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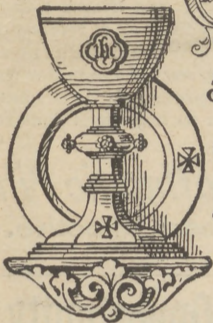
A Weekly Record of its News, its Work, and its Influence

VOL. XIV. No. 50.

CHICAGO, SATURDAY, MARCH 12, 1892.

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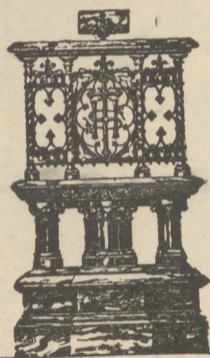
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The Living Church.

SATURDAY, MARCH 12, 1892.

It is said that the Bishop of Liverpool will probably not consent to a further prosecution of the Rev. J. Bell-Cox.

THREE Bishops took their seats in the House of Lords last month for the first time, viz., those of Banger, Chester, and St. Asaph.

THE marriage of Bishop Worthington, of Nebraska, and Miss Milton, of Boston, Mass., will take place at the home of the bride-elect immediately following the Easter holiday.

We regret to hear that Bishop Pad-dock, of Washington, has sustained serious injuries by a fall at the steam-boat pier of Fair Haven. He will be disabled for work for some weeks.

DR. ALEXANDER, the Bishop of Derry and Raphoe, sailed for Liverpool in the "Teutonic," on the 5th. He will deliver lectures at Columbia and Harvard during his stay in this country.

IN the interesting description of Jubilee College, which Dr. Dresser contributed to the report of the Church Club Committee on Educa-tion, he tells the meaning of the name, Robin's Nest, which Bishop Chase gave to his home at Jubilee. The house was built of mud and sticks, and was full of young ones.

THE Court of Queen's Bench has, on the application of the Rev. J. Bell-Cox, adopted as its own a ruling of the House of Lords upholding the issue of a writ of *habeas corpus* liberating him from imprisonment as a contumacious clergyman, which the Court of Appeal had reversed.

THE democracy of the Church is well illustrated in the recent appoint-ment of bishops in England. Dr. Bardsley, the Bishop-designate of Carlisle, is the son or grandson of a work-ing man, while Archdeacon Straton, the new Bishop of Sodor and Man, claims descent through both his par-ents from the Duke of York, who was captured and afterwards slain at the battle of Wakefield, in 1460.

DR. LANGFORD is making energetic efforts to stir up the children this Lent to double their offerings at Easter. He aims at raising \$100,000 by this means. To that end he furnishes a very neat mite chest in the form of a pyramid. Each contributor will re-ceive the picture of the Missionary Bishops as a souvenir of interest in the cause. We wish the indefatigable sec-retary abundant success.

AN accident, involving great risk to the Bishop of Ely, occurred at the Ipswich railway station. It was caus-ed by the discharge of one barrel of a revolver, which a passenger in a train about to proceed to London was in the act of examining. He stated that it had been presented to him by a friend, and he was quite unaware that it was loaded. The bullet passed un-

pleasantly close to the Bishop's head, and, striking the lamp iron on the side of one of the carriages, split into fragments.

ONE of the shortest and most effec-tive sermons we ever came across is going the round of the papers as a "neatsaying." It is attributed to the guard of the Glion-Territet Funicular Railway, and is being retailed at all the *tables d'hote* at Lausanne and Gene-va. "What would happen if the chain broke?" asked a nervous lady of this guard when half-way up the in-cline. "We have a strong brake," was the reply, "which would at once bring us to a standstill." "But what if the brake failed?" insisted the lady. "That, madam," answered the guard, "would depend on what your past life has been."

WE have heard in dilapidated coun-try churches, of members of the con-gregation being compelled to put up umbrellas to keep off the rain; but never, till the other day, have we heard of a marriage being performed under that useful if somewhat un-ec-clesiastical covering. Nevertheless, this was the experience of the new vicar of Llangynwyd, who married a couple under an umbrella. As the church is undergoing restoration, the roof is pretty porous, and during a storm the bridal party had to huddle under a gamp until the service was over.

WE have, from the Secretary of the English Church Union, a request for information about services in churches that are most likely to be visited by tourists during the Columbian Ex-position. This information will be published in the "Tourist's Church Guide," the next edition of which will be issued in May. The statistics needed are the name and location of the church, hours and days of Celebra-tion of Holy Communion and other services; also which of the "six points" of ritual are in use. The sec-retary desires to hear from cities East and West where tourists will be likely to go. Address replies to the editor of THE LIVING CHURCH.

The Rev. Thomas James Welland, D.D., incumbent of St. Thomas's church, Belfast, has been elected Bishop of the diocese of Down, Connor, and Dromore. Dr. Welland has, since the Church of Ireland was disestablished, filled several important posts in the diocese, having always been elected a representative to the General Synod and a member of the diocesan council. At the meeting of the diocesan synod in October last year he was unanimously chosen one of the clerical secretaries of the synod and council, and was elected first on the supple-mental list of diocesan nominators for the diocese of Connor. His Grace the Primate of All Ireland has arranged for the consecration of the Rev. Dr. Welland as Bishop of the United Dio-cese on the 25th of March.

THE motion to disestablish the Church in Wales was defeated by a large majority in the House of Com-

mons. *The Church Bells* said in antic-ipation of the motion:

As was to be expected, the foes of the Church are preparing to attack the Church in the Commons by means of various mo-tions, of which notice has been given. One of these motions, and the character of all may be judged from one, declares that as the Church in Wales "has failed to fulfill its professed object as a means of promot-ing the religious interests of the Welsh peo-ple, and ministers to only a small minority of the population," it is an anomaly and an injustice which ought no longer to exist. The "small minority" has probably been arrived at after a perusal of the amateur censuses, which were probably prepared with a view to that end. The proper way to answer such a motion is by an amend-ment suggesting that a religious census be taken in Wales, in order to ascertain the correctness of the impudent assertion that the Church "ministers to only a small mi-nority."

A CORRESPONDENT of *The Anglican Church Magazine* brings forward figures in support of the statement in the Archbishop of Canterbury's December Pastoral that the Roman Catholic Church "makes no statistical prog-ress" in England:

Number of Roman Catholics in England in 1840.....	800,000
Increase to be expected with an in-crease in general population of 62 per cent.....	496,000
Number of immigrant Irish from 1846-1851 (consequent on the great famine).....	700,000
Increase to be expected with an in-crease in general population of 50 per cent.....	350,000
Actual Roman Catholic population 1890.....	2,346,000
Loss or leakage.....	1,354,000

The immigration of Roman Catho-lics from abroad is not here taken into consideration, or it would be found that this loss is underestimated rather than overestimated as close upon a million. The figures giving the Roman Catholic population in 1840 and that in 1890 are from the official organ of the Society for the Propaga-tion of the Faith.

ADMIRAL Sir Provo William Parry Wallis, G. C. B., who has just died in England, was the senior admiral of the royal navy, and enjoyed the dis-tinction of being the only admiral whose name was kept on the active list after his retirement from active service. He was born on April 12, 1791, at Halifax, N. S. Sir Provo was placed on the pay rolls of the navy when he was four years old, and in 1804 he made his first voyage in the *Cleopatra*. He saw much service against the French, and was wrecked in 1809 during the blockade at Guad-eloupe. In 1812 he was attached to the *Shannon*. This ship captured the United States ship *Chesapeake* off Bos-ton on June 1, 1813, after the gallant Lawrence had lost his life. Sir Provo was a second lieutenant on this oc-casion, and his captain, Burke, hav-ing been terribly wounded and the first lieutenant killed, the command devolved on him. The fight lasted fifteen minutes, during which time about 100 men on both sides and all the principal officers were killed. For his services in the fight he was made a commander. The old admiral al-ways spoke of his American oppon-ents with admiration, and attributed the victory of his side largely to luck. He had years of experience afterward,

and rose by slow degrees to the rank of admiral in 1863, when he left the active service. In 1877 he was made admiral of the fleet.

THE recent meeting of the Church Club of Chicago was notable for the valuable report of the Committee on Church Education, and the papers and spee-ches relative thereto. Mr. Bridge made a profound impression by his practical address on the paramount necessity for a Church Hall in connec-tion with the recently-endowed University of Chicago. The hall will open its doors to a large number of young men. We believe the Church will be prompt to act, and that the energy of the Church Club will provide this home for Churchmen. The address of Dr. Fleetwood upon the opportunity of Racine, was full of valuable suggestions. There are a large number of graduates of Racine in Chicago who, we doubt not, will be glad to raise a fund to put the present buildings in complete repair, with all modern conveniences for comfort and school work. Ten thousand dollars for this purpose would be a small volun-tary assessment upon the "old boys." Who among them will move in the matter? Then, if the trustees could see their way to reducing the fees so as to bring tuition within the reach of persons in moderate circumstances, the increase in numbers would more than reward the venture of faith. We firmly believe that there are great things in store for this noble school.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, FEB. 25th.

The cables have, no doubt, furnish-ed the American public with details, more or less colored, of the obsequies of the late Mr. Spurgeon. His remov-al from amongst us calls for no very lengthened remarks from me. He was a Dissenter of Dissenters, as keenly, and oftentimes bitterly, opposed to the teaching of the Church of England as any one of them, and yet more respect was shown and felt for him than for any sectarian teacher one can think of. Why was this? The only reason I can think of, which is probably the true one, is that, unlike the inverte-brate character of the age, he was a man governed by principles, and come what might, nothing caused him to swerve from what he thought to be the truth, as was to be seen a few years ago in his attitude towards his own followers in the ministry who showed a down-grade tendency in the doctrines taught. It is a startling proof of his great individuality, that he remained to the last as popular a preacher as he was in the palmiest days of his oratory, in spite of his close ad-herence to the strong Calvinistic teaching which marked the outset of his career—teaching which is utterly tabooed now, if not by his own con-gregation, certainly by almost every-body outside it. His death causes a vacancy which the deacons of the Metropolitan Tabernacle will find dif-ficult to fill. Dr. Pierson, of Phila-delphia, has been doing duty during

their pastor's illness, and he is spoken of as a likely successor. Other names are mentioned, but whoever succeeds to the post, in my opinion, will never reach the point of attraction as a preacher that Spurgeon did.

The ceremonies connected with the funeral was spread over a whole week. Though there were no visible lying-in-state, the coffin was placed in the tabernacle amidst palm branches, etc., and exhibited to the gaze of a constant stream of visitors, and innumerable services were held, until by the time that the remains were at length deposited in the grave, it was generally considered that there was, *mirabile dictu*, a striking resemblance in the outward display, to the obsequies of the Cardinal Manning, who, only the week previously, had been laid to rest with much pomp, at Kensal Green. What has become of the simplicity of Dissent? one may well ask. Perhaps the strange thing of all connected with the funeral, was the planning of his death, outside the Tabernacle.

This bore on it in large letters: "Our Beloved Pastor entered heaven at 9:15 on Sunday morning," and this was later emphasized by Mrs. Spurgeon who, in a letter to the bereaved congregation, spoke of her husband as having "been in heaven for a week." What a strange, if not profane, doctrine! It shows that in trying to avoid the Scylla of the Romish purgatory, the ordinary English mind has not escaped the Charybdis of error. With Mr. Keble we, who have been shown a better way, may contemplate with "unspeakable comfort," the prospect of "an intermediate state, a realm of progressive development."

No sooner had Mr. Spurgeon passed away from the public gaze than "Our only General," the mighty Booth, thrusts himself upon our attention, and returns to his native country amidst the enthusiastic plaudits of his own immediate followers. Steamboats go out to meet him on the homecoming vessel, railways run excursions to carry his devoted adherents to shout "Hallelujah!" on his landing, and with processions and dinners, big speeches and little, the "General" of the Salvation Army once again resumes his command. One cannot but give the man his due who attracts, in many instances, so much simple-hearted self-devotion to himself, but when all is said, there remains the conviction that he is only leading another sect in this poor distracted country of ours, and, if we look closely into the workings of the Army, one sees indications of the two grand features which characterized its earlier years, viz., the real love for souls and the force of self-sacrifice, giving place to a desire for power and notoriety. If such be the case, then the collapse of the Army cannot be far off. I am not one of those desiring to see the "General's" social scheme fail, though I never had very great faith in it. Still less do I think it just to condemn it on the short trial it has had. But one has reasonable cause to complain and be indignant, when he tries to deceive the public into believing that his is the only scheme ever attempted to rescue the degraded from their position. The Church of England has been for many years working in a quiet, unostentatious way in this direction, and although a newspaper notoriety has never been attained nor sought after, the work still remains and will continue, as I believe, long after the "General's" has succumbed to the inevitable fate attending such movements of mushroom growth.

The ill-advised action of the Archbishop of Dublin in consenting to ordain men for the Reform Movement in Spain, has again come to the front. The whole of the Irish episcopate, save one, have lately reiterated their determination not to interfere with his lordship's resolve, and thus have missed the opportunity to prevent a grave cause of scandal in the Anglican Communion. Last week the Lower House of the Convocation of Canterbury sent up a request to the Upper House that they would express some opinion on the matter, but the bishops have postponed consideration until the

next session in May. This week, the Lower House of the York Convocation have also sent a message to their lordships to a similar effect. It is a very unfortunate business, especially when looked at in the light of your own troubles with the Mexican Reformed Church, and after the definitely expressed opinion of the last Pan-Anglican Conference that all such movements should be left severely alone. So long as we have bishops acting in this un-canonical fashion, ignoring a cardinal principle of the Catholic Church—that of the intrusion of bishops in the see of another—so much longer does the prospect of reunion become more remote. It is to be hoped that not only will the English bishops, but those in America and elsewhere, repudiate this action of the Archbishop of Dublin.

The mention of reunion reminds me to say a word on a project which a few well-meaning men are urging at the present time; this is a conference of Nonconformists and Churchmen in one of the most charming spots in Switzerland, next July. Already a preliminary meeting has been held at Grindelwald this winter, and the idea of a bigger meeting seems to "take on." Every real endeavor in the cause of reunion is to be encouraged, but I fear that there is little to be expected from this combination of holiday-making and mutual conference.

An important debate took place in the House of Commons on Tuesday night when the opponents of an Established Church in Wales brought up all their forces to endeavor to pass a motion for the disestablishing of that integral part of our Communion. But they were met with bolder and more enthusiastic speeches than their own advocates could utter, and the result was a defeat by the satisfactory majority of 47 votes.

The season of Lent is all but on us, and, as usual, many courses of special addresses are announced. Amongst the preachers in London, appears the name of Father Hall, late of Boston, who will deliver courses in several well-known churches. It is a long time since he has been heard here, and his name is almost forgotten save by a few. The Bishop of Ely (and the Bishop of Exeter as well, I believe) has issued to his clergy a pastoral letter, dispensing people recovering from the epidemic of influenza from the obligation of fasting, and suggesting that they should, in place thereof, recite one of the penitential Psalms daily. This is a thoughtful and well-meaning direction for which many conscientious minds will be thankful.

In the busy manufacturing town of Leeds, in Yorkshire, an eight-days' Mission has ended this week. Nearly fifty churches took part in it, and there is reason to hope many of the careless and indifferent have been converted to a higher sense of their duty in this life. Apart from this, however, there is reason to think, and many qualified persons do think so, that these Missions *en bloc* in our towns are rather a mistake. One disadvantage which they suffer from is the importation of a very inferior class of missionaries. When so many churches have to be supplied, it is necessarily difficult to fill all the posts with really able and capable men. Particular, rather than general, Missions, for this reason, are to be preferred; and the great need of the hour is a trained band of missionaries. The Wesley Fathers take very little share in these parochial Missions, though all their preaching is of a missionary order. We need a similar order of trained preachers devoting their time entirely to work of this kind.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

CITY.—The Bishop confirmed 17 at St. Andrew's church on Sunday morning, and 62 at St. Ansgarius' church in the afternoon.

In the fall of last year, the rectors and choirmasters of the adjacent suburban parishes of Austin, Oak Park, and Riverside, met and formed a local Choir Association, and arranged for a series of services to be held every four months in one or another of these parishes. The first of these festival services was held on Thursday, Feb.

25th, in St. Paul's church, Riverside. The music was simple in its character, and was well rendered by the 80 or more choristers, under the leadership of Mr. E. L. Bradley, the choir-master. The purpose of these local festival services is to strengthen the bond of fellowship between the choirs, and to foster a generous emulation in the careful rendering of the worship of the Church. This plan, if successful, will encourage the undertaking of like enterprises in other quarters.

The regular meeting of the Church Club was held on the 3rd inst. The topic for the evening was "Church Educational Institutions." The chairman of the committee on the subject, the Rev. Dr. Leffingwell, presided. The attendance was quite small, unfortunately, for the meeting proved to be one of the most interesting held. The report of the committee was an elaborate review of the work of the Church in the matter of education. It reviewed the history and gave descriptions of the colleges and schools under the auspices of the Church, and enumerated all the schools in the Province of Illinois.

In the earlier period of the history of the United States the Church was comparatively much stronger in colleges, and influenced higher education to a much greater extent than now. She is not keeping pace with the age in this matter. The brain power of the United States is being trained and developed under influences which are hostile to the Church's system. Before the Revolution there were three great colleges under Church control. William and Mary was founded early in the 18th century. Among its graduates were four Presidents, the first President of Congress, Chief Justice Marshall, and several Governors of States. Since the Revolution it has graduated very few, if any, prominent men.

King's College, now Columbia, was founded in 1754, under the auspices of Trinity church, New York. Many distinguished men are among its alumni. The University of Pennsylvania was under the direction of the Church up to the time of the Revolution. The Rev. Dr. William Smith was the President for a number of years. Early in the present century were founded Trinity, Hobart, and Kenyon, all of whom are doing good work. Later, a number of attempts have been made to establish colleges. Of these, three survive and have every promise of success: St. Stephen's College, Annandale, N. Y., Lehigh University, South Bethlehem, Pa., and the University of the South, Sewanee, Tenn. Lehigh has a thorough equipment at a cost of \$1,000,000, and an endowment of \$2,000,000. Its chapel is the Packer Memorial church, one of the finest in the State.

As to the causes of failure in other cases, it is not possible to particularize. Diocesan control has been said to be the coffin of Church colleges. It is probable that here is felt the need of the provincial system. Another reason may be the inadequate support given to its heads. The salary should be sufficient to keep a man at his post for life or during the period of active service. The educational institutions of the Church in Illinois were enumerated with a brief description of each: Western Theological Seminary; Waterman Hall; St. Mary's, and St. Alban's, Knoxville; St. Agatha's, Springfield; the Grammar School, at Pekin; St. Mary's, East St. Louis; St. Michael's, Cairo. It is impossible to give in a resumé an adequate report of this able and exhaustive document. It closed with the recommendations that the Church Club should work for promoting provincial action on the part of the dioceses in Illinois and Wisconsin for a college for men at Racine, and for women at Knoxville, and also that steps should be taken at once looking to the establishment of a Church Hall in connection with the University of Chicago, soon to open its doors. These were adopted, and a committee will be appointed by the directors of the club to take in hand the undertaking.

Prof. Hall then read a paper on the Western Theological Seminary. Mr. James M. Banks read a carefully prepared and very

interesting account of the founding of Waterman Hall, which should be preserved in permanent form as a valuable contribution to current history. The Rev. Dr. Fleetwood spoke earnestly of Racine, advocating the pressing necessity of modernizing the present buildings. Mr. R. W. Bridge presented in a very forcible manner the scheme of the Church Hall. One of the features of the evening was a paper prepared by the Rev. Dr. Dresser, giving a history of Jubilee College.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—A feature of Lent this year is a definite programme for Lenten observances at the "First Presbyterian church," on 5th ave.

Another feature of Lent is the delivery of Lenten lectures by the Lord Bishop of Derry, under the auspices of Columbia College, as already announced in these columns. The church of the Heavenly Rest, of which the Rev. Dr. D. Parker Morgan, is rector, has been selected instead of St. Thomas' church, as the place for the delivery of the course. The first lecture will be given on the second Sunday in Lent, March 13th, on "Opinions and Convictions; the Creed summaries of convictions; what the Creeds are and are not."

A Quiet Day was held on Ash Wednesday at the church of the Holy Trinity, conducted by the Rev. Prof. Walpole, of the General Theological Seminary.

At St. Mark's church, lectures will be delivered by the rector, the Rev. Dr. Rylance, on the Wednesday evenings of Lent, on a series of biographical subjects: March 9th, Erasmus the Scholar; March 16th, Luther the Reformer; March 23d, Cromwell the Soldier; March 30th, Butler the Thinker; April 6th, Wesley the Evangelist.

United Lenten services will be held by the adjoining parishes of Calvary, Grace, Ascension, and St. George's, on Fridays at noon at St. George's church. United Lenten services will also be held by St. Bartholomew's and the church of the Holy Trinity, three days of each week at one church and the remaining three at the other.

The Rev. David H. Greer, D. D., of St. Bartholomew's church, has accepted an invitation from President Dreher, of Roanoke College, Virginia, to preach the baccalaureate sermon before the graduating class on June 12th next.

On March 2nd, the Bishop of Calgary and Saskatchewan and the Bishop of Mackenzie River set sail for England, in the steamship Majestic.

On Shrove Tuesday, the St. David's Society held its annual dinner at the Metropolitan Hotel. Addresses were made by the Hon. Chauncey M. Depew, LL.D., Bishop Perry of Iowa, the Bishop of Mackenzie River, and others.

As a result of the second appeal, the Saturday and Sunday Hospital Fund has reached nearly \$60,000; a larger sum than ever received for it in any former year.

It is announced that another important public institution is to be located near the cathedral of St. John the Divine. The College for the Training of Teachers, following the example of Columbia College, has arranged for a new site, and the liberality of Mr. Geo. Vanderbilt has placed 20 lots at its disposal at 120th st., near the Boulevard. According to present plans the new college buildings will be erected during the present year. More than \$200,000 has been pledged, and \$50,000 more is expected. The buildings will be worthy of their noble surroundings.

During Lent a course of seven instructions on the Psalms, will be given by Miss Smiley, on Saturday afternoons, at 428 W. 20th st. The course is especially for ladies.

The 26th annual dinner of the Harvard Club was held at Delmonico's just before Lent, about 200 alumni and guests being present. The Bishop of Massachusetts was received with special honors, and made an address lasting about half an hour.

The St. Ursula Society of St. James' church has completed a task on which it has been for some time engaged, in endowing what will be known as the St. Ursula

Cot, in the babies' ward of the Post-Graduate Hospital.

St. Ignatius' church, the Rev. Father Ritchie, rector, will have very instructive courses of sermons on special subjects during Lent. On Sunday evenings the subjects will be: March 6th, Priestcraft; March 13th, Pharisaism; March 20th, Sentimentalism; March 27th, Superstition; April 3rd, Idolatry; April 10th, Bigotry. On Wednesday evenings lectures will be delivered on: March 9th, The First Church; March 16th, The Catholic Church; March 23rd, The Eastern Church; March 30th, The Roman Church; April 6th, The English Church; April 13th, The American Church. Addresses on the Gospel of St. Matthew will be given daily at 5 P. M., and instructions on The Gradual Psalms, Friday evenings.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., will give a special course of addresses on Wednesday afternoons during Lent, on "The Principles of the Doctrine of Christ."

The Church Club held a meeting at Clark's, on the evening of Feb. 24th, and discussed "Sunday schools; their Defects and Possibilities." The speakers were the Rev. Dr. Kimber, the Rev. Messrs. Henkell, Acworth, Johnson, and Acheson, Messrs. R. Fulton Cutting, Robert G. Barton, John McDonald, Herbert B. Turner, and others. A resolution was adopted that a committee of five be appointed upon the subject of Sunday school teaching, to collect information, and receive suggestions, and to prepare a report to be printed for the help of Sunday school superintendents and teachers.

On Sexagesima Sunday it was announced to the congregation of the church of the Holy Trinity, Harlem, that the Rev. Chas. DeWitt Bridgman, D. D., had decided to accept the rectorship of the parish, to which he was elected Jan. 4th, last. The announcement was received with manifestations of gratification. It will be remembered that the Rev. Dr. Bridgman held formerly a prominent Baptist pastorate in New York, and has recently taken deacon's orders in the Church. His formal entrance upon the rectorship, now accepted, will necessarily be delayed until he has been ordained to the priesthood, which cannot be until June 4th. In the meantime, he will conduct the services, and will be aided in priestly functions by the Rev. C. C. Tiffany, D. D., rector emeritus of Zion church. After the announcement on Sexagesima Sunday of the new rector's acceptance, the Rev. Dr. Tiffany read a financial statement to the congregation, which showed that within the past three months the indebtedness had been reduced by \$8,500, leaving it \$202,000. The current expenses, including interest on the mortgage, were \$21,500 for the past year, while the revenue from pew rentals amounted to \$13,000, leaving \$8,500 to be raised by systematic gifts and offerings. The possible pew rentals would be at best \$19,000. The choice of Dr. Bridgman as rector immediately resulted in an increase of rentals, which will probably be still further increased by his acceptance. Special effort is to be made at Easter to raise \$15,000, of which \$5,000 is to be used for current expenses, and the remainder as a payment on account of the principal of the debt. The vestry have agreed to make their united subscriptions at least 20 per cent. of any amount raised toward the \$15,000. It would therefore appear that this church will turn the tide successfully, and begin to go forward again.

ANNANDALE.—A course of Lenten preachers has been arranged by a committee of the students at St. Stephen's College. Among those to give sermons are Bishop Doane, of Albany, Bishop Talbot, of Wyoming and Idaho, the Rev. Drs. S. D. McConnell, of Philadelphia, Geo. J. Magill, of Newport, R. I., and C. C. Tiffany, of New York.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Rev. C. M. Pullen and the Rev. I. C. Fortin spent four days, beginning with Feb. 22nd, in the field occupied by John Caldwell, lay-reader, being Goose Creek, Long Branch, Sun Rise, and Harris. Both Sacraments

were administered at most of the places, and sermons preached to thankful congregations at every point. The Rev. A. J. Graham and the Rev. Geo. H. Mueller conducted a week's Mission at Anoka, beginning Feb. 22nd, the Rev. Jno. H. White closing the same on Sunday, the 28th.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Bishop of Michigan left with his family for Pass Christian, Miss., on Monday, Feb. 29th. He proposes to be in Detroit by March 28th, and to begin the spring visitations on April 2nd.

A class of 26 was confirmed in St. Peter's, Detroit, on Quinquagesima Sunday.

Under a resolution passed at the recent session of the Detroit Sunday School Institute the Bishop has appointed a committee to arrange a short list of books recommended for the home study of the Sunday school teachers, and also to propose at the close of the current year, for the due examining in this course of such teachers as may present themselves, a formal certificate of the Institute to be given those receiving favorable report. The committee is composed of six clergymen, two laymen, and four women.

A circular letter, signed by most of the Detroit clergy, has recently been sent to each of the 23 undertakers in the city, calling their attention to (1) the great desirability of an early conference with the clergyman whenever a family in affliction leaves the undertaker to arrange for a burial, and the Church's service is desired; (2) the rubrical requirement that earth shall be cast upon the body at the committal, and that the Prayer Book permits no substitute for the earth; (3) the desire that the clergy generally feel that so far as practicable they may not be called on to conduct funerals on Sunday.

A choir of 18 young men and women vested, appeared for the first time in St. Paul's church, Brighton, on Feb. 28th. At this point, as well as at Howell and Hamburg, under the care of the Rev. Mr. Stonex, there are many signs of Church growth.

The building of a handsome rectory for St. Peter's parish, Detroit, will be begun April 1st. It will be of brick, with stone trimmings, and is to cost about \$3,500.

St. Peter's parish has undertaken the work of the mission of the Good Shepherd, Detroit, which has been closed for a number of months. The Sunday school was opened on Feb. 21st, and through Lent the Rev. Mr. Arnold will hold an evening service on Tuesdays and Thursdays.

A musical festival in aid of St. Peter's parish, was given in the Detroit Rink on the evening of Thursday, Feb. 25th. Besides 250 singers, drawn from various city choirs and from All Saints' choir, Windsor, there was much local talent of a diversified kind. The music given was of a high order. The audience numbered about 800.

Some important meetings of the vestry of Christ church, Adrian, have recently been held, and it is hoped that ere long the building of a new stone church will be undertaken.

Christ church mission, East Tawas, hopes to begin its building operations in the spring.

The Rev. S. Roosevelt, of Big Rapids, Western Michigan, has accepted a call to the rectorship of Christ church, Owosso.

The Rev. E. Wetherbee, of Dyersville, Iowa, has accepted a call to Christ church, Stockbridge, and the parish at Henrietta, entering on his duties probably about Mid-Lent.

A Quiet Day for women is to be conducted at Christ church, Detroit, on Wednesday, March 19th, by the Rev. F. Huntington, O. H. C.

A cheering piece of news is the intelligence that the Saginaw Hospital has been transferred to the Church and diocese of Michigan, making a most notable addition to the diocesan institutions. The property is very advantageously situated in the city of Saginaw, in a section where real estate is rapidly appreciating in value. As it stands the hospital is worth \$40,000, or more, is in

good order, and at present can accommodate 35 patients. It comes to the Church with a fund also of \$13,500 toward a permanent endowment, and an earnest effort is to be at once made throughout the diocese to increase this fund by \$15,000 additional. A training-school for nurses will be conducted in connection with the hospital, and the diocese and Church at large are to be congratulated on the splendid results attendant upon the courage and faith and tireless efforts of the rector of St. John's, Saginaw, the Rev. Dr. Babbitt, without whose influence the Church could hardly have been called to administer this noble charity.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

The Convocation of New Brunswick met in Christ church, Elizabeth, on Tuesday, Feb. 23d. Morning prayer having been said at 9 o'clock, the Bishop celebrated the Holy Communion assisted by Dean Baker, Mr. E. P. Miller being epistoller and Dr. R. T. Roche, gospeller. The sermon was preached by the Rev. A. J. Miller of Asbury Park. After divine service, a large number of the clergy and laity from the parishes and missions of the seven counties, which by canon form the missionary board, answered to their names. Reports of the Executive Committee, of the Dean, and of the treasurer, were read, showing an unusually prosperous condition of the several missions, while the treasurer reported a larger balance in hand than usual. The appropriations made by the executive committee for the coming quarter were approved, and several reports were made of the mission work done since the last meeting, by several of the clergy and laymen. The convocation then adjourned for lunch in the parish house, which had been bountifully supplied by the ladies of the parish. At the afternoon session an animated discussion took place on the subject proposed at the last meeting, viz: "The Inerrancy of the Holy Scriptures," in which the Rev. Messrs. McAllister, Glazebrook, Smith, E. P. Miller, and Dr. Franklin took part. At 8 P. M. Evening prayer was sung by the rector and his admirable choir, and addresses on mission work at home and abroad were made by the Bishop, Dean Baker, and secretary Miller.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

MARCH.

- 13. Georgetown.
- 20. Delaware City.
- 27. A. M., New Castle; Wilmington; P. M., St. Matthew's; evening, St. Michael's.

APRIL.

- 3. A. M., Claymont; evening, Trinity, Wilmington.
- 8. Seaford.
- 10. Dover and Camden.
- 12. Holy Trinity (Old Swedes'), Wilmington.
- 17. Brandywine, Hundred; P. M., Calvary; evening, Grace.
- 24. Wilmington; St. Andrew's; evening, Calvary.
- 25. Bridgeville.

MAY.

- 1. A. M., Chr't, Christiana Hundred; P. M., St. John's, Wilmington; evening, Newark.
- 5. Milford.
- 6. Milton.
- 8. A. M., St. Andrew's, Ellis Grove; P. M., St. Mark's, Little Creek; evening, Delmar.
- 10. Marshallton.
- 11. Millsboro.
- 12. Trinity, Long Neck.
- 13. St. George's, Indian River.
- 15. A. M., St. John's, Greenville; P. M., Phillip School House; evening, Laurel.
- 17. Highlands.
- 19. Lewes.
- 22. A. M., Stanton; evening, Newport.
- 27. A. M., Middletown; P. M., Clayton; evening, Smyrna.

The second annual meeting of the Junior Auxiliary of the diocese was held in St. Andrew's church, Wilmington, on Saturday, Feb. 20th. Members of the various parochial branches, to the number of over 600, were present, showing the strength of the missionary working power in the diocese. Reports were read by the president, Mrs. P. B. Lightner, and Miss Reba Holcomb, secretary and treasurer of the diocesan branch, also by officers of the different parochial branches. The Bishop presided at the meeting, and welcomed the children with words of encouragement and counsel. The Rev. Dr. Langford, of New York, addressed the Auxiliary, speaking of the work

in the different mission fields, and of the children's large Lenten offering of last year, and urged them to redoubled zeal for this coming Easter.

A Quiet Day for Women has been arranged for by the Bishop on March 24th, and will be conducted by the Rev. Dr. Bodine.

A Benediction service and organ recital was held in Holy Trinity (Old Swedes) church, on Feb. 16th, the Bishop officiating. The congregation have placed a handsome stained-glass window in the church, as a memorial of the Rev. Erik Bjork, the Swedish priest, under whose pastoral charge the old church was built in 1698 A. D. After caring for the congregation for 16 years, he returned to Fahlun, Sweden, and died in 1740, aged 81 years.

Through the kindness of the Bishop, the clergy of the diocese enjoyed a Quiet Day. The meditations and instructions were conducted by the Rev. Dr. Satterlee, of New York. The subject matter presented was the different phases of the life of the faithful priest: "Missionary, pastoral priest." Representatives were present from the dioceses of Pennsylvania, Easton, and Maryland.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

CINCINNATI.—The local assembly of the Brotherhood of St. Andrew have secured the services of the following clergy who will each take one week's duty in connection with the noonday Lenten services for business men at the chapel of Christ church: First week, Rev. D. W. Rhodes; second week, Bishop Vincent and others; third week, the Rev. Frank J. Mallett; fourth week, the Rev. Lewis Brown; fifth week, Rev. A. F. Blake. It was hoped that a "Quiet Day" for the clergy would have taken place on St. Matthias' day, but owing to domestic affliction the clergyman who had agreed to conduct the same could not be present. The Bishop then arranged for a pre-Lenten conference of the clergy at St. Paul's church the day before Ash Wednesday. It consisted of a celebration of Holy Communion; an address by the Bishop in which he strongly emphasized the necessity of frequent Communion. Two papers were also given on "The defects and necessary excellences of the clergy," and "The best way to prepare candidates for Confirmation."

A vested choir has been introduced in the church of the Resurrection, Fernbank. The oak choir stalls were executed and supplied by Messrs. Cox, Sons, Buckley & Co., of New York.

The Church Chronicle contains the following statement of comparative growth of the Church in Cincinnati and neighborhood (Hamilton county):

	1870.	1890.
Parishes and missions.....	10	23
Clergy.....	14	23
Baptisms.....	158	236
Confirmations.....	150	185
Communicants.....	1,517	3,382

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

TYLER.—The Rev. Mr. Cain of St. Augustine's mission, Galveston, conducted a Mission in the city hall, commencing on Monday night, Feb. 15th, and lasting until Sunday the 21st. Each night Mr. Cain preached to a crowded house. The great opposition to the Church was shown in an effort by outsiders to disturb the services. Despite all, each night the people turned out in greater numbers and manifested by their presence and behavior the intense interest. It is worthy of notice that several preachers attended the services during the week, and on Sunday afternoon gave up their appointments and attended with their people at Christ church, at which time fifteen were baptized, of whom twelve are now being trained for Confirmation. All of them are pupils of the parochial school. The people are desirous of knowing what action the Church will take in their case. They are not slow in recognizing the superiority in the worship of the Church to everything to which they have been accustomed. While

anxious to avail themselves of the services and teachings of the Church, they hesitate to come forward on account of the uncertain attitude in which the Church stands toward them. There are vast possibilities for doing a successful work in this field if the sympathy and support of friends from without can be secured. The work is not self-supporting and cannot be for a number of years to come.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

NASHVILLE.—The Rev. Thomas F. Gailor, S. T. D., vice-chancellor of the University of the South, has just held a Mission at the church of the Advent, which has been remarkably successful. Beginning with a celebration of the Holy Eucharist at 7 A. M. Sexagesima, and continuing, with from three to four services and sermons daily; the attendance has constantly increased, and the interest deepened. A great many men, representing every calling in life, have been present at the services. Dr. Gailor has all the advantage of a fine presence, splendid physique, rich voice, retentive memory, and a wonderful flow of language. He evidently speaks out of his own experience, leads along the lines of his own research, and breathes out great thoughts from the depths of his own convictions. It may be confidently said, that the members of all the parishes in the city, have by this, and preceding Missions, been more closely drawn together and united in love for the Church than ever before. The Church has had a fuller hearing and more forcible presentation of her claims than has been possible here for many years, and a heaven is now at work, which by God's blessing must, in the not far distant future, result in bringing large numbers of the citizens of Nashville into that branch of the Holy Catholic Church, known now by the name of Protestant Episcopal.

WESTERN MICHIGAN.

GEO. M. GILLESPIE, D.D., Bishop.

A Retreat, or Quiet Day for the clergy, was recently conducted at Grand Haven by the Rev. Dr. Riley, of Nashotah. The opening service was held on Tuesday evening, Feb. 23rd. The Bishop was obliged to leave in order to attend the funeral of an old friend at Ann Arbor. The introductory address was on the subject of "Vocation." Holy Communion was administered at 7:30 A. M. on Wednesday, and then followed during the day, addresses on the prophetic, priestly, and pastoral office of the clergyman. The addresses and meditations were veritable "showers of blessing." At noon, 14 of the clergy dined together at the Norris House, and during the meal selections were read from Gore's "Incarnation." The subject considered at the evening service, "Our Lord in the midst of the seven golden candlesticks," was inspiring and comforting. Resolutions of appreciation, signed by all the clergymen in attendance, were presented to Dr. Riley at the close of the service. Resolutions were adopted regretting the enforced separation of the Bishop from his clergy on the 17th anniversary of his consecration to the episcopal office, also expressing the hope that he might continue for many years to rule the diocese.

On Thursday, Dr. Riley conducted the Quiet Day for women in St. John's church. The subjects, as announced, were Prayer, Almsgiving, Fasting, Thanksgiving.

The Rev. W. P. Law, of Allegan, in addition to his Lenten work at home, is holding service once a month at Holland and Otsego.

The Bishop visited Trinity church, Niles, on the 5th Sunday after the Epiphany. His visit was a happy and a helpful one. The attendance at the services, both morning and evening, was large, and all present were strengthened. The Bishop's address to the newly confirmed was deeply impressive, and laden with wise counsels for their comfort and guidance in the coming days. On Monday the Bishop looked through the almost completed rectory, and expressed himself well pleased with it.

On Monday, Feb. 8th, the Bishop proceeded to Cassopolis, where he preached and

administered Confirmation in the evening. The Mission hall was filled, and deep was the impression the service made.

The Rev. Dr. Campbell Fair, of St. Mark's church, Grand Rapids, is about his work once more after several weeks of serious illness.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—Ash Wednesday came with a blizzard, but notwithstanding the unpropitious weather, the churches were fairly attended. There was a very large congregation of representative business men at St. Paul's mission church when the mid-day services were inaugurated. After the singing of a hymn, the Rev. H. F. Fuller, priest in charge, said the Creed, the Lord's Prayer, and the Versicles. Bishop Whitaker made a short address on Self-Examination and Repentance. On Thursday, 3rd inst., Bishop Coleman of Delaware, addressed the business men on the subject of "United Prayer," taking as his text, Gal. iv: 18. On the following day he briefly expounded Psalm xv: 5, and discoursed on "Keeping our Promises." These addresses are daily reported in the secular press, and an increasing attendance at the church is already noticed.

It was a strange Ash Wednesday in more than one of the city churches, where the Litanies and *Misereres* of the penitential season seemed hardly in accord with both priests and people, who would gladly have sung grand *Te Deums* and offered the "sacrifice of praise and thanksgiving" for the almost unexpected and munificent legacies itemized in the will of Anna Harris Wilstach, which was probated on the morning of that day. And this good Churchwoman had been, until within a comparatively short period, a zealous member of the Baptist denomination, but her views were changed when her only surviving child and daughter entered into rest eternal. Much against her mother's wishes, this daughter, Anna Gertrude Wilstach, had identified herself with the church of the Holy Trinity, had there received Confirmation, and became at once an earnest and faithful attendant upon its services. At that time, Holy Trinity had a small chapel, where services were regularly maintained, and a flourishing Sunday school was in successful operation, which would have materially increased, but for lack of room. In 1875, shortly after the death of her daughter, Mrs. Wilstach built Holy Trinity Memorial chapel at 22nd and Spruce st's., in memory of her child. It is related that one evening, after the chapel's completion, a discouraged man was walking out Spruce st. to the Schuylkill river, with the intention of drowning himself. Attracted by the warm light of the stained glass windows, he entered the church, where he met influences that saved him from self-destruction, led him to confess his sins, and restored him to his family. It is stated that the donor of this building often said that the saving of this one man repaid her for the erection of the chapel. The estimated value of the estate is placed at about five million dollars. Of this large amount, one-fifth is to be invested, and the interest only—in the form of annuities—is to be paid to sundry relatives and friends; upon their decease, the principal is to be divided among certain specified institutions. For the endowment of Holy Trinity Memorial chapel \$150,000 is bequeathed, which amount is materially increased by codicils to the will, wherein is also bequeathed one-fourth of the residuary estate, estimated as being over one million dollars. The trust fund is left in the hands of the Girard Trust Co. The Sunday schools of the chapel are to receive \$5,000. To the parish association of Holy Trinity church is left \$1,000, and to the "poor fund" of the same, \$5,000. To St. Simeon's Memorial church, \$10,000 is bequeathed, which will more than extinguish the principal of the ground rent, the only existing incumbrance to the consecration of that church. To the trustees of the P. E. City Mission, \$12,000 to erect at Chestnut Hill, a cottage (similar to those already there),

for the "consumptives." In a codicil, one-sixth of one-fourth of her residuary estate, is bequeathed for the same purpose; besides these, \$1,000 is left to the "Home for Consumptives", which is also under the care of the P. E. City Mission; and in another codicil one-fourth of the sum set aside for annuities is to go, on the decease of the parties, to the same purpose. The Episcopal Hospital receives the specified sum of \$10,000; in addition, by the two codicils named above, like amounts of the annuities and residuary estate; the Home of the Merciful Saviour for crippled children, \$10,000; the Church Home for children, \$5,000; the Church Dispensary of South-wark, St. Christopher's Hospital for children, and the Industrial Home for girls, each \$1,000. She remembers her former religious connection by the sum of \$5,000, bequeathed to the Baptist Home for Women, and \$1,000 to the poor fund of the "old Spruce st. Baptist church." To non-sectarian institutions of benevolence, etc., she is exceedingly liberal, notably to the "Home Missionary Society," the specific sum of \$10,000, and provision is made for a trust fund which is to yield an annual income of \$11,400. One fortieth, and one twenty-fourth part of her entire estate is to go to the Howard Hospital for Incurables, "to aid in the extension of its scheme of benevolence." Several other hospitals and homes receive \$10,000 and \$5,000 each. One of Munkacsy's pictures, valued at \$150,000, "The last night of the condemned," is in the Wiltach Gallery, and it, with the entire collection, is bequeathed to the city of Philadelphia, together with one-fourth of the residuary estate, to found a Free Art Gallery, and to be controlled by the commissioners of Fairmont Park. It is thought by some that when Holy Trinity memorial chapel will receive its immense bequest, it will become a noted centre for missionary operations.

At St. Mark's church, the Rev. Dr. Mortimer, rector, the following topics will be considered during Lent: Sunday mornings, by the rector, "The Christian struggle;" afternoons, also by the rector, "Instructions on the Holy Eucharist;" at the night service, by the Rev. W. W. Rutherford, "Our Lord's Temptations." Wednesdays at 5 P. M., by the Rev. F. D. Lobdell, "The legacies of Jesus;" Thursdays at 9:30 A. M., by the Rev. G. L. Wallis, "The Jewish sacrifices," and at 8 P. M., by the rector, "The characters of the actors in the Passion;" Fridays at 5 P. M., by the rector, "Some aspects of the Cross." The services on Sunday and Thursday nights will be sung by a choir of men's voices. On Thursday evening, 3rd inst., a volunteer choir of 30 men sang Gounod's "O Salutaris," which was finely rendered. The subject of the address was "Judas Iscariot."

On Sunday evenings during Lent at the memorial church of the Holy Comforter, the Rev. Stewart Stone, rector, there will be special sermons by the following clergymen: 1st Sunday, the rector; 2nd, Rev. Father Huntington; 3rd, Rev. Dr. J. Lewis Parks; 4th, or mid-Lent, Rev. J. M. Davenport; Passion Sunday, Rev. G. H. Kinsolving; Palm Sunday, Rev. A. B. Conger. Every Tuesday after Evensong there will be a meditation on the Lord's Prayer; every Wednesday night, except Ash Wednesday, an address on "The characters in the Passion;" on Thursdays after Evensong, a reading upon the Holy Eucharist, and on Friday nights a course of sermons on "The preaching of Jesus."

At the church of the Annunciation, the Rev. N. F. Robinson, rector, in addition to the daily Celebration at 8 A. M., there will be also an early Celebration on Thursdays at 7 A. M., and daily Evensong at 5 P. M. The subjects of the special Lenten instructions on Sunday evenings will be: "Six solemn warnings to Christians;" on Wednesday evenings, "Our Lord's temptations in the wilderness;" on Fridays after Evensong, "The five sorrowful mysteries."

At St. Andrew's, West Phila., the Rev. W. Herbert Assheton, rector, there will be daily service. Subjects of lectures: Mon-

days, "Home Influence;" Tuesdays, "In the world but not of the world;" Wednesdays, "Mosaics of Church History;" Thursdays, "Sins of omission;" Fridays, "In the strength of the Lord."

At Christ church, the Rev. Dr. C. Ellis Stevens, rector, the Lenten services are announced to be on Mondays, at Evensong, lectures on Confirmation; Tuesdays, as stated in our issue of Feb. 27th, short addresses to business men; Wednesdays, Litany and readings by the assistant minister; Thursdays, Evensong and special preaching by the Rev. Messrs. S. E. Snively, M. D., F. M. Taitt, J. R. Moses, A. J. Arnold, and R. B. Shepherd; Fridays, Litany and addresses on the Prayer Book; Saturdays, Vesper service and readings by the assistant minister; on Sunday evenings there will be a special series of sermons by the rector on "Practical problems of life."

A week of special services, commencing March 7th, is announced at the church of the Covenant, the Rev. J. J. Joyce Moore, rector, and the designated preachers are the Rev. G. H. Kinsolving, the Rev. Drs. W. F. Watkins, Sidney Corbett, W. N. McVickar, and the Rev. J. N. Blanchard.

The vested choir of 40 voices at St. Philip's church, West Phila., will sing Sir John Stainer's sacred meditation, "The Crucifixion," on April 6th and 13th.

The church of the Nativity has arranged for special evening preachers during Lent, viz: Ash Wednesday, March 2nd, the Rev. Peregrine Wroth; 1st Sunday in Lent, the Rev. Wm. Kirkus, LL. B.; 2nd Sunday in Lent, the Rev. T. A. Tidball, D. D.; 3rd Sunday in Lent, the Rev. E. Walpole Warren; 4th Sunday in Lent, Rt. Rev. W. F. Adams, D. C. L., Bishop of Easton; Passion Sunday, the Rev. Wm. Herbert Assheton; Palm Sunday, the Rev. Geo. H. Kinsolving. Subjects treated at various services are: Mondays, "Our Sins;" Tuesdays, "Our Religion;" Wednesdays, 10 a. m., "Our Great Example;" Wednesdays, 7:45 p. m., "Our Chains;" Thursdays, "Our Lord's Titles;" Fridays, 10 a. m., "Our Spiritual Life;" Fridays, 7:45 p. m., "Our Christian Progress;" Saturdays, "Our Attitude to the Cross."

At Evensong of the feast of St. Matthias, Bishop Whitaker visited St. Elizabeth's church, the Rev. William W. Webb, rector, where he administered the rite of Confirmation to a class of 41 candidates,—14 adults and 27 children; 17 males and 24 females. This makes a total of 83 since the recent organization of the parish. There are various parish agencies in successful operation, among which may be named a chapter of the Brotherhood of St. Andrew, St. Elizabeth's Guild, St. Agnes' Guild, Boys' Guild, the Girls' Friendly Society, and the Saturday Industrial School. This is one of the few parishes where the Holy Eucharist is offered daily. There are 250 sittings in the chapel, which occupies the upper story of the parish building, formally opened by the Bishop two years ago, and now this building is far too small for the work, necessitating an addition in the near future, as soon as the means are provided for its erection.

About 12,000 Lenten missionary boxes have been distributed among the Sunday schools of the diocese. Mr. Geo. C. Thomas, at the request of the Sunday School Association of the diocese, has published his paper on "Practical methods in Sunday school work."

MEDIA.—In August, 1857, a deed for the lot, containing 20,000 square feet, on which Christ church is erected, was made to that corporation by H. Jones Brooke, now deceased, the price being \$100. In some unaccountable manner, the document was lost or mislaid, until within a few days past, when it was discovered in the safe of Brooke & Pugh, grain merchants, of Philadelphia. It was both scotched and water-stained, and had been evidently in one of the safes of the firm during the great fire of years ago. Having been identified as the long-lost deed, it was placed on record at Media, the county seat, Feb. 25d.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The preachers during Lent at the noon services in St. Paul's church are: Mondays, (for men only) the Bishop; Tuesdays, the Rev. W. Lawrence, D. D.; Wednesdays, the Rev. J. W. Hyde; Thursdays, the rector, the Rev. John S. Lindsay, D.D.; Fridays, the Rev. Edw. Abbott, D.D.; Saturdays, the Rev. Charles J. Ketchum.

The Bishop has been elected a member of the New England Historic Genealogical Society. A very interesting address was lately delivered by the Rev. S. Stanley Searing, in Sleeper Hall, on "The Deaf and Dumb and their language."

Mr. Robert Hickey Woods, until recently of Toynbee Hall, London, has been put in charge of the Andover House, which is an enterprise fashioned after the one in London. The Rev. John A. Bevington is associated with him.

At the missionary service Sunday evening, Feb. 28th, in Trinity church, the first address was made by the Rev. S. K. Storrs, on Diocesan Missions. He cited the great work carried on by St. James, Fall River, with its 1,000 communicants, and the need of \$3,000 which is absolutely required. Reference was likewise made to the work in the western part of the diocese, and the opportunity there opening out before the Church. Bishop Talbot, of Wyoming, followed upon Domestic Missions, and referred to his own field of labor, where four years ago, there were but four clergymen, whereas now there are 37. The Board allows him but \$1,000, and during the past year his people had given \$18,421 for missionary purposes. Bishop Brooks then gave an earnest address upon foreign missions. "The Christian religion," he said, "must become a greater power in the world, and this could only be accomplished by spreading the gospel in those parts where it is but little known. The first thing he would do, if he was over a parish that could not even pay for its coal, would be to take up a collection for foreign missions." And the wonder of the next five years would be the bringing of the East face to face with the West.

LYNN.—There are eight chapters of St. Stephen's Guild in the parish of St. Stephen's, which lately made their reports at a meeting of the parishioners when the rector delivered an appropriate address and congratulated the parish upon the systematic manner in which the work was carried on. St. Augustine's Chapter has sent out money and boxes of goods to various parts of the country. The Dorcas Chapter has a fund of \$1,000 and takes charge of the industrial school. St. Mary's Chapter superintends the charge of the vestments for clergy and choristers, and has charge of the flowers for the altar. St. Cecilia's Chapter is in charge of the choir; St. Luke's Chapter attends to the calls upon sick and needy, and distributes flowers at the hospital and sick rooms. St. Monica's Chapter furnishes altar linen and vestments for mission stations. St. Agnes' Chapter is carrying on a good work among the girls of the community, and St. Stephen's Chapter does the same for the young men—the last two are known as the Girls' Friendly Society, and the Brotherhood of St. Andrew, and are branches of these well-known organizations. The Sunday school has a fund of \$1,000.

CAMBRIDGE.—Ground has been broken for the erection of a place of worship for the recently organized St. Bartholomew's church. This work was begun by the Rev. Dr. Gushee, rector of St. Philip's church, Easter week, 1888, and known as St. Philip's mission. It was later called St. Bartholomew's mission, John i: 45. "Philip findeth Nathaniel," (Bartholomew). At first a store was fitted up for a chapel. The mission since September, 1889, has been under the charge of the Rev. David G. Hoskins, D. D., to whom its later developments are due.

NORTH ADAMS.—The Bishop visited St. John's parish, Feb. 29th, and held a service of Benediction of the enlarged portion of

the church, and of the many gifts presented to it. Several clergymen assisted in the service. The rite of Confirmation was also administered to a class of 36 candidates. The addition to the church is due to the generosity of Mrs. Hiram Sibley, of Rochester, N. Y., who was the donor of the land and building of the original edifice 23 years ago. The services opened with the processional hymn by the vested choir and then the Bishop blessed the white marble font presented by the children of St. John's parish. The benediction of the litany desk, presented by Mrs. Harvey Perkins in memory of Mrs. Fletcher Harper, followed. The lectern is given by Wm. H. and Maria D. Gaylord, in memory of five children. The pulpit is the gift of an old friend of the church, now deceased. The processional cross was presented by Mrs. Frank S. Richardson in memory of a sister. The altar and reredos were given by Mrs. Hiram Sibley in memory of her three grandchildren. It is of great beauty, constructed chiefly of onyx. The beautiful chancel window is the gift of Mrs. James S. Watson in memory of her daughter. After blessing the various gifts, the Bishop preached an eloquent sermon. The details of the chancel, including the pulpit, rood screen, and lectern were executed under the direction of the rector, the Rev. John C. Tebbetts, and the harmony of design is very pleasing.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—A public meeting was recently held, under auspices of the Church Temperance Society, to protest against the excise bill now being forced through the Legislature by the liquor dealers of the State. Representatives of all denominations were present, and united action was taken looking to an influential pressure upon the Legislature in the interests of temperance. Among those taking part in the meeting were the Rev. Dr. Reese F. Alsop, the Rev. Messrs. Tighe, Williams, and other Churchmen.

The vestry of St. Luke's church passed strongly-worded complimentary resolutions on accepting the resignation of the Rev. Dr. Edward A. Bradley, who goes after Easter to St. Agnes' chapel, New York.

On the morning of Sexagesima Sunday, the Rev. Joshua Kimber, associate secretary of the Board of Missions, preached a special sermon in St. Peter's church, on "Love, the incentive to missions." During Lent on Sunday and Wednesday evenings, the rector, the Rev. Lindsay Parker, will preach a series of sermons entitled "Pulpit and pew." The first of the series was preached on the evening of Ash Wednesday, on the theme, "Why go to church?" On Monday evening, Feb. 29th, selections from "The Creation" were rendered by the parish choir, augmented by special singers for the occasion. Admission was by card only, and tickets were given freely to all who applied.

On Sexagesima Sunday, a missionary service was held at St. Paul's church, the Rev. John D. Skene, rector. An address was made by the Rev. S. C. Partridge, of the China mission.

A special service, under the auspices of the Brotherhood of St. Andrew, was held at Christ church, the Rev. Arthur B. Kinsolving, rector, on the evening of Sexagesima Sunday. An address was made by Mr. Lewis H. Redner, of Philadelphia.

The Rev. Dr. Bodine, ex-president of Kenyon College, and acting as one of the general missionaries of the Church Parochial Mission Society, has just completed a very successful Mission at the church of the Reformation, the Rev. Dr. John G. Bacchus, rector.

JAMAICA.—The vestry of Grace church (which is one of the few remaining colonial parishes) has requested the Rev. Edwin B. Rice, who lately resigned the rectorship on account of ill health, to continue in charge until May 10th, in order to complete the 10th year of his ministry here.

LONG ISLAND CITY.—The Lenten addresses on the successive Friday evenings, in St. John's church, will be given by the Rev. E. D. Cooper, D. D., the Rev. G. M.

Thompson, Bishop Littlejohn, the Rev. Messrs. C. A. Bunn, M. D., E. H. VanWinkle, Newton Perkins, E. H. Krans, LL. D., F. DeZeng.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The Pre-Lenten meeting of the Lichfield Archdeaconry was held in Trinity church, Torrington, on Tuesday and Wednesday, Feb. 23 and 24. After dinner at the rectory, the usual business of the archdeaconry was transacted, and arrangements made for the coming year. It was voted that the Sunday schools of the archdeaconry sustain a scholar in the foreign field for another year, and that each of the rectors be asked for an amount equal to 5 cents per capita from their schools, the basis of the apportionments to be the last report to the convention. The treasurer of the fund, the Rev. Mr. Bielby, reported \$41 on hand. The usual literary exercises were dispensed with, and the clergy had a Quiet Day with the Bishop. At 5:30 the meeting adjourned to the church, the archdeacon read the devotional exercises and the Bishop lectured. After tea, a public service was held in the church, the Bishop preaching, and also addressing a class of 16, presented for Confirmation by the rector of the parish. On Wednesday morning at 7:30, early Communion was celebrated by the Bishop, assisted by the archdeacon and the rector of the parish. At 9:30 the Bishop again met the clergy in the church, and in his lecture said many helpful things to them. The two days were most profitable to all. After this meeting the remainder of the business of the session was transacted, and the archdeaconry adjourned to meet in All Saints', New Milford, next May.

On Thursday, Feb. 25th, the Bishop reopened St. Peter's church, Plymouth, which had been closed for about four months. The sermon was preached by the Bishop, who also celebrated the Holy Communion, being assisted by the archdeacon and the rector of the parish, the Rev. W. E. Hooker. The collection taken is to be used in placing in the church a suitable memorial of the Rev. William Watson, for many years rector of the parish. The present church building was erected in 1796. Since its construction it has been changed but little until now it has been thoroughly renovated; its general features have been changed as little as possible. New seats have been placed in the church, the organ moved to the end of the gallery and the manual placed near the chancel below. A new lectern, a new pulpit, and a new chancel rail, have been put in, besides many other changes. The expense of the renovation will probably be some \$1,200, which is borne by Mr. John Tousy, of New York, a former resident of Plymouth. The lectern is a memorial gift from Mr. A. B. Curtis, of Plymouth, and the chancel rail was given by the rector. The people of Plymouth are to be congratulated on their good fortune. The parish was originally much larger than at present, but it is still vigorous, notwithstanding within its former limits the newer and larger parish of Trinity, Thomaston, has grown up.

The Berkeley Divinity School receives, under the will of Mrs. Perry, of Southport, \$12,000; this, with another large personal gift from a friend, to the Bishop, places the school on a permanent and satisfactory basis. The school now has one of the largest theological libraries in New England, an able faculty, and a good endowment. It is centrally located in the diocese, has substantial buildings, a very beautiful chapel, a history to look back to, and a noble future before it. Not designed for other than a diocesan institution, yet its students come from all quarters, and are to-day to be found in almost every diocese in our country.

NAUGATUCK.—This parish, under the Rev. Jacob Elsworth, is rapidly coming to the front. The present rector, during the two years he has been stationed there, has been doing a good work. Parish debts have been reduced, improvements made, salaries increased, and rumor says much more is contemplated in the near future.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

A majority of the bishops and standing committees have consented to the election of an assistant-bishop for the diocese, the vote at last accounts being 45 bishops and 28 committees consenting. Fifteen committees have not been heard from.

The Bishop has been called to the East to attend the funeral of his sister.

On the Feast of St. Matthias, Feb. 24th, there departed this life Mr. Robert P. Johnston, sometime a vestryman and junior warden of St. Paul's pro-cathedral, but for the last ten years a vestryman and the treasurer of Trinity parish, St. Louis, in the 64th year of his age. Mr. Robert P. Johnston was a layman who did all his duty unflinchingly and with loving faithfulness, and he was an element of strength and encouragement in the two parishes above mentioned. He was always in his place, and was wise in counsel and earnest and prompt in action. The funeral service was held at St. Paul's pro-cathedral, on Friday, Feb. 26, at 10 a. m., with a Requiem Celebration, the Rev. E. A. Larrabee, formerly rector, and Archdeacon Taylor, the present rector of St. Paul's, officiating.

QUINCY.

ALEXANDER BURGESS, D. D., LL.D., Bishop.

GALESBURG.—Grace church was filled to its utmost capacity on the evening of Feb. 18th, for the service of Benediction of the new organ, a beautiful instrument of two manuals, 17 stops, cased in oak, with richly decorated front, built by Pilcher's Sons, of Louisville, Ky. The service was most impressive; Evensong was said, accompanied by the old cabinet organ, to the end of the second lesson; then followed the service of Benediction, said by the rector in the unavoidable absence of the Bishop of the diocese. Then the rector seated himself at the new organ, and the large congregation arose and joined in singing "All hail the power of Jesus' name," to the rector's organ accompaniment; after this followed a brief programme by local organists and singers; one feature of the service was the presence of the members of the new vested choir, who are to enter upon their duties on Easter Day. They were not vested on this occasion, their vestments not being ready for them, and this was their only appearance in public until Easter. They sang the service from the Creed (service in D, from "Clergy and Choir") and Woodward's "The radiant morn hath passed away," during the gathering of the offerings. This parish has been taking several strides forward in the past year, under the rectorship of the Rev. Charles R. Hodge. A choir room has been built, also an organ chamber, the organ placed in the church, various branches of Church work organized, and an enthusiasm for the Church aroused which will doubtless lead to good results in the future.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

The Bishop's birthday occurs on St. Matthias's Day, Feb. 24th. He had arranged for a quiet celebration of the Holy Communion at the Cathedral, and was pleased to find a good congregation present, about thirty, to receive with him. The offerings, \$90, were from the Sunday school guilds and members of the congregation, for the Church Home Fund. Then through the thoughtfulness of the corresponding secretary of the Church Home, the morning's mail brought loving greetings from all over the diocese, and generous offerings for the Church Home Fund, to the amount of \$466.31.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

SYRACUSE.—In the class confirmed at Grace church of the evening of St. Matthias' Day was Mr. William Herbert Hawken, who, until a few weeks ago was pastor of the Methodist church, at Fayetteville, N. Y., and who has now entered St. Andrew's Divinity School, Syracuse, to prepare for our ministry.

The Living Church.

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REV. C. W. LEFFINGWELL,
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WE are sometimes assured that if the great body of Churchmen would only be content with the Apostolical Succession as a fact, and would not insist upon it as a doctrine or a necessity; if they would allow that other ordinations are as good as those performed by bishops, if they would give up exclusive pretensions, etc., a great hindrance to the progress of the Church would be removed, and she would commend herself much more to the great Protestant world around her. The fact is, however, that there is a Church which corresponds exactly to this ideal. It claims to have the Apostolical Succession as a "fact" but does not insist upon it as a "doctrine," and is far from pressing it as furnishing a ministry of exclusive validity or as possessing any grace of orders which other ministries do not have; and yet, strange as it may seem, this attitude, liberal and conciliatory as it is, does not seem to have led to any very rapid or noticeable progress; and if it has commended her to the "Protestant world," it does not draw that world into her fold to any remarkable extent. In fact, the chief organ of the Church in question expresses from time to time a sort of pained surprise that when Presbyterian, Baptist, or Methodist ministers grow discontented with their position and show leanings toward Episcopacy, they do not seek a Communion where they might enjoy that decent and historical form of government without repudiating their former ministry; but, as a general thing, they go on to that Church at the door of which they must lay down all claims to office, and, as simple laymen, submit to the humiliation of a new ordination. May it not be

that, as men endowed with the use of reason, such persons have concluded that if Episcopacy can give them nothing they do not already possess, they might as well have remained in their old relations? And may it not be, after all, that Episcopacy which does have something to impart which cannot otherwise be obtained, which has a real attractive power?

THE HIGHER CRITICISM.

III.

The question of the treatment of the form of the Old Testament is not merely a literary question, it is one that touches its authority and the personal faith of multitudes in the Church. For if several books or parts of books, instead of resting on the personal inspiration of their well-known authors as witnessed to by the uniform testimony of the Jewish and Christian Church, are written by unknown writers or are mere compilations, *disjecta membra*, gathered by no body knows whom from no body knows where, what divine inspiration can they claim or what authority can they exert? So, at least, it would appear to the great mass of believers. On this theory of the constitution of the Old Testament, it would be hard for an earnest soul to hold on to it as a sure basis for his belief, and very easy for a careless man to rid himself of all obligation to submit himself to its teachings.

It is this view of the matter that has awakened so much uneasiness and apprehension. It may be well, therefore, to remember that this dismemberment of the books of the Old Testament, this hypothesis of various documents, these plans of compilation, this assignment of different portions to various unknown authors, these omissions and emendations of the text to suit preconceived theories, these processes by which the record was built up, these suppositions by which one portion is regarded as fact and another pronounced to be fancy, are the mere arbitrary dicta of the individual critic and rest upon his own personal reading and interpretation of indications which he alone can see. And further, when we witness how discordant these conclusions are, we may well possess our souls in patience until the various critics can agree upon some one well-defined and settled interpretation. In the meantime, we will content ourselves with the old traditional theory of the Church and not be carried away by this license of opinion which is but opinion after all, and that the opinion of each independent critic.

Nor need the ordinary reader be over-awed or driven from his old

moorings by the *linguistic* argument with which he feels himself, from his ignorance, unfitted to cope. He knows nothing of Hebrew or of the variations of style, and when the critic speaks as it were *ex cathedra*, and parcels out the various books or parts of books according to difference of words or style, unable to appreciate or weigh the conclusions arrived at, the unlearned reader is put at a disadvantage, and feels called upon to submit himself to opinions so confidently put forth, although he does so with uneasiness and sorrowful apprehension. Now it is well-known how difficult it is to decide upon the authorship of a composition in English simply on the ground of style or language. A given author so often varies his style, and if he essays different forms of composition, if he writes philosophy or history or poetry or a scientific treatise, how naturally his style and language must change. But when a Western critic attempts to decide the question of authorship, etc., of an ancient and oriental writing on linguistic grounds, the chances of mistakes in his conclusions are incalculably increased. From some experience in this line of study, we are inclined to think that there is no Western scholar who can know much, if anything, of the subtle spirit and essence of the style of an Eastern author. Moses, or Ezra, or Isaiah might possibly have been competent to go into the mysteries of this matter with some hope of success. At any rate their familiarity with the language and with the methods of oriental thought and expression, might have put them in a position to know what they were writing about.

But to suppose that any Western critic, with what knowledge of Hebrew he has managed to acquire from the outside, is capable, on linguistic grounds, of carving and cutting up the Old Testament, assigning this portion to one age or another, and that to another, relying simply upon his own fallible and partial judgment, appears to be the height of conceit and arrogance.

The results of the "higher criticism," based on linguistic grounds, thus far are not such as to command the assent of men of sober thought and sound common sense. Somehow or other we are conscious that this line of argument is very far from convincing, and that its conclusions lack the element of trustworthiness. We are of the opinion that the traditional view of the Hebrew Scriptures will not be greatly disturbed by this shadowy argument which is but the coinage of the individual brain.

MR. GORE AND THE KENOSIS.*

One of the most noteworthy books of the past year is the Bampton Lectures for 1891, delivered by the principal of Pusey House, Oxford, and having for its title "The Incarnation of the Son of God." Mr. Gore is a very suggestive writer, and rarely fails to be interesting. He has not failed to be so in his Bampton Lectures. He writes in a reverent spirit, with evident desire to be loyal to the Faith once delivered.

This volume was looked for with special interest because it was understood that Mr. Gore would take advantage of the opportunity to explain his view on the subject of our Lord's limitation in knowledge, or, as he is not afraid to term it, His ignorance.

Our readers will recall the fact that this subject was broached by our author in his paper on "The Holy Spirit and Inspiration," one of a series of essays by different writers published in 1889, under the title, "Lux Mundi." In that paper Mr. Gore objected to the practice of summarily closing questions concerning the authorship of the Pentateuch, the historical nature of the story of Jonah, and other like matters, by an appeal to the alleged testimony of Christ. His argument was that our Lord did not intend to convey instruction to his hearers on critical and literary questions at all, but that, without attempting to anticipate the development of natural knowledge, He put Himself under the same limitations of historical knowledge which His contemporaries and listeners were under. In short, as a matter of exegesis, Mr. Gore claimed that there is nothing in our Lord's allusions to the Old Testament which is equivalent to a dogmatic declaration upon the questions now raised by the "higher criticism," or which precludes the boldest inquiry into such matters on the part of those who would be loyal to Him as the Son of God.

This position proved to be very alarming to many conservative Churchmen; the more so, because of the position occupied by Mr. Gore as head of Pusey House, Oxford, a supposed centre of all that is loyal to the traditional faith of the Church. It was maintained by the late Canon Liddon and others that our Lord had committed Himself to express statements and necessary implications concerning points at issue. But what alarmed them most was, not the mere question of exegesis so much as certain incidental passages in Mr. Gore's paper in which he apparently took the

* The Incarnation of the Son of God. Bampton Lectures for 1891. By Charles Gore, M. A., Principal of Pusey House. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co.

ground that our Lord became actually ignorant by virtue of the Incarnation so as not to be able to settle such questions had He desired to do so. Unfortunately, theological accuracy is not an invariable characteristic of our author's style, and it was feared that he was committing himself to a denial of our Lord's infallibility. Mr. Gore soon issued an express repudiation of this inference, but was unable to relieve the anxiety of his friends, and of conservative Churchmen in general.

The true significance of any theological theory can be seen only when its relation to the Catholic Faith in general is indicated. We think therefore that Mr. Gore has been well advised in not confining his attention to the particular issue raised. By choosing for his topic "The Incarnation of the Son of God," he has accomplished something towards putting his peculiar view into its proper setting, so as to preserve the proportion of faith and to give us the means of determining how far his theory has affected, or is likely to affect, his loyalty to the Catholic Faith in general.

We are disappointed, however, at one serious omission. We do not refer to the subject of our Lord's atoning sacrifice, which he says he passed by because of lack of space, but to that of *His Exaltation and present condition*. Surely no treatment of the self-emptying of the Son of God can be otherwise than fragmentary which omits all discussion of the effect of that self-emptying upon the permanent condition of things which ultimately issued from it. We shall return to this.

The general order of Mr. Gore's argument is as follows: In the first lecture he shows that true Christianity consists in loyalty to a Person, Jesus Christ our Lord; and that such loyalty involves a rational faith in that Person and His claims. He then proceeds to argue the supernatural character of His Person, and to display His relationship to the natural order. He discusses the distinction between and the harmony of the natural and supernatural economies in a manner which appears to us to be unusually suggestive and worth careful study. In the third lecture he marshalls the evidence for the historical reality of the Christ of the Gospel, and then shows how the contents of the Gospel were in due time formulated by the Church into exact and dogmatic statements, in order to protect the Faith against successive forms of error. He closes the fourth lecture with an analysis of the design of dogmatic decisions which is imperfect, perhaps, although suggestive.

In the fifth and sixth lectures he considers the revelation of God and man in Christ, and closes the series with lectures on Christ as our Master and Example.

The interest of the reader will be centered chiefly in the sixth lecture, entitled, "Man Revealed in Christ." We cannot, in our limited space, analyze the whole argument. The principal contention is that we should take the narrative of the Gospel in its natural meaning, and build our ideas concerning the knowledge of Christ upon the facts thus ascertained, instead of wresting the language of Scripture so as to twist the facts into conformity with our assumptions. The dogmas of the Church, Mr. Gore says, are intended as defence against false interpretations, not as positive substitutes for the facts which they guard. Pursuing the line of inquiry thus indicated, he points out certain experiences in the life of our Lord which he considers to be inconsistent with the possession of universal knowledge on the part of their subject. We cannot enter into details here, but we doubt the validity of his inferences.

If the Incarnation makes it possible for human learning to co-exist at all in the same Person with divine omniscience, we cannot urge those experiences of Christ which properly pertain to the former as a proof of His non-possession of the latter. But divine omniscience includes knowledge of all things; therefore, while we can cite His increase in wisdom, His surprise, and similar experiences, as indications of a real process of human or empirical learning on His part, we cannot use them to prove that our Lord abandoned knowledge so as to become actually ignorant.

We do not consider that Mr. Gore has done justice to the various patristic interpretations of our Lord's words concerning the time of the judgment; nor do we admit that his exegesis of Phil. ii:6-8 is satisfactory. We may add also that neither the traditional nor the scholastic view in this matter can be said to have been fairly treated by being clothed in the phrases of De Lugo.

The truth of the matter is, that our author has not given the subject an adequate treatment. As we have pointed out, he has considered the significance of his theory with reference to the exaltation of Christ. Whether Mr. Gore intended it or not, we do not venture to say, but he seems, in a number of places, to imply that the Incarnation established a permanent condition of things which involves ignorance. This impression of ours, which we are unwilling to believe is in correspon-

dence with his real opinion, is strengthened by some very doubtful phrases. On page 171, he says that our Lord "abandoned certain prerogatives of the divine mode of existence in order to assume the human." On page 172 he adds that the Incarnation "is a ceasing to exercise certain natural prerogatives of the divine existence; it is a coming to exist for love of us under conditions of being not natural to the Son of God." He appears here to refer to human conditions, as such. Does he mean that so long as Christ exists under human conditions, *i. e.*, always, He must cease to exercise certain natural prerogatives of the divine existence? If so, and we believe this to be the natural meaning of his words as they stand, we must part company with him, for we have here what looks very much like a "conversion of the Godhead into flesh," instead of that "taking of the manhood into God" which we are pledged to maintain.

Mr. Gore has written much which is of the greatest value; and we trust that he will long be spared to carry on his work for Christ and His Church. We have great confidence in his Catholic instincts and loyal spirit, but we fear to trust him unreservedly as a theologian.

BRIEF MENTION.

We are glad to hear that Miss Susan Fenimore Cooper proposes to have published in book form, the Sketches of the Oneida Mission which were a few years ago contributed to THE LIVING CHURCH. They are unique and interesting.——We venture to call attention to "Lyrics of the Living Church," as a good book to be included in selections for Lenten reading.——A subscriber in Canada, who has secured several subscriptions under our special offer, writes: "The cruets arrived in perfect order and far exceeded our expectations."——In connection with the Columbian Exposition, the suggestion is made that the wife of Columbus should not be overlooked. She was the daughter of a navigator. Who knows how much Columbus owed to her suggestion and encouragement!——Judge Hubbard, of Ottawa, in a recent speech, emphasized a fact about the drink question that is too much lost sight of in this age of bi-chlorate of gold, *viz.*: that the sot is responsible for his crime against himself and the community, and has no claim to be glorified as a martyr, or excused as a victim. "It is scarcely possible for a young man to arrive at maturity in this age of churches, schools, newspapers, railroads, and the telegraph," said Judge Hubbard, "without a full knowledge of the final degradation which follows the excessive use of liquor."——"There is no doubt that both in England and America the present generation is more sober, as to alcoholic drinks, than any which has preceded it in modern times. But there are other kinds of intemperance, and more dangerous kinds, that seem to have in-

creased. Opium, cocaine, and ether are destroying thousands. In Germany, it is said that coffee drunkenness is increasing, and that it is a terrible curse. Its victims finally have to resort to the strong extract of coffee to allay their agonizing cravings.——These abnormal tendencies in human nature are strange and startling. But they are only evidences of the disorder and discord which our humanity is heir to; very shocking, but no more real than the intemperance of greed, and lust, and speculation, and self-indulgence that runs riot all over the world. Mankind cannot be saved from the curse by law alone.——THE LIVING CHURCH appreciates and values the commendations which have recently been given by *The Messenger*, Niles, Mich., and by *The Chimes*, St. Paul's parish, Buffalo, N. Y.——*The Independent*, commenting upon the memorial service of the late Fr. Mackonochie, said that "the officiating clergy and the Bishop of Argyle in the aisles wore funereal vestments." There is a Bishop of Argyll and the Isles, and he doubtless wore his vestments *in the aisles!*——We note with satisfaction the appearance of *The Church Advocate*, Baltimore, as a weekly, in the interest of Church work among colored people. The first column of the first issue gives a list of Church institutions for the colored race, of which there are twelve, not including parochial and merely local schools.——It has been frequently remarked that the work for the colored people, which is in the hands of a commission of experts appointed by the General Convention, seems to be making very little use of the press. Probably few of our people know that there is such a commission; and fewer know the urgent need in response to which the commission was appointed. Is the cause doing so remarkably well that it doesn't care even for gratuitous advertising?——A correspondent writes: "Your remarks upon the article of Bishop Randolph present the strongest and clearest exposition of the doctrine of Apostolic Succession that I have ever read. It would make a fine tract for missionary purposes."——Another correspondent says: "The first visitation of La grippe to this country was in 1843. It was nick-named the 'Tyler grippe,' President Tyler being very unpopular. I have good reason to remember it. The remedy then used was muriate of ammonia and honey."

A WINTER VACATION.

VII.

DEAR LIVING CHURCH:—I have been to the Abbey this morning, wandering down there leisurely in time for 10 o'clock Matins. The sun, like a great ball of glistening copper, shone a distinct sphere through the dim atmosphere, and a riny frost was under foot. On and on, by Westminster Bridge, by St. Margaret's, and into the Abbey by the restored transept entrance, with the beautiful new statue of the Holy Mother and her Divine Child adorning the same; one thinks of Laud and St. Mary's, Oxford, as one enters.

The Abbey is always impressive, the aspiring columns, the embowered roof, the luxuriant reverence of the fretted windows, lift one above the fretful impudence of the many monuments which too often encumber the glorious

