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

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The Living Church Annual

FOR 1885.

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*Two editions of the ANNUAL for 1884 were sold in ten days. A third was called for, but not issued.

THE HOSPITAL.

BY E. M.

Beds by one another lying,
White and low,
Through them, softly as through church aisles,
Nurses go.

For the hot lips, water bringing
Cold and clear,
Or white cylinders gently closing
For the pier.

Strong men in a moment smitten
Down from strength,
Brave men now in anguish praying
Death at length,
Burns the nightlamp, while the watchers
By the bed,
Write for many a waiting loved one,
"He is dead."

One lies there in utter anguish,
Shattered, faint,
Yet his brow wears calm, betokening
Martyred saint,
And although the lips must quiver,
They can smile
While he says, "This will be over
In a while."

As the old Crusaders, weeping
With delight,
Knelt when Zion's Holy City
Rose in sight,
So I cast aside my weapon,
From the din
To the quietness of Heaven,
Entering in.

"Standing in the solemn shadow
Of God's Hand,
Love of glory fading from me,
Love of land,
I thank God that He has let me
Strike one blow,
For His poor and helpless people,
Ere I go."

White and whiter grows the glory
On his brow,
Does he see the towers of Zion
Rising now?
Stands the Doctor, wearied, worried,
By the bed:
"There is room for one more wounded,
He is dead."
St. Helena, S. C., 1883.

NEWS AND NOTES.

FOR the second time the honorable appointment of "Select Preacher" in the University of Cambridge, has been conferred upon an American priest. This time Dr. Phillips Brooks has been selected; his predecessor from this country was the Bishop of Long Island.

PROFESSOR RUSKIN does not altogether approve of modern pronunciation; for, in the first of his new series of lectures, which was given two weeks ago at Oxford, he adhered to the old method of pronouncing Celtic, and would not pronounce it as though written with a K, for fear he should "be expected to say Saint Kekilia." It is indeed to be hoped that any such hardness of speech may be averted, though it is undoubtedly correct.

THE death of Mr. Fawcett, Post Master General of Great Britain, brings to mind a wonderful story of courage and resignation. In 1857 he was accidentally rendered totally blind, but undeterred by this terrible calamity, and nobly aided by his devoted wife, who in a double sense was as the apple of his eye, he persevered in his efforts for the amelioration of the condition of the people. Parliament, he was always listened to

with the greatest eagerness, and the whole nation hailed with delight his appointment to the very responsible position which his death now leaves vacant. In the Post Office he introduced many changes, all of which have tended to the encouragement of thrift among the people.

THE Church statistics of London afford some very interesting figures. The number of places of which full accounts are given has grown during the year from 920 to 940—that is to say, by 20; and the number of weekly Celebrations has risen from 525 to 546, daily ditto from 47 to 50, early from 627 to 662, and choral from 172 to 204. For the first time evening celebrations exhibit a decrease, namely, from 289 to 282. Full choral services have increased from 379 to 399, and partly choral from 316 to 333; surplined choirs from 502 to 538; vestments from 37 to 40, incense from 10 to 14, altar lights from 64 to 95, the eastward position from 304 to 335, and candles on the altar from 51 to 64.

A SERIOUS impediment has arisen to the completion of the handsome church which Americans are building in Paris. It has now been in the course of erection for about two years and was expected to be ready for provisional use by Christmas, and to be finally inaugurated by Easter next, at the latest. Now, however, an unexpected obstacle has occurred which will greatly delay these intentions. It appears that a Jura marble of a too fragile description has been used for the clustered shafts which support the pier arches of the nave. The consequence has been that these columns have proved unequal to the support of the superincumbent weight of the edifice, and have begun to crack and splinter under the pressure imposed on them. The whole building has been obliged to be shored up with wooden arches and ponderous beams placed under the pier-arches, while ten at least of the clustered columns of the nave will have to be removed and replaced by a more solid material. The expense and labor attendant upon such an operation will be very great, and the time required will probably delay the completion of the church at least six months beyond the date anticipated. The correspondent of the London *Guardian* says on the subject: "All English Churchmen will, I feel sure, sympathize deeply with our American fellow-Churchmen in this unexpected mishap to a building which, when finished, will certainly be by far the most adequate representation of the Anglican communion on the continent of Europe. The difficulty will, no doubt, be met and overcome. But its occurrence, and the prolongation of the work, will prove a serious strain upon the energies of the highly esteemed rector, Dr. Morgan, who has been already so long and anxiously occupied in the completion of the enterprise, and now sees his expectations disappointed just as they seemed on the point of fulfillment. One can only heartily wish him safely through these new difficulties. Some time ago, when looking over the church, it was pointed out to me as a more correct style of Gothic construction, that the segments of the columns were much longer, and therefore, more perpendicular, than was the case in similar French architecture. And, certainly, French builders generally form their columns of very short segments, and in the case of classical buildings, like the Madeleine, of circular blocks hardly thicker than a millstone. The effect of so many joinings is not agreeable to the eye; but the solidity attained, both as to resisting pressure, or even a slight shock, is much greater. The too great length of the segments of the columns, in the above case, seemed to me to have been one cause, perhaps, why the marble had not been able to bear the strain which was put upon it."

THE great antiquity and historical importance of the City of London was well shown in the "Lord Mayor's Show" which took place on Monday last. The procession included two Norman knights, with banner, followed by one personating William the Conqueror. Then came two knights, with a banner, bearing the inscription, "The Charter; A. D. 1067." The city's charter is in these words, "William, King, greets William, Bishop, and Gosfrith, Portreeve, and all the burghers within London, French and English friendly; and I do you to wit that I will that ye be all law worthy, as ye were in King Edward's day; and I will that every child be his father's heir, after his father's days. And I will not endure that any person offer any wrong to you. God keep you." A car with four horses followed and then the original charter in a gold box on a raised dais, guarded by janizaries with drawn swords, succeeded. Next came two knights with banner bearing the inscription "Richard Cour de Lion, in whose reign the first Mayor of London was created." Rich-

ard I., attended by several mounted knights dressed as Crusaders, followed. Then appeared four knights with the banner inscribed, "Henricus Fitz-Alwyn, First Mayor, A. D. 1189," and others with the banners, "Edward III. held tournamen in Cheapside, 1329," and "Richard II. (Wat Tyler Rebellion)." Next came a car, on which was depicted a tableau, "Lord Mayor Walworth standing over the body of Wat Tyler, whom he has just slain in defending the King," and after that a car drawn by twelve ponies, with a lad representing Dick Whittington at Highgate listening to Bow bells, with banners inscribed "Turn again Whittington, thrice Lord Mayor of London," "and Sir Richard Whittington, thrice Lord Mayor of London, 1396, 1406, and 1419." Next came two knights bearing the banner, with the inscription "Edward VI., founder of Christ's Hospital, 1553," followed by twenty-four Bluecoat boys, with the banner "All praise to our founder, King Edward VI." Then came Sir Walter Raleigh and knights bearing the banner "Queen Elizabeth on charger, as at Tilbury Fort, 1588," and more knights carrying the banner "The citizens of London sent forty ships and 10,000 men to repel the Spanish Armada." An *equestrienne* representing Queen Elizabeth succeeded these banners. Afterwards representations connected with Egypt and India formed part of the show—such as sailors with a Nile boat, a herd of camels, with Soudanese attendants, ridden by men in costume, representing the army in Egypt, and several elephants, with rajahs in howdahs. The armour and costumes were copied from ancient engravings in the possession of the City of London. S.

OUR NEW YORK LETTER.

OF the many organizations for Church work, there are few that do more real good than the Woman's Auxiliary to the Board of Missions. It promotes its system in the work of diocesan associations for aiding missions, and encourages economy and good sense in distributing supplies to missionaries. It is very safe to say that the character of missionary boxes has been considerably elevated in recent years. I well remember assisting a western Bishop, some fifteen years ago, in unpacking and distributing through the diocese several barrels of "Junk," consisting largely of very dilapidated boots and shoes unfit to offer a beggar. The hard working men, to whom these articles were sent, felt cut to the quick by such an insult. Boxes of that sort are seldom sent now, and more discrimination is shown than formerly in choosing articles of practical value to the missionary. I was at the rooms of the Woman's Auxiliary not long ago, and noticed there a library of about three hundred volumes. On enquiry I found that these books are lent to the clergy, and especially to our domestic missionaries. Not the least of the hardships of the poor clergy is the impossibility of getting books or other reading matter, and their consequent mental starvation is even more injurious to the Church than their lack of bodily nourishment. This library is designed to furnish not only standard works, but the more important new books, to those who cannot afford to buy them, and are glad of an opportunity to borrow them for a short time. Lack of funds, however, has hitherto limited the library to a few standard books. It is to be hoped that money will soon be given for this object, since there are few ways in which a small amount can be made to do so much good. A great benefit to the clergy is also conferred at small expense by some thoughtful people, in sending magazines and papers, after they have been read, to someone who would not otherwise see them. The Woman's Auxiliary has done good work in giving the addresses of suitable persons to those who are willing to do such a kindness. What an education it would be, for instance, to a man removed from intercourse with other clergymen, to see discussions such as are reported in the recent copies of *The Guardian*, and to read the opinions of the best Anglican Churchmen on the burning questions of the day, as they have been presented at the recent Carlisle Congress and the various diocesan conferences in England.

Not the least of the trials of a clergyman's work in this city, is the feeling that he is individually responsible for the spiritual welfare of every class of society, without distinction, and therefore even for that large body of persons, who, under no circumstances, ever enter a place of Christian worship. How can they be reached? This is the burning question that every earnest man must ask himself now, as he will be responsible at the last day for the answer he gives to it. These people will not come to the Church; the Church must then go to them. How this is to

be done is a problem still unsolved. Popular missions like those of Jerry McAuley have succeeded in reaching the lowest classes; but in many cases they have awakened to life the man's spiritual nature, only to let it starve for want of nourishment. They furnish no spiritual advancement. While then the Church keeps and raises up by instruction and the means of grace those who enter her fold, she fails, where popular missions succeed, in first getting hold of those at the bottom of the social scale. Some, then, of those who ponder earnestly this most important problem of Church work in large cities, have thought that if they use these means which have been found so successful in reaching those outside the fold, and which are in no way at variance with true loyalty to the Church, and if they keep the Church with its strong spiritual meat ready for them when they can receive it; they will thus best be able to fulfill the commission which says: "Go ye into all the world, and preach the Gospel to every creature;" and not, "Stay ye in your churches, and preach to those who can afford the pew rent."

It is with ideas of responsibility like those I have sketched, that Calvary church has started a mission on the East side in which the first service was held on Sunday of last week. And before I describe the mission let me first say something of the parish, which I think is one that will furnish suggestions to many city parishes. Calvary church and the rectory are situated at the corner of Twenty-first street and Fourth Ave. The rector, the Rev. Dr. Satterlee has his principal work at the church, with the help of an assistant. On Twenty-third St., near Third Ave., we find Calvary chapel, of which the Rev. Floyd W. Tomkins has charge, and where Bishop Walker worked for twenty-one years before going to North Dakota. Lastly, we now have the Mission Rooms, under the Rev. C. B. Durand, at the corner of Twent-third St., and First Ave. The parish work, therefore, by means of church, chapel, and mission rooms, extends on the line of Twenty-third St. from Fifth Ave., to the East River, from the richest to the poorest. This fact is suggestive. The church ministers to all alike, and they are made to feel that they are members of one common family; and while from the bounty of the rich she helps the poor, the poor are made on the other hand to help the rich, by calling out their sympathy, and making them realize, what they are apt to forget, the common brotherhood of man and the responsibility of each Christian for the lowest of those about him. During the past year a Relief Department has been started in entire accord with the Charity Aid Organization, though not under its control. This department makes itself responsible for the parallelogram between Twentieth and Thirty-fourth streets, and Fifth Ave. and the East River. With an agent who devotes his whole time to the work, and a corps of visitors, meeting in conference each week, much good has been done in helping those who are willing to help themselves. It was the work of this Relief Department in a large measure which pointed out the need of aggressive mission work on the East side among those for whom the parish had assumed a quasi-jurisdictional responsibility. The first floor in the large corner building I have mentioned was therefore rented. Here the Relief Department has its headquarters. A large hall has been fitted up for mission services, and a room adjoining is used as a reading room. On the two floors above are admirably conducted cheap lodgings, accommodating one hundred and fifty men, and in the basement is a cheap restaurant. Both these latter are private enterprises, the parish having control only over its one floor. At the first service, in addition to those who came to assist in the work, about fifty people came in, attracted by the singing of the hymns known as Moody and Sankey's. The men were rough and ill dressed, and had been attracted by those strains which have, in some way, come to mean to the loiterers in our streets: "All are welcome to come in." The service was very informal. Hymns were sung, the Bible read, and earnest words spoken. Some heard no doubt for the first time the Gospel story, and seemed to feel its force. It is too early to speak of its success; but it is surely to be trusted that the methods of the revival may be used by us for good, provided always that, as in this case, this be done by men loyal to the Church's great principles.

Some idea of the work of the parish may be formed from the fact, that, at the annual meeting of parish workers on the evening of All Saints' Day, invitations were issued to four hundred and twenty-five persons who in choir, or Sunday school, or some other organization, are actively engaged in the work of the parish. This meeting is in

itself worthy of imitation. A pleasant social chat for an hour, followed by a solemn service in the church with addresses by the rector and the Bishop, is calculated to impress upon all minds the sacred duty and privilege of Church work.

The usual Festival Service was held on the evening of the first Sunday in the month at St. John's chapel, Trinity parish. The music was of the high order heretofore maintained, the anthem being Weber's "Jubilee Cantata."

The funeral services of Mrs. Virginia Loyall Farragut, the widow of the late Admiral Farragut, were held last Monday at the church of the Incarnation, by the Rev. Arthur Brooks. Many prominent persons attended.

New York, November 10, 1884.

THE AMERICAN CHURCH.

BY THE BISHOP OF WESTERN NEW YORK.

IN former communications, expository of the action of our great council of 1883, touching our civil name, I have so far vindicated our forefathers as to show that they violated no Catholic principle in adopting a local designation in lieu of another which had been lawful before. Also, I tried to justify them, in view of circumstances then existing for the manufacture of a civil name which was partly apologetic and partly dogmatic; which reasserted the reformed position of the American Church, while it professed the great Catholic principle, *Ecclesia in Episcopo*. So much for our past. For our present, I called attention to the fact that the action of the late council recognizes the provisional and evanescent character of the name "Protestant Episcopal." For our future, I stated the policy which reason and self-respect appear to dictate, viz., that some epoch of our history must be waited for which will justify and even require the adoption of such a civil designation as shall not be inadequate to our condition and ambiguous as to our professed principles. Let me note once more the precedent which fairly entitles us before the American people and their courts of law to make the alteration that circumstances may soon require. The respectable and highly endowed body of Christians known as the "Reformed Dutch Church," discovered that, since the Teutonic invasion, this word *Dutch* had changed its meaning. Their civil name, therefore, constantly confounded them with German Christians, with whom they had no relations whatever. They dropped the word *Dutch* from their legal title, therefore, and are now "the Reformed Church." This is just what we ourselves claim to be; yet we are not offended by the liberty they have assumed, implying, as it might appear, that they are exclusively and in entirety, the whole of reformed Christendom. We have just as good a right to call ourselves "the American Church," as indeed we do familiarly, and as Bishop White did in his day; but we might more justly call ourselves "the American Catholic Church," because this does not even appear to assert that we are the only Christians in America, and because no other body of Christians could be offended by such a name. The "Roman Catholic Church" would then have its dogmatic title emphasized by our geographical name, while our real character with reference to Roman claims would be not less emphasized. The "Roman Catholics" assert that there can be no Catholics that are not Roman. Our very name "the American Catholic Church" would be a protest, therefore, against Romanism, and just the sort of protest which they would feel. We should, then, stand face to face before our countrymen with the true issue well and clearly defined as between us and the foreign despotism which they are trying to force upon us. "Roman" they call themselves, and *Roman* let them be. We are the only American Catholics, and we shall never be in a true position till we call ourselves what we are. The great national principles which the Gallicans have so nobly asserted against Roman centralization and the Decretalist frauds would thus be brought into action against Romish aggression. And this immense advantage would be gained—viz., we could appropriate the whole Gallican literature in our conflict with Romanism, and turn against them the captured guns of Bossuet and Fleury, yes, and of Launoy and DeMarca and Hincmar of Rheims. Nine hundred years of well-pondered "liberties," which the Old Catholics have only just turned to practical account, would furnish our armory. The worn-out quarrel over Henry VIII. and the Anglican Reformation would become mere lumber for antiquarian garrets. De Maistre asserts, and we are greatly obliged to him for a concession on which hinges our whole case, that the Gallicanism of Louis XIV. and the *Regale* of the Tudors are identical;

IMPERFECT IN ORIGINAL

that the position of the French Church in 1682, and that of the Anglican Church under the primacy of Warham, are one and the same, in principle and as matter of fact. He says the only difference is made by the policy of the Holy See, which forbore to recognize this matter of fact, because, instructed by the Anglican example, it was felt to be dangerous to force the Gallicans themselves to recognize their schismatical position. So then, keeping this admission of the Ultramontanists in view, observe the consequences—namely, we shall best sustain the English Reformation by simply adopting the position of Gallicans; and the first step toward this is to call ourselves "the American Catholic Church," thus asserting the autonomy of national Churches. This is our true issue with the Roman Catholics in America; not of America, for Roman and American are irreconcilable terms. A consistent Gallicanism, practically maintained, is the only "Protestantism" that Rome fears. Mind, I say a consistent Gallicanism. The Gallicans have asserted principles on which they have not had the courage to act. Yet, the mere assertion of them baffled the Papal policy for centuries. England asserted the same in logical conduct. This is what Rome dreads. She is practised in the ambiguities of an indefinite "Protestantism," which enable her to entangle the disputant and his ignorant hearers in a thousand side-issues and irrelevant questions. But tie her down to Bossuet and others whom she permitted to live and die in her own pale, and the Jesuit's "occupation is gone." He is brought into collision with principles asserted and sustained by doctors, by cardinals, yea, and by popes, whom even he has to admit to be Catholics. We have only to press their admirable arguments, to translate their lucid treatises, to annotate their expositions of the primitive canons, and the victory is ours forever. In so doing we justify and sustain the Anglican Reformation out of the mouths of professed Roman Catholics; and, at the same time, we fortify ourselves among our countrymen as the exclusive Catholics of America. I entreat my brethren to reflect on what I am now urging. It is the fruit of forty years of study and of some research in this line of Catholic thought. I am daily impressed, watching the course of Romanism in America, with the impolicy of fighting over the old battles on this new soil. The imperishable defences of Andrewes and Laud have never been answered. They cannot be answered, and there is no need of saying any more about it. The Church of England can take care of herself. But, here, in America, it is a hopeless undertaking to interest the popular mind in those old issues. Men will not read Andrewes and Laud; nobody will take the trouble to study the questions really involved. Hence, Rome goes over her old version of the case; amuses the public with talk about Henry VIII. and his divorce from Katherine, and makes the stupid vulgar believe that Henry founded the Church of England. Now, it is bad generalship to let the enemy choose the field. It is high time that we should take the field where he least likes to meet us. Let us "carry the war into Africa." We have skirmished a little for the great outworks of Catholicity, but the Romanist knows nothing about Catholicity. For him, "Catholicity" is the last bull from the Vatican, and he has nothing to do with Nicene Constitutions and Primitive Canons. And the great difficulty is that our countrymen, and "Protestants" generally, take their word for it, and call everything "Catholic" which they assert to be such. The Cyclopedic literature of this country is wholly given over to Jesuitry in these matters. There is not a scientific statement anywhere to be found in popular books, as to the meaning of "Catholicity," the word or the thing. The Nicene Creed, which embodies the profession of belief in "One Holy Catholic and Apostolic Church," finds no exposition in any of our popular manuals. No writer gives the public any idea of what the Nicene fathers meant by those words; of what the Greek Church has never, for a moment, ceased to understand by those words; of what the Anglican Church, reverting to antiquity, at a period long before the Reformation, recognized as Catholic and worked into her organic laws; of what American Catholics mean when they recite the Creed in the great congregation and in their holiest worship. The consequence is, that our journalism and our popular thought are saturated with ignorant or half-educated ideas on these essential points; and what was of little importance once, is every day, more and more, becoming of vital interest to our holy cause and to the sacred truth of history. We are forced to recognize this position, therefore, and to resolve upon a policy for the future. That policy requires us, at once, in all our writings and teachings, to adopt our essential name—"the American Catholic Church," and to shape all our legislation toward the timely adoption of this, as our civil name, before the country and before the world.

Practically, no need to wait a minute. Let us always use this designation. We have always known ourselves as "the American Church," from the days of Bishop White. Since those days imported Romanism has come in like a flood, and the Church is confronted by a corrupt and very unscrupulous body of invaders who not only profess themselves "Roman Catholics," but

who proclaim that there are no other Catholics in the world; and that all the Primitive Christians were Roman Catholics. We have no choice as to this matter. We are forced to assert ourselves. I have shown the impolicy of going backward and meeting the enemy on the dear old Anglican field. We are Americans, and here we must meet Roman aliens as Americans. But we are not such fools as to stand on the defensive. Up with our flag, the Nicene Creed; the field is this America of ours. We assert our right and our duty to be "American Catholics." We fortify ourselves in Gallican works. We thank them for conceding that these old entrenchments are ours. We will show them that Generals Bossuet and d'Aguesseau are our models in tactics; and so doing, we will treat them to their own Vatican artillery—the late Pontifical decrees. For if these decrees cannot be reconciled with Gallicanism, then they anathematize eight hundred years of Papal history, during all which time Gallicanism has been maintained in the Roman communion by millions who have lived and died in reputed orthodoxy, sanctity and even, some of them, in the robes of "Infallibility." If the Gallicans were Catholics, so also are American Catholics. True, the Gallicans acknowledged a Roman "primacy"—not a Supremacy, much less Infallibility. But that is just our own position. When the Bishop of Rome asks no more of us than a recognition of the old canonical primacy, our controversy as to the papacy ceases *ipso facto*, and forever.

My concluding point was, that we ought to settle among ourselves as to the epoch which would justify the undiluted assertion of our Catholic character in our civil name. Here is room for a considerable difference of opinion on prudential grounds. I admit that our affairs are ripening very rapidly toward an early settlement of this question. We are forced on faster than we might care to go. For years I labored for, and almost carried through, the establishment of a Constitutional Commission, to which this, with other great constitutional principles might be referred. I care less about it now, because the whole Church has become such a commission, and our Church congresses may be trusted to shape opinion for action in due time. But for the present, let me quote a pregnant sentence from Montaigne, which sufficiently illustrates my chief reason for "hastening slowly." He says: "It is sometimes necessary to change certain laws, but the case is rare, and when it comes about they should not be touched save by a reverent hand." Let this principle be noted as to the "Book Annexed" now awaiting legislation. He adds: "In making such changes, great solemnity should be observed, and such prudence should be summoned to the work as may lead the popular mind to a just conclusion that old laws are in their nature sacred, when they see that so many precautions and formalities are found necessary for their decorous abrogation."

The synagogue itself was buried with honor by the apostles and the primitive faithful. I regard the whole history of the American Catholic Church up to this time as the history of a provisional period. But, let us slough it off, not without deference and respect to our fathers, who reared a scaffolding, only because they meant to build an enduring fabric. Wise and good men they were, who "had understanding of their times." But their tasks and ours are widely different. We must not mistake their scaffolding for the structure they meant to rear, nor imitate the people of Cologne, who left the mechanic's crane on their unfinished towers for hundreds of years.—*Churchman.*

OPINIONS OF THE PRESS.

Church Bell.
THE CLERGY AND SANITARY SCIENCE.—The last fifty years have seen an immense advance in our knowledge of the laws of health, and successive legislative enactments have created a system of officials to see that some part, at least, of this knowledge is put into practice. Yet we are told by experts that scarlet fever and diphtheria, not to speak of small-pox and typhus, need never become epidemic, and that their hundreds of victims are yearly sacrificed by our apathy and indifference. The presence of Asiatic cholera on the shores of the Mediterranean roused some interest, but now that the immediate danger of its introduction into this country is over, it remains to be seen whether we shall relapse into our ordinary indifference or profit by the lesson taught us by our neighbors' sufferings.

At the recent Social Science Congress the President dwelt at some length on the many wise regulations of the Levitical law, and the minute directions laid down for the guidance of the priests, to whom much of its execution was entrusted. A few days later the Rev. J. M. Wilson, at the Church Congress, suggested the formation of Sanitary Associations in every rural deanery, as one of the ways in which the Church might fulfil her duty to the poor. For it is not laws, nor yet officials, that will ensure the desired result; there must be individual interest and individual effort. In *All Sorts and Conditions of Men*, Mr. Besant exhorts the working men to take these matters into their hands; they have the power, let them use it to gain increased comfort and well being, rather than to exalt some

demagogue, who will not, and cannot, do anything for them. But in the country districts, at least, the working men have neither the time nor the education to enable them to do this; and here is the sphere for the Rural Deanery Sanitary Associations. The good results attained by local Temperance Societies in the question of withdrawing licenses from ill-conducted public houses, and in preventing the granting of new licenses, shows what can be done by organized effort. The work done by the various branches of the Society for the Prevention of Cruelty to Animals, shows similar results. The Sanitary Association should inform itself as to what can be done under the existing laws; it should diffuse a sound knowledge of the rules of cleanliness and health, and it should keep its members up to the latest information on the subject. Such work does not involve any large expenditure of time or of money, while the benefits resulting from it might be very large. To bring physical health and well-being to his flock is surely not a task beneath the servants of the Great Physician.

The Churchman.
ONE BODY.—The celebration of the Seabury Centenary at Aberdeen brought into special prominence an important feature of the Catholic Church—the independence and the fellowship of national Churches. The consecration of Bishop Seabury was given by the Scottish Church after, and in spite of, its having been refused by the English Church. She acted independently and by virtue of her being a national Church. So there gathered at the commemoration bishops and clergy from four great national Churches to celebrate an event which directly concerned two of them, but over which they were all rejoicing. Thus the independence and the fellowship of national Churches were made evident. Their fellowship is that of the Catholic Church. The same Catholic Church makes them independent. Such terms as Greek, or Anglican, or Roman Communions, are schismatical terms. It is the communion of the Catholic Church by which the Scottish, and English and American, and Irish Churches, are united, and in which they follow and worship their Divine Lord and Saviour.

The Southern Churchman.
HOPE FOR THE NEGRO.—One advantage the African has, he is amiable, the most amiable race of people on the earth. What with an amiable disposition, taught by the inexorable logic of events, aided by a higher civilization around them, they must, by all the laws of nature, improve. Add to this, the power of the Divine spirit and the genial influence of the Christian religion, and it is not possible (humanly speaking) but the African race must advance.

If we could suppose otherwise, then indeed the whites would be in a deplorable condition, not the whites of the South merely, but the whites of the whole country; for if their present rate of increase continues they would spread over the whole land and Africanize the entire country.

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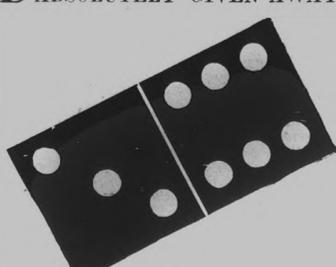
No plainer statement of facts could be made, and the neophyte would secure a grasp of current events which could not be misunderstood.—*Church Times.*

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AND
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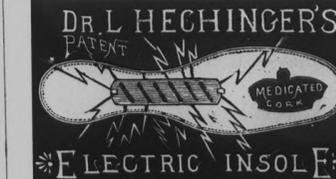


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Calendar—November, 1884.

16. 23d SUNDAY AFTER TRINITY. Green.
24. SUNDAY NEXT BEFORE ADVENT. Green.
30. FIRST SUNDAY IN ADVENT. Violet.
ST. ANDREW.

The Household.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER V.—CONTINUED.

He began by making mistakes, and, in consequence, yielded to the temptation which came before an hour had passed. If he had roused himself to do right when the first warning whisper was heard, his strength might have grown to a power strong enough to resist. The voice whispers, the helping hand is stretched out. Why do we not want to look up and grasp it?

"Now, boy," said Natt, "watch me and see how I go around this point, and get into this cove. Can you do that?"

"Let me try, it won't take long."

"No, I think I can trust you. Could you do it in the dark or in the moonlight?"

Jack only looked without answering, wondering what could make Natt ask him such a question.

Fastening the boat, they climbed up the bank and, throwing themselves on the grass, began smoking contentedly their short clay pipes.

Then, they began spinning yarns about the sea to which Jack listened eagerly, forgetting all about home, and father, and Aunt Charity.

"I'm going to sea by and bye!" he exclaimed at the close of some marvelous tale.

"Pshaw, you wouldn't dare to go," sneered the man who seldom spoke.

Jack was going to make some angry reply; but Natt interposed, "We'll just see now if he's got any pluck. I'll tell you, boy, you let Bob drop you at Mr. Grahame's dock, and you bring that new boat down here where we'll be waiting for you. We can take you back, you know, all right, and the boat won't be hurt."

"But I can't unfasten it," said the boy.

"Oh! I'll guess you'll find that easy enough," answered Natt.

Jack looked to Bob for an expression of his opinion; but the sailor was walking toward the Bessie as if he thought it time to be off.

"Now mind what I've told you, youngster," said Natt, "if you ain't afraid to do that I'll say you're a good fellow;" and Jack, much excited with the idea of showing how brave he could be, strode on without even stopping to think that the boat he proposed to take for his use, was not his own. As they rowed homeward Bob would not talk. Every few minutes he would look as if he were going to speak, and then suddenly look over the side of the boat into the water.

At Mr. Grahame's dock Jack jumped out, hurriedly unfastened the boat, which Natt had left loosened, and borrowed the Bessie's extra pair of oars.

Bob rowed rapidly up stream, and then all sorts of thoughts crowded into Jack's mind. It was dark, for the moon had not yet risen, the great hemlocks along the shore made him think of Indians, the curved sticks in the pathway, to his eyes became snakes, the noisy frogs along the shore said terrible things. He looked toward home, wishing himself safely there, but not having courage to go, thinking it more manly to show those men how far he dared do wrong.

When the gibbous moon came up, with one cheek strangely flattened, she looked at him so queerly that he felt bewildered; until, remembering that this was the time he was to start, he pushed off from the dock and down the stream.

It was not hard to go to the island; but in that light everything looked different to him. A large boat was coming down and he hurried across her path to a place of safety, missing the exact spot he had been shown, and, in consequence, scratching the pretty boat somewhat on the rocks. But he succeeded in fastening her and then looked about for the light which the men had promised to set to guide him.

No light, no signal, could be found.

The moon went under a cloud and it was very dark. Jack began to shiver in the warm summer night; it seemed so lonely and deserted.

"I guess I'll call," he thought, but somehow his mouth opened without making a sound, until he shook himself up and began to whistle his fright away.

"Well, boy, did you come?"

"Oh! Bob, I'm so glad to see you!" exclaimed Jack. "It's so lonesome I wish I hadn't come. Where's the men and how did you come here?"

"Oh! I had to come, and they had some business down the river," was all the answer he could get.

Could he have actually known what he was doing, how eager he would have been to turn back! But he did not trust without reason to fisherman Bob's kindly friendship. Bob thought he would like, himself, to see how much courage his favorite had; but at the same time he would not betray the evil design of the men who were his companions sometimes in fishing; but whose bad practices he did not share.

Hastening to a place of safety with the Bessie, he had walked rapidly down the shore unperceived by Jack, and, taking an old skiff which he partly owned, and a gun for duck shooting, from a little house near at hand, he crossed to the island, landed below their former stopping place, and walked to the point in time to hear the following conversation:

"You think he'll come?"

"I'm sure of it."

"What are you going to do with the lad, throw him into the river?"

"No, I won't do that."

"Well, he's got to understand that he can't tell on us."

At this moment a shot whistled through the trees above their heads, and, in a panic of fear, they threw themselves into the water to swim the few rods between them and the eastern shore.

Bob, well pleased at the success of his stratagem, sat down to listen for Jack and had not long to wait. Jack would have been glad to know more; but was too happy to be again on the way home to ask many questions.

"Now fasten up that boat quick," said Bob at Mr. Grahame's dock, "and then I'll take you to the old man myself."

Jack's father slept uneasily for thinking of the boy and instantly answered his old comrade's knock.

"Don't be too hard on him," was the parting admonition.

"I won't," was the father's reply, nor was he; but any one who heard Aunt Charity scold Jack all the next morning would have never suspected that she had cried over him all night.

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE REV. J. HANSTINGSON, BISHOP OF EQUATORIAL AFRICA.

(From the London Graphic.)

PART I. (CONTINUED).

In some of the places I passed through they had never seen a white man before. They would gather round me in dozens, and gaze upon me with the utmost astonishment. One would suggest that I was not beautiful—in plainer language, that I was amazingly ugly. Fancy a set of hideous savages regarding a white man, regarding your uncle, as a strange outlandish creature frightful to behold. You little boys that run after a black man in the park and laugh at him, think what you may come to when you grow old. The tables may be turned on you if you take to travelling, just as they were with me. As with other travellers, my boots hardly ever failed to attract attention. "Are those your feet, white man?" "No, gentlemen, they are not. They are my sandals." "But do they grow to your feet?" "No, gentlemen, they do not. I will show you." So forthwith I would proceed to unlace a boot.

A roar of astonishment followed when they beheld my blue sock, as they generally surmised that my feet were blue and toeless. Greater astonishment still followed the withdrawal of the sock, and the revelation of a white five-toed foot. I frequently found that they considered that only the visible parts of me were white, namely, my face and hands, and that the rest of me was as black as they were. An almost endless source of amusement was the immense amount of clothing, according to their calculation, that I possessed. That I should have waistcoat and shirt and jersey underneath a coat seemed almost incredible, and the more so when I told them that it was chiefly on account of the sun that I wore so much.

My watch, too, was an unfailing attraction: "There's a man in it." "It is Lubari;

it is witchcraft," they would cry. "He talks; he says, Teek, teek, teek." My nose they would compare to a spear; it struck them as so sharp and thin compared to the African production, and oftentimes one bolder than the rest would give my hair and my beard a sharp pull, imagining them to be wigs worn for ornament. Many of them had a potent horror of this white ghost, and a snap of the finger or a stamp of the foot was enough to send them flying helter-skelter from my tent, which they generally crowded round in ranks five deep. For once in the way this was amusing enough; but when it came to be repeated every day and all day, one had really a little too much of a good thing.

By the 22nd of August we had passed through Ugogo without having paid hongo (tax), a triumph in African travel. And now began the desert tracts.

What must strike every traveller on entering these plains is the immense quantity of wild fowl. Bustards, king-crane, herons, storks, ibis, geese, and ducks abound; but in a land where everybody's hand is against his neighbor's, everything worth shooting is exceedingly wild.

In the rainy season open breaks in the jungle, the "pori" we call it, are exceedingly beautiful, blossom almost concealing foliage. In the dry season nothing could be much more dismal than the desert plateau. In some places it was so arid that no bird, beast or butterfly broke the monotony of a scene which consisted of thin acacia trees at spaces of about thirty yards distance from each other. I have walked for an hour without finding one sufficiently dense to exclude the rays of the sun and afford a little shelter. At other times miles of dense tangle would be traversed, so thick that it seemed to defy even the penetrating power of an elephant, and yet the leafless boughs formed no protection against the rays of the mid-day sun.

At times I would arouse my companions with a shout of joy. "What is the matter? Elephants?"—"No." "Giraffe?"—"No, or I should not have called out." "Water?"—"Not exactly." "What then? Come out with it?"—"A tortula; a new tortula." "What is that? a tortoise or a snake?"—"No; a moss. I haven't seen a vestige of moss for a hundred miles." "O!" with an emphasis that it would take a long time to paraphrase.

After six hard days' travelling Sunday came round again, and most gladly would we have accepted the divinely-given day of rest, but it could not be, for food was running short, and to lose a day would be to starve the men. The effect of their provisions being scant began to show itself in their growing rather quarrelsome, for soon after starting, I had to rush in and like Mrs. Brown, stop a tremendous fight with my umbrella. Words had not only waxed high, but guns were about to be used. Your uncle seized one of their guns, but it was some time before I could drag it out of the man's hands; nor did I feel safe in the skirmish, for a full-cocked loaded gun with weak and worn-out locks is not the safest thing to be wrestling over, but such is life out here—one cannot stop to think what is safe or what is unsafe.

By the 3rd of September we had reached Uyui, our next mission station. This is a district in the fourth region that I mentioned, namely, the country of Unyamwezi, the land of the moon. After this country the well-known range of the mountains of the moon was probably called, and seems to have found its way into our older maps from reports obtained from India. Nowadays these mountains under that name, and the form in which they appeared on the maps must be viewed as legendary.

This district consists of a high plateau, between 3,000 and 4,000 feet above sea level, studded with little out-cropping ridges of granite, between which are fertile valleys densely populated. I estimated that in one valley that I passed through there were as many as eighty villages, the smallest containing from two to three hundred inhabitants.

It is on the crests of these ridges that the granite assumes such fantastic forms. It is hard to believe that they are natural, and are not the cromlechs of a race of giants, but situation and size leads one to the conclusion that these phenomena in stone are the result of deterioration.

The men of the Moon are the great traders of the Interior, and have probably been so from remote ages. For the love of barter they leave their country as porters, and go to the coasts by hundreds annually, carrying with them iron spades, horns, tobacco, hippopotamus teeth, ivory, slaves—in fact, anything marketable.

They are far more industrious than the generality of negroes; they cultivate cotton extensively, and manufacture it in their own looms; they smelt the iron which abounds in their hills, and work it with considerable skill and design. A Wanyamwezi spade when new fetches a dollar, or cloth to that amount, at the coast.

As a race they are slimly built, generally intensely cowardly, fractious, and more difficult to manage than the most spoilt of spoilt children. The well-known and mighty Mirambo is Emperor of the Wanyamwezi, having raised himself to that position by his personal bravery. I look back to my interview with him with the greatest pleasure, and his answers to questions show an

immense amount of intelligence.

"Mirambo, you are a great warrior, and have conquered in many battles. Tell me which make the best soldiers, young men or fathers?"

"If I want to march rapidly, if I want to make sudden and desperate attacks, give me young men, quite young men; they are more active, they are more daring. If I want to defend villages and to stand sieges, give me fathers. They will fight for their wives and little ones, and for their goods, to the very last."

A short time before my arrival he had ordered a levy of men to be made in the surrounding villages, as he was wishing to build a new palace. Three men in a distant village made an excuse; they were ill or absent. The next day or so Mirambo, without any intimation of the fact, arrived in that village, and found them busily engaged in their own work, so he immediately ordered their heads to be struck off. The London Missionary Society's missionary residing there, said to him, "Mirambo, our Queen is a great Sovereign. She never does things of this sort," and then he proceeded to explain to him the judge and jury system.

"Yes," replied Mirambo, "that is very good for your Queen; she is surrounded by clever gentlemen; but it would not do for me. My people are so foolish, I can only govern them in this way."

When Captain Hore of the London Missionary Society passed through this country on his way to Ujiji, Mirambo gave especial instructions that nobody should raise a finger against his white friend. Now it happened the very night before Captain Hore started for the capital that his headman caught one of Mirambo's pages stealing, and to punish him slightly he tied him up for the night to a post. It also happened that long before daybreak Mirambo was abroad, and visited the white man's camp, when all were asleep, and there he espied his own page in durance vile. He hastily retired, and when all were astir, he sent down privately to inquire how this came about. He heard, and held his peace until Captain Hore had marched away, he then sent for his page, who had been released, and had returned to the palace.

"Where were you last night?"—"Thy servant went no whither," was the unblushing lie. "Then I will tell you where you went," so he recounted all. "Now," he said, "I will teach you to disobey my orders, and to molest my white friends." So he took a bow and arrow and shot him through the heart, and then, as he did not die instantly, he further took his bow and bowstrung him. It was cruel and severe, but the circumstances of the case must be remembered. Mirambo had given especial orders, and one of his own servants was the first to disobey it, and thus laid him open to possible suspicion of connivance. Now it is a noted fact that he never puts anybody to death with his own hand, but always employs an executioner. In this case he made an especial exception in order to show that he had nothing to do with the theft, and meant to stand by the white man, and to prevent his being molested.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Our Lord is set forth in the Gospel of this Sunday, as teaching that duties towards the civil power are part of our heavenly citizenship; St. Paul also, in the Epistle, referring to the true Christian life on earth as having already many things in common with the life of Heaven. None ever set a higher example of obedience to the laws than He Who is the Eternal Lawgiver and Ruler; and He inculcates an honest submission to them, even in such a case as that on which an appeal was made to Him, where the law was that of a conqueror, against whom rebellion seemed to be a duty. One deduction to be drawn from the words of Christ and of His Apostle, is that the Church has little to do with politics or questions of secular government. The things of Caesar and the things of God were confused together by the Jews, and they ended by rejecting the Lord, and saying, "We have no king but Caesar." So it has happened at other times, that a want of zeal for God in carefully distinguishing what is His, has led the Church into bondage to civil rulers, until its spiritual character has been almost obliterated. The Church of England has been mercifully guided into a just discrimination of the things of Caesar and the things of God; and while rendering strictest obedience to the Sovereign, has not suffered an excessive loyalty to yield up spiritual rights. Nor does it ever, in modern days, seek to interfere in matters of civil government. Such a just consideration of the respective duties which are owing towards Caesar and towards God, and such a persevering determination to render to each their proper dues, is a sure way of promoting both the security and the happy progress of Christ's Church.

DR. KOCH recommends acid drinks in any cholera epidemics. He is reinforced by the testimony of an eminent German chemist, who states that the workmen in a vitriol refinery, who drink a very diluted preparation of that acid, with sugar, have found its preventiveness remarkable.

STRIVE and labor above all things, to be real and true.—Kebble.

HINTS FOR HOUSEWIVES.

BANANAS may be stewed and canned. They make in this form an excellent flavoring for apple pies.

A SIMPLE decoration for a wall is an open fan, held in place by pins. In the radiating frame-work of fan, near handle, place photographs or pictures.

THE operation of stoning raisins may be hastened greatly if a glass of water stands conveniently near, so that you can dip your fingers into it at intervals.

If one feels an inclination to sneeze in a public place and wishes to prevent it, press the bridge of the nose or the upper lip with the fingers, and the sneeze will be stopped.

A NEWSPAPER is an excellent make-shift for extra bedding during absence from home in winter, in a sudden cold snap. Laid on the floor of a dirty car it is often also a convenient protection for ladies' dresses.

A PRETTY ornament for a bare space on the wall is made by taking the paper off from a fan which has a nice frame, and running ribbons in; use four rows of ribbons in two shades. Have a marked difference in the shades.

ISN'T it true that much of the governing and subduing power of a true mother lies in the fact that she appreciates the necessity of cultivating her eyes both to see and not to see, and that she knows how to accomplish this feat?

BRASS crescents that have been used for decorative purposes and have become tarnished, may be made to do further service by covering them with embroidery silk. It is a trifling matter to do this with the help of a crochet needle.

CHAPPED hands are cured by the use of common starch finely pulverized with the blade of a knife. After the hands have been taken from the water, without drying them very thoroughly, apply the starch freely. The effect is magical.

THE prettiest way to arrange curtains in a doorway is to have two instead of one, and to tie these back with ribbons or with handsome bands, which are manufactured expressly for the purpose. The curtains should be tied back quite high, and not in the old style.

A LOVELY lambrequin for a long shelf is made of dark crimson felt. It is finished on the edge with handsome fringe, and on one side is a large bunch of yellow daisies and some wild roses. The effect is surprisingly pretty, and it does not take a great deal of time to do it.

A PRETTY tidy is made of blue all-wool Java canvas; fringe the edge all around; then arrange, as gracefully as possible the daisies, which you can buy all ready for applying. The stems and little bits of vines for filling are worked in Kensington stitch; yellow and white daisies may both be used.

A VERY pretty tidy is made of scarlet or any shade of red felt; put strips of black velvet, and on these strips embroider little fans in bright and varied colors of silk. The bottom of this tidy is finished by pinking the felt; let the velvet strips run down to form a point, and put a tassel, made of the different colored silks, on each point.

PRETTY comforts for the bed in summer are made of the so-called barrette veilings, which can be bought for a few cents a yard. The scarlet makes very pretty ones if tufted with white and button-holed around the edge with Germantown or some similar wool, after being cut in deep and good-sized scallops.

A MACREME lambrequin may answer other purposes than to ornament a shelf. It is very handsome put around a waste-paper basket; the basket should be lined, and a ribbon of the same color as the lining be run into the spaces in the lambrequin. If the basket is a handsome one the fringe need not be so deep as to cover it entirely.

THE Swiss house-caps, so much worn by the English matrons, are coming into vogue for young ladies. Not only the cap, but with it, is worn a little round apron. Length of apron should measure twenty inches, without lace. Eight inches at top and sixteen inches at widest portion of bottom. Five inches from lower edge of lace add to the apron a second row of lace, which finish off at either end with pretty bows.

CHAIR OR SOFA BACK.—For a chair or sofa back take a square or oblong piece of cream-colored linen moccie cloth; on this work in outline stitch a bouquet of flowers or a picture of any kind; at each side of the cloth pull out threads for about two inches, leaving a little space outside, and enough also to make a narrow hem. Catch the threads together at intervals, and run in a bright ribbon of the exact width of the space left; fringe out the ends of the ribbon and of the moccie cloth.

AN attractive way to cover an ugly and unused fire-place is to make curtains which are attached to the mantel, and fall from it in graceful folds to the floor. They should be trimmed in the same manner that you would trim them if they were to be looped back. They may be of felt, and have for trimming a band of velveteen. In this case the mantel should have a lambrequin of velveteen hanging over at each end like a scarf for half a yard, and the curtains should be drawn up and looped at the corner with bows of ribbon.

PRETTY curtains for the dining-room are made of plain colored material, whether Canton flannel, cretonne, or satteen; on the edge put a broad band or border of flowered cretonne. This should be worked with crewels and silk, and a little gilt thread may be used with excellent effect. If the outlines of the figures alone are worked, and only a few stitches here and there in the centre of the flowers, you will still have, without great labor, a very elegant curtain. These curtains are particularly pretty and appropriate for winter, and working the border will furnish pleasant employment for odd moments.

SMALL square black silk aprons are lovely if finished with a broad hem, and then in one corner work a bunch or cluster of clover blossoms and grasses; do not have the cluster in a diagonal position, but almost cross-wise, though without stiffness. Have one pocket square, or that, and the apron also, may be longer than wide; face the pocket, and turn one corner over. Embroider a cluster much like that upon the apron, only it should be smaller. Let it be very careless and graceful in composition, a few grasses or a blossom reaching up to the corner that is turned over. The strings should be of ribbon of two contrasting colors, and a small bow should be placed at the side of the pocket.

The Living Church.

Chicago, November 15, A. D. 1884.

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Subscribers ordering the address of their papers changed must always give their former as well as present address.

NOTICE TO ADVERTISERS.

WEEKLY CIRCULATION 18,000. ADVERTISING RATES, PER AGATE LINE, 20 CTS.

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Rev. C. W. LEFFINGWELL, D. D. Editor.

Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance.

The entire edition of the LIVING CHURCH ANNUAL for 1885 having been purchased by S. A. Maxwell & Co., Chicago, all orders for the ANNUAL should be addressed to that firm and not to THE LIVING CHURCH COMPANY.

NOTICE must again be given that Messrs. S. A. Maxwell & Co. have nothing to do with the preparation of The Living Church Annual, or with The Living Church. They are simply the purchasers of the first edition of the Annual.

As announced elsewhere, THE LIVING CHURCH COMPANY have this year prepared a folded calendar for use at the lectern similar to that which was found so convenient two years ago.

As was generally anticipated, the special council of the diocese of Nebraska has again elected the Rev. Dr. Worthington to its vacant Episcopate.

THE Church cares naught for politics. She renders unto Caesar what is due unto him without reference to the chair he sits in.

The long agony of the presidential election is over, and the energies of the nation may now return to the usual round of activity and enterprise.

It is a mistake, to put the appointments of a mission chapel, especially those of its chancel and altar, upon the plainest economical footing.

side the Church; they will also strengthen and cheer the struggling few who are bravely sustaining the Church's conflict at an out-post.

THE LIVING CHURCH ANNUAL for 1885 is now ready. The following paragraph from the preface contains all that need be said here concerning the work:

"Encouraged by the success which has attended their work in the past, the Editors and Proprietors have spared no effort to make this, the fourth issue of THE ANNUAL, still more worthy of public favor.

AS ADVENT approaches, devout Churchmen are dwelling more and more upon the coming of our Lord, and the extension of His Kingdom over all the earth.

It is a question of some pertinence, what, or whether any, reverence for woman, marriage and domestic happiness, will be left in the minds of the next generation.

"WHAT is the use of attending services on a week-day?" Under certain circumstances, and to certain persons, probably none!

CENTRALIZATION.

One of the difficulties of the Church in the United States is the lack of centralization in institutions and in controlling ideas. Our growth as an organization during the last century was measured by the growth of the Episcopate as a central authority as well as by the provision for general institutions that represent the corporate character of the American Church.

The question before Churchmen is how this central position may be increased. The Church carries weight, other things being equal, almost constantly, as it works conjointly in two directions, the organization of society upon a Christian basis and the identification of the individual with the life of Christ.

It needs, perhaps, more of the tone and temper of those who discuss the intellectual, social and religious life of our time from the point of view of Church principles, to keep it from going the lengths of secular thought.

These are some of the centripetal influences which help to overcome the want of central position in our relation to the national life, and it is through such popular institutions as these that the Church, aside from its distinguishing features of belief and worship, is

making its impression upon the American people. Centralization is a thing of slow growth, not more popular in Church than in State, but the conspicuous strength of the Church among the forces that control American religious life is the power which it is slowly putting forth in organizing and controlling and uplifting American society.

BRIEF MENTION.

"The pious man and the atheist always talk of religion; the one speaks of what he loves, and the other of what he fears." This is as true to-day as when Montesquieu said it.

Between the remains of her brother Edward And of her husband Arthur, Here lies the body of Bridgett Applewhite, Once Bridgett Nelson.

A writer says: "The Lord's prayer will never be out of date." We have need ever to pray, "Give us this day our daily bread," for the harvest of each autumn is only sufficient for the needs of the year.

specimen of advertising "Services." "An intellectual treat all day at—church.—The Rev. Dr., of Mississippi, will conduct three services at the above named church to-morrow, as follows: At 11 A. M., to L. and P. W. A. of B.; at 3 P. M., to the L. B. League; at 7:30 P. M., to the J. B. Association.

LETTERS TO THE EDITOR.

THE LIQUOR LAWS IN NEW YORK. The account of the meeting of the Church Temperance Society has no doubt reached you from your New York correspondent, so I shall do nothing more than make some comments upon certain points, which suggested themselves, in the course of the proceedings.

Of the speakers we can only say that on no one occasion during forty years, have we heard five men of such strong, sensible, earnest, eloquent speech.

How Rum rules the police: The doctor began with high praise of the police as a body of men of whom he and every New Yorker felt proud.

It is a well known fact that our Board of Aldermen have been composed in part of men, prominent as liquor-dealers or saloon-keepers. And that through their influence men have been chosen to represent our noble city in the legislature at Albany.

WANTED, A PASTOR.

I want to tell you something about South-western Missouri, a section of country hitherto much overlooked, but at present attracting attention because of its commercial and healthful advantages.

Springfield is two hundred and forty miles from St. Louis and about two hundred miles from Kansas City, and is the largest and most promising place in the state south of those cities.

call from Grace church, since which time we have been without a shepherd.

There is a parish containing at least 16,000 souls, we have a nice little church building, a small rectory, and are entirely out of debt.

There are a great many people here who are nominally Churchmen, and a goodly number who are heartily such, and it is believed that a large proportion of the first named class, will become regular attendants and contributors as soon as we have a good preacher, they do like to hear a good sermon and they like to have the rector call upon them during the week.

There is a good opening here for a parish school. The Congregationalists have an educational institution, Drury College, which draws students from this and other states to the number of three hundred and more. The LIVING CHURCH regularly pays us weekly visits and is a great comfort and help to us.

THE ENCYCLOPEDIA ON REGENERATION.

To the Editor of the Living Church:

In reading the article entitled "Baptism (Holy), Office of," in the Church Cyclopaedia, I met with the following lines. "It does not belong to this article to speak of the doctrine of Baptism; but the historical fact may be stated that this last call to prayer and the prayer itself, both of which declare that the child is regenerated, were not in the first book of Edward VI. (1549 A.D.), but were inserted in his second book in 1552 A.D." All this is true. The "call to prayer and the prayer itself" are not there but the doctrine of regeneration in Baptism is there. In the office of 1549, after baptism comes the putting on of the Crisome and the words following that act. These are succeeded by the anointing of the infant by the priest, with these words accompanying the act: "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee with water and the Holy Ghost, and hath given unto thee the remission of all thy sins," etc. And if the writer of the article had stated that the aforesaid "call to prayer and the prayer itself" were not found in the first book of Edward VI, but the declaration that the baptized child is regenerated is there, he would have stated the whole truth.

G. R. B. Fond du Lac, Wis.

SERMONETTES.

To the Editor of the Living Church:

The plea for more studied sermons by an able and learned writer in the St. Louis Church News, may be well taken, but it may be amiss to remind the reverend (or right reverend) writer that there is a lay as well as a clerical side to the pulpit.

Men do not listen as well as they once did, they may be because they read more, or read more hastily.

They want the gist of a thing in few words. They may listen respectfully to a bishop, or to some distinguished preacher whom they hear occasionally, but for regular diet, the elaborate sermon, no matter how carefully the scaffolding may have been removed or concealed, is voted tiresome, before it fairly begins. So much on the side of the listener. For the clerical side the only proper test of a sermon is its effectiveness, and this does not always depend on its length or depth or elaboration.

Those who, like myself, are not, and hardly hope to be, preachers, may have the consolation, that if faithful in their work as pastor or priest, the word spoken in season, even the sermonette, may fall on good ground and bring forth fruit.

DAYS IN THE HOLY LAND.

BY THE REV. J. W. GREENWOOD.

III.

FROM BAALBEK TO DAMASCUS.

Our tents had been pitched within the ruins, the grandest camping-ground that enthusiastic traveler could wish for, the quietest place that one could have for keeping the sacred day which was to follow, for it was now Saturday afternoon. We entered the temple area through a long, dark passage way, in which we left our horses to take care of their feet, while we took care of our heads. Our camp was pitched under the north wall of the main court, giving us a beautiful prospect from our tent doors of the magnificent columns, and walls, and arches of the mighty and impressive ruin. In spite of our fatigue, we hastily made our ablutions, and then set out on a short, exploring tour to end with the hour for dinner. As carefully as we had time to do, we studied these huge remains both inside and out, but I shall be wise enough to refer the reader to Wood or to Robinson, rather than presume myself upon the time and skill necessary to describe these vast details. The interior was anciently divided into a handsome portico on the east; two magnificent courts, whose united length was four hundred seventy-five feet, and two large temples of unequal size, the greater one being that erected to the god of day. Of this last there still remain standing six fine Corinthian columns, the giant watchers over these treasures of the ages. The three great stones in the west foundation wall were, of course, the objects of wonder and interest to us all. Every one of them is over sixty feet long and twelve feet thick, and all have a position in the wall at a height of twenty feet from the ground. On the south side a large pillar of the portico of the smaller temple has toppled over against the wall. But making a mural indentation which serves as a stay, it remains thus held in its

leaning position, an object of beauty and strength, forever nodding to its own fall, and arresting the admiration of the stranger. In many places the Sarcenic inscription, as usual, defaces the walls, while the venerable stones are scattered not only throughout the enclosure itself, but through the narrow alleys of the neighboring town. Over the elegant carvings and the sculptured frieze, the rootlets rustle in the breezes of Lebanon. That evening, as we sat out door after dinner in the starlight, the influence of the spot stole softly over us, and filled us with an awe which could be again experienced only under the like conditions, domiciled as we were for the night beneath the very walls of a vast and silent ruin.

The Sunday morning sun rose brilliantly and made the polished remnants of its ancient fane glow, as they had done for ages, in its ruddy rays. After breakfast several of us went into town in search of a religious service, and, in the course of the forenoon, visited several of the village churches. Among them was the little Greek Cathedral, at whose altar stood a priest in robes of violet hue. It was a rude but not unattractive temple. Along one side of it, beneath the rough, wooden ceiling, ran two latticed galleries for women, behind which a multitude of snow-white veils hung each like a protecting "power" on the head of its modest wearer. The walls and columns were whitewashed, and through a broken window in the clerestory the little birds came freely flitting, reminding the thoughtful observer how even the sparrow had found her nest within the temple courts. After watching the worshippers for a few moments, in the excess of their devotion, bending their lips and foreheads to the floor, we adjourned to the church of the Maronites, the enemies of the Druse, a house of worship yet more plain. The steps which led to the little altar were of rough, hewn stone. A lattice work here also bisected the auditorium, and behind it knelt in prayer a Maronite nun, surrounded by a company of the women of the village.

It being now nearly eleven, we went to the English mission-house, where we thought we might have the privilege of hearing a service in our native tongue. But although we enjoyed a conversation in English with several members of the mission family, the service which soon followed was in the Arabic language. The congregation was very small, comprising some girls belonging to the school, ourselves and one or two natives from the village. Our old Arab gave his closest attention to the preacher, the meanwhile bestowing frequent nods and grunts of approbation. The sermonizer, on his own part, bestowed upon his interested auditor the bulk of his discourse, and afforded what was certainly the most striking example I have ever witnessed, of what is called "direct" preaching.

The day was too hot to admit of our moving about much; but in the cool of the evening we strolled past the temple of Venus and the ruined mosque, among whose broken pillars, once pilfered from the great temple, goats and cattle now browse undisturbed, until we reached the banks of a clear and purling stream. Along a broad and shady avenue we traced it to its source, the lucid fountain of Baalbec, on whose grassy margin a group of picturesque, native girls were making their evening meal. We were half-inclined to apologize for disturbing them, but their good-natured smiles and courtesy soon set us at our ease. The water from this bountiful spring flows close beside the ruins amid which our tents were pitched, and its sweet murmur adds much to the fascination of the place, especially when the shades of night are falling. Perched upon a high fragment of wall, I watched, that Sunday night in Baalbec, the panorama of a glowing sunset. Far across the valley the snow sparkled high on Lebanon, near where the famous cedars grow, and where Sumin lifts his bold outline against the sky. At such an hour one wonders whether the eye of Joshua ever indeed looked out over this same scene, and whether Baalbec be really, as some affirm, the Baal-gad of the Bible.

PERSONAL MENTION.

The Rev. Benjamin F. Thompson, has accepted the position of assistant at St. Mark's church, Mauch Chunk, Pa., to which he has been elected, and entered upon his duties November 1.

The Rev. R. N. Parke, D.D., having taken charge of Grace church, Bath, Me., as provided accordingly.

The Rev. Jos. Perinich Cameron, has resigned the rectorship of the church of the Good Shepherd, and St. David's church, Scranton, Pa., and entered on his duties as rector of Trinity church, Easton, Pa. Address accordingly.

The Rev. J. N. Rippey, M. D., has accepted a call to the rectorship of St. Paul's church, Muskegon, (Western) Michigan.

The Rev. Millidge Walker has resigned the rectorship of Trinity church, Lime Rock, and accepted that of St. Paul's church, Bridgeport, Conn. Address accordingly.

The Rev. George McClellan Fiske, Rector of St. Peter's, Peekskill, N. Y., has accepted an election to the rectorship of St. Stephen's church, Providence, R. I., and will enter on his duties in the latter place on December 1.

The Rev. F. D. Hoskins, has accepted the Wardenship of the Seabury Divinity School, Fairbault, Minn.

OFFICIAL.

LOUISIANA—BISHOP GALLIHER'S APPOINTMENTS FOR NOVEMBER.—6, Trinity church, Natchitoches, 8 to 11, Christ church, Mansfield; 12 to 16, Trinity Mission, De Soto parish; 17, St. Mark's, Shreveport; 19, St. John's, Minden; 20 to 23, Grace church, Monroe; 24 to 30, Christ church, Bastrop, and missions in Morehouse Parish.

December, 1 to 7, missions in Madison parish; 14, Grace church, Lake Providence.

MARRIED.

SLIDELL—KEMPER.—In St. Francis' chapel, Nashotah, October 16, 1884, by the Rev. E. H. Wiles, bishop of Wisconsin, assisted by the Rev. Dr. Kemper, the Rev. James Slidell, of Hudson, Wis., and Sarah Poyntelle, daughter of Samuel R. Kemper, of Nashotah.

KEMPER—KNOX.—At the same time and place, by Bishop Wiles, assisted by the Rev. E. Livermore, of Kenosha, Jackson Kemper of Milwaukee, and Helen K., daughter of the late Judge Addison T. Knox, of Waterloo, N. Y.

TO CORRESPONDENTS.

W. S. M.—Priority of election would decide. If elections were simultaneous, precedence would go to (we presume) according to date of organization of the dioceses.

APPEALS.

KEMPER HALL.—A memorial to the first Bishop of the Northwest.

Kemper Hall, a school for girls situated in Wisconsin, but belonging to a memorial to all the Dioceses over which Bishop Kemper presided, and the only memorial of its kind to the great Missionary Apostle, needs at this time \$15,000, to pay debts necessarily incurred in carrying out the design of Bishop Armistead and those associated with him in founding the school. Of this amount friends in Wisconsin have given one third. Will not those who love the Church in the Northwest, and cherish the memory of its first great Bishop, aid in this work? If this sum is raised, the School, being self-supporting and a success in every respect, can enlarge its work, make all needed improvements, and extend its beneficence in the Education of the daughters of the West. H. C. Wiles, in behalf of the Trustees of Kemper Hall. Subscriptions or money can be sent to Bishop Wiles, 222 Division St., Milwaukee, or to Mrs. J. H. Kimball, Kenosha, who will gladly answer any questions in relation to the school.

EVENING PRAYER LEAFLETS.

To the Editor of the Living Church:

Permit me to appeal through your columns for aid to enable me to procure 50 copies per week of the Evening Prayer Leaflets, for use at my missions.

I find them very serviceable in my work, and a great aid to hearty responsive worship, but unless I can obtain means to purchase them from outside sources, shall be compelled to discontinue their use.

H. M. PEARSE, Missionary at Lawrenceville, St. Lawrence Co., N. Y.

A COLORED CHURCH IN NEED OF AID.

Will the readers of this appeal send us one dollar each to enable us to relieve the trustees of St. James' colored Episcopal church at Sturgeonville of debt. This church has 35 communicants and is about 15 miles north of Lawrenceville. The carpenters expect to complete their work by the 15th of November. The church will be a very neat one, and will cost over \$200. We are asking our friends to assist us in raising \$100 by the 10th of November. The congregation are doing what they can for themselves. May we rely on some aid from the readers of THE LIVING CHURCH? All contributions gratefully acknowledged. J. S. RUSSELL, Missionary in charge. Lawrenceville, Va., October 24, 1884.

MISCELLANEOUS.

A lady of education whose income has become suddenly reduced, desires to rent a room, or to board. References unquestionable. Address A. L. B. Box, Boston, Mass.

A Sunday school library is needed by a country parish. Persons having a second-hand one to dispose of will address, enclosing catalogue and price, box 104 Perth Amboy, N. J.

A young lady of several years' experience in teaching English, Latin, French, and Music, desires a situation in a church school or family. References given. Address box 143, Tuskegee, Alabama.

WARNING.

The clergy and church people are warned against aiding one Charles Priest, a deaf-mute, who for about twenty years, has been ailing the roads begging for money to buy a farm to settle down on. He has not bought it yet, although he must have raised enough to buy several. Those who are desirous of being better informed as to the resort to farming. His story about a large family to support is pure fiction. Instead of supporting his wife, he does nothing for her at all. He has a trade and can, and ought to, support himself. A. W. MANN, Minister to Deaf-Mutes. Cleveland, Ohio, Nov. 7, 1884.

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The consecration of the Rev. R. Young to the new bishopric of Southern Athabasca passed off very successfully in Winnipeg last month. The consecration took place in the cathedral, which was well filled, all the city clergy and many from distant parts of the diocese being present. The Metropolitan was consecrator, assisted by the bishops of Assiniboia and Saskatchewan. The service was fully choral throughout, and was well rendered by the choir of men and boys. The sermon was preached by the Ven. Archdeacon Cowley, who has been laboring in these regions for over forty years. In the course of his sermon the Archdeacon said he remembered when there were only three missionaries in the entire North-west, and at one time so discouraging and gloomy were the prospects that the total abandonment of the work was seriously contemplated. However, the great English Societies had come to their assistance, and everything had gone well since. He also referred to the erection of the two dioceses of Saskatchewan and Assiniboia, and paid a tribute to Dr. McLean's energy, and Dr. Anson's liberality and self-denial, and also referred with appreciation to the work of the newly arrived English Sisters. The consecration was then proceeded with, and after that Holy Communion was celebrated. Thus ended the first event of its kind that has ever taken place in British North-west America. Bishop Young is in the early prime of life, about the same age as Bishop Anson, and is an Englishman. The nationality of our six North-west bishops now stands, English, 4; Scotch, 2; Canadians, 0. I regret very much to record the total destruction by fire of Bishop Anson's residence in Regina, N. W. T. The Bishop was away at the time, and has lost a number of valuable papers, gifts from English friends, church decorations, books, etc., also a solid gold Communion service of his own. The Bishop, being a bachelor, his full loss is unknown in his absence.

There is at present a great furore in Toronto over the bishop's action in taking part in the "Inter-Collegiate Missionary Alliance," a representative body of divinity students, of all denominations, who meet together at certain intervals for the purpose of provoking one another to the cultivation and development of a missionary spirit. The association was also addressed by leading Baptist, Methodist, and Presbyterian ministers. Since the bishop's action a large number of letters have appeared in the Toronto Mail, from Church members, condemning the bishop's action and that of the diocesan missionary agent, the Rev. W. F. Campbell, who also took part in the proceedings. The feeling is evidently very strong, and no attempt has been as yet made to defend Bishop Sweatman, from what I cannot but characterize as his ill advised action. It was well pointed out by one writer that in a few years, these very young men, who were apparently joining hands and hearts in a common cause, would be striving hard to build up congregations at each other's expense, and that until we went to the root of the evil, and extirpated sectarianism, such associations would be worse than a farce.

There is sound sterling, rugged common sense in this, which no amount of sentimental gush can ever controvert. As well might three or four hostile armies meet together in a friendly manner, on the eve of some great engagement, or series of engagements, and practice rifle, sword, bayonet, and artillery exercise, and strive to animate each other to a high pitch of martial ardour. The whole scheme, excellent as may be the motives that prompted it, and re-assuring as proving a desire for organic unity among the sects, is founded upon impossible premises, and can never come to anything. That inexperienced divinity students, ignorant of the ways of the world and of the practical every day working of a parish, should in the goodness and greenness of their hearts have been caught by this glittering chaff, is perhaps not to be wondered at, but how old experienced ministers and clergymen, who must know the utter impracticability and farcical nature of the scheme, could solemnly lend their countenance to something that bears contradiction on its very face, is more than I can divine. Perhaps, at least let us hope so, that Bishop Sweatman's action was prompted by a desire to assist in bringing about more speedily, the inevitable *reductio ad absurdum*, which again let us hope will finally open the eyes of all Canadian Puritan Churchmen and dissenters to the crying need for organic union.

The proposal has lately been made in one of our Church papers, to divide the diocese of Huron. The diocese is undoubtedly growing beyond the control of one bishop, and would make two very snug dioceses, with plenty of work for any man. In view of the rapid progress of the past, the step cannot very long be delayed.

The General Board of Missions will meet in Toronto on the 19th. A large attendance is expected, including all the bishops.

The Rev. J. G. Norton of Montreal, successor of the late Dean Baldwin, has in his attempts to improve the Cathedral service of Christ church, fallen foul of the irreconcilables, and is now savagely denounced in a certain so-called Church paper published in Toronto, as an outcast and a ritualist. Meanwhile the reverend gentlemen, having

duly received his certificate of sound Churchmanship, seems to be meeting with all the success his laudable project merits. There is an element of grim humor in the whole business, Mr. Norton having been elected by the congregation of Christ church on the sole recommendation of Bishop Sullivan, of Algoma, who used to be regarded as a tower of "evangelical truth," though of late years he has broadened and sweetened, and deepened and is now I believe, a very good Churchman.

Ontario, Nov. 10, 1884.

BOOK NOTICES.

MY FAITH AT EDGEWOOD, A Country Book. By the author of "Reveries of a Bachelor." New York, Charles Scribner's Sons, Chicago, S. A. Maxwell & Co. Price \$1.25.

This is the seventh volume of the handsome new series of "Ik Marvel's" works; which has already been mentioned more than once in this column.

RED-LETTER POEMS: By English Men and Women. New York, Thomas Y. Crowell & Co., pp. 648.

This elegant volume, red-lined and gilt-edged, in beveled boards, comprises selections from the best works of the best authors, from Chaucer to the present day. A brief and judicious account of each writer is given, and there is an index of authors, contents, and first lines. It is a handsome book, the very latest and best of its kind.

MARMION. By Sir Walter Scott, Bart. Illustrated. Boston, James H. Osgood & Co., Chicago, S. A. Maxwell & Co. Price \$1.00.

Of course nothing need be said about "Marmion" as a poem. It is the beauty of the setting that comes in here for notice, and it is worthy of all praise. The book is, in binding, typography, paper and illustrations, a perfect specimen of the best kind of work, and that is saying a good deal in these days of fine printing and engraving. It will rank high among the elegant gift-books of the season.

STORIES BY AMERICAN AUTHORS VII. New York, Charles Scribner's Sons, Chicago, S. A. Maxwell & Co. Price 75 cents.

The new volume of this most interesting and valuable series, contains, "The Bishop's Vagabond" by Octave Thanet; "Lost" by Edward Bellamy; "Kirby's Coals of Fire," by Louise Stockton; "Passages from the Journal of a Social Wreck," by Margaret Floyd; "Stella Grayland," by James T. McKay; and "The Image of San Donato," by Virginia W. Johnson.

MANAEX AND MYLENE, MARIANATHA. By the Rev. F. R. Holman, Rector of Christ Church, Longwood, Florida.

This is an exceedingly simple poem, seeking to convey through personified qualities some of the lessons of Gospel truth. While the spirit that breathes through it is warm and affectionate, it is deficient in the dramatic power necessary to give effect to the obvious place of the author. There is a slight suggestion of Longfellow's Hiawatha in the versification, which will be apt to mar the pleasure of reading to one whose ear is at all critical! Still there will be many readers who will find food in it, both for mind and soul.

A POLITICAL CREED. Embracing some ascertained Truths in Sociology and Politics. In answer to H. George's "Progress and Poverty." By G. Manigault. New York, Winkop and Hallenback, pp. 215.

The creed of the author, like that of many another of to-day, is development. It is not a material one however, or one brought about by mere fortuitous environment; but rather, by the environment of necessity. Man wants food, therefore he hunts or fishes to obtain it. Action brings about enlargement of ideas, and this leads to moral development. The book is written in an attractive way, and some of its illustrations are exceedingly apt and forcible. The "ascertained Truths" do not readily appear, and seem to be more nearly only the theories of the author. The whole tone, nevertheless, is good and strongly anti-materialistic.

AIDS TO WRITING LATIN PROSE WITH EXERCISES. By G. G. Bradley, D.D., London: Rivington, pp. 318.

Dean Bradley is known for his scholarship wherever the Latin tongue is studied. The material for this work was prepared while he was master of University College at Oxford. Time failed for its completion when he was transferred to Westminster, and so the work has been done by another. It is just what its title indicates, an aid to writing Latin, and while it is not so complete and thorough as Arnold's Latin prose, yet, as far as it goes, its excellence in arrangement and careful scholarship cannot be overpraised. Perhaps one of the reasons that American colleges are talking of giving up the study of Latin is that American scholarship on the whole is considerably behind that abroad.

The long looked for number of *The American Church Review* for October, has at last reached us. It presents a very attractive appearance, and contains the following articles:

Frontispiece—Steel Portrait of Bishop Clarkson, Robert Harper Clarkson, D.D., LL.D., by the Rt. Rev. A. N. Littlejohn, D.D., LL.D.; The General Convention of 1884, by the Hon. James Elliott, The Education of Boys, by the Very Rev. H. Martyn Hart, M. A.; The Prayer Book of the Christian Church of Switzerland, by the Rev. Charles H. Hale, S.T.D.; Christ's Blessings in the Church, by the Rev. Robert Lowell, S.T.D.; Christianity's Relation to God's Spiritual Kingdom and His Material Creation, by the Rev. C. C. Adams, S.T.D.; The Book Annexed, by the Rev. Frederick Gibson, M.A.; The Scholastic Theology, by the Rev. Samuel Buel, D.D.; The Treasures of the Whittingham Library, by the Rev. John W. North, Matters in Dispute concerning the Old Testament, by the Rev. John Andrews Harris, D.D.; Scriptural Evolution, by the Rev. Cornelius Walker, D.D.; Baptism by the Dead, by the Rev. Arthur Little, M.A.; Can Conscience be Educated, by John Addison Crockett; Drummond's Natural Law in the Spiritual World, by the Rt. Rev. T. M. Clark, D.D., LL.D.; Fragmentary Reminiscences of the Late Bishop Boone, of Shanghai, by the Rev. E. W. Syle, D.D.; Monsignor Capel, a Reply, by the Rev. John Henry Hopkins, D.D.; Fasting Com-

munion—A Re-statement, by the Rev. Samue Benedict, D.D.; Some of the Private Charities in Paris, by the Rev. George William Lincoln. *The English Pulpit of To-Day*, (October issue) though late in its arrival, is a very rich number. An excellent sketch is given of Canon Knox-Little, and there are sermons by the Bishop of Ripon, Cannon Liddon, Archdeacon Farrar, Dr. McLaren, and others. This Magazine is a new enterprise in this country, and seems to be admirably conducted. Address the English Pulpit of To-Day, Westfield, New York.

Messrs. Spinney and Perkins, No. 7 Bible House, New York, have issued a quaint and pretty pamphlet in shape of a butterfly, entitled, "Sweet Girl Goldie, a Wonder Story of Butterfly Time." The illustrations in colors are excellent. The following lines relating to the book are sent by a writer widely known among Churchmen, and an occasional contributor to these columns, Mrs. F. Burge Smith:

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With a precious liberty.
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The sermons on these subjects were delivered without notes, and with much force. The whole town has been moved by their power, and inestimable good has been done for the parish. The closing sermon was preached by the venerable and much loved Bishop of the diocese, on the subject of "Coming to Christ." It was truly evangelical, and delivered with much vigor and spiritual force. The "mission" was a success. The effect of the work will be to open up a new and deep channel in the little spiritual stream, which has only very recently made its way through these dry hills. Many minds and hearts have been touched, and we hope will be moved and guided at last into the Church. The conclusion of the parish is, that "Brother Martin is the man to do this work." He ought to be "turned loose" in the diocese, and devote his whole time to such work.

MINNESOTA.

MENTOR, POLK CO.—The Bishop of North Dakota, acting for the Bishop of the diocese, visited this place October 23, and confirmed a class of 12. At the morning service the new and pretty church was consecrated, the Rev. Samuel Currie preaching the sermon, from the text, "I was glad when they said unto me, let us go into the house of the Lord." After the consecration of the building—which is called "The Church of the Beloved Physician"—the Holy Communion was administered, the Bishop celebrating, assisted by the Rev. Messrs. J. A. Gillilan of White Earth and F. J. Tassel, the missionary stationed here. In the evening the Confirmation service was held, Bishop Walker preaching an admirable and instructive sermon on the law of proportion in God's dealing with men. The church at Mentor is situated 25 miles east of the town of Crookston, near Maple Lake, in the midst of a beautiful country diversified with groves and prairie, and is the centre of a thickly settled community of farmers. Though quite young, the Church is growing, and has before it a prosperous future. The services are attended by many living at a distance, and the people seem to highly value the religious opportunities now within their reach. A new and very much needed bell has just been received, the gift of the builder of the church; a rectory is also in course of erection, the material being given by the same generous hand, the hauling and work done by the people of the place, who heartily respond, as far as lies in their power, to the liberal aid afforded them. Louis Deo.

EASTON.

UPPER FAIRMOUNT—Southern Convocation. This convocation met in St. Stephen's church, on Tuesday evening, October 28. There were present of the clergy, the Bishop, the Rev. F. W. Hilliard, dean, and the Rev. Oliver H. Murphy, rector. Evening prayer was said by Messrs. Hilliard and Murphy. The Bishop spoke upon the subject of the day and also talked about the Church Congress at Detroit. The Rev. F. B. Adkins, secretary of the convocation preached the sermon. On Thursday morning the church was consecrated, the Bishop, and clergy present, taking part in the services. The Bishop preached the sermon, and celebrated the Holy Communion, assisted by the dean and the Rev. A. Batte. On Thursday evening Messrs. Batte and Hilliard, and the Bishop, delivered very interesting and impressive addresses upon "The Doctrine of the Holy Angels." The clergy enjoyed the kind hospitality of the good people of Coventry parish.

MICHIGAN.

DETROIT.—Holy Trinity church has received new choir and chancel carpets, mural decorations, and a handsome memorial font, to commemorate the work of the late Miss Adah H. Phillips, of Newburgh, New York, who has lately died at the advanced age of 83. Miss Phillips was nearly blind for sixty years, but with her two sisters taught school in Newburgh, under the pastorate of the late Rev. John Brown, D.D., for many years with most distinguished success. The three noble Churchwomen were a marked figure in the history of old St. George's and of the whole riverside, where they educated nearly everybody for a long time, who could claim to be an educated woman, grounding them as well in their studies as in virtue and piety. Their works do follow them.

LIVINGSTON CO.—The Bishop visited the missions in this Co., on October 26, confirming five in St. John's church, Howell, two in St. Paul's, Brighton, and four in St. Stephen's, Hamburg. These three missions are under the charge of the Rev. R. W. Rhames, St. Stephen's church, Hamburg was built in 1884, and has been re-roofed this fall. The other two were built in 1880. The ladies of these three churches are organized into a county branch of the Woman's Auxiliary, which now numbers 41 members. On All Saints' Day special services were held for this society in St. Stephen's church, Hamburg. The Rev. S. W. Frisbie preached. After the services a very pleasant social time was passed at the residence of one of the parishioners, about two and a half miles from the church.

SPRINGFIELD.

CARROLLTON—Deanery of Litchfield.—The annual chapter meeting was held in Trinity church, Carrollton, on Oct. 29 and 30. Dean Whitmarsh presided. The whole of the clergy resident in the Deanery were present, and the congregations large. Two celebrations were held at which Eucharistic lights were used for the first time in this parish of which the Dean is Rector. Archdeacon Taylor, of Alton and the Rev. J. G. Wright, of Greenville were the Preachers and the Rev. D. F. Hutchinson of the Essayist. The Rev. D. F. Hutchinson of Carlyle who has lately entered the Diocese with others of the Clergy delivered addresses at the closing service. The Rev. J. G. Wright was elected secretary for the ensuing year. Dean Whitmarsh has recently been appointed on General Brand's staff as Chaplain of the Illinois Brigade of U. R. R. P.

OREGON.

EUGENE.—On Saturday the 18th October, the Bishop visited St. Mary's mission (the Rev. O. Parker in charge) to hold a very pleasant service, the blessing of a new rectory. This station by the sale of some lot

and by a few private offerings, made by the business men of the town, has erected a substantial and handsome house at a cost of \$1,650. It has a frontage of 33 feet, a depth of 28½ and a height of 30 and contains a sitting-room, parlor and dining rooms connected with sliding doors, kitchen, pantry, bath room and four bed rooms. A goodly number assembled to take part at the blessing service which was impressive and interesting; the remarks of the Bishop were very fine. After the service a very pleasant social time was enjoyed two or three hours being taken up with conversation and vocal and instrumental music. The rectory which was built under the immediate supervision of the missionary has not any debt on it, but needs carpets. Who will send a carpet? The next day (Sunday) the church was crowded when the Bishop preached two fine sermons and confirmed a class.

ROSEBURG.—St. George's mission has lately by its own efforts put a new roof on its church at a cost of upwards of \$70 and contemplates further improvements. There are only 12 communicants, all very poor, and the missionary the Rev. O. Parker needs a communion set, altar books and the means to make waterproof his sleeping apartment—formerly a horse shed. Who will help?

VIRGINIA.

THE THEOLOGICAL SEMINARY.—The Seminary, in Fairfax County, opened September 24, 1884. There are thirty-seven students in attendance. The Senior class has ten members, the Middle six, the Junior twelve, and the Preparatory department nine.

This Seminary is beautifully situated on a hill two hundred and fifty feet above the Potomac River, seven and a half miles from the City of Washington, D. C., and three miles from the town of Alexandria, Virginia. There are seven buildings and two chapels. Aspinwall Hall, Bohlen Hall, Meade Hall and St. George's Hall, are used for student's rooms. Aspinwall Hall contains the Prayer Hall and Lecture rooms as well as student's rooms. The buildings are built of pressed brick, and the whole is a very imposing structure. The Chapel is built of brick in Gothic style, and is very convenient. The students of the Seminary, High School, Young Ladies Seminary, and the residents of the Hill, worship in the chapel. St. Philip's chapel for the Colored people is situated about one hundred yards from the Seminary buildings. The Church service is used there. The Hill is a very healthy locality, and free from chills and kindred diseases. Thick woods surround the Seminary on every side, and as far as the eye can reach.

The Professors are the Rev. Joseph Packard, D.D., Dean; the Rev. Cornelius Walker, D.D., the Rev. J. J. McElhinney, D.D., the Rev. Kinloch Nelson, D.D.; Mr. Keating S. Nelson, M.A., and Mr. E. Allen Castleman are the instructors of the Preparatory Department. Mr. Henry Dixon Jones, of Harvard University, is the instructor in vocal culture.

NEW YORK.

NEW YORK—Church of the Holy Innocents.—This parish, which has just met with a severe loss in the death of its founder and first rector, the Rev. G. S. Athole, has had an interesting history. In 1874, Mr. Athole, then a student in the General Theological Seminary, started a Mission Sunday-school in the upper part of Harlem, in a neighborhood in which no religious services of any kind were held. The Presbyterians had recently tried and failed, and failure was predicted for the Church school. But Mr. Athole had indomitable courage. The school was started in the second floor of a house. It soon, however, outgrew its quarters and a corner building was taken, the larger bees saloons below being turned into a church and the rooms above used for Sunday school and other purposes. In about a year a church was built, and a parish organized. In February last, a stone church in 136th St. between 6th and 7th Aves., was opened for service. In this new church and in a better location the congregation has grown rapidly. This has always been a free church and is the only free church in Harlem. All this progress for the church in this part of the city is due under God to the Rev. Mr. Athole, the first rector of the parish. His personal character was a singularly exalted one. He sacrificed himself for the Church. Even those who met him but casually were impressed with the depth of his sincerity and his love for the Church. He labored on manfully through difficulties that seemed to others insurmountable but which disappeared before his patience, energy and devotion. Warm-hearted and generous to the needy or troubled and kind-hearted to all, he was yet a loyal Churchman perfectly fearless for the truth. His death in England has come as a sad blow to this parish, but the fragrance of his memory and the effect of his holy life lives on.

LONG ISLAND.

ROSLYN—Trinity Church.—The Bishop of the diocese visited this parish on the 28th Sunday after Trinity, and administered the Apostolic rite of Confirmation. The class presented is the first result of the labors of the new pastor, the Rev. Wm. Collins Webb, who has only recently been called to this charge. On Sunday, October 19, an interesting service was held at the residence of a parishioner of the above church, in the private baptism by the pastor, of one of her grandchildren, the water used on which occasion having been brought by a relative from the river Jordan.

PITTSBURGH.

DIOCESAN STATISTICS.—Ordinations, priests 3, deacons 3, candidates for Priest's Orders, 4; parishes, 38; communicants, 6,384; confirmations, 602; baptisms, 1,127; marriages, 197; burials, 327; Sunday school teachers, 616; Sunday school scholars, 6,164; parsonages, 15; total contributions, \$180,335.65.

ALBANY.

ALBANY—The Systematic Offering Plan.—An important meeting of clergymen was held on the morning of Monday, October 27th, in the parish house of St. Peter's church, on an invitation of the Rev. Dr. J. Livingston Reese, who is a member of the Board of Managers of the Domestic and Foreign Missionary Society, to hear a statement of the Agent of the Board with reference to the adoption in the parishes of the systematic plan of contributions to the general missions of the Church. Twenty-four of the clergy of Albany, Troy and vicinity were present. The Rev. Dr. Francis Harrison, rector of St. Paul's church, Troy, was called to the chair. The systematic plan was

then thoroughly discussed in its different aspects, interesting remarks being made by the Rev. Drs. Reese, Battershall, Harrison, Norton and Stocking, and the Rev. Messrs. Snively, Nickerson, Sill, Schwartz, Fulcher and others. The general expression of opinion was very favorable to the use of systematic offerings, and at the close of the discussion a resolution was adopted unanimously, "that this meeting of clergymen of Albany, Troy and vicinity recommend the adoption in parishes of a systematic plan of offerings for general missions wherever the rector finds it practicable," and also recommending the rectors to notify the Agent in New York of the plan which they may adopt. The clergy were hospitably entertained by the Rev. Dr. Reese at luncheon, in St. Paul's rectory, after the meeting.

The Greatest Through Car Line of the World. The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Jopka, Peoria, and Kansas City, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada, or to Percival Lowell, General Passenger Agent, Chicago.

SPECIAL ATTENTION is called to the Christmas card of the season, from a painting by Prof. Robert W. Weir, D.A., entitled "A Merry Christmas to All." The card illustrates that well-known poem of "The Night Before Christmas," by Clement C. Moore. It is executed in the most artistic and original manner, and is a picture that will bring pleasant memories to every household. The back of the card contains the poem illustrated, and will be appreciated by old and young. Size, seven inches by eight and a half inches. See advertisement in another column.

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Table with columns for Assets and Liabilities. Assets: First Mortgages on City Property, Real Estate, Philadelphia, Baltimore, and Indianapolis, United States Loans and Loans of the States of Pennsylvania and New Jersey, Boston, Hartford Baltimore and other City Loans, Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks, Cash in Bank and Bankers' hands, Loans with Collaterals, Notes Receivable and unsettled Marine Premiums and Book Accounts due Company, Net Cash Fire Premiums in course of transmission, Accrued Interest and all other Property. Total Assets, \$9,071,696 83. Liabilities: Capital Stock, Reserve for Re-insurance, Reserve for Unadjusted Losses, and other Liabilities, Surplus over all Liabilities, \$8,911,964 65.

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THE CHURCH CONGRESS.

INAUGURAL ADDRESS BY BISHOP HARRIS.

We count it no ordinary privilege, gentlemen of the Church Congress, to be present at this time and place of your meeting and to welcome you to the hospitalities of this city and diocese. We have long looked forward to the happiness of greeting you here. For many months we have cherished the anticipation of listening to the words of wisdom which you have come to bring us. And now that you are here, we cordially salute you and shall attend with the utmost interest upon your deliberations. The assembling of this free Congress of American Churchmen, in our city, is not only a matter of profoundest interest and gratification to us, but it is a notable event in the line of a religious and social development that had its beginning far back in the past. The city of Detroit has been intimately associated with some of the most deeply interesting movements of European and American civilization. The very spot in which we are now assembled is famous in the annals of our civil and military history. Though some of you have journeyed far into the west to come hither, yet you have come into a region which has traditions hardly less venerable than those you have left behind. For Boston was yet but an outpost, and New York but an insignificant hamlet, and William Penn had not yet sailed from England to buy his sylvan domain on the banks of the Delaware, when the prow of the adventurous Griffin parted the waters of yonder beautiful river; and before his score of years had passed La Mothe Cavillac had laid out on its shores the site of this prosperous city. Few pages of social and political history are more fascinating than those which tell how the missionaries of the court of St. Denis essayed to establish along these waters the foundation of a mighty colonial empire, which should recompense France from the losses which her arms had sustained in Europe and the East, and balance the growing power of Spain and England in the new world. They were a brave and goodly company, those cavaliers and priests; men of peace and men of war. Cartier and Marquette, La Salle and Hennepin, Cavillac and Allouez, who came with sword and breviary, with cannon and crossier, to conquer and save, to subdue and evangelize the savage dwellers of the western wilds. But they all had in view the two-fold object of regaining the power which France had lost in the field to England and Germany, which Rome had lost to Protestantism in the fields of religious controversy. The enterprise was boldly conceived and splendidly executed, but no excellence of conduct or valor could win for it more than a temporary success, or prevent its final defeat by the stern arbitrament of history. By devotion and zeal most highly to be honored, the French won the redmen to their allegiance and their creed, but they linked them also to a despotism whose days were numbered. A free and reformed people from the east and the south began to stream along the rivers and across the mountains and soon stood front to front before the power which the French pioneer and missionary had conjured up; and in the conflict which ensued the inevitable victory of liberty over despotism was once more achieved. Those sons of liberty carried English Bibles in their hands. In their hearts they brought the tradition of English Christianity; and so it came to pass that an Anglo-Saxon township was planted here; that the Anglo-Saxon township or hundred became the unit of representative government in this commonwealth; that the English language became the vernacular; that the English home and home life were established; in a word, that here also there is found to-day an English thinking people who re-enact the laws of Alfred, and speak the language of Shakespeare and Milton. No intelligent observer can fail to be struck by the notable fact that here, as everywhere throughout the length and breadth of the land, our people are in all essential characteristics, an Anglo-Saxon people, and our civilization is an Anglo-Saxon civilization. The war of independence which severed the colonies from the mother-country was inspired by the traditions of Anglo-Saxon freedom, and the establishment of a free and independent government here did but confirm us in our political and social character. The type of character so established, the mighty tide of mixed emigration has not been able to dilute; the busy propaganda of alien ideas has been powerless to disturb. Anglo-Saxon speech, Anglo-Saxon institutions, Anglo-Saxon laws still prevail and are as masterful as ever. That this is so is partly due, no doubt, to that persistence of ethnical type which constitutes one of the most marked characteristics of the Anglo-Saxon race. But it is also due in larger part to the influence of what I venture, in no narrow sense, to call Anglo-Saxon Christianity. It has always been strong, inspiring progression, because it has always been the religion of conscience, and, therefore, of liberty. And of Anglo-Saxon Christianity, the English Church and her American daughter are guilty of no arrogance in claiming to be the historical representatives; and, of the English Church, the free minded historian must truthfully declare that spite of all entanglements with Rome in the early days, and the hardly less disastrous alliance with the State, in the time of the Tudors and the Stuarts, her influence has been steadily exerted in favor of human progress and human liberty. It was no accidental circumstance that Stephen Langton, Archbishop of Canterbury, was the leader of the barons of England in their great struggle for Magna Charta, and that more than five centuries later the English bishops, Hoadeley and Warburton, were true to the traditions of Anglo-Saxon Christianity, and first elaborated the true principles of free representative government—the principles on which our government was founded. And so of our branch of the same historical representation of Anglo-Saxon Christianity. It was no eccentric circumstance that George Mason, the Virginia Churchman, wrote the famous "Declaration of Rights," which was passed by the Virginia House of Burgesses, and which was the first authoritative proclamation of civil and religious liberty in any land; that William White, the Churchman, opened the first Colonial Congress with prayer for the success of the revolutionary course; and that George Washington, the Churchman, led the army of the independence to victory. From that time to this the historic representative of Anglo-Saxon Christianity in this land has been

true to the traditions of progress and freedom; and it is in strict consistency with this that we find the sons of that Church assembled here in free congress, to discuss in open day, and in the hearing of all the world, the living questions of the hour.

When we look at the long array of honored names in the list of the writers and appointed speakers for this Congress, we know we are to listen to men who have won the right to be heard, and their coming hither to this free Congress is no eccentric enterprise. They come to exercise the traditional prerogative which constitutes a part of their ecclesiastical inheritance. They are here in obedience to instincts which have always moved and stirred the prophets of their race. They are here to take part in the deliberations of a voluntary Witenagemote, which represents the immortal traditions of Anglo-Saxon Christianity. Among these traditions is the freedom that belongs to wise conservatism—the stability that is a part of intelligent liberty. Because they acknowledge the authority of ultimate truth, they are free from bondage to anything less or other than ultimate truth. Because they hold themselves free they recognize the solemn responsibilities which belong to conscious freedom. For them some things are settled; but they are the few and fundamental things upon which the whole structure of Christianity rests, so simple in doctrine that all Christians do, in actual fact, agree upon them; so broad and fundamental in order that all Christians can, as a matter of fact and conscience, stand upon them. They are the Christian Faith, as defined by the undisputed councils, and the Christian Order, as witnessed by unbroken history. In doctrine and order, then, their place in history and in Providence being secure, they are free to investigate and inquire concerning all other questions.

Another tradition of Anglo-Saxon Christianity which this Congress represents is the sacredness and supremacy of conscience, a tradition which has placed God's eternal Law, as given on Sinai, in the forefront of her most solemn act of worship, which has enacted that that Law shall, week by week, be read in the hearing of the people, to arouse their moral sense and give them the one eternal standard of right and wrong; which Law has been responded to by Anglo-Saxon Christians the wide world over, in the facts that their religion is a religion of conscience, that public and private morality is demanded as the fruit thereof, and that the ideal which they follow is not glory, but duty. Another tradition of Anglo-Saxon Christianity which this Congress represents is the use, by preacher and prophet, of the sacred Scriptures as the Sword of the Spirit, the inheritance which all the people have in the free and open Bible as the Word of God—a tradition which long ages ago moved the Venerable Bede to translate the Gospel into the Saxon vernacular, and Wycliffe, later, to give the whole of the Scriptures to the English people; which led the English Church to give the English Bible to all the English-speaking world, and who is at this moment republishing the same Bible in the light of all that modern criticism has been able to do, to interpret, and explain it.

Another tradition of Anglo-Saxon Christianity which this Congress represents is the great truth that the mission of Christianity comprehends the well-being of all the people and all the interests of the land. According to this tradition, the instincts of Christian beneficence are not circumscribed by the narrow limits of mere sectarianism. All who will can freely claim the grace of Him Who died for all. And as with souls, so with all the manifold interests of men, both temporal and spiritual. Education, charity, the administration of justice, the making and executing of the laws, the movements of trade and commerce, the relations of capital and labor—no interest that concerns the well-being of men is foreign to the Christian's thought or alien from his care.

Another tradition of Anglo-Saxon Christianity which this Congress stands for, is consciousness of the leadership of the Living Christ, and the active guidance of His Spirit in sustaining and directing the Church's thought and work and life. Under the influence of these traditions the career of Anglo-Saxon Christianity has been, and still is, at once conservative and progressive, linked to the front by a word that cannot be broken, yet led by the increasing purpose which runs through the ages. Whether in time past this ideal of Anglo-Saxon Christianity has been served by this Congress, its former deliberations and transactions furnish no uncertain answer. And we believe that such answer will be confirmed by the spirit and results of the present Congress. The topics for discussion cover a wide range. The question of the mutual relation of authority and conscience will be freely handled. The question as to whether there is, or ought to be, a cathedral system in America will be discussed in the largest way. The immensely important question of moral education in the public schools will be treated in a spirit of friendly solicitude for the true success of those great agencies of public well-being.

Can any good come out of the confessional, is a question which is here to be fearlessly asked, and will be fearlessly answered. The worrying question of the relation of our civilization to the workingman will be grappled with here by men to whom the world has already listened. The lazy giant of dim vision and misty form, yept Agnosticism, is to be called to book once more, and made to learn, or else to be convicted or acquitted, as the case may be, on the ground of invincible ignorance; while lastly, how best to tell the sweet story of the Redeemer's love to dying men is to be discussed by evangelists and preachers. And as these various topics shall pass in review before us, illuminated by the thought of those who have come hither to discuss them, our confident hope is that we who listen may not only be instructed and edified, but that we may press forward more and more under the influence of those royal traditions of our race; the tradition of Freedom coupled with obedience to the truth; of the supremacy of conscience in all things; of the right use and saving power of the Word of God; of the comprehensiveness of main religious interests, and of the living presence and power of Jesus our Leader and Redeemer, and of the action and guidance of His Holy Spirit.

So shall we all be doubly strengthened and blessed by your counsel, brethren, and quickened by power from on high.

Again saluting its members with a cordial welcome, I declare the Ninth Church Congress duly inaugurated, and ready to proceed with its order of business.

CHURCH WORK.

COLORADO.

SAN LUIS VALLEY.—The 19th and 21st Sundays after Trinity were notable in the history of the mission of the San Luis Valley. It was the occasion of the visit of the Bishop of the diocese to Saguache, Villa Grove and Alamosa. Driving a distance of twenty miles to Saguache with the missionary in charge, a morning service was held with the celebration of the Holy Communion. Returning the same day to Villa Grove for the evening service, the little chapel, St. James', was well filled with an appreciative audience, when the Bishop preached a forcible sermon for the first time since its completion. On the following morning, the Holy Communion was celebrated and the first candidate for confirmation presented.

On the 21st Sunday after Trinity, the Bishop visited Alamosa. Here he found another chapel, St. Thomas, approaching completion. The chapel was crowded to its utmost capacity in the evening when the rite of confirmation was ministered, and an impression, favorable to the church, was left upon the community, by the delivering of a grand and powerful sermon commemorative of the consecration of our first American Bishop. The words of our good Bishop stimulating the people to fresh endeavor will not soon be forgotten in the Valley.

On the following evening, a large reception was given the Bishop, at the rectory.

Several days were then consumed in visiting the various ranches (or farms) within a radius of twenty miles from Alamosa, also the La Jara where the service is soon to be established.

An erroneous impression prevails as to the wealth of Colorado, derived from her mining interests.

Fabulous stories, rivaling those of the Arabian Nights, are circulated abroad, of the Bonanza Kings and millionaires of Colorado. How different is the truth when but one man in a thousand actually "strikes it rich," and hundreds and thousands sink their all, and are impoverished. A financial depression exists all over Colorado, when the inflated hopes of the people have exploded. One other resource remains, and it is agriculture, the development of new lands.

The people are not wealthy, but are pioneers, having left the crowded East to establish new homes in a land where the primitive inhabitants, the Navajo, and Pueblo, and Apache-Indian, and the half-breed Spanish and Indian, viz. the Mexican, are still seen in great numbers.

To carry on the work of the Church in the San Luis Valley, assistance is greatly needed in building new chapels or out-posts, particularly that at Alamosa, the interior of which it is desired to complete before the approaching winter, and in planting the church in five or six new towns to reach which the officiating priest drives three hundred miles per month, through all kinds of weather, encountering all manner of danger, in order that the kingdom of Christ may extend "from the rising of the sun even unto the going down of the same."

OHIO.

TOLEDO—St. John's Church.—This parish has recently re-called the Rev. C. H. De Garmo as rector, within a week or so after accepting his resignation.

The resignation was presented some months ago under the impression that it was perhaps desired. After long deliberation the vestry accepted it, thinking the rector really preferred to leave. Then followed a fuller mutual understanding, showing that both parties were mistaken, whereupon the renewed call was promptly made, and it is unanimous and hearty, and has been accepted. Meanwhile Mr. De Garmo has received several other attractive calls, and in some respects makes a personal sacrifice in remaining at St. John's.

His work there so far shows what increased prosperity may be expected when the late uncertain conditions yield to a feeling of permanence. The Rev. S. W. Welton, assistant of Trinity, has for a few weeks been laid up with sickness. He hopes, however, to return to duty soon.

CHICAGO.

CHICAGO—Visit of the Bishop of Tennessee.—To the great delight of his many friends, the Right Rev. Dr. Quintard spent from Friday of last week to Tuesday of this, in this city. He preached last Sunday in the morning in St. James' church, and in the evening in the Ascension, large congregations being present on both occasions.

CHICAGO—Deanery Meeting.—The Northwestern Deanery held its annual meeting in the chapel of Grace church, on Monday, November 3rd. The session was preceded as usual by a celebration of the Holy Eucharist at 10:30 A. M., after which the Rev. Dr. Jewell read an able and thoughtful essay upon the subject of "Conditional Immortality." This was followed by the usual business meeting, which related altogether to the interests of Mission work in the Deanery.

The Rev. James E. Thompson, in charge of St. Thomas' colonial mission, Chicago, gave an encouraging report of his work, and was followed by the Rev. J. Rushton, priest in charge of All Saints' Mission, Pullman, who stated that the main difficulties with which he has to contend, arise from the fluctuating and uncertain character of the population, from the limited means of his people, all of whom are dependent upon salaries and day-wages (which have been recently reduced), and upon the heavy tax which they have to meet from month to month, in the way of rent and other unavoidable expenses, an amount equal to the interest at 6 per cent upon \$1,100 or \$1,200. In other respects, however, Mr. Rushton appears to have good reason for encouragement, particularly as regards the interest manifested by the young men.

The Rev. Henry G. Perry reported concerning the mission work at the rapidly growing suburb of South Chicago, in which he has been engaged for the past three months. During that time a mission has been organized under the name of St. Paul's. The Bishop spoke very highly of Mr. Perry's work, as he had also previously done of that of Messrs. Thompson & Rushton.

The Rev. A. V. Gorrell called attention to the spiritually destitute condition as regards the ministrations of the Church, of that part of the city which lies in the neighborhood of Wicker Park, and northwest of it. He had gone over the ground with some care, and was much impressed with a conviction that there is a way open in that region for Church work. The Bishop gave his approval to the making of an effort in that direction. The time for adjournment having arrived, a vote of thanks was given

to the Rev. Dr. Jewell for his able and interesting Essay, prepared by request of several members of the Deanery; after which, all adjourned to the rector's residence, where Mrs. Locke, and herself, assisted by several ladies of the parish, dispensed as they have so often done before, their graceful hospitality. The clergy in attendance upon this occasion numbered about thirty, besides the Bishop; and it is needless to say that the vote of thanks tendered, before they separated, to their hospitable entertainers, and to the Woman's Auxiliary who so kindly ministered to their wants, was most hearty and spontaneous.

CHICAGO—St. Clement's Church.—The following circular has been set forth by the pastor of the church of St. Clement, the Rev. J. H. Knowles. The name of the munificent founder of the church is modestly withheld, doubtless by request, we gladly however again mention him, Mr. George A. Armour, a man of a thousand, young in years, but ripe in faith and good works. We hope he may be nobly rewarded for his grand gift to the Church, the beginning of which is the present graceful, though temporary structure of St. Clement's, fully equipped with its altar, properly ornamented, its supplied choir, its fonts, its books, its organ and all other things necessary for decency and order.

THE CHURCH OF ST. CLEMENT, STATE AND TWENTIETH STREETS, CHICAGO.

The church of St. Clement is thus built for the individual offering for the honor of Almighty God, with all its altars, and its organ, free and open at all times to all alike. The church of St. Clement is built for the use of the people, as a place where they can come freely to worship God, and also freely give of their substance for its continued support as they may be able to afford; all persons, however, are heartily welcome to its privileges, whether they have or have not anything to give.

The church of St. Clement is thus built for the people as a venture of faith. If the people use it, and support it, a larger and handsomer structure will in due time, with God's help, be forthcoming, and with its necessary buildings for the use of the clergy, for schools and other parochial purposes.

The worship and teaching of St. Clement's will be in accord with the Catholic faith as set forth in the word, and will follow the traditions and customs of the English and American branches of the Holy Catholic Church. The Holy Eucharist will be the chief act of worship therein and will be offered daily, on week days at 7:00 A. M., on Sundays at 7:30 A. M., and at 10:30 A. M.

The daily offices of Matins and Evensong will be said publicly on week days at 9:00 A. M., and 5:30 P. M., on Sundays at 10:30 A. M., and 7:30 P. M. Instruction in the doctrine of the faith will be given to children every Sunday at 3:00 P. M., at which time a children's service will be held. The choir of St. Clement's, composed of men and boys under the charge of Mr. P. C. Lutkin, organist, is a volunteer body, and gives its services freely.

An industrial school for girls will be held every Saturday morning in the choir rooms at 10 o'clock. Other charitable work will be undertaken as soon as practicable.

It is especially important at the beginning of the work in this place, that all who are interested in the church of St. Clement should register their names as regular attendants at its services, and indicate, if possible, what they are able to contribute toward the offertory, weekly or monthly, toward its support. Workers will be welcomed in the Sunday school, in the industrial school, as district visitors, and in the choir. Persons desirous of recording their names as attendants at the church of St. Clement, or who wish to help in any of the above mentioned good works, are requested to give their names to the Rev. J. H. Knowles, Pastor of St. Clement's, St. Clement's Church, 2200 Wabash Ave., Nov. 1884.

OAK PARK.—As one result of the late meeting at Grace church, Chicago, to organize a Woman's Auxiliary Society of the Diocesan Board of Missions, a parish branch was organized October 23rd, in connection with Grace church, in accordance with the proposed articles of association, as published in the last Journal of the convention of the Diocese of Chicago. Twenty-four women gave in their names as members, a full corps of officers were chosen, and the Articles of Association were adopted almost word for word. The President of the Diocesan Woman's Auxiliary Society was present and did most excellent service in assisting the Rector in organizing this parish branch.

CENTRAL NEW YORK.

JORDAN—Convocation.—The Convocation of the Fourth Missionary District of the diocese, met in Christ church, on Wednesday, November 7. Besides the president, the Rev. H. R. Lockwood, of St. Paul's church, Syracuse, there were present fourteen clergymen of the district. Two lay-readers and two lay-delegates were also in attendance. Divine service was held at 10:30 A. M. The sermon was preached by the Rev. T. L. Randolph, and the Holy Eucharist was celebrated by the president, assisted by the Rev. J. H. Lloyd, rector of the parish. The ladies provided a bountiful collation which was served in the rectory. At the business meeting held at 3 o'clock, the Rev. J. Everist Cathell, of St. John's church, Oneida, was elected secretary and treasurer; and Messrs. G. J. Gardner and G. C. McWhorter were elected lay members of the Board of Missions. An interesting and suggestive discussion of the proposed revision of the Book of Common Prayer followed, begun by the Rev. Dr. J. M. Clarke of St. James' church, Syracuse, who read a paper clearly setting forth the action of the General Convention concerning the revision. A missionary meeting was held in the evening, at which addresses were made showing excellent features of the parochial, educational, and missionary work in progress within the convocation's limits.

Before adjourning, St. John's church, Marcellus, was chosen as the next place of meeting, and the Rev. Messrs. Dr. Clarke and J. E. Cathell were appointed to discuss "Moral Education in the Public Schools; and the Relation and Duty of the Church thereto." Large congregations were present throughout the day.

NORTH DAKOTA.

MAYVILLE.—This growing town, which has been thriving but three years, is situated 70 miles northwest from Fargo, and 40 miles directly north of Casselton, on the St. Paul, Minnesota and Manitoba Railroad. In July 2d the Church services were conducted in the Congregational church (the only church here at present); there were five baptisms, two adults and three infants; a large audience listened to a very interesting sermon by the Bishop, and his earnest appeals to his people were very effectual. His invitation to the ladies to organize an aid society, was promptly responded to. Immediately the Ladies' Auxiliary Society was formed, and in three weeks one benefit netted over \$50. Its members have steadily increased in numbers and interest. There are now monthly services, conducted by the Rev. E. S. Peake.

The residents manifesting an interest in the Church, and pledging funds for its support, shows a decisive step, and a fund of several hundred dollars. On October 9th The Harvest Home Festival was a splendid success. The members of the Auxiliary Society pledged \$100 towards the fund, expecting to cancel it in one year, but they were presently surprised to see it erased in one

month, as the proceeds of the Festival amounted to over \$100. There is no church of our Communion within a radius of 60 or 70 miles.

INDIANA.

AURORA AND LAWRENCEBURGH.—On Thursday, October 23d, Bishop Knickerbacker visited these two towns. The steamer having been delayed about three hours, the services in Aurora were held in the afternoon, when St. Mark's mission church was consecrated, and one young man confirmed, a bright, manly lad of eighteen. The clergy attendant upon these services were the Rev. Edward Appleton, Cheltenham, Pennsylvania, who preached the consecration sermon, the Rev. Messrs. W. MacLean, of Ypsilanti, Michigan, who read the sentence of consecration, Dr. T. J. Melish, Henry Gregory, Alfred F. Blake, Samuel H. Boyer, of the diocese of Southern Ohio. Mr. and Mrs. Charles Home entertained the Bishop and clergy, serving them with a most elegant lunch. In the evening the Bishop and the Missionary held services in Trinity, Lawrenceburg, the Bishop preaching one of his thoroughly Churchly and practical sermons. This latter place was a great sufferer by the last spring water floods.

LAFAYETTE.—On the 19th Sunday after Trinity the Festival of Thanksgiving for the blessings and bounteousness of the present great harvest was becomingly celebrated with proper services in St. John's church. The church had been beautifully decorated by the ladies with stalks of corn, apples, grapes, and all sorts of vegetables and flowers.

The services were bright and cheery; the music was excellent. How exceedingly joyous and appropriate was the hymn calling upon the "green things of the earth to bless praise and magnify the Lord." The rector, Rev. W. M. Pettis, preached a thoughtful sermon, which was listened to with great attention, from Prov. iii, 9th and 10th vs.—"Honor the Lord with thy substance. . . . So shall thy barns be filled with plenty."

At night another beautiful service was enjoyed by a large congregation. Certainly two such large congregations as worshipped in St. John's on that Sunday ought to be, and doubtless is, gratifying to the Rector.

LAFAYETTE—Convocation.—The Convocation of the Middle Deanery took place in St. John's church, October 28, 29, and 30. Present—the Rev. E. A. Bradley, Dean of convocation, the Rev. Dr. Jenckes, Dean of the cathedral, the Rev. Dr. Delafield, the Rev. Messrs. Bevington, Birchmore, Bradton, Runkle, Throop, and the rector of the parish, the Rev. Dr. Pettis. Wednesday afternoon the Bishop arrived, returning from the consecration of Dr. Rufison in Cleveland. Miss Emily Upfold, daughter of the first Bishop of the diocese, and secretary of the Diocesan Branch of the Woman's Auxiliary to the General Board of Missions, was also present, and also several female delegates to this society from their respective parochial organizations.

Tuesday evening, the Feast of St. Simon and Jude, there was an admirable sermon from Dr. Delafield, from the text "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom," St. Luke, xii—32.

The Rev. Dr. Jenckes followed with a capital address on the value and proper management of the Sunday school.

On Wednesday morning convocation was opened at 9 o'clock by the Dean, when matters pertaining to missionary and parochial work were discussed. At 10:30 there was a Celebration of the Holy Eucharist, with the Dean as celebrant, and the Rev. Mr. Birchmore preacher, text Heb. i—1, 2.

At 2:30 P. M. there was a meeting of the diocesan branch of the Woman's Auxiliary, when several interesting letters and papers were read on the subject, with a statement by Miss Upfold. The Bishop made an earnest appeal in behalf of this branch of missionary work.

Following this was a paper on Church Music, by the Rev. Mr. Bevington. The subject was ably presented, and the proper music of the Church by proper persons found an earnest advocacy in this paper. In the evening there was a very well attended missionary meeting, with addresses by the Bishop, the Dean, the Rev. Dr. Delafield and the Rev. Mr. Throop.

Thursday morning, after another business session of the convocation when interesting and encouraging reports of mission work were made by the Rev. Messrs. Runkle, Bradton, Throop and Birchmore, there was read a valuable paper of critical exegesis on Rev. xi, 3, by the Rev. Mr. Birchmore, who showed that he had given the subject of the two witnesses a searching and scholarly study.

At 10:30 there was another celebration by the Bishop, the sermon being given by the Rev. Mr. Runkle, on Temperance.

The convocation closed with appointment of services by members at Delphi and Attica for Thursday night and Friday night. The next convocation will be held (D. V.) in Terre Haute in January next. The Feast of All Saints' was appropriately observed in this parish with Celebration of Holy Eucharist, the Bishop being present and officiating, and a large number of the faithful communicating. The Bishop's address touched all hearts and his words will be long treasured up, and remembered.

MISSISSIPPI.

EPISCOPAL VISITATIONS.—The dear old Bishop is out once more on a special visitation. His health is very good, but he is evidently too feeble for such work. In him we witness the fruits of a saintly life. Bishop Thompson is out on his visitations, taking in the whole diocese promiscuously. The Greenwood church and missions are ready for a missionary.

WINONA—Immanuel Parish.—A very successful and interesting ten days' mission has been held here by the Rev. Joseph E. Martin, rector of Grace church, Canton, Mississippi. Services were begun Monday, October 13th, at 7 P. M., and continued every day after at 10 A. M. and 7 P. M. up to Wednesday, 22nd instant. At the morning services addresses were made, beginning with, "What is meant by a mission," and continued on such as, "The teachings of the Baptistal Office," "The Holy Communion," "The value of the Liturgy as an educator," "The responsibilities of Sponsors," and "Apostolic Succession." These talks or addresses were made to the members of the parish chiefly, very few outsiders being present. They were all instructive and interesting. The evening services were largely attended, the church being full every night. The subjects treated were as follows: "The fact of Christ's Love," "The