

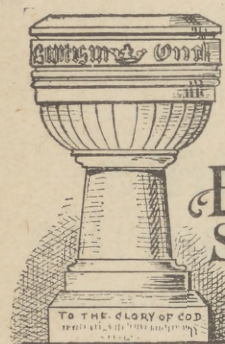
The Living Church.

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

VOL. XIV. No. 51.

CHICAGO, SATURDAY, MARCH 20, 1892.

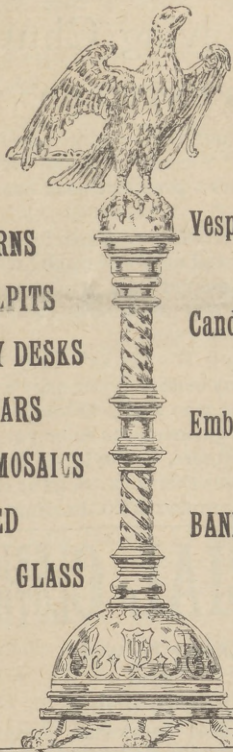
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Schools continued on next page.

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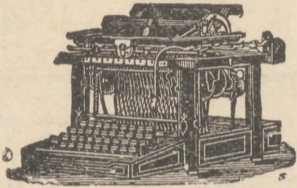
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The Living Church.

SATURDAY, MARCH 19, 1892.

"LET NO MAN TAKE THY CROWN."

BY ALICE CRARY.

A thought came to my weary mind,
The conscience said, "Fulfill;"
But the pain of service kept me back
And dwarfed my feeble will—
The hour passed with the deed undone,
And Satan kept me still.

But God in mercy gave this thought
To one with a greater love,
And the deed was done with cheerful heart,
In the strength of God above;
So He sent to that weary worker's soul,
The peace of the holy dove.

The one who did the deed of love
Won a smile from Jesus' face,
And the soul arose from its lowly seat
To a nearer, brighter place;
But the one who left the Christ-like deed
Fell back for a little space.

Poughkeepsie, N. Y.

A THOUSAND Chinamen, members of the Congregational Church in California and Oregon, have sent two missionaries to their native land, and have organized a foreign missionary society.

Bishop Wilberforce, on a visit to Lord Herbert at Wilton, went into the schools and asked a few questions on the Catechism. Amongst other things he asked, "What is meant by 'slandering'?" "Please sir, it's when nobody does nothing, and everybody goes and tells of it." "Quite right," said the Bishop, "emphatically a very excellent answer." And the audience were delighted.

OUR next issue, the Mid-Lent number, will be of especial interest and value. In addition to the usual extent and variety of good reading, it will contain a sermon on "Christ the Redeemer," by the Rev. W. S. Rainsford, D. D. rector of St. George's church, New York. Several thousand extra copies will be printed, and orders for specimen copies will be filled, free of charge, if sent at an early date.

IN the missionary statistics of Japan for the past year it is cheering to note that the Nippon Sei Kokwai shows the largest net gain in membership, 578, and that, notwithstanding that the Episcopalian missions only rank third or fourth in Japan in point of members. An increase in the money contributions for the year is also noted. The Nippon Sei Kokwai is made up of the missionaries from the Church of England in England and Canada, and from the Protestant Episcopal Church in the United States, with of course their Japanese converts.

THE Rt. Rev. G. T. Bedell, late Bishop of Ohio, departed this life on Friday, March 11th, at New York, which he had made his residence since his resignation of his diocese, nearly three years ago. In another column, in the New York news, will be found particulars of his life. Bishop Bedell was a man of charming personality, an unusually eloquent preacher, and a conscientiously hard worker. He was an excellent type of the old-fash-

ioned Evangelicalism (alas, that it is old-fashioned), uncorrupted by the later rationalistic development. May he rest in peace.

AT the meeting of the Board of Managers, Tuesday, March 8th, the treasurer's report to March 1st, showed an increase in the contributions of \$17,548, as compared with the corresponding months of last year, of which increase \$5,407.25 was specifically contributed for the arrearage. A communication was received from Mr. W. W. Frazier, of Philadelphia, declining his election to membership in the Board of Managers. A communication was received from the Presiding Bishop, nominating the Rev. William B. Gordon to the oversight of Church work in Mexico, for one year from the expiration of his present appointment.

THE *Rock* tells a good story about a certain missionary society, which received from a country clergyman a letter inquiring if there were still cannibal missions, and suggesting that he had a proposal for them which he trusted would prove valuable. The secretaries busily laid their heads together, and drew up a memorandum detailing all the unhappy spots in their mission fields which are still disfigured by this melancholy custom. The rural parson replied that his advice was to send to such places only Eton (eaten) men!

A FURTHER increase of the episcopate is being proposed for the north of England. It is said that the dioceses of Carlisle and Manchester are in great need of relief, and it is suggested that a compact diocese could be formed from the two (with possibly some slight addition from the diocese of Ripon), the new episcopal town to be that of Lancaster, owing to its beautiful and capacious parish church. The formation of such a diocese would relieve Manchester of 101 benefices out of its 504, and Carlisle of about 90 out of its 294.

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 Exposition. 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 Celebration of Holy Communion and other services; also which of the "six points" of ritual are in use. The secretary 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 immediate response of the clergy is urgently requested, that the information may be sent in time for the publication.

A. K. H. B. in his charming book, "Twenty-five Years at St. Andrews," tells us that he was present when the late Lord Cairns delivered the judgment of the Privy Council in a celebrated ritual case. Dean Stanley,

who had taken Dr. Boyd to hear the judgment, went out before it was over. As they parted, Dr. Boyd told the dean that Mr. Gladstone had asked him to lunch. Stanley's parting word was, "Tell him what this judgment is and see if he does not say: 'A great step toward Disestablishment.'" When the two friends met, the dean's first words were, "Did not Gladstone say what I told you about the judgment?" The answer was, "The very words." On which Stanley said emphatically, "If the doctor told Gladstone to take a glass of wine he did not like, he would say, 'Well, I'll take it; but it will be a great step toward Disestablishment.'"

IT was probably the editor's oversight that caused the poem entitled "The Lord's Prayer Echoed," to appear in a recent issue as contributed by the Rev. J. W. Murphy. The poem, with some others, came in a letter from Mr. Murphy. There was no claim or clue to the authorship. We are informed that it may be found in the third series of "Hymns of the Ages," author's name not given.

Since writing the above, we have received the following:

I was astonished on receipt of THE LIVING CHURCH on Saturday, to find myself credited with a piece of poetry. My dear Sir, I never was guilty of writing any in my life. The old sheet I sent you was not in my hand-writing, and it did not occur to me to say that I did not know who was author of either article. I am very sorry that I made such a mistake, and will be glad if you will say a word of correction.

JOSEPH W. MURPHY.

DR. LANGFORD writes:

It will be highly gratifying to all the members of the Church to learn that a gentleman called at the Mission Rooms late on Tuesday afternoon, March 8th, and presented to the society, as a free gift, the lot of ground on the south-east corner of Fourth ave. and Twenty-second st., immediately adjoining the site of the Church Missions House. This lot, added to the ground previously possessed by the society, will make the site for the Missions House in every way suitable and admirable for the purpose. Of course, this gift will necessitate additional cost for the extension of the Missions House to cover the corner. We should hope that this additional cost will be promptly provided by generous gifts. Above all, so noble a gift should excite profound gratitude to Almighty God, and move our hearts to more ardent efforts for that great work which the Missions House will represent.

P.S.—Since the above was written, I have received a gift of \$50,000 to complete the enlarged building.

THE importance of immediately opening a mission on Kotzebue Sound, about 250 miles below Point Hope, Alaska, having been urged upon the Board of Managers by Dr. Driggs, our missionary at Point Hope, and recommended by the Rev. Dr. Sheldon Jackson, U. S. general agent of education in Alaska, the Board has decided to undertake the work, and asks for a clergyman and wife of experience to go to Point Hope in May and join Dr. Driggs and with him establish the new mission on Kotzebue Sound the coming summer. Money for the erection of a building has been pledged

since the meeting. During the summer months a population assembles on the Sound, coming from various points, some from Siberia. Dr. Driggs writes:

The mission would have to be a boarding school. If you would send me a companion, I could leave him in charge of Point Hope in the summer, when there are no scholars, and with one or two of the station men (one is a carpenter) we would visit the Sound and erect a building which would be warm, comfortable, and well-suited to this terrible climate, far more economically than any building could be erected for like purposes by men coming up from civilization. In the winter I would return to my own school at Point Hope. My new associate would be learning the language, and the following season you could send missionaries to take charge of the new mission, a man and his wife. Either my associate or myself could spend the winter with the newcomers, assisting them until they had sufficiently mastered the language; or, if you should experience any difficulty in securing the services of the proper parties, I would open the new school myself and conduct it until such time as you could send missionaries to take charge. I have already mentioned that a lady teacher is needed, for they do grand work among the girls, and very materially aid the mission. I feel very sanguine concerning a mission at the Sound, and can see nothing but success ahead for the undertaking. If the mission could be established, our new Bishop could visit it from St. Michael during the winter, by dog-sled, and continue his journey to Point Hope."

Correspondence is solicited upon this subject by the general secretary.

CANADA.

The improvements to St. George's cathedral, Kingston, diocese of Ontario, and the enlargement, will cost over \$42,000. They will make the church a credit to the city and diocese. The health of the Bishop of Ontario is so much restored that he intends to return to Canada in April and resume his work immediately on his arrival. The meeting of the rural deanery of Leeds, Ontario, took place on the 16th and 17th, in the village of Lombardy. A good number of the clergy were present, and interesting addresses given to large congregations on both days. Amongst others, "The Church and her Sacramental System," and "The Privileges of Churchmen," were subjects taken up by the speakers. It is thought that the need of instruction in the rural parishes, may be partly met by these deanery meetings. A determined effort is being made to reopen the church at Odessa, which has been closed for eleven months. At the service there on the 12th, the choir of St. James', Kingston, attended in a body to assist in the musical part of the proceedings.

The Executive Committee of the diocese of Huron meets in London, at the Chapter House, on March 17th. The new Sunday school building belonging to Christ church, London, will be opened at Easter. Bishop Baldwin has undertaken to preach every Wednesday evening during Lent in Grace church, Brantford. The Bishop is much engaged at present in visiting parishes and holding Confirmations. The new chapel in the south end of

Sarnia was opened in the end of February. Most of the annual missionary meetings were held in the course of last month in the diocese of Huron. Rural Dean McKenzie, speaking at that held in Memorial church, London, mentioned the prosperity of the work in the diocese, and the healthy condition of the several funds. The half yearly deanery meeting was held at Ingersoll.

The death as already announced in these columns, on Feb. 22nd, of Bishop Oxenden, formerly Bishop of Montreal, and Metropolitan of Canada, occurred at Biarritz. He was in his 84th year. Dr. Oxenden was elected to succeed Bishop Fulford, the first Metropolitan in 1869, and arrived in Canada in the latter part of that year, after having been consecrated in Canterbury Cathedral by the Archbishop of Canterbury. He resigned his see in 1878, after a pastorate of nine years, finding the work of the diocese too great a strain upon his health, always delicate. He was instituted to the vicarage of St. Stephen's, near Canterbury, the following year, after his return to England, which position he retained to the time of his death.

The subscription list to the funds of St. Alban's cathedral, Toronto, lately published, shows a total amount of about \$35,000. The land upon which it is built has greatly increased in value since it was bought, and the building is valued at \$75,000, so that with the see house property, the total value of church property in the cathedral block is \$145,000. At the annual missionary meeting for diocesan missions, held in St. Simon's church, Toronto, on the 10th, Dr. Mockridge gave an outline of the history of the Church of England in Canada, and of its growth from the time when there were only two parishes: Nova Scotia and Quebec. The first Bishop of Toronto, Dr. Strachan, came to Canada, as he himself used to like to tell, on the last day, of the last week, of the last month, of the last year of the last century. A course of lectures on English Church History to be given during Lent, was announced by the authorities of Trinity College, Toronto. The lecturers are taken from the staff of Trinity University. The new church of St. Clement, Toronto, was opened in the middle of February, Canon Dumoulin officiating in the morning, and the Bishop of Algoma in the evening. St. Clement's was organized about four years ago, and the building will cost \$3,000 when completed. At the meeting on the 11th of the corporation of Trinity College, Toronto, a committee appointed to consider the advisability of making changes in the academic course, reported against the change of the present three years' course in arts to four; but they think it most desirable, if possible, to replace the present two years' course in the divinity class by one of three years. The late Miss Harriet Boulton bequeathed \$200 to Trinity College.

The opening of the new Divinity House, and of the school building, of Bishop's College, Lennoxville, diocese of Quebec, took place on the 24th. The proceedings began by a service, including the Litany and a celebration of the Holy Communion in St. George's church, Lennoxville. The admission of two students as lay readers for the diocese, and, as such, members of the College Brotherhood, took place at this service. A short special office of prayer was afterwards held in the Divinity House itself. The formal opening of the school took place at a public meeting in the Williams' Hall in the afternoon, at which many prominent people from various parts of the country were present, including a number of ladies. After the address to the Bishop (of Quebec), in which it was stated that while funds were yet needed for the incidentals and extras attending such a work, the buildings were practically completed, and had been so since the opening of the school after the Christmas holidays, the new building was handed over to the Bishop as president of the corporation, who expressed his gratification that the school equipment was restored to something more than its former completeness and effectiveness.

Funds to make the college chapel habitable however are not yet sufficient, \$4,000 more being required for that purpose.

The Bishop of Qu'Appelle issued a pastoral which he desired to be read in all the churches in his diocese either the Sunday before Lent or the 1st Sunday in Lent, in which he draws attention to the special forms which the discipline of the season of Lent should take, particularly urging the necessity of fasting, of prayer and meditation, and of self-denial and almsgiving.

There are now 60 chapters of the Brotherhood of St. Andrew in Canada, against 28 the previous year. The active membership of the Brotherhood in Canada is over 600, and 33 meetings of the Council were held during the year.

A number of plans for the new cathedral at Victoria, diocese of Columbia, have been sent in, and it is hoped that one will shortly be decided upon, and that this year will see the foundation stone laid and the work begun. The new church of St. Mark the Evangelist, Tolmie, is progressing; the foundations were begun on Feb. 1st. It is to be finished by Easter.

The Bishop of Montreal held a Confirmation at St. George's church, Montreal, on the 25th, when 41 candidates were presented, making a total of 104 confirmed in this church during the year. There are daily services in the cathedral, Montreal, during Lent, almost all the city clergy taking turns in giving addresses. The work of most of the guilds and Church societies continues through Lent. The annual meeting of the Montreal branch of the Woman's Auxiliary took place on the 18th and 19th, beginning with the celebration of the Holy Communion in the cathedral and an address from the Bishop. A largely attended missionary meeting, under the auspices of the W. A., was held on the evening of the last day, in the Synod Hall. The Bishop of Algoma was the speaker of the evening. He briefly sketched the rise and growth of the Auxiliary since it was inaugurated, between six and seven years ago, in Ottawa, during a meeting of the Mission Board, and said: "This organization contained the germ of the grandest potentialities yet to be realized by the Canadian Church." He thought the Auxiliary was tending to break down racial and individual views of work, and building up a broader and more consolidated feeling.

CHICAGO.

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

CITY.—The Bishop preached at the church of the Epiphany, and confirmed 44 on Sunday morning. In the evening he preached and confirmed 11 at Calvary church.

The Bishop of Springfield held an ordination in the chapel of the Western Theological Seminary on Friday, March 11th. The Rev. P. G. Davidson, the deacon in charge of St. Barnabas', Havana, was advanced to the priesthood. The sermon was preached by the Rev. Prof. Gold, S. T. D., Archdeacon Taylor of Springfield presenting the candidate. The other priests assisting were the Rev. Prof. Hall and the Rev. F. W. Keator. The *Missa de Angelis* was finely sung by the students under the direction of Mr. C. M. Kirk.

The vestry of St. Peter's church has voted to appeal to the congregation to raise as the Easter offering the amount of the debt of \$4,850, now resting on the lot. This is the next great step before this parish. The congregations on pleasant Sundays crowd the chapel. The list of parishioners is rapidly increasing, and so the appeal is made to all the members of the parish to lay by what they can save by self-denial during Lent, and at Easter make a grand, united effort to lift this debt upon the land.

IRVING PARK.—The plans for the new church are completed, with the exception of a few minor points, which, however, take time to adjust. As soon as these are arranged, all will be presented to the Bishop for his approval. On account of the failure of some to do their duty, there still remains a small balance on the old debt to be paid. It is expected that this will be entirely cancelled by the time the new loan is required.

The Easter offering will be donated to the new church.

NEW YORK.

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

CITY.—On Friday morning, the Rt. Rev. Gregory T. Bedell, D. D., third Bishop of Ohio, died at his apartments in the "Dakotah." The Bishop was born at Hudson, N. Y., Aug. 17, 1817, and received his early education under the celebrated Dr. Muhlenberg, at Flushing, L. I. He graduated at Bristol College, Pa., in 1836, and at the Theological Seminary, at Alexandria, Va., in 1840. On July 19, 1840, he was ordained a deacon, and received the priesthood in August of the year following. His first rectorship was at Trinity church, West Chester, Pa. Two years later he was elected to the rectorship of the church of the Ascension, New York, then just vacant by the consecration of Dr. Eastburn, as Bishop of Massachusetts. Under Dr. Bedell, Ascension, already a strong parish, became one of the most flourishing in New York, and attained an income of \$50,000 a year. In 1859, he was elected Assistant-Bishop of Ohio, the Rt. Rev. Dr. McIlvaine being then the head of that diocese. The consecration took place during the General Convention held at Richmond, Va., in the autumn of that year, together with that of Bishops Odenheimer, Gregg, and Whipple. On the death of Bishop McIlvaine, in March, 1873, he succeeded to the sole charge of the diocese. In the next year, the see was divided, and he selected the northern half. In October of 1884, the 25th anniversary of his episcopate was celebrated in St. Paul's church, Cleveland, in which service Bishops Lee, Stevens, and Jaggar took part, with the clergy of the diocese, and an address was made by ex-President R. B. Hayes. Bishop Bedell was author of "The Pastor," a well-known book on pastoral theology. He resigned Oct. 18, 1889, and his resignation was accepted by the House of Bishops. At his last visit abroad, in shattered health, he received a stroke of paralysis at Nice, since which he has resided quietly in New York, awaiting the only relief from his sufferings in death.

As already announced in these columns, the process of erecting the new Missions House for the Board of Missions was about to commence in real earnest. But a most unexpected interruption has occurred which will necessitate delay long enough to entirely recast the original plans of the building. This seeming set back is really the outcome of a magnificent enlargement of the scope of the proposed structure, due to the generous gift by an unknown giver of the land and house formerly occupied by the New York Society for Prevention of Cruelty to Animals. On Tuesday last this property, valued at \$100,000, was quietly secured. It gives the corner lot to the already fine site, making a plot measuring about 100x100 ft., facing on two streets. The value and dignity of the edifice to be put up will be immensely increased, and as the only other building in the block is the fine church and chapel of Calvary parish, the united pile of ecclesiastical architecture will be very striking and imposing. Appreciating, however, that enlarged opportunity would involve enlarged expenditure, another wealthy friend in hearing of the new gift, called at the Bible House on Thursday and gave \$50,000 toward the cost of building on this corner lot. The original intention of the Board of Missions had been the putting up of a structure that would cost about \$100,000. Dr. Langford's long effort to secure the needed amount will be remembered. The enlarged building will probably cost \$250,000, and it is hoped that the money will be raised, so that work can go forward as soon as the enlarged and redrawn plans are ready for a new start. The original idea of having the plan include offices for other Church societies, and unobjectionable branches of industry, will be carried out, and besides affording adequate accommodations for the growing needs of the Board of Missions, the edifice will be a source of considerable income for the work.

The Rev. Morgan Dix, D.D., D.C.L., of Trin-

ity church, delivered the first of the course of Bishop Paddock's lectures at Trinity chapel on the evening of Friday, March 4th, on the subject of "The Sacramental System Considered as the Extension of the Incarnation." A large congregation attended, and the faculty and students were present in a body, attired in gowns and hoods.

The Lent courses of instruction at Grace church, the Rev. W. R. Huntington, D. D., rector, include Sunday afternoon sermons on "Every-day Religion." The topic the first Sunday was "Books of Devotion." This will be followed by "Piety at Home," "A Worshipping People," and "In Society." On Wednesdays there is a noon service, with addresses on "The Gospel According to St. Paul," beginning with "The Speech at Antioch," and continuing March 16th, "The Speech at Athens;" March 23rd, "The Speech at Miletus;" March 30th, "The Speech at Jerusalem," and April 6th, "The Speech at Cæsarea." Thursdays there is a brief address at Evensong. Friday noon there is a union service at St. George's. During Holy Week afternoon addresses will be delivered on the clause of the litany, "By Thine agony and bloody sweat, Tby hy cross and passion:" Monday, "The garden of Gethsemane;" Tuesday, "The palace of the high priest;" Wednesday, "The judgment hall of Pilate;" Thursday, "The road to Golgotha;" Good Friday, "The altar of the Cross;" Saturday, "The garden where there was a tomb."

The Rt. Rev. William Alexander, D. D., Lord Bishop of Derry and Raphoe, in the Church of Ireland, arrived last Wednesday. He is accompanied by his daughter. On Sunday he began his lectures under the auspices of Columbia College, at the church of the Heavenly Rest, in accordance with the announcement already made in these columns. The Bishop was born at Londonderry in 1824, and received his education at Exeter and at Brazenose College, Oxford. He won the theological prize at Oxford in 1850. For a time he was chaplain to the Lord Lieutenant of Ireland. In 1867 he was consecrated to the episcopate. His administration of his united dioceses has been successful, and he has endowed them so as to secure an ecclesiastical revenue of \$10,000 a year. Meantime he has made large sacrifices of personal income—an act for which he has received the thanks of the diocesan council. As a theological writer he has won a name in both England and America. He is author of the *Bampton Lectures* of 1876, on "The Witness of the Psalms;" was a contributor to the "Speaker's Commentary," and is author of other works. He has been select preacher to the universities of Oxford, Cambridge, and Dublin. His wife, formerly Miss Cecil Frances Humphreys, has a wide literary reputation as "Mrs. Alexander," and is known in this country as the author of "Hymns for Children," "Moral Songs," "Poems on Old Testament Subjects," etc. After delivering his course of lectures here, Bishop Alexander goes to Cambridge, to lecture before the Episcopal Theological School there.

The Bishop of New York has postponed his return to the diocese until after Easter, and his episcopal appointments will be taken for him during March and April by the Bishops of Montana and Mississippi. Bishop Worthington held Confirmations during January and February. Bishop Potter is in Rome, and has become responsible for the services at St. Paul's church in that city during the Rev. Dr. Nevin's stay in New York to collect funds for the new cathedral. He is aided in the services by the Ven. Archdeacon Mackay-Smith and the Lord Bishop of Nova Scotia, who are also staying in Rome.

The will of the late Major-General Geo. W. Cullum, vice-president of the American Geographical Society, has just been admitted to probate. By it he leaves many public bequests. The Woman's Hospital of New York receives \$5,000 for a bed to be known as the Elizabeth Cullum bed, and \$1,000 for the annex of the hospital. The New York Cancer Hospital, of which an account lately appeared in these columns, receives \$5,000 for a bed, and a like sum for

an organ for its chapel of St. Elizabeth. The Helping Hand Society of St. Thomas' church gets \$5,000, the Society for the Improvement of the Condition of the Poor, \$5,000. Besides several bequests to other institutions, he leaves to the Metropolitan Museum of Art, \$20,000, to purchase casts, statuary, and works of art, to be known as the Cullum Collection. A bequest of \$250,000 is made to the national government for the erection of a memorial hall at West Point, in which historical relics are to be preserved. To the American Geographical Society after making a number of personal bequests, he leaves the residue of his estate, providing it does not exceed \$100,000, with the stipulation that it be used to erect a fire-proof building for the library. The estate is estimated at \$1,000,000, and the special legacies amount to \$692,700.

At the church of the Holy Communion, the Rev. Henry Mottet, rector, the preachers on Wednesday evenings during Lent, will be the Rev. Henry Lubeck, the Rev. Drs. E. Winchester Donald, and William H. Vibbert, the Rev. Messrs. Prescott Everts, Henry Chamberlaine, and Brady E. Backus, D.D. In Holy Week the preachers will be: Monday, the Rev. L. H. Schwab; Tuesday, the Rev. E. Walpole Warren; Wednesday, the Rev. Wm. H. Benjamin, D.D. On Friday nights a course of sermons is being preached by the rector, on "Elements of Character," with the following topics: March 4th, "Courage;" March 11th, "Self-Control;" March 18th, "Truthfulness;" March 25th, "Enthusiasm;" April 1st, "Diligence;" April 8th, "Liberality."

The funeral of the Hon. Edwards Pierpont, LL. D., D. C. L., formerly U. S. Minister to England, and Attorney General in the Cabinet of President Grant, took place from Calvary church, last Wednesday. The officiating clergy were the Rev. Dr. Henry Y. Satterlee, rector of the church, the Rev. Drs. Morgan Dix, of Trinity church, R. J. Nevin, of Rome, Italy, and Walter Thompson, of Garrison-on-the Hudson. Among the pall bearers were: Ex-Secretary Wm. M. Everts, President Timothy Dwight, D. D., LL. D., of Yale University, President Seth Low, LL. D., of Columbia College, Judges Choate, Brown, and Patterson, and Mr. Cornelius Vanderbilt. The interment was at Garrison-on-the Hudson.

The Rev. Henry A. Adams, lately of St. Paul's cathedral, Buffalo, formally entered upon the rectorship of the church of the Redeemer, on the morning of the first Sunday in Lent. He preached from the text, "Behold, his reward is with him and his work before him," and urged the congregation to vigorous work in gathering the people living around the church, and in undertaking all Christian energies.

The trustees of St. Luke's Hospital are engaged upon specifications for the new buildings to be erected on the site recently acquired, near the site of the cathedral of St. John the Divine. The specifications will be submitted to a number of architects, who will then be asked to prepare plans for consideration. Although plans for buildings to cover the entire block owned by the hospital, will be drawn at this time, the trustees do not expect to put up more than one or two buildings for the present. The others will be built when the money necessary to pay for their cost is placed in the hands of the trustees.

Pending the decision of Columbia College to purchase the large tract of land formerly occupied by the Bloomingdale Asylum, a danger has arisen, in the shape of attempted legislation on the part of the State Legislature to cut a street through the property. As the site seems the only available one remaining within the city, and as its purchase is considered to be vital to the future development of the college along the lines of a great university—a project that has already awakened wide spread enthusiasm, a strong, popular movement is being organized against the dangerous legislation. The alumni have taken the matter up vigorously, and have secured the cooperation of land owners of the neighborhood,

and prominent citizens throughout the city. On Thursday last, President Seth Low, LL. D., and Mr. Cornelius Vanderbilt, of the Board of Trustees, called on the mayor and endeavored to secure the support of the city government in opposition to street cutting across the proposed campus, by offering to cede to the city in lieu of such cutting, a strip across the north boundary of the property, sufficient to make the width of the fronting street 100 ft. This will improve the campus instead of destroying it. It is understood that the mayor took a favorable view of the suggestion; and there is hope that the cutting will be prevented.

GENERAL THEOLOGICAL SEMINARY.—The retreat noticed a few weeks ago took place last week, beginning on Tuesday, March 8th. On that day at 8 P.M., there was the opening address and meditation followed by compline. The addresses were given under six heads: "Service," "Sacrifice," "Oversight," "Pastorship," "Prophethship," "Rulership." Each address was followed by silent meditation, and all were most helpful. The whole rightly terminated in the ordination to the priesthood of the Rev. Hamilton Cady. This service was fully choral. At the close of the retreat the students sent their warmest thanks to Bishop Doane for conducting it.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

THE BISHOP'S APPOINTMENTS.

APRIL.

- Villa Grove.
- Salida; evening, Buena Vista.
- Evening, Leadville.
- Denver, chapter.
- Montclair; Denver, St. Luke's.
- Bessemer; Pueblo.
- Pueblo; St. Peter's, Ascension, Holy Trinity.
- Denver: cathedral, for Wolfe Hall
- Denver: St. Peter's, to organize parish.
- Emmanuel, Denver.
- St. Paul's, Highlands, Denver.
- Golden.
- Cathedral.
- Cathedral, All Saints', Trinity, Memorial.
- 21-22. Cripple Creek; Fremont; Lawrence.
- Manitou Springs.
- Colorado Springs; P. M., North Colorado Springs, to organize mission; evening, Colorado City.
- St. Mark's, Denver.
- Trinidad.

MAY.

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| 1. Las Animas. | 2. La Junta. |
| 4. Denver: chapter. | |
| 8. Glenwood Springs; Aspen; East Aspen. | |
| 10. Meeker. | 12. Grand Junction. |
| 13. Montrose. | 15. Ouray. |
| 16. Ridgway. | 17. Lake City. |
| 19. Gunnison. | |
| 22. Denver; Christ church and Highlands. | |
| 29. Cathedral, Woman's Auxillary; preacher, Bishop Kendrick. | |

JUNE.

- Cathedral, annual council, preacher, Bishop Kendrick; evening, annual missionary meeting.
- Council: evening, Bishop's reception.
- Cathedral; evening, Baccalaureate sermon, Bishop Kendrick.
- Cathedral, ordination.
- West Plum; Sedalla.
- Central City; Nevada.

JULY.

- Durango, Silverton, Mancos, Cortez, Rico, Telluride.

AUGUST.

- Creede, Florissant, Cripple Creek, Pitkin.

LONG ISLAND.

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

BROOKLYN.—The rectorship of St. Luke's church, which will be vacant at Easter by the resignation of the Rev. Edward A. Bradley, D.D., has been filled by the election of the Rev. Henry C. Swentzel, now rector of St. Luke's church, Scranton, Pa. It will be remembered that at the last meeting of the House of Bishops in New York, the Rev. Mr. Swentzel was elected to be Missionary Bishop of Yeddo, Japan, an election which he declined. He was educated at the General Theological Seminary, was settled for a time at Honesdale, Pa., and has been for seven years at Scranton, during which period he has built and paid for a handsome church and rectory, and erected three mission churches. His congregation is a large one.

During Lent, the Rev. Lindsay Parker is preaching a series of Wednesday night sermons, on "How to behave in church."

The rector of St. George's church is preaching a series of Sunday morning sermons on "The Kingdom of Heaven."

At the church of the Reformation, the Rev. John G. Bacchus, D. D., rector, the monthly musical service was held on the evening of the first Sunday in Lent, at which time Gounod's "Gallia" was rendered.

Services twice daily are held during Lent at the church of the Redeemer, the Rev. Stevens Parker, D.D., rector.

The annual meeting of the Church Charity Foundation was held at Christ church in the eastern district on Monday evening, Feb. 29th. The Rev. Chas. R. Baker occupied the chair, and the annual report was read by the Rev. Edward A. Bradley, D.D. The receipts for the past year were \$60,394.55. The deficit of last year has increased to \$5,618.66, but the fund of the hospital alone showed a favorable balance of \$5,700.17. In the Home for the Aged, 10 deaths have occurred. The institution remains under the care of the Sisterhood of St. John the Evangelist. The Rev. A. C. Bunn, M. D., the new superintendent, read an interesting statement of progress made, especially in the orphanage. In the absence of the Rev. Dr. D. Parker Morgan, who was to have delivered the annual address, remarks were made by the Rev. Mr. Baker.

Christ church, the Rev. A. B. Kinsolving, rector, has been enjoying a missionary loan exhibition, in which the five missionary fields of Africa, Brazil, China, Japan, and the American Indians, were represented by exhibits illustrating manners and customs. The display was held in the chapel, and was arranged by the assistant minister, the Rev. L. Coley, with the help of parishioners. The occasion was utilized to enforce the subject of missionary obligations. The exhibition was opened with missionary addresses by the rector, and the Rev. Dr. R. F. Alsop; and during its continuance there were addresses by the Rev. Sidney Partidge, of the China Mission, Miss Carter, the Rev. Mr. Coley, and the Rev. Dr. Langford. These lectures were illustrated with lantern slides.

Daily services are held during Lent at St Ann's church, the Rev. Reese F. Alsop, D.D., rector. There are two sessions of the Sunday school on Sundays.

At the church of the Messiah, the Rev. Chas. R. Baker, rector, a course of lectures is being delivered Sunday evenings on "Christian Belief." The subject on the evening of the first Sunday in Lent was: "How can any one know that Christ will come to judge the world?"

At All Saints' church, the Rev. Melville Boyd, rector, a daily service is held during Lent at 4 P. M., with addresses on "Meditation." On Friday evenings lectures are delivered on "Self-denial."

On the evening of the first Sunday in Lent a special sermon was preached at St. Mark's church, the Rev. Spencer S. Roche, rector, by the Rev. R. J. Nevin, D. D., LL. D., rector of St. Paul's, Rome, Italy.

At Trinity church, East New York, the Rev. N. K. Boss, rector, the Rev. C. J. Adams began a course of lectures on Friday evening, March 4th, on Church history. The subject was "Julius Cæsar and Jesus Christ." This was followed last Friday by a lecture on "The Church of Nero." Future subjects during Lent will be: "The Church and Constantine," and "The Church and Henry VIII." The course has been arranged by the Men's Guild.

BAY SHORE.—The Rev. Isaac Van Winkle has accepted an election to the rectorship of St. Peter's church, and has entered on his work. The parish is located on the southern shore of the island, and attracts many summer visitors annually, who are a source of strength to its support and work.

WINDSOR TERRACE.—The new church of the Holy Apostles, built through the energy of the Rev. T. G. Jackson, of St. Paul's church, Flatbush, as already described in these columns, has just been opened for worship. The total cost has been \$5,000, including furniture; and \$3,000 of this has been paid, leaving a mortgage of \$2,000 on

the property. A memorial pulpit was presented by Mr. John Ellwood, a lecturer by Mr. William Ellwood, and a stone font by Mrs. S. F. Fairchild. The funds needed for the building were mainly given by parishioners of the Rev. Mr. Jackson, in Flatbush. The archdeaconry promises to aid in support of a clergyman who will be assistant to Mr. Jackson and undertake the new mission.

VIRGINIA.

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

BISHOP RANDOLPH'S APPOINTMENTS.

MARCH.

- A. M., St. Thomas', Bedford Co.
- St. Stephen's, Bedford Co.
- A. M., St. Paul's, Lynchburg; P. M., Grace church, Lynchburg.
- P. M., Christ church, Richmond.
- A. M., Christiansburg; P. M., Blacksburg.
- P. M., Pocahontas.
- Graham.
- Tazewell Court House.
- Big Stone Gap.

DELAWARE.

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

Daily services are being held during Lent in Trinity church, Wilmington; in most of the other city churches, three days a week. The united Lenten services have been discontinued by the vote of the clergy, as not being altogether satisfactory.

MICHIGAN.

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

The Rev. Fr. Huntington, O. H. C. addressed a congregation of men only, numbering above 200 in Christ church house, Detroit, on Tuesday evening, March 8th. On Wednesday he conducted the Quiet Day for women at Christ church, many representatives from all parishes of the city being in attendance. And on Wednesday evening after service he gave an hour's talk to about 50 members of St. Andrew's Brotherhood.

The work at St. Philip's chapel, Detroit which has long given the fostering care of Christ church, has recently become practically a mission of that parish. Arrangement has been made for a celebration of the Holy Communion on every second Sunday in that chapel, and there will be a clerical service every Sunday evening. The Sunday school under its devoted superintendent is flourishing.

PENNSYLVANIA.

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

PHILADELPHIA.—On the morning of the first Sunday in Lent, the Rev. Dr. Samuel E. Appleton, rector of the church of the Mediator, delivered his 32nd anniversary sermon. During his rectorate he has baptized 1,900 adults and children; solemnized 600 marriages; presented 700 persons for Confirmation, and officiated at 700 burials. In the evening, Bishop Whitaker administered Confirmation to a class of 20 persons, and addressed them; he also preached a sermon on the occasion.

At St. Mark's church, Frankford, Rev. F. B. Avery, rector, Bishop Whitaker confirmed on Sunday, the 6th inst., a class of 40 candidates, nearly one-half of whom were not reared in the Church. The rector stated that this first Sunday in March was the third anniversary of his rectorship, during which period 196 persons had been presented for Confirmation; there had also been added to the list of communicants by transfer and restoration, 128; total added, 324. The Baptisms (including 30 adults) were 369; marriages, 79; burials, 202; public services, 1,140. The Bishop congratulated the parish upon its steady progress, notwithstanding its severe trial some time since.

At the church of the Holy Apostles, the Rev. C. D. Cooper, D. D., rector, a series of special sermons have been preached during the week ending March 11th. The venerable Archdeacon Kirkby, of Rye, N. Y., was the preacher on Sunday evening, 6th inst., his subject being "The will of God concerning us;" his text was St. Matt. xii: 50. The other clergymen who discoursed during the week were the Rev. Drs. Stone and Stevens, the Rev. H. Dixon Jones, the Rev. Dr. Falkner, closing on Friday, with the Rev. G. H. Kinsolving.

A complaint having been made th

"business men seem to be well taken care of in the matter of Lenten services, but business women are quite left out in the cold," it is announced that there will be a daily service with short addresses at 12:30 p. m., lasting 20 minutes, at St. Stephen's church, the Rev. S. D. McConnell, D. D., rector, especially for "business women."

At the church of the Messiah, Port Richmond, the Rev. C. L. Fulforth, rector, the Lenten season is being observed by a weekly Celebration on Sundays, and by services on Mondays, Tuesdays, Thursdays, and Fridays, at 8 p. m. Special sermons are to be preached on Sunday evenings by city and country rectors.

Dr. George N. Muttart, the resident physician at St. Timothy's Hospital, Roxborough, is delivering a series of lectures on "Emergencies," to the young men of St. Ambrose's Guild, in the guild room at St. Timothy's parish building.

The Rev. James MacBride Sterrett, D. D., of Seabury Divinity School, Faribault, Minn., has been nominated by the Board of Overseers of the Philadelphia Divinity School as Professor of Systematic Divinity, to fill the vacancy caused by the death of the Rev. Dr. Goodwin. The election by the joint Boards cannot take place until April.

At a recent meeting of the vestry of the church of the Epiphany, the Rev. G. H. Kinsolving, rector, an offer was made for the valuable property under their control, at 15th and Chestnut sts. The vestry have decided to sell the site, if their price, \$350,000, can be obtained. When the church was erected some 50 years since, the neighborhood was entirely occupied by private residences. These have almost entirely disappeared, and large warehouses and stores have taken their place, so that a change of locality in the near future is desirable.

The annual conference of Churchwomen was held in the parish building of Holy Trinity church on the 11th inst. Mrs. Thos. Nelson, chairwoman of the conference committee, presided. At the morning session, papers were read on the subject of "Clubs for working girls," by Miss Hoskins of this city, and Mrs. Charles Russell of New York. The first-named detailed the methods and purposes of the girls' club attached to the church of the Mediator. Miss Mary E. Mumford, president of the new Century Club, and Mrs. Effingham Perot, made addresses on the topics contained in Miss Hoskins' paper. Mrs. Charles Russell's essay described the formation of the first club for working girls in New York, where now there are 2,000 members of 13 clubs. She said that it was a matter of importance to impress upon the girls that the clubs are not charities, but organizations for the purpose of giving them benefits jointly, that they could not, by reason of their moderate incomes, enjoy singly. Two papers entitled "The Responsibility of Christian Women in Social Life," were read by Mrs. Thomas Roberts and Mrs. John Markoe. At the afternoon session, Mrs. Spalding, wife of Bishop Spalding of Colorado, and Mrs. Tuttle, wife of Bishop Tuttle of Missouri, read papers upon "A Woman's Responsibility in regard to the Missions Work of the Church." There were also other addresses during the conference by Mrs. Geo. Woolsey Hodge, Miss Sarah Nelson, and the chairwoman. The conference committee included Mrs. O. W. Whitaker, Mrs. J. P. Mumford, Mrs. T. Belfield, Mrs. E. Porot, and others.

The Rev. George A. Latimer has charge of St. John's Free church, Frankford road, until Easter Day.

The Rev. L. W. Doggett, late assistant at St. Paul's church, Chester, has accepted the rectorship of St. Philip's church, West Philadelphia, and assumed entire charge of the same on the evening of the 9th inst.

The Rev. Dr. Edwards, rector of St. Matthias' church, is preaching a series of special sermons on the Sunday nights in Lent. On the second Sunday his subject is "Archbishop Cranmer;" on the fourth Sunday "Bishop Latimer;" and on the other Sunday evenings, "The Claims and Evidences of the Christian Life."

At St. Andrew's church, the Rev. Dr. Paddock, rector, the first of the special Lenten services, attracted a crowded congregation on the evening of the first Sunday in Lent. On the second Sunday the Rev. W. W. Silvester and the Rev. F. D. Hoskins were to make addresses. The St. Andrew's Choral Society is in charge of the musical portion of the services, with Prof. Barnes as leader.

In a codicil to the will of Mrs. Armantine Coffin, probated 7th inst., is a bequest of \$500 to the Domestic and Foreign Missionary Society; also three of \$200 each to the Church Home for children, the P. E. City Mission, and the Indians' Hope Association.

The church of the Good Shepherd, Kensington, the Rev. John A. Goodfellow, rector, celebrated on the first Sunday in Lent, the 20th anniversary of his rectorship. At Matins, he preached on the "Characteristics of a Christian Congregation," and at Evensong, gave the following statistics for the past year: Two adults and 69 children baptized; 27 persons confirmed; 15 marriages; 27 burials. The year's receipts were, 5 328 52. The summary for the 20 years' rectorship is 1,150 Baptisms, 360 persons confirmed, 444 marriages solemnized, and 910 burials. The receipts from all sources foot up \$77,883.70, and there is no debt against the parish.

INDIANA.

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

THE BISHOP'S APPOINTMENTS.

MARCH.

- 20. St. James', Vincennes.
- 21. Washington.
- 22. Petersburg.
- 23. Princeton.
- 24. St. John's, Rockville.
- 25. St. Luke's, Frankfort.
- 27. St. Paul's, Jeffersonville, A. M.; St. Paul's, New Albany, evening.
- 28. St. Luke's, Cannelton.

APRIL.

- 3. Trinity, Anderson, morning; Grace, Muncie, evening.
- 4. Hartford city, evening.
- 5. Portland, evening.
- 7. St. Mary's, Delphi, evening.
- 8. St. Paul's, Hammond, evening.
- 10. Trinity, Michigan City, morning; St. Paul's, Laporte, evening.
- 11. St. Thomas', Plymouth, evening.
- 12. Trinity, Peru, evening.
- 14. Gethsemane, Marion, evening.
- 15. Hinnoly ocents, Indianapolis, evening.
- 17. Grace cathedral, Indianapolis, morning; Christ church, afternoon.
- 21. St. Stephen's, New Harmony, evening.
- 22. Mount Vernon, evening.
- 24. Evansville: St. Paul's, morning; Good Shepherd, afternoon; Holy Innocents', evening.
- 25.-26. Southern Convocation, Evansville, evening.

MAY.

- 1. Trinity, Fort Wayne, morning; St. Andrew's, Warsaw, evening.
- 2. Decatur, evening.
- 3. Bluffton, evening.
- 4. Garrett, evening.
- 5. Alb. on, evening.
- 6. Angola, evening.
- 8. St. James', South Bend, morning; St. John's Elkhart, evening.
- 9. St. Mark's, Lima, evening.
- 10. Trinity, Kendal ville, evening.
- 15. St. Stephen's, Terre Haute, morning; Brazil, evening.

At St. Paul's church, Richmond, Bishop Knickerbacker made episcopal visitation on Quinquagesima Sunday and administered Confirmation to a class of 20 adults, of whom 14 were men, presented by the beloved and faithful rector of the parish, the Rev. J. Everist Cathell. Six of the men came with their wives. It was the largest class ever presented in the history of this parish and is a token of the new life and strength of this old parish. Since Mr. Cathell became rector in May, 1889, 72 persons have been confirmed.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The City Board of Missions at their last monthly meeting voted to undertake work among deaf-mutes, and a committee was appointed to confer with the Rev. S. S. Searing who is the only clergyman in Massachusetts who can communicate with these afflicted ones. There are about 1,000 of them in Boston. This new venture of the board will involve an expenditure of about \$1200 a year.

In the First Unitarian church, Dorchester, on Sunday evening, Feb. 28th, the Rev. E. B. Allen delivered an address on "The Episcopal Church of To-day."

The young ladies of Trinity church lately gave a "Lenten" tea in the Hotel Vendome, for a worthy charitable object.

The Rev. R. C. Smith, minister in charge of Trinity church, has been ordered away from duty by his physician for a complete rest, and has cancelled all his Lenten work.

The Church Temperance Society at its coffee rooms, has made arrangements for the following addresses, some of these have already been delivered: "Life of St. Paul," by the Rev. S. H. Hilliard; "The Wages of Sin," by the Rev. Chas. J. Ketchum; "Young Men of the Bible," by Russell Sturgis, Esq.; "Ambition," by the Rev. H. Bedinger; "Cheerfulness," by the Rev. Dr. Lindsay; "Tact," by the Rev. A. E. George; "Courage," by the Rev. Chas. H. Brent; "Conversation," by the Rev. W. E. Smith; "Thrift and Toil," by the Rev. George J. Prescott; "Making the most of one's self," by the Rev. R. H. Howe. The coffee room, in South Boston, situated near the worst part of that community, is crowded nightly, and has done much to elevate the minds of the young men who are glad to spend the time there, formerly given to the neighboring dens and saloons. It may be truly said that the problem of rescuing them from the evil influences of the grog shop has been partly solved by these rooms.

CAMBRIDGE.—This year the Rev. Dr. McConnell of Philadelphia, will deliver the address at the annual retreat of the alumni of the theological school.

SOUTHBOROUGH.—A large alms basin beautifully embossed, has been presented to St. Mark's church. It is given in memory of a young lady who died in Baltimore in 1888, and on it is engraved: "To the glory of God and in loving memory of Belle R. Cross," with the text, "The Lord remember all thine offerings." Ps. xx:3.

WOBURN.—Trinity church will be reopened on Sunday, March 27th, after being closed for a number of years. The parish will be under the care of the Rev. J. W. Suter, of Winchester. The Bishop's visitation will take place April 6th.

OHIO.

WILLIAM A. LEONARD, D. D., Bishop.

The following pastoral has been issued by the Bishop, to be read in each church and mission station in the diocese of Ohio:

It becomes my duty to announce to the diocese of Ohio the death of the Rt. Rev. Gregory Thurston Bedell, D. D. By a telegram just received from New York, I learn that on this day, Friday, March the 11th, this holy and faithful man "departed to be with Christ."

For more than thirty years he was the devoted and beloved shepherd of the flock. He walked before his people blamelessly; he won from all their affection and regard. He preached Christ and Him crucified" with an eloquent tongue and a persuasive appeal. He guarded the interests of the Church committed to him by a patient and tireless administration. He was an example of nobleness, of liberality, and of Christian consecration to the work of winning souls to the Master. And now he rests well and peacefully in the Paradise of God. "He has fought a good fight, he has kept the faith," and with confidence we may say that he has entered into the crowning reward which his Master gives.

May I ask the diocese of Ohio to offer up devout prayers of sympathy for that dear and gentle companion of his life and his work, beseeching our compassionate Lord to grant to her the consolations of His grace "Who doeth all things well."

WILLIAM ANDREW LEONARD, Bishop of Ohio.

LOUISIANA.

DAVIS SESSUMS, D. D., Bishop.

NEW ORLEANS.—The corner stone of St. Paul's church was laid with beautiful ceremony on Sunday, Feb. 28th. A procession of clergy met at a residence near by, at precisely 4 p. m., marched, singing, "All hail the power of Jesus' name" to the platform erected where the church is to be built. Two addresses were delivered, one by the

Hon. James McConnell, senior warden of the church, who reviewed the history of the parish from its birth unto the present time, in the course of his remarks paying a deserved tribute to the zeal and the ability of the present rector, the Rev. H. H. Waters. The Bishop's address was very forcible and effective. He spoke of the universal desire of the soul of man to erect a temple in which to worship Deity. He said symbolism was an expression of man's devotion— was an effort on the part of man to show the depth and the reality of belief, and he congratulated the rector and people of St. Paul's on their proposing to build not only a temple to God, but a beautiful, a grand and costly temple.

The Bishop has arranged the following united Lenten services for the Thursday evenings in Lent, a which the following clergy are to preach:

Thursday, March 3rd, Trinity chapel, the Rev. Mr. Moore; March 10th, St. Anna's church, the Rev. Dr. Martin; March 17th, church of the Annunciation, the Rev. Dr. Snively; March 24th, Trinity church, the Rev. Dr. Percival; March 31, Grace church, the Rev. Mr. Waters; March 14th, St. George's, the Rev. Mr. Hunter.

At a meeting of the Brotherhood of St. Andrew held lately at the cathedral, the Rev. Arthur Lloyd of Norfolk, Va., and Mr. John W. Wood, general secretary of the Brotherhood, were present. Addresses were delivered by the Bishop, the Rev. Mr. Lloyd, the Rev. Drs. Snively and Martin, and by Mr. Jno. W. Wood. The service was read by the Rev. Messrs. Ewing, Hunter, and Fitch. At the close an informal meeting of men took place. The young men and others of the city parishes were present and were given all the information they desired from Dr. Lloyd and Mr. Wood. Tea at the Bishop's residence concluded the evening. There is one chapter of the Brotherhood in this city, it is connected with St. Anna's parish; it is hoped however, that there may be other chapters formed; some of the local parochial Brotherhoods are considering the matter.

THE PLATTE.

ANSON R. GRAVES, D. D., Bishop.

THE BISHOP'S VISITATIONS.

MARCH.

- 18. Dannebrog.
- 20. St. Paul.
- 25. Broken Bow.
- 27. Alliance.
- 28. Hemingford.
- 29. Crawford.
- 30. Fort Robinson.
- 31. Harrison.

APRIL.

- 2. Rushville.
- 3. Chadron.
- 5. Margesson's Ranch.
- 6. Camp Clark.
- 7. Bayard.
- 8. Gerring.
- 10. Sidney.

CALIFORNIA.

WM. INGRAHAM KIP, D. D., LL. D., Bishop.

WILLIAM F. NICHOLS, D. D., Asst. Bishop.

The churches in San Francisco have united in issuing a schedule of services during Lent, so that at a glance, any one may learn the hours of service in any specified church. Bishop Nichols has endorsed the plan very cordially, and considers it a token of the solidarity of the Church, and one of many marks of practical unanimity existing in the Church as a whole in that city. On the successive Wednesday evenings of Lent, there will be united services at each church in turn; subject: "The Seven Deadly Sins."

FLORIDA.

EDWIN GARDNER WEED, D. D., Bishop.

FERNANDINA.—St. Peter's church, the Rev. C. M. Sturges rector, which has been called the most beautiful church in the diocese, is now a little more than a mass of ruins. On Wednesday morning, Feb. 24th, about 3 o'clock, it was found to be on fire, and although every effort was made to extinguish the flames, the whole interior and the handsome open roof were so burned as to require entire rebuilding. Fourteen beautiful and costly windows, all of them memorial except one, were broken into small pieces. Two fine triplet windows and two single memorial windows are badly injured by the thick smoke from the pitch pine with which the interior of the church was finished. The organ is a complete wreck and the furniture including altar, pulpit, lectern, two prie-dieux, font, and

credence; all except the altar, of exceptional finish and beauty, are so injured as to be almost valueless. The pews are in a like condition and the books and choir vestments ruined. The origin of the fire, unless supposed to be the work of some maliciously-minded person, is a mystery. There had been no fire in the building for eight days previous, and persons passing as late as 11 o'clock on Tuesday night saw no indications of fire. The guild room adjoining the church and connected with the rector's study and the rectory, has been arranged as a chapel where the services are held without interruption. St. Peter's church was a work of love by a small and not wealthy congregation. It was begun 11 years ago and was still not quite finished, but each year had seen something added to its comfort and beauty as the people were able to do it by much self-denial. It was insured for \$8,000, but the loss is estimated at \$12,000. The walls being of heavy concrete seem to be uninjured, and the work of restoration will be begun immediately.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

LANSINGBURGH.—The following named preachers are announced for Sunday evenings during Lent at Trinity church: March 6th, the Rev. Richmond Shreve, D. D.; March 13th, the Rev. T. A. Snively; March 20th, the Rev. W. W. Battershall, D. D.; March 27th, the Rev. Jas. Caird; April 3rd, the Rev. C. E. Freeman; April 10th, the Ven. F. S. Sill. During Lent the women of the parish will meet at the rectory Thursday afternoons to sew for the Cooperstown Orphanage and Child's Hospital. St. Cecilia's Guild will meet on Mondays at 4 P. M., and St. Agnes' Guild at 8 P. M., on same days in the parish house. St. Andrew's Brotherhood will meet every Wednesday evening.

WATERFORD.—The semi-annual meeting of the Parish Guild was held in the parish house on the evening of Feb. 18th. Mrs. Katharine Snyder and Mrs. Wm. McAffry were elected respectively first and second vice-presidents, to fill vacancies. The reports of the several chapters were very full and exhaustive, showing an unabated zeal in parish work.

The Lenten services are attended this year more largely than ever before. A special effort is being made to cancel the parish indebtedness by the Easter offertory.

TROY.—At the instance of the Bishop, the Rev. Dr. Tucker is taking steps preparatory to the formation of a choral union of the vested choirs in this vicinity. Troy has four well-trained vested choirs; Lansingburgh, Ballston, and Saratoga Springs, one each; these, added to Albany's contingent, will make a union second to none in the country.

RENSSELAERVILLE.—The Rev. Robert Washbon, for 50 years rector of Trinity church, was buried here on the 8th inst., with his wife who died but a few hours before him. He was 75 years old, and had a large circle of friends both among clergy and laity in the diocese.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

RUTHERFORD.—On the evening of St. Matthias' Day the fourth Choir Festival of the combined choirs of St. George's, Brooklyn, L. I., and Grace, Rutherford, was held at Grace church, Rutherford. It was a clear, beautiful evening, and the church was crowded with a devout congregation. The processional was "Sing, ye faithful," Messiter. Evening Prayer was intoned by the rector, the Rev. Francis J. Clayton, assisted by the Rev. J. Appleton, rector of Grace, Nutley, and the Rev. John Keller, of Trinity, Arlington. The *Magnificat* and *Nunc Dimittis* were in B-flat, Garrett. The anthem was "Come unto Him," Gounod, which was sung unaccompanied in excellent time and tone. Gounod's "Gallia" was rendered in a delightful manner. The offertory was "Glorious is the King," Haydn, which was also well rendered. The recessional was "Ten thousand times ten

thousand," Dykes. The entire service was devoutly rendered and showed thorough training in all of the parts, more especially in the unaccompanied anthem, which was the gem of the evening. Mr. J. E. Van Olinda is choirmaster and Mr. J. Appleton Wade, organist.

PATERSON.—St. Luke's mission in South Paterson is growing rapidly under the charge of Mr. Keble Dean, lay reader. There are two services and Sunday School every Sunday, all of which are well attended. The Sunday School numbers over 60 and is growing every week. A supper was given a short time ago in the mission rooms when over 200 were entertained.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

The Bishop visited St. Mark's church, Mecklenberg County, Friday, Feb. 26th, and confirmed a class of 10 persons presented by the minister-in-charge. Of the ten persons, six had formerly been Presbyterians and two Methodists. A notable feature of the class was its grouping in families. Of the men confirmed, two were accompanied by their wives and one by his wife and two daughters. The Bishop preached a strong sermon on election, to the large congregation, about half of which were Presbyterians, and after the laying-on of hands, celebrated the Holy Communion, assisted by the Rev. C. N. F. Jeffery.

A very interesting Confirmation service was held in St. Paul's church, Monroe, by the Bishop on Monday, Feb. 29th, at which time eight candidates received the apostolic laying on of hands. Among the candidates was the leading lawyer of the town and his wife, he having been led to the Church by a conviction of its Catholic and Apostolic character derived from reading, among other works, that invaluable book, "Reasons for being a Churchman," by the Rev. A. W. Little. After the Second Lesson at Evening Prayer, immediately preceding the Confirmation, this same man and the principal business man of the place were together admitted to the Church by the Sacrament of Holy Baptism. The church was crowded to its utmost capacity and a powerful sermon preached by the Bishop made a deep impression on all present. A rectory is shortly to be built on the beautiful lot owned by the parish and an effort made to secure a resident priest.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

A Quiet Day for Women was held in the beautiful cathedral church, Omaha, on Friday, the 4th inst. The Bishop had arranged to conduct the special services, but was unable to do so owing to sickness. The Rev. A. W. Macnab, of St. Matthias' church, was appointed to take his place and deliver the addresses. The service began with a celebration of the Holy Communion, the Dean assisting, and a goodly number of the devout women of Omaha received. In place of a sermon the Celebrant gave an instruction on "Worthy and unworthy communicating." After a short service of thanks-giving there followed four practical addresses on 'Woman's Christianity: Her faith, her work, her worship, her influence.' Each subject occupied nearly an hour. Between the addresses were short litany services and devotional hymns. The people listened with deepest interest to the preacher's earnest words, and at the concluding service all stood up and solemnly renewed their baptismal vows and obligations.

WYMORE.—A pre-Lenten Mission has just been concluded in this parish. The services were conducted by the Rev. Alex. W. Macnab, of Omaha. The congregations increased steadily until at the close of the Mission the church was quite full. At the men's service on Sunday there was a large attendance and much interest manifested. The rector, the Rev. J. E. Simpson, feels greatly encouraged by the evident deepening of the spiritual life in his parish, and has already begun to have weekly celebrations of the Holy Communion and week-day services, and will soon have quite a

large class of candidates for Baptism and Confirmation. So the good work goes on. *Laus Deo.*

FREMONT.—The Rev. J. C. Quinn, D. D., is giving a course of lectures on the Church on Wednesday evening, after Litany, and will continue through Lent. The following have been delivered: (1) "Marks of the Church." (2) "How can I know the true Church, wherein she differs from the sects." (3) "The Apostolic Ministry." (4) "The Apostolic Success." Mr. Quinn is a busy rector, the work of one Sunday being: Holy Communion 8: 30 a. m; Morning Prayer with sermon, 10:30; Evensong and sermon, 7: 30. Service in jail at 2: 15 p. m; Sunday school in rector's Bible class at 8 o'clock; Confirmation class at 4 o'clock; Union Bible Reading at 4: 30.

EAST CAROLINA.

ALFRED A. WATSON, S.T.D., Bishop.

BISHOP'S APPOINTMENTS.

MARCH.

20. Morning, Zion church, Beaufort County; evening, St. Thomas', Bath.
24. St. Paul's, Vanceboro. 26. Haw Branch.
27. Morning, Trinity, Chocowinity; evening, St. Peter's, Washington.

APRIL.

3. Morning, Christ church, Rockfish; evening, St. Joseph's, Fayetteville.
10. Wilmington: Morning, St. James'; evening, St. John's.
17. Morning, St. John's, Fayetteville; evening, St. Thomas', Cumberland Co.
18. Evening, Maxton, Robeson Co.
24. Wilmington: morning, St. Paul's; evening, St. Mark's.

Holy Communion at all morning services. Catechizing whenever practicable. Offerings, unless otherwise ordered, to be for diocesan missions. Vestries will please be prepared to meet the Bishop.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The congregation of St. Paul's church, Pittsburgh, are planning for a new house of worship. They expect that the church will cost about \$15,000. Of this sum they have in bank so ne \$2,500, in good subscriptions \$5,500, subscriptions in sight \$4,000. They are now waiting for specifications in order to begin the work. The rector, the Rev. John R. Wightman, feels quite confident that the church will be completed free from debt. St. Paul's is the parish served so long and faithfully by the Rev. Thos. Crumpton, who has long been the senior presbyter of the diocese, and who now, at the ripe age of 93 years, awaits in faith the summons of the Master to "come up higher."

The Rev. Charles A. Bragdon, senior general missionary of the diocese, has resigned his work and will remove to the diocese of Western New York soon after Easter, where he will take the position of associate to the Rev. C. H. Smith, rector of St. James' church, Buffalo. Mr. Bragdon has occupied his present position for something over five years, doing his work fully and well. His departure will be a positive loss to the working force of the diocese, and one not easily made good. The Rev. Geo. Rogers, rector of St. Thomas' church, Verona, has been appointed to succeed Mr. Bragdon as general missionary.

SCOTSDALE.—On Monday evening, Feb. 29th, the new church of St. Bartholomew was opened with a service of benediction, by the Bishop, assisted by the Rev. R. S. Smith, the Rev. J. L. Taylor, and the general missionaries, the Rev. Charles A. Bragdon, and the Rev. J. H. Barnard. The Rev. R. S. Smith preached the sermon, which is said to be the same sermon preached by him at the opening of a mission church at Everson, a suburb of Scottdale, 1874. At that time Emerson was the principal place, but later on declined, and the mission work was suspended and the church sold to the Romanists. At the service of benediction on Monday last, the Rev. Mr. Bragdon presented a class of seven for Confirmation. The new church is unique as to exterior, so far as this diocese is concerned, being built of stone up to the window-sills, and above that, of what is called by architects, "rough-cart" work. The dimensions are 20x52 ft., with a tower and spire 55 feet high. There is a basement for Sunday-school and infant class, and a

vestry-room 10x10. The interior has an open-timbered roof, with blue ceiling, and side wall tinted in terra cotta; the carpet matches the walls in color. The furniture and pews are of antique oak, given, partly, by "The Ladies' Aid Society," and partly by individual members of the Church. The following are some of the special gifts: Altar, by Mrs. W. N. Porter; bishop's chair and chancel window, by Mrs. H. Garrett; credence table, by Miss Kitty Garrett; chancel rail, by Mr. W. H. Shannon; lectern, by Mrs. R. Garrett; prayer-desk, by Mrs. Bail, and a stone font by Mr. Joseph Jennings. The seating capacity of the church is about 150. The total cost of the building and grounds was, for the lot, \$700, church and furnishing, 3,300, of which \$3,000 has been paid, and for the balance a mortgage is held by the American Building Fund Commission.

In the afternoon of Feb. 24th, the Bishop visited Trinity church, New Haven, and confirmed seven, being the last class to be presented by the Rev. J. L. Taylor, as rector, before his departure to take up the work at Rochester and Georgetown. Scott-dale and New Haven will hereafter be united under one missionary, who has already been appointed. The new church at Osceola Mills, Clearfield Co., will be ready for opening shortly after Easter. This is one of the missions served by the Rev. Wm. B. Morse and the Rev. A. S. R. Richards, a deacon.

At Reall, in the eastern part of the diocese, the Rev. Augustus Cairns has taken hold of the work, which has been suspended for some time. The church at this place was built a number of years ago under the direction of the late Rev. J. H. Hopkins, and is said to be very beautiful.

The work at Tidioute, under the direction of the Rev. J. E. Curzon, rector, is decidedly on the mend. It received a new impetus from a Mission held by the Rev. J. D. Heron during the past month, under the auspices of the Parochial Mission Society. The Rev. Cias. O. Meara, from Martin's Ferry, Ohio, has accepted the call to Trinity church, Washington.

The Church club, consisting of the clergy of Pittsburgh and vicinity, at a meeting held at Emmanuel church, Allegheny, on Monday, Feb. 29th, decided to become identified with "The Christian Social Union," and take up a course of study embracing some of the social problems of the day, in their relation to Church life and work.

The Bishop visited the church of the Nativity, Crafton, and the mission of the Atonement, Mansfield, Quinquagesima Sunday, confirming three at the mission in the afternoon, and five at the parish church in the evening. Large congregations greeted the Bishop at both services.

On the 28th of the present month, at Du Bois, the Bishop will ordain the Rev. Joseph Barber, a deacon, to the priesthood. To those who know Mr. Barber more than an ordinary interest attaches to this ordination. It is not a young deacon being sent out on his life-work, but a full-grown man of the ripe age of 66 years, receiving the crown of a 19-year diaconate. In 1865 Joseph Barber was licensed as a lay-reader by Bishop Stevens, and served the people of Sugar Hill, Jefferson county, in that capacity for eight years, until in 1873, when he was ordered deacon by Bishop Kerfoot. During the first half of his work both as lay-reader and deacon, Mr. Barber earned his living upon his farm, and consequently was no charge upon his congregation. At present he has charge of the missions at Fairmount and Oak Ridge. In the latter place he has built a church which was consecrated only a short time ago. To summarize: Mr. Barber has established missions in at least four places, and has built two churches, and now at the end of nineteen years of self-denying labor he passes the necessary examinations creditably and on the 28th he will receive the "Holy Ghost for the office and work of a priest in the Church of God." Verily, "he hath purchased unto himself a good degree."

The Living Church.

Chicago, Saturday, March 19, 1892.

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

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THE question often arises in these days, when the extremest rationalism is being taught from influential positions even within the Church itself, and by those who are pledged to "drive away erroneous and strange doctrines," how the destructive tide is to be met? And the kind of answers which are given to this question are instructive. A common view of the matter is that we need not attempt to meet it at all, since the Lord will take care of His own Truth and does not need human assistance. But if this easy way of evading responsibility does not seem quite satisfactory, and it is suggested that the matter is serious enough in certain cases to call for ecclesiastical discipline, we are reminded of the unsatisfactory character of our judicial system, which, allowing no appeal, can really bring nothing to a final settlement. If, on the other hand, the attempt is made to brand false teaching for what it is, and subject it to the test of the Prayer Book and formularies of the Church, or to meet it in the field of argument, the cry of bigotry and uncharitableness is raised, or men are asked why they do not turn to those very courts, previously discredited, instead of bringing accusations against the brethren through the press. One thing is perfectly clear in all this, and that is the de-

termination that no check shall be put upon a course of things through which the doctrines of Christianity and the divine order of the Church are being brought into contempt.

A KIND of teaching is being propagated in certain quarters which has an enticing sound to many minds on account of the breadth of its seeming charity. According to this teaching the Church and the world are brought into harmony. We are assured that the spirit of the age at its best is identical with this spirit of Christ. The antithesis between the Church and the world which runs through the New Testament is forgotten; the warning of the Apostle that "the friendship of the world is enmity with God" has grown obsolete. The lesson of history, which confirms the truth of this warning in the disastrous consequences which have always followed the acceptance of that friendship, is ignored. Thus we are invited, and almost commanded, to square the teachings and claims of the Church with the opinions of the world—with what it is supposed enlightened men will receive. In accordance with all this, it is asserted that all mankind have become sons of God by adoption from the moment of the Incarnation, and that Baptism is nothing more than the recognition or exhibition of this fact. This doctrine is making its appearance in published sermons from time to time, and has even crept into some of the Sunday school lesson papers which are so widely used. Of course the New Testament contains no such teaching, and it is equally opposed to Creed, Articles, Baptismal offices, and Catechism. The Catechism distinctly declares that it is in Baptism "we are made members of Christ, children of God, and inheritors of the kingdom of heaven." And again, in answer to the question, "What is the inward and spiritual grace" in Baptism? we have these very plain words: "A death unto sin and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." It is not open, therefore, to anyone who has promised to teach the doctrine of Christ "as this Church hath received the same," to ignore the truth that by "nature"—the nature which has come to us through natural birth—we are in sin, and the "children of wrath." The Incarnation did not alter this or take hold of men and lift them out of their natural condition in the mass by a kind of *opus operatum*, but it has opened the door by which men may enter in, and by obtaining "a death unto sin and a new birth unto righteousness"

may be "made children of grace," by becoming sharers in the new nature of our Incarnate Lord.

THE HIGHER CRITICISM.

IV.

In venturing to dissent from many of the conclusions of the higher criticism, we confess that we are influenced more by the testimony and trend of the New Testament, and by the witness of our Blessed Lord Himself, than the critics appear to be. Their argument derived from Christ's references to the historical accuracy of the Old Testament is attempted to be weakened by the theory of His limited knowledge or by His adaptation of His language to human ignorance. It looks as if it were supposed that He did not know what the critics now know about the Old Testament! We remind them, and we must remind ourselves, that the Incarnate Son of God is declared to be not only "full of grace," but "full of truth," (St. Jno. i: 14), that "in Him dwelt all the fulness of the Godhead bodily," that in Him "are hid all the treasures of wisdom and knowledge," that the Holy Spirit was not given "by measure unto Him," and that it is true of Him, as St. Peter confesses, "Thou knowest all things."

The conclusions of Old Testament students as to the validity of certain criticised features of these ancient Scriptures must in every case be rectified by the teaching of the New Testament and by the express words of Him who spake as never man spake, and whose utterances are infallible. If any reader is troubled and uneasy, he will find a ground of sure and quiet confidence in the witness of our Lord and of the New Testament writers who "spake as they were moved by the Holy Ghost," where he may stand unmoved amid the strife of tongues.

In this connection we would take occasion to refer him to the weighty words of a life-long and laborious student of God's Word, the Bishop of Gloucester and Bristol, who, in his recent charge, has so ably and moderately stated the case of the traditional mode of regarding the Old Testament.

Our immediate purpose is not to deprecate sound and reverent criticism, but to warn the common reader not to be frightened at the conclusions of the higher criticism, nor to lose his hold on the traditional position of Old Testament interpretation. It is too soon to make concessions to a school of critics who hardly know where they stand themselves. So far as their criticism has been hasty and rash, so far as their conclusions are discordant or based on insufficient premises, so far as their method is arbitrary and

unsound, so far as their studies tend to weaken the authority of the Old Testament, it may not be unprofitable to put one's finger on the weak points of their method, and to pronounce upon some of the positions at issue the verdict of "not proven."

Doubtless to certain minds eager after new things and fascinated by displays of scholarship, this free handling of Scripture has a certain charm and attraction, and exerts upon them what they are pleased to call an "uplifting" influence. The "old paths", although safe, seem flat and uninteresting. Before enrolling themselves among the followers of these new guides and letting go their hold on the old traditions of the Church, it may be well to see just where they are going to be led and to enquire whether their chosen teachers are worthy of trust.

It may be well to be uplifted high, but travelling upward in a balloon is rather risky and uncertain. We know it is the fashion in some quarters, now-a-days, to revel in the widest latitude even in dealing with holy things, but we have an impression that something was once said by One who spake "not as the scribes," in reference to the dangerous tendency of the broad road.

They, however, who willingly commit themselves to this style of criticism would probably profess that they are perfectly able to take care of themselves. But as we happen to know of some readers of Holy Scripture who have been troubled and alarmed by the higher criticism, and believe that there are a good many old-fashioned students of the Bible who are also disturbed by it, we have ventured to put forth some reasons for not being swayed from our steadfastness by the novelty of the age, and for standing fast in the traditions that we have received from our fathers.

BURGON'S BIOGRAPHY.

The biography of the late Dean Burgon, written by his friend, Dr Goulburn, and recently given to the world by the Murrays of London, is one of the most fascinating books a lover of biography could wish to have. It has all the charm of truthful and picturesque portraiture. In its pages there lives and speaks the personality of a man who was *sui generis*, thinking his own thoughts, saying his own words, and going his own way in the strength of a sturdy individuality that could carve its own path through life.

Dean Burgon's fame was trumpeted through the ecclesiastical world by his onslaught on the Revised Version. The merciless vigor with which he criticised the revisers

made one think of an Indian on the war-path, with a determined look on his face, a tomahawk in his hand, and a desire for scalps in his heart. Competent judges assure us that there are no essays in contemporary literature that have had such a vast effect as the papers contributed by Burgon to *The Quarterly Review*. They shook the faith of a multitude of readers in the permanent value of the changes made in the Authorized Version, and they strengthened the prejudices of conservative minds in favor of a rendering of sacred words around which had gathered holy memories. It must be borne in mind that the writer was a scholar as well as a critic. He had singularly adequate qualifications for the task he undertook. The strength of his intellect had been consecrated for more than a quarter of a century to a minute and patient investigation of the text of the New Testament, in the course of which he sought to collect every sentence in which the sacred text is quoted in Patristic literature. The massive learning won in this way lent weight to his denunciations, just as his pungent style and rapier-like thrusts gave them sharpness of edge.

Burgon's "Revision Revised", will, we believe, live longer than any of his other books, but it is by no means the best of his published works. His "Plain Commentary on the Gospel" is an admirable specimen of what exposition for the people ought to be, full of profound thought expressed in simple language, parochial in purpose, and clear-eyed in vision of the spiritual truth in the texts explained. Its large circulation on both sides of the Atlantic and cordial testimonies to its usefulness, prove its value. His "Twelve Good Men" embalms the work and worth of lives which built up the influence the Church of England exercised in this century, and is in its way a store-house of facts upon which future historians will be glad to draw.

But the man was greater than all he did. John William Burgon was big in body, big in brain, and big in heart. There was nothing little or mean about him. Even his faults had a certain massiveness and nobility about them. He had an ungovernable temper which when roused into action, raged like a cyclone. When any man or opinion opposed what he thought was right, he had no mercy, but in the spirit of an Old Testament saint, smote hip and thigh. Dr. Chase, who preached his funeral sermon, alluded to this trait in his character, saying that of his theological opponents Dean Burgon might use the words of David;

"I hate them with a perfect hatred; I count them mine enemies." Yet the hatred was wholly destitute of malice; it was the mailed hand of a servant of the Lord who forgot in the passion of his indignation to temper severity with love. The more lovable characteristics of the man were equally conspicuous. Help of brain or hand he was always ready to give to those who sought it. Personal aggrandizement was far from being the aim of his activity. He lived for those around him, for the defence of what he counted sacred truths, for the enlightenment of minds in the knowledge of the Scriptures, and for the strengthening of those charities which soothe and bless humanity. He won the hearts of children wherever he went. It was a common sight to see him on the street surrounded by boys and girls who ransacked his pockets for the sweets and pence they knew must be there, and who looked up with eager love into the face which never frowned when it looked at them. He shines out from almost every page of his biography in a most attractive light, compelling the reader's admiration by the unworldliness of his nature and the charm of his personality.

The devotion with which Burgon served the Church of England was passionate in its intensity. He could scarcely conceive of any possible circumstance in which it would be his duty to go outside of her communion. For her he lived, and toiled, and prayed. It would not, we believe, be exaggeration to say that for her he would willingly die, if such a sacrifice should promote her welfare. He passed through the unsettling agitations of the Oxford Movement unshaken in his fidelity. Newman he loved and admired with a love and admiration that amounted to hero-worship, but Newman's secession had no power to provoke imitation on his part. The event touched him so deeply that he burst into "a violent passion of weeping," but he soon dried up his tears, and with grim determination, declared that he and his friends would stick to their "colors" through good and ill report. By "colors" he meant the flag that flew proudly and high from the battlements of the Anglican Church. He tried hard to stem the tide of secession. The yeoman service he did in those dark and troublous days for the Church of his birth and choice, was equalled only by his service in later years for the defence of the Faith committed to the saints.

Burgon towered up like a rock against the attacks of rationalism and scepticism. By pen and voice he did much to keep England safe

from pernicious heresies. The pity was that his championship was so extreme. In his righteous indignation against the sweeping claims of advanced criticism, he went to the length of denying that there was anything good in the views of the higher critics. To the end he clung to and fought for the traditional theory of the Church on Biblical inspiration. He had not the openness to light of a reformer, but he had the fidelity of conviction and tenacity of purpose which go to the making of a defender; and it was as a defender that he served his day and generation. He deserved so well of posterity that he should have a better memorial than a tablet in a cathedral, and a page in the history of his Church; a memorial which should preserve the fragrance of his character, the distinctiveness of his individuality, and the many-sided unity of his activity. Such a memorial is furnished in Dr. Goulburn's appreciative and adequate biography.

SERMON NOTES.

BY THE REV. B. F. DE COSTA, D. D., RECTOR OF ST JOHN EVANGELIST, NEW YORK CITY.

I Cor. ix: 24.

The example of the Apostle, who illustrates his thought by means of the athletic Corinthian games, forms a sufficient reply to the class of critics who condemn the preachers' allusion to current events. St. Paul was quick to utilize public interest in present themes.

1. The thought now to be dwelt on, however, is substantially, that of the necessity of Preparation for Duty. The wrestler found his preparation for the game in temperance and abstinence from all that would interfere with strength of limb and muscle. There is no department of life that does not herein find its analogy. A large part of a man's existence is contained in preparation or training for usefulness and success during the remaining portion. It finds its illustration in every profession, in science, literature, art, and mechanics. As in the case of a picture, the painful travail of the artist, which is largely background, the effect and real success being due to a few touches, so a large portion of our days serve simply to prepare the way for mastery and achievement. The successful final movement or happy stroke, is the result of preparation. The apex of a pyramid cannot be balanced upon nothing, yet how many Christians are seeking to-day for successful mastery without paying due attention to what success involves and demands.

2. Let us apply the thought to the Christian Year, one portion of which is designed to prepare the believer for the other portions. View the topic in its especial relation to the season of Lent. How many Lents are lost! Why? Because the individual comes to the season all unprepared, forgetting that he who strives for the mastery with success, exercises a reasonable temperance. The untrained man is wholly unprepared to enter the lists. A career of worldliness and fashion-

able dissipation, continued through the pre-Lenten season, and finishing up with a wild carnival, a *mardi gras*, will bring a discrowned Ash Wednesday and a worthless Lent. This is a folly that we need to recognize and avoid. An unprepared pre-Lent will prove an Apple of Sodom, a Dead Sea fruit; ashes all! nothing more. Ashes unmixed with the oil of joy that accompanies true mourning, and the spirit of heaviness without the garment of praise.

A TRIP TO THE PACIFIC.

BY THE RT. REV. W. E. MCLAREN, D. D.

I.

The trip from Chicago to San Diego is twenty-four hundred miles long, by the Sante Fé route, which, as is well-known, is the shortest route. If the train is on time, as mine was, the trip covers four days and four nights in the sleeping car.

There were two points impressed upon me by the trip. One was the immensity of this continent. In very truth, it is "no pent-up Utica." The view from the car windows is a fleeting one, and confined to the daylight hours; nevertheless, the impression of boundless extension overpowers you. You begin to realize as never before that this is a great country. As you look back over the interminable perspective, New York and Chicago draw near to each other, and one smiles at the old delusion of calling Illinois and adjacent parts, the West. You must pass Kansas City before you strike the true geographical west. I am in despair of passing my impression over to the reader. Words and figures are not equal to the task. You must go over the ground to realize how much there is of it. At times it seemed a hopeless experiment to reach the shores of the Pacific, faithfully and patiently as our engine plodded on; the nearer we approached, the harder it seemed to get there; not because of weariness, but immensity of distance. But the proportion of population suggested an inverse ratio. In some of the regions traversed, as in Colorado and Arizona, one can travel for hours without seeing a human habitation. Leaving out the sterile wastes, whence for lack of water the indomitable pioneer is warned away, what infinite resources remain to be developed! The population of the world could find homes west of the Missouri, and not be crowded.

The truth is, our country is as yet only sprinkled with people. This fact, when once well grasped and taken in, must start many a train of thought in the mind of the patriot and the Christian. What kind of people will they be who are to fill these mighty expanses of territory? How much shall the older States influence them? how much will they influence us? Will the bond of a sole nationality always be strong enough to hold them in unity? The problem is vast and complicated, while the solution is remote. Rapidly as the continent is filling up, it will take a century to consolidate the conditions. My hope and conviction is that, however varied and intractable the immigration, that subtle force which is more moral than material, and which we call "America," will blend all the differing kinds of men into homogeneity, so that a splendid type of man shall result, as it is said

CHOIR AND STUDY.

CALENDAR—MARCH, 1892.

20. 3rd Sunday in Lent.	Violet.
25. ANNUNCIATION, B. V. M.	White.
27. 4th Sunday in Lent (Mid-Lent).	Violet.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

THE THIRD SUNDAY IN LENT.

Blessed are they who hear the Word of God and keep it.—St. Luke, ii:28.

We pray Thee, Lord Most High,
Attend the humble cry

Of those who love and serve Thee here below;
Stretch forth Thy strong right hand,
And ever near us stand,
Our shield and our defence against each foe.

So shall we follow Thee,
And Thy dear children be,
Who walk in love, as Christ hath loved our souls;

And worship at His feet,
Who came an offering sweet,
Whose sacred perfume ever upward rolls.

But words and deeds of shame
Let no true servant name,
As well becometh saints who walk in love:
For they, whose sins defile
Their souls by actions vile,
Have no inheritance with Christ above.

But we, who walked in night,
Are now made sons of light,
And share with Thee a heritage divine;
Console us when we weep,
Awake us when we sleep,
And let the light of Christ upon us shine.

The beautiful old poem of the Benedictine monk, Jacopone da Todi da Benedetto (died 1306), with the various musical settings, has been chosen as the subject of a series of Lenten talks by Dr. Frederick Dean, at the Scharwenka Conservatory, of New York, and we are indebted to a thoughtful correspondent for the following notes of one of these lectures: Familiar as the name of the hymn is, we are apt to associate it chiefly with Rossini's dramatic setting, and it is a distinct advantage to have our attention recalled to the more devotional music of Haydn, to Boccherini's elaborate contrapuntal work, to the naive, yet truly religious, strains of des Près (1450-1521), and, above all, to the noble Palestrina *Stabat Mater Dolorosa*, which some of us have had the good fortune to hear in the Sistine chapel on Maunday Thursday.

The history of the hymn is mainly that of the writer, who, after the sudden and tragic death of his young wife, became a monk of the order of St. Francis, devoting his large wealth to the relief of the poor, and out of his heart-felt sympathy with all sorrow, producing this versified paraphrase of Scripture, the musical Latin of which, sang itself for a long time before it was allied to any notes (unless we except the possible or probable Plain-song). There are no less than 245 English translations of this hymn, among which Mr. Dean mentioned a recent one by Aubrey de Vere as most musical and most faithful. He also read a brief poem by Matthew Arnold, "The Austerity of Poetry," telling the story of poor Jacopone's sorrow, and called attention to a parallelism—to use no harsher term—in the setting of *Quando Corpus* by Haydn and Rossini. The lectures are illustrated by musical excerpts from the composers already named. Mr. Dean's voice and manner are sympathetic, and one is struck by the devotional feeling, unobtrusively shown, as he dwells lovingly on his subject.

Concerning the two great ecclesiastical centres of London, so unlike, and yet so closely related in the popular mind, one can never altogether throw aside the first impressions that prepossess the visitor. Sacred places here at home are full of clearly-defined, and not altogether conventional, associations. Not so abroad. Both St. Paul's and the Abbey are great show places, their locations naturally rendering them accessible to a great number of people. At all hours in St. Paul's, visitors are tramping through the sacred edifice, even during service time. At Westminster, the crowds are even more oppressive. But it is not the shifting throng that seems most out of place. You enter the chapel containing the shrine of Edward the Confessor, now sadly out of repair, and totally out of keeping with the royal relics it covers. The floor, worn with the feet of countless multitudes, in whose faith the spot was once dowered with the most sacred traditions, is now covered with a coarse, common carpet. Royal tombs crowd the enclosure, and the whole place is become memorial of many of England's former rulers and dignitaries, civil and ecclesiastical. It is not unnatural to expect that of all parts of the Abbey, this would be preserved and guarded with especial reverence. An old man sells guide-books on one side, and uses the tomb of Henry III. as a counter on which to display his stock in trade. The lower part of the tomb is converted into a temporary closet in which is stored such articles of clothing and other things that may be needed during his daily occupations.

It may be readily supposed that if the atmosphere of the Abbey is not sufficiently inspiring to prohibit secular traffic, something of a sense of fitness might have been manifested in the disposition and arrangement of these monumental memorials. Yet here is the startling juxtaposition of the tomb of Mary, Queen of Scots, on one side of the chapel, while that of Queen Elizabeth adorns the other. But aside from Mr. Ferrie's strictures, which we have by no means literally reproduced, a throng of painful considerations oppress the sensitive and well-read visitor. In the extreme end of Henry VII. chapel, where an altar righteously belongs, is a large tablet in the pavement, indicating the adjacent sepulture of Cromwell and his chief supporters in battle and council! In one of the numerous oratory chapels the tomb of Louis Philippe of France takes one side, and that of Dean Stanley the other. And so it goes, the most bizarre, unhistoric groupings and contrasts meet and offend the eye on all sides. Indeed the shrine of the Confessor Edward seems to occupy the site of the ancient high altar of monastic times, while the sanctuary thus usurped as a resting place for dead men's bones, a mortuary *omnium gatherum*, has been thrust forward, so far down towards the choir, as to usurp a large area at the head of the nave, for an actual choir, even below the transepts; an innovation found, we think, nowhere else in England.

The devout Churchman is constantly shocked, if not scandalized, by the rococo spectacular atmosphere, that has for ages captured and overshadowed this magnificent old Abbey. Strip-

ped and shaven from these innumerable excrescences and incrustations of false art, through many generations; swept clean and clear of all this mortuary extravagance of eulogistic sculptures, over dead and obliterated reputations, of the worthless and unworthy, as well as the worthy and noble; all these multiplied chapels, chantries, and oratories rehabilitated in their ancient and primitive holiness for the perpetual sacrifice of praise and thanksgiving—what an eloquent, irresistible preacher of the old-time enthusiasm of the Catholic faith and godliness would the Abbey become! Verily, the ancient house of prayer has become little else than a charnel house, a national Walhalla for the glorification of royalty derelict and unsavory; of traitors and usurpers; of noble houses and families, grown great and formidable on ecclesiastical spoliations and robberies; of unscrupulous statesmen and politicians; of heresiarchs and schismatics; of actors and actresses; of blood-stained warriors; of poets and authors, whose books may not be read aloud without shame and scandal; even of the great prize fighter, once champion of the ring, and afterwards a verger or beadle in this very minster—and so on, interminably. To the Catholic mind desecration is something more than a pious sentiment. It means a profaning of sacred things and places, and Westminster, especially the choir and sanctuary, is overwhelmed with it. The ancient holy uses have been frankly got rid of, and the desecration is exhaustive and complete. "My house shall be called a house of prayer," but here it has become a museum of preposterous sculptures and inflated eulogy.

Let a great nation erect its due and fitting halls for the commemoration of its heroic, honored, ennobled dead; but let no profane hands despoil and desecrate its consecrated sanctuaries. One never sees a single individual engaged in private devotions, in the Abbey, outside of service hours. Such a privilege would be practically impossible, for there is the hurry and scurry of curious visitors and the subdued hum of conversation, while the Henry VII chapel is pretty well taken up with groups of artists with their paraphernalia, painting and sketching "choice bits" of the abounding picturesque. All this intensifies the painful impression of secularization and irreligiosity. A chastened and reverent imagination alone can discern the worshipful minster of the ante-Reformation period.

Here and there devout Churchmen have rescued some ancient abbey or minster from ruin and restored it, with lavish expenditure and archaeological fidelity, to its sacred uses, either as a cathedral or a parish church. The zeal, learning, and architectural skill brought to bear in this holy work are wonderful in this materialistic day and among the practical and unsentimental people of England. Notably among these is St. Alban's abbey-cathedral, one of the most impressive and magnificent of its class. And this pious work might be carried forward in many other instances, had not the monastic founders planted themselves in out-of-the-way and inaccessible places, as, for example, Fountain's Abbey, the most interesting and ex-

tensive group of monastic ruins to be found in England, which lie hidden away in the heart of one of the most exquisite landscapes in the world, in the great park of the Marquis of Ripon, miles from any hamlet or settlement. The scholarly Cistercians loved the landscape and seclusion, and so their beautiful abbey, even if not beyond the possibilities of restoration, is hopelessly isolated from all popular or social relations. Yet if the student would realize as closely and vividly as is now possible, the spirit and genius of these ancient monastic foundations, he can do no better than walk through the Ripon Park some two miles,—for no public vehicle is admitted at the gate house,—and give his day to the ruins of Fountain's Abbey. There is nothing in all England so profoundly solemn and melancholy as these once splendid piles of ancient ecclesiastical construction, slowly but surely falling into ruins, and too often converted into merely picturesque features of park scenery.

MAGAZINES AND REVIEWS.

The Magazine of Christian Literature, N. Y., summarizes as usual the current topics of general interest, at home and abroad. Dr. Schaffler contributes a paper on "Rescue Mission Work." His own varied experiences in this direction give point and value to his comments, although there is a certain cheerlessness and despondency in his conclusions as to the actual efficiency of this species of evangelistic work. The Dr. discounts heavily the reports of certain missions, and uncovers the habitual "rounder" who studies piety and profit, "working" each open mission room and its credulous and hopeful evangelist to the uttermost farthing, in his line of imposture and fraud. The multiplication of these centres of evangelistic labor goes on, and it is assuming important proportions, and commanding the means and co-operation of many Christian philanthropists. Dr. Schaffler, while recognizing the value of such ventures of faith, faithfully discloses the attending perils or disappointments. His wisdom savors of hardness, perhaps, yet the "pious fraud" is encountered at all points, and is among the most despicable and disheartening obstacles in the way of an heroic charity. Perhaps the most aggressive and successful of these missions is organized and sustained by St. Bartholomew's parish, New York, for which Mr. Cornelius Vanderbilt has built and endowed perhaps the most complete and commodious house in New York, possibly excepting the "Tracy Memorial House" of St. George's parish. The Dr. does not accept "Rescue Mission Work" as a substitute for regular parochial organizations, but recognizes it as a valuable adjunct, and necessary for a comprehensive and complete working of the ever-widening field. There is a re-printing of "The Reminiscences of Cardinal Manning." Especially valuable is the symposium on "The Church and Labor Problems," from the "Review of the Churches." The contributors are men of mark, and their conclusions will command wide attention. They are the Bishop of Wakefield, (East London), Sir John Gerst—perhaps the coming political "leader," the warden of Toynbee Hall, the Rev. H. T. Smart, and Mr. Ben Tillett. There is a pathetic earnestness and thoroughness in these papers, showing that the best minds and most courageous hearts in the community are enlisted in this absorbing question, which has even penetrated the seclusion of the Vatican, and elicited an encyclical from the Pontiff. The warden of Toynbee Hall seems to have grasped the painful subject most firmly of them all, and it will be eminently helpful if his sturdy utterances are read and well considered. There is a strong article on "The Higher Criticism,"

THE WORLD'S CONGRESS AUXILIARY.

The Special Committee on a Congress of the Anglican Communion at the World's Columbian Exposition, have sent the following letter to a number of bishops and other clergy, in various parts of the country:

REVEREND AND DEAR SIR:—Your attention is kindly asked to the following resolutions adopted by the Special Committee to represent the Protestant Episcopal Church in the World's Congress Auxiliary of the Columbian Exposition of 1893:

Resolved, That it is the opinion of this committee, acting under the authority of the World's Congress Auxiliary, that a Special Congress of the Anglican Communion be held in Chicago, in 1893, in connection with the World's Fair.

Resolved, That before taking further steps, we proceed to ascertain, by correspondence, the opinion of the Church at large with regard to the advisability of such a Congress.

In accordance with the latter resolution, we beg leave to lay before you a statement of facts which will, we trust, prove adequate to enable you to form an opinion on this important subject.

The World's Congress Auxiliary is an organization authorized by the corporation of the Columbian Exposition, and recognized officially by the government of the United States. Its purpose is to secure a proper presentation of the intellectual, moral, and religious progress of the world at the time of the Fair of 1893, following the lines exemplified in Paris, in 1889. The scope of this scheme is manifestly very multiform and far-reaching, and its realization can be effected only by an extensive subdivision of topics and committees.

The General Committee on Religious Congresses is composed of members of various religious bodies, our own Church being represented. This committee purposes to arrange for what is called a "World's Parliament of Religions," for the purpose of bringing together, in frank and friendly conference, eminent representatives of the different religions professed by mankind. It is not within our province to do more than to inform you of this feature of the scheme.

Probably your interest will be more readily awakened by the plan of special congresses of the various religious bodies in our land.

A Special Committee of the Protestant Episcopal Church has been appointed, and it is that committee which now addresses you.

In asking your advisory aid, as indicated in the resolution above presented, we request the privilege of indicating some considerations which have seemed to us to have weight.

Should a Church Congress be held, it ought to be made representative, as far as possible, of the whole Anglican Communion; which will be more than ordinarily practicable, as many of our brethren in

other lands will be otherwise attracted to the great Exposition.

It should not be regarded, in any sense of scope or administration, as local to the city or section where it will be held. While the central executive force must of necessity be here, that force should be guided by the broadest and most comprehensive policy, and should act representatively for a great National Church.

In the selection of topics for consideration, as well as in their discussion, it should be recognized as the height of wisdom to make a strong presentation of the Church, her history, her progress, and her prospects, along the line of our agreements. It is believed that, under the surface of our *differe[n]tia*, the Anglican Communion enjoys a more broad and precious heritage of undisputed truth than most Christian bodies in the world do. The aim, to be adhered to with a somewhat inexorable fidelity, should, therefore, it seems to us, be, to provide a platform on which our representative men, of various schools of thought, would find and adhere to common ground.

In view of the now assured pre-eminence of the Exposition of 1893, as contrasted with all previous World's Fairs; of the expenditure of not far from \$25,000,000 in material preparation; of the fully aroused interest in the World's Congress Auxiliary, acting as it does under the motto, "Not Matter, but Mind;" of the assured representation of many of the religious bodies in special congresses; and of the opportunity which is afforded the Anglican Communion to make its voice heard amid this gathering of the nations, we feel authorized and impelled to solicit your careful consideration of this matter, and the early expression of your views with reference to the final determination of the question of our duty.

With regard to the necessary expense attending the projected Congress, we are assured that "audience rooms sufficient in number and capacity * * * will be provided by the Directory of the Fair." But it is estimated that some \$10,000 will be necessary to meet other contingencies, and of this amount the Churchmen of Chicago will provide a large proportion; but it is believed that other parts of the Church, realizing the national, and even international, character of the undertaking, will embrace the opportunity to assist in making adequate provision for these necessities.

Very respectfully yours,
W. E. McLAREN, Chairman.

- E. R. BISHOP, A. W. LITTLE,
E. A. LARRABEE, C. W. LEFFINGWELL,
CLINTON LOCKE, T. N. MORRISON,
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- W. K. ACKERMAN, G. A. ARMOUR,
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A. T. LAY, A. RYERSON.
Special Committee for the Protestant Episcopal Church.

OPINIONS OF THE PRESS.

The Churchman.

LENTEN DISCIPLINE.—The discipline of Lent is no unwonted exercise to the faithful Churchman, for the rule of Lent extends throughout the year to all Fridays, except Christmas Day; the Ember Days, at the four seasons; the Rogation Days, and by ancient custom and general consent to the half Lent of Advent, though this last is not prescribed in this Church. All told, and omitting duplications, more than one hundred days in the year are appointed on which "the Church requires such a measure of abstinence as is more especially suited to the extraordinary acts and exercises of devotion;" with Ash Wednesday and Good Friday as absolute fasts. As for the frequent services, the Church provides an order for Morning and Evening Prayer daily throughout the year, and makes an addition to that order in Lent. If there be anything spasmodic, therefore, in the piety of the forty days, as is sometimes alleged by outside observers, it is not in the Church's system, but in her children's practice. If the abstinence of forty days, broken weekly by the Sunday feast, be found severe by any person in ordinary health, it is probably because that person has neglected his weekly practice on Fridays. The constantly recurring bodily discipline, one day in seven, is as great a moral force as the due observance of the Lord's Day is confessed to be. But since there must be a beginning to every duty, there is no time so favorable for forming the habit of penitential exercise, as the Lenten season, which even the world respects and honors, in form if not in heart. At least the world accepts Lent as an excuse from its demands in social life, and when Churchmen live up to their standards, it will not be hard to enforce the same respect for Fridays and other days of abstinence.

Central Christian Advocate.

ATHEISTIC EVOLUTION.—The theory of atheistic evolutions that the world of matter was evolved from primitive star dust, and that life and mind were evolved from matter without any creative act of God, and that all that is can be accounted for without the existence and agency of God, has found little sympathy among the great majority of thinking men, and the great mass of mankind have an ineradicable faith in the existence of God as the creator of all things. Geology unites with theistic evolution in putting a new interpretation on the six days of creation. But whether those days were periods of twenty-four hours each, or so many ages of time, is not an essential of Christian faith. So, Biblical criticism has modified or superseded many beliefs about the Scriptures; but it has not impaired faith in their divine inspiration and authority in all vital questions of doctrine and duty, nor does it follow because Christians are less strenuous than formerly about certain tenets of dogmatic theology and creeds of man's making, or because the five points of Calvinism are made less of, or because questions of church organization, or church millinery, or church ritualism, are esteemed of less vital importance than formerly—it does not follow from all this that faith in the essentials of religion has weakened. On the contrary, the removal of these burdens and hindrances to faith has a tendency to produce a greater loyalty to Him who is the foundation of faith. The faith of the Church may be less dogmatic than formerly; but it is none the less fervent and true on that account. Decline in zeal for creeds is no evidence of decline in faith. For these reasons we do not share in the alarm which so many seem to feel over the departure from certain tenets of ancient creeds and the decay of reverence for the elaborate systems of dogmatic theology which men have framed and professed to deduce from the Scriptures. Nor have we any fear that the new methods of Biblical criticism will destroy faith in the essentials of Christianity.

CAN YOU DRAW



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