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GLORY BE TO GOD ON HIGH.

BY J. J. ENGLAND.

Sing the mystery of Love,
Tell the wonder of this morn,
Sing with angel Hosts above,
Christ the Prince of Peace is born.

Sing the song that Shepherds heard,
Catch the heavenly strain again,
Sing of Christ the Incarnate Word
Peace on earth, good will to men!

Sing ye wandering orbs of light,
Blazing in the heavens afar,
Lo! from out the shades of night,
Shines the Bright and Morning Star!

Mortals join the choirs above,
On this happy Christmas morn,
Sing the mystery of love,
Unto us a Child is born!

All creation join and sing,
Swell the chorus of the sky,
Glory to the New Born King!
Glory be to God on High!

Detroit, Christmas, 1884.

NEWS AND NOTES.

LIKE his dear friend, the late Archbishop of Canterbury, Dr. Jackson, Bishop of London, has been taken from earth in the very act, as it were, of battling for peace and toleration in the Church. Beginning as an intolerant Low Churchman, he finished by learning the great lesson that truth, sincerity, and, above all, a capacity for winning souls to Christ were to be found outside his own camp, and thus of late years, as he refused to persecute, he became an object of hate and calumny to the Church Association and its sympathizers. Bishop Jackson was born in 1811, and by sheer merit, without adventitious aid of any kind, he became, after a brilliant career in the lower grade of the ministry, Bishop of Lincoln, whence in 1869, he was translated to London.

ECCLESIASTICAL circles are of course excited over the question of the vacant See. Dean Church of St. Paul's will probably have the refusal of it, but it is very unlikely that, after declining the Primacy, he will accept this much more onerous and responsible position. London is one of the five sees to which "translation" is allowed, and it is probable that another Bishop will be called to it. Of one thing we may be sure, that Mr. Gladstone will not make an appointment without earnest prayer and careful consideration.

THE Bishopric of London, while imposing great duties, gives also great worldly reward. Its occupant is always made a member of the Privy Council which gives him the title of "Right Honorable," the salary is \$50,000 a year, and he has two magnificent residences, London House and Fulham Palace.

THE Synod of Niagara is summoned for the purpose of electing a Bishop, to meet in Christ Church, Hamilton, on Tuesday, January 27.

HASTE and inaccuracy do not always go together. One of the Church Almanacs gives the wrong lessons for every Sunday in January.

MY note as to the payment by the State of the Roman clergy in Ireland has deluged me with correspondence. I repeat once more that I had only in view political expediency, and not at all theological bias.

THE semi-official announcement that the Prince of Wales will mount the throne of England under the title of Edward VII., brings to mind the old prophecy that the Prayer Book of the sixth Edward should be legally used in the reign of the seventh.

COMMENTING on a recent "Note" concerning the Bishop of Ohio's invitation to sectarians to participate with him in the Holy Communion, a kind correspondent points out that the rubric at the end of the Confirmation Office: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed," ought to be sufficient to prevent such breaches of order.

A FELLOW passenger from New York with me last week, on the well appointed and admirably managed Michigan Central, was a German priest of the Roman obedience. When we stopped for the usual five minutes at "Falls View," whence the great Cataract can be seen in fullest magnificence, this worthy cleric electrified a large crowd by turning to me, and remarking in a loud voice, "A very fine fall, sir. Has it any particular name?"

A NEW YORK Church paper does me the honor of calling me "pedantic" and "bilious." I trust that its diagnosis is as inaccurate as its "News." It was the same paper that could find nothing to say about THE LIVING CHURCH ANNUAL except that it put an *e* too many in the name of the revered Dean of Wells; itself twice in the same paragraph making a much more serious error by spelling the same name *Plumtre* instead of *Plumtree*.

At the Mission Rooms in New York, I saw last week the Episcopal robes of the martyred Patteson. They have been sent out by his family as a gift to Dr. Ferguson, the first colored Bishop directly under the control of our Church. The story of Dr. Patteson is well known: Giving up the most brilliant prospects in England, he went out as a missionary to Polynesia, and there fell under the arrows of a people for whose welfare and happiness he was using his every effort. A son of the Apostolic Selwyn succeeded him in his dangerous see.

THE question of "Vows" seems to be a burning one in New York just now. The other day in Mr. Whittaker's charming and hospitable store, I overheard a fragment of a conversation which struck me as worth reporting. Said one eminent priest, distinguished as a writer and preacher, "No, sir, the Church does not recognize vows, does not want them." Answered a layman, "Why, Doctor, I have heard you administer perpetual vows." "What do you mean?" "How about the happy couples you unite in marriage? Do you not force them—and Bishop Potter certainly did not force Mr. Huntington—to vow before the altar to obey, serve, love, honor and keep?" "Pshaw, sir, that's another thing." But, is it? S.

REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

Nothing will so help one to realize the Catholicity of the primitive Church, as to try, by a violent effort of the imagination, to fit the pseudo-Catholicity of Rome or the Anti-Catholicity of Protestant Dissent upon the Apostolic Church. The first is like taking the Apollo Belvedere and decking it out with coat and hat and cane; the second is like shattering the image and mounting each fragment on a separate pedestal.

As to the first, fancy St. Peter, who had just missed being expelled from the ministry, when the Lord said to him: "Get thee behind me, Satan!" who had fallen lower than any of his brethren by his three-fold denial of Christ; who had been restored to an equal footing with the rest by the special grace of Christ, but not without special warnings: fancy him—with the words of Christ to the whole twelve ringing in his ears: *Call no man Father, for ye are brethren*, and rebuking them for the slightest rivalry among themselves—fancy him sitting on the altar table of that upper room, the infant Cathedral of Jerusalem, putting a crown upon his head, and saying: *I am the Infallible Head of the Church!* the vicar of Christ, a Bishop of Bishops! while John and James, the Elders and the holy brethren rejoice to kiss his foot! But this is not exaggeration; it is precisely what one of the successors of the Apostles, the pretended successor of St. Peter, actually as well as metaphorically demands of his brethren today.

Nor is this all. Fancy those early Christians, their hearts aflame with the love of God and the worship of Christ, fancy them taking the gentle lowly virgin mother (who depends for her salvation on the merits of Christ as much as any child of Adam), and putting her in her Son's place, as an object of worship, as the "Mediatrice" between God and man! Assuredly, like blessed Paul and Barnabas, when the Priest of Jupiter would do them sacrifice, she would have cried out: "Sirs, why do ye these things? Turn from these vanities unto the living God."

Nor is this all. Picture to your minds the first Celebration of the Holy Eucharist, when the newly baptized made their first Communion. They kneel about the Holy Table; St. John who lay on his Master's bosom, makes the memorial before God, uttering the awful prayer of Consecration. He breaks the Bread, "the Communion of the Body of Christ," and blesses the "Cup of Blessing, the Communion of the Blood of Christ," he has repeated the words of the Lord, not only "Take, Eat, this is My Body;" but, "Drink all ye of this, for this is My Blood;" he remembers the words of Christ at Capernaum: *Except ye drink the Blood of the Son of man, ye have no life in you; he himself receives under both kinds, but to the kneeling Apostles and brethren he gives only the Consecrated Bread, he withholds the Chalice, he mutilates the Blessed Sacrament, he disobeys his God, he robs the sheep! Who does not turn away from that picture in horror, as a caricature of the early Church? Nevertheless, these three things, the Supremacy and Infallibility of the pretended succession of St. Peter, the*

worship of the Blessed Virgin Mary, and the denial of the Cup to all but the ministering Priest, these three things, which are the chief differentia of Romanism, are required to-day by that part of the Catholic Church, which claims to be the only true and Catholic part.

Nor will the multi-cloven foot of Protestantism fit the crystal slipper of primitive Catholicity one whit better.

Fancy a certain section of the brethren saying: "It is enough to have the Elders over us; down with the order of Apostles! Let us break their bands asunder, and cast their cords from us." And so they leave the Church, and make the Presbyterian fold. Fancy another set saying: "We don't want even Elders who claim any divinely given authority; ye take too much upon yourselves, ye sons of Levi, seeing all the congregation is holy." And so they leave the Church, appoint their ministers by the authority of the congregation, and erect the "Congregational" or "Independent" folds.

Others object to the worship and the Sacraments which the Apostles, at Christ's command have established. One faction abolishes Confirmation or the Laying on of hands (which the Holy Ghost declared to be a part of the foundation of the Gospel of Christ). Another decides that once a month, once a season, once a year or not at all, is often enough for the Holy Eucharist. Another restricts the Sacrament of Holy Baptism to a small minority of mankind, and to a singular and arbitrary mode of administration; another says: "Away with it altogether!" Still others say: "There is no visible Church, or mystical Body of Christ; we can make as good a Church as God Himself." Accordingly small colonies of the brethren take each some one doctrine which all hold in common, and make a special "Church" to emphasise that one point at the expense of other truths equally vital.

Again, others assail the rule of Faith, the "Form of Sound Words" which the Apostles together inculcate, the heirloom of the Church, the Apostolic Creed. And here one phase of Protestantism fits the Early Church—steadily as to be positively ludicrous. One says: "I don't want a Creed imposed by Apostolic authority. Away with it! The Bible and the Bible only is my religion. Give me the New Testament," but lo! St. Matthew rises and says: "My brother, I am the author of the first Gospel, but I shall not begin to write it for twelve years yet. In the meantime my word is as my pen." And then, methinks, I hear the beloved John exclaim: "I am the author of the fourth Gospel, but all you who hear my voice will have gone to the spirit-world, or even I write down the first word." Then St. Peter jumps to his feet and says: "Ye fools and blind! A large part of the New Testament is to be written by one who is now a persecutor and injurious, making havoc of the Church. And even when the Canon of Scripture is closed, it will contain many things hard to be understood which they that are unlearned and unstable will wrest to their own destruction, by their 'private interpretations.'" Sixty years will elapse before the Bible is finished; three hundred before THE CHURCH decides which of the many religious writings are inspired; and fourteen or fifteen centuries ere the inventive genius of man will make it possible to put the open Bible into the hands of all Christians. Meanwhile what is the Church to do? Why, the Lord has directed us *to teach you to observe all things whatsoever He has commanded us*. He spent forty days with us after His Resurrection, teaching us the things pertaining to His Church. We know what we are about. And if you are willing to accept our writing, will ye not receive our spoken word?"

Thus would St. Peter have shown the folly of the sectarian novelty that the Church is founded on the New Testament. The fact is that, as the Jewish Church which was fully organized under Moses, lived a thousand years before the Old Testament was completed, so the Catholic Church flourished for two generations, as the perfectly organized and authoritative Kingdom of God, before the New Testament was written. Late in the fourth century St. Chrysostom mentions the Acts of the Apostles as a book which probably no one in the vast cathedral congregation of Constantinople had ever read. Yet all the while the Church was perfectly organized, and achieved its most glorious triumphs. It had its Rule of Faith, which crystallized into the Creed; it had its worship (the "Divine Liturgy") the three-fold Ministry, the Sacraments, and the one Gospel which the Apostles preached

1. St. Matt. xvi. 23.
2. I. Cor. x. 16.
3. St. John, vi. 53.
4. Heb. vi. 1, 2.
5. II. Tim. i. 13.
6. II. St. Peter, iii. 16.
7. I. St. Peter, i. 20.
8. St. Matthew xxviii. 20.
9. Acts i. 3.

many years before it was put on paper, and which the Christians knew and loved whether they could read or not. And the Church would still be the Church, even had God chosen to withhold from it the written word; and would continue to be the "Church of the Living God, the Pillar and ground of the truth," even if (as humanly speaking seemed probable at one time) every copy of the Bible had been destroyed. Christianity is not a *ms.*, but a Kingdom; not a book, but a living, believing, worshipping, governing and working Church. Officers of this Church it is true, were inspired by the Holy Ghost to write a Book, which is thus a most precious revelation from God, and profitable for doctrine, for reproof, for correction, for instruction in righteousness." 10 But it must be remembered the Book was written by Churchmen, for the Church already existing, and must be interpreted according to the Church's Rule of Faith. The Bible divorced from the Church is like a constitution without a nation, a code of laws without a government to give them sanction and authority.

Thus the three distinctive features of modern Romanism, and the illogical, uneclesiastical, uncatholic novelties which are the foundation of Protestant Dissent are incompatible with—nay, inconceivable in—the One Holy Catholic and Apostolic Church as founded by Incarnate God, and builded by those to whom He gave authority and power until the end of time.

10. II Tim. iii. 16.

AMERICAN CHURCHMEN.

No. III.—BISHOP GREEN AT HOME.

Sewanee, Tennessee, is a unique and most attractive place; an enigma to the stranger, a thing of joy to those who know it well. Hidden in the forests on the plateau of the Cumberland Mountains, approached by eight miles of railway from Cowan, a half-way station on the Nashville & Chattanooga railroad, it escapes the notice of the casual traveller. No chance tourist would imagine as he looked at the massive, green mountains that, in the depths of that woodland and above those frowning rocks, there is a centre of culture and civilization without a rival in the South.

By the mountain train and climbed with the sixty ton engine to the summit would he fall to be disappointed at the straggling village of some four hundred inhabitants which rejoices in the name of Sewanee. A walk of half a mile from "the town" however, with one of the polite students who meet the train, for these students pride themselves on their politeness, will disclose the secret. The "town" is only an uninviting mark, beyond is the university. Here at last are many comfortable residences, and in summer, well-kept lawns and blooming flowers. Here is the Chemical and Philosophical Hall of stone, and yonder on the hill is the Hodgson Library, with its terraced walks, and stained glass windows, a building of solid beauty. Further on is St. Luke's Theological Hall of reddish sandstone, the most massive and imposing structure on the mountain, and near by a grassy inclosure called the "site of the new chapel," something in which the generous stranger will be compelled to take an active interest before he leaves. About and around it all is the foliage of the native forest, which to Sewanee, as the palm trees to Damascus, is the "goblet of emerald" although the pearls here are living stones. Now and then a body of students pass on their way to lectures, some in the Oxford cap and gown, others in the becoming gray uniform of the cadets, all markedly polite to the visitor and never tired of answering questions. There are about two hundred and fifty students, but to see them together one must attend the morning chapel at 8 o'clock, when he will find a good boy choir and a most reverent service, with an abundance of real and hearty response and singing. The professors are rather hard to meet unless we wait until they call to see us, which they are sure to do in time. But perhaps it is the E. Q. B. night, and if so all visitors must be present, for this is one of the "features" of the university. The name, *Ecce Quam Bonum*, besides being the motto of the institution, well expresses the nature and object of this club. It meets at the residence of one of the professors, once a fortnight. Here we find old men and young men, reverend professors and anxious tutors; students are not admitted. Here are visitors from every quarter, genial bishops, lawyers, directors, business men. No matter, the E. Q. B. makes all men one. The business of the evening begins, a prepared lead on some subject which all present are expected to discuss. Every subject is permitted from evolution up or down to Tennyson's last drama—from Kant to Hegel. After two hours the club refreshes itself with the more tangible,

and, to some profane members, more attractive delicacies of the table. The intellectual symposium becomes for an hour a flow of soul, and amid the hearty laughter and warm good-nights the most peculiar pleasure of Sewanee is over. It is impossible to say all that might be said about the university—its quiet, refining influence; the real, Churchly tone which pervades the place; the well-bred courtesy and manliness of the students; the intellectual standard, which, after years of patient strictness on the part of the trustees in conferring degrees, is at last well recognized in England.

The society of Sewanee is charming. Its views are beautiful and picturesque, its summer climate is unsurpassed. It is no wonder that six Southern Bishops make it their summer residence. "No wonder that the eyes of Churchmen look to it with bright hopes and fervent prayers as the educational centre of this Southern land, as the home where amid associations the most sacred, and culture the most refined, our young men may be prepared for the great business of life.

Among the men who have given time and labor and prayer to the success of the university is its first chancellor, its unfaltering friend and helper, the Right Rev. William Mercer Green, D.D., LL.D., of Mississippi. During the last few years he has made Sewanee his permanent residence and is the only Bishop who in winter as well as summer, when not engaged on a visitation, is always "on the mountain." With his eldest unmarried daughter and some sixteen of the students he lives at Kendall Hall, one of the most popular places in the university. Well cared for as he is by loving hands, the Bishop says that he would not exchange his quiet study at Kendall for a room in a palace, and certainly no one seems to enjoy more thoroughly than he does all the pleasures of the mountain. At chapel, at public lectures, even at the E. Q. B., when the weather is not too inclement, he is a regular attendant. He is perhaps the most characteristic and best known figure here. There is something in his manner and his appearance when walking about the university grounds as he often does, which irresistibly suggests Wordsworth's description:

The quiet but dignified carriage, the long black cassock coat, the broad stiff hat over hair of snowy whiteness, the slight but erect figure, the heavy cane, are well-known and affectionately recognized by all. When we come nearer to him, his fine, clean-shaven clear-cut face, lighted by an eye in which God has set the spirit of benevolence, adds beauty to his venerable aspect. We instinctively raise our hats. Whether he knows us or not he is sure to speak and shake hands and ask our names. He always speaks to everyone and there is not a brakeman on the mountain railroad who does not know the "old Bishop." It is more than probable that he will invite the stranger to "make his house his home" while he is at Sewanee, without any hesitating regard for the wishes or convenience of the house-keeper, for he is "given to hospitality." We will walk with him down the avenue to Kendall Hall. A two story frame cottage, surmounted by a cross over the gable front, it seems in summer time to nestle in its grove of oak and maple. To the left of the hall as we enter, is the Bishop's study, a well-lighted, comfortable room, where on a table near the fire we recognize amidst a mass of books and papers several small volumes of manuscript, containing, he tells us, Bishop Otey's diary, something upon which he is hard at work just now as we all know. If there is one trait beaming in the Bishop's face and evident in every action, it is kindness. His love of his fellow-men and confidence in their integrity, in spite of the many worldly lessons which life has taught him, seems to be more than ever emphasized in his character. He does trust his brethren. This may not be always a successful quality in a ruler, but it is most attractive and agreeable in a host. The Bishop's kindly heart makes him communicative. He has reached the age when he loves to remember the old times and to recall forms and faces that have vanished. Without detracting from the present he is something of a *laudator temporis acti*, confessedly so. One face and form he never forgets. He becomes eloquent in speaking of the strength, the wisdom and the work of Bishop John Stark Ravenscroft, of North Carolina. We have heard him tell with tears in his eyes the story of that Bishop's untimely death and how on his knees at the bedside of the dying man he received his last blessing, "the blessing, sir, to which I attribute most, if not all,

the good I have ever done and the comforts I have enjoyed."

A talk with Bishop Green on the past and future of the American Church is most interesting and instructive to one who wishes to get at the inside of history. Beginning with the General Convention of 1823, he can throw new light upon almost every ecclesiastical episode of the past sixty years. Great personages who have stalked grandly before the imagination of the young student, become familiar objects of sympathy or admiration. Not unfrequently we have been forced to smile with the dear Bishop as he recounted the long forgotten eccentricities and simplicities which sometimes marked the councils of our venerable fathers. One striking incident of these earlier days shows so naturally the character of the Bishop that it may well be mentioned. He greatly loved and admired Bishop G. W. Doane, of New Jersey. And during that Bishop's famous persecution it happened that Bishop Green was unable, on account of the peculiar pressure of strong wills and the unexpected protest of Bishop Doane against a Bishop's ever being subject to trial, to cast a vote with his brethren, so that he alone was left to give his opinion the next day. To his amazement Bishop Hopkins told him that the whole matter turned upon his decision, for the others were equally divided. Devotion to Bishop Doane, whose opinion about the trial he could not endorse, and respect for the opinions of his older brethren, struggled for the mastery. Until late in the night he fruitlessly strove to come to some decision and at last about twelve o'clock he threw himself upon his knees and prayed long and fervently for the Divine direction. It seemed as if all his self control was gone. He went to his table and without conscious thought wrote for some minutes. "Till the next day, he says, he hardly knew he certainly did not realize, what his decision was. When the paper was read he found the arguments on both sides cleared, summed up, and Bishop Doane was fairly acquitted. The old Bishop has always believed that one greater than he, dictated that opinion.

As a student Bishop Green does not pretend to any original research in Theology. In fact his almost excessive modesty renders it impossible to discover what have been his favorite subjects of study. In discussing general literature he is somewhat less reserved, and this is due perhaps to the fact that for twelve years he was Professor of Belles Lettres in the University of North Carolina. It is only in his sermons that he is roused to overcome the sensitive self-scrutiny of age and then he attracts his hearers of every rank by the dignity and classical purity of his style and the warm Christ-loving simplicity of his message. He now regrets that the vigor of his pen is gone, for he would do justice to the memory of the great man whose bicentennial is being celebrated. He is thinking that the forthcoming sketch of Bishop Otey's life will be the old Bishop's best work and we know that his heart is in it, for, as he says himself "you know Otey was so much like Ravenscroft." Although more than nine years older than the Presiding Bishop, Bishop Green is still young in his sympathies and feelings. His age and his astonishing good health are a constant source of quiet pleasure to him. The other day an old negro, really or feignedly bowed down with years, entering the study and hoping to work on the generosity, began to tell of his own extreme old age. "Why, Mass. I see de oldest man in dese parts. It'll be just seventy-six years next month sence dis nigger was born. I needs help case no man ever gits dat old, thout needin help." The Bishop gave him some money but started him as he assisted him to the door by telling him he himself was just eleven years older than that. And we could hear the old darkey as he passed out, "Laws a mussy! Seven years older'n me!"

As a Churchman Bishop Green would still perhaps class himself with Ravenscroft and Otey, although he has quite recovered from any fears he may have had as to the results of the Catholic movement. No praise is too great in his eyes for the genius and the virtues of James Dekoven and Dr. Ewer's "Open Letter" so completely disarmed his last lingering suspicion that he said, "That sir, is a sincere and a good man!"

Although Chancellor of the University he no longer takes an active part in its management and makes his official appearance only on Commencement Day, when he confers the higher degrees, contenting himself with hearing the good words which are at last beginning to welcome the growth and prosperity of the institution for which he has so long prayed and labored. Now and then he makes a short visitation to his diocese and always returns with some fresh impression of the power and energy of his assistant Bishop. It is in his home life at Sewanee, therefore, that he is to be seen and known. Here he lives and works and prepares for "the evening." At the early celebrations on Sundays and Holy Days, he is a constant attendant, although he has to walk a quarter of a mile to reach the chapel. And at the late service he is rarely absent from his accustomed place immediately in front of the Professors' stalls, where his calm and reverent demeanor is a lesson of goodness to all. He says with much emotion that "the blessings of Abraham and Jacob seem to me almost as nothing compared with the

extraordinary mercy of God which has been with me during the four-score and seven years of my poor life."

It is the promise of Scripture to us all, the lesson of obedience, the hope of them that love Him. "If thou prepare thy heart and stretch out thine hands toward Him ** , thou shalt forget thy misery and remember it as waters that pass away. And thine age shall be clearer than the noon-day and thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope, yea, thou shalt dig about thee, and thou shalt take thy rest in safety."

OUR NEW YORK LETTER.

A call has been issued for a conference of Church women of this diocese, who may be interested in any department of Church work, at a meeting in the hall of the Young Woman's Christian Association, No. 7 East 15th Street, on Monday, the nineteenth of this month. There will be sessions from ten to one, and from two till five. Besides being open to all Churchwomen, a special invitation has been given to rectors of parishes to attend the meetings and participate in the discussions. "The subjects to be considered will relate especially to Work among the Children of the Poor, Work among Working Girls, Tenement House Reform and Work in Institutions." Your readers will remember that the Assistant Bishop has this winter a series of monthly services for Churchwomen, consisting of a celebration of the Holy Communion and sermon, and that last year there were similar services here, and in Boston and Philadelphia. In Philadelphia the "Quiet Day" was followed by a conference on the day after and this year arrangements are being made for like services and meetings in the middle of next month. These conferences to be held next Monday are to be on somewhat the same plan. Papers will be read first, or extempore addresses made, by those whose experience warrants their speaking on the subjects named above. After each subject has been thus introduced, general discussion upon it will be in order and all be permitted to speak. If however any one feels any hesitation about speaking, and has complied with the printed request and brought pencil and paper, she may send up questions to be asked by the chairman. Moreover short intervals between the addresses will be given for numerous select conferences in little knots here and there; so that the benefits of the brilliant ideas and criticisms, which always come into one's head after a meeting may not be entirely lost. The Assistant Bishop will preside and will direct the discussions on the above subject and on any others connected with parish work that may be proposed.

These conferences will doubtless do much good in making our city work more efficient, and there are so many of them that much valuable energy is wasted. Then furthermore, when an orphan asylum, mother's meeting, or sewing school is started, it is generally managed as though it were an entirely new and original idea. The experience one person has gained is apt to go no further; and every one else gets the same experience in precisely the same way. These conferences will afford an opportunity not only for giving experience, but also for answering questions and giving advice on new phases of the same work.

The jovial and ineffectual "pastorals" of the mayor of New Orleans, mentioned by your correspondent of last week are quite equalled by the efforts of our police to put down the sale of liquor on Sunday. There is a law forbidding it and the Police Commissioners have recently made a great show of enforcing it. But there has been no real effort made, and the Sunday dram is as easy to get, and its effects are seen just as often, as ever before. It seems a shame to have a law for no purpose than to have it broken.

The Civil Service Reform Association has introduced a feature into the management of the Police Department here which I believe exists nowhere else. Candidates for positions on the force are obliged to demonstrate their ability to run a mile in seven minutes, and to use their fists in self-defence. Seven minutes is poor time for a mile, but many a policeman would find it hard to make even that record. One candidate recently distinguished himself. He ran his mile in the required time, and then put on the gloves and knocked the boxing-master senseless at the first blow. The latter, on returning to consciousness, offered his resignation on the spot, and suggested that for the future the novices should box with each other.

The Trustees of the General Theological Seminary met last Thursday. The Bishops of Albany, Springfield and Northern New Jersey were present, besides clerical and lay members. Bishop Doane presided. Much important business was transacted relating to the new statutes. The Standing Committee was reduced in numbers and the examinations of students were made longer and more severe. The nomination of the Rev. George W. Dean, S. T. D., to the Alumni Professorship of Evidences was confirmed.

The Rev. Moses Coit Tyler, of Cornell University, is delivering an interesting course of lectures at the Seminary, to which the public have also been invited, on the Pamphleteers and Satirists of the American Revolution. These lectures, which have already been delivered in Boston and Baltimore, form a part of Prof. Tyler's forthcoming work on the literary history of the Colonial and Revolutionary Periods.

On last Tuesday night the Charity Ball was held in the Metropolitan Opera House, and was said to have been attended by eight thousand people. Plenty of people are glad of an opportunity to have a good time; but when it comes to dancing to help the poor they actually revel in it. The profits are estimated at more than seven thousand dollars.

At the Festival Service at St. John's chapel on Sunday evening of last week, the anthem was Gaul's sacred cantata "The Holy City." It was beautifully rendered. The Rev. William Augustus Holbrook has taken temporary charge of St. Matthew's church, Jersey City, of which the late Rev. Dr. Abercrombie was rector.

The funeral services of the late Noah Hunt Schenck, D.D., were held in St. Ann's church, Brooklyn, last Wednesday morning. The Bishops of Long Island and New Jersey and a large number of the clergy were present. Bishop Littlejohn delivered an address and gave a sketch of Dr. Schenck's life and of his services to the diocese and the Church.

Some fifteen years ago there were disputes over some of the property of Trinity parish. These questions have lately been renewed by law suits arising out of a supposed unpaid mortgage of many years ago, and out of a ninety-nine year lease which expired several years ago. Millions are involved in this and other suits which would follow a decision adverse to the parish. The animus of the suit is shown by the fact that a joint stock company is said to have been formed to push the case, and shares in the contingent estate are being sold.

Have you seen the sensational letter from a Washington correspondent to the New York Times, about the health and prospects of the Chief-Justice of the United States? For freedom of comment and mis-statement of facts, the writer has distinguished himself. Judge Waite, he says, is hopelessly ill; brain impaired so that he has not even a lucid interval wherein to draft his resignation; he will not probably survive until the fourth of March, and even so much of the same sort. And all the while, the Chief-Justice is comfortably reclining or walking about his room, with a good appetite, and a quiet mind, conversing cheerfully with friends who call. A clerical friend who attended the consecration of Dr. Paret informs me that he paid a very pleasant visit to the judge, and found him conversing nicely from an attack of erysipelas in the head, which has left him, so far as one can judge from appearances, none the worse. Judge Waite is a vestryman of the Epiphany and is much interested in the consecration of Dr. Paret, and in the selection of a new rector.

New York, January 12, 1885.

FLORIDA. "The Land of Flowers" is a paradise for the invalid, and the "Fountain of Youth" was once thought to be hid in one of its forest glades. It is now the haven of many consumptives, who find benefit in her genial warmth and fragrant flowers. The consumptive invalid need not necessarily go so far from home and friends to get relief, for if not in the last stages of the disease, Dr. R. V. Pierce's "Golden Medical Discovery" will restore to perfect health. For all chronic throat, bronchial and lung diseases, it is a most reliable specific. By druggists.

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The Household.

Calendar—January, 1885.

18. 2D S. AFTER EPIPHANY. Green. White. 25. CONVERSION OF ST. PAUL. 3D SUNDAY AFTER EPIPHANY.

IF I COULD KEEP HER SO.

Just a little baby, lying in my arms, Would that I could keep you with your baby charms! Helpless, clinging fingers, downy, golden hair; Where the sunshine lingers, caught from other where; Blue eyes asking questions, lips that cannot speak, Roly-poly shoulders, dimples in your cheek; Dainty little blossom in a world of woe; Thus I rain would keep you, for I love you so. Roguish little dame, scarcely six years old, Feet that never weary, hair of deepest gold, Restless, busy fingers, all the time at play, Tongue that never ceases talking all the day, Blue eyes learning wonders of the world about, Have come to tell you them—what an eager shout! Winsome little dame, all the neighbors know; Thus I long to keep you, for I love you so! Sober little school-girl, with your strap of books, And such grave importance in your puzzled looks, Solving weary problems, poring over sums, Yet with tooth for plum-cake and for sugar-plums; Reading books of romance in your bed at night, Waking up to study in the morning light; Anxious as to ribbons, deft to tie a bow, Full of contradictions—I would keep you so. Sweet, thoughtful maiden, sitting by my side, All the world before you, and the world is wide; Hearts there are for winning, hearts there are to break; Has your own, shy maiden, just begun to wake? Is that rose of dawn glowing on your cheek, Telling us in blushes what you will not speak; Shy and tender maiden, I would fain forego All the golden future, just to keep you so. All the listening angels saw that she was fair, Ripe for rare unfolding in the upper air; Now the rose of dawn turns to lily white, And the close shut eyelids veil the eyes from sight, All the past I summon as I kiss her brow— Babe, and child, and maiden, all are with me now— Oh! my heart is breaking; but God's love I know— Safe among the angels, He will keep her so. —Selected.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER X.

"I count this thing to be grandly true; That a noble deed is a step toward God." —J. G. Holland. If the boys had known how much their Sunday School teacher thought about them, and how earnestly she wished them to do their best, I think they would have tried harder. As it was they did only fairly well, having this in their favor, that any special plan or suggestion from her was readily entered into. Summer passed; the forest leaves grew red and yellow and the gooseberry bush by the cold spring was brown. November came, and the boys had their anticipations of Thanksgiving—of pumpkin pie and oleycooks and various other goodies, to be enjoyed ad libitum on that day. Miss Grahame, too, had her anticipations concerning the festival, and her special thoughts about it with regard to her class. Always in her mind when she thought of her duty toward them, was the desire not simply to make the Sunday school hour pass pleasantly and agreeably, but to give them little by little the knowledge of what the Church is and what it ought to be to each one of them. One day when they were quite indifferent to the lesson, she exclaimed: "Oh! if I could only make you see. You are like blind men; the beauty is all before you, but you cannot look at it." This was a new idea. They all looked up quickly. "Don't we see any of it?" "Perhaps so. Tell me what you like about the Church—any of the class." "I like the chants and hymns. I like the lessons when they are about Joseph. I like the window with St. Paul, and the one with the angel blowing the trumpet," were the answers given. "And the baptism of the children?" asked Miss Grahame. "Oh! we like that." "But," their teacher went on, "in the rite of Confirmation and the Holy Sacrament of the Lord's Supper you see nothing but the outward forms. There is much that yet is hidden from you, but I do not mind your being blind if you will only try to see. Light is always given to those who seek it. And I am not going to be discouraged about your wanting to try to see. We will not talk about it all at once, but take one thing at a time. What festival is coming very soon?" "Christmas." "Oh! no; that's a long way off. Perhaps you don't realize that Thanksgiving is a Church festival; that is what I meant." "Why, Miss Grahame; it isn't, is it?" some of them exclaimed.

"Yes; turn with me in your Prayer Books and you will find a special service for the day which we will look over." "Then we are expected after harvest to give thanks for the fruits of the earth, are we?" she asked. "But we don't come to church Thanksgiving," said Lon. "Do we all enjoy the benefits of the harvest, the wheat, the corn, the fruits, the things that make Thanksgiving pies and cakes and good times possible?" asked Miss Grahame. "Yes;" laughingly, from all. "Well; now take your Bibles and turn to St. Luke, seventeenth chapter, and read from the eleventh through the twentieth verse." It was the story of the ten lepers cleansed by the all-powerful word of Jesus. The story of the ten cleansed, and of the one who returned to give thanks. When they had finished, they closed their books and looked up to Miss Grahame for an explanation of the reading. All but Stanley, he saw the application and with his head still bent over his book, said nothing. Miss Grahame, with a questioning look in her eyes, waited for some of them to speak. "I think they were real mean," said Walter. "Hadn't any manners," added Donald. Archie, who thought this irreverent, looked reprovingly at his friend. "How could they?" said Jack, with indignation in his tone. "What had been done for them?" asked Miss Grahame. "They were cleansed from leprosy," answered Stanley, "and that was the worst disease in the world." "So bad that they could not enjoy anything?" "Yes, they couldn't stay with other people, because the disease was catching, and they had to live alone." "What then had Jesus done for them?" "Cured them." "Yes, and by curing them He made it possible for them to enjoy their lives again. What has He done for all of us that will make it possible for us to enjoy our lives this coming winter?" "Given us the harvest," said Stanley. "Kept us in health, and given us the harvest. Then have we as much reason to be thankful as they?" "Yes'm" from all the class. "I think we have," said Miss Grahame, and having succeeded in rousing the attention of all, she continued: "I want you to do two things for Thanksgiving day, or I might say, three. I want you all to come to church in the morning, to join in giving thanks publicly for our national blessings, and I want each one of you to do something, however small, to make another person happy. It may be something done at home to give pleasure; it may be helping a neighbor, or one who is sick, or very poor. I don't want to tell you what to do, think of something for yourselves, and tell me about it afterward if you will." "And what is the third thing, Miss Grahame," asked Hugh, for she seemed to have forgotten that. "Oh! yes, the third thing I want is that each one of you shall have as merry and as happy a time as you possibly can all day." Thanksgiving morning they were all at the nine o'clock service, so Miss Grahame thought the day had begun well, wondering a little what her boys would find to do to comply with her second wish. The next Sunday they were not only ready but eager to tell her. Walter had spent Thanksgiving and the two following days at home. He was the first to speak, "You know, Miss Grahame the boys get big wages, and when they're good natured they give me some. So I asked Will for a quarter and I only spent half of it; the other half I gave away." Miss Grahame would have been glad if Walter had given a little out of his own earnings; but she felt he had taken a step in the right direction, and then she was not given to fault finding. "You said we might do things at home, didn't you, Miss Grahame?" asked Archie, timidly. "Yes and you did something for Abbie," she said, encouragingly. "I took Mr. Fryer's cows back and

forth night and morning, and brought her oranges," was the timid reply. "What did you do, Hugh?" "Oh! not much, I just split up some fire wood for poor old Con, the lame shoemaker that lives near us." Miss Grahame knew what Stanley had done, for she had met him on his errands, and she asked, "which did you enjoy most, Stanley, sending away the things you did, or carrying the jelly and fruit which your mother asked you to take to the sick?" "Taking the fruit, Miss Alice, because the sick people were so glad, and said it was so nice of me to come myself." "Yes, you will find that when we give anything ourselves, giving it with our sympathy and personal attention, it is worth far more than when done through others." Jack had only done an errand for Aunt Charity, and Lon had helped his mother; but Donald did not speak. Something in his unusually thoughtful face made Miss Grahame decide not to ask him then, and if she had done so, there was not time enough left that morning to tell. A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME. BY THE RT. REV. J. HANINGTON, BISHOP IN EQUATORIAL AFRICA. (From the London Graphic.) PART II.—CONCLUDED. I will now give you a description of my tent and its contents. We begin at the pole, around which are fastened about twenty spears, besides a bow, one of my guns, and a native sword. Then we come to the pantry, which contains a native box made out of bark, a saucepan, bucket of water, and the two provision boxes; on the top of the little one, my lamp; on the other a cup, &c. The best box stands on two fine elephant tusks, to prevent its being eaten by the white ants. Leaving the pantry we come to the wardrobe which, besides the bags for my clothes, has also a load of shields. The one in front is from Uganda. Under some leopard and other skins you would find a load or two of cloth for barter, and, stowed away in a corner, a number of native clubs. Then as we pass on we come to the dining-room and bedroom; on my bed is my favourite old blanket which has accompanied me in all my wanderings for fifteen years, and to my mind it looks as gay as ever it did. The three boxes you see are respectively medicine, despatch, and lamp-box. They act as my table, but as they are not very large, if you come to a meal with me, we must put some of the things upon the floor. "Now, boy, bring in my tea." "Yes, sir, coming." Let us see what we have got. First, two eggs which, with the salt and our one tea spoon, he puts down before us. Now, mind I don't forget to help myself to salt first, because I have only one spoon. Having finished my first egg, the boy comes again. "Kettle boils, sir." "Well, make the cocoa." "Spoon?" Then I wonder which will be the best, to let the water or the egg get cold; finally I decide, as I have no bread and butter, to finish the egg, since it will only take a very short time to eat. I then hand over the spoon to be taken to the camp and washed, only hoping that he will not forget to do so. Perhaps you noticed as I eat my egg that I was not burdened with an egg-cup, and that I had to hold it in my handkerchief; but I did not like its running over the side, for run over the side it would, because African eggs are only the size of bantams' eggs, and our spoon, not being a silver one, has had rather an extravagant expenditure of metal laid out upon it. Eggs finished, I proceed to rice-porridge—my standing dish. I may speak of myself having lived upon it for three months. The spoon having again been cleaned, I forget that I am going to be extravagant, and have jam, and so plunge it into the rice. Dear me! shall I lick it clean, or wait while the boy washes it? Don't tell anybody—I'll lick it. Having dived into the jam, I taste the cocoa. "Tis very weak, and I see all the cocoa has sunk to the bottom of the cup. Where is the spoon?" "Tis jammy! Never mind; lick it again, and don't tell. Then allowing ourselves two sweet biscuits we conclude our meal, and seizing pen and ink, we begin to write our letter to the children. I passed the two big Poris (deserts), and at length arrived at Kisokwe, the home of Mr. and Mrs. Cole and a little English baby, at this time five months old, the first born in these parts. Both Mr. and Mrs. Cole are earnest and devoted missionaries. Mrs. Cole has a large Sunday School class. Its members form such a quaint group, I should like you just to look in upon them one Sunday afternoon. Some were very gaudily clothed in all sorts of bright colours, some merely in goat-skins. Others, again, were red with war-paint, and carried bows and arrows or spears. Altogether it would be difficult to imagine a more quaint and yet picturesque group of children; and yet, for all this funny appearance, they were very respectful and orderly, and tried to learn the great lessons which Mrs. Cole endeavours to teach them. Here, in addition to my other trials, I lost

a friend, who, like me, was returning to England for his health. He died very suddenly at last, and at the moment of his death I alone was with him. Not many weeks after, dear Mrs. Cole, who was so kind to your uncle during his two visits, and who was such an energetic missionary, and so truly devoted to the welfare of the swarthy sons and daughters of Africa, likewise was called away. * * * * * And now, my dear nephews and nieces, I must say farewell! What your uncle undertakes is only what many out there are going through, and must continue to go through, before a native ministry can be raised up to carry on the grand work of evangelising Africa. You will think of these things sometimes. Your affectionate UNCLE. * * * * * COPYING BOOKS IN MONASTERIES.—The religious orders had the monopoly almost of the copying of books, for the number of laymen possessing the requisite skill and learning was very limited. Some orders, such as the Carthusian monks, made it one of their chief duties, as they depended entirely on the pay derived from their labors to keep themselves independent of all charity. In every abbey or other religious house the inmates were allotted certain tasks, varying according to their mental and physical qualifications; but the task that was most highly esteemed, and which provided constant employment, was copying books. A room called the scriptorium was specially set apart for the monks to pursue their labors in, and here they would meet every day for a certain number of hours. These rooms, were, sometimes furnished with stone or wooden desks fixed to the walls round the room, but before desks were introduced the only supports on which the copyists could place their books were their knees. There was always a fixed number of transcribers, and whenever a vacancy occurred through death or any other cause it was filled up immediately. It was usual to intrust the copying of books for the choir, and these not demanding great skill, to boys and novices; but missals, Bibles, and books requiring the highest skill and learning, were only executed by priests of mature years and great experience. The monks were enjoined to proceed with their labors in strict silence, that their attention might not be distracted from their work, and to avoid as far as possible any errors in grammar, spelling, or punctuation. In some cases authors prefixed to their works solemn adjurations to those whose duty it was to transcribe them. For instance, Irenæus wrote, "I adjure thee who shalt transcribe this book, by our Lord Jesus Christ and by His glorious coming to judge the quick and the dead, that thou compare what thou transcribest, and correct it carefully according to the copy from which thou transcribest, and that thou also annex a copy of this adjuration to what thou hast written." Every possible precaution was taken to insure strict accuracy in the copies, and it was the duty of certain monks to examine and compare carefully every copy with the original. Other monks, again, had to busy themselves with illuminating the copies, and others with binding them. A beautiful specimen of the skill of the priests is the copy of the Gospels preserved in the Cotton Library, which was written by Eadfrid, Bishop of Durham. The illuminations, the capital letters, the pictures of the evangelists, were executed with consummate skill by his successor, Ethelwold, and the whole, when finished, was bound by Bilfrid, the anchorite, with gold and silver plates and precious stones.—The Bibliographer. THE CHRISTIAN YEAR. FROM THE ANNOTATED PRAYER BOOK. THE SECOND SUNDAY AFTER EPIPHANY. On this day is commemorated that beginning of Miracles by which "Jesus manifested forth His glory," so that "His disciples believed on Him." The transmutation of water into wine revealed our Lord as possessing the power of a creator; and shewed that it was He Who had once taken of the dust of the earth and elevated it in the order of existence, so that by His breathing it became a living man. This, therefore, is the Epiphany of Jesus as the Lord of a New Creation, by which His former work is to be exalted to a much higher place and function in the dispensation of His Providence; and in the act which is recorded, He prefigured that work of re-creation which He now causes to be wrought in His Kingdom for the salvation of souls and bodies. Simple elements pass silently beneath the power of His blessing: His servants bear forth: water becomes generous wine. So Baptism exalts the souls and bodies of men from the Kingdom of Nature to the Kingdom of Grace, and the Holy Eucharist is the means by which our whole nature is built up into the nature of Christ, elevated from one step to another, "changed from glory to glory." Thus at a marriage supper was revealed the great truth of that Union between the Lamb of God and the Bride by which the virtue of the Incarnation of the Word is extended to fallen human nature. And thus also are we taught, that in the Miracle which is being continually wrought by the elevation of lowly elements into sacramental substances, and by the regeneration and edification of souls through their operation, Christ is still "manifesting forth His glory" in every generation, and giving cause for His disciples to believe in Him.

HINTS FOR HOUSEWIVES. Etching, mezzotypes, photogravures, and small engravings for table ornaments are put in little folios. These covers are bought in clothbinding, covered with plush and tied together with bright ribbons. To wash red flannel. Make a warm suds; use very little soap (it hardens the flannel); add a teaspoonful of pulverized borax to every pail of water; rub on the board or if possible only with the hands, rinse in one plain warm water, wring or press very dry; shake well before hanging in a shady place to dry. MEAT that is to be hashed or used on a second day, in any way, would always be much better if the slices were cut from the joint in large pieces as soon as it leaves the table, and soaked in the gravy of the dish until the next day. VERY pretty comfortables can be made of cheese-cloth in cream, blue, or chocolate brown. The filling is of white wadding profusely sprinkled with lavender, and, in place of knotting seams, are run with silk or cotton. This is an improvement on the ugly palm-leaf calico pattern so long used. A PRETTY ornament for mother's bureau may be made from a pair of baby's worn shoes. Take the two and brush them with either bronze or gold paint. In one put a satin pincushion, stuffed with wool; in the other a hairpin cushion, with the top of moss-knit wool to match the color of the satin in the other. If the shoes are worn at the toe put a piece of satin inside to cover the cotton which must be used to fill them out, and fasten the two cushions side by side on a foundation made of two pieces of paste-board covered with satin and sewed together. WHERE grate fires are used, wood-baskets are placed near the fender. These useful articles admit of all manner of decoration. Some are made of twigs, lined with smoked leather or gunny cloth, and this is concealed by another lining of moss, evergreen, or matting. Such a basket may be made highly picturesque by applying a wat of gold varnish or red sealing wax to the twigs. Some made of willow-ware have lids covered with red plush on which is embroidered: "Heap on the wood, the night is chill." These baskets may be bought in the willow stores and ornamented at home. SOME of the most eminent physicians of Montreal say that a great many ladies and children have been attacked after their return from summer rests, whether seashore or inland, with typhoid and malarial fevers and diphtheria. There are many such cases in which the patients are in imminent peril at present. The origin of these diseases is a mystery to even medical experts, as those who are suffering reside in well-sewered and properly ventilated houses. A prominent surgeon, when asked his opinion of the cause, could attribute it to nothing but shutting up the houses while the residents were absent, thereby making their interiors damp and unwholesome. CHURCH MANNERS.—Be on time. No one has a right to disturb a congregation or preacher by being tardy. Never talk or whisper in church, especially after the exercises are opened. Do not put on your overcoat or adjust your wrappings until after the services have been formally closed. No gentleman ever defiles the place of worship with tobacco. Never be one of the staring crowd about the door, or in the vestibule, before or after church. Never look around to see who is coming in when the door opens. Be polite to the stranger. Invite him to a seat, offer him a Prayer Book and Hymnal, or share with him your own. Be cordial to all. But do not be offended if you are not especially noticed. A LEAF-ALBUM is among the newest fancies. To make one only requires the exercise of a little care and patience: First get a slab of plate-glass, and spread upon it a dab of printer's ink; then get a small roller such as printers use, and roll it over the ink till the glass is equally covered; then lay the leaf-clean and freshly gathered—on the inked glass, and carefully draw the roller over it. Next lift the leaf by the stalk—using considerable tenderness because of the fragility of the subject—and place it between a folded sheet of paper; press and rub gently all over it, being careful not to let it alter its position. Then take the leaf out, and you should have a beautifully clean impression of both the front and back. The same effect might be got to a certain extent with lamp-black, oil-color, or anything of that kind, but when it is done with printing-ink it is not only far more clear and distinct, but permanent. A bit of common plate-glass, or a bit of marble, or even a china palette, will suffice to put the ink upon—anything, in fact, so long as it presents a smooth surface, is non-metallic and non-absorbent. A GREAT help to cheerfulness under trials is found in living just one day, one hour, one minute at a time. Why should we live again the troubles of the past. They are over. Why should we anticipate the troubles that are in the future; why cross hedges over dangerous streams till we come to them? Another help in enduring trial is the remembrance of former deliverances. How many times the way before us has seemed to close in and a little way in the distance to come to an absolute end, but when we got to that end we found only a turning and a path still leading on. We all do get through somehow. No one was ever known to stick by the way. A great aid in bearing annoyances, and larger troubles than mere annoyances, is an interesting book. Absorbed in accounts of the gigantic struggles of Frederick the Great we forget our own. Beguiled out of ourselves by some good novel we are unconscious of some branch of natural history we are oblivious to the "talk of people," to the goads of poverty, and even to the stings of outrageous fortune. Happy he who has some such resource. "Nature never did betray the heart that loved her." The consciousness of trials patiently borne enriches the soul. He who has gone unscathed through the fiery furnace, has no longer any terror of it, even though it be heated sevenfold. He who has been through battles fears not the flying bullet or the screaming shell. An abiding trust in the goodness and love of God is the supreme panacea for all our woes. When in harmony with Him what can we choose other than what He chooses, and then no matter what happens to us we can hear Him say, as our friend so aptly quotes, "I, even I, am He that comforteth you."

The Living Church.

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

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The movements in a congregation during the winter season, immediately before the close of a service, indicate the need of a new rubric, as follows:

When the Prayer of St. Chrysostom is being said, or during the singing of the *Gloria in Excelsis*, the congregation or any member thereof may put on cloaks or overcoats, and shall put on overshoes; but any church may omit this part of the service from May 1 to December 1, at the discretion of the minister.

There is a strong probability, however, that if the Church required this clothing act, many would abandon the practice.

Among the assets of the Foreign Committee, as stated in a report dated December 1, 1884, is a note of Bishop Riley's, "extended to January 1, 1884," \$5,318.50; interest to same date \$2,712.22; total, \$8,030.72. To this amount another year's interest is now to be added. A considerable portion of the original loan was doubtless made up of the offerings of people who had to deny themselves to save something to contribute to missions. How much is the note worth in Wall St., now? How much was it worth on 'Change the day it was made?

In view of the curious inconsistencies and contradictions tolerated, and taught, and unblushingly done under the name of religion, there would seem to be a great and growing need for a general effort to draw a clear, precise and practical line between religion and Christianity. It is the want of some such distinction which underlies the ease with which men are led astray into sectarian error and fanaticism, or are stirred up to hostile criticism and denunciation of Revelation itself. For men to believe the darkness to be the light is worse both for them and the light, than for them to know nothing about either light or darkness.

We had at one time a political slang word, "Mexicanized," which we may need to revive to designate a certain kind of missionary work, so-called, for which the Protestant Episcopalians seem to have a fondness. One of these nondescript "churches" has been set up in Cuba, and the papers contain glowing accounts of the interest it is awakening. Money, books, cabinet organs, pews and platforms pour in upon the infant "Church," and Bishops vie with Bible societies in "sending the Gospel to Cuba." One report says: "It required much wisdom and a careful regard to circumstances to so conduct it as to attain the largest and most desirable results. As it is designed to attract and eventually unite all who embrace Protestant truth, it is considered *undenominational*, although in the use of the Prayer Book and the forms of the Church it is Episcopal."

If all goes well we may have a first-class "Mexican Muddle" in Cuba. It will not be difficult to find a Bishop who will spend all the money we can raise, though he might not have the grace to resign when our purse and patience were exhausted.

Is it true, as has been suggested, that a prominent characteristic of the American people, is "a lack of the sense of honor?" It is a vital question. It underlies the question of the perpetuity of the Republic. It is just as true of communities as it is of individuals, that the loss of a sense of honor, is the doom of ultimate downfall.

A graver question is whether that loss

of a sense of honor is not due to a want of true Christianity in the religion of the age? Probably no nation in the world has been as completely as ours, the creation of its religion. Our institutions were founded under its auspices, and our legislation has been penetrated by its influence. We are constantly striving to apply to the irreligious masses, laws and regulations that are really within the range of Christian duty, and to be duly observed and practised by those only who are possessed of the aid of divine grace.

Now, when we see professedly Christian men, in business, in politics, and even religion, suffering themselves to be guided and governed only by worldly principles; in these various directions absolutely undistinguishable from the irreligious and the ungodly around them, what is to be expected? The stream cannot rise higher than its source. Hence, until in Christian communities, Christian men show themselves above selfish, unprincipled, unholy, methods and practices—in other words, set an example of true and unmistakable sense of honor; it is folly to look for it among the masses. If there be a national lack of a sense of honor, it is largely due to the evident want of Christian principle among religious men.

A CORRESPONDENT of *The Standard of the Cross* says:

THE LIVING CHURCH in its well-meant endeavor to order aright the conduct of communicants, has, unhappily, followed a leaning which is not towards the positive order of either "this Church," or of the English branch; and has taken out of the mouths of the lay people a Prayer which they repeated with the Priest in the earliest days of "the Holy Catholic Church," in which we, Sunday after Sunday, profess our belief.

Has not our good brother, in his "well-meant endeavor" to correct THE LIVING CHURCH, unhappily followed his fancy instead of looking up the facts? The writer of this has attended many services in English cathedrals, and parish churches, and not in a single instance has he heard the congregation recite with the Priest the Lord's Prayer prefacing the Eucharistic Office, nor so far as he can remember, the preface to the Sanctus. Accustomed to the use of "this Church" he has inadvertently committed himself to this solecism in English churches, but will not do so again. If American Churchmen wish to continue this use, of course they can do so, though it is against the liturgical use of the ages. Our rubrics, we claim, do not prohibit the ancient use. In nine churches out of ten, perhaps, the quartet choir sing the Sanctus, and neither Priest nor people have any part in it. This is all wrong and unubricated, but no one "protests." When we advise that our communicants conform to Catholic usage and begin with the Priest to say or sing the Sanctus, with all the company of Heaven, we are accused of taking a prayer out of the mouths of the lay people.

We often hear persons say, and sometimes with a significant positiveness, "I believe in a plain service." They mean that a plain service—the real definition of which is much of a floating island—is the only kind of service that should be permitted in the Church, all ornate services, or those regulated by precise ritual and beautified by artistic accessions, being of course, alien, unnecessary, unlawful, sinful.

But have these good people ever asked themselves whether their insistence on a "plain service," is fair towards God and consistent in themselves? Has God in the works of creation, contented Himself with giving his creatures a "plain service," a heavens and an earth, with no elaborate order, or gladdening and glorifying beauty, only the bare, plain necessities of being and action? Or do they, in providing for themselves, for the signaling of their own high estate, or for entertaining honored guests, or in receiving the distinguished courtesies of others, restrict themselves in dress, equipment, the bounties of the table and conventional forms, to a "plain service,"—no detailed order, no elegance, no generous expense,—only the bare necessities of the time and occasion? Ought we then to rob God and indulge ourselves under the "plain service" plea?

The truth is, the notion is deceptive and dangerous. It readily allies itself

with a parsimonious and one-sided economy in divine worship and audroitly masks its selfishness under the guise of greater religiousness. But whatever tends in this direction needs to be sharply scrutinized. We are in small danger of doing too much for God; but it is the easiest thing in the world to be deluded into giving Him too little. The "plain service" notion is, moreover, of no Churchly origin or authority. It either grew out of the hard necessities of times of poverty and struggle now past; or was foisted upon the Church by an alien, Puritan predominance. There is little need to look further for reasons for doubting its trustworthiness, and for choosing its opposite as the safer course.

"VOWS."

A friend expresses some disappointment that THE LIVING CHURCH has not had an editorial discussion of "vows." It is not too late to say something even now, if there is anything worth saying or that needs saying. Editors and correspondents of several papers have threshed a good deal of chaff out of this subject, leaving it pretty much as they found it, so far as the practical issue is concerned. We cannot see what there is to make such a fuss about, and we cannot see what effect editorials are going to have on it. If a Bishop consents to the administration of "vows" to one of his own clergy, or to his own son, in accordance with an ancient and pious custom of the Church Catholic, what are you going to do about it? To listen to the uproar that has been made over the case in New York, one would suppose that vows had never before been heard of except in the "Synagogue of Satan." They are not new in principle or in practice, in "this Church" or in any other. Similar vows have been taken by hundreds of Sisters, during our generation; voluntary celibacy under vows is as old as the Christian religion, and some of the noblest work that has been done for humanity has been done by men and women living under vows. It will not be denied that there is need of a good deal more such work, not only in New York, but also in every city in the land. There is much work to be done that cannot be done by parish priests with families; and while to the shame of the Church, to the disgrace of our "Common Christianity," it remains undone, it ill becomes those who call themselves Christians to scold and sneer at bishops and priests who are trying to get it done under conditions that have been found most favorable for doing it. Instead of carping at it, we ought to thank God that there are some among us ready to accept this vocation, willing to stand before God and the world pledged to this sacrifice. It is a sad sign of the degeneracy of the Church of the latter days that so few have heard or heeded such a call. Those who have deprecated the recent occurrence in New York have acted, we believe, under a misconception. It is not the first, and we trust it will not prove to be the last, occurrence of the kind. There is no hope that in this generation, at least, any considerable number of the clergy will "disturb the peace" by surrendering all things to work for the poor under vows of poverty, celibacy, and obedience.

LIBERTY WITHIN THE CHURCH.

The stir that has been made in some circles over the administering of the vows of poverty, chastity and obedience by Bishop Henry Potter to a young priest in New York, the son of Bishop Huntington, shows that many people have not arrived at the point where the Church is anything more to them than an eminently respectable sect. These same people were shocked when Dr. Heber Newton tested the patience of the Church in one direction; they seem equally shocked that Bishop Potter should be willing to sanction what are called the monastic vows; they are the same people, or rather people of the same type, who were frightened when the elder Bishop Potter refused to put down incipient ritualism in New York some years ago with a strong hand. They are people who speak and act as if they owned the Church of Christ and it

were always to be kept in agreeable conformity to their ideas. This temper is the survival of a state of mind which the Church seems to be fast out-growing and which must be forever left behind if, as a religious body, we are to be equal to the responsibilities that are speedily coming upon us.

The consideration that probably influenced Bishop Potter in consenting to administer the vows to young Mr. Huntington was not the encouragement of a society of monks, toward which there is little evident tendency in modern life, but the recognition of the principle of free expansion in whatever pertains to the legitimate development of the wholesome energies of the Church. The old P. E. principle was that of repression—the keeping of the usages and methods as they have been transmitted—without any recognition that the times have changed and that the people have changed with them; and the result was that the Church both in England and America failed to embrace the opportunity.

The idea of liberty of thought and of freedom in methods of work and in the ordering of worship, is now coming to be recognized, and it is in this light that Bishop Potter's recognition of Mr. Huntington's desire to take the monastic vows assumes unexpected and deserved importance. One of our great drawbacks has been our stereotyped methods. Not a missionary in the West, nor an active parish priest in the East but has felt himself cramped by ideas and methods that were well enough when the Church was hedged about by hostile religious sentiment and could barely exist, but are utterly inadequate when the Church is rising to the level of great and manifest duties, and entering upon greater responsibilities. The principle here involved is one that can not be too much insisted upon at the present time. The Church asks of those who have her interests in charge, to be allowed to grow, and what Bishop Potter and his fellow Bishops are to be thanked for, is that they have used the wisdom that God ordinarily gives to men, to allow the Church of Christ to meet its opportunities as they arise and to enter upon new responsibilities in a right spirit.

BRIEF MENTION.

We ask the kind indulgence of correspondents for the unavoidable delay that occurs at the present season in the appearance of their contributions. Time and type are invariable in quantity, from week to week, but business and correspondence are not at all evenly distributed through the year.—To many readers who have sent hearty holiday greetings we return thanks, and may the new year be to them all that they have wished for THE LIVING CHURCH. We hope to help them to many pleasant and profitable hours.—A correspondent asks for a list of books for Lenten reading, of thorough Church teaching, but not too theological or devotional for a social circle. Perhaps our readers may make some suggestions that will help to answer this enquiry.—An editorial contributor to a large city daily writes: "I read and enjoy THE LIVING CHURCH. This is the first time I could ever say this of a Church paper."—A doctor of medicine, who says he has never before "favored" us with an article, asks us to take the initiative in the "good work" of enacting a commandment for the Christian Church forbidding the use of alcohol and narcotics. He says the Buddhists have their five commandments, the Jews their ten, but Christians have none of their own. He thinks the House of Bishops ought to enact a code for this country, and thus meet a want much felt!—An American Bishop was neatly taken in by a smart boy at Banbury. Being desirous of tasting the famous cakes, he beckoned to the lad to come to him to the window of the railway carriage, and asked the price of the cakes. "Three pence each, sir," replied the boy. Giving him six pence, the Bishop desired him to bring one, and added, as he was running off, "Buy one for yourself with the other three pence." Presently the boy returned, munching his "Banbury," and handing three pence in coppers to the Bishop, announced in the most ingenu-

ous manner, "There was only one left, sir."—The Chairman of the Carlisle Church Congress, when the subject of Music as an Aid to Worship and Work was discussed, told this as an illustration of the use of a voluntary before the sermon. On the occasion of an inaugural sermon by Dr. Hook, a well-known organist, Sebastian Wesley, performed, and the music selected was from Handel's Samson, "What will the babler say?"—The inauguration of Sunday morning services at the Exposition, under Unitarian auspices, was not regarded with much favor by either Roman or Protestant citizens of New Orleans. It is understood that representative men of both persuasions advocated the post-ponement of the Sunday opening till after the usual hour for morning service, but they were over-ruled.—Watty Dunlop, the humorous minister of Dumfries, had frequent practical jokes played upon him, but the perpetrators rarely got the better of him. On one occasion some idle and mischievous youths waited for him as he passed through a churchyard, and one of them came to him, dressed as a ghost, in hopes of frightening him, but Watty's cool accent speedily upset the plan. "Weel, Maister Ghost," said he "is this a general rising, or are you just taking a santer frae yer own grave by yersel?"

Nearly \$20,000 was recently paid in London for a Mazarin bible. It takes its name from Cardinal Mazarin, in whose library in Paris a copy of the edition was discovered about 150 years ago. It was printed about 1455, and is thought to be the first book printed from movable type. The printing and binding are superb.—It may not be generally known that the *Illustrated London News* was originally started to advertise a patent medicine, and that one of the most widely circulated papers in the North of England was set on foot to puff a pill.—This is told of how Charles Bradlaugh became an infidel. He had been a Sunday school teacher and wanted to be confirmed, and he went to the clergyman to be examined. Mr. Bradlaugh expressed some doubts and asked the clergyman to explain the doubtful points he propounded. The only answer, however, he obtained from the clergyman was, "You are an infidel." The clergyman then went to Mr. Bradlaugh's employer and said to him, "Do you know whom you are employing? You are employing an infidel." The employer soon set him adrift and when Bradlaugh obtained another place, the action of the clergyman was repeated. Some of the clergy may profit from this example.

MARYLAND'S NEW BISHOP.

SPECIAL CORRESPONDENCE.

The United States' Capital was never before so full of Bishops and other Clergy as it has been to-day. The Consecration of Dr. Paret to the long-vacant Bishopric of Maryland has called forth a most uncommon demonstration of interest in the venerable diocese and of honor to the man elected to its chief pastorate. While every Churchman reverences the noble roll of names in Maryland's Episcopate, he is conscious, as well, of complete and hopeful satisfaction in this anointing to-day, which elevates a devout, well-learned, industrious and Catholic-minded Priest to the Succession in that line. It were indeed not too much for any one who has breathed the atmosphere of Washington Church circles on this occasion to say, that every heart beats in high expectation, and every face beams with the gladness of assurance that this administration promises unity, work, toleration and progress. Dr. Paret is eminently a man of affairs and will rule well. He is an easy and forcible speaker, and in forensic abilities his superior will not be found on the present bench of Bishops. It were needless to add that he possesses an orderly mind and clear judgment. His demeanor is cheerful and winning without any mincing blandness and to be with him for an hour impresses one that he has been admitted to the companionship of the best type of a virile Christian. God has blessed Maryland to-day.

The procession moved from the chapel into the church promptly at half past ten under the direction of the Rev. Irving McElroy, who admirably fulfilled the duties (very trying on such an occasion) of master of ceremonies. The long double column was headed by the vestry of the parish of the Epiphany, followed by the vestries of all the parishes in Maryland, over 350 in number, after whom walked Mr. Joseph Packard, Secretary of the Diocese, and Mr. E. G. Miller, the Treasurer. Next came the students of the Alexandria Seminary (35); then the clergy of the District of Columbia, preceding the rest of the Maryland clergy—

about 200 men in Holy Orders. After these appeared the visiting clergy; the Diocese of Central Pennsylvania being represented by the Rev. Dr. J. H. Hopkins (successor of the Bishop-elect in Christ Church, Williamsport), and the Rev. Mr. Morrow, of Sayre; Long Island was represented by the Rev. Dr. Haskins (who had presented the Bishop-elect for Confirmation in his youth); New York by the Rev. Messrs. Lemon of New Hartford, Hayes of Westfield, and Gardner of Utica; Delaware, by the Rev. Messrs. P. Baldy Lightner of Claymont, and Gibson of Dover; Virginia, by the Rev. Messrs. Hubard of Fort Monroe; West Virginia, by the Rev. Kensey J. Hammond of Parkersburg. Then came in order the faculty of the Theological Seminary of Virginia, the Standing Committee of Maryland, the Bishops and the Bishop-elect habited in his rochet. The Bishops participating in the ceremonies of Consecration were Dr. Alfred Lee of Delaware, Presiding Bishop, the Bishops of Pennsylvania, Central Pennsylvania, North Carolina, Maine, Easton, Western Texas, Iowa, West Virginia, Pittsburgh, and the Assistant Bishop of Virginia.

The church which accommodates 1,500 in nave and transepts, was taxed by the assembly of laity to its utmost capacity. The chancel, tastefully adorned with evergreens and flowers was occupied by the consecrators, clerical members of the Standing Committee of Maryland and the officiating clergy. The large chorus choir of thirty voices was in the West gallery, and, under the direction of Mr. Tipton (who by the way is a creditable pupil of Dr. Stainer, of St. Paul's, London), rendered the musical portion of the services in full and true tone, the selections being entirely suitable to the occasion; and as the hymns were sung to sterling English melodies they were heartily joined in by the great body of worshipping priests and laity, Mr. Tipton manifesting in his organ accompaniment masterly guidance of so vast a tone power from regular and voluntary singers.

Morning Prayer was said by the Rev. Drs. J. H. Eccleston, and J. S. B. Hodges, who were classmates with Dr. Paret. And now, having suffered once again by a confinement of four hours within a cramping pew, we desire to ask, with some right pertinent feeling, why it is always considered indispensable to have Morning Prayer joined to the other offices at a service of Consecration—wearing the flesh, and letting the people depart not only with a blessing but a splitting headache. The rubric in the Ordinal, before the consecration of a bishop, says: "When all things are duly prepared in the church and set in order, after Morning Prayer is ended, the Presiding Bishop, etc., shall perform the Communion Service, etc." Why not lighten the burden, then, by either saying Morning Prayer at an earlier hour in the church, or taking it as already said, if it be the custom of our clergy to say the Daily Morning Office?

The Bishop of North Carolina preached the sermon, taking for a text, Acts 1:8. He said that these words were of intense interest since they were the last our Lord uttered before He departed from His disciples. What words can be more suitable to-day, when we are assembled to pass on to another the same Apostolic commission? That message could not be limited, and the office the Apostles bore, was to be an abiding one. There was a peculiar force in the word "witness," worthy of consideration. It meant the testimony, distinct and open, of the person, character and teachings of Christ. It was the great doctrine of the Incarnation, which remains the central truth of Christianity. There were some truths which Jesus did not openly reveal, but after the Apostles had been endowed with the Holy Ghost, the whole body of the Redeemer's doctrine was committed to their keeping. Their message then, or witness to Him, was older than our Scriptures. Necessary Christian doctrine was formulated by the consentient voice of the Church, and we have the plain declaration of a fixed and abiding "witness," without variation or shadow of turning. That historic formula and Rule of Faith of the Apostles' age is our interpreter of the Word of God. Surely we need such a source of appeal in midst of the strifes and confusions amongst differing bodies. All who were admitted to the Apostolic Office were made "Witnesses" of the Truth; but some turned aside, and although the Church rebuked their heresies they increased from age to age, until the Truth seemed about to perish from the earth. The Reformation in England offered the way to a recovery of that heritage of true doctrine of which every Bishop is to remain a true "witness" and guardian. To this primitive Faith nothing is to be added, and nothing taken away. To the Bishop-elect, Dr. Lyman said—"and now—let me remind you, that you are to bear witness of the Truth, no matter how wildly the scoffing multitude may ask, 'What is truth?'" After paying reverent tribute to the memory of the last Bishop of Maryland and to its great Whittingham, he added, "May you show a like fidelity, and uphold the Truth in an age of doubt, skepticism, and luxurious unbelief. Be strong in the Lord and in the power of His Might, that it may be your privilege to say at the close of your own witness, 'I have fought a good fight, I have finished my course; I have kept the Faith.'"

After singing of the hymn, "O Word of God Incarnate, etc.," the Consecration proceeded, Bishops Neely and Whitehead being the presenters.

The Episcopal vestments which the new Bishop received, were procured from England by the Churchwomen of the Epiphany, under the management of Mrs. Edmunds, wife of the Senator. And while mentioning vestments we would like to ask one or two questions. Will it ever be possible for the Church clergy to arrive at tolerable uniformity in official attire? Some, to-day, were vested in cottas, others in surplices, while many wore a full flowing garment with a yoke, somewhat suggesting a "Mother Hubbard" in white, with yards upon yards of superabounding linen. Some had birettas upon their heads, others smoking and travelling caps, a few had jaunty derbys or silk hats, while a number, in the absence of any regulation, braved the weather with unprotected heads and bare scalps. Pray let the clergy agree upon some plain and suitable head piece that shall be in seemly keeping with Church vestments! A few had white stoles, a very few had none, and the rest had assumed black stoles as if it were a funeral occasion. With every sentiment of due respect, and because one would out of that respect desire to see the clergy becomingly habited at such a public concourse, we plead with them for a more general uniformity of apparel as a happy exchange for the motley garbs exhibited to-day. Will it be thought very bad form if we proceed to one further venture, approaching the Rev. Fathers of the Church now, in respect of the queer dress which they have adopted from the lords-spiritual of the Realm of England, commonly termed by the irreverent "the Magpie?" The rochet might be supposed to have its arms appear through the chimere but from some odd fancy of convenience these are chopped off from the former and attached to the latter. And as for "man-millinery," what could be more fantastical and absurd than those pretty ruffles fastened by satin bands around the wrist? Shall we ever see the cope! It might, at any rate, be added to the present habit and do what it may to cover the multitude of defects in the nondescript and wonderful dress which is so unlike anything seen upon any Catholic Bishop in the rest of the world. We notice the *Washington Post* describing the appearance of things in this way, "The Bishops were habited in their black gowns with flowing white sleeves, bound at the wrist with bands of black, presenting an imposing appearance." Even an Episcopal cassock of violet would do a little towards relieving this dead monotonous study in black and white.

One word more, while at length, we are on the subject of seemliness and order at these public ceremonies. Is there any necessity which compels the cutting up of the Office into little bits, in order to bring in every occupant of the chancel, bishop or priest, to his little "preachment" or "say," in the services? Do let us try to remember that it is the office and not the man that is of importance, and so confine the ministrations of divine service to that only-needed officiant which the rubric calls for, and especially in the Office for Holy Communion to the celebrant and his two assistants. Are we too daring in the face of long-established custom when we remark that the common practice which we saw again to-day reminds us most of schoolboys at a show recitation, each rising to say his little piece? "Let all things be done decently and in order."

In the ceremonies of consecration, the Rev. Dr. Leeds read the certificate of Dr. Paret's election; the Rev. Mr. Stryker the testimonials of the members of the Tenth Convention; the Rev. Dr. Lewin, the request of the Standing Committee for the consecration; and the Rev. Mr. Chew, the certification of the Presiding Bishop.

The clergy attending the consecration were afterwards entertained with a luncheon at the Rigg's House, while the Standing Committee lunched with Maryland's new Bishop at the Ebbitt.

From six to eight in the evening the parlors of Bishop Paret at his residence on New York Avenue, were thronged by visiting clergymen and laymen who called to pay himself and family their respects. A general reception for the Washington congregation will be held there next week.

The episcopal residence at 277 Madison Avenue, Baltimore, will not be ready for the new Bishop till some time in March, as it is now undergoing thorough repair.

Bishop Paret was born in New York City in 1826. He graduated from Hobart College, Geneva, N. Y., and was ordained to the priesthood in 1853. His only charge in the diocese of Maryland has been Epiphany parish, Washington, of which he assumed the rectorship in 1876.

Washington, January 8, 1885.

PERSONAL MENTION.
The Rev. I. W. Phillips has accepted a call to Grace church, South Washington, D. C., and entered on his duties Jan. 1. His P. O. address remains unchanged for the present.

The Rev. James K. Hall has resigned Trinity parish, Lincoln, diocese of Springfield, and accepted a call to Grace church, Cherry Valley, diocese of Albany.

The address of the Rev. William C. Starr is Burlington, N. J.

The Rev. Geo. W. West has resigned the rectorship of St. Paul's church, Pekin, Ill., that he may devote himself entirely to the work of the Cathedral Grammar School (under Bishop Seymour), in the same place.

The Rev. H. Allen Griffith has accepted the rectorship of St. James' church, Downingtown, Pa., and entered upon his duties.

The address of the Rev. A. W. Mann, missionary at large to deaf-mutes is 82 Woodland court, Cleveland, O.

The Rev. E. P. Wright, having resigned the rectorship of St. Matthias' church, Waukesha, Wis., will shortly go South for a change of climate in accordance with the advice of his physician.

TO CORRESPONDENTS.
No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged until some time may elapse before their appearance. The editor, cannot, as a rule, reply privately to letters asking for information.

NOTE.—No attention is paid to communications not accompanied by the full name and residence of the writer.
NOTE.—Correspondents are requested not to write on the back of copy. Requests for extra copies of an issue containing a certain article should be written plainly at the end of the copy, with the name and address to which the papers are to be sent.

E. L. RIDGFIELD, CT.—Topshay, 1776.
H. A. S.—We do not think it wise to publish your letter. Each one must look out for himself in such matters.

DECLINED.—"Warren Russell's Wife," "The Advent," "RITUALIST," "The Life of Charles Lowder, James Skinner, Sister Louise, Louis Schuyler, Dr. Muhlenberg, Knox-Little's Characteristics of the Christian Life, Miss Warring's Hymns, Sister Dora, Una and her Paupers.

APPEALS.
The burden of the rectory debt is still upon St. John's parish, Kewanee, Ill. The pious, devoted Mrs. H. D. Huntington, of Cincinnati, O., had the whole matter upon her great soul, and she intended paying the debt in full by Jan. 1, 1885. She passed away to Paradise about the last of August, 1884. She gave the rector several hundred names of parties in the East and West. A few of these sent us money and goods, for which we are very grateful. About \$100 must be paid very soon. Our parishioners are not rich in the goods of this world, but they are loyal Churchmen in every respect. Will some one show us a warm side and take the place of the dear Mrs. Huntington? May the good Lord of Holy Church in His mercy send us some one to help us in our need. Shall the new, pretty rectory of this parish go into strange hands? Christ forbid! Address Robert J. Walker, rector of St. John's church, Kewanee, Ill. Refer to the Rt. Rev. Alex. Burgess, S. T. D., Bishop of Quincy.

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We have just started a Sunday school; are trying to raise a library. Our mission is poor and in debt. Will any one assist us with a few books. Direct to CHAS. A. STEVENSON, Supt., Rockford, Michigan.

MARRIED.
GOVERMAN—ELLIS—December 17, 1884, at 92 St. James Place, Brooklyn, N. Y., by the Rev. George D. Van DeWater, rector of St. Luke's church, William Kerr Merritt, Governor, of Baltimore, to Sarah Byrnes Ellis, daughter of the late William Ellis, Esq., of Philadelphia.

OBITUARY.
HUGHES. Died, Dec. 31, 1884, at the residence of his mother, in Hagerstown, Md. John Holker Hughes, son of the late Louis M. Hughes, aged 42.

POLK.—Entered upon the joys of Paradise, Jan. 2, 1885, the 60th year of his age. Sophia J. Polk, widow of the late Hon. Horace M. Polk, of Bolivar, Tenn.

BELL.—Removed from the Church on earth to the Church in Paradise, on the 18th of November, 1884, the Hon. J. B. Bell, senior warden of St. Thomas' church, Greenville, Ala.

BLEWETT.—Entered into rest at Galena, Ill., on Friday, Jan. 9th, in the 42d year of her age. Gambarass, beloved wife of Wm. H. Blewett, and a devout Communicant of the church. Grant her O Lord, eternal rest.

MISCELLANEOUS.
SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

"L'AVENIR," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fifth year began October 15th, 1884. Editor, The Rev. C. Miel, rector of St. Saviour, 2529 Broadway, New York.

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IV. The Anglican Church Primitive and Apostolic, by S. Corning Judd, LL. D., Chancellor of the Diocese of Chicago.

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

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RACINE COLLEGE, Racine, Wis. First Warden, Dr. James DeKoven. Report of Committee of Bishops at last Trustees' meeting: "Racine Grammar School and College are in admirable order, and are justly entitled to the confidence and support of the Church and public at large." Special attention paid to smaller boys. Inspection cordially invited. Appeal is made for the endowment of this institution as the true memorial to Dr. DeKoven. Easter Term opens Jan. 15, 1885. For further information, address REV. ALBERT ZABRISKIE GRAY, S. T. D.

KEMPER HALL, Kenosha, Wis. The second half of the School will begin February 2d, 1885. Address THE SISTER IN CHARGE.

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BOOK NOTICES.

THE ANNOTATED SCOTTISH COMMUNION OFFICE. By John Dowden, D. D., Principal of the Theological College of the Episcopal Church in Scotland, and Canon of the Cathedral Church of St. Mary, Edinburgh. New York: Thomas Whitaker. Cloth, pp. 346. Price, \$3.00.

The most prominent subject of thought, study, and discussion amongst the Church Clergy to-day undoubtedly is Liturgics; and no one who is preparing his mind for the great task before the next General Convention, can duly afford to have this book missing from his library-table. Not only is it as timely as important, but it bears internal evidence of modest and thorough-going care on the part of its scholarly author. Bearing in mind that this is the Centennial year of Seabury's Consecration; that in that solemn Concordat which was made at the time of his investiture with the Apostolic Order for America, he expressly agreed that the Liturgy of this Church should be modelled after the ancient pattern of the Scottish Office; and having regard to the fact as well, that the present work of the Church to which the Catholic Fathers in Scotland gave the Succession, is the revision and enrichment of the Prayer Book—a conjunction of circumstances seems singularly favourable, by the Divine ordering, first to a thorough examination of the ancient liturgies; a comparison with them of that model which, through Seabury, we solemnly undertook to follow; and, at length, a faithful revision of our existing Office, such as shall make it more conformable to the Scottish Rite at all points in which that Order, agreeing with the primitive offices, is found to differ from our own. This would afford us, in the *prayerbook*, Christ's own summary of the Law as an alternative (very generally desired, as we think), for the Decalogue, and in the *anaphora* itself, that is to say, all of the Order from the Offertory to the Blessing of Peace, it would discriminate between the Offering of the Eucharist and the Communion which ensues—with its preparation, the Lord's Prayer, Invitation, Confession, Absolution, Comfortable Words and Prayer of Humble Access.

In this valuable contribution to our present study, Dr. Dowden, after his thoughtful and pleasing introduction, gives a history of the Office—I. The Liturgy for Scotland, 1637; II. Liturgical Worship in Scotland, 1661-1712; III. The Nonjurors, English and Scottish; IV. The present recognized Scottish Communion Office; V. The American Communion Office; VI. Text of the Office—preliminary remarks. He then presents a reprint of the Scottish Office in reduced facsimile of the Svo edition of 1764, published under the care of the Primus (Bishop W. Falconar, and Bishop R. Forbes. After that follows a beautiful reprint of our own Office (we can "look on this picture and on that"), and then some extensive Notes, Textual and Liturgical.

Other appendices are: (a) Reprint of Office from Scottish Liturgy, 1637 (Archbishop Laud's); (b) The Formula of the Invocation in Some Liturgies and Liturgical Services; (c) Bibliography of the Scottish Office; (d) The Canons of the Scottish Church bearing upon its use; (e) Form of Consecration suggested by Archbishop Sarcroft; (f) Collation by our Prof. Hart, of Scottish Office, 1764, with Bishop Seabury's Office, 1786; (g) Reprint of the Nonjurors Office, 1718; (h) Bishop Abernethy—Drummond's Edition; (i) *Conspectus* of the Structural Arrangement of Parts in certain Liturgies; (j) Some Traditional Practices connected with the Celebration of the Eucharist according to the Scottish Office; (k) Eucharistic Doctrine of the Nonjuring School; (l) On the Use of the Word "become" in the Invocation in the Scottish Communion Office.

From the above it will be seen how indispensable it is that all who expect to make any utterances in the next General Convention should take pains to secure the information which this excellent authority can furnish them. How very recent is the work, will be noticed by the fact that on page 117 he quotes the present Bishop of Connecticut's words in the *American Church Review* of July, 1882, that in giving us the primitive form of Consecration, "Scotland gave us a greater boon than when she gave us the Episcopate."

NATHANIEL HAWTHORNE AND HIS WIFE. A Biography by Julia Hawthorne. Boston: James R. Osgood & Co.; Chicago: S. A. Maxwell & Co. Two Vols. Price, \$5.00.

Hawthorne's nature was so large, vigorous and, in many respects unprecedented, and his objective activity was at the same time so disproportionately small, that it would be impossible to give his portrait relief and solidity without the aid of such reflection and partial reproductions of himself as were presented in those nearest and dearest to him." We find this passage near the close of a biography which we had read with the feeling that its only fault was in giving to the world records too sacred for other eyes than those for which they were meant. The boy in the fable "joined in the plunder, yet pitied the man," and we—well, we read Hawthorne's letters to his nearest and dearest, though mentally protesting that his biographer should not have published them. In his stories, we have had Hawthorne the romancer, the mystic; in his letters and journals, we discover Hawthorne the poet, the humorist. Scarcely less delightful are the letters of his wife—a woman in whom "greater humility, tenderness, enlightenment and strength have not been combined." "Nathaniel Hawthorne and his Wife!" In such a dual biography

there is eminent fitness. Her feminine intuition corresponded to his masculine insight; she felt the truth of what he saw; and his recognition of this pure faculty in her, and his reverence of it, endowed his perception with that tender humanity in which otherwise it might have been deficient.

THE LIFE AND WORK OF WILLIAM AUGUSTUS MULLENBERG. By Anne Ayres. New York: Anson, D. F. Randolph & Co.; Chicago: Jansen, McClurg & Co. Pp. 324. Price, \$1.50.

Few lives afford so much of interest for a biography as did that of the sainted Mullenberg, the beloved founder of St. Johnland. Yet he was "not a great man as the world estimates greatness, by degrees of wealth, office, power and authority." No; his was "the greatness of self-subjection for the good of others in practical usefulness." Many are the currents "not of mere impulsive instincts, but of educated Christian principle" that were started by him and "which will continue to flow wider and deeper long after every edifice associated with his name shall have fallen into ruins."

The story of the life and work of Dr. Mullenberg, the poet, the teacher, the priest, is well presented in the volume before us. Christian biography has a noble work to do. To see how others have lived for Christ, and fought the good fight, is a great quickener of faith, arousing one to the perception that we of to-day, no less than those of earlier times, are "called to be saints." No one can read this record of a life so intensely active in the service of the Master without being spiritually quickened and refreshed.

STUDIES IN WORDSWORTH, COLERIDGE AND ACQUINCEMENT; ETHICS OF THOUGHT; AND OTHER PAPERS. By Henry N. Hudson. Boston: Little, Brown & Co.; Chicago: Jansen, McClurg & Co. Pp. 351. Price, \$1.50.

The author of these "Studies" says of Wordsworth: "The Bible apart, I question whether any one has laid open a fresher or more original tract of thought, or made a soldier or more quickening addition to the world's stock of soul-power, or sent a deeper, a more renovating, a more invigorating thrill along the nerve of man's spiritual being." The author's aim throughout has been to further the study of Wordsworth—a poet whom he ranks high among the "world's master-prophets of song." In such study one might be glad of such a teacher as Mr. Hudson; and these papers of his will delight and instruct a far larger circle than that to which they were originally read.

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NEW CHURCH MUSIC.—We have received from Novello, Ewer & Co., 139 Fifth Ave., New York, several English anthems, lately published, and a copy of Berthold Tours' celebrated service—Matins, Holy Communion and Evensong in *F*—the new edition of which, for voices in unison, includes, as our Church musicians will be pleased to learn, the *Benedictus Qui Venit* and *Agnus Dei*, treble and then tenor voices alternating on the rich melody. These added numbers greatly enhance the value of the original composition of this very popular service. A service also for the same Offices, by C. Villiers Stanford in *B* flat, will be found generally useful, being not too difficult for ordinary choirs. It is thoroughly religious in conception, and Mr. Stanford has made effective use (in the *Te Deum*, *Credo* and *Gloria in Excelsis*) of Gregorian intonation, as well as of the *Amen* according to the Dresden use. The service in *A*, by B. Luard Selby, we have already examined, and it has been received with favor. Dr. Stainer has a *Magnificat* and *Nono Dimittis* set to irregular chants in anthem form, composed for the St. John College Choral Union, which is finely adapted for use at some of our choral festivals. There are two motets for four voices, by Josef Rheinberger, each set to "I am well pleased, etc.," one in *B* flat, the other in *G*. That noble and affecting anthem, for tenor solo and chorus, by Sir George Elvey, "I beheld, and lo, a great Multitude," is next, and it is imperishable. There are a few others, fresh, by Berthold Tours, Sir G. A. Macfarren (always bright but slightly tending to secularism in his methods), John E. West, C. L. Williams, Myles B. Foster (an anthem for Whitsun Day, short and easy, a little florid); and they are all in the cheap octavo form.

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OUR LORD AND THE SAMARITANS. BY THE REV. H. C. RANDALL.

In the excellent commentary on the Gospels by the Bishop of Bedford, published by the Christian Knowledge Society, there are some rather surprising remarks on St. Luke xvii., 14-16.

The Bishop thinks that "as the Samaritan leper has to go to the priest chiefly to obtain a certificate of health, it may have been to his own priest, though he was one of a false faith," that "the Jewish priest indeed would decline very likely to have any dealings with him." The Jewish priests of the Pharisaical kind, so far from rejecting one, coming, as this man must have come, as a proselyte, or ready to be proselyted, "compassed sea and land" as it were "to make" one. And He Who was so ready to guard the positions of His ministers, not even suffering Himself to distribute bread to the multitude, when

this work belonged to them—He Who drew so frequently, and so definitely the line between Jerusalem and Samaria, would not be likely to suffer a Samaritan priest to encroach on the smallest of priestly prerogatives, or allow the name of rightful priest to be even impliedly given him. In passing through the Samaritan country, "His face was so steadfastly set toward Jerusalem" that some of the people refused to grant Him a lodging. He said to the woman at the well, "Ye worship ye know not what, salvation is of the Jews." And the twelve were cautioned to avoid the schismatical Samaritan villages, just as they did the heathen Gentile cities.

Dr. Whitley says in his commentary, "By sending the ten lepers to the priests, who were to make their offerings in the temple, Christ decided the cause betwixt the Jews and the Samaritans, sending the Samaritan not to Gerizim, but to Jerusalem." And old Dr. Donne, in his sermon lviii., says, "Christ put these lepers in the way; the way is the Church, no man is cured but of the Church,—no man that separates himself from the Church, 'no man, except he conform himself to those means of sanctification which God hath instituted in His Church, without singularities of His own, or traditions of other men's inventing and imposing."

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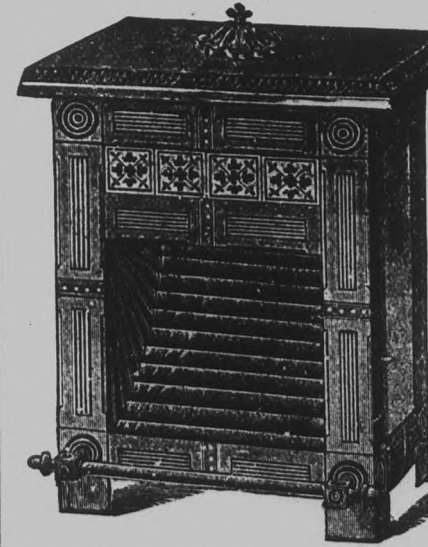
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LETTERS TO THE EDITOR.

ACCESSIONS TO THE CHURCH.

To the Editor of The Living Church:

Events frequently occur in God's providence of more importance to the Church than is attributed to them. The Rev. Messrs. Schemerhorn and Lott, both hitherto sectarian ministers, have recently been received by confirmation in the Church and seek orders therein.

The former, a prominent Unitarian and the latter a Presbyterian,—the Church will heartily welcome them. The former built (and was minister of) the famous Channing Memorial chapel in Newport, R. I., and resuscitated many decaying and hopeless societies of Unitarians in Boston and Hartford.

The religious press editorially, give only a passing notice to the recantation. Mr. S. however, has to some extent supplied the deficiency by a long and elaborate article in The Churchman, over his own signature, to "those who have been under the influence of his theological teaching." Few such may read or hear of that article. In this his valedictory, Mr. S. states, that he had been a Unitarian fifteen years, and had often meditated on the doctrine of the Trinity; that his lectures on them two years ago in New York "emphasized Christianity as a universal religion;" that his volume "Sacred Scriptures of the World" has been withdrawn from sale on account of his "changed views;" that his last years of retreat, study and meditation had revealed to him the fundamental truths of Christianity, in its "evolution to interpret Christ by His life," that Christ Himself was needed "to interpret that otherwise dead and useless *Lex Scripta*, which Christians have been too much disposed to revere, as itself and exclusively the word of God."

Mr. S. sets forth his doctrine of the Trinity as held by him under four different heads, which may be briefly summarized as follows:

1. Trinity and unity "express profound relations existing in the divine nature, as manifested in the hearts and consciousness of mankind."

2. The Incarnation of Jesus "is the key of human history, the great support of personal religion and the foundation of social and natural life."

3. The Bible as an exponent of the above doctrine "is not to be received in the bondage of the letter, but in the freedom of the spirit with the perfect love which casteth out fear."

4. "Father, Son and Holy Ghost is the Christian name of that God in whom we live and move and have our being, and this expresses Christian Theism in the only historic sense of that term."

He concludes by saying that he accepts the Nicene Creed, and I desire to remark that the evolution described by him as exemplified in his case, will not, it is hoped, cease its evolution, until he can recommend to his former disciples the Athanasian Creed also. While informing them that Unitarians have no general creed, he might tell them that the Catholic Church holds divine authority from the day of Pentecost, A. D. 30; that the Unitarian tenet of unity, in opposition to the Trinity, was proclaimed in the fourth century by Arius the heretic, who held that Christ was a created being, not co-eternal with the Father; that the Athanasian Creed (so-called) was an exposition of the doctrine of the Trinity; that the so-called damnable clause therein, coincides with the Bible, as could be found in Mark xvii: 16, "he that believeth not shall be damned," that it applies to those who wilfully deny the Christian religion and is a logical sequence proving that true faith is necessary to salvation; that the Athanasian Creed was generally upheld by the reformers—Luther styling it the bulwark of the Apostles' Creed.

Mr. S. might have added that the Unitarian and Universalist societies were undergoing a rapid process of desegregation throughout the United States; that twenty-five years ago, there were only two Unitarian and four Universalist societies in New York, and no more now. He might have told them, that the Presbyterians left the Church in 1573, other sects later. He might in sorrow have added that both schools of Unitarianism claim unrestricted freedom of religious belief, reject the Trinity, vicarious atonement, Deity of Christ, original sin, and everlasting punishment. He may then ask them how they can deny the Deity of Christ, when Christ says to them "I, and my Father are one," "He that hath seen Me hath seen My Father," "I have power to lay down my life and power to take it up again," besides many similar announcements.

Such such explanations may not soon be given by Mr. S. to his former disciples, nevertheless they will surely follow in due time, in God's providence. H. L. C.

CHURCH NON-ATTENDANCE.

To the Editor of The Living Church:

A question on all sides, is, why do so few habitually attend church? The fact of non-attendance seems to vary but little from year to year: The reasons assigned are numerous and various.

On the part of a large portion of our people, who have any defined reason for absence, none is more frequently expressed than aversion to the feeling of intrusion

and unwelcome which they experience when visiting pew-rented churches. Reason as we may, let any rector visit the homes of a large class of our citizens, and that feature will come out, when an honest confession is made. In many cases it may be a subterfuge, still there it is.

This can be neutralized, or at least disowned by the "free church system," and though it may not be accepted as the radical cure, it goes far towards placing the Church in the attitude of conscious right.

A second remedy is more potent. When the clergy educate the people to look to the sanctuary and its altar for inspiration, and not primarily to the pulpit, then mankind will have discovered, and will accept the divine characteristics of both the House of God and the services of that House. The minister will then be to every observer the priest standing before the God of all the earth, interceding for all the dwellers of the earth.

The pulpit idea, as paramount to the sacredness of the devotions of contrite worshippers, has crept into the Church through schismatic example.

Nothing is here intended to underrate the indispensable usefulness of the preaching of the Gospel, but to relegate it to its proper sphere, for it should follow the service of the sanctuary, and itself reach up, and thereby lift up all, to the sublime grandeur of God's Altar, by the utterance of preached words, the inspiration of which having first been gotten within the sanctuary.

The people are much more ready to recognize all this, than is generally supposed. And why? Because there is a reality in the work of the Holy Ghost. This Divine Person is too little in our thoughts. We worship the Father, and confess the Son, but do we wait for that Power, which like the rushing of a mighty wind permeated and baptized the waiting Church at Jerusalem? Do we expect Him and that He will stir up the hearts of the gathered listeners to the Word, as delivered to them from the pulpit, glowing from previous access to the altar, and speaking through ordained lips? Are we looking for the exertion of His silent power, on hearts and in homes which no other influence can reach?

CARLOS A. BUTLER.

DANGER SIGNALS.

[The following letter has been delayed for several weeks, from a disinclination on the part of THE LIVING CHURCH to re-open the agitation of a disagreeable subject, and in hope that it would not be needed. Since, however, information has been received, that a petition has come from Mexico asking for the restoration of Bishop Riley, and it cannot be doubted that influences are at work in various quarters for that purpose, the accomplishment of which would be a calamity, we think it our duty to publish the letter and to give all reliable information that may come to hand.—Eds. L. C.]

To the Editor of The Living Church:

Your aid is again invoked in the interests of truth and righteousness. The "Mexican Business," buried in 1883, is again trying to lift its head. The Church should be warned against it before it assumes a threatening attitude. That this is not a vague apprehension, is indicated by a pamphlet issued by the "Christian Guardian Society" at 45 Bible House, New York, about "Mexico, Spain, Portugal." The indications became plainer in an editorial in the *Episcopal Register* of Nov. 1st, entitled "The Work in Mexico." The undersigned proposes at present only briefly to call attention to these documents. At some future time he is prepared, if necessary, to go into particulars.

1. The pamphlet is mostly a reissue of old, worn out publications, and many times told anecdotes. There is little, perhaps nothing, new in it.

2. The dates of its almost entire contents (make particular note of that) are prior to the unlawful acts begun in August 28, 1882, which culminated in the destruction of whatever there was of the Mexican Church, so-called. They are courtship letters produced after divorce. The documents of a later date, that have any bearing on the question, are simply the repetition of information received from one individual which, for good and sufficient reasons, ought to be excluded.

3. The pamphlet abounds in mistakes, misunderstandings, misrepresentations, untruths, slanders, and what looks like a calumny in page 11, line 5.

4. The quotation of Hymn 232, in pages 62 and 63 must be regarded by those who are conversant with Mexican affairs, as downright profanity. It is also the gauntlet flung into the face of the Protestant Episcopal Church.

5. What the pamphlet calls the "Church of Jesus" never was either national, or patriotic, or independent. It was born a slave, it lived in servitude, it died the death of a slave. That so-called Church was stabbed in September, 1882; it was buried in the following December. An account of the funeral may be given in due time.

6. The gentleman who in pages 23 to 29 tries to "annihilate . . . impressions," proposes to himself the very difficult task of annihilating history.

7. Throughout the pamphlet the changes are frequently rung on the forty or fifty congregations of the so-called Church, and the \$400 or \$500 contributed monthly by the "Protectora" Society. The statements are not true.

8. The printing of Article Tenth of the

Constitution is, in this connection, very unfortunate, if the words "duly chosen and qualified" are English words. Facts, of which documentary evidence is quite accessible, do not warrant such an assertion of the case in point. Moreover, the assertion of one whose authority the pamphlet would accept as sufficient, that before the (pseudo) Synod of 1882, "there had not been a General Synod in the Mexican Church," is on file in the archives of the Mexican Commission. How could any election to the Episcopate have taken place in 1879?

9. The note at the bottom of page 45 is false in every particular.

10. One of the two representatives spoken of in page 46 has positively assured the undersigned that they were not "empowered to represent fully and finally the authority of said Church in treating with the Commission." Besides, if there was no General Synod in Mexico, how could anybody from that country treat officially with the Commission?

And now let us briefly, although not hurriedly, notice the editorial.

1. The writer of the editorial is entirely mistaken when he says, "Herein lies the hold of the Church of Jesus on the patriotic sentiment of the Mexican people." The patriotic sentiment is against such Church. Another mistake: "A hold which no mission from an extraneous source can ever gain." The Protestant Episcopal Church would have had a much stronger hold upon those people than the fragments of indefiniteness which have been thrust upon them. A mission of our Church wisely conducted would have carried everything before it. The Methodists and Presbyterians have a stronger hold in Mexico to-day than the so-called Church patriotic, etc. Therefore, the paragraph beginning, "Evidently the Church of Jesus is a national enterprise," evinces at least great ignorance of the facts in the case.

2. A like ignorance is manifested by the writer when, in the succeeding paragraph, he speaks of such a nonentity as the "Committee of Finance." Up to the time when the resolution of censure was passed by the House of Bishops, the moneys sent by our Church and that of England to Mexico were absolutely under the control of the man censured.

3. Let the writer of the editorial examine very carefully, by causing to pass in review, the signers of the petitions which he understands to "have arrived from Mexico." That country is famous for petitions. As for "secular" papers there, they can be bought and have been bought, as officers of the Mexican Church know.

4. "His present status" can be determined somewhat by a careful reading of the "Guardian" pamphlet.

5. Again, he speaks of "waiting the settlement of the Mexican affair by the competent authority." How could it be settled more effectually than it has been? Is the writer a Churchman? Does he not believe that the House of Bishops is competent authority?

In conclusion, let us ask, "What is the object of the 'Guardian' pamphlet? To obtain money for the work in Mexico, and to conduct that money, through a straight and unobstructed channel, into the hands of him for the guardianship of whom the society was organized. It is the understanding of the Mexican Commission, the Foreign Committee, the Mexican League, and of whoever contributes money for Church work in Mexico, that the money is to be sent through the Mexican League to a most worthy gentleman of the City of Mexico, who is to disburse it according to the League's instructions. One object of the pamphlet is to render the Ward of the 'Guardian Society' independent of the League, and every other restraint—to direct all moneys, from whatever source, into the channel of the 'Guardian Society,' that they may be under the absolute control of its Ward. The treasurer and financial agent of said society has been for years the financial agent of the private funds of its Ward, Bishop Riley. C. E. BUTLER.

Worthington, Ohio.

A CORRECTION.

To the Editor of The Living Church:

It is true as your news item of St. Luke's, Brooklyn in last issue states that a pair of altar candlesticks was presented on Christmas day by a communicant. It is also true, as is not stated, that the Rector kindly declined to received them.

GEO. R VAN DEWATER, Rector.

A COUPLE of weeks ago we chronicled an act of heroism on the part of a doctor. We now present our readers with a companion picture—heroism on the part of a woman. A correspondent of the *Times* draws attention, in connection with the wreck of the steamship William Hope, of Dundee, to the gallant conduct of Mrs. Whyte, wife of a farm servant, who lives in a small cottage on Aberdour beach. During the height of the gale on the 28th of October, between the blinding showers of wind and sleet, Mrs. Whyte saw the vessel in imminent danger of coming on shore in Aberdour Bay. Proceeding from her cottage, she noted the spot where the vessel would come on shore, and was ready to receive the rope thrown to her by one of the crew. In doing so she exposed herself to no little danger in securing the end of the rope, by passing it round her body and planting her feet firmly on the beach, while the waves were washing round her, and so securing communication with the

shore, so that the crew were able to land. During all this time she was wholly unaided. Having got the crew on shore, she attended to their wants and comforts, giving them accommodation and food as far as her means would admit.—*Church Review*.

OPINIONS OF THE PRESS.

The Kentucky Church Chronicle.

AT THE HOLY COMMUNION.—THE LIVING CHURCH gives concisely some excellent rules for a reverent celebration of the Holy Communion. Where there is a very large number of communicants, it may not be convenient for some to comply with the seventh rule; but if they cannot kneel all the time, they should occupy themselves in devotion or meditation. Take the Bible or Prayer Book, or some book of private devotions, and read and meditate upon some appropriate passage of Holy Scripture.

Exceptions have been taken to rules first and fifth, but it is a sufficient answer to them to say, though different practices have obtained in various parishes, the ancient use, always followed by a large portion of the Church, is as these rules direct, and as proposed in the "Book Annexed."

It is difficult to determine what was the final action in regard to rule first in the last General Convention, though rule fifth was adopted.

There is no especial doctrine involved, but the effort is to secure uniformity, where now there is diversity of practice, and the rules recommended are in harmony with the old use, and that recommended by the Committee on "Liturgical Enrichment."

Church Review.

THE END IS PEACE.—There is a savour of truth in the charge brought against the Catholic movement, that its design is to undo the Reformation, but only in the sense that the Reformation resulted in making the Church of England a sectarian body, not in the sense of reimposing the fetters of Rome, or introducing the modern theology Rome has created. Can the Church of England do its proper work simply by virtue of the Pentecostal impetus handed down and continued in the Apostolic and historic organization, is the question that after long being silenced, has unmistakably asserted itself. We have been answering it, but against powerful obstacles. The popular sectarian view has hampered us, and for long prevented our coming close to men's minds. With the people we are now safe, if they are left alone by the enemy, and the Controversialists have no longer the advantage of treating us as mere tolerated interlopers. Peace, therefore, and the triumphs of peace, may be expected.

The Lutheran.

SECTARIAN MENDICANCY.—There have been several calls of late, at our office, of children, bearing with them regularly drawn up and signed credentials of their appointment, soliciting small contributions in aid of certain church buildings in the city. They were noticed canvassing the street, going from door to door, seeking their dime at every point. It is a noticeable fact that just those church organizations that are most active in proselyting, and in attempts to break up existing churches, are least scrupulous in such matters. They send their hundreds of thousands to Sweden and Germany to convert the benighted Lutheran heathen, and then turn their own children loose on the streets of Philadelphia to gather from saints and sinners the pennies with which to build their mission chapels at home. It does not require a long argument to show where all contributions given such mendicants must indirectly go.

CHURCH WORK.

NORTH CAROLINA.

RALEIGH—A Serious Loss.—On the morning of the Epiphany, the beautiful new art gallery of St. Mary's School was totally destroyed by fire. The structure contained several recitation rooms, the kindergarten department and the art gallery. It had been completed but a few months. The art gallery contained all the models and casts and the art work of the pupils. The entire building was furnished in good style. The loss is about \$12,500 with no insurance. The good discipline which is a feature of this admirable school was shown during the fire. There was no excitement among the pupils, nor were any in danger. The water supply came from the large reservoir on the premises.

The fire will not in any way interfere with the exercises of the school, as the art gallery was entirely disconnected from the other buildings.

It should be mentioned that the fine collection of paintings which has so long adorned the large reception room in the main building was not in the new one, and is of course intact.

WESTERN NEW YORK.

ROCHESTER—Christ Church.—On Christmas Day the choir of men and boys, which had been in training for some time, made its first appearance at public worship, properly vested in cassock and cotta. The singing gave the greatest pleasure to the parishioners. The festival was further marked by the unveiling of a magnificent brass pulpit, which is a memorial gift to the church from the family of the late James Swabey, a former vestryman.

CHICAGO.

ROCKFORD.—The parishioners of Emmanuel Church took advantage of the tenth anniversary of their rector, the Rev. A. W. Snyder's marriage, to present him with many appropriate testimonies of affection, including a liberal supply of precious metals and equally precious greenbacks.

SYCAMORE.—On November the twenty-first, the Bishop of the diocese visited St. Peter's church, this city, and confirmed a class of seven adults. St. Peter's church continues in a flourishing condition under

the rectorship of the Rev. Wm. Elmer. During the past few months a considerable amount has been spent on repairing the furnace and making other repairs about the church. At Christmas-tide the Sunday-school enjoyed their usual festivities and had a happy time.

But the most important event in the parish was the presentation by the Ladies' Aid Society to the church at Christmas, of seven handsome brass chandeliers filled with brass lamps with the new electric burner, which flood the church with light and make our evening services more attractive. All the parish needs now is an increase of the Divine light which will lead it more and more unto the perfect day.

ARKANSAS.

LITTLE ROCK.—Christ Church.—The Ladies of this parish have by their own exertions raised upwards of four thousand dollars, which they have placed in the hands of the Building Committee to be used in the construction of the new church edifice.

The parishioners under the leadership of their rector, Dr. J. C. Tupper, are struggling with a determined and united effort to finish the building, and so far have received nothing outside of the congregation, with the exception of the subscription of a friend in New York, now deceased, amounting to five hundred dollars.

The Committee have not encumbered the church property by debt, and hope that they will not be put to the necessity of borrowing. The work is proceeded with as fast as subscriptions are paid and money is raised in the parish for this purpose.

The members of the church and their friends realize more than ever the need of the new building, as the congregation is steadily increasing and the chapel has not sufficient seating capacity.

When the church is ready for occupation, it will not only stand as the result of hard labor, but as a monument of the zeal and faith of this parish. In point of architecture and durability, it will be an ornament to the city and the state.

QUINCY.

KEWANEE.—The Bishop gave a visitation to St. John's parish on December 20. At Evening Prayer he confirmed one lady, after she had been baptized by the rector. The other members of the class were kept away by the rain and storm of the day and night. The one confirmed comes to the Holy Church from the Lutheran body. Another visitation is expected about the 9th of April—a class will be ready—and it is hoped the Deanery will meet there at that time. The Bishop's sermon was one of eloquence, great vigor of thought, of remarkable strength, and commendable boldness.

FOND DU LAC.

OMRO.—St. Paul's Church just built, was opened for divine service on Christmas Day. It gives the Church folks hereabout great joy in its beauty, durability, suitability and cheapness. It will seat about one hundred and fifty persons. The central light of the chancel triple window has a figure of our Lord as the Good Shepherd, done by Misch of Chicago. It is nearly life size, surpassingly beautiful and ever a powerful sermon.

INDIANA.

TERRE HAUTE—Convocation.—The Convocation of the Middle Deanery was held January 4-7, in St. Stephen's church. The Dean, the Rev. E. A. Bradley, was absent, owing to sickness, as was also the Rev. Dr. Pettis. There were present the Bishop, the Rev. Messrs. Troop, Prentiss, Jenckes, Delafield (the rector of St. Stephen's), Birchmore, Eagle, Reeves, Faude and Raymond. Sunday evening, January 4, Mr. George W. Cobb, of Indianapolis, addressed the St. Stephen's Brotherhood—subject, Christ, the Friend of the workingman.

Monday evening, January 5, the Bishop, during the evening service, preached on Christian education, the childhood of Christ being the example. Tuesday, at 10, the Convocation sermon was by Dean Faude, followed by the Holy Communion. In the afternoon a business meeting was held in the study of the new and spacious rectory. The subject discussed was the meaning of the "Two Witnesses" (Rev. xi, 3-13).

Tuesday evening at 7:30, the missionary meeting was held. The Bishop opened and was followed by Mr. Engle, urging the million dollar offering at the Convocation, 1886; by Dr. Jenckes, on the Manifestation of Christ, by missions in general; by Mr. Birchmore, on foreign missions; Mr. Prentiss, on missions to the colored race; and by Judge Mack, who strongly urged the necessity of the work in Indiana in preference to any other.

Wednesday, at 10 A. M., the Holy Communion was again celebrated. The sermon was before the "Woman's Auxiliary," by the Rev. M. H. Troop, Jr., on woman's work. At 2 P. M., the parish branch of the "Woman's Auxiliary" was addressed by the Bishop in the parlor of the rectory.

A portion of the clergy were taken at 2 P. M., by the Rev. Dr. Delafield, to visit St. Agnes' Diocesan school for girls. The pupils had just assembled after the Christmas holidays. The school is held in a commodious brick building, formerly a private mansion, in a pleasant situation and soon to be accessible by the horse cars—the establishment being in the suburbs.

FLORIDA.

FORT GEORGE ISLAND.—During the past week, the beautiful little church on this Island, has been the scene of several special and peculiarly attractive services, about which, a few notes may not be out of place.

The first of these services was that which ushered in the Feast of the Nativity. Precisely at 11:20 P. M., on Christmas Eve, the Litany was said by a lay-reader in the presence of about fifty people; and shortly after, the special Celebration of the Holy Communion, by which the faithful marked the day of their Lord's Nativity, commenced.

The little church looked very lovely with its garlands of cedar and holly, its beautiful roof-structure lighted with candles, and within the sanctuary, its altar, vested in white, with lighted candles, cross, and flowers upon its re-table.

At midnight the service commenced with the grand old Christmas hymn, "Adeste Fideles." The Celebrant was the Rev. C. H. B. Turner, priest-in-charge of the mission, who, during the service, addressed the congregation in a few well-chosen words of Holy Christmas greeting. The service throughout was very impressive, and all who were present felt the charm of this, the first midnight service in their church.

There was also another Celebration of the Holy Communion at 11 A. M. on Christmas Morning, at which those of the parishioners

who had not already made their Communion at the midnight service, received the Blessed Sacrament.

The next and most important service was held on the following Sunday, when the Bishop of the diocese solemnly consecrated the church. The Bishop, accompanied by the Venerable Archdeacon Kirkby of Fulton, and the Rev. C. S. Williams, of Crescent City, reached the Island on Saturday evening, and on the following morning at 11, the consecration took place. The sermon was preached by Archdeacon Kirkby, who took for his text, Ezra iii., part of the 11th verse. The sermon was brief and most appropriate to the time and occasion.

There was only one thing to be regretted, and that was that the munificent builder of the church was unable to be present to witness the consecration of her work to the service of Almighty God, but she was well represented by her son, Mr. W. C. Stuart, who, with his cousin, Mr. I. Stuart, gives the most generous support to the Church and her work on this Island.

At the night service, 7:30, the Bishop confirmed three candidates, and those who were present and heard the earnest words of the preacher, the Rev. Mr. Williams, felt how appropriate they were. In concluding his sermon, the preacher laid before the congregation the great subject of Diocesan Missions, a work in which he individually was much interested. At the close of the service the Bishop in a few earnest words spoke to the congregation on the same subject, and brought before their notice the Woman's Auxiliary Society, which has been so beneficial throughout the diocese that it is hoped a branch of the society may be established ere long on the Island.

PITTSBURGH.

MCKEESPORT.—This is a suburban town of Pittsburgh with 15,000 people. The Church has been established in this place for ten years, but it has never taken any decisive step, advancing to that success which is sure to come. Since the rectorate of the Rev. H. Greenfield Schorr, the parish has undergone many improvements, and it is now steadily advancing. A Church club with forty members has a large three story brick building for its gathering place. In this building are rector's office and study, reading-room, play-room, conversation-room, writing-room, bath-room, and a large hall for entertainments. A class of twenty young men meets twice each week for the study of German, mathematics and history. The rector teaches them. Under the auspices of this club a course of lectures are now in progress. The lecturers are all from Pittsburgh with one exception. The Rev. Dr. White lectures on "Christian Marriage," the Rev. Q. Kelly on "Life in Nevada," the Rev. George Hodges on "Florence," and Prof. C. Sniding of the University of New York, on "Heathen Divinities."

TENNESSEE.

LIST OF BISHOP QUINTARD'S VISITATIONS. JANUARY. 14, Mount Pleasant; 18, Ripley; 20, Covington; 22, Ravenscroft; 25, Bailey, morning; Collierville, evening. FEBRUARY. 1, Trenton; 4, Brownsville; 8, Mason; 10, Wylie; 13, Lagrange; 18, Bolivar; 22, Jackson; 26, Somerville. MARCH. 1, Holy Trinity, Nashville; A. M. Christ Church, Nashville, P. M.; 3, Franklin; 5, Spring Hill; 8, St. Ann's, Edgefield; A. M. Church of the Advent, P. M.; 10, Paducah; 12, White Chapel; 15, Clarksville; 17, Shelbyville; 19, Fulton; 22, Knoxville; 24, Athens; 26, Culand; 29, Chattanooga. APRIL. 3, Fayetteville; 5, Columbia; 12, Memphis. At each of these services the offerings will be for Diocesan Missions, and for St. Luke's Theological School, Sewanee.

MISSOURI.

BUTLER.—St. Mark's Church.—This mission was first organized in 1875, when Bishop Robertson visited the place for the first time. Since then the Bishop has never failed in visiting the mission annually. In 1880 the Church people, then consisting of three families only, resolved to build a church. The next year they completed and paid for a very Churchly little building costing \$1500.

The church was consecrated in November 1883. The mission has never had a regular minister, what few services they have had were held by rectors from other parishes until November 1881, when the Rev. W. B. Burrows was called and accepted.

Mr. Burrows is a young man who grew up in the Church, has good judgment, and common sense, and has made a fine beginning in his Church work.

Arrangements are now being made to improve the interior of the church, to fence the church lot, and to plant it with trees and shrubbery, all of which will be completed before the close of the coming Lenten season. The church is entirely out of debt. Butler is a fine business place of 5,000 inhabitants.

NORTHERN NEW JERSEY.

NEWARK.—St. Barnabas' Church.—On Christmas day St. Agnes' Guild placed on the altar of this church a beautiful brass cross in memory of Julia Edwards Appleton Flichtner, wife of Rev. Mr. Flichtner late rector of the parish. It was surrounded by fifty white calla lilies, a tribute to their loving friend, who bore her cross with such sweet resignation. The rector, the Rev. Mr. Granberry made some appropriate remarks.

LONG ISLAND.

BROOKLYN.—Italian Mission.—The Italian Mission of the Holy Cross, under the Rev. Alberto Pace, celebrated Christmas with a midnight administration of the Holy Communion, the Rev. Dr. Davenport of New York officiating in the Italian language, assisted by the missionary. The Sunday school festival took place during Christmas week, the chapel being neatly decorated for the occasion. Ladies of the Cathedral chapel at Garden City generously supplied presents, and other friends gave a helping hand.

BROOKLYN.—St. Margaret's.—On Christmas Eve was held the tenth anniversary of St. Margaret's Mission Sunday school, South Brooklyn, of which Mr. Frank C. Moore has been from the first, the superintendent and almost exclusive supporter. A congratulatory letter from the Bishop, on the completion of ten years of quiet but successful work, formed a feature of the exercises. Presents were distributed to the children.

Through the operation of the Rev. C. Ellis Stevens, Organizing Secretary of the Missionary Committee of the diocese, services have been opened lately in connection with the mission in a hall on Columbia near Summit St., under the charge of the Rev. Geo. G. Carter. It is hoped that the movement will grow in time into a St. Margaret's

chapel. The neighborhood is populous and the ministrations of the Church are needed.

SPRINGFIELD.

CARROLLTON.—Trinity Church.—At the Bishop's visitation the second Sunday after Christmas, a handsome brass lectern, given by the family of the late Judge Hodges as a memorial of him, was presented by Dean Whitmarsh in the name of the family, and was solemnly dedicated to its sacred use in a most beautiful and appropriate benedictory service by Bishop Seymour. This with a massive pair of brass candlesticks for the altar lights, and a costly set of altar hangings and antependia for the Advent and Lenten seasons, the gift of Mrs. Whittaker of St. Louis, makes the third valuable gift to this church within the last two months. At the confirmation the candidates (among whom was Dean Whitmarsh's youngest child) were presented singly to the Bishop who confirmed sitting, a chair being placed for him on the chancel in front of the altar. In the evening the Bishop held a confirmation in the Church of the Holy Cross, Jerseyville, Dean Whitmarsh preaching.

DECATUR.—St. John's Church.—An interesting service was held in this church on the third Sunday in Advent, when the new organ recently placed in position, was solemnly blessed to its sacred use. The usual Morning Prayer was prefaced by the office of Benediction said by the rector, after a few congratulatory remarks. The organ is from the factory of Pilcher & Sons of Louisville, Ky., a two manual instrument of great power and sweetness. It gives very great satisfaction. It was purchased and set up at an expense of about \$1600.

In connection with the work of the House of Prayer in this city, a reading-room for the use of railroad men has been opened recently. Decatur is a railroad centre and numbers of employes make their home here. Hitherto there has been no place or resort, save the numerous saloons, where the men could spend their time when off duty. The benefit of the reading-room is attested by its immediate popularity.

DELAWARE.

WILMINGTON.—Trinity Parish.—Christmas-tide was observed with even more than the usual interest in the two churches of this ancient parish. At Trinity chapel there were two Celebrations of the Holy Eucharist on Christmas Day (at 7 and 10:30 A. M.), the Rev. Dr. Martin, rector, officiating. The festival music was most acceptably rendered by the new choir, under the leadership of Mr. S. F. Osborne. The decorations were elaborate and tasteful.

At the Old Swedes' the decorations (designed by Mr. J. K. Montgomery), were more beautiful and complete than heretofore; the new features being the covering of the entire floor and rear wall of the chancel with white, and clusters of seven lights on the reredos at either side of the cross. The early Celebration at 6 o'clock was most largely attended, the congregation remaining afterwards for the customary carol singing. The second Celebration was at 10:30 A. M., the Rev. Jesse Higgins, assistant, officiating at both services. The number communicating in the two churches was nearly double that of last Christmas.

The Children's Festival of the Old Swedes' was held on Monday night, December 29, the rector of the parish presiding. After a bright carol service the assistant minister gave a short Christmas talk. The "Jacob's Ladder" was then stripped of its good things by the superintendent and his assistants, more than 200 children being made happy with candy-bags and oranges.

The festival on the next night, at Trinity chapel was very similar to that at the Old Swedes', and was an equally joyous occasion. The rector gave the address, and after the distribution to the children, the superintendent and teachers were surprised and gratified by presents from members of their respective classes.

CENTRAL PENNSYLVANIA.

SCRANTON.—St. Luke's Church.—The Assistant Bishop of the diocese, Dr. Rulison, has just visited this parish. On the second Sunday after Christmas, he assisted in the services and preached both morning and evening.

On Monday evening a reception was given to him at the residence of the rector, the Rev. J. Philip B. Pendleton, S. T. B., when many of the parishioners and citizens paid their respects to him. Bishop Rulison has taken up his residence until the spring at Bethlehem, and in the meantime is wisely making a tour of the principal cities in the diocese and carefully looking over the ground.

As the rector well says in the Parish Calendar for the current month, "Scranton has very great claims upon him for a residence, being the largest city in the diocese, and a great railroad centre."

The people of St. Luke's are just now somewhat agitated over the prospect of losing their rector, who has received a very urgent and unanimous call to assume the rectorship of St. George's parish, Schenectady, in the diocese of Albany.

That parish is one of the oldest in the country, and of course presents an interesting field for work as being the seat of Union College. The late rector, the Rev. Dr. Payne, has been the incumbent for over thirty years.

The Rev. Mr. Pendleton has been rector of this parish for a little over five years, and in that time has accomplished a most remarkable work. When he came to the parish, it was in a very disorganized condition. The preceding rector had been deposed from the sacred ministry and the church property was burdened with an indebtedness of almost twenty-seven thousand dollars. Some idea of the work that has been done during the past five years may be obtained from the following statistics which appeared in the October issue of the Parish Calendar:

Baptisms, adults 44, infants 205, total 249; confirmed, 122; communicants added by removal, restoration and confirmation, 233, communicants lost by death and other causes 116, present number, 264; marriages, 39; burials, 96; public services, Sundays 851, Holy Days 316, other days 791, total number 1,958; Celebrations of the Holy Communion, 330; parochial visits, 4,000.

The offerings during the same period were: 1879-80, \$6,448.31; 1880-81, \$5,162.11; 1881-82, \$15,756.96; 1882-83, \$9,613.26; 1883-84, \$11,577.89; making a total of \$48,258.53. The bonded debt has been reduced to twelve thousand dollars, and the rate of interest has been reduced from seven to five per cent.

During the past summer the tower of the church has been completed, and a new organ has just been built by Jardine & Son, of

New York. Both of these improvements are mostly arranged for, and it is hoped that the balance may be raised next Easter. A choir of boys have been under training for some months past, and as soon as the organ is fully set up, a surpliced choir will assist in the services.

Altogether the labors of the present rector have been very much blessed, and it would be no doubt a very great trial both to him and to the people of St. Luke's if he should determine that his duty called him elsewhere.

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