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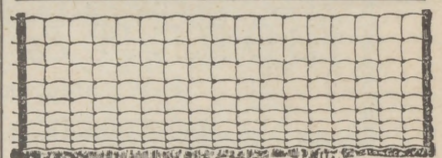
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Veterans going to the G. A. R. Encampment at Washington in September via the B. & O. R. will traverse territory fraught with a thousand reminiscences of the conflicts in which they figured so gallantly. Along Cheat river, on the western slope of the Alleghany, they will pass the scenes of Gen. McClellan's victories over Gen. Floyd in the early stages of the war. At Gratton they will pass near the battlefield of Phillippi. At Piedmont they will enter the historic Potomac valley, which was debatable ground all the way to Washington. The towering mountains, which shut in the valley, echoed and re-echoed almost hourly with the roar of cannon and musketry. The mountain tops witnessed the engagements at Manassas, Antietam, Sharpsburg, South Mountain, Monocacy, Ball's Bluff, Leesburg, Dranesville, Chantilly, Centerville, and the hundreds of skirmishes along the hillsides and in the valleys. At the foot of the mountains, along the banks of the Potomac paced the solitary soldier, protecting often the tracks and trains of the B. & O. R., which the Government zealously guarded as the great highway of communication between the West and the National Capital, and which is the best known route to the East to thousands of veterans who traveled over it early in the sixties, as raw recruits to join the ranks. And the Potomac! What memories its mention awakens! And Harper's Ferry, too! There stood John Brown's old fort. There "Stonewall" Jackson performed his great exploits. It was near there that Lee crossed the Potomac into Maryland and then invaded Pennsylvania to meet the repulse at Gettysburg. At Harper's Ferry begins the famous Shenandoah valley, which is penetrated from end to end by the B. & O. R., bringing into easy access the battlefields at Winchester, Kernstown, Opequan, Cedar Creek, Fisher's Hill, Front Royal, New Market, Harrisonburg, Cross Keys, Port Republic, Waynesboro, and McDowell. What memories of heroism, of forced marches, of victories and defeats these names recall! And with them come trooping from the past the names of Sheridan, of Pope of Banks, of Fremont, of Shields, of "Stonewall" Jackson, of Lee, of Ashby, and of Early.

It is only by the B. & O. R. that these famous battlefields can be reached. During the encampment, excursions will be run to them daily from Washington at greatly reduced rates. Excursions will also be run to Gettysburg, to Manassas, to Ball Run, to Fredericksburg, and other Virginia battlefields.

The Living Church.

SATURDAY, MAY 14, 1892.

THE Rt. Rev. Charles Wordsworth, Bishop of St. Andrew's, Dunkeld, and Dunblane, was presented with an episcopal chair and pastoral staff by the members of the church at St. Andrew's, on the occasion of the 40th year of his episcopate.

A CORRESPONDENT calls attention to the fact that a recent edition of Webster's Dictionary gives "mandatum" as one of the etymologies of "Maundy Thursday." This refers to a recent paragraph in these columns, on that subject. The new "Webster" is a great improvement on the old, in many ways, and ranks among the best dictionaries of the world.

FORTY columns of Church news representing England, Ireland, Scotland, Canada, China, and thirty-eight dioceses of the American Church, we laid before our readers last week. We wonder if many of them realized the labor and expense involved in this. But this was only one-half the issue; other departments were not crowded out to make room for Church news.

MR. HAKES, the prosecutor in the protracted Bell Cox suit, has been unwell, says *The Rock*, but he is now progressing favorably. There is almost a pathetic interest in knowing that the Rev. J. Bell Cox has been asking prayers on his behalf at St. Margaret's, Prince's-road. This incident calls to mind that Mr. Mackonochie attended daily the death-bed of Mr. Martin, who for seventeen years had prosecuted him in the ecclesiastical courts but would never consent to his imprisonment.

THE Lucknow Bishopric Fund is now complete. *The Indian Churchman* says: "We are authorized to state that information has just been received from England to the effect that recent contributions there have brought it up to the required amount. We trust therefore that we may now confidently look forward to the arrival of the new Bishop early next cold weather, and we hope that many prayers will be offered that those with whom the appointment rests will be guided to a wise selection."

THE diocese of Pennsylvania has taken action which is worthy of imitation in other dioceses. It may not be practicable in our poorer western jurisdictions, but it should be so in most of the older. It is as follows:

Sec. 7. Every missionary in priest's orders, appointed under this canon to the charge of a parish or parishes, or to any other mission work, whose entire time is required to be devoted to the duties of his appointment, and who is not rector of a parish, shall be paid a salary of at least \$800 a year if provided with a parsonage, or at least \$1,000 a year if not provided with a parsonage, this sum to include salary received from convocation, and salary received from parishioners.

WE are glad to note that the managers of the Columbian Exposition are taking timely precautions to insure good entertainment for guests, at

moderate cost. If any are victims of extortion it will be their own fault, because they do not avail themselves of the information offered. In addition to the enrolment of reliable houses of all grades which offer moderate rates, a movement is begun for the erection of "dormitories for women" very near the Exposition grounds. It is estimated that nice lodging can be furnished for 30 cents. Further information will be given hereafter.

A CORRESPONDENT makes a kind criticism on the souvenir which the Missionary Board has forwarded to the children, in response to their Lenten offerings. He thinks it might have been more worthy of preservation at little more cost; and suggests that larger expenditure in the way of mechanical and artistic excellence should characterize all the publications of the Board. Yet we can imagine how hard it is for Dr. Langford to spend a few thousands on periodicals, when he feels the crushing need of hundreds of thousands to maintain the work to which we are already pledged, to say nothing of the larger work that we ought to do.

THE following Danish legend is given in *Vestslesvigs Tidende*: "In a church on one of the Danish islands it was the custom of the men, on walking up to the altar and coming back again, to bow at a certain spot to the women sitting on one side of the aisle. No one could tell why. Last year it so happened that a layer of plaster was removed from the wall on the women's side, and a picture of the Virgin Mary was brought to light, which had evidently been the original cause of that reverential custom—a custom which was continued for a period of 400 years, long after its significance had been forgotten."

IF we were to make another appeal for Nashotah (Theological School) we could not choose better words than these from a graduate, a rector in Minnesota, who thus addresses his people: "At Nashotah I was trained for the holy ministry. Nashotah is to keep its Jubilee, its fiftieth anniversary, on the 1st of June. I hope to be there, and do not wish to go empty handed. May I not (as when St. Paul went up to Jerusalem) take with me your alms? Contributions I should be glad to receive by the 25th of May; and do not think that because you may be able to send but little, you will not send anything."

WE quoted recently from one of our city papers an account of the endowment of the cathedral in Chicago. A correspondent expresses regret that such gifts of laymen are generally attributed to clerical "influence." He thinks it is humiliating that a layman cannot make a spontaneous offering to Christ and the Church, without the imputation that he was moved thereto by some personal motive. He thinks that laymen are capable of making "free-will offerings." He is right, and the more general recognition of the fact might encourage more liberal

benefactions and legacies. It is a question, indeed, if the suggestion of "influence," which is often made in connection with gifts to the Church, may not sometimes furnish the basis for discontented heirs to defeat the will of testators who intended to leave large amounts to the Church.

WHAT is known as the most beautiful book in the world, that is, "The Book of Kells," preserved in the library at Dublin, is (the London correspondent of *The Manchester Guardian* writes) about to be produced in *fac-simile*. It is a manuscript of the eighth century containing the Four Gospels in Latin, including prologues. The pages of this highly valuable MS. are almost entirely covered with ornaments. The initial letters of every sentence in the Gospels are treated as a subject, and this with amazing variety. In the *fac-simile* no attempt will be made to reproduce the color—because the attempts hitherto made in this direction have invariably proved failures—but by the use of the isochromatic method the proper balance of light and shade can be to some extent preserved.

The Ecclesiastical Chronicle for March 31st, gives its annual report on Confirmation statistics, from which it appears that 214,531 candidates were confirmed in 1891; that the annual average for the triennial period, 1888-91, was: for England and Wales, 212,335; for the province of Canterbury, 152,669; for the province of York, 59,666. Comparing this triennial period with the previous six years, there was a slight increase for the southern province, but not amounting to one per cent.; the northern province showed an increase of two and a half per cent. Wales, comparing 1888-91 with 1884-7, showed an increase of ten per cent. Again, the southern province presented nine candidates per 1,000 population annually during 1889-91, the northern province, seven candidates, and Wales six. The six dioceses which present the greatest number of candidates annually in proportion to population are: Oxford, fourteen per 1,000; Chichester, thirteen per 1,000; and Salisbury, Hereford, Winchester, and Canterbury, each twelve per 1,000.

THERE were ten separate services at St. Peter's, London Docks, on Good Friday in addition to the preaching of "The Way of the Cross" by the vicar. The clergy and choristers went in a procession through the parish with a portable pulpit, stopping at many street corners, where a hymn was sung and a brief address delivered. Large crowds gathered around them at every halting place, and listened reverently and respectfully to what was said. The Easter Day services in the metropolis were generally well attended, and the number of communicants was very large. At St. Paul's cathedral, Dean Gregory preached in the morning and Canon Newbolt in the afternoon, and each had a very large congregation. More than 20,000 people attended the different ser-

vices during the day, and there were between 400 and 500 communicants at the celebration of the Holy Communion. Dean Bradley preached at Westminster Abbey and so great was the number of worshippers that the service had hardly commenced before boards stating that the Abbey was full were exhibited. The same thing occurred at the other services. Many other London churches were filled to their utmost capacity. The reports are altogether of a very satisfactory character.

AT the recent convention of the diocese of Pennsylvania, an amendment to the constitution was carried, the effect of which is to exclude members of religious orders from membership of the convention. As there are none of the excluded class now residing in the diocese it is hard to see why it was thought necessary to press the amendment. It savors a little bit of narrowness. *The Philadelphia Times* has a timely word upon the matter:

"The fulmination of the diocesan convention of the Episcopal Church against religious orders is apparently no more than an expression of opinion, but the seeming absence of any occasion makes this action the more surprising. As a matter of fact the revival of religious orders in the Anglican Communion has had a very limited development and at this time there are no members of such orders resident in Philadelphia. The danger from them, therefore, cannot be very urgent. Yet these organizations of missionary clergy have been among the most conspicuous manifestations of that zeal and devotion that in recent years have done so much to vivify the Anglican Church here as well as in England and to bring it into close relation with the popular life. The attack upon them now seems a curious outburst of the modern 'liberal' spirit that is widely tolerant of every thing except a positive and assertive faith."

CHICAGO.

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

CITY.—The regular meeting of the Church Club was held on the 5th. The announced subject, "Church Extension," attracted a large gathering in spite of the inclement weather. There was a good attendance of ladies. After the usual devotional exercises, led by the Bishop, the chairman for the evening, Mr. D. B. Lyman, opened the session by calling upon Mr. Wm. R. Stirling. Mr. Stirling, with the aid of a carefully prepared map, showed the present force of the Church in Chicago, and the ground yet to be occupied. This exhibit excited great interest, and the lecturer very forcibly demonstrated the need of generous giving and hard work in the city. Mr. James L. Houghteling spoke upon the relation of St. Andrew's Brotherhood to Church extension. His address made a decided impression, and if any doubters were present, his plain statements of the work done and the readiness of the brotherhood to do more, must have carried the conviction that this organization is ready and willing to work for the Church in the most loyal and effective way. He sketched the plan of work, 1st, by the parish chapter, then by the local assembly, and lastly, by the council. The Woman's Auxiliary was represented by its president, Mrs. O. V. S. Ward, who read a carefully prepared and very bright paper upon the relations of the auxiliary to Church extension. The paper elicited very hearty and general applause. Mr. D. B. Lyman treated the Sunday school as an agency in Church work, and pleaded

for more extended and better organized work. The lateness of the hour prevented a satisfactory discussion of this most important subject. He was followed by the Rev. John Rouse who spoke briefly upon the same subject. A communication from the Rev. A. W. Mann, the missionary among deaf-mutes, was read by the Rev. Joseph Rushton who warmly endorsed the appeal for \$22,000, to enable the mission to take advantage of the offer of the building lately occupied by St. Clement's congregation. It is necessary to purchase a lot and to remove the building within a year. Arch-deacon Bishop gave an account of the work done this year in Church extension. The club adjourned at a late hour, after a most interesting and profitable session.

NEW YORK.

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

CITY.—An event of unusual character and interest took place privately last week, through the instrumentality of the Rev. J. O. S. Huntington, who has been devoting his life for several years past to the study of practical social economics, and has come much in contact with tenement house problems in this city. Accompanied by a score of young men and young women who live in east side tenements, he went to the house of a member of the wealthy and fashionable class in the vicinity of "Murray Hill," where the party was met by the same number of men and women of wealth and cultivation. The object was to afford the latter actual insight into the social facts as they exist. The persons Mr. Huntington brought had been carefully selected from those who were thoroughly familiar from experience, with the kind of work done by their class in shops, factories, stores, and the like, and with the physical and moral environment. The Rev. Mr. Huntington himself opened the proceedings by describing the evils to which the poor were subjected; telling of the "sweating" system and their grinding wrongs, as well as of the moral abuses of which the tenement house population are victims. Then the individual members of the delegation told in simple language their personal experiences, and of the remedies they believed were needed for the betterment of the working classes. It is probable that similar gatherings and conferences will follow from time to time in the near future.

A very interesting meeting of the Church Club was held at Clark's, on the evening of Wednesday, April 27th, when the Rev. Dr. W. R. Huntington made an address regarding the proposed cathedral of St. John the Divine. The subject was generally discussed by members of the Club, and the speakers gave answers to many questions which were submitted, concerning the present intention of the trustees and the scope of the work, detailing points, all of which have already been touched upon in these columns.

At Calvary church, the Rev. Dr. H. Y. Satterlee, rector, the Bishop of Montana held a Confirmation service of special interest Friday morning, April 29th, when he administered the rite of laying on of hands to Dr. Geo. H. McGrew, one of the leading Methodist ministers of this city, and long pastor of St. Paul's Methodist congregation. Dr. McGrew seeks Holy Orders.

The church of All Angels has received an altar cross of unusual beauty of design and material, a gift from Thomas R. Keator, as a memorial of his wife, Emily Estelle Keator, who died a year ago. The cross is designed by the well-known artist, Mr. Louis C. Tiffany, and is composed of brass heavily gold plated, and studded with jewels of large size and of great value.

At St. Ambrose's church, which is under the oversight of the Church City Mission Society, the Bishop of Montana made a visitation on behalf of the Bishop of the diocese, on the evening of Monday, May 2nd, and confirmed a class of 11 persons. The candidates were chiefly from the Rescue mission, which was lately undertaken by the society. The sermon was one that the Bishop had delivered in the same church 25 years ago.

St. Luke's church, the Rev. Dr. Isaac H. Tuttle, rector, has appointed as assistant minister, the Rev. Thomas Drumm, M. D., who for several years past has been the efficient emigrant chaplain of this port, under the Board of Missions. If Dr. Drumm accepts the appointment, he is expected to enter upon duty when the Rev. John T. Patey, Ph. D., formally assumes the rectorship.

Since Lent, the Rev. Dr. C. De Witt Bridgeman, rector-elect of the church of the Holy Trinity, Harlem, has taken a brief rest, on account of the severity of his Lenten work. Several other rectors of the city have done the same.

The Rev. Dr. Shackelford, one of the general missionaries of the Church Parochial Mission Society, has removed his residence to the former home of his family, Saratoga Springs, N. Y.

The Rev. Chas. A. Hamilton has been appointed by Dr. Dix to act as assistant minister to the Rev. E. A. Bradley, D. D., at the new St. Agnes chapel of Trinity parish.

The corner-stone of the new edifice of the church of the Holy Nativity, the Rev. Edward Kenney, rector, was laid on Saturday afternoon, May 7th. The procession started from the rectory, in W. 136th st., the officiating clergy being preceded by a crucifer, the parish guilds, the architect and builders, the wardens and vestrymen, the choir and visiting clergymen. The service was an impressive one, and drew a large gathering of parishioners and friends.

St. George's church, the Rev. Dr. Rainsford, rector, has raised \$35,000 for general endowment of the parish during the past year. He plans making a special endowment of \$50,000 for the deaconess' house. Recently a new location has been secured for the residence of the deaconesses connected with the church, directly opposite the memorial parish house.

At the church of Zion and St. Timothy, the second lecture in the special course of the Church Club, on the "Church's Ministry of Grace," was delivered on the evening of St. Philip and St. James' Day. The preacher was the Rev. George McClellan Fiske, D. D., of Providence, R. I., and his topic, "The Lord's Supper." There was a large attendance.

On Friday evening, May 6th, the Rev. John Wesley Brown, D. D., rector of St. Thomas' church, delivered an address before the Railroad Men's Club, at the Club Hall. The address was accompanied with a special musical programme, and the occasion drew together a considerable attendance of railroad employees.

The city alumni of Trinity College held their annual meeting at the Fifth Ave. Hotel, Thursday evening, April 28th. Officers were elected for the ensuing year.

NEW CITY.—The following was the musical programme in St. John's church on Easter Day: opening anthem, "All Hail to Christ, our Saviour;" *Te Deum*; *Jubilate*; anthem, "Rejoice, dear Christendom, today." The sermon was preached by the Rev. T. Stephens, who also celebrated the Holy Communion. The offering was a very liberal one and was set apart for the painting of the Sunday school room. A lady in the congregation presented a handsome brass cross for the altar in memory of her father. The church was beautifully decorated and the singing very fine.

NORTH CAROLINA.

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

HENDERSON.—The Bishop, on Tuesday in Easter Week, consecrated the new church of the Holy Innocents, the Rev. Julian E. Ingle, rector. It is just 50 years since a simple frame building, the first house of worship in the village, was consecrated on Easter Day, 1842, by Bishop Ives, as the church of the Holy Innocents, a memorial of the only child of Mr. John S. Eaton, who had died a few months before. It was occupied until the autumn of 1883, and was then taken down and removed to the lot in the rear of the rectory, where it has since been used as a school room, and for other parish purposes. The congregation worshipped in a public hall while the new

church was in course of construction, and on the 19th of July, 1885, held their first service in the building not yet completed. Within a short time the tower and spire were finished, but it is only by degrees that the church has been suitably furnished. The pews were first provided, and afterwards a pulpit, a Communion rail, and a chancel window, individual gifts in memory of departed friends. A small organ was also purchased. Within a few weeks past, the work has been resumed, and the church provided with an altar and reredos, a bishop's chair, choir stalls, and prayer desks, an eagle lectern, and a Litany desk, all of quartered oak, handsomely carved. A very beautiful font of dove-colored marble has been placed in the south transept. The entire work was designed and executed by Mr. R. Geissler, of New York. Outside the building, stone steps have been set up, and stone caps placed on the brick buttresses. At 11 o'clock in the morning of the appointed day, the Bishop, preceded by his chaplain, the Rev. C. C. Quin, bearing the pastoral staff, and followed by the rector and vestry, the visiting clergy, and the vested choir of the church of the Good Shepherd, Raleigh, entered the church and proceeded with the service of consecration. The request to consecrate was read by the senior warden, Mr. G. C. Lamb, and the sentence of consecration, by the rector. Morning Prayer was said by the Rev. J. M. Horner, and the Rev. M. T. Turner. The Bishop preached a very forcible sermon on the propriety of setting apart, with great solemnity, places of divine worship, and on the reverence due to the same. He was assisted in the celebration of the Holy Communion by the Rev. F. L. Bush, the Rev. A. B. Hunter, and the Rev. I. McK. Pittenger, and the rector of the parish. Evening Prayer was sung at 5 o'clock by the Rev. Mr. Quin, the Lessons being read by the Rev. Mr. Bush, and the benediction given by the rector.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

The 108th annual convention began its session on Tuesday, May 3d, in St. Paul's church, Camden. When the late Rev. Dr. Garrison accepted a professorship in the Philadelphia Divinity School, about six years ago, the Rev. Dr. T. A. Tidball succeeded to the rectorship. Under his direction, the old parish church, built in 1826, has been beautified; a chancel added; new parish buildings erected, consisting of Sunday school room, chapel, rector's room, and a commodious hall provided with every requisite for entertainments, fairs, etc. These improvements caused an outlay on the part of the parish, of \$41,000.

Morning Prayer was said at 9:30, and promptly at 10:30, the Bishop, preceded by about 30 of the clergy, entered the church for the High Celebration. The Rev. H. L. M. Pearce preached from Acts i: 8. The sermon was most earnest, and at times eloquent.

The convention was organized by the reelection of the Rev. E. K. Smith, of Lambertville, as secretary. It was the fullest and best represented convention of New Jersey that had ever assembled; and all the more remarkable, because the diocese of Pennsylvania was holding its convention at the same time across the river at Philadelphia. Mr. C. E. Merritt, of Mt. Holly, was re-elected treasurer of the convention.

The Rev. Mr. Baker offered a resolution to the effect that the convention allow the sum of \$250 to provide for a private secretary to the Bishop. The Rev. Mr. Glazebrook offered an amendment, making the appropriation \$500. The Bishop protested against the passage of the resolution, but his objections was over-ruled, and the resolution was unanimously carried.

The convention re-assembled at 3 o'clock. The result of the election for committee on constitution and canons, was announced: The Rev. Messrs. E. M. Rodman, H. M. Barbour, G. W. Watson, Messrs. James Parker, F. B. Levis. The Bishop then delivered his 18th annual address. He thought it fitting, at the season of the year when

we were celebrating the Lord's resurrection, to speak first of those connected with the diocese who had departed this life in the sure hope of the resurrection from the dead, viz: the Rev. Mr. Schubert, Dr. Garrison, the former rector of St. Paul's, and for many years the president of the Standing Committee, of the Committee on Constitution and Canons, and a delegate to the General Convention, and Mr. Francis Many, for 20 odd years a resident of Red Bank, a delegate to General Convention, and identified with a number of diocesan committees.

The remainder of the address was chiefly on the missionary work of convocations, with the usual itinerary. From it we gather the following: Clergy, 107; removed from the diocese, 13; received into the diocese, 12; deposed, 1; candidates for priest's orders, 13, candidates for deacon's orders, 10; priests ordained, 3; deacons ordained, 3; consent to consecration of bishops, 4; confirmed, 1,023; churches consecrated, 2; corner-stones of churches laid, 2.

The outlook for St. Mary's School for girls, in Burlington, is most promising.

The Woman's Auxiliary Fund is becoming a great help to the general missionary work in the Church. During the past year, over \$7,000 was raised in the diocese.

The treasurer of the diocese, Mr. Chas. E. Merritt, read his report, with balance on hand of \$3,255.54. The Aged and Infirm Clergy Fund report a balance of \$43,000. Mr. James Parker, of Perth Amboy, presented a resolution commending the action of certain pious men and women in the diocese, who are fighting legislation looking to the increase of intemperance by the means of saloons, and legalizing gambling on race tracks. Unanimously carried.

Convention adjourned until 8 o'clock, when after a short office said by the Rev. Mr. Glazebrook, the usual missionary meeting was held. The Bishop opened the proceedings with a short address; the Rev. E. M. Perkins, dean of the convocation of Burlington, and the Rev. A. B. Baker, dean of the convocation of New Brunswick, read their several reports. The church was well filled by clergy and laity, all satisfied that the missionary work of the diocese was well manipulated and growing in its power. Balance in hand: Convocation of New Brunswick, \$450.80; convocation of Burlington, \$66.63.

The second day began with a Celebration at 7 o'clock, the Bishop as Celebrant, assisted by the rector, the Rev. Dr. Tidball. At 9 o'clock, Morning Prayer was said, and at 9:30, convention was called to order.

The order of the day was the election of a standing committee, and delegates to General Convention. While the result of the election was pending, the Rev. Mr. Holcombe, secretary of the Clergy Retiring Fund, was introduced by the Bishop. He addressed the convention, and aroused much interest by his statements of the object for which the fund exists. He earnestly recommended its increase and support on the part of every diocese, for the general benefit of the older clergy.

The Committee on Finance reported having taxed the salary of each clergyman 7 per cent. for bishops' support, and 2½ per cent. for convention expenses. The same rule continued until repealed.

The Bishop being asked to withdraw temporarily, the Rev. E. M. Rodman was called to the chair. Mr. F. B. Levis moved to rescind the action of convention on the previous day, in the matter of private secretary to the Bishop. Motion carried. Whereupon, Mr. James Parker made the motion to alter that part of the constitution which referred to the Bishop's salary, so that it should read \$4,500 instead of \$4,000. Carried unanimously.

Memorial resolutions on the Rev. B. F. Garrison, M. D., D. D., prepared by the committee appointed for that purpose, were read by the Rev. E. M. Rodman, and duly approved by a rising vote of the convention.

The committee appointed to consider the expediency of inserting the word "baptized" in canon providing for the eligibility of persons in a parish as voters and officers,

reported that it would be "inexpedient" to insert the word. From this it would appear that, contrary to universal usage, persons who are not Christians have the privilege of assisting in the direction of the things of the Christian Church!

Four distinct ballots were required before the result of the election for clerical members of the Standing Committee could be given. At the end of the fourth ballot, the vote was as follows: The Rev. Messrs. A. B. Baker, C. M. Perkins, G. M. Murray, H. H. Oberly; Messrs. R. S. Conover, McRee Swift, J. B. Woodward, and J. H. Pugh.

Six ballots were required to elect clerical and lay delegates to General Convention. The following were elected: *Clerical*—The Rev. Messrs. A. B. Baker, T. A. Tidball, Otis Glazebrook, and H. M. Barbour. *Lay*—Messrs. J. H. Pugh, J. N. Carpenter, Howard Richards, and C. S. Sims. *Supplementary delegates*: *Clerical*—The Rev. Messrs. E. M. Perkins, J. H. Lamb, C. H. Hibbard, and H. H. Oberly. *Lay*—Messrs. R. S. Conover, E. R. Shubrick, F. B. Lewis, and James Parker.

The proposed place of meeting for the convention of 1893, is Christ church, New Brunswick; but the positive appointment remains in the hands of the Bishop. The Bishop, in his closing address, referred to the unity existing in the diocese; the wonderful absence of acerbity, unkindness, or personality, in the debates of the convention; and recorded his sincere thanks to both clergy and laity of the diocese, for their unremitting kindness and courtesy towards himself. He spoke of the time, when in the usual course of human events, he should become enfeebled by reason of age or disease, and begged the diocese that, in case of such an event, no assistant bishop be elected. He preferred to be retired on a pension sufficient to keep him respectably, and give the reins untrammelled into younger hands, and lay the responsibility undivided upon younger shoulders. After appropriate collects said by the Bishop, and the benediction pronounced, the 108th convention adjourned.

The 17th annual convention of the Woman's Auxiliary to the Board of Missions of this diocese was held at St. Mary's church, Burlington, Wednesday, April 27th. About 200 delegates from all parts of the State were present at the morning session. Bishop Scarborough, the Rev. Dr. Langford, and the Rev. C. H. Hibbard, made addresses. The Auxiliary includes 63 parishes, and \$800 was raised during the year for mission work. At the afternoon session the reports of the vice-presidents and committees showed an increased interest in the work. The officers elected were: President, Mrs. S. B. Clark, of Elizabeth; Vice Presidents, Mrs. B. Williams, Mrs. C. M. Steward, Mrs. R. Clarkson, and Mrs. C. M. Rider; secretary and treasurer, Miss Belle Tweedly, of Plainfield.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

The 49th council opened with the celebration of the Holy Communion in St. John's church, Jacksonville. The Bishop was celebrant, assisted by the rector of the parish, the Rev. V. W. Shields. The sermon was preached by the Rev. A. T. Sharp on 1 Cor. xii: 7, a thoughtful and interesting discourse. The music of the service was rendered with good effect by the vested choir of the parish.

After the service, the council was called to order in the parish building, the Bishop in the chair. Twenty-eight of the clergy entitled to seats responded to their names at roll call; and the laity were fairly represented by their deputies. Others came later, and on the whole, the council was more than usually well attended. The Rev. R. H. Weller was re-elected secretary of the council.

The main feature of the afternoon session was the Bishop's address which showed his high ideal of a sufficient and satisfactory supervision of a diocese; his evident labors in pursuit of that ideal produced a long list of official acts, showing a considerable increase of Confirmations

over last year, the whole number confirmed being 577. In view of measures adopted looking to the erection of an episcopal residence, the Bishop gave as his judgment that it is expedient to locate such residence in the city of Jacksonville.

An elaborate report was made by the Board of Missions, showing the needs and difficulties of their department of work.

At the missionary meeting in the evening, the Bishop made a brief but earnest address on the mission work of the diocese, which was followed by the reading of the report of the Woman's Auxiliary, which always forms an important and interesting feature of these meetings. The report showed some concern about a falling off in the receipts of the society, but manifested the continued persevering efforts of its workers, and called for more extended organization and re-organization of other branches. The Rev. B. F. Brown gave a brief and interesting account of his work on Indian River, which was followed by the reading of the reports of Archdeacons Weddell and Whaley. These reports showed that great present need in the missionary department of the diocese is that of more men to fill vacancies and carry on the work already organized. Owing to the lateness of the hour the reports of other Archdeacons were not called for, the Bishop making some appreciative remarks in reference to their work.

The important business of the second day was election of diocesan officers, and deputies to the General Convention. On motion, the secretary was instructed to cast a unanimous ballot for Raymond D. Knight for treasurer, A. S. Baldwin for registrar, and D. A. Finlayson for chancellor. The Bishop then made his nominations, as required by canon, and the following officers were elected: For standing committee: Rev. Messrs. J. H. Weddell, V. W. Shields, B. F. Brown; Messrs. W. W. Hampton, H. E. Dotterer and B. D. Knight. There was much balloting for deputies to the General Convention, which finally resulted in election as follows: Rev. Messrs. V. W. Shields, P. H. Whaley, W. H. Carter and A. W. Knight; and Messrs. G. R. Fairbanks, W. W. Hampton, D. G. Ambler and D. A. Finlayson. For alternates: Rev. Messrs. Gilbert Higgs, J. H. Weddell, B. F. Brown and C. M. Sturges; Messrs. Jno. G. Ruge, W. H. Knowles, W. Hawkins, H. P. Burgwyn. The Archdeacons are: For Western convocation, Rev. P. H. Whaley; Middle convocation, Rev. W. H. Carter, D. D., LL. D.; Eastern convocation, Rev. C. M. Sturges; Southern convocation, Rev. J. H. Weddell.

In the evening of the second day, the members of the council, and others of the parish and city, participated in a most enjoyable service in the parish church, at which the Rev. Thos. F. Gallor LL. D., vice-chancellor of the University of the South, by invitation of the Bishop, delivered an able and most stirring address on Christian Education. The musical part of the service rendered by the combined vested choirs of St. John's and St. Andrew's churches, supplemented by an orchestra of several instruments, besides the organ, was grand and impressive.

The subject that engrossed the time and attention of the council on the third day was the proposed division of the diocese. The matter came before the house in the form of a resolution offered by the committee to the council of last year:

"Resolved that the Bishop and the Diocese of Florida in council assembled do hereby memorialize the General Convention of the Church to fix the southern boundary of the Diocese on the south lines of the counties of Levy, Alachua, Putnam, and St. John's; and that a cession of the territory south of said line be, and is hereby, made to the General Convention, out of which it is petitioned that a missionary jurisdiction be created."

In addition to this, the committee offered a further resolution for the appointment of a committee to interview the parishes and missions to ascertain their consent to the measure, as required by general canon, and to take such other steps as may be necessary to bring the matter before the General Convention. The debate was animated and animating, the support of the resolutions

coming from that part of the diocese which would remain, and the opposition coming from the part which it was proposed to cut off. There was a decided feeling on the part of the southern representatives against being so set off as a missionary jurisdiction. But the measure was carried by a close vote of 29 to 26, on the first resolution.

A cordial invitation being given, the council voted to hold its next annual meeting in Grace church, Ocala.

A canon was adopted providing for the establishment of a permanent fund for the relief of aged and infirm clergy and widows and orphans of deceased clergymen.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

The 65th annual council convened in Trinity church, Natchez, May 3rd. After Morning Prayer and celebration of the Holy Communion, the Rev. William Cross preaching the sermon, the council was called to order by the Bishop, in the parish building immediately adjoining the church. A majority of clerical members being present, the Bishop appointed the Committee on Credentials, who reported the requisite number of parishes represented. After a short recess, the council again met to hear the reports of the diocesan treasurer, of the trustees of the Episcopal Fund and Church property, and of the Standing Committee. The report of the trustees of the Episcopal Fund and Church property was particularly gratifying, showing as it did a very wholesome condition of all the funds, and an aggregate increase during the past eight years of \$31,000 from \$3,000 in the value of the property held for the Church in this diocese by the trustees. The Bishop's address was made the special order of the day for the first evening, immediately after Evening Prayer. As in years past, it was characterized by a clear presentation of the needs of the diocese, containing notably a forcible appeal to the devout families of the Church in Mississippi, to consecrate their sons to the service of the holy ministry.

After Morning Prayer, the second day, the members of the council during a recess were informally addressed by the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana. Upon re-assembling the council went into the election of diocesan officers with the following result: Standing Committee: The Rev. Messrs. H. Sansom, D. D., F. A. DeRosset, Nowell Logan, William Cross; Messrs. Geo. M. Marshall, Peter B. Bailey, Geo. W. Howard, and Frederic Speed.

Deputies to the General Convention: The Rev. Messrs. F. A. DeRosset, H. Sansom, D. D., Nowell Logan, William Cross; Messrs. Geo. M. Marshall, Peter P. Bailey, Q. O. Eckford, and Frederic Speed.

Immediately after recess, the members gathered in the church to listen to an address from the Rev. S. C. Partridge of the China mission. Only once in a long while are our Southern dioceses given the privilege of hearing any direct account from the foreign fields. The interest that this address excited can therefore be easily imagined. A meeting of the Woman's Auxiliary was held the same afternoon, and reported to the council the formation of a diocesan branch, with the following officers: *President*, Mrs. Hugh Miller Thompson; *cor. secretary*, Miss M. P. Eggleston; *rec. secretary*, Mrs. George G. Duy. Five vice-presidents, one from each convocation, will be appointed by the different deans.

At night, the usual missionary meeting was held in the church, and pledges aggregating over \$2,300, were subscribed to the support of diocesan missions.

Thursday morning, the council listened with a great deal of interest to the report from the committee on diocesan schools. Quite a spirited debate arose on the subject of parochial instruction, in which the Bishop joined. While he advocated the establishment of parochial schools, wherever practicable, he held that in no case should they be allowed to conflict with the public school system of the country. In a few eloquent words, he then described the public schools of the United States as being the

most valuable heritage of our people, and urged upon the clergy to identify themselves in every possible way with this system of public instruction. A unanimous resolution was incorporated in the body of the report, endorsing every word that the Bishop had uttered. After a most satisfactory and harmonious session, the council adjourned at 12 M. Thursday, to meet in Meridian, next year, April 18th.

LONG ISLAND.

ABRAHAM N. LITTLEJOHN, D. D., LL. D., Bishop.

The spring meeting of the archdeaconry of Suffolk has just been held at old Caroline church, Setauket, one of the ante-Revolutionary parishes of this State. The Ven. Robert Weeks, archdeacon of Suffolk, presided. The attendance included 11 of the clergy, and representatives from many of the parishes and mission stations of the county. In connection with the usual business session, a public missionary service was held, at which addresses were made by the Rev. Messrs. C. W. Turner, H. R. Freeman, and others. The parish extended a hospitable welcome to the visitors, and the occasion proved to be one of much encouragement and enthusiasm.

BROOKLYN.—The Bishop made an official visit to the church of the Atonement, and administered Confirmation, on the night of Wednesday, May 4th. The occasion was of special interest, as this was the first class presented for the rite since the Rev. E. H. Wellman entered on his rectorship. The new rector has been very earnestly at work, and has made a pleasant impression among the parishioners.

At All Saints' church, Bishop Littlejohn made his annual visitation on the evening of Friday, May 6th, and administered Confirmation to a class presented by the rector, the Rev. Melville Boyd.

Mr. Archibald Arthur, who was for many years organist of St. Ann's church on the Heights, has accepted the position of organist of All Saints' church, the Rev. Melville Boyd, rector, and entered on his duties on St. Philip and St. James' Day.

The change of name of Emmanuel church, the Rev. Henry Ormond Riddel, rector, to that of the "church of St. Martin," will go into effect on May 16th.

On St. Philip and St. James' Day, there were two celebrations of the Holy Eucharist at St. Chrysostom's church.

The southern archdeaconry of Brooklyn, met Tuesday afternoon, May 3rd, at the church of the Atonement. The Rev. Reese F. Alsop, D. D., occupied the chair. The Rev. A. F. Tenney, the secretary, read a report which treated of present mission needs within the archdeaconry. The mission of the Holy Apostles begun more than a year ago by the energy of the Rev. Mr. Jackson, of St. Paul's, Flatbush, is a chapel of that parish. The archdeaconry has appropriated \$400 to aid in paying the salary of a clergyman, and the Rev. Wm. A. Wasson is in charge, as an assistant to the rector of St. Paul's. St. Andrew's church, founded by Archdeacon Stevens some years ago, is a rapidly growing part of the city, has come to need a new and larger church edifice, and its rector, the Rev. Dr. W. A. Fiske, requested the archdeaconry to aid in the purchase of a lot for this purpose, by contributing \$1,000. The sum asked will be granted. St. Jude's church, Blythebourne, also founded under Archdeacon Stevens, has rapidly developed and, as recently announced in these columns, has been enlarging and improving its church edifice. The mission, which is in charge of the Rev. Robert Bayard Snowden, has a property including three lots of ground and a church structure, the only indebtedness being \$1,800. The archdeaconry continued the grant in aid of the support of the clergyman, making it \$100, or less than formerly. St. John's church, Fort Hamilton, one of the oldest parishes in the diocese, and long feeble, has been given a grant of \$250. The archdeaconry elected officers for the ensuing year, as follows: *Secretary*, the Rev. A. F. Tenney; *treasurer*, Mr. C. M. Trowbridge. At night, a

public missionary service was held, at which addresses were made by the Rev. Dr. Alsop and the Rev. L. N. Coley. The next meeting will be held at St. Jude's church, Blythebourne.

FLUSHING.—The Girls' Guild of St. George's church has been making special effort to raise funds for the church improvement society.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

MONTPELIER.—The Rev. J. C. Flanders resigned the rectorship of Christ church on Easter Monday, on account of ill health, and the Rev. A. N. Lewis, of Connecticut, who has been in charge since August 1, 1891, was appointed to succeed him. The Lenten services were largely attended, and the Easter offerings amounted to \$765.90, more than sufficient to cancel the indebtedness of the parish. Two beautiful brass altar vases, in memory of two departed children, were presented by Mr. and Mrs. W. H. Cowell. Excellent work during this year has been done by the Ladies' Guild and the King's Daughters. A chapter of St. Andrew's Brotherhood is soon to be organized.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.
HENRY MELVILLE JACKSON, D.D., Ass't Bishop.

The 61st annual council was held at Christ church, Mobile, May 3-6. It was opened with the celebration of the Holy Communion, Bishop Wilmer, celebrant, assisted by Bishop Jackson. The sermon was preached by Bishop Wilmer, from Psalm xlviii: 11, 12, and 13, after which he called the council to order for business. The Rev. R. H. Cobb, D. D., was elected secretary. At night, a service for the benefit of disabled clergymen was held at Christ church, the sermon being delivered by the Rev. E. W. Spalding, D. D. The second day's session was opened with appropriate services. The Standing Committee made its report. Bishop Wilmer read his address, which was a review of the work of the Church in Alabama during the year, and a brief review of it from 1830. There are at present 34 clergy, and 64 parishes and missions. The address of the assistant Bishop showed much active work: Confirmations, 337; Baptisms, 16; deacons ordained, 2; priests, 2. The following were elected on the Standing Committee for the year: The Rev. Messrs. Joseph L. Tucker, G. C. Tucker, Horace Stringfellow, D. D., Francis B. Clark, Jr., and R. L. Bunker. A resolution of thanks to Mr. John Noble, of Anniston, was adopted by a rising vote of the council, for his munificent gift of one of the most beautiful and complete churches in the diocese, viz: St. Michael and All Angel's, Anniston.

The treasurer of the Clergy Relief Fund, Mr. R. W. Nelson, reported an annual expenditure of \$600, with an annual income of \$700, from interest on Alabama State bonds. The fund has, in ten years, grown from \$11,000 to \$19,000. The following were the delegates elected to the General Convention: The Rev. Messrs. Horace Stringfellow, D. D., J. M. Bannister, Joseph L. Tucker, R. H. Cobbs; Messrs. Joel White, R. M. Nelson, John W. Noble, H. T. Toulmin. Alternates: The Rev. Messrs. P. A. Fitts, T. J. Beard, R. W. Barnwell, E. W. Spalding, D. D.; Messrs. N. H. R. Dawson, O. J. Semmes, W. L. Brown, and H. L. Underwood.

At the meeting in the interest of diocesan missions, the first speaker was the Rev. R. W. Barnwell, who spoke of "The duty of the clergymen to diocesan missions." He was followed by the Rev. O. P. Fitzsimons, on "The duty of laymen to diocesan missions." Mr. Charles E. Waller, of Greensboro, the treasurer of the society, spoke of "The necessity of parochial organization." The Rev. Dr. Joseph L. Tucker urged the duty of clergy and laity to the work of missions. The addresses were closed by an eloquent presentation by Assistant Bishop Jackson, in favor of united work for this important part of the Church work.

The Church school for girls at Anniston, known as the Noble Institute, was by vote

adopted as the diocesan school for girls in Alabama.

Various changes were made in the canons, and there was a lengthy discussion on raising funds for the support of a State evangelist.

Mr. Geo. A. Wilkins was appointed treasurer of the diocese. Montgomery was selected as the place of meeting for 1893.

OHIO.

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

TOLEDO.—At the Bishop's visitations the classes confirmed were, for Trinity, 30; Grace, 25; Calvary, 20; St. Mark's, 7; St. Paul's, 7; St. John's, 3; St. Andrew's, 3; St. Paul's, Maumee, 1. The Easter services were never better attended, and in some churches the congregations were larger than ever. The collections were for Trinity over \$4,000; St. Mark's over \$600; Grace, \$177; Calvary, over \$150; St. John's, over \$50; St. Paul's, \$12. The Sunday school festivals filled the churches, and the mite chests netted goodly sums for general and diocesan missions.

In Grace church, on Easter Monday, the report showed progress in every department, and a larger growth than for any one of the preceding nine years. The new choir was surpliced on Easter, having been for 15 months under the leadership of Mr. J. W. Ellis, once of Chicago, who has been re-elected as organist and choirmaster, by the new vestry.

St. Paul's, East Toledo, is fortunate in having just secured the Rev. J. C. Sage as deacon in charge. A large and representative company greeted him at his reception, and all predict a grand success now in this very important new field.

Calvary church, the Rev. J. W. Sykes, rector, never made such progress as during the past year. The choir of surpliced boys and girls rank as one of the best in the diocese. Mr. Galloway is the organist and choir leader.

St. Mark's, the most promising new parish here, stands next to Trinity in resources, and under the rectorship of the Rev. E. Watts, is weekly gaining strength. The late reception of the rector and his wife, and a beautiful entertainment given by the Sunday school, as well as the Easter services, all attest the increasing life.

Trinity church, the Rev. Chas. Scadding, rector, and the Rev. W. H. Bamford, assistant, never showed more interest than during this year. The abundant labors and services of these two devoted men during Lent, in Trinity, St. Paul's, and St. Andrew's (Trinity's youngest mission) and their thorough canvass of the entire city by person and committees, have given a perceptible forward impulse to the entire Church life in Toledo. The mother parish reports over 600 communicants, whereas last year the number was 490.

St. John's church, the Rev. D. A. Bonnar, rector, the first parish here to have a surpliced choir, after bravely persevering for years against the odds that meet all pioneers, has the satisfaction of seeing five surpliced choirs in the city. The year book of St. John's shows the advantage of rare accuracy in financial management.

CONNECTICUT.

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

BRIDGEPORT.—The rector, the Rev. W. H. Lewis, completed his first year at St. John's on Easter Day—a year full of prosperity to the Church. The chancel was beautifully dressed with lilies and palms. Over 200 came to the early Celebration, and 1500 were seated at the 11 o'clock services. The sermon by the rector on the Resurrection, was, as usual, strong and impressive. The music was most excellent both in quality and selection. The offerings at the morning service were \$1,000, to be used for the debt on the church. A pair of handsome candelabra with carved oak pedestals, a memorial by a parishioner, were placed in the chancel. A few weeks ago the Bishop dedicated a beautifully carved oak pulpit, another memorial gift from a parishioner, and the new baptistry. The earnest activity, this past year, inspired by the zeal and

hard work of the rector, is very gratifying. The income of the church has more than doubled that of last year. The Bishop has made three visitations within the year, and 90 communicants have been added to the list. The mission started by the rector eight months ago, under great discouragements, has grown rapidly, and now 69 families and 190 scholars in the Sunday school, are connected with it. The ground has been purchased and partly paid for, and a mission house is to be built during the summer. The coffee house, started in October, is doing its much needed work, and is filled daily to its utmost capacity.

WEST HAVEN.—At a parish meeting held on March 14th, it was decided to go forward with the work of building a parish guild house. Committees were appointed and arrangements were made for preparing the foundation and removing the old parsonage to its new site. Towards this object nearly \$1,000 have been raised. The rector of this parish, the Rev. Hobart B. Whitney, has recently commenced a weekly celebration of the Holy Communion: The 1st Sunday in the month at 10:30 A. M., after the litany; 3rd Sunday at 9:30 A. M.; 2nd and 4th at 7:30 A. M. Every thing in this old parish speaks of a steady and healthy growth. The Holy Communion is more frequently received by the faithful. Larger classes are coming forward for Confirmation, and there seems to be a general willingness all around to work with the rector for the glory of God and the praise of His Holy Name.

ALBANY.

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

The tide of immigration into the Church is still further swelled by the accession of the Rev. Mr. Howells, lately pastor of the Methodist church at Jefferson, N. Y. Mr. Howells received Confirmation at the hands of Bishop Doane a short time ago. He then went and surrendered his papers to the Methodist Conference in session in New York City. Mr. Howells reports a very respectable minority of the Methodist ministers looking favorably toward the Church of Wesley. The new convert is an earnest Christian man. His long experience, his unflinching zeal, combined with real executive and oratorical ability, will render him an efficient addition to the workers in this diocese. He has taken charge of the church at Burlington in Otsego county, having received a lay reader's license from the Bishop for that purpose.

PHILMONT.—The weekly Lenten services were remarkably well attended in the parish, and during the Three Hours' service on Good Friday the large number present was exceedingly gratifying, the more so when it is taken into account that the town contains no leisured class, and that the workers in the mills had to forfeit their wages to attend. The Easter services consisted of two Low Celebrations at 7 and 8:30, and of a High Celebration, without sermon, at 11 A. M. Four-fifths of the communicants on the roll communicated at 7 A. M., and only nine failed to make their Easter Communion. The offerings amounted to \$278.

PITTSBURGH.

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

The Rev. Henry Tarrant has, during his first year as rector of St. Mark's parish, presented 46 candidates for Confirmation, and cleared off \$2,000 of the debt.

UNIONTOWN.—After an uninterrupted, useful, and satisfactory service of 30 years, the Rev. R. S. Smith, rector of St. Peter's church, has sent in his resignation. The vestry in accepting it, in view of his long and devoted service in the parish, made him rector *emeritus* with a yearly honorarium, so that his connection with the parish is not wholly severed, but he will remain with it during his pleasure, and perform such services as his successor may from time to time assign him. The vestry further appointed a committee to prepare a testimonial of the high regard in which the retiring rector is held and the regret they feel that circumstances beyond his control move

him to submit his resignation. He will continue in his present relation as rector until June 30th, and thereafter until a successor is duly elected and installed.

PENNSYLVANIA.

OSI W. WHITAKER, D.D., Bishop.

The 108th annual convention assembled in St. Luke's church, Philadelphia, on Tuesday, May 3rd, when after Morning Prayer, the convention sermon was preached by the Rev. James Haughton, from the text, Phil. xi:5-8. The Holy Communion was celebrated by Bishop Whitaker. At the conclusion of this service, the Bishop took the chair, and called the convention to order. The Rev. Winfield S. Baer was elected secretary, and Mr. James C. Sellars, assistant secretary. The Bishop then announced the clerical and lay members of the usual committees.

In the afternoon the Bishop read his annual address, in which he stated, that of the clergy who were members of the last convention, five had entered into their eternal rest. The past convention year had been one of healthful growth in all departments of diocesan life and work. There are very few parishes or missions which are weaker than they were a year ago, and there are many which are stronger. The missionary work within the diocese is extending year by year, and with a few exceptions, is keeping pace with the increase of population. Since the last convention the amount received for the Bishop's fund, from various sources, aggregated \$1,188.86, and the present balance is \$68.91. A large part of the expenditure has been for the benefit of clergymen and their families; the needs in this respect have been greater during the past year than ever before. The Bishop then referred to the complications which had arisen in regard to the proposed Diocesan House, and hopes were expressed that this important project would not fail through dissatisfaction with the site which was selected. After commending the reports of the committee on the proposed changes in the Prayer Book, and the committee on the revision of the constitution and canons, he gave the following summary of his official acts: Postulants admitted, 5; postulants in the diocese, 14; candidate for the diaconate admitted, 1; candidates for the diaconate, 25; ordained to the diaconate, 6; ordained to the priesthood, 3; clergy received from other dioceses, 27; clergy transferred to other dioceses, 17; clergy deceased, 5; celebrations of the Holy Communion, 19; lay-readers licensed to Advent, 1892, 63; number of Confirmation services (including 3 by other bishops) 146; numbers confirmed (including 11 by the Bishop of Milwaukee and 44 by the Bishop of Delaware), 2508; sermons and addresses delivered, 223; churches consecrated, 2; dedication services, 6; corner stones laid, 5; marriages, 2; Baptisms, 2; burials, 6; resigned from cures, 31; appointed to cures, 44; services and meetings attended, 367.

The reports of the Standing Committee and Trustees of the diocese were adopted. Resolutions were adopted, leaving to the exercise of the judgment of the deputies to the General Convention the various amendments to the Book of Common Prayer, and reiterating the earnest desire of the Convention that the revision of the Book of Common Prayer be brought to a close.

The 33rd annual report of the Diocesan Board of Missions stated that while the required total had not been reached, yet the board had been able to pay all the appropriations in full and a balance remains somewhat larger in amount than that with which the year began. Of the 158 parishes and organized missions, which had been asked to contribute, 127 had given all or more than they were asked to do; 12 have responded in part, and 19 have given nothing. The total revenue was \$15,275.17 which includes the sum of \$956.07 derived from interest on invested fund, etc. The operation of the Sustentation Fund has relieved the missionary fund of the support of 7 feeble parishes, and this allowed a larger amount to be used in more strictly missionary work. In conclusion, the Board asked for \$15,000 for the

coming year. A long debate ensued, and it was finally resolved that this amount should be granted.

Various reports were presented; that of the steward of the Sustentation Fund, stated the total receipts were \$2,585 18, and contained a resolution, which was adopted, that the amount for the coming year should be \$3,000. The Rev. G. Woolsey Hodge presented the report of the committee on the Diocesan House, which stated that \$24,000 had been collected before the Locust street site had been selected; but as this location appeared undesirable to certain who would contribute to the building if placed elsewhere, the committee, at their request, were continued. The report of the House of Rest for the aged, presented by the Rev. Dr. Rumsey, stated that only 28 parishes had contributed to the support of this charity.

Various officers and trustees were nominated and elected.

The commission reported in favor of amending Article IV, Section I of the constitution, by introducing before the present proviso the following words:

Provided, That no clergyman shall be entitled to a seat in the convention who is a member of any religious order.

Mr. C. Stewart offered the following as a substitute:

Provided, That no clergyman shall be entitled to a seat in the convention who is bound by any vow of ecclesiastical obedience other than such as is required by the Book of Common Prayer, or by the constitution and canons of the Protestant Episcopal Church in the United States of America, or by the constitution and canons of the Protestant Episcopal Church of the diocese of Pennsylvania.

A long, interesting, and somewhat acrimonious debate followed, which lasted the greater part of two days. A motion to lay the subject on the table was defeated, as also was an additional clause to the substitute. Finally it was adopted, the vote standing: clerical, affirmative, 73; negative, 52. By parishes, ayes, 47; nays, 26; divided, 5. Article IV, Section 2, was likewise amended, making the same requirement for lay delegates. The vote was: clerical, 62 yeas, 44 nays; total lay vote, yeas, 23, nays, 16; parishes divided, 2.

Four ballots were required to elect the deputies to the General Convention, who are: the Rev. Drs. W. N. McVickar, J. S. Stone, J. D. W. Perry, Rev. G. H. Kinsolving; Messrs. George C. Thomas, James S. Biddle, Lemuel Coffin, and J. Vaughan Merrick.

The motion to repeal Canon xxiii, entitled "Innovations in Ritual," led to a very exciting debate, which ended by the wiping out of the canon, by an overwhelming majority.

The next convention will be held in St. Luke's church, Philadelphia, on the first Tuesday of May, 1893.

PHILADELPHIA.—Members of the family of the late Henry C. Gibson have arranged to place a lofty stone spire on St. James' church, 22nd and Walnut sts., as the original design contemplated. The base of the tower, about 20 feet, was built when the church was completed, 20 years ago. A few days since, plans for the proposed structure were completed by George W. Hewitt, architect, and provide for a spire 166 feet high, built entirely of stone. It is to be octagonal, of the style technically known as the "brake" spire, and surmounted by a 10-foot stone cross. Upon the foundation already made, 60 feet of solid masonry will be laid, forming a tower 80 feet high. From the top of the tower, the spire will slope to the foot of the cross surmounting it. A tablet, briefly setting forth the object of the Gibson family in erecting the steeple, will be placed within the vestibule. Mr. Gibson sold the present site of the church to that corporation over 20 years ago, and although he was never an active member of the church, he not only contributed largely to its support, but adorned it with 12 magnificent mosaics of the Apostles, which he had executed in Rome, at a cost of over \$30,000, and which were described in THE LIVING CHURCH shortly after they were placed on the walls of the clerestory; at that time they were the first mosaics

ever seen in an American church. The estimated cost of the steeple, which will be of green serpentine stone, to correspond with the church, chapel, parish house, etc., is estimated at \$30,000.

The 29th anniversary of the Episcopal Hospital Mission, in charge of the Rev. David H. Lovejoy, M. D., was observed on Sunday, 24th ult. The Sunday schools, which began with 30 children and 3 teachers, now number 400 in the infant school, 700 in the main school, and 700 in the Bible classes. The Rev. Messrs. S. Lord Gilbertson, W. R. French, and W. M. Harrison assisted the Rev. Dr. Lovejoy at the anniversary exercises in the afternoon. The Rev. Mr. Harrison, chaplain at the hospital, has received so far, about \$700 towards the desired \$1,500 memorial organ fund, in memory of the late Dr. Knight, superintendent of the hospital.

In addition to the Easter gifts at the church of the Epiphany, noted in our issue of the 30th ult, was a fine sterling silver Communion service, consisting of a flagon, two chalices, and a paten, as a second service to be used at early Celebrations and on festivals. It bears the inscription:

To the glory of God, and in loving memory of John Kessler, Jr., and Sophia Richards Kessler, church of the Epiphany.

A reception was given to the Rev. Luther W. and Mrs. Doggett, in the parish building of St. Philip's church, on the evening of the 2nd inst., at which there was a large attendance. Mrs. Doggett was the recipient of a very handsome bridal bouquet, presented by the brotherhood, and the floral decorations of the rooms were very tasteful.

The treasurer of the Sunday school Lenten offerings has received to the 4th inst., the sum of \$5,378.72 from 58 schools. The church of the Holy Apostles is credited with \$1,100 of the above, and its chapel (Holy Communion) with \$116.47 in addition.

The regular monthly meeting of the Church Club of the University of Pennsylvania was held May 6th. The object of this club is to bring together the Churchmen of the University, and to promote the religious interests of the undergraduates. The report of the treasurer showed that during the present college year one service has been given each month for University students, together with three special services in Lent, with addresses by the Rev. J. M. Davenport, the Rt. Rev. Leighton Coleman, and the Rev. A. G. Mortimer. The following officers were elected for the ensuing year: President, Mr. S. B. L. Innes; Vice President, Mr. Samuel Swift; Secretary and Treasurer, Mr. Arthur W. Howes.

A large and enthusiastic meeting of St. Thomas' chapter, Brotherhood of St. Andrew, was held on the evening of the 4th inst., the occasion being the reception of their charter from New York. St. Thomas' is the oldest congregation of colored persons in the city.

In the will of the late Robert P. McCullagh, probated 2nd inst., is a bequest of \$500 to St. Luke's church, Germantown.

The decease of the Rev. Samuel Edwardes was noted in our issue of the 30th ult. The following sketch of his life may be of interest: He was the son of a dissenting minister, and was educated at Mill Hill School, England. He studied, and applied for Cambridge University examination, and passed with credit, and was to be ordained by the Archbishop of Canterbury; but having conscientious scruples, he could not take the oath of allegiance to the Queen as head of the Church; and so came to America. He taught for some years at the Episcopal Academy in Philadelphia. His first parish was Pottstown, whence he went to Media. Shortly after leaving Media, he heard of the church at Pueblo, Colo., which had been locked the day after its consecration, and no one could be found to go so far to take charge of it. He wrote to Bishop Randall: "Here am I, send me." While there, he was dean of the University schools. The air being unsuitable for a member of his family, he returned to the East. He was in Central Pennsylvania and in Massachusetts previous to coming to Morton, his last parish, where he would

have completed seven years on June 1st. His last message, written by him on the morning of his death, was: *In Jesu Christi*, [April 20, 1892] *Abivi, Samuel Edwardes, A. M. A morte ad vitam eternam.*

At old Christ church great activity is being manifested in Church work. Since the advent of the present rector, the Rev. Dr. C. Ellis Stevens, numerous societies and guilds have been successfully inaugurated. As already stated, a chapter of the St. Andrew's Brotherhood has been established. The offerings on Easter Day were nearly double those of any recent year.

The testimonial dinner to the Rev. John P. Peters, Ph. D., an assistant minister of St. Michael's church, New York City, and a professor in the University of Pennsylvania, was given on Saturday evening, 23rd ult. in the University library building. Many of the guests were members of the American Oriental Society. Dr. Peters had been the director of the University's expedition to Babylonia, and was successful in bringing to light many rare and valuable objects, which are now arranged in the archaeological museum of the University. Addresses were made by Dr. Wm. Pepper, provost of the University, the Rev. Prof. Peters, the Hon. O. S. Strauss, recently minister to Turkey, Mr. Wm. H. Ward, President of the American Oriental Society, F. W. Putnam, curator of the Peabody Archaeological Museum, Cambridge, Mass., Dr. W. R. Harper, President of the Chicago University, and Mr. J. H. Haines, one of Dr. Peter's associates in the expedition. The articles unearthed and brought to this city cover a period from 3800 B. C. to 450 B. C., and reveal pages of Babylonian history never before opened.

Notwithstanding the lesson taught them last year, four of the city rectors have failed to report to the registration office, the data of 12 marriages solemnized by them in 1891. The names of these delinquents appear in the secular press, in company with an archbishop, priests, rabbis, and ministers, who are to be summarily dealt with before the proper tribunal.

WAYNE.—The Rev. Dr. and Mrs. Thomas K. Conrad sailed for Europe on the 3rd inst. During his absence, St. Mary's Memorial church will be in charge of the Rev. Leonard S. Richards, whose advancement to the priesthood is noted under the head of "Ordinations." Recent adornments of this beautiful church include a rood-screen of carved oak, of remarkable dignity and beauty; the carving of lilies and palms in the corbels of the stone arch of the chancel; and a massive bronze tablet, bearing the same memorial inscription to the father and mother of the rector, which appears on the corner stone.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The 249th meeting of the Eastern Convocation met on April 26th, in the church of the Holy Trinity, Marlborough. A sermon was delivered by the Rev. W. H. Moreland. An essay on "The significance of Confirmation as an ordaining of the laity to the Church's work" was read by the Rev. H. N. Cunningham. The exegesis based on I. Tim. iii: 16, was given by the Rev. Dr. Abbott. The addresses in the evening were on the subject: "Methods of deepening the spiritual life in a parish;" I. "The spiritual benefit of quiet days and missions," by the Rev. J. W. Hyde; II. "The spiritual benefit of guilds," by the Rev. H. N. Cunningham.

FRAMINGHAM.—At Easter, the rector received the gift of a valuable cassock made of corded silk. The treasurer's report shows a balance of over \$200.

NORTH ADAMS.—The Easter offerings at St. John's were \$1,150.

WAREHAM.—The Easter service at the church of the Good Shepherd were choral and were attended by large congregations. The offering at the morning service, on side of the pledges for current expenses was \$40, which will go towards the rectory and that now amounts to \$700. One half a e of ground adjoining the parish house an

few doors from the church, has been given by a lady, and as soon as the fund reaches \$1,000 a rectory will be built thereupon. The mission at Oakdale, lately started by the rector, is very prosperous. The Church services are held in a union chapel.

WALTHAM.—The sum of \$200 was handed to the rector of Christ church, at Easter, the Rev. H. N. Cunningham, in recognition of his services as choirmaster.

LYNN.—The Easter reports from St. Stephen's are full of encouragement. Besides cancelling past indebtedness, the parish has made most generous contributions. The Sunday school gave through the mite chests \$115 to missions, \$50 to St. James', Fall River, and \$50 to the Lynn boys' club. The sum raised during the year for outstanding obligations was \$2,500, and \$700 has been laid aside for the parish house. The industrial school, numbering 300 children, have a fund of \$1,000, and gave \$100 as an offering at Easter. The rector, the Rev. James H. Van Buren, has made every agency under his care productive of some good, either in assisting some weak parish or in strengthening the activities of his own parochial organizations.

DEDHAM.—No larger congregations have gathered at St. Paul's church in many years than those which greeted the rector, the Rev. Dr. Starr, on Easter Day. There were two celebrations of the Holy Eucharist and the number of communicants was unusually large. At the midday service a massive altar cross, erected to the memory of the late rector, was dedicated. The evening service was fully choral and was rendered by the vested choir, supported by the children of the Sunday school, who presented their Easter offerings toward the general mission fund of the church. The annual parish meeting was held on Monday evening. The treasurer's report showed a large expenditure for parochial and extra-parochial purposes. The parish has no debt. It was voted to increase the rector's salary by \$500. The Confirmation class of this year, numbering 23 candidates, is the largest but one in the history of the parish.

The Rev. W. F. Cheney, will accompany the Rev. A. E. Johnson, of New Bedford, in his trip abroad and remain two months.

NEWTON.—On Sunday evening, May 1st, a special service was held for the second anniversary of the choir of Grace church, which has attained such proficiency under the direction of Mr. H. B. Day. The following music was rendered: Carol, "The Lord of Life," choir; *Gloria Patri. Magnificat and Nunc Dimittis*, Mr. H. B. Day; carol, "There is a breath of lilies;" carol, "Come, ye saints; offertory carol, "Sun, shine forth." An address was made by the rector, the Rev. Dr. G. W. Shinn.

STOCKBRIDGE.—The Rev. Arthur Lawrence, rector of St. Paul's church, will go abroad after the diocesan convention, and remain till November.

WOLLASTON.—Services have been begun in a hall near the depot. The average attendance is 40, and the mission is placed under the charge of the Rev. H. E. Cotton, rector of Christ church, Quincy.

MARLBOROUGH.—The Rev. J. B. Harding, rector of the church of Our Saviour, Baltimore, will have charge of the church of the Holy Trinity, owing to the absence of the rector.

MARYLAND.

WILLIAM PARET, D. D., LL. D., Bishop.

BALTIMORE.—The special Sunday night services at old St. Paul's church were closed on Sunday, April 25th, with the sermon by Bishop Paret. The services extended over six months, beginning early in November, with the opening sermon by the rector, the Rev. Dr. J. S. B. Hodges. The services, which were of great interest to the general churchgoer, were more especially intended to appeal to young men, and their steady attendance during the winter proved that the church's design in this respect had not failed of its mark. The vestry has addressed an appeal to each member of the congregation in behalf of the building of a new organ to replace the present instrument, which has been in use for 35 years.

For other Church news, see page 110.

The Living Church.

Chicago, Saturday, May 14, 1892.

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

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THE LIVING CHURCH is now prepared to appoint and remunerate an agent in every parish of the United States and Canada. Exclusive right assured, not only for new subscribers but also for attending to renewals. Write for particulars.

In a college paper, published in an eastern city, we find an advertisement inviting students who are inclined to enter the ministry of a certain denomination, to correspond with the Committee on Theological Education. Would it not be well for our seminaries to take similar means to attract young men to the ministry?

THE Financial Secretary of the Clergymen's Retiring Fund Society is desirous to have the work of this society brought before the several diocesan conventions which meet in May and June, and to secure, if possible, official recognition and co-operation. The House of Deputies in General Convention of 1889, heartily commended this society, and it was hoped that the dioceses would take it up and make it the agency for creating a general pension fund for the older clergy. Little or nothing, however, has so far been done, while the need of action is becoming more urgent all the time.

It is obvious that the need can be adequately supplied only by a general fund. The dioceses cannot separately do the work, except perhaps in the case of a few of the older and larger. The clergy in a diocese are constantly changing. No one knows in what diocese he may be when he becomes disabled. He belongs to the Church at large and

to that he must look in time of need. There are four hundred of our clergy to-day, it is estimated, who should have regular and sufficient support guaranteed, and the number will increase as the clergy list grows, from year to year.

AN instance of "the pot calling the kettle black", was recently furnished by *The Church Eclectic*, when it attempted to rebuke THE LIVING CHURCH for not trusting Mr. Gore unreservedly as a theologian. We are solemnly told that "there are some people for whom a little rift in the lute ruins everything, who will not speak peaceably of any Catholic brother whose mental contour will not exactly fit in with their own ragged edge, etc. Let us have unity at home, before we talk of the unity of Christendom." When we see *The Eclectic* setting the example, we shall have more respect for its preaching. Yet it would cease to be of any particular value if it should pursue that milk-and-water policy. "Unity at home" would be too dearly bought if it involved the sacrifice of essential truth. It is sheer insincerity to pretend to agree with everybody even "at home," when "home" is becoming the shelter of the most antagonistic beliefs; it is cowardice for a Church journal to keep silent upon what it believes to be vital issues, for fear of disturbing some "rifted lute" that is discoursing sweetly about the "era of good feeling."

UNITARIANISM.

Among the most dangerous errors just now pressing upon the American Church is the attempt to obtain for Unitarianism a tolerated place within her borders. The popular cant against "dogma," when it is carefully examined, has this purpose and meaning. It is at bottom a rebellion against the statements of the creeds and councils of the Church upon the doctrines of the Trinity and the Divinity of our Lord. The atmosphere of liberalism which pervades the religious world of America affects the minds of many members of the Church. The petition in the Litany against "false doctrine, heresy, and schism" ceases to have any meaning to such persons. It would puzzle them to explain what they mean by praying to be delivered from such things. The idea of any definite belief as necessary to salvation grows obsolete. Religion is resolved into emotion, aesthetics, and general amiability.

A little consideration will show that the toleration of Unitarianism within an organization which is bound to the Catholic creeds, and

uses the offices of the Prayer Book, is an inconsistency so glaring that the result must be fatal to the body which admits it.

Unitarianism stands for the denial that Jesus Christ is God. On the other hand that Jesus Christ is God is the very heart of religion as the Church professes it. In creed and article, in many a hymn and prayer, this great truth is acknowledged and Christ is adored as Very God. It is impossible that upon such a point as this there can be two opposite views existing side by side, if there is any such thing as truth in religion at all. Either He is God or He is not; there is no intermediate view, no middle ground. If He is God, then He must be worshipped. To say that He is God and yet that we need not adore Him is a contradiction in terms. But if Unitarianism be true, and Christ is not God but a creature, then to worship Him is nothing else but idolatry.

Thus the case stands. If the Nicene Creed be true, Unitarianism is a denial of the truth, and in withholding worship from Christ is refusing to honor God. But if Unitarianism be right, then the Catholic Christian is a blasphemer and an idolater. In a case like this it is impossible to temporize or halt between two opinions. It is a monstrous absurdity to talk of toleration in such a case or to deem that two such doctrines can be held as true within the same body. That were to ignore the difference between God and not-God, or else to treat idolatry as a venial thing. If the true divinity of our Lord is not essential to Christianity, if it is enough to regard Him simply as the highest of creatures, or as the ideal Man, or as the most perfect example of evolution, or the greatest of prophets, (all these views are found among Unitarians) then no vital difference remains between Christians and Jews, or Christians and Mohammedans, for both these great religious bodies are willing to acknowledge His eminence among the sons of men.

It is true we hear of individual Unitarians whose views of our Lord, though vague and ambiguous, are so full of practical reverence, and whose language is so exalted when they speak of Him, that it is hard to doubt that in an undefined way they do really acknowledge His divinity. It may charitably be supposed of them that they only stumble at the clear statements of the Catholic creeds on account of a dislike of dogma inherited from the re-action against Calvinism to which American Unitarianism at least was so largely due. Nevertheless, it must not be forgot-

ten that such persons, so long as they remain connected with the body called Unitarian, stand before the world as representatives of that body, with all that it involves. They represent, in short, a system which, if it asserts anything, asserts that Christ is not God. Whatever charity we may have for the individuals, we cannot ignore the fact that by their own choice they cast in their lot with those who deny a fundamental doctrine of the Creed. It is no real charity to act towards such persons as if their position was justifiable and their private views were sufficient. There is but one course to adopt towards them, and that is to bear witness clearly and uncompromisingly to the truth. Those who hold the Catholic Faith have it as a sacred trust, a bounden duty to teach that truth. It is no real charity to the persons of whom we speak, to meet them on religious platforms on equal terms, and to treat them as if the point at issue were a matter of indifference. To adopt such a course is simply to betray the truth. It is too likely to confirm them in their erroneous or inadequate views. What perhaps is worse than all—its effect upon the children of the Church who become familiar with this kind of liberality, is to weaken their hold upon a primary doctrine of religion. Its logical result is to reduce religion to a matter of pious feeling, amiable sentiment, and humanitarian schemes. It is to eliminate the element of belief in divinely revealed facts.

CHURCH AND STATE.

The Roman Catholic Church in France is undergoing an experience which ought to tend to its purification. Certainly it no longer has the favor of the world. The old state of things with its court ecclesiastics basking in the smiles of sovereigns and great ladies, is a thing of the remote past. So, too, the later period has gone by when France was foremost in Europe to protect what were esteemed to be the rights of the Church. But the result has not been to leave the Church free, as other organizations are free. The State has ceased to protect religion, but still claims the right to control it. And this control assumes the form of discrimination against religion. Its wholesome influence in regulating the lives of men, and indirectly rendering them better citizens by checking immorality and opposing violence, is not recognized. It is regarded with suspicion, and its priests are almost under a ban, and this at the very moment when anarchy is becoming every day more bold and outrageous.

No other class in the community is

placed under such restrictions. They must neither teach nor write anything which does not meet the approval of the civil authorities. By a recent circular, the minister of worship forbids the clergy to censure or criticise any law of the land, or agitate for its repeal or alteration, however immoral and dangerous they may believe it to be. Thus they must cease to teach their people the Scriptural law of marriage and divorce. Again, they must not urge the necessity of training in the truths of religion as a necessary part of a true system of education. They must say nothing about the requirement that the students of theology must serve in the army. To dwell upon any of these points is to come into conflict with the laws of the State.

The minister declares his intention to bring those who offend in these particulars to trial under the provisions of the penal code. He particularly censures the conferences which have been held in some places during Lent, when the clergy made special endeavors to secure the presence of working men, and at which social and religious questions were presented from the point of view of the Church. It is true, the result might be to check the growth of atheism and anarchy, but it might also lead men to doubt whether the policy of the French Government of late years is for the best interests of the nation or of humanity. Therefore, all such conferences are prohibited.

It is an instructive picture. In France, we see what religion has to expect from a government which claims to be indifferent, but is in reality atheistic. It is clear that liberalism, when it becomes something more than a theory, and is formed into a positive system, is capable of extreme oppression, culminating in actual persecution. The anti-dogmatic principle belongs only to a temporary state of things. It is not in human nature to rest in mere indifference or scepticism. The inevitable result is not doubt *vs.* dogma, but dogma *vs.* dogma.

In this country, religion has a freer field than elsewhere. Ostensibly, our Government is neutral on the subject. Really, it has thus far been favorable to Christianity. The wholesome influence of religion has always been recognized, and in most of the States, this recognition has taken tangible form in special exemptions of various kinds, and in laws for the protection of religious services. Whether there is any real danger that this state of things will, in the process of time, be changed, we do not pretend to be

prophets enough to predict. But with all the difficulties under which Christianity labors, chiefly on account of internal divisions and abnormal forms, we do not see any signs that it is becoming less active. Probably there never was a time when there was a more sincere and earnest endeavor on the part of religious men to find out and to provide a Christian remedy for the evils of the times, than is manifest at present. There is even some danger lest in the eagerness exhibited on all hands to cope with the temporal evils, to find a cure for poverty, a way to make the lives of larger numbers comfortable in this world, a better adjustment of society, a more equal distribution of wealth, and the like, the primary and permanent object of religion may be lost sight of, and mere humanitarian aims be substituted for it; that, in compassion for the temporal condition of men and the desire to improve their physical well-being, the interests of eternity and the well-being of the immortal soul may be forgotten. The object of the Church can never cease to be what it has been from the first—to gather men into the kingdom of Christ, and to prepare souls for Heaven. While no works or means of mercy are to be ignored or neglected, there is real need to guard against the idea that to improve the temporal well-being of men is the main object of Christianity.

We hail the activity of religious men in their endeavors to meet and solve the problem of progress and poverty, but we remind them that that activity must have as its primary object the conversion of souls to Christ, and the worship and service of Almighty God.

HOW THE EXPERIMENT HAS SUCCEEDED.

BY THE QUEEN OF SHEBA.

DEAR SOLOMON:—I thank you so much for writing me that letter in THE LIVING CHURCH. You're just as wise a sever, I see, and I guess what you say will do a lot of good. You thought that mine was a real woman's letter, didn't you? with the most important part in the postscript. You're so kind and interested that I do believe you'll like to hear how far we in our parish "co-operate" and "participate" with the rector; besides, it will relieve my mind to tell you of some of the things that have happened to us that I call quite wonderful. But the things that haven't happened are more wonderful still.

First of all, my husband hasn't yet said that my health would break down if I got up so early and went out every morning before breakfast. When I got safely over the first two weeks without his being rather stiff and reading his paper all the time as he drank his coffee, I thought to myself, well,

he thinks I'm doing it because it's Lent. He always has said that if people believed in keeping Lent he liked to see them do it. I'm real sorry I worried and didn't have more faith, for here it is ever so long after Easter and he hasn't said it yet.

Then, those who had been going to daily Morning Prayer so long that we had really got to like it, supposed that we couldn't do both, and we felt as if we should miss it. But somehow, as our lives had been planned for years, to give up that half hour, there doesn't seem to be anything that must be done just then, so we haven't had to take back those few minutes that we had given to be God's time.

Besides all this, our rector seems as strong as ever, and our assistant rather stronger, and they didn't either of them look "all worn out" on Easter Monday, and nobody even said that they did. As to a daily congregation, it does seem queer that we ever worried about that. There have always been as many as four, "not counting the angels," and oftener, eight or ten. And we keep having surprises all the while, people that we had never once thought of, seem to be "drawn," and we feel pretty sure that those who have been even once will come again the next time they have a need that they feel deeply. We've found out that it doesn't take people made to order to go to a daily Celebration, but just every-day folks like ourselves. Now, there's the young girl who's in a position, that stops in on her way down to her work (she wants to go as a missionary some day when her brothers get along in their business so that her mother can spare her). Everything got smoothed out for her by a friend who lives near the church inviting her to breakfast. Then it's real touching to see a widowed mother and her daughter kneeling side by side day after day. *Of course* we didn't suppose the rector's wife could come every day, though we knew she'd want to. But she does, and there doesn't seem to be anything going wrong at the rectory. Then there's the president of the Woman's Auxilliary, *poor thing!* I guess she's glad to have more privileges, for you know she's got this whole great diocese that according to that convention journal has more than its share of "dry bones." She keeps getting letters from the different parishes, and so many of the presidents write that they are so sorry that they can't do anything about the scholarships or the teachers' salaries, because their rector never has seemed much interested in missions; or else, he thinks the needs of their own parish are so great this year that it would not be prudent to give anything away. Once in a while she gets a little crumb of comfort when some struggling missionary writes that he is glad to say his ladies have had a meeting and decided to make a pledge for domestic missions, and that he told them the larger it was, the more certain he should feel of a blessing for his poor little flock.

One day, A MAN came! He lost his only little girl last winter, and I guess since that small coffin went out of the house, there hasn't seemed to be anything left in life. I hope that service made it easier for him to have the little lamb safe with the Good Shepherd. And another day there was a sweet young girl that never comes to

an early Communion on Sundays. Perhaps it was her birthday, or something had happened to make her glad, or sad. She's real good, and so interested in her Church work, but I guess because her dead mother never went except on the first Sunday in the month, she thinks she mustn't. And once, we had a boy, a great big fellow seventeen years old. I should't wonder if Jim never forgot that Communion. I saw the rector was waiting at the door, and by and by they came in and knelt side by side, and went up to the altar together. I guess it all meant a good deal more than anybody but Jim and the rector know about.

Now, dear Solomon, I can't help hoping that this worship offered every morning by the "two or three" does somehow profit all the rest, not even leaving out those who are in their beds sound asleep! For if it doesn't do them any good, I'm afraid it might be hardening to hear that bell ring so often, and pay no attention. I didn't look at it that way, but somehow, now, whenever it sounds it seems so solemn, as if day after day, it kept on forcing us to make a choice. I wonder if the church bell is one of the many voices in which our Heavenly Father calls us, as if He hoped that our ears might be open to some one among them all? Perhaps God's spiritual blessings still overflow upon His indifferent children, as they seemed to do so often under that old dispensation to which you belong. Don't you remember how the prophet Daniel confessed with his own sins, the sins also of his people Israel, and supplicated for the "holy mountain?" And you know the angel was "caused to fly swiftly" with his message of comfort, about how, finally, "everlasting righteousness" was to be brought in. There was Job, too, who "offered" continually for his sons because he feared that being so busy with their feasting, they had sinned and didn't even realize it.

So perhaps some of the women "who ain't good for anything but just to go to church," do help to keep heaven open, so that the angels of God may ascend and descend upon our city and our people. That's what I've just read in a book that a bishop wrote. He says that: "If the Church were to cease from worship the everlasting doors would be closed, and the heavens become as brass." And I like to believe that the "many members" are so closely joined that the whole body is profited by that worship in which we plead "the one, full, perfect and sufficient Sacrifice," and ask that the "whole Church" may thereby obtain remission of sins.

"QUEEN OF SHEBA."

P. S.—I forgot something that I must get into this letter, because it's such a long one that THE LIVING CHURCH will never let me write you another. I guess it's the most important part, too, for it's something that was said by a bishop, and perhaps if the poor starving priests and people in our diocese who have Holy Communion only once a month, were to read it, "you and I" would see the way to ask the "stewards of the mysteries" for a weekly Celebration; and then, "you and I" would realize that our presence there was too great a privilege to be unclaimed unless we were hindered by a "just impediment." This is what Bishop Coxe says to his people: "The New Testament tells us clearly,

to hallow the Lord's Day by the Lord's Supper. This is our law and our rubric, and to this reformation I call you in God's Name. I consider our neglect of Scripture and of primitive example in this respect, a grave abuse, and a sad impeachment of our sincerity in claiming to follow Scripture and the Primitive Church."

A WINTER VACATION.

XIII.

DEAR LIVING CHURCH:—I have come from a most interesting experience here in Nottingham. It was in an immense warehouse where lace curtains are finished and put upon the market in all parts of the world; where the finer sorts of laces are produced in splendid imitation of old point, in all its historical varieties, which I am not learned enough to name; where all manner of dainty nick-nacks in trimmings are turned out by machinery which almost seems to think; to this immense establishment I was driven for the opening of the day at 8:30 A. M., and what do you suppose was this beginning? It was the united prayers and praises of employers and employed, all together, some five hundred of them, in a well-appointed chapel, with good organ, choir, and choral service. It was a most delightful thing to hear that multitude sing with lusty voices "The King of Love, my Shepherd is, His goodness faileth never."

From the platform I watched them all as they came in, quietly, briskly, orderly, and then there was in so many instances, the reverent bowing down for silent prayer. Men, women, and girls, altogether in that great chapel in the basement of the huge warehouse. It was a lovely sight. The service book is a compilation from the Book of Common Prayer, a varying portion being taken for each day; addresses are added on Tuesdays and Thursdays, but the whole service is kept within half an hour. The service this morning consisted of a hymn, a few collects, the decalogue with responses, and the prayer for Christ's Church Militant, the address, and benediction.

It was my privilege to give the address, and few occasions ever gave me such pleasure. I had heard the service in St. George's, Windsor; in St. Paul's, and the Abbey, but nowhere did it seem so thrilling as uttered by those work people before their daily toil.

It certainly is a happy idea to assemble all as a great family before the duty of the day begins. The work people take a deep interest in the services; they have themselves paid for the organ, and look upon employment in this warehouse as a distinct advantage. I have been told that a well-defined, refining influence, is marked in all employed there; and certainly it seemed so, as one saw the intelligent, refined, and cultivated faces among them.

One of the proprietors with a just pride told me that I would be astonished to find the refinement, intelligence, and varied information which existed among them. I need hardly say that it would not have surprised me in the least, for I have found full many a beautiful blossom in humble, lowly place, and much innate refinement under most unfavorable circumstances. Said my friend: I had a lady visitor from London, and a Board

meeting kept [me so busy that I could not just at the moment give the interview required. In my predicament I bethought me of one of the girls in the packing room to amuse my grand visitor from the metropolis. "Get a cab," said I to the girl, "and take this lady to the Castle Museum or anywhere you like, and entertain her until I have leisure. So," said he, "I left the two together, the lady in sealskin, and the factory girl in her own simple garb. When I returned I found them hob-nobbing together in splendid style, the lady having accepted an invitation to share the factory girl's tea in the refreshment hour. Afterwards I had a note from the lady's husband thanking me for the splendid time his wife had in her visit. It was none of my doing, it was the intelligent and genial companionship of the factory girl." I felt myself that this bright spirit extended on all hands, as I went with my friend from floor to floor, being shown by the employees in the various departments the specialties over which they each had control.

I must add that two chaplains and an organist are engaged for the daily services, and duly paid by the company. Surely it is a good investment and one that might well be copied in our many mammoth enterprises of Chicago.

J. H. KNOWLES.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill

THE PROPOSED NEW HYMNAL.

The report of the Commission on the Hymnal, including the proposed new Hymnal, will be put to press June 1st, and will be ready for distribution July 1st. In accordance with the action of the General Convention of 1889, a copy will be sent to each member of the Convention of 1892. By direction of the committee on expenses, the secretary will send copies postpaid, to other persons, on receipt of 50 cents for copies in paper covers, and 75 cents for copies in cloth, provided, such subscriptions are received before June 1st. The edition will be limited to the needs of the Convention and the number of copies subscribed for.

CHAS. L. HUTCHINS,
Secretary.

Concord, Mass.

PERSONAL MENTION.

The Rev. Ralph W. Kenyon has become rector of the church of the Archangel, New York City. His address is "The Washington," Seventh avenue, cor. 122d st.

The Rev. A. G. L. Trew has resigned the parish of Our Saviour, at San Gabriel, Cal., and has accepted that of St. John's, Oakland. He will enter upon his duties on Whitsun Day.

The Rev. LeWitt C. Loop wishes his letters and papers sent to him at Mechanicstown, Fred. Co., Md., until Oct. 1, 1892, when he expects to return to his home in Baltimore, Md. He has been missionary there, since Dec. 1, 1891.

The Rev. Dr. Shackelford's address is Saratoga Springs, N. Y.

The Rev. Isaac Dawson has resigned the mission at Rock Springs, Wyo., and taken charge of St. Stephen's church, Baker City, Oregon.

The Rev. George F. Degen has resigned the rectorship of St. John's church, Fort Smith, Ark., and accepted the post of city missionary, Charlestown S. C. His address during the summer will be Moultrieville, S. C.

The Rev. Geo. H. Mueller has accepted a call to the church of the Holy Faith, Santa Fe, N. Mexico. Please address accordingly.

The Rev. Harold Morse has accepted the rectorship of St. Mary's church, Cleveland, and will enter upon his duties on July 1st.

The Rev. Benjamin J. Davis has resigned his position as an assistant in St. James' church, Walnut st., Philadelphia, to become rector of Trinity church, Faston, Pa.

After May 16, the address of the Rev. C. Turner will be, The Rectory, Devil's Lake, Ramsey Co., N. Dakota.

The announcement that the Rev. Braddin Hamilton had accepted a call to St. Paul's church, Indianapolis, was an error. The call was declined. The Rev. G. A. Carstensen becomes the rector of that parish on June 1st.

TO CORRESPONDENTS.

W. F. B.—The correct form seems to be, "Hymn 104"; or, "The 104th Hymn."

F. W. O.—The secretary is the Rev. Dr. C. Ellis Stevens, rector of Christ church, Philadelphia; treasurer, Wm. G. Davies, 68 E. 7th st. New York. 2. John J. McVey, 39 13th st., Philadelphia, Pa. 3. Write to the Rev. Dr. Van De Water, 2067 Fifth ave., New York City.

ORDINATIONS.

At Wallace, Idaho, in the church of the Holy Trinity, on the second Sunday after Easter, May 1, 1892, John A. Staunton, Jr., was admitted to the sacred order of deacons, by the Bishop of Wyoming and Idaho.

At St. Mary's Memorial church, Wayne, Pa., on Saturday in Easter week, the Rt. Rev. Dr. Coleman, Bishop of Delaware, acting for the Bishop of Pennsylvania, advanced to the priesthood the Rev. Leonard B. Richards, assistant to the rector, the Rev. Thomas K. Conrad, D. D., who preached the sermon from Hab. vi. 4. The service was full choral, and was beautifully rendered by the vested choir. Mr. Lacey Baker, choirmaster, presiding at the organ.

OBITUARY.

CANFIELD.—At Lake Park, Minn., on Easter Day, in the 25th year of his age, John Henry Hopkins Canfield, eldest son of Thomas H. Canfield and Caroline A. Hopkins, and a grandson and namesake of the late Bishop Hopkins of Vermont. His brief illness began on Good Friday, and with the dawn of Easter Day he entered into life.

LECHNER.—At St. Matthew's rectory, Newark, N. J., of pneumonia, on Monday, April 25th, 1892, St. Mark's Day, Joseph Antoine Lechner, priest.

"Lord al! pity'ng, Jesu blest,
Grant him 'Thine eternal rest."

APPEALS.

MEMORIAL TO DR. LANCE.

It has been proposed to found a permanent scholarship at Kemper Hall, Kenosha, Wis., in memory of the Rev. Lucien Lance, D. D., who was chaplain of the school during the last years of his life; \$4,000 will be required. A graduate of the school offers to give \$1,000 towards this memorial, if others of the alumni and friends of Dr. Lance will make up the remainder.

This appeal is most cordially endorsed by the Bishop of Milwaukee, and he commends the matter to the attention of all the alumni and all the many friends of Kemper Hall, as also to those of the clergy and laity who affectionately remember that devoted priest and saintly confessor—Dr. Lance—than whom none could more worthily or more fittingly be remembered by the gifts of the faithful in this special way.

I. L. NICHOLSON, Bishop of Milwaukee
519 Jefferson ave., Milwaukee, Wis.,
to whom contributions may be sent, or to
C. C. BROWN, Cashier First National Bank,
Kenosha, Wis.

THE GENERAL BOARD OF MISSIONS.

(Legal Title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.)

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Hai; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages, require from May to the last of August, if legacies be applied, about \$145,000, also for buildings, schools, churches, etc., \$62,000.

Re-nunciations are especially requested before June 1st, and should be sent to Mr. George Bliss, Treasurer, 22 Bible House, New York. Do not go away for vacation without aiding this great work. Communications to the Rev. Wm. S. Langford, D. D., General Secretary.

AN APPEAL FROM ONTONAGON.

MY DEAR FRIENDS:—I came here a couple of months ago with my wife and three small children, to take charge of Ascension parish, Ontonagon, L.S. I found a beautiful church, with nice basement which is used for Sunday school purposes, etc.

But I found the rectory (which, perhaps, might more properly be termed a "rookery"), a very old one, having been built in 1854, and too small for our needs, five of us having to sleep in one small room, which is not only uncomfortable, but unhealthy; and during the heavy storms we have had since our arrival here, the snow came in through the windows and crevices of the house(?), and notwithstanding that the rector had to sit up at night to keep the fires going, we all had severe colds.

At a meeting of the vestry held here on Easter Monday, it was decided to build a new rectory, but in order to enable us to do so we must first appeal to the "outside world" for help.

My congregation are willing to do all they can, but having only lately paid off a debt of some \$2,000 on the stone foundation and basement of the church, they are not able to do as much as they otherwise could and would do.

As our town is growing, we would like to build a good rectory when we are about it.

The parish had been vacant some time prior to my coming, and though I have only been here a short time, I have succeeded in bringing back to the fold many who had "erred and strayed" from the Church ("the lost sheep," and my congregations are steadily on the increase.

I want from \$1,000 to \$1,500. We are trying to help ourselves, who will help us?

I am sure that those who have luxurious or comfortable homes will sympathize with us and help us to build a comfortable rectory.

Contributions (even the smallest) may be sent to the rector, Ontonagon, who will gladly and thankfully acknowledge the same personally and through this paper.

"Freely ye have received, freely give."

PERCY G. H. ROBINSON,
Rector.

MISCELLANEOUS.

EXPERIENCED Clergyman, South, wishes temporary engagement, or occasional Services, after May 1st, North or East. "SACERDOS." LIVING CHURCH.

FOR the summer months a lady desires occupation. An accomplished pianist and French scholar. Has lived several years in France and Italy. Thoroughly familiar with Art and Art literature. References exchanged. MISS CLARE, St. Mary's Hall, Indianapolis.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

WANTED—A priest, young, unmarried, musical, in a promising mission field in Nebraska. Address MISSION, care LIVING CHURCH.

THE organist and choirmaster of St. Paul's cathedral, Fond du Lac, Wis., having resigned his position will shortly be open to a new engagement. Best of references. Thoroughly used to boy choirs or mixed choirs, choral services, etc. Address GEO HERBERT WELLS, the Cathedral, Fond du Lac, Wis.

PUPIL NURSES wanted for the Good Samaritan Hospital and Nurses' Training School. Compensation, \$3 per month and board; Diploma at end of course. Apply to DEAN RICHMOND BABBITT, LL. D., Trustee, Saginaw, Mich.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular address N. A. PENNOYER, M. D., Kenosha, Wis.

A SUMMER IN ENGLAND.

A handbook of information for women tourists. Sent on receipt of price (50 cents). WOMEN'S REST TOUR ASSOCIATION, 264 Boylston st., Boston, Mass.

FOR SALE OR RENT

Cottages furnished or unfurnished, at the beautiful summer resort at Old Mission, Mich., near the grounds of the Rev. Dr. Leffingwell, to whom, by permission, reference is made.

W. D. BAGLEY, Old Mission, Grand Trav. Co., Mich

OFFICIAL.

THE anniversary of St. Paul's school will be celebrated on Tuesday, May 31st. All former members of the school are asked to regard this notice as an invitation to be present on that day. They are assured of a cordial welcome. Those expecting to visit the school are requested to inform the rector, in order that proper arrangements may be made for their entertainment.

Concord, N. H., May 1, 1892.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

OBJECTS—1st. Intercessory Prayer—1. For the Dying; 2. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD
P. O. Box 185, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—MAY, 1892.

15. 4th Sunday after Easter.	White.
22. 5th Sunday (Rogation) after Easter.	White.
23. ROGATION DAY,	Violet.
24. " "	" "
25. " " Violet. (White at Evensong.)	" "
26. ASCENSION DAY.	White.
29. Sunday after Ascension.	White.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

THE FOURTH SUNDAY AFTER EASTER.

Every good gift, and every perfect boon is from above, coming down from the Father of the lights.—St. James 1:17.

God, who only orderest man's affection,
Grant our love to Thee may so abound,
That the people of Thine own election
Fix their hearts where truth and joy are found.

Every good gift, every perfect blessing,
Comes from Thee, true Father of the lights,
In Thyself no shade of change possessing,
No dim parallax of earthly nights.

Of Thy holy will in truth begotten,
Make us swift to hear, but slow to speak;
Let the wrath of man be all forgotten,
While the righteousness of God we seek.

Thou art gone on high while here we sorrow,
Earth's sweet comforts buried 'neath the sod,
But our eyes shall see Thee some bright morn-
row
In the holy Paradise of God.

Send, oh, send Thy paraklete of glory
To our eager, longing, waiting hearts;
Let Him tell anew the wondrous story
Of a life that never more departs.

Lead us on, from sin and doubt release us,
With the eagle's power renew our youth,
All the Father hath is thine, O Jesus,
Thou alone the way, the life, the truth!
St. Mark's Day, 1891.

CHORAL DIRECTORY.

As a brief but suggestive adieu to the season of song, we give a "month's mind," for May, from the service list of two leading choirs.

TRINITY CHURCH, NEW YORK.

Dr. Messiter, choirmaster and organist.
SECOND SUNDAY AFTER EASTER, May 1. A. M.,
Te Deum, Gounod; *Benedictus*, Dr. Edward Hodges, anthem, "If thou shalt confess," Villiers-Stanford; Communion service, Villiers-Stanford; offertory, "The strain upraise," Sullivan. P. M., *Cantata and Deus Misereatur*, Best; anthem, "The Lord is King," Barnby; *Magnificat*, Gregorian.

THIRD SUNDAY AFTER EASTER, May 8. A. M.,
Te Deum, Mendelssohn; anthem, "Rejoice in the Lord, Calkin; Communion service, Calkin in Bb. P. M., *Magnificat and Nunc Dimittis*, White in E; anthem, "The Lord is King," H. King.

FOURTH SUNDAY AFTER EASTER, May 15. A. M., *Te Deum*, Mendelssohn; anthem, "O give thanks, Goss; Communion service, Selby in A; offertory, "Sion heard of it," Barnby. P. M., *Magnificat and Nunc Dimittis*, White in E; anthem, "He is risen," Gadsby.

FIFTH SUNDAY AFTER EASTER, May 22. A. M., *Te Deum*, Mendelssohn; anthem, "The Lord is my strength," Smart; Communion service, Selby in A; offertory, "Sion heard of it," Barnby.

ASCENSION DAY (Trinity church memorial festival), High Celebration (with orchestra); processional, "O Zion! blest city," Hiles; anthem, "O come let us sing," Handel; Communion service, Schubert in Eb, and F; offertory, "Heaven and earth display," Mendelssohn.

SUNDAY AFTER ASCENSION, May 20. A. M., *Te Deum and Benedictus*, Villiers-Stanford in Bb; anthem, "O clap your hands," Steggall; offertory, "How excellent Thy name," Handel. P. M., *Magnificat and Nunc Dimittis* Smart in Bb; anthem, "Great is Jehovah," Schubert.

ST. MARK'S CHURCH, PHILADELPHIA.

Minton Pyne, director, etc.
FIRST SUNDAY AFTER EASTER, May 1. Choral Celebration, Introit, Psalm lxx, Tone iii, 3; Communion service, Barnby in Eb; offertory, "The Lord is my strength," Smart. First Evensong, Psalms, Gregorian; *Magnificat and Nunc Dimittis*, Barnby in E; anthem, "My song shall always be," Mendelssohn.

THIRD SUNDAY AFTER EASTER, May 8. Introit, Psalm 55, Tone iv, 2; Communion ser-

vice, Barnby in E; offertory, "I praise Thee, O Lord, my God," Mendelssohn. First Evensong, Psalms, Plain-song; *Magnificat*, Barnby in E, (continued through the month); anthem, "Love not the world," Sullivan.

FOURTH SUNDAY AFTER EASTER, May 15. Introit, Psalm 82, Tone viii, 1; Communion service, Garrett in E; offertory, "O taste and see," Sullivan. First Evensong, Psalm, Plain-song; canticles as before; anthem, "Sing ye praises," Mendelssohn.

FIFTH SUNDAY AFTER EASTER, May 22. Introit, Psalm 84, Tone vii, 4; Communion service, Garrett in E; offertory, "Since by man came death," Handel. First Evensong, Psalter, Plain-song; canticles, as before; anthem, "Rejoice in the Lord," Martin.

The Philharmonic Society of New York has just completed a three days' festival commemoration of its organization and first concert in 1842. This is a semi-centennial celebration. It was held on Thursday, Friday, and Saturday evenings, April 21, 22, and 23. On the first of these evenings, the programme of the first concert given by the society was reproduced. It opened with Beethoven's Fifth Symphony, then performed for the first time in this country. The date was Dec. 7th, 1842. Let us insert the entire programme, as a matter of historic interest: I. Fifth symphony, Beethoven; II. Recitative and aria, "Ocean, thou mighty master," Weber; III. Hummel's quintette in D Minor, Op. 74; IV. The "Oberon" overture, Weber; V. Duet from "Armida," Rossini; VI. Introduction and aria, from "Fidelio," Beethoven; VII. Aria from "Belmonte e Casstozza," Mozart; VIII. First concert overture D Minor, Opus. 38, Kalliwooda. Certainly a generous and delightful selection; with the musicianly distinction of placing the chief number at the head, the most important work being given when the people were in their best mood for serious attention, and not deferred as at present, to the foot of the programme, when attention and endurance have been strained to the uttermost. In those wiser days, there were early dinners and prompt attendance, and the concert was not manipulated in the interest of tardy society people. The symphony duly in its place of pre-eminence, such persons whose convenience or preference might lead them to withdraw after its delivery, were not compelled to miss the principal event of the evening. Now we are forced to submit to all manner of pre-occupations and distractions before reaching the chief point of interest.

The second concert had for its principal numbers, a *Concerto* for string orchestra in G Major, Bach; *Concerto* for piano, G Major, Tschaikowsky, and a symphony, *Divina Commedia*, Liszt. Mr. Rummel was the pianist, but the Liszt music is one of the direst and sorest inflictions that can possibly befall a credulous audience. It may well be questioned whether a Chinese orchestra at its worst has equal possibilities of mischief and outrage for sensitive musical organizations. The last concert presented the overture to the Magic Flute, Mozart, the Canon quartette from "Fidelio," Beethoven, the Death song from Siegfried, the Death march and finale, from *Die Gotterdammerung*, Wagner, concluding with the Ninth (choral) symphony, [Beethoven, with solos and chorus. Beginning with Beethoven, where the great classic orchestral art culminates, and concluding with the same great master, it will be observed that the entire cycle

of orchestral art was boldly outlined during the festival.

Herr Seidl, the new director, who succeeded Mr. Thomas, accomplished wonders with his splendid band, which now numbers 114 performing members, against 53 at the outset. It was largely built up out of German materials, although Englishmen figure in its direction, among the earlier years, as U. C. Hill, its indefatigable founder, and afterwards Mr. Geo. Loder, with Mr. Thomas, from 1877 until last year. The entire list of conductors should be a matter of interest: Mr. U. C. Hill, H. C. Temin, W. Alpers, George Loder, D. G. Etienne, Mr. Boucher, Theodore Eisefeldt, Max Maretzek, Karl Bergmann, Dr. Damrosch for a single year, Ad. Neuen-dorf, also for a single year, Theodore Thomas, and Anton Seidl. The association is now almost exclusively German, and has done but little for the nurture and development of native art. Its energies have moved chiefly along the lines of the classic and Romantic schools, and it is to be credited with an education of the American public in the Wagner cult, during the vigorous career of Mr. Thomas. In such a close corporation, conducted "strictly on business principles," and declaring annual dividends among its players and officers, with most exemplary regularity, there must of necessity be found certain elements that mar, or interfere with, the best possibilities. Performing members are not given to retiring or resigning, even after physical and artistic decay overtake them. There are too many gray-heads and too much of "crabbed age" for an ideal orchestra. And herein, despite the rare accomplishments of the new conductor, the Boston Symphony and the Damrosch Symphony have the advantage of a younger membership, and in the employment of only the best artists while they are at their best, and no longer.

The festival cannot be set down as a fiscal success, yet the celebration was memorable, and especially valuable as an opportunity for reviewing the musical history and growth of half a century. It is not easy to realize that there was but one available bassoon player, and but a single efficient contra-bassist, to be had in New York, in 1842; and it is not so very long ago since Mr. Thomas was tormented by the difficulty of securing sufficient faggotti. Mr. E. H. Krebbiel, of *The New York Tribune*, has produced an admirable monograph concerning the Philharmonic, its history, and its festival, abounding in valuable and interesting particulars.

At th's present writing, New York people, especially such of them as have learned to associate the delightful Seidl orchestra with the summer season at Coney Island, are greatly distressed to learn that "Brighton Beach" has broken its oral compact with Mr. Seidl, and that a Brooklyn regimental band is to displace the Seidl orchestra. This will be a serious flaw in our summer enjoyments, although it is not unlikely that they will be found accessible elsewhere, in or near the city. There should be two or more such orchestras in the city itself, where for a small fee of admittance, the masses who are unable to leave the city may

spend their evenings in a rational and restful way.

Mr. Walter Damrosch brought to a close the orchestral and choral season, at Carnegie Hall, by a Handelian festival, Thursday evening and Friday afternoon, April 28th and 29th, commemorating the one hundred and fiftieth anniversary of the first performance of the oratorio of the Messiah, which was given with the original Handelian orchestral score. There was also presented the pastoral play, "Acis and Galatea," with proper accessories of scenery, stage settings, costumes, and dramatic action, a superb array of soloists, with the Oratorio Society chorus.

On Thursday evening, April 21st, the Church Choral Society, Mr. Richard Henry Warren, director, gave its last Church recital in the church of the Holy Trinity, Madison ave. and 42nd st. The works selected were Beethoven's great Mass in C, and Psalm xlv, "God is our hope and strength," by Dr. Villiers-Stanford, organist of Trinity College chapel, University of Cambridge, England.

The Boston Symphony Society is finishing its season in New York (as also the Brooklyn Philharmonic Society), in the same week, preparatory to its vernal round of concerts in the principal cities—making one of the most crowded musical weeks during the entire season.

At St. Mark's church, Philadelphia, on the evening of St. Mark's Day, Mendelssohn's Hymn of Praise was sung by the choir, under the direction of the organist and choirmaster, Mr. Minton Pyne. Mr. Pyne played the symphony in his usual masterly style. The vocal parts throughout were remarkably well rendered, some of the numbers being even better than last year. The soprano soloists were Williams and Curley, both of whom acquitted themselves creditably; the tenor soloists were Mr. Howard Kneedler and Mr. Ernest Pyne, brother of the organist. The duet, "I waited for the Lord," was sung by Curley and Williams, and the duet for soprano and tenor, "My song shall always be Thy mercy," was sung by Williams and Kneedler. Mr. Ernest Pyne sang "The sorrows of death." The entire performance gave evidence of Mr. Pyne's careful training, the choir being in excellent condition; the boys' voices were also unusually fresh after their heavy work for Easter and Low Sunday.

The National Academy Exhibition is disposing of fewer pictures among its exhibits than usual, while there are many more worth having than we commonly find, and the prices are with some exceptions, moderate and fair. But there has been a surfeit of picture and art sales, the entire season through, and they are still maturing every week. We think it will be found that more pictures have changed hands in New York since December, than in both London and Paris. This just now discourages the interests of our home-workers, especially as much of the imported stock has sold at comparatively low rates, while too many of our own painters who have their reputations yet to make, are tempted to affix prohibitory prices to their exhibition canvasses.

MAGAZINES AND REVIEWS.

From the Leonard Scott Publication Company. *The Quarterly Review*, April, is almost a library. Its ten papers represent the residuum of, say, one hundred volumes and more, which have gone into the workshop of the reviewers. It seems an impertinence, almost an impiety, to dismiss such serious, deeply rooted, valuable products of the best university scholarship with a hasty paragraph. We encounter the flippant and ephemeral almost everywhere, but never in these splendid quarterlies. Each of them is a granary or store-house for resort, when current reading runs thin and low. One can quote from them, and never touch bottom. To our mind, the central point of existing troubles is touched in the second article, "Culture and Anarchy." A dozen volumes, nay, entire fields of literature, lie within its range and contribute to its completeness. In a permissible sense, it is monographic of the prevailing epidemic of these fatally diseased times, wherein thousands and tens of thousands, on the wings of metaphysical and philosophical speculation, have slain faith, and perished in the depths of agnosticism. Culture, an honest synonym for that spiritual and intellectual betterment which crowns a Christian manhood, is a divinely planted prophylactic against anarchy, civil, social, and spiritual. And yet the most profoundly "cultured" kingdoms and communities are undermined and well nigh given over to misrule, ruin, and all other horrors of anarchy. The head and front of the offending lies in a debased and death-breeding literature, in the service of which not men alone, but women, some of them reputable, refined, accomplished, and "cultured," are lending a diabolic service. It is impossible to resist the conclusion that the currents of popular literature are polluted and deadly, and that respectable publishers are unscrupulously serving the world, the flesh, and the devil, in the pursuit of gain, indifferent to the social and moral disintegration going on all around them. The toothsome, seductive novels, meet and feed the depraved appetites of the people; they "pay" author and publisher, and they corrupt and debase the poor, gullible, imperiled public. Anarchy is only the logical result of a demoralized people. "The fool hath said in his heart, there is no God," and that is the outcome of most of our literary ventures now-a-days. Not only are beliefs and religions relegated to the owls and bats,—so are manners, customs, literature, and all the arts of the beautiful. If "the good and true" are dethroned, wherein shall the beautiful find refuge? There is a widespread, deep, ineradicable nemesis, threatening not only the Churches, and the literatures, and the morals, but the refinements and beautiful arts, of our time. It is something more formidable than a dynamite bomb, here and there, or a furtive gang of murderous nihilists. The very fountains of thought, action, law, and life, are being systematically poisoned, and death is in the air,—and "the people love to have it so!" In article vii, we have a singularly fair, impartial, and well-considered estimate of that Hotspur of latter-day Churchmanship, Dean Burgon. If ever the Anglican Church had need of such defenders, she has it now.

THE NATURAL HISTORY OF IMMORTALITY. By Joseph Wm. Reynolds, M. A. New York: Longman, Green & Co.; Chicago: A. C. McClurg & Co. Pp. 389. Price, \$2.25.

This instructive and fascinating volume of Prebendary Reynolds, showing how the study of nature points on to the truth of immortality, will commend itself in many ways to those who do believe and to those who want to believe in this most comfortable truth. He has laid under contribution many departments of nature for the confirmation of this truth of religion, and has spared no pains to collect from the best sources of information the most striking results of modern discoveries in physical science; and although the treatment of the subject is somewhat discursive, the point at issue is never lost sight of, and this very discursiveness will prove a charm to many readers. Under the guidance of

the author, one is led to see that the light of nature is the clear light of God's truth shining on ever to the perfect day, and illuminating the way that leads right on to the brighter realms of a glorious immortality. Dealing with unwonted themes, strangest marvels, demons and demonology, dreams, and healing by faith and prayer, with the prudent and temperate view of our Church as to these marvels, we see how the most advanced science ends with phenomena, and does not touch these realities of which the phenomena are representative, realities which are everywhere apprehended by the universal conscience, intuitions, and the moral and mental faculties of mankind. The book is a storehouse of illustrations marvellous in their variety, of old arguments set forth in a striking and cogent way, beautiful quotations, helpful suggestions, and pregnant thoughts, and is a monument of great learning, industry, and ability. It seems to cover ground in a way hitherto unattempted, and is written in a most attractive and charming style. One has only to run over the very full table of contents and the fascinating index, to see what a rich treat is offered to him on the pages of this readable and valuable volume.

THE EARLY DAYS OF MY EPISCOPATE. By the Rt. Rev. Wm. Ingraham Kip, D. D., LL.D., Bishop of California. New York: Thomas Whittaker; Chicago: A. C. McClurg & Company. Price, \$1.50.

California has been singularly fortunate in having the scenes of its early days portrayed by such literary artists as Mr. Dana and Bishop Kip. In the case of both, there was a touch of heroism and romance quite interesting. The hardships to which the Bishop and his good wife cheerfully submitted, in that land that was worse than "new," were enough to test the bravest heart and try the strongest constitution. Yet the Bishop is still spared, at an advanced age, to see an empire developed out of the crude beginnings amid which he took up his work as missionary bishop in 1853. San Francisco was then but little more than five years old, but already gave evidence of prosperity and permanence. A feature of the town was the imported houses, ready made and complete, having only to be put together on the ground after landing. There was one of white granite, seventy feet front and three stories high, brought from China; several from Germany, from France, from Boston. The Bishop records his first service, three hours after his arrival, in Trinity church, where he read the "Ante-Communion service" and preached. His description of missionary work, up and down the land, is very interesting reading.

LIFE AND LETTERS OF GENERAL THOMAS J. JACKSON (Stonewall Jackson). By his wife, Mary Anna Jackson. With an Introduction by Henry M. Field, D. D. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price, \$2.00.

Stonewall Jackson is the most picturesque figure in the Civil War. None of the great leaders had a personality so unique, so attractive—not on account of its beauty but of its uniqueness. In his character were combined military genius of the highest order and religious fervor that bordered on fanaticism. We must go back to the Puritan leaders of Cromwell's time to find such another. To most men he was a man of mystery, silent, uncommunicative, asking no advice. Hence it is that the lives that have been written of him have been the life of the military genius, the skillful leader of armies, not of the human creature. It was left to his wife to write the story of that inner life, and who could write it so well as she who shared it. The book is made up largely of letters written to his wife and his family on the eve of, or the day after, his great battles, and the future historian of the Civil War must read carefully these letters before judging the military hero.

SHORT SERMONS. By the Rev. Stopford A. Brooke. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

These sermons are intended, the author tells us, not only for private reading but for a sort of lay reading which he speaks of as common in England on Sunday evenings in families living in the country. It is a commendable practice, certainly, and wor-

thy of imitation in this country, especially in the West where, as so often happens, families live for years in practical isolation from any religious privileges. We are told that the author has removed from these discourses everything controversial, and left "only those moral and spiritual things on which all sects and churches are agreed." The result is what might be expected—colorless homilies or essays expressed in sufficiently engaging language. With such limitations practically nothing can be taught as truth divinely revealed. This sort of thing is familiar to those who are acquainted with the sermon literature of the last century as influenced by Deism; only here we have the greater freshness and purity of the better nineteenth century style.

THE MARQUIS OF SALISBURY. By D. C. Traill, D. C. L. New York: Harper & Bros. 1891. Pp. 224.

It is too soon, it would seem, for the conclusive word, as to Lord Salisbury's political career, until the constantly deepening crisis in which all the nationalities of Europe (and the Orient, her foster mother) are involved, reaches or approaches solution. Of that crisis, the English Prime Minister is not unlikely the central and informing energy. The vast and far-reaching colonial crises threatening the rulers "at home," would, by themselves alone, prove more than enough to test the resources and generalship of the profoundest statesman. That the general peace continues unbroken, sets the seal of highest value upon his career thus far. Dr. Traill writes frankly in the Tory interest, and the Liberals with their great leader, Mr. Gladstone, are duly excoriated. We are not likely, however, to have a fairer statement of Lord Salisbury and his public life, from the works of his partisans.

THE LIFE OF OUR LORD UPON THE EARTH. By Samuel J. Andrews. New York: Chas. Scribner's Sons; Chicago: A. C. McClurg & Co.

This is a "new and wholly revised edition" of a book originally published in 1862. The author has availed himself of the numerous more recent works relating to his subject to make large and important additions, and greatly to improve the whole work. Though not likely to supersede Ederheim or Shurer, it will be found very useful not only to the Bible class teacher and theological student, but even, as the author ventures to hope, to the clergyman who wishes to be put in possession of the latest phases of the questions discussed, and to be directed to the chief authorities upon them among modern writers.

THE SOCIAL LAW OF GOD: Sermons on the Ten Commandments. By E. A. Washburn, D.D., late Rector of Calvary church, New York. Seventh edition. With a sketch of the author's life and work. New York: Thomas Whittaker. Paper, 50c. Cloth \$1.00. Pp. 212.

It is most gratifying to perceive that this well-known pulpit work of the prince of preachers, Washburn, has now proceeded to a seventh edition. Nothing in similar character could excel the fineness and delicacy of Dr. DeCosta's *in memoriam* sketch of the revered author.

THE May number of *the Church Eclectic* is at hand. We could wish for this valuable magazine more careful proof reading. The present issue is No. 2 of Vol. XX. A complete set from the first publication is now hard to be obtained. It is a valuable feature to any library.

"THE Bible Story of Mary, the Mother of Jesus," by Elizabeth C. Vincent, a little booklet of 30 pages published at 25 cents by T. Whittaker, New York, is tastefully issued, and is a careful setting forth in order of all that is surely known and believed concerning the Blessed One from the records of the Scriptures.

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

SHEET MUSIC. I

FROM NOVELLO, EWER & CO: "Behold the Angel of the Lord," an anthem for Easter, by Berthold Tours. This sterling composition reached us too late for a seasonable review. Aside from the invariable excellence and ele-

gance of Mr. Tours, in whatever he produces, he has succeeded in developing a fine dramatic spirit in his treatment of the text. In a well-voiced choir, the anthem will prove an interesting and welcome novelty. *Te Deum Laudamus*, in Eb, by H. J. H. Sumner. This is a "Peoples' anthem," in unison with an organ accompaniment. Nothing could prove more effective or delightful if sung generally and heartily; indeed incomparably better for the ordinary, average choir, than the shabby, halting, discordant delivery of four-part compositions, far above their capacity. Hundreds of choirs that now ignorantly fret and worry a long-suffering people by attempting compositions hopelessly beyond and above them, might in the earnest use of this, and scores of other unison services and anthems, refresh and edify the people. *Magnificat and Nunc Dimittis* in F, by Ernest N. Cullum, carefully written, simple in form, and easily sung. "Christ the Lord is risen to-day," anthem for Easter, by the Rev. E. V. Hall, a strong, Churchly composition, finely lightened up by a chorus of unison sopranos, followed by unison choruses of sopranos and basses in a duet movement, likely to prove permanently valuable. "Like as the hart," anthem for soprano and chorus, by Thomas Adams, a lovely treatment of a lovely theme, distinguished by a refined, tranquil beauty of movement and treatment throughout. "Lord, I have loved the habitation of Thy house," anthem for soprano solo and chorus, by F. Iliffe, *Mus. Doc. Oxon.* Another lovely and picturesque composition in the modern English school, exceedingly graceful, requires refined and careful delivery; worth a thorough study and frequent use. "O Lord, Thou art my God," by Charles H. Lloyd, *Mus. Doc. Oxon.*; Dr. Lloyd is known the musical world over, as one of the most accomplished, recondite, and prolific among later Anglican composers, and the organist of Christ church, College chapel, and Oxford cathedral choir, the best choir in Oxford. Anything that comes from his pen is literally above technical and artistic criticism, and must be held referable only to individual tastes and preference. This composition is elaborate, thoroughly worked up, occupying 18 pages on Novello's Octavo Anthem Series. It is especially valuable for large occasions, special musical services, and choir festivals. The organ accompaniment has the spontaneous ease and luxuriance of theme and suggestion for a sonata. There is a continual evolution of delicious and eloquent choral contrasts and shadings. For strong, thoroughly trained choirs, this anthem will prove exceptionally valuable. "Hear me when I call," anthem for men's voices, *Andante grazioso* a class of compositions that suffer inexplicable and inexcusable neglect in nearly all of our strongest choirs; while nothing is more inspiring and satisfactory, when adequately treated. The anthem is exceptionally favorable for such vocal delivery, is exquisitely written, and should be sung frequently.

BOOKS RECEIVED.

LITERARY READER. A Manual of English Literature. By Geo. R. Cathcart. New York, Cincinnati, and Chicago: The American Book Co. Price, \$1.15.

TOBACCO; ITS USE AND ABUSE. By the Rev. J. B. Wight. Syracuse: A. W. Hall. Price, 80 cts.

A GIRL'S WINTER IN INDIA. By Mary Thorn Carpenter. With illustrations. New York: A. D. F. Randolph & Co. Price, \$1.50.

PHYSICAL EDUCATION. By R. Anna Morris. New York, Cincinnati, and Chicago: American Book Co. Price, \$1.00.

THE SPANISH STORY OF THE ARMADA and other essays. By Jas. Anthony Froude. New York: Chas. Scribner's Sons. Price, \$1.50.

HIS PRESENCE: Hymns of the Blessed Sacrament. London: R. Elkins & Co.

GENESIS I. AND MODERN SCIENCE. By Chas. B. Warring, Ph. D. New York: Hunt & Eaton; Cincinnati: Cranston & Stowe. Price, \$1.00.

A VOYAGE OF DISCOVERY. A novel of American Society. By Hamilton Aide. Price, \$1.25.

IN SILK ATTIRE. By Wm. Black. Price, 90 cts.

FLYING HILL FARM. A Story. By Sophie Swett. Price, \$1.25.

THE TECHNIQUE OF REST. By Anna C. Brackett. Price, 75 cts.

THE HERESY OF MEHETABLE CLARK. By Annie Trumbull Slosson. Price, 75 cts.

New York: Harper & Bros.

BORN OF FLAME. A Rosterucian Story. By Mrs. Margaret B. Peeke. Philadelphia: J. B. Lippencott Co. Price \$1.25.

INDICATIONS OF THE BOOK OF EXODUS. By Edward B. Latch. Philadelphia: J. B. Lippencott Co. Price \$1.50.

DOWN THE GREAT RIVER. Embracing an account of the Discovery of the True Course of the Mississippi. By Capt. Willard Glazier. Phila: Hubbard Bros.

THE HOUSEHOLD.

WHEAT AND TARES.

BY ALICE CRARY.

Let both grow together until the harvest.—St. Matthew xiii: 30.

Lo, in God's garden here below,
Feeling together the sun's soft glow,
Braced by a shower or bowed by a blow,
Closely together the wheat and tares grow,
Grow here together; one strong to endure,
Bravely in storing all nourishment pure,
Reaching toward heaven its gifts to secure,
Slow though its progress, its fruit shall be sure.

Lo, in God's garden here on earth,
Saucily springing, in causeless mirth,
Laden with blossoms that hold no worth,
The tares up-shoot, to a nation's dearth;
Taking God's sunshine which falls all around,
Drinking in strength from the nourishing ground,
Leaping from darkness with fanciful bound,
Close by the wheat are the troublous tares found.

Sown in a night time by enemy's hand,
Clogging the soil of the husbandman's land,
Holding back growth with a mischievous band,
Taking up room where good grain ought to stand.
Vehement servants would root up the tares,
Causing destruction to wheat unawares;
God sees each wheat-life and knoweth its cares,
Stronger its strength for the struggle it bears.

Both grow together in His watchful sight,
The harvest shall come, the wrong be made right:

Wheat shall be sturdy, because of its fight,
Tares shall be bound into bundles to light;
Reapers are angels, and earth is the field,
God is the husbandman ready to shield.
Tares are the weapons which Satan doth wield,
Mortals are wheat with their harvest to yield.

Grow then, O earth-life! though bowed down with pain;
Sorrows are showers to cleanse thee from stain;
God saves thy bruised reed from breaking in twain;

Humble and tearful, then, rise up again;
Drink with thanksgiving, God's blessed sunshine,
Mercies are rays bringing light in their line;
Dark though life's dawning, its close may be fine,
Rise from the darkness to glory divine.

Poughkeepsie, N. Y.

PRIZE STORY.

UNDER THE LIVE OAKS.

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

(All rights reserved).

CHAPTER III.—CHRISSIE'S RESOLVE.

The newly-risen sun was flooding the mesa with light, and clothing the Sierra with matchless beauty. The old world looked like a new creation lying under the spotless blue of the sky. The streams ran like molten silver, and the birds in the live-oaks and sycamores sang as if they had just discovered the joy of living and loving.

Chrissie had been up before the sun and had given Louis his breakfast, and now they were holding a little council together, sitting on the bench beneath the great tree.

"I tell you, Chrissie," said the lad, laying his hand impressively upon his sister's arm, "if I had even a few hundred dollars I could make a little fortune out of this place, so that after awhile I could go back to college and help support you all. The soil is wonderful, and so level and free from stones. If we only had enough to buy the orange trees!" and he looked wistfully at the land with its wild, luxuriant growth.

"We must get the money," said

Chrissie, and she clasped her hands with a gesture of determination. "I have been thinking and thinking, Lou, what is best to be done. If it were not so hard to leave dear father, I should soon be able to earn what you want."

"Oh, we should never get along without you, Chrissie, and besides, I should hate to feel you were working for us all, away by yourself."

"Something must be done, Louis. If I were away, Elaine would feel that father and all of you looked to her, and I think she might even grow more satisfied here."

Louis shook his head incredulously. "I think," she went on, "that I shall speak to Dr. Ventnor, Lou. He is so kind and helpful. Do you notice how father looks for him? and don't you see that he is really better? If he were only able to do a little work once more, I think he would be quite happy again. I am sure the people scattered along these foot hills would be glad to have a clergyman to look after them and a service. It is so far for them to any church. If father could only make a beginning!"

Louis stood up and shouldered his spade. "I thought you were castle-building these last few days," he said laughing. "Or church-building," she answered, smiling up at him. "I'll send Jimmy with your lunch, dear; good-bye."

She watched him for a few moments as he trudged cheerfully away, and then set about her daily tasks, singing softly to herself, a sweet child-woman. A child in loving trustfulness—a woman in loyal, unselfish helpfulness.

Some weeks had elapsed since the doctor's first visit to the Burton family, and Chrissie was right in saying that her father seemed better. Dr. Ventnor had found his way to the mesa three or four times since then, though never, as he declared, in an official capacity, and so skilfully did he treat the feelings of his new acquaintances, that even Chrissie believed, though she was surely none the less grateful on that account, that the doctor came mainly because he was attracted by the intellectual companionship of her father. He had told her that Mr. Burton stood in little need of medical attendance, that the pure air of the mesa was the best medicine he could employ, nevertheless, he talked freely with him of his condition, advised him, and even casually asked him to try this or that remedy which he happened to have with him. Mr. Burton brightened visibly under the young man's cheering influence. The hope began to stir within him that he might, perhaps, yet do some work in the Master's vineyard, still labor for awhile in that great harvest, always ready, wherein the laborers are few.

Sitting under the live-oaks on the mesa, one might easily become better acquainted than in more conventional surroundings, and so it had come to pass that, after a few of the doctor's visits, the Burtons began to feel that his companionship was a great addition to their secluded life. Elaine no longer wore a rather shabby gown in the afternoon, but dressed in one of her simple, but becoming, costumes, with a book or pretty bit of needle-work in her hand, was a charming picture. If, thought Chrissie, the doctor's visits had no further result than this, they would be well worth having.

Chrissie herself was usually too busy to spend much time or thought on personal adornment; besides, from her childhood, she had been so impressed with the beauty of her sister and her own comparative insignificance, that she had fallen into the habit of undervaluing herself. Neat indeed, she always was, but the blue calico gown, or one equally beyond the pale of what Elaine called respectability, was the only costume in which Dr. Ventnor had ever seen the younger Miss Burton.

The lovely day of which I have spoken, was older by several hours. The mid-day meal was over, and Jimmy and Oliver had been dispatched with the lunch for Louis, who was at work at the further end of the mesa, digging a trench which was to convey water to his embryo orchard. Mr. Burton was reading with an absorption in his book, which betokened improved health. Elaine was writing at a little table in the deepest shade.

"Are you writing to George, Elaine?" asked Chrissie.

Elaine nodded without looking up. "Give him my love, if you think he would care for it," continued Chrissie. "Dear George! I wish he were near us. How he must long to see you, dear!"

Elaine Burton sighed and looked dreamily across the valley, lying below them, to the silver line of ocean in the distance.

"Yes, poor fellow, it is pretty hard on him, too," she said, and then she brushed away a tear or two from her cheek.

"Dear Elaine!" Chrissie had seen the tears, and she got up from her seat to kiss her sister. "How nice you look to-day, my princess!" she said softly, holding her at arms' length for a moment, "I wish poor George could see you now."

"You little goose, said Elaine, pinching her sister's chin, "do you think every one admires me as you do?"

"I know George does."

"Perhaps he is partial like you," said the beauty with an indulgent smile.

What Chrissie might have answered, innocently ministering to her sister's vanity, was left unsaid, for Mr. Burton, laying aside his book, called out to his daughters that Dr. Ventnor was coming over the mesa. Elaine Burton locked her little writing case and took up her work; Chrissie ran into the house for a chair.

"It is like the Golden Age to sit here with you all, under these wide-spreading trees," said Dr. Ventnor, "with such a view spread out before us. It is an idyl."

"My idea of an idyl would include a pretty villa," said Elaine pouting, "and various other accessories."

"I suppose I am dreadfully rudimentary in my ideas," laughed Chrissie, "but I really enjoy our red-wood house, with this green out-door parlor, more than I could one of Elaine's villas, now that father is so much better."

"Dr. Ventnor," said Mr. Burton, "I have begun to hope that I may be able to take up work again one of these days; of course, not as in the past, but something, something for my Master yet."

The doctor nodded kindly.

"Chrissie has been telling me of many scattered ranches that she has seen along these foot-hills, and I have been planning, or rather dreaming perhaps, that I might be able to gather

some of these people together, and form a little congregation, and, who knows? even build a little church by and by. For the most part, these people are out of reach of any place of worship."

There was no answering enthusiasm, but a great deal of kindness in the doctor's reply. "Why yes," he said in his genial way, "I hope and believe that in a month or two more you may be so far restored as to commence some work of the kind. It will interest you, and do you good; only, of course, you must be very careful not to attempt too much, nor even plan too much yet," he added, as he saw the deepening color on Mr. Burton's thin cheeks. "By-the-bye, I must not forget that I have come to-day partly to execute a commission. I have a cousin who lives some miles from here who would be very happy to make your acquaintance, but who, whether from natural indolence or timidity," said the doctor, drawing somewhat on his imagination, "cannot prevail upon herself to drive up these mountain roads, so I came armed with her cards and an invitation to the Misses Burton, to give her the pleasure of a visit. She has a young, invalid daughter too, a patient of mine, who very earnestly seconds the invitation." The last words were specially addressed to Chrissie, for she it was who had taken hold of poor Nina's imagination, and the little girl had not ceased to urge her cousin and her mother to bring her to see her.

Chrissie cheerfully acquiesced, and Mr. Burton gladly sanctioned the girls' going, only Elaine hesitated with rather a heightened color. Was it because they were poor that Mrs. Jennifer thought she might dispense with the usual formalities? She wondered, and yet, what a welcome change this visit would be to her!

"Come, Miss Burton," said the doctor, taking his chair to sit beside her, "will you not go with Miss Chrissie when I come for you?" And after a little further pressure, Elaine consented.

The doctor, after lingering awhile, for Elaine was in one of her brightest moods, and full of pretty ways and wiles, took his leave. Chrissie had slipped away a short time before, and he had left a goodbye for her with her sister, but when he reached the canon road, at the foot of the mesa, at the spot where she had left him that first day of their acquaintance, he found her, to his surprise, sitting on a boulder among the alders, waiting for him.

"You wish to speak with me, Miss Chrissie," he said, thinking that she wanted to be confirmed in her hopes of her father's improvement.

"Yes, if I may delay you for a few moments," she answered, coming up and laying her hand unconsciously on the horse's neck. It was her way to make friends with animals.

"I am quite at your service."

She looked up at him with that direct, innocent gaze.

"I wanted to see you alone, Dr. Ventnor, first to thank you with all my heart for your kindness to dear father, though indeed I cannot say what I feel, and secondly, to ask your advice. I told Louis this morning that I should."

"Anything that I can do for you, I shall do most gladly."

Chrissie said: "Thank you," and "I

am sure you will," very gravely, for her heart was full.

"You see, Dr. Ventnor, we are quite poor, now that father has no parish; Louis is working very hard, but without money to buy what is needed on a farm, he can accomplish so little! So I have thought that I would go away for a while and earn some." She said "go away" with a little catch in her voice.

The doctor looked very attentive, but waited for something more.

"Now that father is better, really better, is he not?"

"I think I may safely tell you that he is."

"Well, I thought now, I could bear to leave him for a time. Elaine, of course, will take every care of him."

"No doubt."

"So I thought I would ask you who know so many people, if you could find some position for me. I am sure that I could teach or take care of an invalid. I could do other things if necessary, such as book-keeping, for instance. Do you think you can help me?"

The doctor was silent for a moment or two, and Chrissie's heart sank a little. The anxious look that he remembered so well met him as he turned towards her.

"Yes, I am sure I can help you to carry out your plan. In fact, I know of something that will be just what you want."

"Oh, thank you, thank you!"

"There is nothing to thank me for, on the contrary if you take the position that I have in mind, you will be doing me personally a very great favor."

"How gladly I should do that."

"You remember my speaking just now of my cousin's invalid daughter. Well, I have long thought that a kind companion, old enough to be looked up to and young enough to be sympathetic would help the poor child more towards recovery than anything I could prescribe. She knows about you already and is anxiously looking forward to meeting you."

Chrissie looked up breathlessly. This sudden realization of her plans was almost overwhelming.

"And do you think her mother?"

"Her mother is generally guided in matters concerning Nina by me. You will see them in a day or two, and judge for yourself whether you would care to accept the position. The chief advantage on your part would be its nearness to your father."

"Yes, oh, yes!" said Chrissie, "it would make almost anything easy to me. I will not keep you any longer. Thank you, once more."

He had the reins in his left hand, and stretched out his right to take hers. "Brave little girl!" he said, as he clasped it warmly, "Good-bye!"

"Good-bye! God bless you," said Chrissie fervently, as she stepped back among the bushes.

(To be continued.)

Kawkab America is the name of a new weekly newspaper which recently appeared in New York. It is the first newspaper printed in the Arabic language in America, and the only one in existence outside of Asia and Africa. It is published by Dr. A. Arbeely and his brother, N. J. Arbeely, both natives of Damascus. Their office is at No. 45 Pearl street.

LETTERS TO THE EDITOR.

A REJECTED LETTER.

To the Editor of *The Living Church*:

The following communication was submitted to *The Southern Guardian*, which declined to publish it, for the alleged reason that "it would lead to controversy," although *The Guardian* itself originated the controversy by its attack on THE LIVING CHURCH. It is at your disposal if you think proper to make use of it, with this explanation.

A LAYMAN.

"HIGH CHURCHMEN AND RITUALISTS."

To the Editor of *The Southern Guardian*:

Is the asperity of the denunciation, in your last issue, of a remark of THE LIVING CHURCH on the difference between these terms, as "misleading and in effect false," justified by the facts? I may have been misled myself, but certainly, in reading the remark as it originally appeared, viz., "that the difference is one of degree," and that "High Churchmen hold theoretically that which the 'Ritualists' exemplify practically," my first thought was, *rem tenebrae ad lucem*. Just a touch, it is true, not an exhaustive definition, covering the whole ground, which could hardly be compressed within the limits of a sentence, but substantially true, as far as it goes. Perhaps the thought might have been better expressed in a slightly different form, by reversing the sequence of the terms and saying that the Ritualist exemplifies practically what the High Churchman holds theoretically. *Every* High Churchman may not hold theoretically *all* that *some* Ritualists exemplify in practice; but do not the latter hold in theory all that the High Churchman holds? and if in practice they go a little farther, is not the difference one of "degree," rather than of substance or principle?

In forming an opinion of the faults or merits of any system, it is only common fairness to ascertain the doctrines and practices of its own recognized representatives—not from the cavils of its adversaries, or the eccentricities and "fooleries" (to use your own expression) of erratic individuals among its advocates.

On reading your strictures, I turned to an exposition on "Ritualism" in a popular cyclopædia, written by a distinguished clergyman (the late Dr. John Henry Hopkins) who was generally recognized as a leading Ritualist, and one of the highest authorities on the subject. In this article, I find no advocacy of any "fooleries," but the chief tenets of Ritualism which it sets forth are the doctrinal identity and the corporate continuity of the Anglican with the Primitive Church, baptismal regeneration, and sacramental grace in general; the authority of the Apostolic ministry, fraternal readiness to promote the restoration of unity among the now separated branches of the Catholic Church by all means consistent with Catholic truth, and the reverent celebration of the Holy Eucharist as the highest act of Christian worship. There are few "High Churchmen," I presume, who would take exception to these principles. Certainly not *The Southern Guardian*, which, in the same column with the article already quoted, so tersely and forcibly asserts and vindicates its adherence to the "Catholic Faith," "Catholic order," and "Catholic worship."

I know it is popular and fashionable to denounce and ridicule "Ritualism." But popularity and fashion are not the tests of truth. Not so many years ago, as hard things were said of "High Churchmen," in some quarters of the Church, as are now said of Ritualists. In the very "evangelical" diocese in which my own earliest years were spent, I once heard it gravely said of a visiting clergyman from another diocese, that the speaker really believed that Mr. J. was "a good Christian, although a High Churchman." I well remember the emotion of wonder in my boyish mind on first seeing the title-page of Bishop Hobart's celebrated tract, "The High Churchman Vindicated," which was virtually on the *Index Expurgatorius* of the Sunday school libraries of that diocese. It was as startling as if it had been

"The Pirate Vindicated," or "A Defence of Drunkenness," by a Bishop of the Church. About the same period, an excellent and much honored old lady told me that "Puseyism," which was the name then given to what we now call Ritualism, was the "Little Horn" of the Apocalypse!

After all, there seems to be much uncertainty as to what constitutes this frightful "Ritualism." Some people regard it as a ritualistic innovation to bow at the name of our Blessed Lord in the Creed: or, if that is tolerated, they cannot abide it in the *Gloria in Excelsis*, although, more than two hundred years ago, it was required by canon that, whenever that holy Name occurred in Divine Service, the congregation should make the "accustomed reverence," showing that it was already an existing and established usage. Some, perhaps, take no offence at the sign of the cross in Baptism, but denounce it on any other occasion as "popish," although it was in habitual use among Christians, as a distinctive token of Christianity, for centuries before popery was invented. Some years ago, strange as it may seem on the part of those who cavil at care bestowed upon the matter of vestments, a clergyman was branded as a "Puseyite," unless, before passing from the altar to the pulpit, he withdrew to the robing-room and exchanged his white surplice for a black academic gown. Nay, it is not unlikely that our own Mississippi bishop, free as he is, or certainly ought to be, from any imputation of "foolery," may by some extreme anti-formalist be suspected of a tincture of Ritualism, on account of that interesting essay in his "Copy," in which he treats with approval, or at least without condemnation, of "the very primitive and universal custom of praying toward the East." But who will cast the first stone?

I am sure, dear Mr. Editor, that you will tolerate the presumption of a correspondent in venturing to differ a little from you, and I trust you will pardon the draft upon your space for what, after all, may be only the crude conceits of

A MISSISSIPPI LAYMAN.

A VAIN ASSURANCE.

To the Editor of *The Living Church*:

We were assured by *The Churchman*, (May 16), when the confirmation of the election of Dr. Brooks was under discussion, that there need be no hesitation in approving it; because, however, indefensible his acts and utterances might have been, "nevertheless, we are persuaded that as a bishop he would never think of doing things which he has felt himself free to do as a presbyter." It was urged in reply that as Dr. B. would make no explanations and give no guarantees, it was more likely, from his known character, that he would have the courage of his convictions, and do as he had done. Events seem to confirm this last impression.

You have noted that he was to participate on Good Friday, in the "Old South Church," with a Unitarian minister and others, in a "Union Service." Bishop Brooks must regard the death of Christ as the expiation and atonement of the sins of the world, because He is the Eternal Son of God; the Unitarian minister regards the same death as that of a man only, without atoning efficacy. It is difficult to see what agreement there can be in such a "Union Service," or how the Lord is honored thereby; or how such an affiliation can contribute to a Christian unity based on truth.

The papers report from a sermon recently preached in St. Paul's, Boston, by Bishop Brooks, as follows:

"The Church, as it is a potential factor in the universal human race, includes all men, and there is not a man living who is not a member of the Christian Church. The weakness of the Church has always come from its failure to recognize this great truth. The Christian Church is the primary crystallization of manhood. It is the gathering of manhood into shape.

"Who belongs to this Christian Church? Everybody. You and you and you; the most complete skeptic and the most absolute infidel, as well as the truest saints, are by right members of the Church of Jesus Christ.

"When a man enters into that Church, he enters into a right of his by birth into the world. By the very fact of birth a man becomes a member of the Church of Jesus Christ as it exists in this world. There is no lesser ground than that.

Does Bishop Brooks mean to say that every man by his natural birth, has a right of membership in the Church of God? "We are by nature, children of wrath," says the Apostle. "In sin hath my mother conceived me," is David's confession for all men. "We are born in sin," says the Church. "No man cometh unto the Father but by Me." That we have a right to membership in the Church at our birth, is only a commonplace of theology; for all men, having been redeemed by Christ, have thereby a right to enter the ark of salvation; though it is not their natural birth, but their new birth which puts them into that ark.

But Bishop Brooks seems to imply more than that when he repeats himself: "Who belongs to the Church? Everybody. . . By the very fact of birth a man becomes a member of the Church of Jesus Christ."

"The Church as it is a potential factor in the world, includes all men, and there is not a man living who is not a member of the Christian Church." This teaching is in manifest conflict with that of the Baptist office: "Forasmuch as all men are conceived and born in sin, and our Saviour Christ saith none can enter into the Kingdom of God except he be regenerate, and born anew of water and the Holy Ghost, I beseech you to call upon God the Father * * that He will grant to this child that which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's Holy Church;" which language is followed by the solemn declaration of the Church, immediately after the Baptism, that "this child is now regenerate and grafted into the Body of Christ's Church."

RAVENSCROFT.

"FAS EST AB H OSTE DOCERI."

To the Editor of *The Living Church*:

May we not learn a useful lesson from this recent utterance of the Methodist bishops assembled in their general conference at Omaha?

"No men should be allowed in our theological schools whose loyalty to the doctrines of our Church is not steadfast. The Church wants no traitors."

J. ANKETELL.

Scrofula

Is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of foetal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a potent remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which expels every trace of the disease and gives to the blood the quality and color of health. Get Hood's.

"When my boy was two years old he was attacked and suffered a long time with scrofula sores. The physician at length told us to give him Hood's Sarsaparilla, which we did. Two bottles cured him. He is now 10 years old and has not had any sign of scrofula since. We recommend Hood's Sarsaparilla to all our friends." MRS. E. C. CLIPPER, 8 Kidder St., Cleveland, O.

Entirely Cured My Boy

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

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its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask him for it.

D. S. WILTBARGER, 233 N. Second Street, Phila., Pa.

TENNESSEE.

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

The Bishop has recently enlarged the work of St. Barnabas' associate mission, so that it now embraces Tullahoma, Shelbyville, Winchester, and Sherwood. Tullahoma is the headquarters of the mission, which is in charge of the Rev. H. R. Howard, S. T. D., and the Rev. Edmund Phares. The Brotherhood of St. Andrew, of which there is a flourishing chapter at Tullahoma, is a very efficient help to the priest in charge and his assistant in extending the work to the outlying districts.

CENTRAL NEW YORK.

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

BISHOP'S APPOINTMENTS.

MAY.

- 8. A. M., Champion; Evening, Carthage.
- 9. A. M., Constableville or Port Leyden; P. M., 4 o'clock, Forest Port.
- 10-11. Oswego, Brotherhood of St. Andrew.
- 15. A. M., Waterville; P. M., 3 o'clock, Oriskany Falls.
- 16. A. M., 11 o'clock, McDonough.
- 20. Evening, Trinity, Watertown.
- 21. A. M., Clayton; Evening, Sackett's Harbor.
- 22. P. M., Brownville; Evening, Grace, Watertown.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

The death of the Rev. F. H. Stricker, of St. James' church, Jermyn, leaves a void it will be by no means easy to fill, in the parish in which he so faithfully and successfully labored during the past seven years. The day of his funeral was a day of mourning for the whole town. Stores were closed, business generally suspended, and permission was asked the general manager of the mines by the superintendent, to close down completely the mines of the place. The services were most impressive. Bishop Rulison spoke most touchingly of the deceased, and gave many good words of comfort and of counsel, to the bereaved congregation. The musical part of the service was rendered very acceptably by the choir of Trinity church, Carbondale, under the direction of the Rev. E. J. Balsley. At the earnest request of the parishioners of St. James', the Rev. Henry C. Swentzel preached a memorial sermon before a large congregation of them and their townspeople, in the church, Wednesday evening, April 27th. The Rev. E. J. Balsley also took part in the service. "He was a good man and full of the Holy Ghost and of faith:" Acts. ii: 24, was the text of the sermon. Beginning with the life of the deceased in the General Theological Seminary, the preacher carried his hearers with him to China, as he recounted the work done by their beloved pastor as missionary to the Chinese. At Mechanicsburg, Pa., a lovely little stone church was built, paid for, and consecrated, during his

rectorship. At Jermyn, from a weak and almost discouraged people, the parish has been brought into a noble spirit of unity and self-denying devotion. Mr. Stricker now rests from his labors, but his works do follow him.

WESTERN MICHIGAN.

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

The 35th semi-annual missionary meeting and diocesan Church conference was held in St. Paul's church, Muskegon, on April 26th, 27th, and 28th. At 2 P. M. on Tuesday, the Sunday school work was considered, and this was followed by a children's service. The Rev. Thomas Hines gave a stirring address to the children, taking for his subject, "A Prayer Book Churchman." At the evening service the rector welcomed the visiting clergy in a few well-chosen words, and the Bishop explained the character of the conference. The subject of "Preaching" was then taken up, and the following topics were presented from the various parishes, papers having been prepared in some cases by the laity. "Illustration in Sermons," Emmanuel, Petoskey; "Week-day Lectures," St. Paul's, Grand Rapids; "Voice and Manner in Preaching," Good Shepherd, Allegan; "Extemporaneous Preaching," Grace, Grand Rapids. The discussion of these topics was general and at times quite spirited.

On Wednesday morning, items of interest were given concerning our Church colleges and seminaries, and an admirable paper read on the "University of the South," prepared by Mr. C. R. Stearns, of this diocese, who is a student at Sewanee. At the 10:30 service, before the Communion, a manly, earnest sermon was preached to the clergy from the text, "He shall feed His flock like a shepherd," Is. xl: 11. The Rev. R. R. Claiborne was the preacher, and he set forth in a forcible manner the duties of the pastoral office. The clergy were invited to the rectory for luncheon. The subject of chief interest at the afternoon session was the lost ten tribes. The question as to whether the English people are descended from these Israelites, was raised by Mrs. Thomason, of Albion, in a paper on "Some views of Prophecy." "Foreign Missions," with map illustration, was the subject presented by the Rev. J. B. Hubbs; in the evening, the Rev. L. C. Birch presented a paper on "The First Christian Century," which was freely discussed. After a number of reports from local secretaries of Church societies, and an address by the Bishop, the public services were closed. On the morrow, at the rectory, a memorial service for the Rev. J. B. Pritchard was held, which was followed by a conference of the clergy, and a season of devotion. Fifteen of the clergy were present at the semi-annual conference, besides the Bishop and the rector of St. Paul's.

At the church of the Good Shepherd, Allegan, the Rev. W. P. Law, rector, on Easter Day, there was an early Celebration of the Holy Communion at 5:30 o'clock, and three other services were held during the day, with nearly every seat occupied at the three services. The offerings of the children were for missions. Fifteen candidates were confirmed in this parish on the first Sunday after Easter, by Bishop Gillespie.

AKELEY INSTITUTE.—One of the most blessed gifts to the cause of education ever made in this part of the State was that of H. C. Akeley, of Grand Haven, when he presented his beautiful residence and grounds to the diocese for a girls' school. There was evidently a demand for such a school, for it has been a success from the very start. The Rev. Dr. and Mrs. Wilkinson took charge of the management at its inception, some four years ago, and it has attained, in that short period, an enviable position. Two years ago it was found necessary to rent an additional house. Last year the trustees took in hand the erection of another building. The corner stone of this was laid in August, and it is to be regretted that it could not have been made ready for the September term, for over twenty girls had to be refused for want of room. The building is of two stories, with large basement and attic. It contains rooms for sixty or seventy girls. About \$10,000 has been spent on the building and \$6,000 more are required to finish it, in addition to the furniture. Collections will be made for this school in all the churches of the diocese, and no doubt the amount will be secured. The endeavor is made at Akeley to develop mind, body and soul, and the school is in the true sense a family school, the girls living in the same house with Dr. and Mrs. Wilkinson, and being constantly under their watchful training. Akeley is young, but without any endowment fund and, therefore, it needs many things—money to finish the new building, money for scholarships, money for lectures, money for prizes, money for an endowment.

THE HOUSEHOLD MENDING BASKET.

FROM Good Housekeeping.

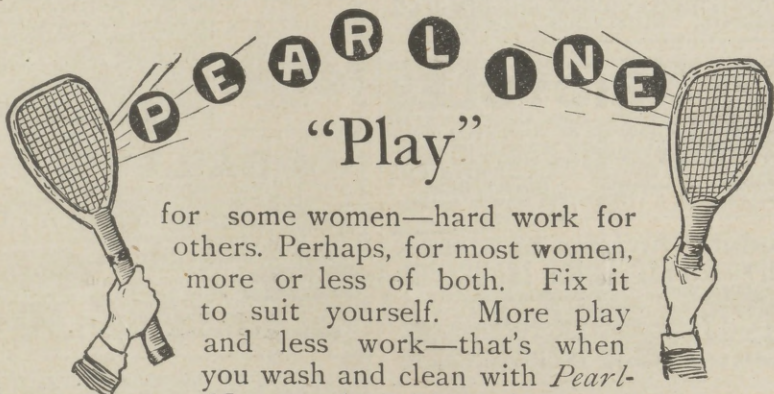
It is well to have a little basket purposefully for gloves that have come to mending, filled with tan, gray, and black silk, or cotton thread—for just lately cotton has come into vogue for glove-mending; many claiming that it is less apt than silk to cut the kid, while it wears off and matches the color more perfectly. There should also be in the basket a paper of assorted glove needles, a bit of wax, and a box of the tiny buttons which have been saved from worn-out gloves, as well as pieces of gloves of different colors. It is always advisable to buy gloves of the best quality, and then to carefully pull them in shape, straightening the fingers, before putting them away after wearing; being sure that they are not damp with perspiration sprinkling the inside with violet powder if there is the least trace of it, otherwise, you may find your gloves mildewed, and wonder how they came to be so. A pair of gloves treated in this way, kept in good repair, with the smallest rip properly mended, will last nearly as long again. The best way to mend button-holes that have a tendency to stretch or tear, is to baste on the inside, with a fine needle always, a bit of kid the color of the gloves. Carefully catch down the edges, stretching both patch and glove alike, and then securely fasten the button-holes to it, cutting incisions of the proper size, and sewing to the edge of the button-holes. If the seams in the back are torn out, a piece may be put under and so carefully sewed that it will not show. A worn thumb or forefinger may be patched with a bit of another glove, and thus made to do duty as shopping gloves for sometime. Silk, lisle thread, or woollen gloves, if taken when first beginning to show wear, can be neatly darned, and are much more serviceable for the everyday purposes of life than cheap kid.

When fine laces become torn or worn, it is possible to repair damages by basting over a piece of stiff, dark blue embroidery linen, and with "point lace thread" carefully filling in, following the pattern of the net, and attaching the stitches to the sprigs or heavier design. In mending lace curtains, perhaps the best way is to dampen a piece of net with thin starch, draw the rent together carefully, place the net over it, and press dry with a warm iron.

There is nothing more exasperating than to tear one's gown, especially if the tear be a criss-cross or three-cornered one. It is an art to invisibly mend such a tear, and is best done by placing a piece of the goods under the rent, basting smoothly, and then with silk of the same color, or better yet, with ravelings of the goods, to darn the edges down, with tiny stitches on the upper side and longer ones on the lower, taking care, of course, to not draw the thread too tight. Take out the bastes, lay a damp cloth on the right side and press with a warm iron. Lustrous fabrics should be pressed on the wrong side. There is a recent invention which facilitates mending wonderfully, a gum tissue. The rent is carefully brought together, laid on a smooth surface—the pressing board or a newspaper laid on a lap-table, a sheet of gum tissue covering the tear is laid over it, and over that a piece of the goods; then press with a warm iron, first covering with a bit of thin paper, if the material is delicate. There are tissues of different colors, and I have seen garments in which a very bad tear was invisibly mended with them. Fabrics that are to be washed could not be mended in this way, or if they were, the operation would have to be repeated after washing.

And now the table linen; in some instances, the hems have become unripped in places, especially at the corners, where they are liable to be frayed by being carelessly allowed to "whip" in the wind when drying. In such cases, it is well to draw a thread above the old hem, cut it off and hem freshly, being sure to fasten the ends securely. Darn small holes either in basket stitch or one following the weave of the linen, and run thin places. It never seems advisable to let tablecloths outlive their day of usefulness too long, but rather to buy new, and make use of the old ones for other purposes. Little napkins for placing under and over hot dishes, may be made by selecting the better portions, and fringing neatly. The next best parts may be turned to account by being hemmed for glass towels, and the remainder stitched into dishcloths; saving all fragments for that roll of old linen which is so useful for burns, cuts, or other injuries. When fine towels become worn, they may be made into washcloths or window cloths, hemming the first and lightly stitching together the latter. Unbleached kitchen roller towels make the best of towels for coarse dishes when they become thin. Divide them and hem the ends, darn the thin places, and they will last a long time. Worn dish towels should be stitched together for dishcloths. Every piece of linen should, in fact, be utilized.

(To be continued.)



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OPINIONS OF THE PRESS.

The Christian Inquirer (Baptist).

DISTINCTIVE PRINCIPLES.—So far as Baptists are concerned, there is a general lethargy as to maintaining their principles. Many believe in the power of truth, and hold that the New Testament will certainly make Baptists. But others are systematically and, we must say, inflexibly silent as to our views. It is no uncommon thing for a minister to say that he has never preached a sermon on Baptism, and some will take credit to themselves that they never say anything about it. If such men were charged with being traitors to the truth, they would resent such charge, and probably manifest an indignation which they believed was really "holy." . . . There are so-called Baptist congregations in which the repetition of Peter's words: "Repent and be baptized, every one of you," would be as an electric shock, a great surprise and annoyance. When one reads carefully the passages in which mention is made of Baptism, it seems impossible to understand how any man, whatever his views, can think himself guiltless when he does not bring them frequently before his hearers, and, according to his light, enforce their teaching. Every denomination in this country, perhaps with the exception of the Protestant Episcopal Church, is suffering today from the lethargy and cowardice of the vast majority of its ministry with regard to its distinctive principles. Doctrines and usages which are worth taking a name for and maintaining a separation from other Christian communions for, are worth promulgating and advocating. The ministers who, judiciously and in love, advocate the views of truth they find in the New Testament will in the end accomplish most for the furtherance of their denomination and the cause of Christ.

Iowa Churchman.

THE "ORNAMENTS" IN THE CHURCH.—The vestry of a church has no inherent power. It is a representative body chosen by the congregation, and no members of the vestry nor the vestry as a body, can legally or with any shadow of right interfere with what are known as the "spiritualities" of a parish. For example, any interference with the ornaments on the Holy Table, or any change in the chancel arrangements or furniture, or the exercise of any individual or corporate control as to the details or accessories of worship is ultra vires—in fact the ecclesiastical courts have decided that such unwarranted action is a trespass, and punishable by due process of civil law. These matters are under the control of the priest or rector with the approval of the bishop, to whom all complaints as to such matters should be made. The warden or vestryman is not to take the law into his own hands. Their office pertains to the "temporalities" of the parish. By-the-bye, it must not be forgotten that no unbaptized man can legally serve as a vestryman in this diocese, and that vestrymen composed in part even of unbaptized men are in danger of being made individually responsible for their doings as illegally composed bodies.

The Lutheran.

SCAFFOLDS AND LADDERS.—It is the lot of some men and women to act the life-long part of scaffolds and ladders for the up-building of the fame and glory of others. It is usually their fate to receive as little praise or reward or sympathy as the scaffold does when it has been taken down, or the ladder when it has been removed, and every eye is taken up with the beauty of the structure reared by their help. Yet, without these, there would have been no architectural success, no massive wall, no lofty towers, no sky-piercing pinnacles. The injustice is all the greater as these human ladders are far more than their material types and shadows.

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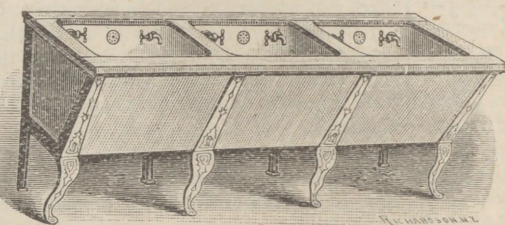
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