

# The Living Church.

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VOL. XV. No. 5.

CHICAGO, SATURDAY, APRIL 30, 1892.

WHOLE No. 704.

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# The Living Church.

SATURDAY, APRIL 30, 1892.

THE Rev. Henry J. Palmer, son of the late proprietor, Mr. George J. Palmer, is the new editor of *The Church Times*.

THAT was a neat retort of a priest, who, on hearing an officer say that if he were so unlucky as to have a stupid son he should certainly make him a parson, replied: "You think differently from your father, then."

BISHOP HARE sailed from Yokohama, Japan, by the Pacific mail steamship "China," on the 31st of March, and reached San Francisco harbor on the 13th of April; but as the vessel was quarantined for two days, he was unable to reach Sioux Falls, S. Dak., for Easter Day, as he had expected.

OUR correspondents who have so kindly sent us reports of Easter services, must have patience with us if their contributions do not appear at once. There is an extraordinary pressure upon our columns at this season, and it is an impossibility to publish all we have on hand, in one issue.

OVER £5,000 towards the sum of £6,000 required for the restoration of the fabric of Gloucester Cathedral has been subscribed. It is proposed after Easter to appeal for funds for the restoration of the Lady Chapel, which remains in the same condition as it was left in after the depredation of Cromwell's soldiers.

The *New York Tribune* tells of a green young clergyman, not skilled in extemporaneous speaking, who became much confused while trying to deliver a funeral sermon without notes. He closed his sermon thus: "Friends and brethren, our departed friend was a good man. We knew him from childhood—that is, I mean, those who have lived here did. He butchered in this town for twenty years, and—and, he never harmed a living thing."

THE Archbishop of Carterbury has done without a Sunday's post for thirty years. This was elicited through a communication made to the Archbishop, by the vicar of St. Saviour's, Westgate-on-Sea, on the subject of Sunday deliveries of letters. For the last thirty years the Archbishop has never permitted postal deliveries to be made at his residence on Sunday. Some years ago the Westgate vicar endeavored to raise a memorial in order to exonerate the local postman from his Sunday duties, with a view to enable him to enjoy one day's rest and attend the services of the Church, but the signatures were so few that the movement failed.

MR. ROSWELL SMITH, president of *The Century Co.*, of New York, died early on the morning of the 19th inst., at his home, after a long and painful illness. By all who knew him he was esteemed a noble, just, and generous Christian man. It is nearly a quarter

of a century since Roswell Smith, Dr. J. G. Holland, and the firm of Charles Scribner & Co. founded the magazine corporation which in 1881, after the purchase by Mr. Smith of the Scribners' interest, became *The Century Co.* Roswell Smith's best years were given to his work as business manager and president of the company, and the history of its success is the story of his life.

THE Dean of Gloucester has made an interesting discovery in the Gloucester Cathedral. He has found the remains of Osric, king of Northumbria, which were buried in the year 729, beneath the beautiful shrine erected to his memory, which stands at the right hand of the high altar in the choir. The shrine, which is the work of an abbot of Malvern, of the days of Henry VIII, was generally supposed to be merely a memorial. Dean Spence adopted the tradition until recently, when, in studying Leland's notes, he concluded that the shrine was Osric's actual resting place. He had two panels taken out of the stone loculus, when a long leaden coffin was disclosed exactly beneath the King's effigy. The coffin's contents showed the remains to be of very ancient interment.

A VERY good appointment has been made in the selection of the Rev. William V. Tunnell, as warden of King Hall, in Washington. Mr. Tunnell is a young colored man of great promise. He graduated with great credit from the General Theological Seminary, and his subsequent career has been brilliant. He is now professor of English Literature in Howard University. The Rev. Mr. Bragg voices the sentiment of his race, when he says:

"The election of Mr. Tunnell is good news. It is about the best practical thing the Commission has ever done in this department of work, as viewed from the standpoint of Afro-Americans. It is the recognition of a vital principle. Such an appointment will do more to beget confidence on the part of Afro-Americans towards the Episcopal Church, than the appointment of a score of archdeacons of another race."

A FEW years back, when the large cathedral that adorns Brisbane was in course of construction, the collector for the building fund called upon a well-known mercantile firm for a subscription, but he was politely told that he should go to the rich people, who might be in a better position "to help the work along." "Go to Jimmy Tyson; he has more than any of us." Up to that time "Jimmy's" name was never seen on any list for more than £1. "Well," said the collector, "as Tyson is a rich man I will go to him for a donation." "Do," said the head of the firm, "and, whatever he gives you, we will guarantee you the same amount." The collector, a few days later, meeting Mr. Tyson, related to him what had taken place, and concluded by saying: "So, Mr. Tyson, I do not know what amount the firm is going to give until I have your name on my list." "Well," said Mr. Tyson, in a gruff voice, "give me yer pen and ink, and I'll give yees a bob or two."

"Jimmy" wrote out a cheque for £5 000, and gave it to the astonished collector.

AN anecdote shows that Mr. Spurgeon possessed plenty of sanctified common-sense—it is so thoroughly practical, but humorous withal. He says: "I remember a young woman, who lived not far from here, who had a presentiment that she would die. I do not think that there was really much the matter with her, but she refused to eat, and was likely to be starved. I went to see her, and she told me that she had a presentiment that she should die, and therefore she did not waste food by eating it. She spoke to me very solemnly about this presentiment, and I replied: 'I believe there may be such things.' Yes; she was sure I was on her side! Then I went on to say I once had a presentiment that I was a donkey, and it turned out true in my case, and now I had much the same presentiment about her. This surprised her, and I asked her friends to bring her food. She said she would not eat it, and then I told her that if she was resolved on suicide I would mention it at a church meeting that evening, and put her out of the church, since we could not have suicides in our membership. She could not bear to be put out of church, and began to eat, and it turned out that my presentiment about her was correct. She had been foolish, but she had the good sense to see that it was so."

THE steamship "Conemaugh," the second relief ship from Philadelphia, sailed on the 23d inst., for Riga, laden with 3,000 tons of flour and 44 tons of rice for the Russian-famine sufferers. Of the above, 125 tons of flour was *The Christian Herald* gift of New York. The flags which had been given to the "Indiana," were transferred to the "Conemaugh," which latter vessel was also recipient of coal, stores, etc., for the long voyage, and the same generosity for pilotage, insurance, and stowage of cargo, which marked the first vessel's departure, was manifested here also. Prior to the sailing of the "Conemaugh," there were addresses delivered by two prominent members of the Society of Friends, to which a prayer was added; Mayor Stuart and Mr. R. C. Ogden, chairman of the finance committee, also made brief addresses. It is proposed to continue in the churches during the week, commencing 24th inst., this farewell service; and a circular has been issued and sent to the pastors of those congregations, both in Pennsylvania and adjoining States, who have contributed to the fund, asking them to offer "thanks that so many hearts and hands have been opened to the cry of distress, and blessings be invoked upon the good ship, her captain, men, and cargo, and upon all who are to distribute and to receive this great charity."

THE Roman correspondent of the *Temps* sent, in view of the forthcoming election of a successor to Father Anderledy, a new general, or "Black Pope," as he is called in Rome, some particulars with regard to the Order of the

Jesuits, which at the present time number 12,947 members. They are divided into five "groups," which are themselves sub-divided into provinces. The Italian group is composed of the provinces of Rome 397, Naples 312, Sicily 247, Turin 453, Venice 355, making a total of 1,764; while in France, where there are 2,863 Jesuits, or more than in any other country, there are the provinces of the Ile de France 886, Lyons 777, Toulouse 762, and Champagne 538. The "German" group comprises the provinces of Germany 1,009, Belgium 935, Austria-Hungary 645, Holland 450, and Galicia 374, making a total of 3,470; while the Spanish group comprises the provinces of Aragon 945, Castile 869, Toledo 428, Portugal 205, and Mexico 123. The seven English provinces are England 585, Maryland 564, Missouri 403, Ireland 267, Canada 240, New Orleans 165, and Zambesi, 53, making 2,307 in all, all the above provinces having certain missions in foreign countries. For the election of their general each province sends two deputies, who, in conjunction with the heads of each group and province (who are styled assistants and provincial), select not only the general, but his *socius*, or admonitor. The general is aided in his administration by a Curia, which is at present composed of thirteen Jesuit priests, and ten coadjutors or lay brothers. The last two or three generals have, since Rome became the capital of Italy, and the celebrated Gesu monastery, from which the order founded by Ignatius Loyola derived its name, was taken over by the government, resided at Fiesole, near Florence.

## CANADA.

The weather on Easter Day in many places was dull and chilly, more like autumn than spring, nevertheless the display of flowers in the churches was very beautiful. Daily services were held during Holy Week in the city churches in London, diocese of Huron. The rectors of the various parishes have been preparing Confirmation classes to be presented to the Bishop after Easter. A special service was held in Christ church, London, lately, and a children's service in the afternoon of the same day. These services were held the week before Holy Week, and the interest was said to be great. The Bishop of Huron in one of the last of his Lenten lectures, spoke decidedly against raising money for Church purposes by any kind of entertainment. He is of opinion that all gifts to the Church should be the fruit of self-denial. The Bishop is to hold an ordination at Trinity church, Aylmer, on Trinity Sunday. At the meeting of the executive committee of the diocese of Huron in the end of March, requests for Church services were presented from two places, Milverton and Ethel. The Bishop is to send a commission to visit and report on both petitions. At present, the members of the Church of England in these places have no regular services. Several matters of importance were taken up at the fifth annual meeting of the Huron Woman's Auxiliary in the middle of March. A number of the city

clergy assisted at the service and celebration of the Holy Communion held in St. Paul's cathedral, London, before the opening of the business session. The Bishop gave an address to the large number of women present, all helpers in the missionary work of the Church. The statements presented at the business meeting were very encouraging. The receipts show an increase over last year of more than \$700, while the number of branches in the diocese has reached the large total of 104.

Some interesting facts as to the work which is steadily prosecuted were brought out at the conference of the combined chapters of the Brotherhood of St. Andrew in Toronto, which was held in St. George's school house, Toronto, on the 15th. The president of the Canadian Council was in the chair, and several of the city clergy were present. Very stirring addresses were given by both clerical and lay members. The Rev. Canon Dumoulin stated that the second convention of the Canadian Brotherhood was larger numerically in its attendance than the fourth convention of the Brotherhood held at Cleveland, U. S. The growth of the Brotherhood in Canada during the year must therefore be increasing rapidly.

An association has been formed in Toronto to bring about some reforms in the present mode of Church burial. A meeting was held in the school room of St. James' cathedral, Toronto, the Bishop of Algoma in the chair, for the purpose of adopting the constitution drawn up on the same lines as the association in England. The Bishop drew attention to the points in the present system of burial which need reform. It was not intended to interfere with the legitimate profits and business of those engaged in the burial of the dead, but to promote a fuller appreciation of the ideas of Christian burial, timely interment in perishable coffins, and more simplicity and less expense in funeral and mourning ceremonial.

The first appearance of a surpliced choir in Christ church, Ottawa, diocese of Ontario, took place on March 27th. A large congregation filled the building, as the procession of men and boys passed up the aisle singing "For all the saints who from their labors rest." The sermon was preached by the Ven. Archdeacon Lander, Bishop's commissary. A handsome memorial window has just been placed in St. John's church, Marlboro', in memory of the Rev. A. T. O'Loughlin, by his family.

Contributions are coming in for the clergy houses of rest, to be established at Cacouna, diocese of Quebec. Much anxiety is felt for the health of the venerable Bishop of the diocese. He took a cold in Holy Week which developed into congestion of the lungs. Prayers were offered for his recovery on Easter Sunday in Quebec, in the church of St. Matthew. The conference appointed by the Archdeacon of Quebec took place at Danville on the 15th. Several eminently useful papers were read at the business session, and the Archdeacon's charge contained many interesting facts as to the progress of Church work in the district during the last 50 years.

The Bishop of Algoma again makes his appeal for the Superannuation Fund of his diocese. He also asks for the money needed (\$150) for the complete repairs on the Evangeline, in order to fit her for the coming season's work. The Rev. E. F. Wilson, whose work in the establishment of Indian children's homes in the Northwest is known all over Canada, is suffering from an attack of nervous prostration, and will be obliged to take a holiday of some months' duration. He leaves his home in Algoma shortly for this necessary vacation.

New mission fields are opening up rapidly in the diocese of New Westminster. Population is pouring into the great Hootenay mining district. Several towns which promise to be important commercial places in the future are included in the region. The Rev. A. T. Reid, of St. John's church, Toronto, has accepted the offer of the Bishop of New Westminster to open up Church

work in this district, and is confident that he will be able to interest the missionary workers in his former parishes in Toronto and St. John to help him to carry on this new work by their contributions.

The beautiful cathedral of St. John, Newfoundland, was the scene of a most impressive service on the 8th, when the three parishes of St. John the Baptist, St. Thomas, and St. Mary the Virgin, held the united annual service for Church workers. The immense choir was quite filled by the clergy, theological students, and choristers, all in surplices. The music was very fine, and the effect, especially in the processional and recessional, very good.

The question of issuing a book of diocesan services is under consideration in the diocese of Qu'Appelle. A sub-committee, consisting of the Bishop and three of the clergy, has been appointed to decide upon the matter. The Bishop wishes it to be arranged that all Confirmations shall be held this year before October. The Synod of the diocese meets at Qu'Appelle Station on the 15th of June.

The Bishop of Montreal has been holding Confirmations in the city churches during Lent. At St. Jude's on the 27th, a large class of 63 candidates was presented, and at St. Stephen's, April 3rd, 41 were confirmed. The services on Good Friday in the city churches were well attended, and the display of flowers on Easter Day was lovely. The large number of communicants at the Easter Celebrations was very noticeable. A great many were present at the early Communion at 8 at the church of St. James the Apostle, as well as at the two later Celebrations. The music at the church of St. John the Evangelist on Easter morning was beautiful, particularly the hymn "Light's glittering morn," sung as a processional by the immense choir.

#### CHICAGO.

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

The Bishop confirmed 19 at Zion church, Freeport, on April 19th; 8 at St. Luke's, Dixon, on the 20th; and on Sunday, the 24th, 20 at Emmanuel church, La Grange, in the morning, and 19 at Trinity church, Aurora, in the evening.

CITY.—There were three services at the church of the Redeemer on Easter Day: at 8 A. M., 10:45, and children's Evensong and carol singing at 4:30 P. M. Standing room only was the rule at all save the early service. The number of communicants was large at both early and late Celebrations. The Rev. F. B. Dunham, rector, after an absence of two months on account of sickness, was home again, refreshed, and officiated at all the services. The floral decoration was very fine, but all was so arranged as to make more prominent the well furnished altar with its many lights. This church is rich in memorial brasses for a new church; another brass memorial altar desk was added to the list at the early service. A full choir under the direction of Mr. Harry Archambault, the organist, supplemented the very excellent congregational singing of which this church is justly proud. The amount of the offerings showed the healthy interest in Church work. The Sunday school numbering 225 marched into church with their banners for Evensong; Lawton's arrangement of Doran was used. The carol singing was bright and in excellent spirit. The medals were awarded and the prize banner presented after a short address by the rector.

In addition to the usual 7:30 and 11 o'clock morning services at St. Peter's church, Lake View, the Rev. S. C. Edsall, rector, a service was held on Easter Day at 9:30; all were well attended, the total number of those receiving Communion being 203, which is considerably more than received a year ago. The total offerings amounted to \$2,800. In the afternoon at 3:30 the Sunday school service was held, conducted by the superintendent, Mr. H. Young, although both the rector, Mr. Edsall, and the Rev. Mr. Gregg, formerly of Springfield, were present and made addresses. The children gave an ample offering, which will be devoted to home

missions, foreign missions, and St. Peter's church. A choral service was held in the evening, when prizes for general excellency were awarded to the choir boys. The gold medal was bestowed upon Lloyd Torgerson, while the silver medals were awarded to Jesse Hanvey and James Smith. A special medal was given to the crucifer, David Williams.

At St. Mark's church, there were three celebrations of the Holy Communion at Easter, at which 451 received. The offerings from the congregation amounted to \$2,060.35. The Sunday school gave as their Lenten savings for missions, \$114.50, and as an Easter offering, \$50.60. The choir appeared in new vestments, the work of the ladies of the parish. The ladies also presented the rector and choir-master with silk cassocks.

The Rev. A. W. Mann, the missionary among deaf-mutes, has issued an appeal for funds to purchase a lot and to remove to it the church formerly occupied by the congregation of St. Clement's. The building may be purchased for one dollar, provided it be removed from its present site within one year. It is strenuously urged upon Churchmen of Chicago to respond to this call. The number of deaf-mutes to whom Mr. Mann ministers is nearly 1,000 in the city and suburbs. It is an appeal which should be met generously and at once. It is strongly indorsed by Bishop McLaren. Mr. C. R. Larrabee, treasurer of the Title Guarantee and Trust Co., 96 Washington st., has consented to act as treasurer of the fund. Checks should be made payable to him, or to the Rev. A. W. Mann, 123 Arlington st., Cleveland, O.

Six hundred Knights Templar attended Easter services at the cathedral. They represented Chicago commandery, Apollo Commandery, Montjoie Commandery, and Chevalier Bayard Commandery, severally of Chicago. It was probably the finest Easter turnout of the knights, and presented a splendid appearance as with nodding plumes they marched shoulder to shoulder in perfect unison with the music. Every available sitting in the cathedral was occupied long before the advent of the knights, all the center seats being reserved for them. The services were impressive. As the knights filed into church the choir sang, "Onward, Christian Soldiers." Then came the processional hymn, "The Son of God goes forth to war," after which the Lord's Prayer and Psalm for Easter Day were chanted. The lesson was followed by the *Magnificat*, and then, with swords at "present", the knights and congregation joined in the Apostles' Creed. The collect and prayers were read, and the hymn, "Jesus lives" was sung. The Rev. Henry G. Perry, prelate of Chicago Commandery, preached the sermon, an eloquent dissertation suitable to the occasion. At the close Bishop McLaren addressed a few kindly words to the knights, and pronounced the benediction, the Templars retiring to the recessional, "The strife is o'er, the battle done!"

LA GRANGE.—Holy Week was marked by a children's service each day. On Good Friday, the Story of the Cross, at 9 A. M., was attended by a large number. The Three Hours' service was also very well attended. On Palm Sunday, palms were blessed, carried in procession, and distributed. There were two Celebrations on Easter Day, 115 received at the early, and 60 at the late service. The offerings amounted to over \$1,000. It is under discussion whether the parish will build a new church or enlarge the present one. Some enlargement is necessary.

SYCAMORE.—On April 6th, Bishop McLaren visited the diocesan school for girls, and administered the holy rite of Confirmation to a class presented by the rector. On Good Friday, in addition to the other services, the time from 2 to 3 P. M., was spent in meditation upon the Last Words from the Cross, led by the Rev. Dr. Fleetwood. Although the attendance was voluntary, almost the entire school was present during the time. The offerings of the school on

Good Friday were devoted to the Society for the conversion of the Jews. The Lenten savings of the school amounting to \$50 were devoted to the work of the Sisters of the cathedral. The guild also voted to pay \$25 to aid in supporting a child in a boarding school in a missionary jurisdiction. They also advanced sufficient money to purchase a solid silver set of vessels for the Holy Communion to be used in the chapel. On the following morning, being the Saturday before Easter, the school entered upon its vacation of ten days. In consequence of the over-crowding of the school buildings, the Board of Trustees have decided to limit the number of pupils to 75, and to raise the price from \$250 to \$300 for board and tuition.

#### NEW YORK.

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

CITY.—Easter services were held at the chapel of the pro-cathedral, where there was a tasteful floral display.

At St. Barthomew's church, the chance and windows were filled with potted plants and a profusion of flowers. In the afternoon, a special musical service was held, at which the anthems sung were: "The Daughter of Jairus," by Sir John Stainer; "Above all praise," Mendelssohn, and "Sing Praises," and selections from the *Mors et Vita* of Gounod.

The observance of Easter was almost universal in places of worship of all religious bodies, throughout the city.

The Rev. Henry Mottet, rector of the church of the Holy Communion, received as an Easter offering, a check for \$10,000 from Herman Von Post. With the generous contribution came a letter from Mr. Von Post, in which he stated that he gave the money for the endowment fund of the church, as a tribute on the part of himself and Mrs. Von Post to the memory of the late Rev. Dr. Muhlenberg, the founder of the church and its first rector.

At Grace church, the Rev. Dr. W. R. Huntington, rector, Easter Day was made notable by the taking of the first offering in the diocese for the new cathedral of St. John the Divine. A circular had been issued in advance, to members of the congregation, explaining that the object of the cathedral was to bear witness to the supremacy of the Christian Faith in the chief city of the new world—the greatest edifice of the metropolis to be Christian, not secular. It was pointed out that this great centre of popular worship would be also a centre for the aggressive work of the diocese, missionary, charitable, and educational. The offering amounted to about \$9,000, and with the exception of certain special donations, went to the object named. The hope is expressed that the example thus set by Grace church will be followed by other congregations in beginning a series of offerings for the cathedral, to be continued until the vast undertaking is carried safely to its conclusion. As already announced in these columns, Trinity church recently pledged \$50,000 for the remaining amount due on the ground, and \$75,000 has since been added to this from various sources, leaving \$175,000 yet to be raised. Towards the expense of construction, Trinity has pledged another \$50,000, to come into use after the land is paid for. According to the intention of the trustees, the sum to be realized by the Coles and Edson legacies—now in litigation—will be applied to endowment. These legacies are estimated to be worth \$500,000.

On Broadway the Easter chimes of old Trinity were answered by the uptown chimes of Grace church. It had been anticipated that the latter would be rung from a new electrical apparatus, but this was not completed in time, and the old key board was used instead. The electrical arrangements will probably be completed by May 1st.

The Easter offering at the church of the Holy Trinity, Harlem, amounted to \$12,000, a very gratifying result. The amount last year was \$4,500. It will be devoted to the needs of the church, and will go far toward putting the beginning of Dr. Bridgman's rectorship on a good financial basis. The

congregation feel great encouragement. The Easter music included Handel's Hallelujah chorus, an anthem from Gounod's "Redemption," Stainer's "Magdalena," and Lemmen's "Hosannah." Bishop Brewer confirmed a class of 36. There was a carol service of the Sunday school in the afternoon.

On Easter Monday, afternoon tea was given by the ladies of the Altar Guild of the church of the Archangel, on which occasion a silver and onyx lamp was presented to the Rev. Charles R. Treat and his wife as a silver wedding present. In the evening, a farewell reception was given to Mr. Treat, when a gold watch was given him as a token of esteem. As already announced, he has entered on the rectorship of St. Stephen's church.

The usual Easter festival, to mark the close of the sewing school of the Eighth Ward Mission for the present season, was held on the afternoon of Wednesday in Easter week. The children, to the number of 125, sang, and addresses were made by the Rev. Drs. Isaac H. Tuttle and D. J. Parker Morgan. A letter of regret was read from the Rev. Dr. W. R. Huntington, of Grace church. After these exercises, prizes were distributed, consisting of silver medals for the best sewers, and thimbles for all. The occasion was brought to a close by the entertainment of the little ones with ice cream, cake, and candy, and the distribution of presents supplied through the kindness of the Rev. Dr. Morgan. Many persons of social influence were present. The advisory committee of this charity are Mr. W. Bayard Cutting, the Rev. D. Parker Morgan, D.D., Messrs. James Pott and Stephen Hickson. Mr. R. Fulton Cutting is president.

In Easter week a meeting of the N. Y. Saturday and Sunday Hospital Association was held at St. Luke's Hospital for the purpose of considering the annual report, which showed that the association now embraces 33 hospitals. During the past year a new impetus was given to the collection of funds by the zeal and co-operation of the Woman's Auxiliary, who collected \$7,422.84. The work of the association has grown to such magnitude that a general agent has been permanently employed to foster interest in and prepare the machinery for the annual collection, and to act as an intermediary between contributors and the hospitals with regard to the reception of patients. Similar associations have been formed in some other cities of the country, and it is hoped that the growth of interest in the cause will lead to the establishment of a national Saturday and Sunday association for the benefit of the hospitals of the nation. A committee on this subject, appointed to awaken interest in the movement, reported at this meeting, and it was decided to issue a circular letter setting forth the objects of the association and the work accomplished by it in New York, and to send this to persons interested in such work in the various cities and large towns in the country.

The new church of Zion and St. Timothy was consecrated on Tuesday in Easter week, according to announcement. The church was beautifully decorated with flowers, and was filled with a great congregation. There were present the Bishops of Nebraska and Montana, the Rev. Henry Lubeck, rector, the Rev. C. C. Tiffany, D.D., rector *emeritus*, the assistant clergy of the parish, and a number of visiting clergymen. At the appointed hour the procession entered and proceeded to the chancel. The musical portions of the service were finely rendered. Bishop Worthington performed the act of consecration on behalf of the Bishop of the diocese. The services concluded with the Holy Eucharist.

Among the candidates confirmed at the church of the Holy Trinity on Wednesday in Holy Week, was Mr. W. P. Evans, a Lutheran minister, who is seeking Orders in the Church. He was formerly located in Baltimore.

At St. George's church, the Rev. Dr. Rainsford, rector, nearly 1500 persons received the Holy Communion at the various Celebrations on Easter Day. Among these were members of the new class, just con-

firmed by Bishop Thompson, numbering 197.

The Bishop of Mississippi acting for the Bishop of the diocese, confirmed in Holy Week, a class of 23 candidates at St. Luke's Hospital.

On the evening of the first Sunday after Easter, the course of special sermons under the auspices of the Church Club, already announced in these columns, was begun by the Rev. Dr. W. Clark, Professor of Mental and Moral Philosophy in Trinity College, Toronto.

The chancel of Calvary chapel has been enriched with panel paintings added to the reredos, representing the Evangelists, Matthew, Mark, and Luke, and the Apostle, St. Andrew. The work has been presented by Mr. Spencer Aldrich.

Services in the Hungarian language are intended to be held in St. Mark's chapel, and suitable arrangements are being completed.

On Easter Day, St. Margaret's chapel of the New York Cancer Hospital was decorated with flowers brought from an earlier service at the pro-cathedral. The patients formed the bulk of the congregation, and the services were touching and impressive.

On Friday in Easter Week, the Old Guard celebrated its 66th anniversary of organization. The soldiers marched from their armory to St. Thomas' church where religious services were held. The ceremonies began with the usual salutation of the colors, the band playing the "Star Spangled Banner." Prayers were said, and the Rev. C. C. Tiffany, D.D., preached a sermon suitable to the occasion.

The Rev. Dr. R. Heber Newton who has been seriously ill in Bermuda, whither he went for his health, is expected to return by the end of the month, but he will be unable to resume active duty, in all probability before autumn. During his absence All Souls' church has been cared for by the Rev. John Fulton, D.D., LL. D.

At St. Philip's colored church, the Rev. Hutchins C. Bishop, rector, the vested choir was introduced for the first time on Easter Day. Brass candelabra and candlesticks for the altar, were presented by a parishioner, at a cost of \$1,000, and used on the occasion.

At the dinner of St. George's Society, on Saturday in Easter Week, the British Consul General presided, and addresses were made by the Rev. D. Parker Morgan, D.D., and the Rev. G. R. Van De Water, D.D.

At St. James' church, on the morning of the Sunday after Easter, April 24th, the Rev. Cornelius B. Smith, D. D., celebrated his 25th anniversary as rector of the parish. Many old parishioners came from a distance to be present, and the beloved rector was the recipient of a number of testimonials of appreciation. Dr. Smith has a remarkable record of work at St. James', the chief result of his ministry being the noble church edifice in which the congregation worships.

The new charity of Grace church is to be pushed vigorously forward. Though divided into three parts—the house of St. Anna, for aged women; of St. Simeon, for aged men, and of the Holy Child, for poor children—all will be grouped into a single unified structure under the common designation of Grace Hospital. The edifice will be constructed at a cost of \$40,000, from designs by Mr. J. Stewart Barney, and will be in gothic, with modifications. The material used will be cream-tinted brick, with terra cotta trimmings, and a roof of red tiling. The house of the Holy Child will form the centre of the group, with the other houses as wings. A handsome doorway will form an ornament of the main front. There will be three stories and basement. The internal arrangements have been designed to meet the varied wants of such a complex institution in the most approved manner, and with the most thoughtful facilities for usefulness and comfort.

On the early morning of Good Friday, a special service for children was held at the church of St. Ignatius, when Woodward's "A Story of the Passion" was finely rendered.

An addition to the Seaside Hospital of

St. John's Guild is absolutely needed in order to meet the demands of the coming season and enable the extremely useful work done there to be properly carried on. This will cost \$6,000, and there is only a small amount in hand available for the purpose. The Guild has therefore undertaken active measures to raise the additional amount required.

Easter was kept with great spirit and devotion by the congregation under the care of the Rev. G. M. Wilkins, which is now worshipping in the Hamilton Grange. The beautiful flowers, which were offered in great abundance, were tastefully arranged about the altar. The reverent services, the hearty singing, the excellent sermon by the pastor, and the many communicants at both Celebrations, made it a day long to be remembered, and full of promise to all who shared in it. A memorial signed by 450 parishioners and endorsed by many of the leading residents of Washington Heights, was presented to the vestry of St. Luke's church on Easter Monday. The movement was entirely spontaneous on the part of the parishioners, and was carefully kept from the knowledge of their pastor, as they wished to make it a voluntary testimonial of their respect and affection for one who has labored among them with such zeal and fidelity in the face of many discouragements. The memorial stated that during the past two years Mr. Wilkins has brought in many persons and families not before connected with the parish; that he has organized a Sunday school of between 300 and 400 children; that 43 were confirmed after the first year of his ministrations, and that 50 more are awaiting the return of the Bishop; that he has shown an unusual zeal, devotion, and self-denial in this work, and for these reasons, the continuance of the services of Mr. Wilkins as assistant minister, was requested.

The Easter services at St. Augustine's were at 6:30, 7:30, and 10:30 A. M., and 5 and 7:30 P. M. Dr. Kimber preached both morning and evening. The sermon at the High Celebration was upon the teachings and proofs of our Lord's Resurrection. The offertory anthem, Handel's Hallelujah Chorus, was most excellently rendered by the vested choir of about 35 men and boys. The Sunday school festival was held at 3 P. M., with an appropriate address by the assistant superintendent, the Rev. Mr. Hall. At the choral evening service the sacrament of Baptism was administered to three adults by Dr. Kimber. The chapel, which has a seating capacity of over 800, was closely filled at the 10:30 A. M. and 7:30 P. M. services. The floral decorations were tastefully arranged, particularly at the altar, font, and pulpit, where graceful clusters of the Easter lily predominated. The congregational singing was heartily taken part in, the choir especially giving more than usual evidence of earnest, careful training and interest.

BARRYTOWN.—An inquiry with closed doors, was begun April 20th, into the charges preferred against the Rev. Mr. Shober, as already announced in these columns. There was considerable testimony, all of which will be referred by the Commission of Inquiry to Bishop Potter, who will then decide whether to reinstate the Rev. Mr. Shober in the active duties of his ministry.

ANNANDALE.—A branch association of the alumni of St. Stephen's College has lately been established in the West, with Bishops Seymour, of Springfield, and Leonard, of Ohio, as members. Another branch has just been set in operation at Albany, to include not only graduates of the diocese of Albany, but also those of the neighboring dioceses of Central and Western New York, Mass., Vermont, New Hampshire, and Maine. The organizers are the Ven. Archdeacons Carey and Sills, Canon Fulcher, of the Albany cathedral, and the Rev. Messrs. Silliman and Pelletreau.

FORDHAM.—On Easter Day, a new memorial pulpit erected in St. James' church, was used for the first time. It is a gift to the church from Mr. James Dashwood, as a memorial of his mother, Mrs. Emma Dash-

wood, who died about a year ago. It is in Gothic style, the base being of antique oak, and the body of brass, wrought in an elaborate pattern. The cost was \$1,000.

MR. VERNON.—A feature of Easter Day, at the church of the Ascension, was the attendance at afternoon service of the Knights Templar in a body, in full uniform. The church was richly decorated with appropriate designs, and the services were of an impressive character.

YONKERS.—At St. John's church, at the recent visitation of the Bishop of Mississippi, acting for the Diocesan, a class of 46 received the rite of Confirmation.

PELHAM.—The rector of Christ church, the Rev. Charles Higbee, has been absent six months on a tour around the world. During his absence, the Rev. Edward De S. Juny has ministered to the congregation most acceptably. Mr. Juny goes to Boston for permanent duty as a tutor. He won the highest regard of the people by his deep piety and earnestness, and all were sorry to part with him, and wished him a hearty God-speed. The senior warden of this church, Mr. John R. Beecroft, was at one time a vestryman of the church at Oak Park, Ill.

PENNSYLVANIA.

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

PHILADELPHIA.—The queen of festivals, Easter Day, was more generally observed in the city this year among those "who profess and call themselves Christians," of almost every name, than heretofore. Of course, the Church was foremost in loving acts of devotion, and vast congregations were present at every service. Particularly noticeable was the number of communicants at the early celebration of the Holy Eucharist, nearly 400 being reported at St. James', the Rev. J. N. Blanchard, rector, 250 at the Nativity, and 235 at St. Peter's.

At the Nativity, the Rev. Dr. Jefferis, rector, the first Celebration occurred at sunrise, and from that time, at every morning hour until high noon, the Holy Sacrifice was offered in the 104 churches and chapels of the city and suburbs. There were high choral Celebrations, in several instances, in the early morning, which were afterward repeated at a later hour. The floral decorations in all the churches were never better designed or placed; the altars blazing with many lights; and the music throughout, varied though it was, of the highest order, a "sacrifice of praise—the fruit of (the) lips."

According to ancient custom, the Bishop officiated at old Christ church, the Rev. Dr. C. Ellis Stevens, rector, where he administered the rite of Confirmation to a class of 26—17 girls, 8 boys, and an aged man—and addressed them on the "fulfilment of the promise made by God to man." He was also the Celebrant of the Holy Communion, during which was sung Gounod's *Sanctus* by an augmented choir.

At St. Mark's church, the Rev. Dr. Mortimer, rector, there were five Celebrations, the last one being a solemn High Celebration, the Rev. Dr. J. W. Robins, as Celebrant. The sermon was preached by the rector. The vested choir sang Hummel's service in Bb; the offertory was "And every creature that is in heaven," from Spohr's oratorio of "The Last Judgment." On Easter Even, Bishop Whitaker confirmed a class of 40 persons at St. Mark's.

At St. Clement's church, the Rev. Father Davenport, rector, there were also five Celebrations, the latter being a High Celebration with the rector as priest, the Rev. Father Owen-Jones, deacon, and the Rev. A. J. Arnold, sub-deacon. The sermon was preached by the Rev. Father Sharpe. The altar was a veritable garden of dainty lilies. The vested choir sang Gounod's Mass No. 3, under the direction of Mr. J. Benton Tipton, organist and choirmaster, for the first time in this country. The services commenced with a procession of choristers, acolytes, and clergy, with banners, lights, and incense, all the "six points" of Catholic ritual being duly observed at St. Clement's.

In addition to the usual organ accompaniment, there were orchestral additions St.

Jude's, St. Simeon's, St. John Evangelist's, St. John the Baptist, Germantown, and the Beloved Disciple's. At the last named, the offertorium was "Haydn's hymn," arranged for strings and flutes.

At Trinity church, Southwark, the Rev. F. M. Taitt, rector, at the early Celebration, the full service was sung by the young women of St. Catherine's Guild, under the leadership of Mr. L. V. Smith.

There were three Celebrations at the church of the Evangelists, the Rev. Dr. H. R. Percival, rector. The later service was a solemn High Celebration, including the "Six Points." The vested choir ably rendered Tours service in F.

At the chapel of the Home of the Merciful Saviour, the Rev. R. F. Innes, priest in charge, there were two choral High Celebrations, the services being sung by a trained choir of children, under the direction of Mr. L. M. Hoyer.

At the church of the Ascension, the Rev. J. Woolsey Hodge, rector, there were three Celebrations, the later one at 11:30 A. M. being high choral, when Gounod's "St. Cecilia" was rendered by the vested choir. The same Communion service was also sung at the French church of St. Sauveur, the Rev. Dr. C. Miel, rector.

At St. Timothy's church, Roxboro, the Rev. R. E. Dennison, rector, there were also three Celebrations; at the last one, Eyre's Communion service in Eb was sung by the vested choir.

The festival was marked by the benediction of various memorials.

At the church of the Holy Trinity, the Rev. Dr. McVickar, rector, a magnificent lectern was used for the first time. It is a memorial of the late J. B. Moorhead, a former vestryman, and his wife, by their children, Mrs. George C. Thomas, Mrs. Jay Cooke, and Mrs. Moorhead. The lectern is the figure of an angel in bronze, nearly 8 feet high, and was made by the Gorham Co. The chancel decorations were superb. Suspended from the lofty dome of the sanctuary, was an immense cross and crown of white flowers. The sermon was preached by the rector, from Col. iii: 1, 2.

The church of the Epiphany, the Rev. G. H. Kinsolving, rector, was enriched by a handsome font, the gift of a member of the parish. It consists of a mammoth onyx bowl, supported on bronze pillars, resting on a cross of onyx, the whole having for its base a large block of Indiana limestone. A handsome bronze cover surmounts the font. A beautiful set of alms plates, made of brass, a memorial of Winthrop Cunningham, was used for the first time. The sermon was preached by the rector, from the text St. Mark xii: 27.

At the church of the Nativity, the Rev. Dr. Jefferis, rector, a brass altar rail, a memorial by the Sunday school, of the late treasurer, Mr. John D. Van Baun, was used for the first time. At the 10:30 A. M. service the sermon was preached by the Rt. Rev. Dr. Coleman, Bishop of Delaware, who, acting for the Bishop of Pennsylvania, confirmed a class of 44 persons, and addressed them.

A costly memorial window was unveiled at the church of St. Matthias, the Rev. Dr. R. A. Edwards, rector, to the memory of Mrs. Eliza Lea. The offertory amounted to over \$6,000, which is more than sufficient to liquidate the principal of the last ground rent indebtedness.

At St. Andrew's church, West Phila., the Rev. W. H. Assheton, rector, three memorials were presented, consisting of a handsome silver alms basin, a brass litany desk, a brass eagle lectern, the latter the gift of the Sunday school, as a memorial of the deceased teachers and scholars.

The chapel of the parish building of the church of the Holy Spirit, the Rev. S. H. Boyer, priest in charge, was graced with a new brass chancel rail, bought by members of the mission; a beautiful "Communion Table," the gift of the ladies' society of St. Matthew's church, and an antique oak baptismal font, donated by Mrs. S. H. Boyer, in memory of her mother, Mrs. Charlotte E. Buckner, recently deceased.

The offerings at the church of the Trans-

figuration, the Rev. Dr. S. Corbett, rector, amounted to \$7,500, by means of which the parish will be able to pay off a mortgage of \$6,000 which has embarrassed it ever since the church was built. At Evensong Bishop Whittaker confirmed a class of 22 persons and preached the sermon.

The vested choir of St. Philip's church visited the chapel of the Burd Orphan Asylum (of St. Stephen's church) at Evensong, and in conjunction with the choir of girls sang the service. There were nearly 100 choristers, and the effect of so many youthful voices was sweet beyond expression.

In very many of the churches there were Sunday school Celebrations at Evensong, where carols were sung and prizes distributed.

The All Souls' Working People's Club for the Deaf, gave a novel entertainment on Wednesday evening, 20th inst, at St. George's Hall. A "rowing song" was rendered in the sign language by a quartette of deaf-mutes; selections from Sheridan's "School for Scandal;" also "Incompatibility," a comedy in three scenes and several tableaux. For the benefit of the audience, interpreters were present, though hardly necessary, so realistic were the impersonations and acting. Deaf-mutes are born pantomimists. The proceeds of the entertainment were for the benefit of a fund to establish a home for blind, aged, and infirm deaf-mutes.

The treasurer of the Lenten offerings of the Sunday schools has received nearly \$500 from six parishes; Gloria Dei church, the Rev. S. B. Simes, rector, is credited with \$378.16.

The annual meeting of the contributors to the P. E. City Mission was held on Easter Monday, when an election was held, and a Board of Managers chosen for the ensuing year.

The Rev. Samuel Edwardes, rector of the church of the Atonement, Morton, Delaware Co., entered into life eternal on the 20th inst, in the 83rd year of his age. He had formerly been a master in the Episcopal Academy, Phila. The burial office was said in the church of which he was rector on Saturday afternoon, 23rd inst.

Referring to the closing paragraph of the Pennsylvania news in our issue of the 16th inst, it may be of interest to state the particulars of this complicated case, which has been in litigation for so long a time. In her will, Mrs. Donaldson bequeathed one-half of her residuary estate to Bishop Morris, and the other half to Bishop Tuttle, in each case "in trust for his mission." A codicil explained that in case of the death of either, the bequest was to go "to his successor in the diocese." Now, both bishops are alive, but Bishop Morris' mission was divided, and Washington given to Bishop Paddock; while Bishop Tuttle relinquished his missionary diocese to become Bishop of Missouri, and his old diocese was divided into three parts: Bishops Brewer, Leonard, and Talbot, took charge of Montana, Utah, and Idaho, respectively. Judge Ashman, who audited the statement of the "accountants," therefore awarded one-fourth of the estate to Bishop Morris, one-fourth to Bishop Paddock, and one-third of the remaining half to each of the other bishops, leaving Bishop Tuttle out altogether. Upon appeal, Judge Hanna has reversed this auditing; the court did not possess the power to change the appointees in the will; the fund must go to Bishops Tuttle and Morris as trustees, "and they must serve even at inconvenience."

At St. Michael and All Angels' memorial chapel, on Easter morning, there was Communion at 7:30, and High Celebration at 11 o'clock. The vested choir rendered Woodward's office of the Holy Communion in a manner that showed careful training. The *Incarnatus* was sung by Mr. Willis Burrell. The Rev. Father Welling officiated, assisted by Mr. Linton of St. Clement's, as server. At 8 o'clock, high Evensong was sung by Father Welling. Here also the choir showed the good training they had received from Mr. Phillip Smith, the organist. At both services the altar was decorated with a profusion of lighted candles and flowers, and a beautiful white super-

frontal was used for the first time. The vestments were very beautiful and elaborate. The large congregations at all the services were devout and attentive.

WAYNE.—The interior decorations of St. Mary's memorial church were elaborate and beautiful. Numerous large and handsome palms and other plants came from Mr. George W. Childs' greenhouses at "Wootton," with lilies sent by Mrs. Maule of Villanova, and other floral decorations from friends and members of the parish. At the first Celebration at 8 A. M., there were an unusually large number of communicants; and full choral service followed at a later hour, when the rector, the Rev. Dr. T. K. Conrad, preached an eloquent sermon from Acts i: 3. By a pleasant coincidence a double anniversary was observed. It was on Easter Day, 1890, that the first service was held in the church, and on Thursday, April 17th, 1890, the edifice was consecrated.

OLD RADNOR.—The election held on Easter Monday, at St. David's church, completed the first century of its corporate existence, it having been made a corporation by the State Legislature, July 24, 1791, and the first election was held on Easter Monday, 1792. At the recent election, new vestrymen were chosen, and for the first time since the foundation of the parish, 178 years ago, the historic Wayne family was not represented in the vestry.

WEST CHESTER.—At the church of the Holy Trinity, the Rev. G. Heathcote Hill, rector, on Palm Sunday, 57 candidates received the apostolic rite of Confirmation at the hand of Bishop Whitaker, by far the largest class ever presented in this parish. Of the number, 20 were males, and 35 were adults, 9 being choristers. The Easter services were largely attended, and at the morning service, there were fully 1,100 persons present. An altar cross, altar vases, and sanctuary lights were used for the first time, the former and latter being memorials of the Rev. Dr. Clemson, for 10 years rector of the parish. The vases were the gift of the choristers.

#### NEWARK.

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

HACKENSACK.—At Christ church Easter Day was made eventful by the proposition to finish the front of the church and build a tower. A choral service was held with surpliced choir; there was an early and second Eucharist, the music included Dykes' *Te Deum* in F, and Garrett's Communion Service in A. Dr. Holley preached from Acts xvii: 17. The Sunday school had a choral procession, with an offertory of \$67.64 for missions; \$100 was voted to the building fund, St. Agnes gave \$100 to the building fund, and a box worth \$10 was sent to the Indians at Sioux Falls, S. D. The Iron Cross had \$800 to give, and Christ church guild nearly \$1,000. At the annual election of officers the same gentlemen were chosen as last year; \$9,000 was contributed to the church building fund; \$400 current expenses.

#### SPRINGFIELD.

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

DECATUR.—Tuesday in Easter week was a notable day in the history of St. John's church, for on that day was formally opened the new church which the parish has just completed. For over 30 years the congregation has worshipped in a small wooden building, which had long been too small for the needs of the growing parish. Three years ago, the Rev. M. M. Goodwin entered upon the rectorship, and immediately addressed himself to the work of building. The result is seen in the beautiful and well appointed stone church which is now occupied. The day began with a celebration of the Holy Communion by the Rev. W. H. Moore, of Chicago, a former rector of the parish. At 10:30 the procession entered the church. Morning Prayer was said by the Rev. D. N. Cunningham, and the Rev. Messrs. W. T. Smith and F. W. Oram. Bishop Seymour, who was accompanied by Dean Hale, of Davenport, as chaplain, celebrated the Holy Eucharist, with the Rev. Dr. Dresser

as epistoler, and the Rev. Dr. Taylor, as Gospeler. The sermon was preached by the Rev. W. H. Moore from Joshua iv: 21. The music was well rendered by the vested choir and a quartette, and was from Gounod and Stainer. In the afternoon a reception was given to the Bishop and clergy at the hospitable mansion of L. Burrows, the junior warden, which was largely attended. Ex-Gov. Oglesby, who during his residence in Decatur, attended St. John's, was among the guests. In the evening, the church was again crowded, when after Evensong and an excellent sermon from Dean Hale, the Bishop confirmed a class of 19, and addressed them in his forceful manner. Thus closed a bright and happy day, long to be remembered.



The new church, a picture of which is here given, is, perhaps, the finest in the diocese. It is in 13th-century Gothic, and is built of variegated red sandstone from Wisconsin. It is 120 ft. in length and 50 in width, not including the tower in which is the main entrance. In front, two small porches flank the baptistery, which forms a circular projection directly under the great west window. The tower is 65 ft. high in stone, with a parapet of copper 8 ft. high, and a slate roof, making the total height about 100 ft., surmounted by a copper cross, 8 ft. high. The nave is 40 ft. high, with rich panelled black ash ceiling, supported by ornamental trusses, of old red oak. The nave proper is 45 by 60 ft. There is one broad centre aisle and two side aisles. There are three entrances in front, the main entrance being from the tower, and two porch entrances on the north and south sides of the baptistery. The floor of the church is hard wood, oiled and polished. Two rows of columns support the handsomely arched truss roof.

The chancel is large and commodious, the sanctuary being apsidal in shape. It is lighted by twenty-one windows, amber and gold in tone, the cross being traced in jewels in each window. The windows are the gift of Mrs. Lowber Burrows.

The sanctuary rail is of oak, supported by polished brass standards which spread out into copper brackets at the top, in the centre of which is a silver passion flower.

The altar was built from the plans of the architect in strict conformity with churchly designs and traditions, and is a work of beauty from the base to the maltese cross that surmounts the retables. The material, like that of the other furniture, is of English oak, highly polished. The exquisite carving is in harmony with the designs upon the pews of the church. Six miniature Corinthian columns support the altar. In raised letters on the altar are the words "Holy, Holy, Holy." On the retable in sunken letters is the inscription:

This do in remembrance of Me.

There are many memorials in the church. The litany desk, of oak and brass, is given by friends in the parish as a memorial of the children of the Rev. W. H. Moore. The brass lectern is in remembrance of the late Samuel Tibbetts. The chandelier which lights the baptistery was given by William and Edgar, sons of W. J. Quinlan, in memory of their sister. The form is a corona. A memorial of the late Wm. M. Boyd is a credence table placed in the sanctuary at the right of the altar. It consists of a pol-

ished oak shelf, with polished brass ornamentation in flowers extending up the wall about three feet, and surmounted by a small brass cross.

It is intended that the windows in the nave shall picture the life of Christ, and shall be memorials. Three of these are in place, representing Christ in the Temple, Christ blessing children, and the Resurrection. The inscriptions on the three memorial windows are as follows:

In loving memory of my mother. 1815—Mary C. Goodwin—1881. Her son, the Rev. M. M. Goodwin. 1842—1889. In memoriam of William M. Boyd, vestryman of this parish.

To the glory of God, in loving memory of Flora Race Bashforth, 1859—1886.

The large rose window in the west end of the nave, is the gift of the ladies' society. It is beautiful in harmonious coloring. Just beneath that window are four square windows, representing the four Gospels. The clerestory windows of the nave, 20 in number, are the gifts of the ladies of the Saturday Market of the church. The windows of the baptistry were given to the church by St. Martha's chapter. The centre group is an illuminated cross, while the three to the right and the three to the left, are cherub's heads in different poses turned towards the cross. Folding doors connect the spacious choir room with the old church, now the chapel. The cost of the building was about \$25,000; of the furniture, \$5,000; and the lot, \$4,500. There is an indebtedness of about \$1,000, which will soon be paid, and the church consecrated. The architect is Henry F. Starbuck, to whose fidelity in the careful working out of details, much praise is due. The church is a credit to his skill. The altar, reredos, stalls, and pews are from the Decatur Furniture Co.; the windows, brass work, etc., are from J. & R. Lamb, New York.

**JERSEYVILLE.**—Lent and Easter were well observed in the church of the Holy Cross. The time of the missionary, the Rev. J. B. Harrison, is fully occupied with the care of this place and Carrollton, 15 miles distant, where he resides. Lent services were held twice a week; on Tuesdays the priest delivered a course of lectures on Woman's Work in the Church and Historical Study: 1. Her place and work assigned in Holy Scripture and ancient authors; 2. Sisterhoods; 3. Deaconesses; 4. Guilds, G. F. S., S. H. S., and Daughters of the King; 5. Woman's Auxiliary; 6. Junior Auxiliary; and on Thursdays, there was Evensong, and short sermon on Prayer. At the 7 A. M. Celebration on Easter there was the largest attendance ever at an early service here, when the priest blessed the Easter offerings, viz., a handsome embroidered white stole, burse and chalice veil, with purificators and corporal; also a linen surplice; offerings were made for a book-rest and altar service. At 11 o'clock came the High Celebration, when there was a large congregation, and the offerings were \$79.66. The day was closed with the children's service, when their Lenten offerings were made for missions; the amount was \$10.26. Carols were sung and an address made. The mission is growing in the appreciation of holy things by the people, and in its hold on the community.

**LONG ISLAND.**

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

**BROOKLYN.**—At Grace church on Easter night a special musical and illustrative service was rendered, which been prepared for the children by the pastor of the church, the Rev. W. G. Ivie. A representation of the tomb of the Saviour had been placed on the right of the altar, showing an arch and entrance to a vault. On the sides of the vault were written a large number of the vices to which people are addicted, and to each of these one of the classes brought forward a large card naming the opposite virtue, and all were surmounted by the virtue of charity, which was the keystone of the arch. The hymn, "The Roman soldier and the children of Jerusalem," was sung, one of the members representing a Roman soldier. The pastor gave rewards of books to those in the Sunday school who, by constant attendance, diligence in study, and earnest

work to pay off the church mortgage, had earned the prizes. The congregation made an Easter offering that far exceeded the expectations of the pastor—over \$900—which cancels the mortgage on the church. A very beautiful fair linen altar cloth and a handsome Bible were also presented. At the morning service the music was finely given, especially the solo by Miss Lillie Darling. The altar was decorated with bouquets of cut roses and lilies, and the baptismal font was banked with choice potted plants.

The Bishop administered the rite of Confirmation in the church of the Good Shepherd, on Maundy Thursday night; 39 candidates, a considerable number of whom were adults, were presented by the rector, the Rev. Dr. Henry B. Cornwell. The services on Easter Day were especially attractive. At the early Celebration 150 received the Holy Communion, and at the second, over 200. Notwithstanding the enlargement of the church building, which was made last summer, the attendance at the services taxed to the uttermost the seating capacity. The rector preached in the morning, and the Rev. Wm. E. Nies, the assistant minister, in the evening, the latter intoning the service, which was choral.

At Christ church, in the eastern district the floral display was greater than usual. In the front of the chancel were large growing palms, Annunciation lilies, azalias and calla lilies. Above the altar was a crown of palm leaves, faced with daisies. About the baptismal font were many memorial designs, which were carried to the cemeteries subsequently. In the morning the rector, the Rev. James H. Darlington, officiated, assisted by the Rev. Prof. Randall C. Hall, of the General Theological Seminary. The offering reached about \$3,000, and was devoted to the expense of building an addition to the church. In the afternoon the children's festival was held, and at Vespers, Gounod's "Redemption" was sung with orchestral accompaniment.

At St. Michael's church, the Rev. Wm. H. Thomas, D. D., took leave of his parishioners on Easter Day, prior to sailing for Wales, where he goes to settle up an estate of which he is administrator. He is expected shortly to return. A children's service was held in the afternoon. At night, the choir of the church was assisted by the vested choir of St. Mark's church.

A gloom hung over the Easter services at St. Mark's church, the Rev. Dr. S. M. Haskins, rector, owing to the death during Holy Week of the much loved choirmaster, who was buried on Easter Even. A children's service and memorial was held in the afternoon.

On Easter Day, the church of the Holy Trinity, the Rev. C. H. Hall, D. D., D. C. L., rector, was crowded at morning service to the utmost capacity of its standing room, notwithstanding admission was by card. The rector preached.

At St. Ann's church, the Rev. Reese F. Alsop, D. D., rector, admission was also by card. The floral decorations were rich, but not out of taste in being too heavy. The music was conducted by the surpliced choir of men and boys, under the leadership of Dr. Crowe.

At the church of the Messiah, hundreds were turned away from the doors Easter morning, and the utmost capacity of the church, 2,000, was taken up. The vested choir of 40 men and boys, under the direction of Mr. C. W. Walker, organist and choirmaster, rendered the music, assisted by orchestral pieces. The rector, the Rev. Chas. R. Baker, preached from the text, II. Tim. i: 10. During the service a tablet was unveiled, erected by the vestry, in memory of the late Miss Julia Waterbury, a liberal benefactor of the parish. The tablet is of brass and bronze, with an inscription in enamel, the whole surrounded by a border of passion flowers, with medallions of the four Evangelists in the corners.

At All Saints' church, the Rev. Melville Boyd, rector, the Easter morning service was characterized by the rendition of a number of compositions by Sir Arthur Sul-

livan. Other composers represented were, Barnby, Warren, and Dykes. The music was conducted under the direction of Mr. J. C. Van Olinda, choirmaster, and Mr. W. A. Taylor, organist.

Emmanuel church, the Rev. H. O. Ridde l rector, has, with permission of the Supreme Court, changed its corporate name to the church of St. Martin.

On the evening of Easter Monday a farewell reception was given to the Rev. Dr. Edward A. Bradley, the retiring rector of St. Luke's church, at the parish house. The connecting series of parlors were beautifully decorated with flowers, and crowded with friends, among whom were several of the clergy of the city. In an adjoining room were displayed gifts that had been quietly given Dr. Bradley during the afternoon. Among these were a pair of tall silver candelabras from the Woman's Guild, a handsome and well-stocked traveling valise from Sister Caroline and the pupils of St. Catherine's Hall; and a writing tablet of purple velvet with silver initials, from Mrs. R. F. O. Frickenhaus. A gift that was not shown, was a very beautiful gold watch, containing chimes, said to have cost about \$600, from a member of the congregation whose name is withheld from the public. Dr. Bradley officiated for the last time in St. Luke's on the Sunday after Easter previous to entering on the charge of St. Agnes' chapel, New York. He leaves a remarkable work in Brooklyn. Having found here a burned church and small chapel, and a scattered congregation, he leaves a splendid church property, fully equipped, and worth \$250,000, and one of the most vigorous congregations in the diocese. The Rev. H. Swentzel takes the rectorship May 1st.

On Wednesday in Easter week, Bishop Littlejohn administered Confirmation at the church of the Reformation, to a class presented by the rector, the Rev. Dr. John G. Bacchus.

The offerings of Easter Day, at the church of the Holy Trinity, were for the erection of a much needed parish house. A number of special subscriptions to this object have been made additionally.

**RICHMOND HILL.**—At the church of the Resurrection, the Rev. Arthur Sloan, rector, at 7:30 the bells rung out a joyous welcome, followed by the first Celebration, attended by a good-sized congregation; the offering amounted to \$40. The altar and chancel presented a very beautiful appearance; the white dossal being elaborately trimmed with smilax, while there was a great profusion of the fairest white flowers. At this service there was used for the first time a pair of handsome brass alms basins, presented by the parish as a memorial. At the second Celebration at 11 o'clock, the church was crowded while the number of communicants was exceedingly large. The rector was presented with a purse containing \$50, the loving gift of the vestry. The music was very well rendered, showing careful and constant training on part of both organist and choir. At 7:30 P. M. the Sunday school festival was held. After the beautiful service of carols and a short talk to the children on the lesson of the day, the children presented their offering for the Board of Missions. The medals given as prizes for the best scholar in each class were then distributed, and also the rector's prize for the best recitations of the Gospel of St. Mark, given to two little girls. All the scholars were presented with beautiful Easter cards. The offerings for the day to the church debt, amounted to over \$325.

**BLYTHEBURNE.**—The rector of St. Jude's church, the Rev. Robert Bayard Snowden, who has heretofore made missionary visits, has taken up his permanent residence here, in consequence of the increasing demands of the work, which has grown from a small beginning to promising proportions.

**BAYSIDE.**—On Thursday, April 21st, the corner-stone of the new church was laid. The work of building the church has been undertaken by the Brotherhood of St. George's church, Flushing, the Rev. J. Carpenter Smith, D. D., rector.

**BATH BEACH.**—At the church of the Holy Spirit, the Easter floral display included rare Easter lilies, which had been brought from Bermuda for the occasion.

**BAY RIDGE.**—On the evening of Easter Day, the choir of Christ church was enlarged by the presence of the choir of St. Chrysostom's church, Brooklyn, and was aided in the musical services by M. A. J. McGrath, organist and choirmaster of the church of All Angels', New York.

**MICHIGAN.**

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

St. John's church, Detroit, the Rev. Wm. Prall, D. D., rector, was filled on the morning of Easter Day at the special service of consecration appointed by the Bishop. The enlargement and improvement of the church, recently undertaken, have already been described in the columns of THE LIVING CHURCH. At the consecration service the vested choir appeared for the first time. The sermon was delivered by the Bishop. At the evening service on the same day, the rector preached and the Bishop confirmed a class of 51.

St. John's church, at St. John's, Clinton Co., was destroyed by fire on the night of Easter Day. It was a frame church, built in 1867, with sittings for 150. It was valued at \$5,000; the insurance is but \$2,000. It is the earnest hope of members and friends of the parish that the church may be speedily rebuilt.

**MASSACHUSETTS.**

**PHILLIPS BROOKS, D. D., Bishop.**

**NORTH ATTLEBOROUGH.**—The new parish house of Grace church was recently opened with addresses by the Rev. Messrs. S. H. Webb, of Providence, R. I., and R. Kidner of Boston. The building measures 77x40 ft, and on the first floor has a large room suitable for gatherings, with a well furnished parlor and a well equipped kitchen. On the second floor are the Sunday school rooms, the large one being 53x28 ft., with an infant class room, library, etc. This new building with the rectory and church, all of wood, give a frontage of 160 feet on the street, with a depth of 250 feet. The Rev. George S. Osgood, has been very successful with his labors, and his rectorship extends over 11 years.

**MARBLEHEAD.**—The Bishop visited old St. Michael's parish, and confirmed 18 persons on the evening of April 5th, making 90 confirmed in four years, more than has been confirmed in this parish for the past 30 years. The Easter services were very largely attended, and the historic old church never looked so beautiful [as on this Easter Sunday. Hundreds of Bermuda lilies had been sent to the rector, and were placed in the church. On the following evening (Easter Monday) occurred the rector's 15th marriage anniversary, and the rectory was crowded with his parishioners and friends, who presented him and his self-sacrificing wife with an elegant set of cut glass dishes for fruits, sweetmeats, and salads, complete. The parish is in a most prosperous and flourishing condition.

**CONNECTICUT.**

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

**WESTPORT.**—At the annual meeting of the parish of Christ church, the treasurer was enabled to state that since last July the society has raised and expended the sum of over \$2,450, and that under the charge of the Rev. H. N. Wayne, the parish appeared to be entering upon a course of successful Church work and usefulness. It was absolutely clear of debt, with a balance in the treasury of some \$35. Mr. Wayne came here in September last as minister in charge, and has done a great work, calling back old members and gaining new ones. He has accepted a call from the parish to become its rector. The following is the list of officers: Senior warden, Edward H. Nash; junior warden, Oscar I. Jones; vestrymen, Messrs. Charles H. Jones, Chas. L. Wilson, George Tuttle, George A. Darrow, Lloyd Nash, Benjamin Fitch, Charles Fable, Thomas Hill, Henry E. Sherwood, and George S. Adams; treasurer, Henry E. Sherwood; clerk, George A. Darrow.

For other Church News see pages 82 and 83.

## The Living Church.

Chicago, Saturday, April 30, 1892.

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*The Lutheran* gives a very fair account of an "Episcopal Mission," or "revival meeting," and with commendation for some features, offers the following criticism:

The abruptness and independence of everything formal in the beginning, repelled us. There was a conscious effort to break through the appropriate decorum and solemn reverence of God's House, that was even more shocking in an Episcopal church where they know better, than in some other denominations where this defect is a matter of ignorance. The self-confidence of the missionary was also amazing. The argument, too, which our readers can judge for themselves, does not speak to the heart, like the doctrine of the cross. St. Paul did not begin in that way among the Athenian or Corinthian sophists; for they would soon have skilfully diverted him into some by-path. The one excellence of the entire service was the attempt at adaptation which it showed, especially in the directness of the methods employed. Whatever its results, it could be justified only as a temporary variation, for urgent reasons, from a clearly defined and thoroughly tested order. It must be judged as preaching for those outside the Church, and not as that whose chief end is the building up of those who have been baptized into Christ.

THAT is precisely what the Mission is intended to be—an adaptation, a temporary variation from the regular order, for a clearly defined purpose. If it has some drawbacks and involves some dangers, these must be carefully watched and guarded against. Missions and retreats, though conducted on very different lines, are alike departures from "tested order," as spring buds and blossoms are deviations from

the order of both summer and winter. This "ritualistic evangelism," as *The Lutheran* calls it, is the outworking of zeal and devotion for which the ordinary forms and uses of the Church have not made provision. But there is need of it and room for it, and not the least danger that it will put in peril any of the conservative institutions and ordinances of our religion. The number of these Missions and Retreats, and the cordial reception they meet with, is proof to the world that the Episcopal Church is not justly chargeable, as so long and often alleged, with "formalism," with having the power of godliness but denying the power thereof. There are no sermons and prayers and personal counsels more fervent and truly evangelical, we believe, than those delivered by such beloved missionaries, for instance, as Frs. Hall and Huntington.

A PUBLISHED report of the cost of education in New York State last year makes the average cost for each child about \$25. The cost to each individual in the State was \$2.86, or about \$15 to each family. From this, it appears, there is no especial economy in the public school system, as compared with a parochial school system. Large numbers of children and youth were educated in private and parish schools, without the aid of State funds. If all the money expended in this way were to be added to the estimate, the above average would be increased. There is this to be said, however, that a part of the money paid out for the public schools was taxed out of the pockets of avaricious men who would never voluntarily give a cent for education or any other public interest.

THE Methodist *Advocate* of Chicago says there is some debate as to the use of a ritual by their congregations, and thinks there is no need of legislation on the subject. The Book of Common Prayer as revised by Wesley, *The Advocate* pronounces "the very best ritual extant." This book, it says, is practically the one used by the Reformed Episcopal Church (*The Advocate* spells it with a small "c"). The use of Wesley's book is optional in every Methodist congregation. It should be noted, however, that Wesley never intended to leave the Church of England, nor to set up a Church in opposition to it; that he exhorted his followers to attend the regular services and to receive the sacraments of the Church; hence he could not have seriously proposed to abolish the old Prayer Book. That would be about as ab-

surd as attempting to make bishops without episcopal ordination. Still, we note with favor the tendency among our brethren of the Methodist persuasion to use a liturgy, and we hope it will increase. With tastes and principles so similar, we see no good reason why our Reformed brethren, if they will not come back to their old mother, should not unite with the Methodists, and do so much for Church union.

### FOES OF THE HOUSEHOLD.

Everybody is aware of the restlessness which so widely prevails in the religious world, and which is overturning the very foundations in many directions. New theories of religion or old theories in a new dress are promulgated every day. Some of the oldest and most conservative denominations are threatened with upheaval, others are drifting along with the tide and assuming shapes in teaching and life which their founders could never recognize. It is not to be supposed that the Church alone will escape the influence of these movements, and that she will have no battle to fight even within her own borders, on account of them. It is true that in the Catholic heritage of our apostolic organization, our Liturgy, Creeds, and Articles, we have very great safeguards, and that really devout people familiar with the Prayer Book, of which the forms and inner spirit have entered into their religious life from their earliest years, are not likely to be greatly misled. But it must be remembered that we have to deal with many who have not had this advantage and to whom the offices of the Prayer Book have little more authority than the responsive services which are so common now-a-days among religious bodies. And we must remember also that a rationalistic priest has it in his power, in the preparation of his Confirmation classes, to impress upon the minds of large numbers of persons, false or misleading views of the Church and religion; and these may infect a constantly increasing body, until error has gained such ground that to dislodge and expel it becomes a difficult if not an impossible task.

Some of our correspondents take exception to the severity with which THE LIVING CHURCH has reflected upon the Broad Church movement. We are not in the least strenuous about the name. Undoubtedly there have been and may still be those who style themselves "Broad Church", to whose orthodoxy no serious objection could be taken. But the sooner such persons take pains to differentiate themselves from that which the term "Broad

Church" now chiefly represents before the world, the better for their loyalty.

But as we have said, we are not strenuous about the name. What we oppose is a drift, a tendency, a movement, sometimes it almost seems a conspiracy, of which Prof. Momerie and Mr. Haweis are prominent representatives in England, and which in this country is wide-spread and increasing in influence. It is a rationalistic movement to the core. All creeds and statements of doctrine are disputed or explained away. The inspiration of the Scriptures is resolved into poetic genius. The facts of our Lord's life are converted into myth and legend. The doctrine of the Atonement takes on the character of a relic of pagan superstition. The Church becomes an institution of purely human origin and character. For divine truth divinely revealed, which no process of human enquiry and thought could ever have discovered without the direct intervention of God, truth which, as revealed by One who is Himself unchangeable, must be itself fixed and immutable whatever new unfolding it may admit, we have the shifting guesses and conjectures of fallible men. The real and historical Christ, about whom the loyal affection and devotion of Christendom has clung for nearly twenty centuries, gives place to a nebulous abstraction called the "essential" Christ. All that is to be left of our holy religion which practical men can grasp, is its moral teaching, and some are beginning to doubt whether even that is superior to the teaching of Seneca and Epictetus. The distinction between the Church and the world, the state of nature and the state of grace, is done away. The *real Church* is the world, since it is by natural birth, not by regeneration, that men become sons of God in the evangelic sense. The only purpose of a distinct organization is to make this already existing character of sons of God more clear through works of charity and mutual help and support. Men need not come into this organization because they are overwhelmed with a sense of guilt and unworthiness, and want to save their souls, but because looking at the work which is being done, they perceive that they are able to contribute something towards it. These, and other like teachings, are being disseminated from influential pulpits, and even, it is alleged, taught in some of our institutions of learning.

We believe that it is the bounden duty of Christian people to see that the interests of truth are not allowed to go by default. How many



among our clergy and laity definitely hold any or all of such destructive principles is no doubt a serious question. We are willing to believe, however, that the number is not great. But, whether this list be great or small, it is a matter of the first importance that such views shall not come to be recognized as a matter of indifference, and that it should never be conceded that the men who advocate them have a legitimate place as a school or party in the Church.

It is perfectly clear that men cannot at the same time maintain the doctrines of the Prayer Book and propagate these licentious speculations. The attempt is accordingly made to show that the Church no longer takes her own statements seriously, that neither those who exact or those who express a formal assent understand it to be serious. This sometimes takes the form of a general assertion that no confession of faith is now accepted in its entirety by any of the clergy; in other words, that they do not believe what they are obliged to teach. Such a statement, calculated as it is to sow distrust, and in the end contempt for the authorized teachers of religion in the pulpits of the Church, we indignantly deny. It is probable that there is no religious body in Christendom, certainly not among English-speaking people, which so generally and so fully clings to the old paths, and whose formularies still speak to intellect, heart, and conscience with a power so unimpaired by time and the fluctuating opinions of the religious world without. We have but to maintain this position to make the Church impregnable against the assaults of error, and the resource of all those who seek a secure refuge from the religious changes and uncertainties which are carrying away so many to scepticism and unbelief. It is for this reason that we feel that the attempt to obtain a recognized place within our borders for the destructive views of which we have spoken, is no matter of indifference, but a question of life and death.

**BRIEF MENTION.**

We have received and forwarded many responses to the request for information about Church services, to be published in the "Tourist's Church Guide." We regret that the time was too short to secure a complete list.—The Columbian Exposition seems to be getting things "mixed." Dr. Barrows, chairman of the Committee on Religious Congresses, is a Presbyterian; Bishop McLaren and Prof. Swing are vice-chairmen; Archbishop Feehan is on the committee, and is put down as "Catholic," while our Bishop goes in as "Prot. Episcopal." Universalist, Unitarian, Quaker, and Jew, are represented.—"We have

been in a church," says *The Church Eclectic*, "where the Confession in the Divine Liturgy is said under such a pressure that to all intents and purposes a machine might have been made to do the form, as for one to keep up and try to express the supplications with proper thought. It was worse than mumbling."—There is, on the other hand, a custom of drawling and droning in the reading of the service which is very tiresome.—People generally like what they are brought up to. "Bring me my old wooden trencher!" shouted the old man, as he sent the new glazed plate half across the room, with the first pass of his knife and fork.—A clergyman, who does not care enough for THE LIVING CHURCH to get one subscriber for it in his parish; or to pay a dollar a year for it himself, asks for ten dollars' worth of free advertising.—It would seem as though the united efforts of all the newspapers in this country ought, by this time, to have got the people informed that returning a paper marked "refused" does not insure its discontinuance. The publisher cannot tell who refused the paper, or if the name is on the tag, the place generally is not, and the name cannot be searched out among tens of thousands.—An irate matron writes that she has sent back several papers marked "refused," but that we still insist on "forcing" the paper on her; and she warns us that we shall have trouble in making her pay for it. After reading her caustic epistle, we have not the slightest doubt as to her capacity to make trouble.—Not long ago, it has been remarked, there were three Roman Cardinals in the British Islands, and now there is not one. It is hardly to be expected that such remarkable material for cardinals will soon again be found in England, as Newman and Manning; certainly none whose accession would give such prestige to the Roman mission in that country.—A recent convert to Romanism, in a paper upon "The Missionary Outlook in New England," has declared that the descendants of the Puritans would abandon the faith of their forefathers and embrace "Catholicism," if its claims were properly presented. There is, perhaps, no section of the country where the outlook for the Roman Communion is more hopeful than in the region around Plymouth Rock.—A Chicago daily complains that while the city has accommodations, in its magnificent hotels, for a hundred thousand strangers, it has no place for little boys under arrest, except in a jail or house of correction, in the company of hardened criminals.—It is stated that there are twenty thousand children in Chicago who are not attending school, and for whom there is no room in the school houses. Meantime, public money is lavished to keep up extended courses for a few pupils in the higher grades, who are able to pay for the accomplishments on which the taxpayer's money is squandered. This money should be used to provide elementary education for the poor.—*The Times* also notes the fact that Chicago has four hundred churches and not one public bath. Our public spirited citizens seem not to have accepted the tradition that cleanliness is next to godliness. It is true, however, that Chicago has an abundant water supply, though in some seasons its quality might be improved.

**SERMON NOTES.**

BY THE REV. EDWARD A. FOGGO, D. D.

How shall we escape if we neglect so great a salvation.—Heb. ii. 3.

So great indeed in its origin, its author, its method, in the plan of safety devised by God the Father, executed by God the Son, and perfected by God the Holy Ghost. (See context).

How often do preachers utter, and hearers listen to, the word Salvation! Yet do we not often fail alike to realize its full meaning (see Greek text)? I. Saved and by whom? From what are we saved? In what manner are we saved?

a. By the incarnate God, Jesus His name. "He shall save," etc. "He came, not to condemn the world," etc. "God so loved," etc. This the Gospel in epitome, and all preaching without it is "vain," and all faith without it is "vain also." This doctrine, always of first importance, cannot be too frequently and too earnestly proclaimed in this day of misbelief and unbelief. The trumpet in proclaiming it should give no "uncertain" sound.

b. Saved from what? In a degree from ourselves; become "new creatures" in Christ, our Lord. New in hopes, desires, aspirations. From sin and death—"the wages of sin," etc. "Dead indeed unto sin, but alive unto God," etc.

c. Saved how? By sacrifice, foretold, prefigured (see again context). "By His one oblation," etc. (see office of Communion).

II. Yet this wonderful, incomprehensible, ever-to-be-adored plan of salvation may be and is "neglected." How? When men doubt, or are indifferent, or lukewarm—"neither hot nor cold," etc. Every clergyman is called upon to witness this neglect in some form or the other. The services of the Church are unheeded—"forsaking the assembling of themselves," etc.

The ordinances of our holy religion are undervalued, and the sacraments overlooked. The appeal, "Do this in remembrance," etc., seems often to have lost its influence, and many turn their backs on the memorial Sacrifice, and refuse to "present themselves, their souls and bodies," etc. (see again Office). The prophet must warn his people; the faithful must join in the note!

"Come thou with us and we will do thee good;" "Now is the accepted time, now is the day of salvation."

**A WINTER VACATION.**

XII.

DEAR LIVING CHURCH:—I attended, by invitation, a meeting of the Church Congregational Music Association, held at the Church House, in Dean's yard, Westminster, one day last week. Church House, as yet, is the fine old mansion now occupying the site hereafter to be covered by a more ecclesiastical pile. When the whole west end of Dean's yard is duly filled with the projected magnificent building, it will be a worthy addition to that classic locality. How quaint and black and dingy Dean's yard appears. You look across at the unpretending front, and see where the Dean of royal Westminster lives, and you rather rejoice that Archdeacon Farrar has a handsome Gothic bay window to look out of, and let in all that can be got of light, out of the grey London air.

I was welcomed by the genial secre-

tary, Mr. Griffiths, who remarked that though I had furthest to come—from Chicago—I was first there. We soon had our meeting in full blast, presided over by Bishop Mitchinson, who remembered me, after the lapse of perhaps twenty years, since I visited him in Canterbury. The report read gave an encouraging outlook for this young society. The Bishop made an admirable address on the great need of reform in our Church music, and several took part most interestingly, in the discussion.

There are several difficulties in the way of Church congregational music, much as it is to be desired. The first and chiefest is that to take part in Matins or Evensong one must be able to turn the book readily, that is, find the places, and then there must be the power to read fluently and well, otherwise it will not be possible to take part even in the Psalter, when read, and much less when sung. An unvarying set of Sunday Psalms thoroughly well known, like the *Venite* or canticles, might be learned, but the recurring Psalms for the day present difficulties to the ordinary worshipper. The speed, too, of the chanting, with intricate harmonies and melodies, all are hindrances. I have never yet heard a clear, good congregational rendering of a chant; the nearest approach to it is the occasional singing of our own traditional *Gloria in Excelsis* as rendered by large bodies of voices in our conventions. This is slow, well known, and of simple harmonic construction, and limited range. I have recently looked over a book of new tunes here, and not five in the volume were capable of congregational rendering. They were one succession of suspended harmonies, stimulating to a jaded professional ear, but confusing utterly to the simple layman in the divine art. It was an absolute relief to play over such a tune as St. Ann's, and feel the solid swing of its clear melody and straightforward harmony. People can sing such tunes taken with lots of good loud organ, a grave, steady, well-marked time, and no fancy expression.

People speak of the grand effect of the German chorale. It is got in this very way. The organist pulls out all his stops, the tune is familiar, the time slow, and the people sing in unison. Here is perhaps the real *crux*. English people, and Americans also, love to sing in harmonies. Let them do so, I say, but let the harmonies be as simple as possible, and always related to the diatonic scale. I was in St. Mary's, Nottingham, last Sunday evening—a noble church, and grand congregation. Only in one chant was the effect full, for the people tried to sing, and that was a simple chant to *Nunc Dimittis*, by Blow in E minor. That chant was joined in all over the church, while the others, intricate and involved, were merely muttered by the people. So in the hymns: "Jesus, lover of my soul," was taken too fast, and the last hymn, to a simple, though sentimental tune, was joined in heartily. The Communion service properly and simply set, forms the best basis for congregational singing, because the principal parts never vary, that is, the *Kyrie*, *Credo*, *Sanctus*, etc., and *Gloria in Excelsis*. The responses, likewise, are always the same.

In all Church services the choir, as such, is a necessary adjunct, even if the choir be represented by only



**CHOIR AND STUDY.**

**CALENDAR—MAY, 1892.**

- 1. SS. PHILIP AND JAMES, 2d Sunday after Easter. Red.
- 8. 3rd Sunday after Easter. White.
- 15. 4th Sunday after Easter. White.
- 22. 5th Sunday (Rogation) after Easter. White.
- 23. ROGATION DAY, Violet.
- 24. " " " "
- 25. " " " Violet. (White at Evening-song.)
- 26. ASCENSION DAY. White.
- 29. Sunday after Ascension. White.

**THE CHRISTIAN YEAR.**

BY THE REV. J. ANKETELL.

**THE SECOND SUNDAY AFTER EASTER.**

The Shepherd and Bishop of your souls. I Peter ii: 25.

God, who Thy Incarnate Son hast sent  
As our Sacrifice and Rule of life,  
Give us grace, by His sweet mercy lent,  
Sin to conquer in our mortal strife.

Now for conscience' sake we suffer grief,  
Bearing wrong on earth, where friends be-  
tray;

Soon Thy love shall grant us sure relief,  
Soon shall dawn our endless Easter Day!

Thou hast suffered for the erring soul,  
Leaving to Thy flock a pattern bright;  
Earthly shadows from our pathway roll,  
As we follow in Thy steps to light.

Sin had no dominion over Thee,  
Guile within Thy mouth was never found;  
Set our souls from sin's pollution free,  
Let Thy grace within our hearts abound.

Thou on earth our human sin didst bear  
In Thy spotless body on the tree;  
Let us in Thy mystic fullness share,  
Saved and cleansed to all eternity.

Everlasting Shepherd of Thy sheep,  
Bishop of our souls, enthroned above,  
All Thy faithful flock in safety keep,  
Drinking from the fountain of Thy love.

In the administration of the Committee on the Liberal Arts, for the approaching Columbian World's Fair in Chicago, evidently "some one has blundered." This is a general conviction among American musicians whose judgment has a public value. It has found voice in a remonstrance addressed to *The New York World*, by Mr. Gerrit Smith, president of the Manuscript Society of New York, the only organization of strictly American musicians in that city. All native musicians of distinction are members of that association, and heartily promote its interests. The gist of Mr. Smith's remonstrance runs thus: It has been officially announced by the Musical Board of the World's Fair, which is composed of Mr. Theodore Thomas, Mr. W. S. Tomlins, and Mr. G. H. Wilson, that the Exposition, which in this instance represents the Government, has commissioned Prof. John K. Paine and Mr. George Chadwick, both of Boston, to write two new musical works for the dedicatory ceremonies of the Exposition, and that this act represents the highest gift that it can bestow on any composer. While it is expected that the great composers of the world shall be fittingly represented, it must not be forgotten that the World's Fair is an American exposition whereby the incipient strength and growth of native musical art should receive that encouragement which it is the duty of the Government to give every liberal art. Is it not high time to recognize the fact that of all the liberal arts, music is perhaps the most considerable, because the most inspired and most creative? At a recent meeting of the Fine Arts Association in New York, every art but music was represented; the toast of the sister art

of poetry was made and responded to, but music, the art that begins where language ceases, was utterly ignored. It is time to take a more vigorous stand in regard to the position of music and musicians in this country; and can any time be more fitting than the present to ask in behalf of the American musician for fair treatment, unbiassed judgment, and the opportunity for a hearing before our own nation for all alike?

At the approaching World's Fair all the fine arts but music are to be represented by liberal committees composed of distinguished men selected from all parts of the country, and whatever may be their decisions the world will at least respect their judgment. But music, on the other hand, is to be "commissioned!" But we have had enough of musical "commissions." When the greatest composer of his age was asked to write a \$5,000 March for the Centennial Exposition, he produced a vague conglomeration, a mixture of a Hungarian fantasy or a German student's song, and America lost a great musical opportunity.

As far as the musical board of the World's Fair is concerned Mr. Thomas has, or thinks he has, reason to overlook New York; Mr. Tomlins is an Englishman living in Chicago, and Mr. Wilson is identified with Boston. It must be, therefore, to the general committee that we must turn to ask explicitly that the selection of American musical works for the coming Exposition be placed in the hands of prominent men chosen from all the great cities of the country, and that the selected works be heard publicly, and then awarded whatever prize or distinction may have been offered for competition.

Such is Mr. Smith's argument. Certainly without disparagement of either Prof. Paine, who represents the older school, or Mr. Chadwick, who has earned a good degree among the moderns, we may ask where are the rest who certainly rank with, if they do not outrank, them? And where is the principle of generous competition that prevails in every other department recognized and provided for in the Exposition? Why should not the scores of American composers, in New York, Philadelphia, Boston, and elsewhere, be heard with impartial hospitality in Chicago? Is it presumable that Prof. Paine and Mr. Chadwick are the only American composers worthy of a hearing at the Exposition? Are there no other composers in Boston, even, who can fairly challenge the laurels on equal terms? Why should Dudley Buck, and Horatio W. Parker, and Mr. Huss, and Oscar Bruno Klein, and Van der Stucken, and Hamerick, and Arthur Foote, and dozens of others, equally learned and gifted, be put to an ignominious silence? Are there no composers in Chicago, and in the other great cities of the West, as well as the East, who share this national humiliation?

In this connection, an accomplished woman, whose conclusions concerning the fine arts command the respect of both Americans and Europeans, Mrs. Van Rensselaer, makes a significant comment:

Possibly the plans now being incubated by the committee may contain some provision for competitive prizes to be offered for American

musical compositions; if it does not do so, it ought to. The musical board might well have followed Mrs. Thurber's lead and offered a series of considerable prizes for the best American composition in every class—opera, oratorio, cantata, symphony, etc. Such competition should have been opened to every musician residing in America as an American citizen. Committees should have been appointed throughout the country similar to those appointed for the fine arts, who could have received the compositions in their respective districts and sent on to a main central committee only such as they should think worthy to enter for the competition. The final competition should have been made by full and adequate public performance of each work before a specially selected jury and the public, who after all, are the final arbiters in such matters.

It is quite possible that a sufficient number of works would have been sent in as worthy to compete, to have furnished a series of interesting concerts of American music during the whole course of the Exposition. With the facilities at his command, Mr. Thomas could have insured the best possible hearing to each work. The composers themselves might have been invited to conduct the larger works, and in this way the American public might have been made as familiar with the work of their musicians as they will be with that of their artists when they go to the galleries of the Exposition and see the many and varied examples of American art which will adorn their walls.

Possibly it is not even now too late for something of this kind to be done. It should have been done a year ago, and, as has been said, it is much to be feared that a great chance has been lost and a great opportunity wasted.

The sale at auction of the remarkable collection of early Italian masters and English "Pre-Raphaelites", made by Mr. F. R. Leyland, whose death was recently announced in London, offers the only opportunity likely to occur for the purchase of some of those invaluable productions for our great public Art Museums. Among its chiefest treasures are masterpieces by Botticelli, Bellini, Giorgione, Fillipino Lippi, and Luini, and among modern English painters, Rossetti, Burne-Jones, and G. T. Watts. There is nothing of Botticelli, but a single example of Rossetti, and nothing from Burne-Jones, in any of these public galleries of ours, in Boston, New York, Chicago, or elsewhere. Everything has been swept aside by the deluge or epidemic of French or Continental European art, which, at its best, is feeble, uninspired, unpoetic, and morally unwholesome in the presence of this galaxy of transcendent English art. How does it happen that, while English ways, fancies, whims, and fads are copied with such servile painstaking by our rich and travelled people, the splendid treasures of English art are utterly ignored? Our millionaire promoters of the fine arts at home in our new Art Museums, should see to it that some of these invaluable treasures find a resting place in our public galleries.

Gounod's *Messe de Paques* was given for the first time in this country, on Easter Day, at St. Clement's church, Philadelphia. Gounod calls it his *Troisième Messe Solennelle*, the two others being the familiar "St. Cecilia" and the *Sacre Cœur*, which is less familiar, though not inferior in spiritual elevation and beauty, and which was first heard with the full orchestral accompaniment at St. Clement's a few years ago. There was no orchestra on this occasion, the organ accompaniment being supplied by Mr. Tipton, the accomplished director of the music. The *Messe de Paques*, while frequently recalling the maestro's other Masses, and more particularly passages of the *Mors et Vita*, is entirely distinct from any previous work. It is not long and

for the most part is compact in form and singularly direct in expression. It is written for a four-part chorus, with very sparing use of solo voices. The *Kyrie* is quite simple; the *Credo* opens with a nobly dignified recital of faith that passes to a particularly tender and *spirituelle* soft movement at the *Incarnatus*, followed by a triumphal outburst at the Resurrection and Ascension. The *Sanctus*, the *Benedictus*, and the *Agnus*, are scarcely as impressive as corresponding numbers in one or the other of the previous Masses, though the "Hosanna" of the *Benedictus* has all of Gounod's aspiring elevation, but the *Gloria in Excelsis*, which closes the Anglican service, is a work of extraordinary richness and splendor. Regarded merely as vocal music the *Qui tollis* would attract especial attention, but the fundamental value of Gounod's Church music is that it belongs essentially to the Church, and expresses in the language of modern art a devout and spiritual faith that cannot be separated from the service to which it is dedicated.

There was one feature of the Easter festival this year worthy of record, viz., the rendition of the "Hallelujah Chorus", from the "Messiah," in so many of our own churches, as well as those of the Roman obedience, and in various houses of worship of the different denominations. In many choirs, orchestral accompaniments were added to enhance the grandeur of Handel's masterpiece.

**MAGAZINES AND REVIEWS.**

*The Cosmopolitan*, April, brings the monthly budget of agreeable and pleasantly contrasted miscellany. The articles are generally short, and often treat of unusual, out-of-the-way topics. It is therefore especially welcome for desultory, occasional reading. There are always, however, a sufficient sprinkling of sterling, sound, and thoughtful contributions. Here we find a nicely illustrated opening article on "Genoa, the Home of Columbus," by Murat Halstead, a vivacious sketch of the city in which all the civilized world has interest, and Americans especially, on the eve of the great Chicago exposition. The frontispiece is a view of the Columbus monument. There are numerous illustrations of the outer and inner harbors, the Mazzini monument and tomb, (for this was the birthplace of the great statesman and patriot), and of the stately street where the Columbus house yet stands. Madam Davidoff contributes a face-to-face study of Count Leon Tolstoi, her kinsman; full of striking personalities; at once picturesque and illustrative of that sphinx-like genius. We are introduced to the home-life, ways, apartments, the overflowing nursery, the sincere freaks and waywardness of the peasant Count.

*The Portfolio*, for March, an artistic periodical, edited by Philip Gilbert Hamerton, Macmillan, New York, has for the frontispiece a full-plate etching of the Astarte Syriaca, by Dante Gabrielle Rossetti. "The Inns of Court, III., the Inner Temple," by W. J. Lofie, still delights the reader with the myths, mazes, and mysterious things of that rare, half-hidden world of wonders in the very heart of old London, with delicious etchings from the Railton drawings.

*The Magazine of Art*, April, Cassell Publishing Co., New York, has a delicious etching, page-plate, for a frontispiece: "The Watering Place," by Tru yon, and one of his acknowledged pieces. While committed chiefly to the interest of British art, there are frequent digressions concerning continental art, and the two departments which appear at the close of each number, "The Chronicle of Art," and "American Art Notes," are exceptionally valuable. "Art Treasures of the Comédie Francaise,"

by Theodore Child, with four capital illustrations, introduces us to the interiors of the most celebrated temple of the histrionic art in Europe. "Wall Papers" should be read and studied by every home-maker, or householder. There is an exquisite page-plate engraving by Jounard, an "Interior, with Girl Writing," near whose elbow a pet bird from its opened cage door has just perched itself.

*The Art Amateur*, April, Montague Marks publisher, New York, is passing rich in its literature, art suggestions, and designs for art industries. Under "My Note Book," are here the useful and significant tid-bits of current art notes and gossip, with its usual cautions and practical points for art collectors and picture buyers, for since New York has become one of the leading marts for art merchandise, it is flooded with "forgeries," and fraudulent canvasses, and over-run with shrewd tricksters versed in all the deceptions and dishonesties of trade. These are, first and last, pretty sure to find a record in this "Rogues Gallery" of *The Art Amateur*. The leading art articles appear under Gallery and Studio, and among them are "Pencil Drawings," and "Crayon Studies," by Hubert Herkomer, also "Crayon Portraiture," by Frank Fowler, all richly illustrated from work by Mr. Herkomer.

SOME time ago *Public Opinion*, the eclectic journal of Washington and New York, offered \$300 in cash prizes for the best three essays on the question, "What, if any, changes in existing plans, are necessary to secure an equitable distribution of the burden of taxation for the support of the National, State, and Municipal Governments?" The competition has attracted much interest, and the committee, consisting of Hon. Josiah P. Quincy, of Boston; Hon. Jno. A. Price, chairman National Board of Trade, and W. H. Page, editor of *The Forum*, has just awarded the first prize to Mr. Walter E. Weyl, of Philadelphia; the second to Mr. Robert Luce, editor of *The Writer*, Boston; and the third to Mr. Bolton Hall, of New York. The successful essays will be published in *Public Opinion* of April 23d.

THE HISTORY OF DAVID GRIEVE. By Mrs. Humphrey Ward. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. 1892. Pp. 576. Price, \$1.00.

A novel, now-a-days, that presents religion as a sentiment, and which arrays free thought against dogmatic faith, with a strong bias in favor of the former, is sure to command a certain sort of interest. The religious question does not come out largely into the story until the last book. The story is of David Grieve, and the other characters that are introduced act as foils to the development of his character. They certainly are not agreeable people to meet. Lonie, the dare-devil, his sister, who commits suicide; Hannah, his aunt, a close-fisted and heartless woman; Purcell, an odious specimen of a canting Baptist; Daddy Lomax, his ne'er-do-well brother; Montjoyce, a vicious and drunken roue whom Louie marries; Elise Delaunay, an ambitious, hard-hearted *devouee* of art, with whom he enters into a *union libre*; Lucy Purcell, a silly, pretty rag whom he takes for a wife; Lord Driffield, a hen-pecked nobleman, and his wife, a haughty, arrogant, bad-mannered person, make up a company that are not pleasant to associate with. The only redeeming characters beside the hero, are Dora, a self-denying, Catholic Christian, somewhat dogmatic, and Regnault, who dies for his country on the field of battle. We might add Canon Alwyn, for whom Dean Church is supposed to have been used as a model. The story, as a novel, reaches its climax at the end of the third book, where doubtless it were better to have ended.

Starting with a heritage of Calvinism, from the influence of a Puritan uncle and his loveless wife, David passes through the flame of Revivalism, learns the Secularist gospel at Manchester, enters into a *liaison* at Paris with Elise, and, being deserted, returns to Manchester with the eyes of his spirit opened, throws himself into social schemes, is disciplined by his experience of married

life, and reaches a point of high moral altitude, but does not get beyond holding "that the world is tending to be better, that the divine life in it will somehow realize itself, that pride will become gentleness, and selfishness love." How far the Christian heritage of his birth, and the Christian atmosphere with which David was surrounded, and which doubtless had their influence on the production of his human and lovely character, is not taken into account in the solution of such a character. Almost all forms of religious thought are worked into the story, as well as the various diversities of human dispositions. A powerful imagination, a strong artistic impulse, a gift of vivid English, an insight into the working of the mind and heart under multiplied influences, all combine to produce a novel of the most intense interest. The only drawback to the pleasure of reading it is the fine print with which its pages are packed.

CHRISTIAN DOCTRINES AND MODERN THOUGHT. The Boyle Lectures for 1891. By T. G. Bonney, D. Sc. London and New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. 1892. Pp. 175. Price, \$1.50.

In this volume, which takes for granted that a revelation is not only possible but has been given in Jesus Christ, an attempt is made to answer the question whether one believing the Scriptures can accept the common Catholic dogmas of the Faith, and to determine how far dogmatic theology has been affected by the increase of knowledge and the changes in the methods of modern thought. The author looks at the questions from the standpoint of a layman who is familiar with scientific methods, but who is questioning whether he may not be compelled to leave the Church for a simpler and a vaguer definition. The purpose of the writer is a good one, but unequally worked out, and sometimes he seems to have strayed away from his point. His object is to relieve religion largely of the strain of the supernatural, but we may be allowed to doubt whether it is wise to try to minimize the truths of religion for the benefit of men of weak faith. Earnest believers have some rights which ought to be respected. In these lectures are discussed the Logos, the Holy Spirit, the Holy Trinity, the Incarnation, the Atonement, the Resurrection, the Sacraments, and the Church. If it will help the scientific doubter to present the Son of God as the Divine Thought in expression, to regard the Holy Spirit as the Divine Energy in action, and make it easier for him to accept the doctrine of the Trinity by showing in the order of nature unity in diversity, and that there may be relative differences in unity, we will welcome any help that may lead him on to the true faith of the Catholic Church. The writer makes a good point for theology when he calls attention to the fact that disproportion of statements of theology is just as common in science whenever elaborate generalizations are founded on insufficient data, or precise definitions are attempted of that which is imperfectly understood. We like the lecture on the Resurrection best of all, and those on the Sacraments and the Church least. One can get his idea of the Sacraments from this expression in relation to the Eucharist: "A presence of Christ, a communication of Christ there is, in and by the Eucharistic elements, but where is there not a presence, where is there not a communion when the heart is expectant of Him, when the soul longs after Him?" One who has a firm hold on the supernatural will not need the support of these lectures, but they may convince a few earnest seekers for truth that Christianity is not to be reckoned among the illusions of humanity. They may be led on to a firmer hold on the Faith by the temperate treatment of these great subjects.

THE PREACHER AND HIS MODELS. The Yale Lectures on Preaching, 1891. By the Rev. James Stalker, D. D. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

If preaching is a failure, as some assert, it certainly is not for want of guides. Books upon the subject have multiplied of late years until they are almost an embarrassment to the student. Among these the present volume has its distinguishing mer-

its. The author, a member of the Free Church of Scotland, naturally approaches the subject from the point of view of one who regards preaching as the one function of the Christian minister. He even goes so far as definitely and positively to exalt preaching above worship. But upon this we have already made some comments. The plan pursued, that of setting up the great examples of the Holy Scripture as models, was sure to be a striking one, in the hands of so accomplished a writer as Dr. Stalker. The two types most employed are those of Isaiah and St. Paul. The description of the crisis of Isaiah's history in the second lecture is particularly fine. There is much to be learned from these lectures.

A PAIR OF ORIGINALS. A Story. By E. Ward. With illustrations. New York: Macmillan & Co.; Chicago: A. C. McClurg & Company. Price \$1.25.

A very clever tale of two young boys. The author has made his young heroes pass through very many amusing adventures both in the city and in the country. We doubt, however, whether children of the age of this "pair of originals" could use the language the author puts into their mouths. The book is good for young boys whose temperament would not lead them to go and do likewise, but we should hesitate about giving it to a youngster who had much of old Adam in him.

LIFE OF ARCHIBALD CAMPBELL TAIT, ARCHBISHOP OF CANTERBURY. By Randall T. Davidson, Bishop of Rochester, and Wm. Benham, Canon of Canterbury. In two vols. London & New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$4.00.

This is the third edition and is published in cheaper form—clear print and handsome binding. We have already reviewed the work at length in our editorial columns. We are glad to see that the publishers have now made this valuable contribution to current history easily accessible for people of limited means.

SERMONS PREACHED IN LINCOLN'S INN CHAPEL. By Frederick Denison Maurice. In six vols. Vols III, IV, and V. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price \$1.25 each.

We have already expressed our pleasure at the publication of these sermons of the great master. Vol. III contains those preached from November, 1857, to Easter, 1858. The Lenten discourses are strong. Vol. IV extends six months later, contains the second series on the Holy Eucharist, and Vol. V closes with Easter, 1859.

MONTROSE. By Mowbray Morris. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price 60 cents.

The "English Men of Action" series is a very handy, handsome, and valuable set of books, (now twenty-one volumes), written by some of the best men of the times. The books are uniformly bound in red, and contain about 200 pages, well printed. The price is low.

A DAUGHTER OF HETH. By William Black. New and revised edition. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price 90 cts.

This is the first of a new series of Black's novels. The new edition has been subjected to the author's revision; and the publishers have been mindful of the interests of the many readers who love to go a yachting and a salmon fishing, with Black's delightful heroes and heroines.

The recent number of *The Graphic*, Chicago, is of unusual interest in the pictures which it gives of the buildings proposed for the University of Chicago. An admirable portrait of Prof. Harper, the president, occupies the first page.

Mr. Thomas Whittaker has published two maps for Sunday school and Bible lecture use, illustrating Old and New Testament geography. They are boldly printed and colored, on strong linen cloth; are handsome, strong, and portable. Can be carried in the pocket without injury, and are large enough, when opened, to be legible across a large room. The price of each map is \$1.50.

"The Soteriology of the New Testament," by William Porcher DuBoise, M. A., S. T. D., professor of Exegesis in the University of the South, will shortly be issued by Messrs. Macmillan & Co. It is a re-examination of the Christian doctrine of Salvation in the

light of the facts of human nature and of the teaching of the New Testament. The work as a whole is a fresh, and to some extent a novel, presentation of a great subject.

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

#### BOOKS RECEIVED.

HERTHA, a Romance. By Ernst Eckstein. Translated from the German by Mrs. Edward Hamilton Bell. Authorized edition. New York: George Gottsberger Peck; Chicago: A. C. McClurg & Co. Paper covers, 50 cts.

ECCLESIASTICAL AMUSEMENTS. By the Rev. E. P. Marvin. Introduction by the Rev. Drs. Hall and Crosby. Fortieth thousand. Revised and enlarged. Syracuse, N. Y.: A. W. Hall. Embossed card-board binding, 25 cts.

NOT ON CALVARY. A Layman's Plea for Meditation; In the Temptation; In the Wilderness. New York: Chas. T. Dillingham & Co. Price, 35 cts.

THE FRANKLIN SQUARE SONG COLLECTION: Two hundred favorite Songs and Hymns for Schools and Homes. Nursery and Fireside. No. 8, selected by J. P. McCaskey. New York: Harper & Bros. Paper, 50 cts.

GIRLS; Faults and Ideals. A familiar Talk, with Quotations from Letters. By J. R. Miller, D. D. New York: Thomas Y. Crowell & Co.

CHRISTINE'S INSPIRATION. By Barbara Yechton. Cloth, 60 cts.

VISIONS. By A. R. Simpson. Price, 10 cts.  
QUIT YOU LIKE MEN. For Young Men after their Confirmation. Price, 5 cts.  
New York: James Pott & Co.

#### PAMPHLETS RECEIVED.

"DO NOT SAY," or the Church's Excuses for Neglecting the Heathen. By J. Heywood Horsburgh, M. A. New York and Chicago: Fleming H. Revell Co. Price, 10 cts.; \$1.00 per doz.

SERMONS at the Bishop Hopkins Hall. By the Rev. Lucius Waterman and the Rev. Joseph Carey. S. T. D. Montpelier, Vt.: Argus and Patriot Print.

ONE HUNDRED THESES ON THE FOUNDATIONS of Human Knowledge. By Merwin-Marie Snell, Washington, D. C.

THE APOSTOLICAL SUCCESSION OF THE CHRISTIAN MINISTRY. By the Rev. Thos. F. Gallor, S. T. D. New York: Jas. Pott & Co.

CEREMONIAL WORSHIP IN ACCORDANCE WITH SCRIPTURE, THE PRAYER BOOK, AND REASON. From sermons by the Rev. James Simpson, Charlotetown, P. E. I. Price, 6 cts.

THE ART OF PUTTING THINGS. Paper read before the Tacoma Ministerial Alliance. By Wm. Curtis Taylor.

THE UNIVERSALIST REGISTER, 1892. A possible source of Contagion. By Chas. H. Merz, M. D., Sandusky, Ohio. Boston Univ. Publishing House.

NINTH ANNUAL REPORT of the Executive Committee of the Indian Rights Association, 1305 Arch st., Philadelphia.

SUMMER SCHOOL OF LANGUAGES at Amherst College.

THE DOCTRINE OF CHRIST, as this Church has received the same. An Address and Charge by the Bishop of Pittsburgh on the 10th Anniversary of his Consecration.

FOURTEENTH ANNUAL MEETING of the Citizens' League of Chicago for the Suppression of the Sale of Liquors to Minors.

REPORT of the Mission of the Holy Cross, New York, 1892.

NOTES ON BEAUTY, VIGOR, AND DEVELOPMENT. The Science of Health Library. New York: Fuller & Wells Co.

FIRST ANNUAL REPORT of the Church Training and Deaconesses House of the Diocese of Pennsylvania, 708 Spruce st., Philadelphia.

ST. JOHN'S MESSENGER, Advent, 1891-Lent, 1892. The Sisterhood of St. John the Divine, Toronto, Canada.

MINUTES OF THE EXECUTIVE COMMITTEE AND First Convention of the World's Woman's Christian Temperance Union, held at Boston, Mass. 161 La Salle st., Chicago.

ANNUAL CATALOGUE OF THE MASSACHUSETTS Institute of Technology. 1891-2.

CONCERNING AMERICAN INDIAN WOMANHOOD. An Ethnological Study. By Wm. Thornton Parker, M. D., Beverly, Mass.

PRO AND CON. Clerical Politics in the M. E. Church. By Prof. L. T. Townsend and Dr. G. S. Chadbourne. Boston: McDonald, Gill, & Co.

CALENDAR OF TRINITY UNIVERSITY, Toronto, 1892.

CATALOGUE OF NASHOTAH HOUSE. 1891-2. SUBSTANTIALISM. The Philosophy of A. Wilford Hall Examined. By John A. Graves. Washington, D. C.: Terry Bros.

ST. MARK'S SCHOOL, Southborough, Mass. The consecration of the chapel and dedication of the new school building. Oct. 21, 1891, with the sermon and addresses. Cambridge: John Wilson & Sons.

THE CHURCH QUESTION. By Rev. Wm. Rupp, D. D., pastor Reformed Church, Meyersdale, Pa. Philadelphia: Reformed Church Publication House.

JESUS IN THE VEDAS; or, the Testimony of Hindu Scriptures in Corroboration of the Rudiments of Christian Doctrine. By a native Indian Missionary. New York, London, and Toronto: Funk and Wagnalls Company. 12mo, leatherette, 61 pp., Price 35c.

THE HOUSEHOLD.

AN EASTER THOUGHT.

BY JOSEPHINE SMITH WOOD.

In Him was life, and the life was the light of men. St. John 1: 4.

The splendor of the setting sun  
With blessing shines on labor done;  
With no regret dies day from sight  
Into the calm, sweet peace of night,  
For consciousness that it shall rise,  
And glory once more fill its skies.  
The light of day through night is still  
Following the sun, his way and will;  
And light is ever shining on  
The earth that turning seeks the sun.

Ah! may the Sun of Righteousness,  
My labors o'er, my dying bless:  
And when the light has left my day,  
And in death's night my form shall stay,  
Then may my soul still keep in sight  
Her living Source, her King's fair light,  
And follow on the heavenly ray  
Till lost in bliss of "perfect day,"  
That ever lasts, is ever bright,  
Where soul and body reunite,  
Resplendent in that land of love,  
Where dwells the Lamb, "the light thereof."

SECOND PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

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CHAPTER I.—ON THE MESA.

The sandy road skirting the foothills, at the base of the great Sierra, lay solitary in the parching heat of an August afternoon. I mean solitary in the sense of being untrodden by human footsteps, for many a wild creature inhabiting that stretch of "uncultivated" land, left the print of its feet in the dust. Sometimes a covey of quail with their pretty plumage and black velvet top-knots tripped across, and disappeared behind the dense growth of southern-wood, sage brush, and cactus, among which the road wound. Then a rabbit leapt out, and sitting erect by the way-side, turned its bright eyes hither and thither while the breeze, very faint this afternoon, played with its silky ears and feathery tail. Ground-squirrels darted after each other, as if playing hide-and-seek, and now and then, with cautious, prowling step, and hungry eye, a coyote emerged from his retreat and stole in pursuit of prey. The air was laden with the wild, delicious odor of sun-dried herbs and the sultry hum of bees.

The afternoon was more than half spent when the rapid trot of a horse and the sound of wheels proclaimed a human traveller. This was a young, keen-eyed man, who drove his good horse in a business-like manner, but yet was quite alive to the sights and sounds of nature which met him on his way. Now his eyes rested on the majestic mountain range, just beginning to put on the softened lights and deeper shadows of evening; then, looking southward over a wide, gently sloping valley, he saw, beyond a distant belt of ranches and dotted villages and towns, a gleam of silver—the Pacific. Once he stopped his horse and sprang out to gather a sheaf of scarlet larkspur that rose like a flame among dark green shrubs, and he smiled to himself more than once at the pretty antics of bird or beast along the road. His strong, kindly face betokened a mind at ease within itself, and broadly open to external influences and interests.

After a while the road turned somewhat abruptly to the right, avoiding

a precipitous hollow filled with rocks and wild trees of a larger growth, and passing near the mouth of a wooded canyon, whence a stream, shallow and scanty at this season, struggled out among rocks and boulders.

The young man, tightening the reins, was about to drive down the steep slope in order to ford the stream, when a voice arrested him:

"Stop, please, stop!"

He turned sharply and met two anxious eyes looking up at him out of the depths of a cotton sun-bonnet.

"Are you the doctor? Dr. Ventnor?"

"I am. What can I do for you?"

A sigh of relief preceded the reply.

"We—I would like you to come and see my father."

"Certainly. Where do you live?"

"About a mile from here, upon the mesa, past the hill yonder." And she pointed in the direction of the canyon.

"A Spanish woman, Mrs. Castro, living near us, told me you would be coming this way some time through the afternoon, she thought, and I came down on the chance of seeing you. Will you?"—she hesitated a moment, "can I drive with you? It will save time, as I must prepare my father for your visit."

In answer the doctor was about to jump out of the buggy, to assist his new acquaintance into it, but she checked him with a gesture.

"No, just reach me your hand, please;" and in a moment the slight figure in the blue calico gown was sitting beside him.

Nothing was said until the stream had been forded, and then she directed the doctor into a narrow road which here parted from the main one and wound upwards into the canyon.

Dr. Ventnor being observant by habit as well as disposition, noticed that the hand extended to point the way, was a small and very shapely one, though quite sun-burnt. Without showing undue curiosity, it was impossible to obtain a glimpse of the face, shrouded as it was by a sun-bonnet of ungainly proportions, which, from the side, resembled nothing so much as a miniature blue cotton cannon.

"May I ask your name?" said he, politely.

"My name is Chrissie Burton," she replied, and now that she had regained her breath, her voice was clear as a bell; "my father is the Reverend Samuel Burton."

"You have recently come here. I thought I knew most of the families scattered along these foot hills."

"We have been here a few months; we came on account of my father's health."

"What is the nature of his illness?"

"He had overworked himself," she replied; "and our winters were so severe on the coast of Maine—he was rector of Carsville, on the coast. Visiting the poor and sick last winter, he broke down, and had a severe hemorrhage. He was not able to resume his work, and we came out here, hoping that the climate would restore him. But I fear the climate alone will not make him well. I have heard a great deal about you from our Spanish neighbor, and I determined to ask your advice. I must tell you, however," and the sun-bonnet was turned for the first time straight in his direction, giving him an opportunity of partially seeing her face, "that we are

poor, and I have to ask you to wait for a while, until—until—"

"I beg you not to mention it. My skill, such as it is, is entirely at your service, and especially in the case of a clergyman."

"You are very kind, but my father is very sensitive, and my sister, also. I felt that we must have advice, but it is right to tell you of our circumstances, though as for that," and a slight laugh came from the depths of the sun-bonnet, "you can see for yourself. I want to ask you, too—even if father does not seem to expect it—to come again. You see, Mrs. Castro has told me that you have cured so many people, and I am so anxious about father—"

"I wish," said the doctor, looking very kindly at the young, eager face, "I wish I could indeed cure all the sick people who send for me; but this you may be sure of—I will do my best for your father."

After this they drove on in silence. Chrissie Burton tucked herself contentedly into her side of the buggy. So far, she had carried out her plan, and in the glad hopefulness of her young heart she rejoiced. The doctor looked kind and clever. God was answering her prayers.

The road was a typical canyon road, encumbered with frequent boulders, and crossing many times the shallow, brawling stream which was now at its lowest, and along the banks of which alders and willows, and here and there a sycamore, threw a grateful shade.

The doctor and his horse knew the way well into the furthest recesses of the canyon, but, after driving for about a mile, the road forked again, and here the young girl asked him to let her get out.

"This road," she said, "will take you up on the mesa. I will go by the footpath here," and she indicated a narrow path among the rocks which the doctor had not noticed. "When you get to the top of that little hill, you will see where we live. I shall be there before you." She ran up the steep path and disappeared among the bushes, and Dr. Ventnor drove leisurely in the direction she had pointed out. The road though steep was less rocky, and as the mesa was reached became earthy and soft. These mesas or level stretches of land, generally covered with rich alluvial soil, are often found in places far more difficult of access than was this one. Doctor Ventnor stopped his horse for a few moments to look around him. It was certainly a most beautiful spot, though as lonely a one as could well have been selected, in which to make a home. The mesa was surrounded on three sides by spurs of the mountains, behind which rose the sublime summits of the Sierra into the cloudless sky. To the south the ground fell away almost precipitously, giving a view of the great valley with its varied hues melting into distance, and bounded by the silver line of ocean. Nourished by the virgin soil and a stream which fell from the upper heights, groups of noble, wide-spreading live-oaks dotted the plateau. Except in one corner no attempt at cultivation had been made, and there was the usual growth of wild shrubs and herbs, notably the wild mustard, now devoid of blossoms and waving a miniature forest of slender boughs.

In the shelter of the largest group

of live-oaks, was a roughly built house of "red-wood"; near it for some distance the ground had been ploughed and a few rows of young trees planted, while a little further on a patch of grain was yellowing in the sun.

This was the only dwelling on the mesa and therefore must be the one to which the doctor had been directed.

He drove on slowly, wishing to give the young wearer of the sun-bonnet time to prepare her father for his visit, as she had wished.

When he reached the group of live-oaks he jumped out, and, having fastened his horse to a projecting limb, made his way toward the house. The sound of voices arrested him, and he saw a group of people in the shade of a huge old tree. The doctor's keen eye rested on them a moment or two before he approached.

Sitting on a low hammock, in which she had been lying until a few moments before, was a beautiful girl of twenty or thereabouts, with a displeased expression on her face, arising in part from the consciousness that her shining hair was terribly disarranged, and that her dress was not one calculated by any means to do justice to her charms. A gentleman past middle life was seated on a roughly-constructed but by no means uncomfortable bench placed against the great trunk of the tree. His large, grey eyes were too bright, and his finely cut face was too flushed, and he looked somewhat anxious and disturbed. Two small lads of eight and ten were seated on the ground at a little distance, lost in the earnest contemplation of a horned toad which they had captured, and around which they had erected a barricade of sand and grass, the better to observe its movements, and prevent its escape. The doctor's late companion stood with one hand on her father's shoulder, the other holding the sun bonnet by its strings.

"You will like him, I know, dear father," she had just been saying, stooping to kiss his forehead, "indeed you won't mind him in the least."

"It is just like you, Chrissie," said the young lady in the hammock, "so inconsiderate! The idea of bringing a stranger in on us like that, without giving one time even to change one's dress or—there he is!" she added hurriedly.

In a few moments, however, the stranger had set the whole family quite at their ease. A smile of recognition and understanding to Chrissie, a deferential bow to her beautiful sister, a cordial pressure of the hand to Mr. Burton, a friendly glance at the boys, which even took in the horned-toad in a manner which favorably impressed those young naturalists, the unofficial way in which he took the proffered seat beside the father and introduced himself, all this called forth a very sweet and grateful smile from the younger girl.

"I had the pleasure of meeting your daughter, Mr. Burton," said the doctor, "and learned from her that you had come to make your home upon the mesa for the present. I am very sorry to hear that you are not quite well, but," he added as Mr. Burton coughed nervously, "I am not come in an official capacity, simply to make your acquaintance."

"It is very good of you," said the clergyman cordially; "to say the truth,

we are a little lonely here, and until I regain my health I cannot hope to change my surroundings. My young people," and he looked fondly at his children, "were willing for their father's sake to spend awhile in this solitary place. A beautiful spot though, doctor, is it not?"

"Beautiful indeed! there are not many more perfect views in California, and the soil, I should judge to be of the best quality," and the doctor looked with appreciation at the limited attempt at farming visible.

"Yes, my eldest son is quite ambitious in his purposes. My only regret is that I cannot help him just at present. My daughter Chrissie here," and he touched playfully a little hand resting on the edge of his seat, "is constantly regretting that her name is not Christopher or Christian."

"Chrissie is a farmer though she is only a girl," said the youngest of the two boys, Oliver; "she helped Lou set out every one of those trees, and he said she was a real good one—and so she is!" said this young champion with a challenging air, as though he defied any one to express a contrary opinion. There was a general hearty laugh at this, which somewhat abashed Oliver, who returned to the contemplation of the toad, while Chrissie blushed a rosy red.

"And is Miss Burton interested in farming also?" asked the doctor, wondering whether the young lady's voice were as charming as her face.

"No!" she answered, with the prettiest air of regret, while she raised her dark eyes with a momentary, mischievous glance, "it is too bad, where there is nothing else to be interested in, that I cannot take to farming."

Oliver looked up again with the undisguised contempt of a small boy, and parted his lips to speak, but Chrissie made a little warning gesture which checked him.

The doctor's eyes rested for a moment on Miss Burton's white hands. It seemed absurd to connect the idea of work with them.

"You have no near neighbors here?" he said kindly.

"Not a soul," she answered with a little self-pitying inflection in her voice, "though I mustn't quite say that, for my sister has struck up an acquaintance with a Spanish or Mexican family in the canyon."

"Yes, the Castros, some of them have been patients of mine. They are excellent people, and quite picturesque, really worth a visit, Miss Burton."

"Oh, yes, my sister is going to paint all their portraits, I believe, some day."

"Artist as well as farmer?" said the doctor, turning to the younger girl with a merry glance.

"Farmer just now, to the exclusion of everything else," she answered cheerfully.

The young man chatted with all in turn, then gradually drew Mr. Burton into closer conversation. Finally he proposed to take him for a short drive round the mesa, before the sun should have sunk behind the mountains.

(To be continued.)

THE nearest living relative of Shakespeare is probably Thomas Hart, a resident of Australia, who is eighth in descent from Shakespeare's sister, Joan.

## MINNESOTA.

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

WINONA.—Thirteen young men have joined St. Paul's vested choir. The Rev. E. P. Chittenden, rector, has furnished a home opposite the church. He has delivered to good congregations, 20 Sunday evening lectures on the history of the Anglican Church, the Creed, and Prayer Book.

SLEEPY EYE.—St. Hilda's Guild has presented the parish church with a beautiful pair of brass altar vases and cross, and a brass chancel rail.

ST. PAUL.—A new mission has just been opened, cor. Case and Arcade sts., to be known as Calvary mission; the Rev. A. E. Fillmore has charge of the work.

The church of the Ascension, West St. Paul, will be hereafter lighted by electricity.

The Lenten season just closed has been strictly observed in all the parishes throughout the city with more frequent celebrations of the Holy Eucharist and special services, mornings, afternoons, and evenings.

At St. Peter's, during Holy Week, there was a celebration of the Holy Eucharist at 9:30 A. M. except on Good Friday; Evensong at 7:30 P. M. every evening; on Good Friday Litany, Ante-communion, and sermon, Three Hours' service, and Evensong. Easter Even the newly-appointed rector presented to Bishop Gilbert his first Confirmation class of 11 members, among whom were several from other religious bodies. During the rector's brief incumbency (since the 2nd Sunday in Lent) he has awakened fresh spiritual life in the parish, and doubled the membership both in church and Sunday school. The Holy Eucharist is now celebrated every Sunday at 8 A. M., two Celebrations on the first Sunday in the month, and on saints' days at 9:30 A. M., Evensong every Friday evening.

At Christ church, in addition to the extra services during Holy Week, there was a celebration of the Holy Eucharist on Maundy Thursday evening. On Good Friday the rector conducted the Three Hours' meditation. A large congregation was present at both services.

At the church of the Good Shepherd the rector held the Three Hours' meditation service.

At St. Peter's on Easter Eve a class of 11 was presented to the Bishop for Confirmation, and earlier in the service an infant was presented for Baptism. The Bishop was suffering from a recent illness, and his words, spoken with difficulty, impressed themselves more deeply on the minds of all present. Easter Day the church was beautifully decorated. To the left of the altar stood a white cross six feet high, presented by Paladin commandery Knights Templar. The Knights Templar were out in full force at the morning service, which included Easter anthems, Stainer's *Te Deum*, and Battershall's *Jubilate*. The rector, the Rev. Stuart B. Purves, had asked for an offering of \$150 toward reducing the floating debt of the young church. The result exceeded his anticipations, as over \$200 was given, besides some for other purposes. The evening service was for the children who presented a beautiful sight as they trooped in—each class with its banner at its head. The classes are named after various saints—St. Agatha, St. Cecilia, St. Peter, St. Alban, and Holy Innocents. The Lenten savings presented by the children of the Sunday school towards missions will foot up over \$35 from 75 scholars.

At St. Paul's church there were three celebrations of the Holy Eucharist, 7, 8, and 10 A. M., the Rev. Dr. Wright, celebrant. The offering of over \$800 was devoted towards the endowment fund. The full choral Morning Prayer service at 11 o'clock, and the semi-choral Communion service that followed, were largely attended by the congregation of the parish, and were most beautifully rendered by the vested choir, consisting of about 50 voices. The edifice was lavishly decorated with cut and potted flowers. The service was attractive and called forth from every heart a feeling of devout worship and adoration. Owing to its length, the sermon was omitted. The

following music was rendered: "Hallelujah Chorus," Handel; "Christ our Passover," Pierson; *Te Deum* in F., Smart; *Jubilate* in C., Dr. Garrett; soprano solo, "Callest Thou thus, Oh, Master," C. H. Mietzke; "The Resurrection Song," H. R. Shelley, and "As it began to dawn," Vincent. In the evening the Sunday school children held their Easter carol service, and medals were awarded to the choir boys.

At Christ church the great feature of the service was the music; this is the 5th year the choir, now containing 60 voices, has been under the leadership of Mr. Blaikie, and the Easter programme was the most difficult and pleasing one ever attempted. The soloists and quartets rendered some fine work in several of the anthems, one of the best being a selection from the "Holy City," a sacred cantata by A. R. Gaul. The offertory amounted to over \$4,500, and will be applied to the guild house fund. A few words of greeting were given by Bishop Gilbert and the Rev. Dr. Andrews, the rector. The floral decorations were very fine. In the evening there was choral Evensong and children's choral service, assisted by the choir and accompanied by the organ and orchestra of 15 pieces. Ernest Collins, of the choir, won the Warner medal for attendance and behavior. Frank Snyder was given the Blaikie medal for advancement in music. The choir of Christ church gave a concert on Thursday evening, at the First Baptist church, presenting in entirety, Gaul's sacred cantata, "The Holy City," with 150 voices.

At St. John's church also, the attendance taxed the seating capacity of the church, and the offerings, amounting to about \$1,500, will be devoted to paying off the indebtedness of the parish. The services were conducted by the pastor, the Rev. Y. P. Morgan, who took as his text for the sermon at the 11 o'clock service, the words: "Why should it be thought a thing incredible that Christ should raise the dead?" There was a celebration of the Holy Eucharist at 8 and 11 A. M. The vested choir rendered the musical programme in a very creditable manner: Easter anthem, Lord Mornington; *Te Deum* in F, Kotszschmar; *Jubilate Deo* in C, Dudley Buck; *Gloria Tibi*, Stainer; offertory anthem, Ch. Vincent; *Gloria Patri*, Barnby; *Magnificat* and *Nunc Dimittis* in G, Calkin; offertory anthem, A. Randegger. The congregation has grown so large lately, that the vestry are contemplating an enlargement of the church.

At St. Matthew's church, St. Anthony Park, the floral decorations were quite elaborate. The Easter programme contained: Anthem, "Christ our Passover," Schilling; *Gloria Patri*, Schilling and Danks; *Te Deum*, Baumbach; *Jubilate*, Faure; offertory, "Christ Victorious," Porter.

St. Mary's, Merriam Park, was well attended, and floral decorations were very beautiful. Holy Eucharist was celebrated at 8 A. M.; 11 A. M., sermon by the rector, and Holy Eucharist.

At St. James' church, the offerings amounted to over \$400, which clears the debt off the church lot and leaves \$200 towards a school room.

LAKE CITY.—The Easter festival was well observed by large congregations at all the services, at St. Mark's parish, the Rev. Edwin Johnson, rector. Holy Baptism was administered on Easter Eve. A short carol service, with address, was held at 6 A. M. Easter morning; Morning Prayer and Holy Communion at 10:30; the Knights Templar service at 3 P. M.; children's carol service at 6 P. M. At all these services offerings were taken for the guild room, it being the intention of the parish to enlarge the present room 29 x 25 feet. The offerings amounted to \$142, the children of the Sunday school contributing over \$33 of this amount. For the Baptisms of Easter Eve a new font was used for the first time. This, with the brass cover, and hangings for the baptistry, is the gift of a parishioner, in memory of her sister, Frances Plummer, the late wife of the Rev. C. H. Plummer, for many years rector of this parish.

MINNEAPOLIS.—A very helpful Mission was held in St. Paul's parish by the Rev. Campbell Fair, D. D., of Grand Rapids. The fact that a large number had heard him five years before, when holding a Mission in the same parish, brought out goodly numbers, although the weather was so inclement. The meetings for men alone, and for women alone, were especially appreciated. At these two services there was an offering of \$80 for the Parochial Mission Society and Mission Expenses. Only God knows the full results of these meetings, and yet some good results are seen, and the spiritual life of the parish is deepened. The Mission lasted for six days, including a Sunday. The vestry sent Dr. Fair a resolution of gratitude for his stirring words.

## DELAWARE.

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

The high festival of Easter is becoming quite a favorite season for the presentation of gifts, memorial and otherwise, to the different churches in the diocese. And this year was no exception to the rule. Amongst the churches in Wilmington and vicinity, foremost, perhaps, is a handsome eagle lectern, presented to Trinity church by Sam'l C. Biddle, in memory of his wife and child. The lectern is of brass, the eagle being oxydized. A carved credence was given to St. John's church, in memory of Miss Esther Wilson; and a handsome brass alms dish, in memory of Mrs. Vaughan. At Holy Trinity (Old Swedes'), there were presented a surplice, cassock, altar cruets, books, etc.; to St. Michael's church, vestments, brass candlesticks, etc. Christ church, Christiana Hundred, received a handsome polished brass altar desk, made by Carter, of Wilmington, the gift of the guild; also a beautiful white altar cloth. A new carpet was given for St. James', Newport, and the church of the Ascension, Claymont, received a pair of brass altar vases, vestments, font cover, library desk, etc.

Easter was well observed throughout the diocese, the churches being trimmed principally with white flowers and palms, the Easter lily being the most prominent flower. The Lenten mite boxes were presented, and the amount contained therein solemnly dedicated to the service of God. At St. Michael's the Rev. A. I. du Pont Coleman wore his new vestments for the first time. They are of silk, handsomely embroidered with gold. The procession consisted of the thurifer, swinging the censer, followed by the crucifer, he by the priest attended by five acolytes, each bearing a candle. The rector preached from Psalm lxxxv: 6.

## My Nerves Are All Right

And I have gained 10 pounds in 6 months, as the result of taking Hood's Sarsaparilla, says Mr. B. H. Rose of the firm of Rose & Eddy, Rochester, N. Y. "I had almost

### Chronic Dyspepsia

My digestion being very bad, and I was broken down from overwork so that I could not sleep nights. But my stomach is now in perfect condition, and for all the above benefit my gratitude is due Hood's Sarsaparilla."

### "Water-Brash"

And dyspepsia troubled me for 10 years, and after trying various things I concluded to take Hood's Sarsaparilla. The effect is marvelous as I seem to be almost entirely cured." J. M. JOHNSON, 427 10th Street, Toledo, Ohio. If you suffer from

### Indigestion

Or dyspeptic troubles try Hood's Sarsaparilla. It gently tones and stimulates the stomach, assists digestion and creates an appetite.

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Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

**PITTSBURGH.**

CORTLANDT WHITEHEAD, D. D., Bishop.

CITY.—The observance of Lent at Trinity church, the Rev. A. W. Arundel, rector, culminated in a devout celebration of the closing scenes of the Passion on Good Friday. At 10 o'clock A. M., Morning Prayer and Litany were said in the chapel, followed by Three Hours' service from 12 M. to 3 P. M. in the church. This service was well attended, and the proportion of those who remained throughout was very large. The rector delivered seven addresses on the Seven Last Words.

Easter is always a great day at old Trinity, and this year was no exception to the rule. The services of the day began with a celebration of the Holy Communion at 8 o'clock A. M., when 125 received, being the largest number ever present at a similar service in this church. The second Celebration at 10:30 A. M., saw the church packed to the outer door, and hundreds turned away because they could not get footing inside. The rector preached a very helpful sermon from I Cor. xv: 20; 250 communicants received at the Celebration. The music by the vested choir was exceptional fine. The offertory was Stainer's "Awake thou that sleepest," and the Communion service was by Tours, and was magnificently rendered, more especially the *Benedictus* and *Agnus Dei*. The floral decorations were fully up to the standard maintained by Trinity for years, and the electric light, used for the first time, shed its mellow radiance over a beautiful scene. At Evensong the church was again crowded to take part in the children's Easter festival. At 7:30 P. M., 300 children marched into the church preceded by the vested choir and clergy, all singing with joyful voices that inspiring processional, "Onward, Christian Soldiers." The carols were beautifully sung by the Sunday school, led by the choir to the accompaniment of grand organ and cornet. The rector addressed the children.

Although Trinity had been without a rector for more than a year when the Rev. Alfred W. Arundel accepted the call of the vestry, the present outlook is very encouraging. The rector reports large Sunday congregations at both morning and evening services, and a manifest spirit of devotion that is very gratifying. In regard to temporalities, despite the fears expressed on making the pews free as conditioned by the bequest of the late John H. Shoenerger, of \$100,000 endowment for the parish, the pledges thus far received equal the present income, plus \$1,000. In addition to this the weekly offerings, estimated on the present basis, will average \$3,000 a year.

ALLEGHENY.—Emmanuel church, the Rev. Marison Byllesby, rector, only the other day celebrated the sixth anniversary of the church in its present location. The exhibit is very gratifying, e. g., the value of the property in 1886, was \$27,500, with a debt of \$8,500. To-day the property is worth \$40,000, and the debt has been reduced to \$6,500. The number of communicants has increased from 113 to 235. The number of families is 150. The Sunday school has made a larger proportionate increase than the communicant roll, the average attendance being 200. It is a curious fact that the number of Confirmations (101), is exactly equal to the number of communicants dismissed to other parishes. The first \$1,000 toward the mortgage debt is in hand, besides \$300 from the Easter offering for the same purpose. Nobody outside the devoted rector, and his "faithful few" who have stood by him all these years, can have any adequate conception of the self-denial and the toil of hand and brain that have gone into this work. The present condition of things is really the outcome of 17 years of labor on the part of the reverend rector, and he can well keep a joyous Easter.

The services at Emmanuel were something worth remembering this year, at the "queen of festivals." At the early Celebration, 7 A. M., 75 received, and 100 at the High Celebration. The music was unusually well rendered, although Emmanuel choir (vested) is noted for the accuracy of its training. The anthem was "The Lord is

King," by Trimnell; the Communion service, Cruikshank in Eb. Two memorial offerings were added to the already notable list, viz: an altar rail in brass and oak, from a lady parishioner, and a litany desk in iron and oak, from the Sunday school. The offering for the mortgage debt amounted, as already noted, to \$300. The offerings of the Sunday school amounted, as far as heard from, to \$170, of which between \$80 and \$90 will be appropriated to the work of the general missionaries. The sermon at the High Celebration was from the text, "Christ, our Passover, is sacrificed for us, therefore let us keep the feast." The Easter decorations were unusually elaborate, but were confined to the altar and memorials. At Evensong, which was the children's service, the church was filled to overflowing, and thus ended for Emmanuel parish a glorious Easter. During the past year this parish has lost many families (no less than 30) by removals, among the number being three vestrymen.

**GEORGIA.**

CLELAND K. NELSON, D. D., Bishop.

The Bishop visited Macon, March 29th, preached in the morning at Christ church, the Rev. F. F. Reese, rector, and confirmed a class of 14. In the afternoon he confirmed 11 at St. Barnabas' church, the Rev. Alford Barnwell, minister in charge. At night he confirmed 14 at St. Paul's, the Rev. H. O. Judd, rector. Monday afternoon, assisted by the Rev. Messrs. Judd, Reese, and Barnwell, the Bishop laid the corner-stone of the church of the Good Shepherd. At night, he visited St. John's church and confirmed a class of six. The Bishop made a fine impression upon every one, and was greeted with large congregations.

Immanuel church, Americus, the Rev. Mr. Sargent, rector, was visited by the Bishop on Sunday, April 10th, and after an able sermon on Confirmation, he confirmed a class of 12, and administered Holy Communion. This parish is gaining strength, and the general outlook is most encouraging.

A very large congregation welcomed Bishop Nelson upon his first visitation to St. Paul's church, Albany. Every available space was occupied, and chairs were finally brought in, and even then, many were unable to hear him. His sermon was on "The Gospel of the Kingdom," and was a strong and forcible plea for the Church. He was eloquent from earnestness and deep conviction, an eloquence that leaves a lasting impression on the minds of the hearers. Not only Churchmen, but the people generally, of Albany, are much pleased with Bishop Nelson, and there seems to be a unanimous impression that the work of the diocese will receive new impetus under his vigorous management. An early Communion, Monday morning, was largely attended; the Bishop was Celebrant.

**CALIFORNIA.**

WM. INGRAHAM KIP, D. D., LL. D., Bishop.  
WILLIAM F. NICHOLS, D. D., Asst. Bishop.

Church life and growth are showing signs of new vigor in Oakland and its suburbs. A new mission was undertaken some months ago in the northern part of the city, by the Rev. John Bakewell, D. D., who is at present residing in Berkeley. It has been organized under the name of Trinity mission. A few weeks ago Dr. Bakewell donated to the mission, land for a church site valued at \$4,250. The building of the church will be proceeded with at once. The cost will be nearly \$6,000, of which more than \$4,000 is already in bank.

On the evening of March 23rd, the members of Trinity mission, Redlands, met in accordance with a canonical notice, for the purpose of organizing as a parish. The meeting was presided over by Dean Trew as representing the Bishop. Under the earnest ministry of the Rev. Alfred Fletcher, who founded the mission in 1886, and recently retired from it to begin again the work of building a new mission at South Riverside, the church made the best kind of growth, and was built on solid foundations. The vestrymen of the new parish are Messrs. A. B. Ruggles, C. T. Dean, F. G. Feraud, S. R. Hem-

ingway, Geo. E. Otis, Geo. H. Lea, J. F. Richardson, Thos. McCabe, and W. Tepch. The four first-named are senior warden, junior warden, clerk, and treasurer, respectively. At the first meeting of the vestry, after their organization, they called to the rectorship by unanimous vote the Rev. Wm. T. Manning, who has been supplying the services of the parish since Mr. Fletcher's resignation. Mr. Manning has accepted the election.

**MILWAUKEE.**

ISAAC L. NICHOLSON, D. D., Bishop.

CITY.—Easter Day, at All Saints' cathedral, there were Celebrations at 6, 7, 8, and 10:30, the communicants at each service numbering respectively, 192, 64, 37, and 51. At 6 o'clock the Bishop was Celebrant, and the voluntary auxiliary choir of ladies and gentlemen rendered Cruikshank's service in Eb. The Bishop preached at 10:30, and the Rev. Canon St. George was Celebrant. The music rendered by the full vested choir, was Adam's service in F, with Chapple's "Christ our Passover," as an anthem. A new and very handsome eagle lectern of brass, presented by Mrs. W. S. Johnson, in memory of her husband, was blessed by the Bishop on Easter Even. The Easter offerings amounted to something over \$1000. A children's festival service was held in the afternoon, and the regular Evensong was followed by a solemn *Te Deum*.

Services at St. Paul's were well attended. The music in the morning included the chorus, "Worthy is the Lamb," and the Amen chorus from the Messiah. A service for Knights Templar was held in the afternoon, about 75 knights in uniform attending.

At St. John's, the new vested choir made its appearance and rendered the Easter music very effectively. The director is Mr. H. P. Butler. There was an early Celebration at 7:30, at which 27 communicants received, and 115 at a later hour. The Easter offerings amounted to about \$350.

St. James' church was filled at 11 o'clock, and the chancel was profusely decorated with flowers. The congregation learned with pleasure that Mrs. Washington Becker had given the new organ as a memorial of her father, the late S. S. Merrill, at an expense of about \$7,000. The offerings in addition amounted to about \$1,000. There was also an early Celebration.

St. Stephen's, the new church on the West Side, was crowded at every service. Out of about 100 communicants at the two Celebrations, 60 received in the early morning. At the late service, the offerings were nearly \$1,000, which was applied to the parish debt. Only about \$2,000 indebtedness remains. In the afternoon was held a children's service. There is to be an early Celebration every morning at St. Stephen's church.

Four-fifths of the communicant list re-

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"Best & Goes Farthest."  
"Cap'en Cuttle  
Knows a good thing,  
I tell ye; and when  
He hails a better  
Drink than VAN  
HOUTEN'S COCOA  
He'll make a note  
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CAP'EN CUTTLE.

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increases by 50 PER CENT. the solubility of the flesh-forming elements, making of the cocoa bean an easily digested, delicious, nourishing and stimulating drink, readily assimilated even by the most delicate.

Ask your grocer for VAN HOUTEN'S and take no substitute. If not obtainable enclose 25cts. to either VAN HOUTEN & ZOON, 106 Reade Street, New York, or 45 Wabash Ave., Chicago, and a can, containing enough for 35 to 40 cups will be mailed. Mention this publication. Prepared only by the inventors VAN HOUTEN & ZOON, Weesp, Holland.

**The Standard Cocoa of the World.**

ceived the Sacrament during the day, at St. Luke's church. There were three Celebrations, the second, at 9:30, being a children's service. The Easter offerings amounted to about \$150.

At St. Mark's church, South Milwaukee, a white altar cloth and a dossal were presented, the work of members of the congregation. The church is served by a lay reader from Nashotah, but the Holy Communion was celebrated early on Easter Monday by the Rev. George W. Lamb, of St. Luke's church. A new lot has been purchased, to which it is proposed to remove the church.

WATERLOO.—Archdeacon Webber gladdened the hearts of the faithful at this mission by being with them over Easter. On Easter Even he baptized ten adults, who will be confirmed at the Bishop's visitation. There was an early celebration of the Holy Communion on Easter Day at 6, a children's Celebration at 9, and a High Celebration at 10:30. The number of communicants at each were 22, 5, and 8 respectively.

RACINE.—On Good Friday for the first time the Three Hours' service was held at St. Luke's church, being conducted by Archdeacon Webber. It was very well attended. In the evening nearly 1,000 persons listened to a stirring sermon delivered by the archdeacon.

KENOSHA.—Easter was joyfully observed at St. Matthew's church, which was filled to overflowing. The Rev. Geo. Gibson will take charge during the rector's absence.

## A Frugal Meal.



It's house-cleaning time.  
Every one tired and cross; every thing out of place and wrong end foremost. No time to fool away in cooking; no fire, probably; no appetite, perhaps; no comfort, certainly.

**No Pearline**—that's the cause of it. A little Pearline, when you're cleaning house, makes the whole thing smooth and easy. With anything about the house that isn't hurt by water, you can save time and hard work by using Pearline. You won't have to use that rub, rub, rub, in getting the dirt off; that saves other things—your paint, for instance.

**Beware**  
Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back.

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We do not know why Scott's Emulsion of cod-liver oil is so useful in those simple but varied conditions which you know as "having a cough." We cannot explain it; we only know the fact from experience.

It may be due to the combination of tonic effects of cod-liver oil and the hypophosphites; it may be partly due to the glycerine. There are many effects in medical practice the causes of which appear to be plain, but how those causes produce those effects we do not know at all.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.  
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

**HOUSEHOLD SUGGESTIONS.**

**HOW TO USE SOAP-BARK.**—There are very few people who know how to use soap-bark. It is the very best cleaning material in use. Nothing else cleans a black silk or black woollen dress so satisfactorily. Five cents' worth will clean an entire dress. It may be purchased at any druggist's in the city or country, being commonly used by all tailors in cleaning men's clothes. It may be used to clean almost any dark cloth, but it possesses color enough in itself to be liable to stain a delicate color. To prepare soap-bark for cleaning, pour about a quart of boiling water over five cents' worth of the bark. Let it boil gently for two hours, and at the end of this time strain it through a piece of cheese-cloth. Put the liquor in a clean pail. Have ready a smooth board of suitable size, and have the dress to be cleaned all ready, ripped, shaken, and free from dust. Lay each piece of cloth one after another on the board, and sponge it thoroughly on both sides, rubbing carefully any specially soiled spots. After all the cloth is sponged, fill a large tub full of cold water, and rinse each piece of the goods up and down in it, one at a time, so as to remove thoroughly the soap-bark. Wring the pieces through the wringer, lay them in a heavy, clean clothes-basket, and when all are rinsed and wrung out, begin pressing the first that were rolled up. Iron them on the wrong side, if woollen cloth, till they are dry, or nearly so; then hang them on the clothes-horse to air for at least twelve hours. The cloth should hang in a place free from dust, and when it is put away, it will look like new.

**REMOVING MILDEW FROM CLOTHES.**—"What shall we do with mildewed clothes?" is a frequent question. Put about a tablespoonful of ch. oride of lime in a wooden pail, or earthen bowl, and add four quarts of cold water. Stir until all the lime is dissolved, using a wooden spoon or paddle. Now put the mildewed article into the water and work it about, using the spoon or paddle. Let the article stay in the water until all the mildew has disappeared, then throw it into a tub of cold water. Wash well in this, and then rinse in a second tub of cold water; finally wring out and dry. If the rinsing be thorough, the fabric will be uninjured. It is only white goods that can be treated in this way, as the chloride of lime removes colors, as well as mildew. Indeed, we have sometimes bleached a faded colored garment in this manner, with very satisfactory results. We have napkins in use to-day that were freed from mildew in this manner as many as eight years ago.

**FOR DUSTING FURNITURE.**—One of the best things for dusting highly-polished furniture is a piece of soft, old flannel, such as the French flannel that comes for dress goods; next to this comes a soft, old silk handkerchief. Some flannels and silks are hard, and will scratch the furniture.

For all common dusting, cheese cloth is very useful and cheap, and it is very well to have a duster of this material in every room. Pretty fancy bags for holding them, which can be hung in an inconspicuous place in the room, are convenient. Have dust cloths washed at least once a week.

A feather-duster and two brushes somewhat resembling a painter's brushes, will complete the outfit. One of these brushes should be pointed, with bristles short and compact. This is for tufted furniture. The bristles of the others should be long and loose, as this is for dusting any kind of furniture, but is particularly for picture frames, carved woods, and the open work in the various pieces of wooden furniture. These two brushes ought to last twenty years or more. Wash them occasionally in water in which a tablespoonful of household ammonia has been added to a quart of tepid water. Rinse the brushes well, and hang up to dry.

For dusting the walls and ceilings, a long-handled feather duster is light and convenient; but as it is expensive, and will wear out quickly, it is not within the means of all housekeepers. Make two or three canton flannel bags that will fit over a broom. Put four strings on each bag, that it may be tied on the broom. Brush the walls and ceilings with this, and when one bag is soiled, remove it, and put on a clean one. These are really better than the light feather dusters, because they hold the dirt and dust, instead of floating it off to another place of lodgment. Most housekeepers will not mind the extra labor of preparing and handling the broom, when they realize that it saves them work in the end.

The best thing with which to dust silk tapestry furniture is a feather or silk duster, if the furniture be plain; but if it be tufted, the pointed brush may sometimes have to be used.

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To be GOOD NATURED.  
**GOLD DUST Washing Powder**



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The washing all done early in the forenoon. No scrubbing; no back-aches; no tattered tempers. Monday a quiet, orderly and proper day, instead of the horror of the whole week.

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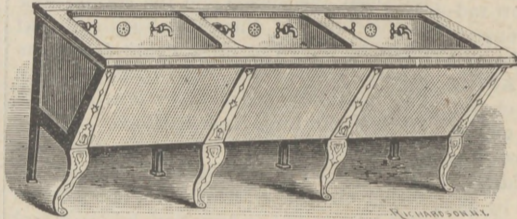
Get the BEST. Do not risk your health by using materials that will leak, absorb, decay, and become malodorous and infectious.

Our solid White Crockery Wash-Tubs, having stood the test of continued use in thousands of our best families and hospitals for over fifteen years, stand unrivaled, being imperishable, well glazed, non-porous, and as easily cleansed as a dinner plate.

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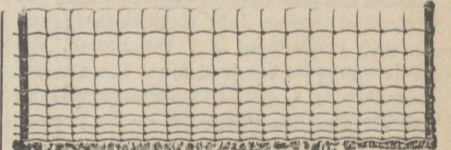
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