, population 8,000, needs a rector. Bishop Pierce will allow \$500 for 6 months. Some money can be raised here. A promising field for an active worker. Address FRANK B. PHISTEB, secretary of vestry.



# The Household.

## CALENDAR—MAY, 1890.

25. WHITSUN DAY.	Red.
26. WHITSUN MONDAY.	Red.
27. WHITSUN TUESDAY.	Red.
28. EMBER DAY.	Red.
30. EMBER DAY.	Red.
31. EMBER DAY.	Red. (White at Evensong.)

### A BOOK.

BY O. W. R.

I turned the leaves of a book, yestere'en,  
Unoped for years and years,  
And the words therein, by firelight seen,  
I read through lenses of tears.

For I thought of time when other eyes  
Had read the words with me,  
And I seemed to hear, with sweet surprise,  
And with wondering ecstasy,

My mother's voice, and to feel her hand,  
As we turned the leaves together.  
Ah! then was the halcyon time of life,  
And now it is winter weather.

I saw the lines she marked of yore,  
The passages she quoted,  
Long cherished in my heart's deep store,  
To her a shrine devoted!

I saw, between the lines, her form,  
A gracious, saintly soul!  
So full of love, of instincts warm,  
A fair and perfect whole

Of womanhood, which, like a sun,  
Held close within her sphere  
All blessed influences, and none  
To foster doubt or fear.

Now, when the garish day prevails  
And no recess is hid,  
When care again my peace assails  
And waking dreams are chid,

That book stands out upon the shelf,  
Like saint with halo crowned,  
And the common volumes bought with pelf,  
Seem mean though rarely bound;

And like the sheaves of Joseph's dreams,  
They to it homage pay,  
As I myself, and in it seems  
To re-live a by-gone day.

O book of poems, sweet, more dear  
Than hundreds, new and old!  
In these I see a vision clear  
Where others words behold.

I see a life, I see a love,  
As rhyme so sweet to me,  
Whose gentle measures I shall prove  
Throughout eternity.  
"Ashhurst," 1890.

BISHOP GARRETT advertises for plans for a \$50,000 cathedral, a \$10,000 parish building, and a \$5,000 deanery, to be erected at Dallas, Western Texas.

WHITTAKER'S [English] Almanack gives no less than 240 sects in Great Britain last year, but, despite this, a new denomination has been evolved under the roof of Anderton's Hotel, Fleet st., London. "The Christly Ethical Church," is the name of the new body.

Now that the influenza is on the wane, it may be interesting to give the prescription which is said by the French faculty to have had effects quite superior to all other remedies tried. It is as follows (in English, too):

Let nature alone.....	0.25 parts.
Warmth .....	55.00 "
Aqua pura.....	44.75 "
	100.00

Sig. One teaspoonful every hour.

ONE of the most telling combinations of literary criticism and personal characterization on record, says *The Interior*, is that uttered by Renan, when it was proposed to elect Zola to a seat in the French Academy. On that occasion Renan "sized up Zola as a writer, "who, on every page, and almost in every line of his books, undermines morality, insults modesty,

challenges all decent men, and only feels himself comfortable when sitting in the dirt!"

WITH economy and good management, says a daily paper, a man ought to be able to die in Chicago very decently for about \$150, although some spend ten times that amount. This is not counting the doctor's bill, of course, but the outlay from the house to the graveyard, coffin, crape, hearse, and carriages, requiem services, lights and music, grave-digging, and interment. Some people spend very large sums. One funeral at Calvary a few weeks since must have cost \$2,000.

SPEAKING of the brutality of many newspaper reporters, a writer says: "With him, sorrow commands no charity, misfortune no consideration, age no reverence, woman no deference, death no solemnity, the grave no refuge. Nothing is so pathetic or so pitiful as to appeal to him for forbearance. Humanity has no rights that he is bound to respect. The only question is, will the story sell if sufficiently distorted, exaggerated, and dressed up?"

### BOYS—HOW TO SECURE A PLACE.

We fear that boys sometimes go to get a place for work and come away disappointed that they have been rejected. They cannot understand why they were not successful. The man of whom they sought employment had advertised for a boy. They were of the right age, and carried good letters of recommendation, and yet they did not secure the place. Perhaps they do not know the very sharp, observant eyes with which some employers look. Perhaps they never thought how every action of theirs in the presence of the employer tells in favor of or against them. There are many qualifications that go to make up a good boy, and many of them lie as it were on the outside, to be readily seen by a keen observer. The story of how a man selected a boy will help our lads to see what is required of them, and how little things, that seem of no great importance, tell with the employer. A gentleman advertised for a boy, and nearly fifty applicants presented themselves to him. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy who had not a single recommendation." "You are mistaken," said the gentleman; "he has a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave his seat to the lame old man, showing that he was thoughtful. He took off his cap when he came in, and answered my questions promptly, showing that he was gentlemanly. He picked up the book which I had purposely laid on the floor, and replaced it upon the table; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honorable and orderly. When I talked to him I noticed that his clothes were brushed, his hair in order; when he wrote his name I noticed that his finger nails were clean. Don't you call these things letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters he can bring me."

### THE FINE ARTS IN THEIR RELIGIOUS RELATIONS.

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

XV.

No sound scheme of the Fine Arts can ignore or leave out the garden. Like music, which ranges from the shepherd's pipe to the full-breathed orchestra with its choral outburst of polyphonic song, garden-art has its unlimited sweep of expression, from the petted window-grown geraniums, to the palatial conservatories and lordly Kensingtons of the old world. In not a few particulars garden-art is the inclusive and comprehensive art of all. No such pictures are to be found elsewhere, for mother earth supplies at once back-ground, middle-distance, and fore-ground, living streams and silent waters; she is at once colorist and modeler; over all she hangs the palpitating canopy of sky and cloud-land; while bird-song and Eolian breathings of wind-swept verdure, "through bush, through briar", with now and then as interludes, the tremendous diapason of thunderstorm, and you have the living miracle of "sweet fields arrayed in living green" mountain-girt, or the bosky brook once and forever tracked by the great Laureate, and, in full, all else of incomprehensible life and beauty fresh from the hand of God. Garden-art is great in the least just as it is great in the greatest. Its microcosm is found in the way-side daisy which exhilarates the great heart of Wordsworth, the clump of holly-hocks, the bush of sweet peas, and so on back to the window-grown plants in the lowliest cottage. And yet this encyclopedic art is least considered and studied of all arts; just as nature herself eludes the vision of sordid mole-eyed souls. For the multitudes this wonder-world has no existence. Landscape is only so much plough and grazing land, so much water for "power" and navigation, so much timber, so much coal and marble, and mineral wealth. And the irresistible momentum of current life and civilization presses stronger and stronger in that direction. The Hebrew prophets and psalmists had better vision and deeper insight for this nature-revelation than most of us.

But blessed is that Christian home where the roots of family culture reach out and find nourishment in an outlying garden. There is no such school-master, and no such schooling to be had elsewhere. There is higher and holier wisdom to be found in the study of a lily-bulb than in any and all linguistic roots, bulbous, or otherwise. The Blessed Lord Himself said: "Consider the lilies." He told us the story of the mustard seed. There is the story of the barren fig tree, and most wonderful of all there is that divine analogue of the grape-vine: "I am the vine, ye are the branches," and not less wonderful perhaps, is that heavenly Tree of Life whose leaves shall be for the healing of the nations. You see the divine story begins with a tree in the Garden of Eden, culminates on a tree upon Calvary, hard upon the Garden of Gethsemane, and gathers up at last under the branches of this apocalyptic Tree of Life in the heavenly Eden. We forget that the wisest among the Hebrew worthies, was a deeply-versed botanist. Nature is a perpetual revelation of divine love and wisdom, just as truly as is the

written Word, and they hang together in a living intercourse of reciprocal knowledges, each unfolding and testifying the other. The garden and its complex art of to-day is become either a stumbling block or enigma to the children and their elders, or else the luxurious adjunct and distinction of the wealthy. Dives must have his picture gallery whether he has the seeing, educated eye or not, just as he must copy the other class-marks of his caste, and so he must have his conservatories, many and great, and flower-besprent lawns and shrubberies, although he cannot tell an endogen from an exogen, and follows his gardeners with a feeble echo of parrot-chatter from orchid to orchid, only understanding among these floral freaks, that one excels another by so many tens or hundreds of dollars in the salesrooms.

The only doctrines of garden-art that are wholesome and helpful are radical and practical. The garden lesson is the most easily and graciously assimilated of all lessons. The little ones will yawn and wax sleepy over the multiplication table and dictation exercise, however delicately administered, but whoever saw a child bored or uninterested, in the train of a kindly-souled gardener! Whoever saw a healthy normal child that did not want "to help," and to make a miniature garden, and to plant seed, and make blossoms grow! Nowhere else are such numerous easy-going pathways between fact and truth, and observation with knowledge. Let there be a pleasant, inviting, habitable garden, with its stretches of lawn, its shady seats and summer-houses, and above all, its dryly-floored tent, for nothing so wins upon a child's heart as a tent play-house. Let there be plenty of the old-fashioned flowering shrubs, and floral stand-bys, such as were dear to the hearts of our grandparents, so that nosegays may be gathered and made up, without furtive raids upon rarities and exotics; so that the children may compare notes and develop preferences and perceptions of form, color, fragrance, at headquarters, without constraint. The garden should be generously and shrewdly stocked that the little people may gather a handful of berries, a bunch of grapes, or a sufficiency of well-ripened fruits, without sneaking, or pilfering, or lying. There may, rightly enough, be a "forbidden tree," or a humane percentage of "forbidden trees," if there is enough and to spare elsewhere. Children are open to such ethical distinctions, if treated with the least intelligence and generosity.

But that terrible garden, where "hands off," stares one in the face, in all directions, where the gardener is an ogre with unrestricted disciplinary functions; where every flower, and berry, and fruit, is under espionage, where everything is held and kept for pride or profit; where a rose or a bud must not be plucked, although the beauties are drifting to death on the sward, ungathered and unsmelled; where the capture of a boutonniere of the slenderest sort is a misdemeanor, and the gathering of a bouquet a crime—such a terrible garden, I say, is an offence to Christian home life, a refined and aggravated cruelty, and likelier than not, a primary school for picking and stealing and all manner of frivolous



lying. The time for garden-art, is all the year around, but just now, under genial suns, and showers, and breezes, it kindles the pulses and demands a hearing, and it must have it in this department.

#### MUSICAL MENTION.

The opening spring is feast time for Church music, and choral guilds, with the robins and wood-larks, are getting in tune with the season. A laborious year of protracted drill and study culminates at Easter-Tide, and Ascension and Whitsuntide invite to religious mirth and choral fraternizing. A dozen or more of such delightful events are maturing in various quarters of the Church, and the custom is gaining adherents every year—the more, the better. The annual spring festival of the cathedral of the Incarnation, Garden City, diocese of Long Island, took place on the evening of May 14th. The choir is one of the strong and intelligently-proportioned organizations which have become acknowledged centres of choral culture. The director and organist, W. H. Woodcock, Mus.D., is masterly in his educational work, accomplishing astonishing results under the meagre appropriations of the cathedral trustees, and realizing a fine virtuosity within strictly ecclesiastical lines. The choir of St. Luke's, Brooklyn, also under the same director, assisted together with the choir of St. James' church, New York, under the direction of Mr. Geo. Edward Stubbs. The processional, "Jerusalem, high tower, thy glorious walls," was sung to Mr. H. W. Parker's splendid tune, certainly one of the few permanently valuable of recent contributions to this constrained form of art expression. The hymn "Hark! hark, my soul," was given antiphonally, choir and people. The anthems were: offertory, "With verdure clad," and "Glorious is the King of Israel," Haydn; and after an address by the Rev. Dr. Bradley, of St. Luke's Brooklyn, the sacred cantata, "Gallia," Gounod. It is proper, however, and by no means captious to suggest the incongruity of this most pathetic and tearful of elegiacs—the *Miserere* of a great nation—at this festival season. The higher art implies congruity of season and occasion.

It is an irremediable misfortune that Garden City lies practically out of the convenient hours and approaches of a larger public than that which already crowds the cathedral on these choral festivals.

By an unfortunate conjunction, on the same evening the Church Choral Society of New York gave its second and most important recitation of the season, in St. Bartholomew's church, president, J. Pierrepont Morgan, first vice-president, Bishop Potter, second vice-president, Dr. E. Winchester Donald, and musical director, Richard Henry Warren. The work presented was Gounod's masterpiece, *Mors et Vita*, and we cannot help saying that it was presented precisely where it alone should be, i.e., in a Christian church, and artistically and ideally, as its profound and exalted inspirations demand. The soloists were the celebrated quartette members of the great St. Bartholomew's choir, undoubtedly the most impressive quartette in New York for the delivery of the higher religious music, while the staple chorus work of the assembled chorus especially qualifies them for such arduous and exacting labors. The director was exceptionally fortunate in his organ accompanist, Mr. H. W. Parker, organist of the church of the Holy Trinity, whose choir, men and boys, sang the "Celestial Chorus." In the interpretation of such a supreme masterpiece, Mr. Parker rises to rare and exceptional heights of excellence, easily taking place, *primus inter pares*, or foremost among his few equals. The finest and superlative beauty of Mr. Parker's art is found in its modesty, simplicity, profound sympathy with the composer, and a wealth of resource in the color-qualities of his registration which we very rarely find elsewhere. Among soloists who deliver the text with elocutionary impressiveness, now almost a lost art, Mr. Theodore Toedt and Frank

Remmertz' are chiefest and well-nigh alone among New York vocalists. Notwithstanding its extreme length, and the exhaustive demands of so much marvellously impressive music, the occasion was full of refreshment and delight. Never did choruses sing in better form, or in finer sympathy with the work in hand. Under Mr. Warren's steady and intelligent direction and thorough familiarity, the delivery of *Mors et Vita* must be recorded as a distinguished success.

The final closing of Steinway Hall, May 2nd, and its diversion to the inexorable demands of the Steinway trade, is a regretful event. The music-loving population has simply moved farther up town, leaving the hall hard aground behind. Yet its history, epitomized, covers what will always pass as a memorable and important chapter in the musical history of the metropolis. It is decidedly the best hall thus far built in the city, for the enjoyable delivery of vocal and instrumental music. The great celebrities in art, pianists, vocalists, and instrumental soloists, from abroad and at home, have here refreshed their laurels or added new ones. Here the great conductors, one and all, have striven for the higher advancement of symphonic art from Anschutz the first, to Nikisch, the last. The hall was dedicated in 1866, to art-uses, Parepa, Brignoli, S. B. Mills, and Theo. Thomas taking part. With fitting appropriateness, the closing was given up to a charmingly illustrated lecture on the history and development of the piano, by Mr. H. E. Krehbiel, our most accomplished music literateur, assisted by that sterling pianist, Conrad Anson, who played upon a clavichord, harpsichord, and piano-fortes of the time of Bach, Mozart, and Beethoven, from the Steinert collection, the compositions of the representative school, concluding, for a finale, with a Liszt Rhapsodie Hongroise, on a Steinway Concert Grand.

#### CHORAL DIRECTORY.

##### FIFTH SUNDAY AFTER EASTER.

[As we have already intimated, pressure of the convention season upon our columns, must temporarily and severely compress the limits of the Directory. We hope to keep it alive, however, with a few valuable examples.]

CATHEDRAL OF ALL SAINTS', Albany, vested, Dr. Jeffreys, organist. A. M., *Te Deum, Benedictus*, with Service for Holy Communion (also *Magnificat* and *Nunc Dimittis*, Evensong), Selby in A; Introit, "God hath appointed a day," Tours.

ST. JAMES', Chicago, vested, Wm. Smedley, organist. A. M., service plain; *Te Deum*, Gregory in Eb; offertory, "Sweet is Thy mercy, Lord," Barnby. P. M., canticles, chants; offertory, "I was glad when they said unto me," C. E. Horsley.

ST. CLEMENTS', Chicago, vested, P. C. Lutkin, organist. A. M., *Te Deum*, and canticles, chants; offertory, "Worthy is the Lamb," Handel; Service for Holy Communion, Armes and Lutkin. Evensong, canticles, Field; anthem, "Who is like unto Thee," Sullivan.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist. A. M., *Te Deum* and *Benedictus*, Stainer in Bb; Service for Holy Communion, full, Stanford in Bb; offertory, "The marvellous work," Haydn. P. M., canticles, Tours; anthem, "Love Divine, all love excelling," Stainer.

HOLY TRINITY, Lenox ave., New York, quartette and chorus, E. Treat Southwick, organist. A. M., canticles, Gregorian; *Te Deum*, Garrett in Eb; offertory, "Blessed be the God and Father," Dr. S. S. Wesley; postlude, Easter March, Merkel. P. M., prelude, "Song without words," Calkin; canticles, Tours in D; offertory, from "A Song of Victory," "He in tears that soweth," Ferd Hiller; postlude, "Paques Fleur's," Alphonse Maily.

HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. A. M., *Te Deum* and *Benedictus*, R. H. Warren in F; offertory, "Let not your heart be troubled," H. G. Tremblath. P. M., Psalter, Eighth Tone, Stainer; canticles, Smart in F; offertory (from *Mors et Vita*) "Ah! what shall we then be pleading," Gounod.

TRINITY, Bridgeport, Conn., vested, E. M. Jackson, organist, James Baker, choirmaster. A. M., *Te Deum*, Dykes in F; offertory, "Christ being raised from the dead," Elvey. Evensong, Psalter, Gregorian; canticles, King in F; anthem, "Blessed be the God and Father," Dr. Wesley.

CHURCH OF THE ADVENT, Boston, vested, S. B. Whitney, organist. Matins, *Te Deum*,

Woodward in Eb; Service for Holy Communion, full, Tours in C; Introit, "I am the Bread of Life," Stainer. Evensong, canticles, Tours in F.

ST. PETER'S, Morristown, N. J., vested, A. S. Baker, organist. A. M., *Te Deum*, Hopkins in G; anthem, "Christ being raised from the dead," Elvey; offertory, "I will mention the loving kindness of the Lord," Sullivan. P. M., canticles, Garrett in Eb; anthem, "The radiant morn," Woodward.

ST. MARY'S, Cleveland, O., Alfred Fox, choirmaster. Special anthem. Evensong (May 4th), choral, Tallis-Barnby; *Magnificat*, old melody; *Nunc Dimittis*, Foster; anthem, "I am Alpha and Omega," Stainer, and "The radiant morn," Woodward.

ST. MARY'S, Kalamazoo, Mich., vested, Arthur Pyne, organist. Seventh Festal Evensong, canticles, Tours in F; anthem, "Holy City," Part II, Gaul.

#### LETTERS TO THE EDITOR.

##### THE WRONG OF GAMBLING.

To the Editor of *The Living Church*:

Just a consideration or two which may help your correspondent, Peter Deacon, to see the "wrong of gambling."

1st, It is in direct violation of the command, "Thou shall not covet." 2nd, It is ethically wrong, for it seeks to get something for nothing. 3rd, If I win I rob my brother; if I lose I rob myself. Ergo, gambling is the child of envy and greed, and full brother to theft and covetousness. J. F. N. Watertown, N. Y.

##### THE EARLIEST CHANTING.

To the Editor of *The Living Church*:

Your correspondent, O., assigns as the date of the first chanting in the Church in this country, December 25, 1787, when the canticles were chanted in St. Michael's, Marblehead, Mass.

He has probably overlooked the fact that when Bishop Seabury consecrated the newly built church in New London, September 20, 1787,—so writes one present at the service—"the reading Psalms were most beautifully chanted." If the Psalter was then sung, the canticles would hardly have been read. Can any earlier date be found than this? J. W.

##### "LUX MUNDI."

To the Editor of *The Living Church*:

On pages 32-33, (April 12th), you printed the Rev. Dr. Adams' "Caution to the American Church against the Studies in the Incarnation," called "Lux Mundi," and particularly the one essay written by the editor, Canon Gore, upon the "Holy Spirit and Inspiration." In doing this he has taken the opportunity of creating a prejudicial view of the other writers, by classing them as no better than the company they are in. Now I do not desire to defend, nor am I capable of defending, the tentative grounds taken by Canon Gore, which by the review following Dr. Adams' letter, seem very formidable, taken as they are out of their contexts, but I do think he has shown that there is reason for carefully reviewing the so-called results of what is known as the higher criticism, and sifting the chaff from the wheat, if there is any.

The work of the German scholars, with their French and English followers in this study, will not be answered or tested by ignoring it, but must be met and corrected by other students and scholars who are thoroughly grounded in the faith of the Incarnation of Jesus Christ as a continuous fact, before the eyes of the world, testified to by the existence of His Body, the Holy Catholic Church, its faith, its creeds, and its sacraments; rather than by those who in

panic fear base their belief upon the Bible as the foundation upon which the Church is built.

The book "Lux Mundi" has called forth considerable correspondence in *The Spectator* (Eng.), from Canons Liddon, MacColl, Carter, and others, more particularly upon the subject of the witness of our Lord to the verity of certain, if not all, of the Old Testament books, and while the editor of *The Spectator* had started the controversy by comparing the relative stand taken by Mr. Gladstone in the articles upon the Holy Scripture published in "Good Words," and Canon Liddon's sermon on the "Trustworthiness of the Old Testament," the development of the correspondence showed two classes of thought from sound Catholics on both sides; the one called the "Alarmist" view, based upon the infallibility of our Lord in His knowledge of the truth of the Old Testament, as shown by his reference to it; and the other, that in the emptying Himself of His divine glory, and taking on humanity in His Incarnation, He placed Himself in the position of one who could acquire knowledge and truth by searching after and studying it. The point was made by the editor that the "Alarmist" view as shown in Dr. Liddon's letter to him, that if our Lord's infallibility was undoubted in everything except in His express limitation, then it destroyed the effect of His humanity in the sympathy for the weakness of ignorance and fallibility common to us men.

But is there not something to be said of the sinfulness of the humanity of our Lord, and the consequent freedom and capabilities of His faculties and powers, physical, mental, and spiritual? I think that a fuller and more careful study of this line of thought, would harmonize the views held by those who are in harmony in essentials.

Besides the above, the two followers of the German school, Canons Cheyne and Driver, have said some strong words in *The Contemporary Review*, in favor of a modification of the settled facts, as generally received by Churchmen, of the authenticity and dates of several books of the Old Testament, and as yet the only adequate answer has been written by a Non-conformist, Principal Cave, in the same *Review* [April]. Is there nothing to be said by Catholic scholars in this matter, upon the authority of the Church, as the keeper and expounder of Holy Scriptures? The only authority we have for the Holy Bible is the Church, and is it not a fact that the teaching of the Church herself is, that by the indwelling of the Holy Ghost, the vicar of Christ, she shall be guided into all truth?

The second article in this book, by Mr. Aubrey Moore, upon "The Christian Doctrine of God," throws a whole flood of light upon the various schools of ancient and modern thought and science. It shows by a review of the flux of the "time spirit," the necessity of a new presentation of the everlasting faith of the Incarnation and the Holy Trinity, and the benefit of so doing.

Are we to permit the new truths of physical and rational sciences to be left in the hands of those, who, without the enlightened adjustment of a Christian philosophy, will be destroyed thereby?



I ask therefore, that the clergy, and laymen also, will not condemn the book through panic fear or prejudice, but carefully consider it as the work of men who saw the need of meeting modern thoughts, and elevating what was true into its proper place, and adjusting their relative values to the Incarnation.

They wrote these articles several years ago, and the writers are now scattered, some of them are dead, among them the talented author of "Science and the Faith," Aubrey L. Moore. W. C. D.

THE SARUM USE.

To the Editor of *The Living Church*:

I must beg a little of your space to answer the statements of "H. G. B." in your issue of May 10th. He says that the Sarum Use is not followed "in any parish church in England." I am surprised at this statement. The Sarum Use (of course we mean in its application to the present Anglican Prayer Book) is used in a number of London churches (we have not a list at hand), one of the best representatives of it in its fullest details being the church of St. Agnes, Kennington. A society was started a year ago under the name of the Society of St. Osmund, having as its object "the restoration and use of an English ritual, the use of Sarum being taken as the basis." Its president is J. David Chambers, Esq., Recorder of Salisbury, and it numbers among its vice presidents and councillors, the Rev. T. B. Dover, vicar of St. Agnes, Kennington; the Rev. F. K. Harford, Minor Canon of Westminster Abbey; the Rev. W. B. Trevelyan, vicar of St. Matthew's, Westminster; the Rev. Harry Wilson, vicar of St. Augustine's, Stepney; the Rev. Vodin Walters, vicar of St. Columba's, Haggerston; the Rev. E. H. Jennings, vicar of St. Clement's, Dulwich; the Rev. A. Rawlins, vicar of St. Andrew's, Willesden, and the names of at least two well-known laymen, Athelstan Riley, Esq., and W. Bloxam, Esq. I have not a complete list of its members, but already it has become an influential society; it seems, therefore, singular that "H. G. B." should feel called upon to administer a rebuke to his brethren and call their love for the old English ways a "fad" which "is not only absurd, but reprehensible." And when he says that the Sarum Use "was never the use of the Church of England, but was confined to the diocese of Salisbury," we simply refer him to the conclusive argument of Canon Dixon in his "History of the Church of England," Vol. II., p. 291 and note, which shows that at the period of the Reformation this use was the use of the whole Province of Canterbury, which comprised by far the larger part of the Church of England. And though the Preface to the English Prayer Book says: "Now from henceforth all the whole realm shall have but one use," yet does Canon Dixon most positively assert as the result of his painstaking investigation that this Prayer Book is made up "out of the Sarum Use" Vol. II., pp. 541 and 544; and therefore are we most logical in appealing to this use for those details which are summarized in the Ornaments Rubric, which itself tells us plainly to refer all such matters to the customs of that time when the Sarum Use prevailed, if not over all England, at least in most (and the most impor-

tant) churches and dioceses of the realm.

The witty remark of your correspondent is not applicable. The "bed-gown surplice" and "the scarf," etc., of "the diocese of Pennsylvania," was practically the use of the Protestant Episcopal Church fifty years ago. In leaving that use, the Catholic Revival has sought to carry us back to the use of the second year of Edward VI.

He says that "the Sarum Use cannot by any possibility be adopted at this day." His reason is because it is "elaborate, confused, and many of its details not known," and he has a good deal to say on the question of colors. Now the "Society of St. Osmund" is composed of scholarly men, and they say that the Sarum Use can be adopted to-day, and that there is not this great confusion, nor this alleged profusion of colors. The Sarum Use is one thing, and all the local variants of that use quite another; the Sarum Missal only mentions four colors: white, red, yellow (for confessors, of which we have none in our American Calendar), and black (for the dead). If then we simply follow our Prayer Book and apply this use to its services, there will be found no real difficulty. Nor will we be justly charged with eclecticism. Rather will we be simply loyal to the laws of the English Church; our rule will be, the Prayer Book first, and the consultation of the old English ritual in accordance with its direction, where it does not itself give the needed detail. Some portions of the Sarum ritual cannot be followed because of the expressed or implied directions of our book, nor may all parish churches be able to adopt the allowed ritual in its complete details, but it is surely to follow the Sarum Use if in ritual actions we are in conformity with its precepts.

And now a word as to the "Western Use" of which "H. G. B." speaks. What is it? Simply a copying of the Church of Rome or pure individualism, the making up of a ritual to suit one's fancy. The latter has no justification in law, because the Church's law directs us to a definite body of principles as comprised in the customs of a particular period of the Church's life. The former is contrary to historic custom because the ritual of the several national Churches always differed in the past, and the old English ritual was quite distinct from that of Rome.

ANGLO-CATHOLIC.

THE BROTHERS OF NAZARETH.

To the Editor of *The Living Church*:

Permit me to call attention to an American brotherhood which was started some time before the agitation regarding orders for laymen began in England. The order of the Brothers of Nazareth has for some years carried on most successfully a Home for Convalescents in New York City. The order was founded under Father Huntington's fostering care, but is now entirely independent. The time must come when it shall spread, and have members in all parts of the American Church; for we certainly need consecrated men as well as consecrated women for special lines of Church work, men, i.e., who can give all their time to the cause they undertake. The name, the characteristics and methods of work, and the work already accomplished by the Brothers

of Nazareth, commend themselves to me very strongly.

The Brothers expect to move their quarters from the city to the desirable property known as the House of the Good Shepherd, at Tomkin's Cove, on the Hudson River. This will give them opportunities for larger usefulness, and it is hoped that abundant means to prosecute their work may come to them.

FLOYD W. TOMKINS, JR.

[This order is founded for the practice of prayer and of manual work. The objects sought in its active work are: 1. Educational and preventive work among boys. 2. The care of the poor and the suffering. 3. The reformation and the restoration of the vicious. Any baptized and confirmed layman of good character, of a fair degree of health, and a communicant of the Church, is eligible for admission to this order. He is expected to make a visit of six weeks or more at the Mother House of the Order, and may then be admitted as a postulant, in which state he must remain for one year, at least, after which he may be received as a novice, and if he approves himself to the community he may, after five years' novitiate, be professed as a full member, taking the vows of poverty, chastity, and obedience, for three years at a time. When these vows have been taken for five times in immediate succession, a member may take simple vows for life, that is, vows for life from which he can only be released by the Bishop for good and sufficient reasons. Brothers on entering the novitiate are to declare what property they possess, and although they may, if they desire, retain the control of such property and dispose of it as they wish, they are forbidden from that time to spend any of such property on themselves.—Ed. L. C.]

DIOCESAN CONVENTIONS.

CALIFORNIA.

The 40th annual convention met on Wednesday, May 7th, in Grace church, San Francisco. Morning Prayer and Litany having been said at 9 o'clock, the convention service proper began at 11, and consisted of the Holy Communion. In the absence of the venerable Bishop of the diocese, whose health did not permit him to be present, Bishop Wingfield of Northern California was Celebrant. He took only the absolution and consecration, and eight other clergymen were required for the rest of the service, and from all over the chancel they would rise and say their small part, and then disappear. The sermon by the Rev. W. W. Davis, was an impressive statement of the responsibilities of the Church.

After lunch, sumptuously served in the basement school hall, the convention organized by the election of the Rev. W. H. Hill as president. The Rev. Wm. S. Neales, who has served as secretary most efficiently for three years past, was renominated, but asked leave to withdraw his name. Thereupon the Rev. H. D. Lathrop was elected. The Chair then appointed the regular committees, and reports were presented and communications read. A letter was read by the Rev. R. C. Foute, which had been addressed to the convention by the Rev. Wm. F. Nichols, D. D., Assistant Bishop-elect. It was full of good cheer and missionary spirit, referred to the almost limitless opportunities presented to the Church in the developing life of the Pacific Coast, and expressed an ardent desire that the convention would be abundantly animated by missionary fervor. The smallness of the attendance at the ensuing evening session in which the convention met in com-

mittee of the whole on the missionary work and needs of the diocese, is an evidence that the convention will be greatly benefited when the missionary enthusiasm of the Bishop-elect shall have become a present and living stimulus. The reports of the secretary and treasurer of the Mission Board, presented in the evening, were very satisfactory. A resolution was adopted looking to the more effective organization of the Widows' and Orphans' Fund.

At the morning session on the second day the Standing Committee presented its report for the year. The Rev. Dr. Trew, on a question of privilege, referred to public reports of "ill-suppressed ill-feeling" on the part of Southern California delegates relative to the recent special convention, and then presented happily-worded resolutions which were cordially adopted, and which removed the last lingering trace of irritation between the northern and southern portions of the diocese.

The Bishop's annual address was read by the Rev. E. J. Lion. The condition of the Bishop's health accounts largely for the meagreness of the work reported, most of the episcopal visitations having been made by Bishop Wingfield acting for Bishop Kip. During the winter the Bishop of Maine spent some time in Southern California and held a number of visitations. The summary of episcopal acts is: Confirmations, 512; ordinations—priest, 1, deacons, 2; consecration of church, 2.

The report of the Finance Committee caused a flutter. The Episcopal Endowment Fund being disgracefully small, (only \$11,500) the salary of two Bishops (Kip and Nichols) has to be provided by assessment on the parishes and missions, and \$9,732, or nearly \$3,000 additional has to be raised for the current year. The report was re-committed, and the assessment on several protesting parishes was more equitably adjusted. During the discussion the Rev. Thos. W. Haskins, of Christ church, Los Angeles, arose and stated that his parish withdrew from the convention. He desired it understood that this was not caused by anything which had occurred recently. The withdrawal was simply owing to the exigency of distance, (about as far as from New York to Charleston). The parish could not afford to come. At any time that the convention should meet at Los Angeles they would return to convention.

A resolution was adopted transferring the right, title, and interest in *The Pacific Churchman* to the Assistant Bishop-elect, Dr. Nichols, and a large committee was appointed to make arrangements for his reception and entertainment.

On the third day, the committee appointed by the annual convention (May, 1889) to receive from the Bishop his canonical consent to the division of the diocese, presented a certified copy of his consent, the original, with his official signature, having been placed in the hands of the secretary of the House of Bishops, at the General Convention at New York in October last.

The whole day was closely occupied with the minute consideration of the new canons which had been reported favorably by the Committee on Canons. Several important, and many merely verbal, amendments were made, and then the canons were formally adopted as a whole and ordered to go into force on the following day. The old canons were a series of ill-arranged patch work, the new canons are a marked improvement in systematic arrangement, and show in several directions a better application of Church principles. The convention adjourned, *sine die*, late on Friday afternoon, after adoption of routine resolutions, and having accomplished results which will mark it as a very successful and important meeting.

GEORGIA.

The convention met in annual session at St. Stephen's church, Milledgeville, May 7, at 11 o'clock. The session was opened by a sermon by the Rev. Dudley Powers, an eloquent and scholarly one, based on I. Kings vi: 7. Celebration of the Holy Communion followed. The only business of



the morning session was the reception and approval of the credentials of delegates by the proper committee, and the election of a secretary. To this office the Rev. Dudley Powers was elected to succeed himself. Among the clerical delegates sat the Rev. Freeman W. Dunn, rector of St. Simon's parish. He was the only negro delegate in the convention and is an interesting figure. It is said that he is quite an able preacher and a man of fine sense.

At the afternoon session the report of the missionary treasurer was read and showed a very material increase in the contributions to that fund—about \$1,300. At the evening session a proposition was received from Newnan to donate certain buildings fitted for the purpose and seven acres of land for the establishment of a female seminary by the Georgia diocese. It was referred for consideration to a committee.

At this session the committee on the Canon Law of the Church proposed a new canon establishing the office of diocesan missionary. The duties of this office are to consist in visiting the missions of the diocese and establishing new missions. For a year past the Rev. H. K. Reese, of Macon, has performed the duties of this office with great success, his report showing a large increase in the mission contributions, a number of new missions established and new ones revived. The proposed canon was objected to by a number of the delegates, on the ground that it was revolutionary in its nature. The matter was not decided when a motion to adjourn at 10 o'clock prevailed.

The first business of the next morning's session was the address and report of the Bishop on the year's work and the general state of the Church. He said that the legislation of the Church had been largely of a negative character and that the diocese had refused to approve the establishment of an appellate court, which refusal he argued tended to centralization in the national Church government. He paid an eloquent and touching tribute to the noble work of the Appleton Church Home in Macon, and to the memory of Sister Margaret, the deceased matron of the Home.

The election of officers for the ensuing year followed. Hon. John S. Davidson was elected treasurer of the diocese and the Rev. Wm. S. Bogard, registrar.

On the Standing Committee were elected all the old incumbents except that the Rev. C. H. Strong fills the vacancy caused by the removal from the diocese of the Rev. J. R. Winchester.

One of the most important of the financial measures of the convention was the authorization of the corporation to invest \$6,000 in the bonds of the Sewanee University at par and 6 per cent. interest. Mr. Harrison introduced a resolution looking to the contribution by the diocese of Georgia to the permanent endowment fund of the University, which was adopted.

Hon. Frank H. Miller, chairman of the committee to propose a plan of clerical life insurance, submitted a report, the general feature of which was a fixed initiation fee of \$3 and annual dues of 50 cents for each clerical member. The report embodied a plan by which the lay members should contribute a certain amount on the death of each clerical member. The report was adopted.

#### NORTH CAROLINA.

The 74th annual convention assembled in St. Luke's church, Tarboro, N. C., (the building of the colored congregation), on Wednesday, May 14th, at 10 o'clock A. M. The Bishop called the convention to order, and said prayers. After ascertaining the presence of a quorum, the convention adjourned to Calvary church for divine service at 11 a. m., the Rev. Jarvis Buxton, D. D., preached the convention sermon. After a celebration of the Holy Eucharist, the Rev. M. M. Marshall, D. D., was elected president, and the Rev. Gilbert Higgs, secretary of convention. The report of the Thompson Orphanage, Charlotte, N. C., indicated efficient management and great prosperity. The treasurer's report indicated a healthy and excellent condition of diocesan finances

in his department. The report of the Finance Committee was equally gratifying.

In the evening the Bishop made his annual address which was a most surprising record of activity and energy for a man of his venerable years. Everything justified the Bishop's opinion that never was the diocese in a more healthy, vigorous, and gratifying condition. Statistics: clergy 59, 1 bishop, 49 priests, 9 deacons; ordinations, 1 priest, 3 deacons; 6 churches consecrated. After his address the Bishop introduced the Rev. Silas McBee, Commissioner of the University of the South, who made a remarkably stirring address upon the national fame and place which the university was rapidly attaining.

The second day being Holy Thursday, the clergy and laity communed at a 6:30 A. M. Celebration. Some routine business was transacted before divine service at 11 A. M., when Confirmation was administered to 20 candidates. Immediately afterwards, the convention proceeded to business. The reports of the various committees were disposed of in the usual way. It was determined to hold the next diocesan convention in Trinity church, Asheville, N. C., on Wednesday, May 13, 1891. The same deputies and supplementary deputies that represented the diocese in the last General Convention were elected deputies to the next.

A design for a diocesan seal was adopted. A resolution was passed requiring every parish priest to preach a sermon at one of the four Ember seasons each year upon the subject of the duties of parents to impress upon their sons the claims of the priesthood.

The following were elected members of the Standing Committee: Clerical—The Rev. Drs. M. M. Marshall, and R. B. Sutton, the Rev. Bennett Smedes. Lay—Col. W. E. Anderson, Mr. R. H. Battle.

On Thursday night there was a very stirring missionary meeting. The large building was packed, and the congregation evinced the liveliest interest. Addresses were made by the Rev. Messrs. W. M. Clark, Geo. P. Hebbard, Augustine Prentiss; Messrs. H. C. Jones, J. C. Buxton, and S. S. Nash.

The only business of very general interest was the report of the Committee on Evangelistic Work, which was unanimously adopted. It provides that "the deans of convocations shall visit, once or twice a year, all missions within the bounds of their convocations, search out the scattered members of the Church and examine promising points to start missions, and also visit the regular parishes to give information about the field and work;" and "to make an effort to procure a number of lay preachers to preach the gospel in school houses and private houses and wherever else they can get a hearing." This latter has been already tried with great success. Before the close of the business session, Mrs. Twing addressed a crowded congregation of men and women on the subject of the Woman's Auxiliary. The Churchwomen then adjourned to another building, and held a most interesting and enthusiastic Woman's Auxiliary meeting. After the customary votes of thanks the convention adjourned its business session to unite at 8 P. M. with the diocese of East Carolina in celebrating the centennial of the first effort to organize the convention of the diocese of North Carolina.

#### IOWA.

The 37th annual convention assembled in St. John's church, Dubuque, Tuesday, May 13. Morning Prayer was said by the Rev. S. J. R. Hoyt, assisted by the Rev. Mr. Foster. The Holy Communion was celebrated by Bishop Perry, assisted by Bishop Knight of Milwaukee, and Bishop Leonard, of Utah, and the Rev. W. B. Walker, rector of St. John's church. The convention sermon was preached by the Rev. Geo. H. Cornell. At the close of the services the convention was duly organized, and as the Rev. A. C. Stillson, for 14 years the able secretary, was absent, the Rev. W. B. Walker was elected secretary *pro tem*. The Bishop in his annual address urged a deeper loyalty to the Church and fuller consecration of priests

and people to the work of exhibiting in the sight of all men its claims to Catholicity, and its position by virtue of its history and its spread over the land, as the American Church. Especial attention was given to the missionary work of the diocese and the importance of interesting all members of the Church, men, women and children, in the Church's aggressive work. The following is the report of the Bishop's official acts during the year:

Visitations, 100; Confirmations, 66; number confirmed, 566; lay readers licensed, 26; ordinations: deacons, 3, priests, 1; cornerstones laid, 3; miles traveled on official duty in Iowa, 14,000, outside of Iowa, 6,000; postulants received, 2; candidates for Holy Orders, 3.

A copy of the Prayer Book containing the proposed changes to be acted upon at the next General Convention was laid before the convention, and a committee consisting of Dean Hale, Dr. Lloyd, Dr. M. A. Johnson, Messrs. John J. Robbins and Geo. E. Cooper, was appointed to consider it, and report at the next convention. It was apparent that the canons and constitution of the Church in Iowa required a revision and a committee was appointed to take the matter under advisement.

The Rev. P. C. Wolcott was elected permanent secretary. Mr. T. H. Eaton of Ottumwa, was re-elected treasurer of the diocese.

Davenport was unanimously selected as the place for holding the next convention. A very interesting missionary meeting was held at which Bishop Leonard of Utah, urged the people to support the diocesan missions. The Rev. E. A. Bazett-Jones gave an interesting account of his work in Keokuk among the colored people, and the Rev. Mr. McElroy described the difficulties encountered in mission work in Northern Iowa. These three addresses were most powerful appeals for missions. The convention throughout was marked by deep earnestness in the missionary cause. The young ladies of St. Margaret's Guild served an elegant lunch in the church parlors.

#### FLORIDA.

The 47th annual council met in St. John's church, Tallahassee, Wednesday, May 7th. Routine business was transacted in the morning, and in the afternoon the Bishop read his annual address. He referred to the necessity, in the near future, of the division of the diocese, in which there are at present 100 parishes and missions scattered over an area of 400 miles extreme width, and 350 miles length, and many of them difficult of access. The matter was referred to a committee to report on next year.

In the evening a missionary service was held at which several good addresses were made.

On Thursday the chief business of general interest was the passing of the following resolutions:

1. That there be a work established among the colored people in each parish and mission in the diocese.
2. That this work shall not be separated from the parish or mission work, until the bishop shall deem such separation desirable.
3. That when assistance is needed to carry on the work in the parish or mission, a priest or deacon may act as assistant or associate, with the priest in charge of the parish or mission.
4. That these resolutions do not apply to work already established as at Key West, Palatka, Fernandina, Tallahassee, and Jacksonville, unless the priest in charge of the colored work in these places so desire.
5. That the duties of the archdeacons (for work among the colored people) be defined by the Bishop and a copy be given to each priest, deacon, and layman connected with the work.
6. That in each parish two or more laymen be appointed to assist the priest in charge of this work, the appointment to be made by the priest in charge and approved by the Bishop.
7. That whatever power or dignity is given by the Bishop to the archdeacon, when he goes into a parish or mission, whether for a day or six months, he shall be considered only as an assistant, associate, or missionary.

With very few exceptions, the diocesan officers of last year were re-elected. The name of St. James' Academy, at Macclenny, was changed to "Snowden Hall," in memory of its founder, the Rev. C. S. Snowden, who fell at his post in the epidemic of

1888. The condition of the diocese as shown by the various reports is most gratifying. There is great advance in all departments of Church work and the finances are in good shape. The Board of Missions received \$7,653.77, and expended \$5,927.85. The number of missionaries at work is 24 in charge of 83 places. The Woman's Auxiliary raised during the year, \$2,315. The next council will meet in Pensacola.

#### EAST CAROLINA.

The 7th annual council assembled in St. Paul's church, Greenville, on Wednesday, May 14th, 1890. The ordinary routine was observed, and the usual officers and committees elected: President of the council, the Rev. N. C. Hughes, D. D.; secretary, the Rev. Nathaniel Harding; treasurer, Armand J. De Rosset, M. D. Standing Committee: Clerical—The Rev. Drs. Joseph Huske, D. D. and James Carmichael, the Rev. Robert Strange; Lay—Dr. A. J. De Rosset, and Mr. H. R. Bryan.

At Morning Prayer on Wednesday, a sermon of noticeable eloquence, power, and doctrinal value, was preached by the Rev. Nat. Harding, from Acts vi: 3-4. In the evening of the same day a missionary meeting was held, at which stirring and forcible addresses were made by the Rev. Messrs. Israel Harding and Robert Strange, of the clergy, and Messrs. F. Joyner and H. R. Bryan of the laity.

On Ascension Day occurred the ordination service mentioned elsewhere. In the evening, after Evening Prayer, Mr. Silas McBee delivered an interesting and instructive address concerning the work and claims of the University of the South.

On Friday afternoon, the council proceeded to Tarboro, to attend a joint meeting of the dioceses of North and East Carolina, to celebrate the centenary of the establishment of the original diocese.

This 7th council of the diocese gave very satisfactory evidence of progress in many ways, especially in the bettering of its financial condition, and in the increased earnestness and practical zeal manifested in its mission work. This was particularly evinced in the appointment of the Rev. C. L. Arnold, of Wilmington, an evangelist of exceptional power and eloquence, as general missionary of the diocese. It was saddened by the remembrance of the lamented death of Major John Hughes, of New Berne, a layman whose exemplary Christian character, zeal in the service of the Church, uniform courtesy and amiability, have for many years been a vast power for good in the diocese, and in the General Convention.

#### NEW JERSEY.

May 6th and 7th, in St. Mary's church, Burlington, was held the 106th convention. It opened with a celebration of the Holy Eucharist, the Rev. Everard P. Miller preaching the sermon. The business sessions were held in the old parish church. The Rev. E. K. Smith was re-elected secretary and Mr. Chas. E. Merritt, treasurer. The Bishop's address was delivered in the afternoon. In referring to Prayer Book Revision, he said:

My hope is, that in our day at least, (after 1892), the Prayer Book will not be touched again. It has been so long now in a state of flux that the patience of the Church has been sorely tried. A settled standard will be a boon. The Church has proved how thoroughly conservative and wisely liberal she can be. Every attempt to change or modify her system of doctrine was sternly frowned upon, but she was not foolishly wedded to the past in things not essential.

In regard to Church unity, the Bishop said: "Our strength, having stated the Church's ground, is to sit still, any attempt at superficial unity can result only in harm."

The old Standing Committee was re-elected without any change. The Rev. George Morgan Hills, D. D., was appointed Archdeacon of Burlington, and the Rev. T. H. Cullen, Archdeacon of New Brunswick. The term archdeacon was changed to that of rural dean. The canon on diocesan missions was modified, dividing the diocese as now into two convocations, each having a rural dean, appointed by the Bishop from three clergymen nominated by ballot of



the convocation, his duties being to superintend all missionary work within the convocation and to visit all mission stations at least once a year. The question of allowing women to vote at parish elections elicited a spirited debate, but was lost by a few votes.

The convention will meet (D. V.) next year, at Grace church, Plainfield.

**KENTUCKY.**

A very serious misfortune has befallen St. Thomas' chapel at Beattyville. The recent floods there submerged the chapel to such an extent that the books of service, Prayer Books, hymnals, Bibles, etc., were rendered useless, being covered with more than three inches of mud after the receding waters. The organ was also so badly injured as to be useless. Col. R. H. Crittenden made a donation of 20 Prayer Books and hymnals, and a large pulpit Bible. The Rev. C. L. Walkley, formerly rector, but now of Ohio, sent some money, and a handsome Prayer Book and hymnal for the chapel.

The Easter offering of St. John's church, Versailles, amounted to \$800, which enables the parish to pay off its present bonded indebtedness.

**VIRGINIA.**

Through the indefatigable efforts of Mr. Winston a very desirable building site has been secured for the new church in Shenandoah. Subscriptions are coming in, and sufficient funds are now in hand to warrant the commencement of building operations at an early date.

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**BURLINGTON ROUTE**

But One Night Chicago to Denver. "The Burlington's Number One" daily vestibule express leaves Chicago at 1:00 p.m. and arrives at Denver at 6:30 p.m. the next day. Quicker time than by any other route. Direct connection with the train from Peor a. Additional express trains, making as quick time as those of any other road, from Chicago, St. Louis and Peoria to St. Paul, Minneapolis, Council Bluffs, Omaha, Cheyenne, Denver, Atchison, Kansas City, Houston, and all points West, Northwest, and Southwest.

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*.

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

**Catarrah Cured.**

A clergyman, after years of suffering from that painful 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.

Composition picture of every Bishop of the Convention of 1889. Size 6x10 feet, now on exhibition. Copies 25x42 inches for sale \$10.00 each. Anderson, 785 Broadway, New York.

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Appetizing--Easily Digested.

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Sensible Mothers BUY THE "GOOD SENSE" Corset Waist for themselves and their growing children.

**BED AND TABLE LINEN.**

Sheets should be torn off three yards and three inches in length, and finished with a three-inch hem at each end. For everyday wear, forty-inch unbleached cloth is best, but as this necessitates a seam in the middle, it is best to buy the double width cloth, unless one has plenty of time. Sheets are apt to curl and draw in the middle, which will be avoided when the sewing is properly done, which is in this way: Baste carefully to get the sides even, and then, with a fine needle and number fifty thread, take short, slanting stitches and not draw the thread very tightly, only taking up enough of the selvage to give a good hold. When beginning with a new needleful of thread, do not make a knot, but leaving the ends about a half an inch long, lay parallel with the seam, and sew over them. Rub the seam well and thoroughly between the thumb and forefinger and it will be as flat as any part of the cloth, and not draw in the least if the selvage is good.

The best size for pillows is thirty-one by twenty-one inches, though this size depends, of course, on the width of the bed and the amount of the filling, but they must meet and reach the edge of the bed when in place. Four pounds of good feathers will be enough for filling, and for the under pillows, which are usually a size smaller, three or three and a half pounds will be sufficient. A bolster may be used if preferred, and is more in the shape of a long pillow than the roll so long affected. Large, square sham pillows have fallen into disuse since the advent of automatic sham holders, but when used, should be cased in fine cambric or linen slips buttoned on, and laid aside each night with the cover spread.

Embroidered, ruffled, and lace-trimmed pillow slips are coming in again. These are made eight to twelve inches longer than the pillow, and wide enough to slip on and off easily. Very handsome ones are made of cambric, the whole end below the tick being of alternate strips of tucking and insertion, with a Hamburg edging put on full enough to allow of fluting. Torchon and hand-knit laces are also desirable.

A handsome pillow sham is made of narrow strips of fine linen, either tucked or plain, alternated with wider strips of Mexican drawn work. Use this for the centre and arrange a border in squares or triangles, or the strips may form the edge. Finish the edge with a fine linen lace. Still more elaborate ones are made something after the style of crazy work. Get together all the bits of white embroidery you can find, those cut from old collars, laces, etc., are very nice. Arrange and baste on a piece of colored cloth, which is removed after the work is done. Stretch this on a frame and join the figures by means of the different lace stitches, using the point lace and other fancy braids where needed, and also for an edging. When completed, baste on to pieces of light colored satin to match the room for which they are intended. These are extremely elegant, and any one who has the time will soon become fascinated with the work. Another new thing in bed dressing, is the superfine white linen tea cloths, embroidered with any desired color of rope silk, bordered with plush to match, and finished with a fall of deep lace. Place this on top of an ordinary white spread. The splasher is made of a smaller cloth or large napkin, and the cover for the toilet table of one of the long, narrow cloths such as are used on sideboards, all similarly ornamented, and with bows of ribbon if desired.

In regard to table linen, that most in demand just now, is the French, though Scotch, Irish, and German cloths come in the finest goods. The Scotch, and a kind known as the double Barnsley, are thought to wear the best, a medium quality being best for every-day use. A favorite pattern, known as the Pompeian, has the centre filled in with large square blocks with a border of triangles. Another is filled in with medium-sized balls, with a border of myrtle leaves twined about larger balls. Cat's-tails, birds, and palms are also shown in fine goods, some of the cloths, with a dozen napkins to match, costing from eighty to one hundred dollars. Fine cloths should be laid over an under cover of cotton flannel or felt, and all cloths are much improved by its use.

The quantity of table linen needed depends altogether upon the size of the family. For a small family five tablecloths are sufficient, three of web linen for common use, with one dozen napkins, one fringed tea cloth with napkins to match, and one cloth long enough to allow the table set at its full length, with one and one-half dozen seven-eighths napkins, and it will be well to have in addition a dozen brown linen or colored fruit napkins. You will also need six tray cloths and three overlays, which you can buy or make yourself from web linen of a diced or snowdrop pattern. The overlays are eighteen or twenty inches wide, as long as the width of the table cloth, and may be finished with drawn work or embroidery.—*The Household*.

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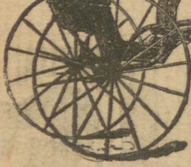
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"PAPA, I can't go to church, the services are so long." "This is to be regretted, my boy. I would regret it more sincerely, my boy, did I not know that in a few weeks after the frost is out of the ground, you will squeeze into a street car with a hundred other men, breathing incense of whiskey, beer, and tobacco, and hang on a strap by your eyelids for two miles, then pay fifty cents for the privilege of sitting on a rough plank in the broiling sun for two hours longer, while in the intervals of a game a band will blow discordant thunder out of a dozen misfit horns right in your ears, and come home to talk the rest of the family into a state of aural paralysis about the 'dandiest game you ever saw played on them grounds.' Ah, my boy, you see what staying away from church does! It develops a habit of lying."

A LADY who recently attended service in a certain London church, asked the verger after service if the rector was married. "No, ma'm," he replied, "he is what they call a chalybeate."

A CLERGYMAN once gave notice of a collection for the colored work. He added, unconscious of the effect, that he hoped "the congregation would not contribute in a niggardly way."

THE Rev. R. W. Lowrie, D. D., once gave notice of a meeting of his parishioners, and urging a full attendance, unintentionally, though amusingly, added, "I hope I shall not see any of you absent."

A WASHINGTON clergyman, whose church had been in debt a great many years, once jocosely announced, "The offerings on Easter will be for the church debt, according to the 'use' of this parish."

A LAY reader in St. Cloud is said to have once announced, "Next Sunday being Ash Wednesday there will be service at the usual hour."

BISHOP PINKNEY once tried to have the groom given away instead of the bride. He asked, "Who giveth this man to be married to this woman?"

A VERY young deacon tripped as he entered the church gate of a Washington church, in which was a stained glass figure of the Saviour. As he was of ritualistic tendencies, a lady was highly incensed, altogether mistaking the action. "Just see that young sprig," she indignantly exclaimed, "bowing to the image of St. Peter."

BISHOP WHITTINGHAM was told that the Rev. Mr. ——— was "mad." "I only wish he would bite some of my other clergy," said the Bishop. Mr. ——— was a hard worker, and the Bishop wanted work to be catching.

Of the late Sir James Ingham, chief magistrate of the London Police Courts, the following story is told: A man had been falsely accused by a fellow traveller of stealing a watch in a first-class railway carriage on the South Western. After a remand, the prosecutor expressed his deep regret at having made the charge, saying that his wife had telegraphed to him that he had left his watch at home. Sir James, addressing the parties, said:

"I may mention, as an extraordinary coincidence, that I have only this morning been guilty of precisely the same oversight as the one in question. I was under the impression when I left my house in Kensington that I put my watch (which, I may mention, is an exceedingly valuable one) in my pocket, but on arriving at this court I found that I must have left it home by mistake." On Sir James entering his drawing room that night he was met by one of his daughters, who exclaimed:

"Papa dear, I suppose you got your watch all right?"

"Well, my dear, as a matter of fact," said the chief magistrate, "I went out this morning without it."

"Yes, I know, papa," his daughter replied; "but I gave it to the man from Bow street, who called for it."

There had been an old thief at the back of the court while the occupant of the bench was that morning giving an illustration from personal experience of human forgetfulness. He had whipped into a hansom, driven to the residence of Sir James Ingham, and, by representing himself to be a bona fide messenger, had obtained the valuable watch, which was never heard of afterwards.

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