

# The Living Church.

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

VOL. X. No 37.

CHICAGO, SATURDAY, DECEMBER 10, 1887.

WHOLE No. 475.

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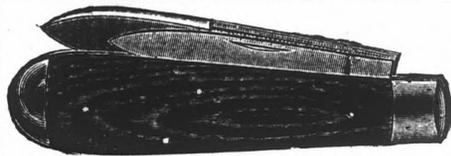
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# The Living Church.

SATURDAY, DEC. 10, 1887.

## NEWS AND NOTES.

To every one sending us \$1.50 with the name and address of a new subscriber, we will send a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little.

THE Bishop of Minnesota has been invited by the vice-chancellor of the University of Cambridge, England, to preach the sermon before the University in June next.

TOWARDS the newly-formed Japanese Society for the Promotion of Ladies' Education, at Osaka, the Japanese Prime Minister has given £2 000, and Bishop Bickersteth is active in the organization.

ALBANY must be included in the "troublesome belt," or regarded as starting an Eastern belt, as its recent convention adopted a resolution declaring that the movement to change the name of the Church had the sympathy of that diocese.

THE past year has witnessed no diminution in the number of conversions to the Church from the ministry of the denominations. Since last Advent there have been 27, divided as follows: Methodist, 8; Congregational, 5; Baptist, 4; Reformed Episcopal, 2; Roman Catholic, 4; Universalist, 1; not specified, 3. Of these, three came home after wandering.

THE late Mr. Beresford Hope rebuilt and augmented the endowment of the parish church of Sheen, a remote village in the moorland country of Staffordshire, of which he was patron. Here it was his custom to read the lessons in a surplice and LL.D. hood. His style of reading, says the vicar, *ore rotundo*, was reverent and dignified, more impressive even than the exquisite reading of the late Dr. Jacobson, Bishop of Chester.

THE Rev. Dr. Alberigh-Mackay, Senior British Chaplain, Paris, has come to America for the purpose of interesting Churchmen in the important work of Pere Hyacinthe. Dr. Alberigh-Mackay has had many years' experience in the movement inaugurated by the latter. He comes to this country with the full sanction of the English and American Bishops who have been connected with efforts to sustain the Old Catholic reform in France.

The Gloucester Chronicle says its announcement that the salaries of the cathedral staff were to be reduced by 10 per cent. came as news indeed to the bulk of the persons concerned. The reduction applies all round, and one result of it will be that the unfortunate organ-blower's stipend of 7s. per week will drop to 6s. 1d. The lay-clerks will suffer a loss to the extent of £9 or £10 a year. The cause of these economies is agricultural depression, which has hit the dean and chapter's revenues very hard. It is stated that the rent of one of their farms of 700 acres, formerly let at £500 a year, is only £50.

CABLE dispatches to the daily papers give the scheme of the deliberations of the Lambeth Conference which is called to meet in July. The subjects for discussion are: 1. The Church's practical work in relation to intemperance, purity, care of emigrants, and so-

cialism; 2. Definite teaching of faith to various classes and means to that end; 3. The Anglican Communion with relation to Eastern Churches, Scandinavian and other reformed Churches, Old Catholics, and others; 4. Polygamy, heathen converts, and divorce; 5. Authoritative standards of doctrine and worship; 6. Mutual relations of dioceses and branches of the Anglican Communion. There are some 225 bishops in the Anglican Communion.

A CORRESPONDENT writes to the Church Review: "On Sunday last the Lord Bishop of Bedford, after preaching at Holy Trinity church, Shoreditch, visited a common lodging-house in Nichol's-row, where he gave a simple and interesting address to the inmates, who were much impressed and also greatly surprised to think that a real bishop should visit them. The mission in this lodging-house was commenced at the time of the London Mission by the Sisters of the Church and the C. E. W. M. S. and services are now regularly held there every Sunday by a brother of the Society of St. Paul, who lives in the parish. A Bishop preaching in a lodging-house—and that one a thieves' kitchen—is an event of more than local interest, and will serve to encourage others, as it has the workers in this particular mission. The event may well be classed among the signs of the times as showing the increased energy and vitality of the Church during the last few years."

THE Bishop of Lichfield, in his presidential address at the Diocesan Conference, said the re-adjustment of episcopal incomes had been brought prominently forward in connection with proposals for the increase of the episcopate. There could be very little doubt that the apparently large incomes of the bishops were logically defensible. A loss might accrue to the diocese from any diminution of these incomes; but a proportionate gain might, no doubt, be obtained for the Church at large. It was possible that this end might best be secured by devoting the funds thus made available to the endowment of new bishoprics. Experience had shown that, even from a financial point of view, the sub-division of dioceses brought with it considerable advantages, at least in the new diocese. It called forth additional contributions to the Church, and stimulated the munificence and the charity of Churchmen, besides the higher benefit of providing for a more effective visitation and superintendence of the parishes and their clergy, and generally quickening the religious life of the people.

THE Archbishop of Canterbury has addressed the following letter to a gentleman who inquired whether he did not consider that the Church in Wales was only part of the Church of England, and should not be considered apart for purposes of disestablishment and disendowment; and whether it was not discreditable for statesmen to associate together entirely separate questions of Disestablishment and Home Rule:—"Addington Park, Croydon, Nov. 9. My dear Sir—The Church in Wales is simply four dioceses of the province of Canterbury, and nothing in their history or position as dioceses differentiates them from any other dioceses of the province. The Church of Ireland

was a Church by itself, united to the Church of England. I think its disestablishment was a great mistake, and that it has proved injurious to both the Church and country of Ireland; but its position and its history were quite apart from the history of the Church of England, and, of course, from that of any four dioceses in this province. Nor are these questions at all connected with the question of Home Rule. The Church might be established or not, whether there was or was not Home Rule. Yours very truly, EDWD. CANTUAR."

THE Bishop of London, in his stirring sermon at Truro cathedral, set himself to answer the question of individualism in religion. "What is the true answer?" he asked, and he answered in a word, "Catholicity." "In the New Testament the Church flows out from the Lord, not flows into Him. In the New Testament the life and power which constitute the Church begins above, and not here on earth. In the New Testament the ministers are sent forth to bring the children of men within the fold, and are not simply selected by the members of the Church to help them in their spiritual life." There is the whole controversy in a nutshell. And what is the lesson which it conveys: "Every variety of impulse towards Him, whatever men have and can use in the service of the Lord, ought to find its place in the Catholic Church of Christ. . . . If there be those who find that one kind of worship suits them best, they shall not be able to say that they cannot find it in the Church of Christ." And the purpose of the Apostolic Succession is "to link the Church from generation to generation by steps that cannot be mistaken, from the first appointment of the Apostles by our Lord . . . to make men feel the unity of the body as it comes down the stream of history."

ONE of the most important of modern ecclesiastical brasses is about to be erected in Dublin Cathedral, as a memorial to the late Archbishop Trench. It is made of the celebrated brass known as "hatten," and is in two pieces, the total dimensions being 12 ft. by 2 ft. 1½ in. A standing figure of the Archbishop occupies a space 3 ft. 9 in. high, in correct costume, wearing the Order of St. Patrick, and holding in his right hand a Bible, the cover of which is a curious Celtic example, under a canopy of beautiful proportions, the details of which are designed in the style of the cathedral. Contained amongst other curious features in the same are figures of St. Patrick and St. Laurence—the one with an Irish episcopal baculum, and the other with an archbishop's crozier, both authentic. Lower down are two angels holding shields, with the arms of Dublin and Glendalough and the arms of Kildare. Surmounting the apex of the principal gable of the canopy is the Cross of Cong, and below, over the head of the figure, the mitre. The figure is designed with spirit, in a thoroughly conventional manner, yet preserving a truthful portrait. The base, which is peculiarly interesting, contains the Trench Arms, Capitular seals of Westminster, St. Patrick, Christ church cathedral, St. Bridget, and Arms of Trench and diocese of Dublin impaled.

## CHICAGO.

The Sisters of St. Mary, with the full approval of the Bishop, have recently established a house in Chicago, under the supervision of the western Superior at Kenosha. Although they have taken up their abode in the vicinity of St. Clement's church, and the Sisters gladly avail themselves of the privilege of public worship there, yet the organization is entirely independent—not in any sense parochial, and they may hope, in their sphere, to be useful to the clergy generally, especially of course on the South Side. They have commenced in a very humble way, simply occupying a flat in the tenement house No. 2234 Dearborn Street, in a neighborhood filled with railroads, saloons, and destitute poor. The Sisters themselves are almost as poor as the people around them, and have no funds for their work. Thus, although they will gladly give all they have, or all that may be sent them by charitable people in the way of clothing and other necessities, their chief hope at present is to be able by visiting the sick and needy to supply something of that personal comfort and sympathy which is more than earthly goods. They will feel amply rewarded if they are able to induce some few at least to think of their souls, and to seek the aid of the clergy of the Church.

CITY.—The Woman's Guild of the church of the Ascension held its annual Christmas sale on Tuesday and Wednesday of this week. It was largely attended and proved quite successful. This agency is very useful and important in the work of reducing the debt which was incurred in the completion of the church edifice.

ROCKFORD.—On Sunday, Nov. 13th, Bishop McLaren paid his second annual visitation during the rectorship of the present rector, the Rev. D. C. Peabody, to Emmanuel parish. The church was filled with a quiet, appreciative congregation. The Bishop preached one of his usual strong and forceful sermons, full of truth and Churchly teaching; pointing out clearly, and in unmistakable terms, that the one thing needful, to overcome the rationalistic and materialistic tendencies of the age, was faith in Christ, as so lovingly and clearly taught by our holy Mother, the Church. A class of 15 was then confirmed. Four young men from the large chorus choir of men and women, knelt at the rail, with the class, for the "imposition of hands." In the afternoon, the Bishop addressed the Sunday school, and a goodly number of the older people from the words: "Out of the mouths of babes and sucklings hast thou ordained strength." He then "laid hands on" one young man, who was not prepared in the morning. The whole class made their first Communion on the day of their Confirmation. The Bishop expressed himself as highly pleased with the vigorous growth, hearty service, the improved condition of the chancel and surroundings, the large and well-ordered chorus choir, and the visible signs of a healthy, steady growth, which he saw on all sides. The parish has been thoroughly well organized, and everything points to quiet, strong progress. There is a chapter of the Brotherhood of St. Andrew, an altar guild,

a branch of the Woman's Auxiliary, St. Margaret's Guild, and a guild of St. Agnes. The rector has done away with Sunday night services altogether. He is the superintendent of the Sunday school, teaches his own Bible class, has a shortened form of Evening Prayer at the close of the Sunday school, and he then catechizes the whole school every Sunday. In fact he believes in "teaching," "making disciples" of the people, as well as preaching to them.

#### NEW YORK

**CITY.**—The Church Missionary Society for Seamen held its 43d anniversary on Sunday night, Nov. 28th, at Christ church, Fifth Avenue. The missions included in the society are those at the foot of Pike street, at Coenties Slip, at 338 Pearl street, and No. 341 West street. At Franklin Square, there is also a Seamen's Home under charge of the society. The anniversary sermon was preached by the Rev. Dr. Alsop. Short addresses were made also by the Rev. Messrs. Walker, Hyland, and McGuire, in charge of the missions. The chapel and reading rooms of the new mission house at Houston and West streets are nearly completed. To complete the mission house itself about \$6,000 are needed.

The fiftieth annual reception of the Home for Aged Couples was held at 487 Hudson Street, on Thursday afternoon, Dec. 1. Many kinds of fancy work were for sale while the old people received their friends in the parlors. Refreshments were served in the basement, after which addresses were made by the Rev. Dr. Huntington and others. The exercises were interspersed with music by the surpliced choir connected with St. Luke's church. The institution numbers 31 inmates.

A quiet day for women was observed on Monday, Nov. 21, in the church of the Heavenly Rest. The Bishop made a short and pointed address on the dangers of "Isolation," "Limitation" and "Disintegration." The latter he considered the great danger of our times. A second service was held at 11:30, at which, after Morning Prayer, an address was made by Archdeacon Mackay-Smith. In the afternoon an address was made by the Rev. P. P. Harrower, West New Brighton, L. I., while Archdeacon Smith again addressed the conference in the evening.

The 22d anniversary of the first service held in St. Chrysostom's chapel was celebrated on Advent Sunday. The statistics for the 22 years show: Baptisms, 2,767; Confirmations, 1,277; Marriages, 993; burials, 1,831; offerings, \$99,647.05. The Rev. Thos. Henry Sill is the pastor, assisted by the Rev. J. R. L. Nisbett. Daily Celebrations at 7 A.M. are held during Advent, with three on Christmas Day. The various guilds and societies of St. Chrysostom's chapel number over 300 active members, including men, women, boys and girls.

On Advent Sunday, St. Michael's Annex, 2122 8th Ave., was opened for morning service. Archdeacon Mackay-Smith officiated, assisted by the Rev. M. H. Throop, Jr., who is in immediate charge of this work under Dr. Peters. The Archdeacon congratulated the congregation on the progress which they had already made, and said that he came officially from the Bishop to invoke the Episcopal blessing on what was practically the opening of a new parish. The room in which the services were held was intended for a store, but it has quite a Churchly appearance. A dosel is hung over the back wall. The altar is properly vested and raised on a

step above the remainder of the little chancel. A lectern and a fine Mason & Hamlin organ have been provided. The choir is under the direction of Mr. Young and the music is plain and hearty. There is abundance of room for a new parish on the west side of Harlem.

**MAMARONECK.**—St. Thomas' church, organized in 1817, has one of the handsomest church edifices in the diocese. It is 40x100, is built of brick and brown stone and has a tower 90 feet in height which every Sunday and on all festival days flies a white flag. All the work connected with the chancel, the font, the pulpit, etc., is done in the finest carving. The floor is laid in mosaic of special design and for several feet around the font is done in alabaster. The clock in the tower cost \$2,000, and the chime of bells \$6,000. The rectory, a bank building which is being erected on the grounds and the revenues of which go to the church, these together with the church will have cost about \$500,000. The church was built as a memorial to Henrietta Constable, who endowed it.

**BROOKLYN.**—Early on Sunday morning, Nov. 27th, fire was discovered in St. Luke's church. It was caused by a defective flue, and seems to have originated underneath the chancel, where the furnace was located. The fire was extinguished in about two hours and a half, but not till it had destroyed the organ, costing \$6,000, the Communion Table, the altar rail, and the floor for several feet in front, and had ascended to the ceiling and roof. The handsomely carved marble reredos costing \$10,000, was much injured, but it is hoped, can be repaired. The mosaic floor suffered also, from the heat and smoke, while the ceiling was much discolored. The walls, spire, and the adjoining Sunday school room were saved. St. Luke's was one of the oldest churches in Brooklyn. The material is of blue stone. The chancel and Sunday school room were built four years ago at a cost of \$35,000. The latter was made use of in the afternoon for services. By invitation, the congregation of St. Luke's held evening services in the church of the Redeemer. St. Luke's was insured for about \$50,000, while the estimated loss was some \$20,000, or \$25,000. It is thought it will take several months to put the church in order. The parish has had but two rectors, the Rev. Dr. Diller and the Rev. Dr. Van De Water. It is now in charge of the Rev. W. B. Walker.

On Sunday, Nov. 20th, the Rev. T. B. Oliver was made rector of St. Bartholomew's church, formerly St. Luke's chapel, which a year-and-a-half ago was destroyed by fire. On being rebuilt, it received its present name. The sermon was preached by the Rev. C. W. Turner, rector of St. Matthew's church. It is intended to soon carry out the original design of the building to meet the requirements of the increasing congregation.

#### LONG ISLAND.

All the charities of the church of the Messiah, the Rev. C. R. Baker, rector, have been organized into a guild, under a dean and ten wardens. The amount of money distributed last year through the 24 committees was \$10,600. The collection on Sunday morning, Nov. 27, in behalf of the Sheltering Arms, amounted to \$1,200. The dean and wardens who are to control the guild are to issue a monthly sheet, giving information in regard to their charitable and missionary work.

An interesting service took place at St. Mary's church, Monday evening, Nov. 28th. Twelve new members were admitted to the Girls' Friendly Society of the parish a form of prayer being used. The service was conducted by the Rev. Dr. D. V. M. Johnson, rector of the parish, assisted by the Rev. A. P. Grint. Archdeacon Stevens addressed the candidates.

#### TENNESSEE.

**SOUTH PITTSBURG.**—On Nov. 20th, the twenty-fourth Sunday after Trinity, Bishop Quintard made his first visitation in the diocese, since his return from Europe, to this place. The Bishop is in excellent health, and entered into his work with his usual energy. Since his last visitation a new rectory, substantially built, has been added to the valuable church property already completed. The church, (out of debt) beautifully finished in natural woods and richly carpeted, is the most comfortable and attractive building in the city, and is attended by large and increasing congregations. The present rector, the Rev. Joseph H. Blacklock, received charge of the parish last Easter. Both priest and people are in earnest, and increasing numbers at the celebration of Holy Communion indicate a deepening in the spiritual life. The Bishop preached twice to large and attentive congregations, celebrated the Blessed Eucharist, and held a Confirmation at night. South Pittsburg is another of the many examples of the triumph of the Church, due to the blessing of God, upon the earnest, self-denying, prayerful efforts of a few of her faithful children, who in patient continuance in well-doing amid many discouragements and difficulties, have gradually advanced step by step until to-day a church and rectory, a growing Sunday school, and increasing local influence are the rewards of their patient labor.

**MEMPHIS.**—At Calvary church the Thanksgiving services were unusually attractive and interesting. The chancel rails were beautifully ornamented with ears of corn and grasses. The super-altar was decorated with grapes and flowers. In the centre of the choir, outside of the sanctuary, there was an artistic grouping of different kinds of grain, apples, oranges, and all kinds of vegetables, flecked with samples of cotton. A table to the left of the font was covered with similar decorations, and an immense cornucopia made of oats. A small bale of cotton was suspended from the beak of the bronze eagle on the lectern, and another hung from the brass book rest of the handsome memorial pulpit. The music was, throughout, stirring, and in harmony with the lessons from Scripture and the sermon. The Benedicite was strikingly sweet and stirring. The people had sent in before the service many barrels and sacks of flour, potatoes, and apples, and large donations of sugar, coffee, tea, turkeys, hams, etc., and everything which could be found in the markets. After the services the gentlemen of St. Andrews' Brotherhood aided in sending these supplies to the families of the poor, the Church Home on Raleigh avenue and the Cottage Hospital on Bass avenue.

#### NEBRASKA.

**BEATRICE.**—A very interesting and profitable Mission has just closed in Christ church, the Rev. B. Scott, rector, under the Rev. Percy C. Webber. The two important ends accomplished by the Mission were, first: Arousing the zeal and enthusiasm of Church people themselves, and secondly, bringing

the Church before others in a light which convinced them of her great power and efficiency in fulfilling the mission for which she was sent into the world. This in the West is all important, and seldom has it been done more effectually than in the recent Mission.

#### NEWARK.

The Clergymen's Retiring Fund Society has just held (Nov. 22) its thirteenth annual meeting, in Christ church, Newark. Bishop Scarborough was re-elected President. The Rev. Dr. E. A. Hoffman, Mr. Cornelius Vanderbilt, and Mr. Woodbury C. Langdon were again made the committee on Trust Funds. The society reported a small gain in members, and that the fund had this year gained \$4,574.87 so that with about \$750 that has come into the treasury this month (November) the fund of the society amounts to over \$34,000. Six years ago this fund was between \$5,000 and \$6,000. Up to this time nineteen-twentieths of this sum have been contributed by the clergy. There are a great many of them who would gladly join the society but they urge that they are not able to pay \$12 a year for membership.

The C. R. F. S. has not as yet received a legacy, indeed it is too young to expect this, for its age is practically but eight years. Whilst its growth is encouraging, there is every reason to believe that it will be wonderful in the near future.

#### NORTH CAROLINA.

**BURLINGTON.**—Thanksgiving Day was appropriately celebrated in St. Athanasius' church, the Rev. W. L. Reaney, priest-in-charge. The chancel presented a beautiful display of flowers, vegetables, grapes and foreign and domestic fruits, sheaves of oats, corn and other products, "the first fruits of the harvest," these offerings of the people given in abundance, testifying their thanks to the "Father of all good gifts" in a hearty manner. The rector preached an earnest sermon from Psalms lxx: 9, 10, 11 and 12; the congregation was very large. The offerings of the people were given to the sick and the poor after the close of the service. The music under the direction of Miss Murphy, the zealous organist, was a very pleasant feature.

Through the generosity of a prominent citizen and layman, a beautiful Gothic school house has been erected in the church yard, and the grounds beautifully laid off into lots and adorned by a large number of choice and well selected evergreens. A renewed interest is being shown by the people, and the regular visitation by the Bishop occurred Tuesday, 29th ult., when a class of 17 was presented for Confirmation.

#### WYOMING AND IDAHO.

Bishop Talbot made a visitation of Northern Idaho in October. On the 26th he arrived at Lewiston.

Lewiston is, by its situation, the natural lap into which pour both the mineral and agricultural resources, and consequently is destined to be a place of prominence and importance. It at once commended itself to the Bishop as an advantageous point for the prosecution of the work and especially for building a church, the immediate need for the furtherance and progress of the cause of Christ in this rapidly settling section of his jurisdiction. On the evening of his arrival, a reception was given in the guild room, which fairly introduced the Bishop to his people and the people to him. His affable and social nature, together with a ready and unflagging conversational faculty, en-

livened the greeting and gave the keynote which proclaimed him not merely among this people, but one of them. From first to last, he deeply impressed every one as a man and a scholarly divine well adapted and equipped for Western life. The next day the Bishop visited the public school, where he made an appropriate and well-received address. The following afternoon was given to calling upon the Church people and others interested in Christian work. On Sunday morning, Oct. 30th, service was held in the guild room, which was found entirely too small to accommodate all who desired to hear the new Bishop. The sermon was a practical one, handled with a masterly command and flow of language. The offerings at this service were for Domestic Missions. For the evening service, at the earnest request of many for larger accommodations, the courteously proffered use of the Universalist church was gratefully accepted. It was filled to overflowing, with the most attentive congregation.

Monday, the Bishop journeyed to Mt. Idaho, the terminus of all wheeled conveyances eastward. Nothing but mountain trails hence onward across the mountain ranges. Here, after a night's refreshing rest, every family in the town was visited and invited to service in the evening. The Court House was secured for the occasion, and was well filled with a goodly and attentive assemblage.

The following day the Bishop was at Grangeville. Although for some unaccountable reason the notices neither were published nor posted as previously sent and requested, and albeit, a temperance meeting had been announced for the same evening, a large representation from miles around crowded beyond seating capacity the Grange Hall, attent to every word of the service. In the evening at Cottonwood, the school house, the only available place for a service, was packed with prairie-settlers from far and near. Here after the sermon the Apostolic Rite of Confirmation was administered. The next day the Bishop resumed his journey homeward which was finally ended at 6 P. M., having travelled over 130 miles and held three enjoyable and successful services, as well as visited a number of families.

The following day being Sunday, and the first in the month, morning service was held in the guild room. After the sermon Holy Communion was administered to 21 recipients. The offering at this service amounted to \$10.40 and was applied on indebtedness on Church property. In the evening service was held at the Presbyterian church. The building was filled beyond seating capacity with an interested and attentive congregation. Monday evening, another service was held in the guild room which was again crowded. At this service one infant and three adults received the sacrament of Holy Baptism, and six the Apostolic Rite of Confirmation. The address to the candidates was marked and impressive. This, with as active a canvass, as the limited time allowed, for securing a renewal of pledges towards support of the missionary, and a meeting of the business committee at which the harmonious activity of the mission and the flourishing condition of the Sunday school were reportable facts eliciting hearty congratulations and commendation, closed the services and labors of the Bishop's first visit to Lewiston, the centre of missionary operations in this region, the only regret being the limited time of the Bishop's presence. Had he had an-

other week or more there would have been more than double the number added to the Church, to say nothing of results now manifesting themselves.

#### PITTSBURGH.

The Bishop recently completed a week of very interesting work. He visited Kinzua on Friday, Nov. 4, where he preached and administered the rite of Confirmation to three persons. This is a new mission under the care of the Rev. Mr. Ryan of Warren. A church building is soon to be erected upon land given for the purpose by Capt. J. T. Jones, of Bradford. The next day at Bradford, the Bishop preached a forcible sermon on the duty of obedience to authority, after which the rector presented a class of 23 persons to receive "laying-on-of-hands." Since the convention of 1886, 84 children and adults have received Baptism in this parish, and 45 persons have received Confirmation. There are now about 175 communicants, all of whom have received within 12 months. In the evening, at St. Luke's church, Smethport, the rector, the Rev. J. H. McCandless, presented a class of four for Confirmation. A chapel has just been erected at East Smethport, and opened the first week in Advent, and the services inaugurated by a whole week of services in which the rector was assisted by the rector at Bradford. On Monday, Nov. 6th, the Bishop laid the corner-stone of a new church at Port Allegany. The evening services were again held at the same place, and a most telling address was given by the Bishop upon the usages of the Church. At this time a class of six persons was also presented for "laying-on-of-hands" by the missionary in charge, the Rev. Fred White. The next morning the Bishop in private administered Confirmation to a sick woman, and baptized two children. At Emporium, the Bishop preached. He also administered Confirmation to three persons. This parish is under the charge of the Rev. Fred White, who also looks after the work at Port Allegany, and at Eldred. Both the parish here and at Port Allegany shows signs of vigorous work on the part of the rector.

At Driftwood, the Bishop spent some hours in visiting the Church families of the place. At 4 P. M. Evening Prayer was said at the union church by the Rev. Messrs. Bragdon and Day, and the Bishop preached. The next visit was made to Brookville, where on Friday, the Bishop laid the corner-stone of another new church building, in the midst of a Pennsylvania blizzard. In the evening, services appropriate to the occasion, were held in the Lutheran place of worship, where was assembled a large congregation of people. Addresses were made by the Rev. Messrs. Bragdon, Angell, and Day. A class of five persons was presented by the missionary in charge, the Rev. C. J. Shrimpton, late of Galesburg, Ill. After the Confirmation service, the Bishop addressed the class, and closed the service. Thus ended a week of the Bishop's work which doubtless will have its influence for good upon those towns which were favored by his presence and interest.

#### ARKANSAS.

Seldom has Thanksgiving Day—the Church's Harvest Home Festival—been observed in Arkansas as it was Thursday, Nov. 24th. For months, a severe drought has existed and everything was drying up. Forest fires were raging and wells failing. At last on Wednesday the 23d, God sent "a joyful rain," and it continued for the best part of three

days. In the pouring rain people went to the "Houses of God in the land," and gave thanks for the rain, as well as for the harvest store, given by the bountiful Giver of Good. In Trinity Cathedral, Little Rock, full services were held. The boy choir of the church, heartily rendered the Thanksgiving hymns and other music. The church brightly lighted, and beautifully decorated with cotton, corn, wheat, oats, vegetables, grasses and fruits, resounded with the vocal praises of thanksgiving for the fruits of the earth, and for the rain which gently and continuously fell all the time of service. The sermon pointed out the almost unnumbered bounties of the Father of all, and called on all men to acknowledge these with ever-thankful hearts. All Churchmen throughout the land must feel impelled to exchange mutual congratulations that on one day, all Christians celebrate this day—Thanksgiving Day—with one heart and one voice. "Let every thing that hath breath praise the Lord."

#### MASSACHUSETTS.

BOSTON.—Saturday, Nov. 26th, was the day appointed for laying the corner-stone of the new St. Andrew's church. Once a small mission on North Charles Street, the congregations have grown, so that new quarters became necessary, and the corner-stone was laid in the presence of some 200 persons under the most pleasant auspices. The church will be built of brick. Inside it will be finished in ash. The roof will be upheld by six arched trusses, which divide the ceiling into five bays. At the back of the church will be a room 26x22 which can be thrown into it by the use of folding doors. A parish house next door to the church is in building, and is certainly a model house. It will be three stories high. Two rooms are for the use of the boys; two answering the same purpose for girls. On the second floor in front is the dispensary, and two doctor's offices. Then there are parlors, cloak and bath rooms, conveniently situated. All these various rooms are very useful, and the house will be made as attractive as possible. With such conveniences mission work ought to be somewhat easier in this parish of which the Rev. Reuben Kidner is in charge.

Special courses of sermons for Advent are to be preached in many of the churches in Boston.

Grace church, Newton, the Rev. G. W. Shinn, D. D., rector, was consecrated by the Bishop on St. Andrew's Day. The Rev. P. Brooks, D. D., rector of Trinity church, Boston, preached the sermon.

HAVERHILL.—About two years and a half ago the Rev. David I. Ayers was called to take the rectorship of Trinity parish, which at that time was in rather a feeble condition. The former rector, the Rev. Charles A. Rand, had been lost on the City of Richmond, off Gay Head, and it had been impossible to obtain any one to fill his place permanently till Mr. Ayers came; since that time however, the parish has taken on new life, and has grown more rapidly than for many years. A new organ costing \$2,500 was formally dedicated a year ago last Eastertide; since that time about \$7,500 has been expended in purchasing and refitting for use, a rectory which stands directly back of the church, building a parish room, extending and refitting the chancel and painting anew both church and chapel on the inside. A portion of the money used was left as a bequest by one of

the ladies of the parish, while the remainder has been raised by fairs and various entertainments given for the purpose. The boy choir, trained entirely by the rector, will bear favorable comparison with many that have had longer practice. A formal opening of the parish-room and rectory, with a reception afterwards, was held on the evening of Oct. 4th. Services were held first in the church which, with the chapel and parish-room, was beautifully decorated with autumn leaves and flowers. A fair was held in the parish-room on Nov. 16th and 17th which proved a great success from every point of view. The ladies will now work for a new hospital which is to be opened in this city about Christmas time, and a "Girls' Friendly Society" is to be started in Advent. Many beautiful gifts have been presented from time to time by friends of the parish, so that the church is now nearly perfect in all its appointments.

#### ALBANY.

In spite of those incessant changes which have come to be the normal condition of the Church in this, as well as in every other diocese, Albany seems to have its good share in the increasing activities and substantial results of Church work. When it is remembered that there are now 83 mission stations served by 55 priests, and that seven more are just opening, a good idea will be given of the progress and prosperity of that kingdom which "cometh not with observation," but whose local advance is registered in these parts only in the annual convention address of the Bishop. And it is a noteworthy fact that the building of the great cathedral, for which urgent and persistent efforts are constantly being made throughout the diocese, has not seemed to interfere with the missionary appropriation, which is now \$10,000 per annum.

Speaking of the cathedral, one is pleased to see its stately and beautiful proportions unfolded under the workman's hands. The clerestory is now building, the pillars of the nave, transept and choir, are in position, and the recent loan of \$75,000 will secure the completion of the provisional buildings. The policy of building in sections and by separate contracts has thus far cost \$20,000 more than the whole work would otherwise have cost, and it is wise counsel that has now decided to complete the provisional building without further delay. A gift of \$1,000 was made for this work by a Presbyterian, on Thanksgiving Day, and the Woman's Diocesan League has added \$3,000 during the past summer, \$7,000 of the \$8,000 pledged by them having been raised. The League has further pledged itself to raise \$25,000 during the coming year, for the same purpose.

The Rev. Mr. Robbins, of Lexington, Mass., was installed, on Advent Sunday, as honorary canon of the cathedral, and a luncheon was given by the Bishop and Mrs. Doane, on the Thursday following, to the resident clergy and the new canon.

The parishes at Bath and Greenbush are vacant, and are temporarily served by Canon Fulcher and the Rev. Mr. Woodman, of St. Peter's.

The Rev. Ralph Kenyon, who has been for five years the active rector of Holy Innocents' church, Albany, has tendered his resignation, and accepted a call to New York. The parish was partially endowed by the late De Witt family, and owns a good property, but it is in a quarter of the city which is largely given up to business, and where growth is becoming more and more difficult. Mr.

Kenyon has been indefatigable in his work, and his departure will be much regretted.

The Rev. Dr. C. H. W. Stocking has also resigned the rectorship of Trinity, Albany, and removed to Orange, N. J. His work, like that of Mr. Kenyon's, has been in the down-town quarter of the city, and has been conducted under even greater disadvantages. Dr. Stocking found the church building in a forlorn condition, with no suitable chancel appointments, a congregation which averaged but a dozen souls, and a Sunday school virtually extinct. After a rectorship of a little more than three years, he leaves a congregation which numbers 200 communicants, a large and flourishing Sunday school, an industrial school of 100 girls, a guild of 50 members, and other parochial agencies. To sustain this work, he has taught a private collegiate class of young gentlemen, besides finding time for Sunday afternoon services for the Young Men's Railroad Association. The parish, the public press, and a large circle of friends outside the parish, all joined in cordial expressions of regret at his departure, and of best wishes for success in his new field.

Extensive improvements have recently been made at Grace church, including the putting in of a steam heating apparatus, with both direct and indirect radiators. Dr. Schwartz has collected and framed the photographs of his various predecessors. The collection contains the names of many divines prominent in the early Church history of the city and diocese.

The numerous charities of St. Peter's church are in full activity again, and the recent reports attest the liberality of this congregation in various charities in addition to the parish Orphanage.

The Rev. Dr. Carey, of Saratoga, has just completed the 15th year of his rectorship, the longest one in the history of the parish. His zeal and ability have gained him calls to other and more important parishes, but he evidently feels too deeply rooted in his work and in the affections of his people to justify any change. Several Sisters, from the community of the Holy Child Jesus, at Albany, have been assigned to the new school at Saratoga, which will occupy St. Christina Home, the recent gift of Mr. Spencer Trask to the order.

The 19th annual convention was held Nov. 16, at St. Paul's church, Troy. After the celebration of the Holy Communion, Bishop Doane delivered his annual address. The Rev. Wm. C. Prout was elected secretary, Gen. S. E. Marvin, treasurer, and the Rev. F. S. Sill, registrar. Reports from the various committees were presented. That on the revision of the Hymnal suggested that 200 of the hymns now used might be dropped and others of a higher order substituted. More hymns for general occasions and for use at Celebrations were recommended. It was resolved upon motion, that the diocesan committee on revision of the hymnal be appointed to prepare such a hymnal as it suggests, for the consideration of the joint committee of the General Convention. The committee on the "change of name" presented a majority report deeming it inexpedient for the diocese to take any action at present, or to commit itself on the proposition. The minority report presented a resolution as follows, which was adopted by the convention and placed on the minutes:

*Resolved*, That the movement looking toward the adoption of a name more in accordance with the ancient lineage has the sympathy of this diocese.

A committee was appointed by the Bishop to confer with the committee of the New York diocese on the subject of an appellate court.

In the evening a missionary meeting was held, at which reports on diocesan missions were presented, and the board of missions elected. The next day routine business was transacted. The Standing Committee was elected as follows: The Rev. Drs. Wm. Payne, J. Livingston Reese and J. Ireland Tucker, the Rev. F. M. Cookson and Messrs. H. R. Pierson, Jos. W. Fuller, N. B. Squires and H. S. Wynkoop. The Woman's Auxiliary presented its annual report: Number of parochial branches 49; number of boxes sent away 91, valued at \$5,367.32; money raised and sent to missions, \$981.73. The evening session was mainly occupied with the conclusion of the Bishop's address. The convention closed with a reception held by Bishop Doane in the Martha Memorial chapel.

Bishop Doane gave the following summary of his official acts:

Confirmations, 1,296; Celebrations of Holy Communion, 57; sermons, 153; addresses, 7; priests ordained, 1; deacons ordained, 1; postulants admitted, 6; candidates for deacon's orders admitted, 8; candidates for priest's orders admitted, 4; lay readers licensed, 14; churches consecrated, 4; buildings, etc., blessed, 2; corner-stones laid, 1; Baptisms: infants, 17; adults, 3; total 20; Marriages, 2; burials, 4; notices of deposition, 10; notices of remission of sentence of deposition, 1.

#### PENNSYLVANIA.

PHILADELPHIA.—On the Sunday next before Advent the Bishop of New York was present in Philadelphia in behalf of the cause of the commission having in charge the work among the colored people of the South. In the morning at St. James' church, and in the evening at the church of St. Matthias, he made earnest pleas for liberal offerings for this work as well as clearly set forth its great needs. In the afternoon he made an address to men at St. Mary's church, West Philadelphia; this being one of the closing services of the very successful ten days' Mission held in that church by the Rev. Dr. Van De Water.

By reason of the sale of the church of the Covenant, the Deaf Mute Mission was obliged to seek new quarters. A room has been devoted to its use in St. Luke's church, where a morning Sunday school will be held for the children of the Deaf and Dumb Asylum, and St. Stephen's chapel for afternoon services. The great need of a permanent home for this mission is thus becoming more and more apparent.

A \$4,000 organ has recently been ordered by the church of the Saviour from Hook and Hastings of Boston. A quartette choir has been engaged. A marked increase in the congregations is noticed since the Rev. Dr. W. F. Watkins became rector.

In several of the churches special courses of lectures are being given, that by the Rev. Dr. Edward T. Bartlett on "Ecclesiastical History," in the church of the Holy Trinity, being among the most important.

The annual dedication festival of St. Clement's church was elaborately celebrated on St. Clement's Day. There were frequent celebrations of the Holy Communion at early hours. At the 11 o'clock service Haydn's Imperial Mass was admirably sung, though the usual orchestral accompaniment was omitted. The sermon was by the Rev. Edward

Osborne of Boston. The parish tea was held in the evening, when addresses were made by the Bishop of Arkansas, the rector, Henry Flanders, Esq., and others. On the Sunday afternoons during Advent, the rector, the Rev. B. W. Maturin is preaching a course of short sermons to men. St. Clement's Dispensary has been doing a good work during the past year, especially among the poor in the neighborhood; it being open in the evenings. There were 1,350 new patients seen, the whole number of visits was 3,611, an increase of over 80 per cent over the previous year. The managers have bought a two-story building nearly opposite the church, which was formerly used by the Swedenborgian congregation, and purpose establishing therein an hospital for chronic cases.

The Rev. R. Francis Tait entered upon his duties as rector of Trinity church, Southwark, on Advent Sunday. His text in the morning was Acts ix: 6. Mr. Tait has for five years been assistant minister of St. Peter's church, and succeeds the Rev. A. D. Heffern, who has become associate rector of Trinity church, San Francisco.

St. Timothy's Workingmen's Club and Institute by its 14th anniversary and the reports presented thereat, shows that it is enjoying a greater prosperity than at any previous period of its history. It has its handsome and completely equipped building, at which the total attendance during the year was 13,326, an increase of 3,514 more than the year before. It has 204 members, and 2,300 books in the library; 23 periodicals are to be found on its tables, including the leading American and European magazines. Much attention is given by the members to athletic sports. Fine progress has been made by the Technical School. The yearly Beneficial Association returned to its members 92 per cent. of their payments. The Building and Loan Association has 1,483½ shares and \$107,324.04 assets.

The 54th anniversary of the Bishop White Prayer Book Society was held in St. James' church on the evening of Advent Sunday, when the Rev. Dr. J. De Wolfe Perry presided. From the report it was learned that 9,150 Prayer Books and 8,639 hymnals were distributed in 46 dioceses and missionary jurisdictions, beside some to Corea, Japan, Africa, and the U. S. Army. The annual sermon was by the Rev. James Haughton.

The annual service of the Girls' Friendly Society was held on Sunday, Nov. 27, in the afternoon in the church of the Holy Trinity, the Rev. Dr. James Stone preaching the sermon. In Pennsylvania there are 9 branches with a membership of 471. In England there are 850 branches and 500,000 members. In the United States in 124 branches, there are 982 working associates, 633 honorary associates, 3,850 members and 1,406 probationers.

Advent Sunday being the first anniversary of the Diamond Street Mission, which was begun by the Rev. T. William Davidson, and which became the memorial church of the Advocate, was marked by the occupancy of the new parish house for the first time on that occasion. On the first floor there are eight class-rooms which may be thrown into one with accommodations for 650 children. In the second story there is a hall which will seat 550. The third story is to be fitted up as a gymnasium and sexton's quarters. The chapel is expected to be completed by Easter next. It is thought that the church may be begun in the spring. By the

action of the trustees the work was placed in the care of the Rev. W. W. Silvester.

The Rev. William H. Graff, rector of St. Jude's church, has received and accepted a call from Christ church, Williamsport, Penn., to succeed the Rev. Dr. John Henry Hopkins. Mr. Graff expects to enter upon his new field of labor early in the coming year.

On December 1, the fourth annual meeting of the American Church Sunday School Institute was held at the church of the Holy Apostles. The Bishop of the diocese presided, the Rev. J. Clay Moran acted as secretary. The report of the secretary, the Rev. Dr. R. R. Swope, stated that there are now 13 diocesan organizations in the institute. He also called attention to the work done in Southern Ohio, West Virginia, and Detroit. He urged that the Executive Board be made up of those living in dioceses near to each other. The following officers were elected: President, Bishop Whitaker; vice-presidents, one from each diocese and missionary jurisdiction; secretary and treasurer, the Rev. R. R. Swope, D. D., Wheeling, West Virginia. The secretary was on motion authorized to appoint two persons to assist him in his labors. A public meeting was held in the evening, when addresses were made by Bishop Whitaker, the Rev. Dr. Julius E. Grammer, and the Rev. Dr. Wm. S. Langford.

#### QUINCY.

Since the middle of September Grace church, Galesburg, has been without a rector. The Rev. Mr. Shrimpton, after five years of faithful, able, and appreciated ministry, to the regret of this parish and of the diocese, removed to the jurisdiction of Pittsburgh.

On November 9th and 10th, a number of the clergy and the lay members of the Board of Missions assembled with the congregation at Galesburg. On the evening of the 9th, addresses were made by the Rev. E. H. Rudd, and by the Bishop, taking the place of the Rev. Mr. Yundt, who was unable to attend, on "The Work and Progress of the Church." On Thursday morning, at the administration of the Holy Communion, the Rev. John Benson, dean of Peoria, preached from the words: "Discerning the Lord's Body." In the afternoon the subject of "Catholic Teaching" in three aspects, "Catechetical, Scriptural, and Historical" was presented. In the evening, addresses were given on "The Church of the past, our dependence on it; the Church of our own days, its adaptability; and the Church of the future, our duty towards it," by the Rev. Mr. Sweet, dean of Rock Island, the Rev. Mr. Bardens, dean of Quincy, and the Bishop.

A satisfactory business meeting of the Diocesan Board was held. This is the chosen canonical advisor of the Bishop in his appointment of missionaries and disbursement of the gift of the General Board. The congregations were large, and much interest was roused. Grace church has already secured for its rector, an able and experienced priest, formerly resident in the diocese. He will enter on his office on the first of January.

QUINCY.—The church of the Good Shepherd has been fortunate in securing for its rector, the Rev. George H. Yarnall, who has the Bishop's hearty recognition as rector of the parish. This official sanction of a rectorship is limited to the continuation of the present episcopal administration, inasmuch as all the parishes of Quincy were made a

part of the cathedral organization of the see city when the diocese was erected. The Bishop thus provides that the agreement then entered into shall be in force when his successor enters upon his work, though during his own life-time it may be suspended. The Rev. Dr. Corbyn, who for many years has ministered to this congregation retires as rector *emeritus*, beloved by all and leaving a record of good work done in the midst of severe educational duties which more and more demand his time and strength. The Good Shepherd church is perhaps the most handsomely furnished in the diocese and has a united congregation and a prosperous work.

#### CENTRAL PENNSYLVANIA.

**SOUTH BETHLEHEM.**—Thanksgiving Day, though bleak and dreary to out-of-doors, was, as usual, a happy occasion to the sick and wounded in St. Luke's Hospital, and to the orphans in the Children's Home. All day long kind friends, laden with gifts, were coming and going at both of these noble institutions and the day was thus made pleasant to both visitors and inmates. At the Hospital a brief office was recited at 9 A. M., by the chaplain and rector of the Nativity, the Rev. C. Kinlock Nelson, and an address was delivered by the Rev. Dr. Pollock, a Presbyterian minister from the neighboring city of Allentown. At the Nativity and Trinity church, Bethlehem, the observance was of the usual order.

#### FOND DU LAC.

The Rev. Pere Vilatte has resigned his parish at Little Sturgeon into the hands of Pere Proth, who has joined him in the Old Catholic work. Pere Vilatte and Pere De Beaumont will devote their energy to the establishment of a seminary for French and German priests in the diocese. This object is considered indispensable for the perpetuity of Old Catholic work by the Bishop and also by the French clergy. Pere Vilatte is now in the East working to forward the project of the seminary. His address continues Little Sturgeon, Door Co., Wisconsin.

#### SOUTH DAKOTA.

The case between Bishop Hare and the Rev. S. D. Hinman has been settled by arbitration and the suit has been withdrawn. Mr. Hinman has been transferred to Minnesota and is at work among the Indians.

#### IOWA.

**IOWA CITY.**—On the evening of St. Katherine's Day, November 25, was held in Trinity church, the annual meeting of St. Katherine's Guild, a society of the young ladies of the parish interested in the general missionary work of the Church. There was a good congregation. A full choral service was rendered and a most excellent address given by the rector, the Rev. Samuel N. Watson. St. Katherine's Guild has just sent off to a missionary of the far West a box of new wearing apparel, valued at \$150, (\$50 of it sent from Cedar Rapids). The guild works under the direction of Mrs. S. N. Watson, the rector's wife, and Mrs. Wm. Musser, the Guild of the Holy Trinity, a society for little girls, showing a hearty willingness to help with such little things as they can do.

At the close of the services on St. Katherine's Day, the rector called a meeting of the women of the parish and gave a full explanation of the objects and aims of the Woman's Auxiliary to the Board of Missions. A proposal to

organize a parish branch of the Woman's Auxiliary was met with approval and the society duly organized.

#### BOOK NOTICES.

**A FLOAT IN A GREAT CITY.** A Story of Strange Incidents. By Frank A. Munsey. New York: Cassell & Co.; Chicago: A. C. McClurg and Co. \$1.25.

A story for boys with sufficient excitement to keep the interest till the close. Has a wholesome spirit and a good tendency. Good for the Christmas stocking.

**TONY, THE MAID.** A novelette by Blanche Willis Howard. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price \$1.

This humorous sketch, not without its satire, which was read with pleasure as it appeared in serial form, is now offered in a neat little book, which will while away an hour very pleasantly.

**PRUDENCE WINTERBURN.** By Sarah Doudney, author of "A Long Lane with a Turning," "Nelly Channell," etc. With eight illustrations. New York: Thos. Y. Crowell & Co. Pp. 319. Price \$1.25.

As so often in life, two axioms are proved by this tale; namely, "Honesty is the best policy," and, "Be sure your sin will find you out." The story will be enjoyed by the young people. Its interest is well sustained, and the result satisfactory.

**THE BOY THAT WAS HAZED.** By J. T. Trowbridge. Illustrated. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price \$1.25.

The name of Mr. Trowbridge is sufficient assurance that this is a suitable book to place in the hands of boys. This, though not in the author's best vein, is a thoroughly healthy book with a useful lesson, and will be read with interest and to edification. It is the story of a promising lad, whose reason was dethroned by the vicious practice of hazing in college.

**BIBLE TALKS ABOUT BIBLE PICTURES.** By Jenny B. Merrill and F. McCready Harris. (Hope Ledyard). Cassell & Co. Price \$1.25.

To judge by the delighted interest of certain little folks we wot of, this is a capital book for children. There are large full-page illustrations, with the story in simple language. To each description of a picture is appended ample references for Scripture readings. It is well calculated to lead on to intelligent Bible study.

**HORSE, FOOT, AND DRAGOONS.** Sketches of Army Life at Home and Abroad. By Rufus Fairchild Zogbaum. With illustrations by the Author. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Ornamental cloth. Price, \$2.00.

Both letter-press and illustrations are admirable. The artist has illustrated his own work. He writes and sketches from a familiar acquaintance with the army life of England, Germany, France, and America, and in his sketches has cleverly caught the spirit and characteristics of each class. The wild life of the plains and the Western frontier is portrayed with especial interest and zest.

**DRUM-BEAT OF THE NATION.** The first period of the War of the Rebellion from its outbreak to the close of 1832. By Charles Carleton Coffin. Illustrated. New York: Harper and Brothers; Chicago: A. C. McClurg & Co. Ornamental cloth, \$3.00.

Mr. Coffin was a war correspondent, and his sketches are made from life, as seen from the point of view he occupied in the Federal Army. The narrative is graphic, and the illustrations are abundant. In fact, we have seen no sketches of the early days of the war from which such a good idea could be gained of scenes and actions of minor importance but of thrilling interest, as told and illustrated in this "Drum-Beat."

**TANGLEWOOD TALES.** For Girls and Boys. Being a second Wonder Book by Nathaniel Hawthorne. With illustrations by George Wharton Edwards. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1887. Cloth. Price \$2.50.

The publishers have here given us, in very rich setting, Hawthorne's second series of stories founded on the old mythology. These are too well known

to need description or commendation. This volume is a companion to the "Wonder Book" issued some years ago with all the embellishments of the publisher's art. It is a perfect specimen of book-making, and deserves to lead off among the holiday favorites. The price is low, considering the elegance of the book.

**FROM DEATH TO LIFE.** Fragments of teaching to a village congregation with Letters on the Life after Death. By Charles Kingsley. Edited by his wife. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Cloth. Price, 75 cts.

We have here a small collection of sermons and letters taken from the works of the rector of Eversleigh, intended to set forth the views of that eloquent and earnest man upon the subject of Future Punishment. It is the so-called "gospel of hope" that he holds to. Most attractive and plausible does he make it. There is no book of its size that has seemed so effective in this particular direction. Much of the credit for this is due to the judgment in selection, and carefulness of arrangement manifested by Mrs. Kingsley. The book sheds no new light upon this disputed question, but it at once touches our interest and our sympathy.

**FOR HALF A CROWN.** A story By Esmé Stuart author of "Ursula's Fortune," etc. New York: Thomas Whittaker. Pp. 251.

'Half a Crown' is the price for which an evil and wretched Italian father, an organ and monkey man, sells his little daughter when she is very sick and unable to dance any longer, to a good woman who pities the miserable state of the child. Natalie's fortunes are the theme of the story, and the children who read it will long remember little Nattie and her noble nature.

**SONGS OF WORSHIP** for the Sunday school. Edited by Waldo S. Pratt. New York: The Century Co. Quantity price 35 cents.

This is an admirable collection of hymns for the children, being almost entirely of direct worship, with very little that is didactic, descriptive or hortatory, and the adaptation of tunes to the sentiment of each has been painstaking and is worthy of commendation. The musical authors are mostly men of renown in Church composition, and the book though not directly prepared for schools of the Church, can be used by them with general satisfaction. There are 265 hymns in all. It is in good shape and a fine specimen of the Century Company's work.

**THE EARTH TREMBLED.** By Edward P. Roe, author of "Barriers Burned Away," "Opening of a Chestnut Burr," etc. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Pp. 452. Price \$1.50.

While there is no reason to suppose that this latest novel of Mr. Roe's will in any way diminish his well-established popularity as a novelist, it yet can hardly take rank with some of his earlier stories. The situations are somewhat forced, and there is a lack of that naturalness which has been one of the chief charms of Mr. Roe's writings. The deeply-rooted prejudices engendered by the civil war are strongly delineated, and the dramatic scenes incident upon the Charleston earthquake are vividly portrayed, while humor and pathos are irresistibly combined in the admirable sketches of old Aunt Sheba and her belongings. The story can hardly fail to interest, instruct and amuse.

**THE COLLEGE AND THE CHURCH.** The "How I Was Educated" papers and Denominational "Confessions," from the Forum Magazine. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co. 1887. Cloth. Price, \$1.50.

It was a wise thing in *The Forum* people to give us these two series in a permanent form by themselves. The "How I was Educated" papers have generally been conceded to be helpful and interesting. The "Confessions" have

been generally interesting but we have great doubts about their helpfulness. Most of them lack the judicious temper and read more like complaints than candid discussions. Still we all like to know what an insider has to say about the workings of his own particular Church and are not a little amused to find that what he thinks is the best, is a long way from perfect. The series is lacking in the item of the confessions of a Churchman, "the confessions of an Episcopalian" by no means fills the bill.

**I. SONNETS OF THIS CENTURY.** Edited and arranged, with a critical introduction on the sonnet. By William Sharp.

**II. THE SONNETS OF EUROPE.** A volume of translations, selected and arranged with notes. By Samuel Waddington. New York: Thomas Whittaker. 1887. Price, each, 75c.

Two dainty volumes, tastefully bound in marbled covers, gold lines, and finished like half-calf with the pages red-lined. Whether in England or in Italy, "no form of verse," as Mr. Waddington has well remarked, "no description of poetic composition has yielded a richer harvest than the sonnet." One can agree with this without, however, admitting that the sonnet is the touchstone of great geniuses; for we should remember that some of the great writers of music in words have seemingly been unable to give the world any sonnet of the highest order, as Shelley and Coleridge, and further that the particular form or mould into which the poetic thought is shaped is quite secondary to the vital inspiration in itself. In the first collection we have sonnets by 122 rare poets, from Shakespeare onwards to our own day. In the second, Italian sonnets by 44 of the greater masters, 16 French, 9 German, 11 Spanish, 6 Portuguese, 3 Swedish, 1 Polish, 2 Greek, 2 Dutch, 1 Latin—a rich symposium indeed, from all musical tongues. Both books will make rare little gifts.

*The Church Records* prepared by the Rev. Irving McElroy, M. A., published by John F. Paret, Washington, D. C. It is believed that, in simplicity, convenience, completeness, and proportion of the parts to each other, "The Church Records" is superior to any now in use. It consists of a record of services, index, historical notes, record of families, records of Baptisms Confirmations, communicants, marriages, burials, and the statistical summaries usually required in making up reports for convention; and is so arranged that small parishes can have the whole "Record" bound in one volume, and parishes where records are frequently made, can have the register bound in separate volumes.

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#### BOOKS RECEIVED.

"Not Your Own, or Counsels to Young Christians." By Rev. George Everard, M. A. Forty-first thousand. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. 1887. Price, 40 cents.

"His Presence." Spiritual Hymns and Poems of the Blessed Sacrament of the Altar, for Devotional use at Holy Communion. By Richard C. Jackson. Second edition with new hymns. London: Church of England Text Society. 1887. One shilling.

"Greater America: Hints and Hints." By a Foreign Resident. New York: A. Lovell & Co. Price, 50 cts.

"Aphorisms of the Three Threes." By Edward Owings Towne. Chicago: Charles A. Kerr & Co. Third edition. Price, \$1.00.

"School Songs." Consisting of New and Pretty Melodies for Primary Schools. Primary, Nos. 1, 2, 3, combined. Chicago and Boston: The Interstate Publishing Co.

"The Gruff Judge and Happy Santa Claus." A Christmas Cantata for Sabbath Schools and Societies wishing a public entertainment. Libretto by Mrs. Fanny E. Newberry. Music by T. Martin Towne. Chicago: S. W. Straub & Co. Price, 30 cts.; \$2.50 per dozen; \$20 per 100, by express.

"Recitations for Christmas." Selected and arranged by Margaret Holmes, author of "Little Dialogues for Little People," etc. Indianapolis: Chas. A. Bates. 1887. Price, 25 cents.

## The Living Church.

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The *St. James' Gazette* says: "It is pleasant to turn from the din of secular politics to the calm and dignified proceedings of the English Church Congress. Throughout the speeches delivered at Wolverhampton, there breathes a tone of piety, of good will to all men, and of determination in benevolent activity, which speaks well for the future of the Church."

WE are pleased to acknowledge a liberal response to our special offer of Little's "Reasons for Being a Churchman," and a new subscription to THE LIVING CHURCH, for \$1.50. We make a sacrifice in this offer, and are willing to do so if it is appreciated. We are prepared to fill several thousand orders during the season. Either the book or the paper would be cheap at \$1.50. Anyone sending the name of a new subscriber can pay for both by remitting \$1.50.

A WRITER in the *Albany Evening Union* makes some sensible comments on Canon Taylor's recent tribute to Islamism. Admitting that it is more successful than Christianity in making converts in Asia and Africa, he suggests in explanation that our missionaries do not adapt themselves, their ritual and teaching, to the people to whom they are sent. They make no allowance for the peculiar conditions of life, the traditions and customs of the natives. They aim to make them stern puritans at once. The Romanists are more politic, and succeed better. Giving all due weight to this suggestion, it no doubt is true that the primary hindrance to the speedy popularity of the Christian religion is its uncompromising opposition to sins which the heathen cherish, some of the grossest of which Islamism tolerates. It is another illustration of the fact that numerical success is not always a measure of the truth.

### PROF. SHIELDS ON CHURCH UNITY.

In *The Century* for November, 1885, appeared an article by Prof. Charles W. Shields, entitled "The United Churches of the United States." The article has attracted considerable attention, and its influence has been felt in all the subsequent discussions of the subject. In that article Prof. Shields called attention to the fact that there was a tendency to organic oneness in liturgical communion, a re-action towards the catholicism expressed in the Anglican Prayer Book. The distinguished writer now returns to the subject, and in the December issue of *The Century* answers his critics and argues confidently for a continued growth of Church unity in the future. He accepts the basis of unity formulated by the House of Bishops in Chicago, with the addition of the Prayer Book with some freedom for extemporaneous prayer. The declaration of the bishops, he says, is "noble and far-reaching," "The four terms proposed are so large and fair that they will almost carry consent with their statement."

As to the confessed evil of sectarian division, the writer in *The Century* says: "All will consent to view the present sectarian condition of Christianity, especially of Protestant Christianity, as abnormal and transient, and stand ready to welcome any hopeful means of promoting greater oneness and harmony." The signs as well as the needs of Church union he thinks were never more apparent, and among the most hopeful and practical of these he considers the late action of the House of Bishops. With reference to the historic episcopate, which is the crucial point, he sees no reason why it should be refused by the Presbyterians. Under the American episcopate the full rights and powers of the presbyterate are assured, and episcopal ordination would be only the gaining of more authority or grace for a larger service. He hopes that in any union to be devised the historic episcopate can be retained, "if only as one remaining bulwark against the well-meant but lawless evangelism which is running wild in our churches and bringing all the divine institutions of the Christian religion into contempt." Our chief danger in this land, he says, is not hierarchy. "Instead of too much ecclesiasticism, there is too little. The clergy are fast losing their normal rank and influence. The time may come when pure presbytery and true episcopacy shall appear not only congruous but inseparable, and together essential in maintaining that Catholic visible Church unto which Christ hath given the ministry, oracles, and ordinances of God."

The Episcopate as now associated

with the Prayer Book, with a large and growing class of minds in all the churches is practically the only guarantee of a pure, scriptural worship. There was a time when the liturgy was enforced to the exclusion of all other forms of devotion. Out of that tyranny the Dissenters have fought their way to what Prof. Shields calls "a ruinous victory." The time has come, in his opinion, to distinguish liberty from license in the worship of God, and to assert order and decency against confusion in the assembly of saints. "Let the people have pure English and sound doctrine at least in their devotions; let them learn the whole Word of God in appointed lessons; let them offer up prayers which they can call their own; let them follow their Lord, from his cradle to his cross, through each year of his grace; let them receive holy sacraments and rites, in the meet words of apostles, saints, and martyrs; let them thus worship with angels and archangels and the whole company of the redeemed on earth and in heaven."

In conclusion Prof. Shields in eloquent words emphasizes the changed conditions of religious life in this century and country from those which existed when the great divisions of Christendom occurred. All parties left their grievances behind them, three thousand miles away, two hundred years ago. There is no reason why Christians should fear each other any more. The old battles can never be fought over again. Why should we stand divided upon issues that are dead? Episcopacy is no longer intolerant and Dissent is no longer narrow. An American Catholic Church is practicable, is possible. American Christianity would then react upon our whole American civilization against the crying evils of sectarianism, infidelity and vice. "The United Church of the United States" is not a mere dream of a recluse, but a coming reality, "if only events move forward as fast as they have moved since the former paper was written."

### THE CHINESE MISSION.

Early last spring a letter was sent to the B'ble House from a missionary in China, complaining of other missionaries for ritualistic innovations which disturbed his peace. The matter was laid before the Board of Managers and by them referred to the Bishop of the Chinese Mission, then on a visit to this country. At the same time the Bishop had some very significant indications of the will of the Board. He accordingly wrote a pastoral ordering the missionaries in question, Messrs. Graves and Partridge of Shanghai, to discontinue whatever had been complained of—particu-

lars not specified. About this time, and long before the admonition could have reached China, the two missionaries sent to the Bishop the constitution of an association which they had formed for the purpose of disseminating sound religious literature, based upon Church principles and not sectarian Christianity, and also for united prayer, especially at celebrations of the Holy Communion, for the work of the Church in China. This was accompanied by a letter to the Bishop written in full confidence of his approval—a confidence which it hardly requires reading between the lines to see was founded upon their previous intercourse with him and discussion of the points involved. Late in August, and just before setting sail for his jurisdiction, the Bishop published a reply in which he repudiated the "League" proposed and its objects, and ordered the two priests concerned to give it up or leave the Mission. Why it was thought necessary to put forth this reply in this country, where it would be in circulation long before those chiefly affected could know of it, and when the opportunity for thorough investigation and explanation was so near at hand, others acquainted with the inside working of these matters can explain better than we. The Bishop himself makes it sufficiently evident that he was prompted by the counsel of others.

If his desire was to appear hostile in feeling and retain pecuniary support, the result can scarcely have been re-assuring, for in spite of all his endeavors, the Board limited its appropriations to China to a period of three months, and one of its chief officers advertised, in a very emphatic and conspicuous manner, his hostility to this branch of the work which has been placed by the Church under the fostering care of himself and his fellows. As the Bishop certainly had the whole matter in his hands and had given the strongest assurances of his anxiety to satisfy the Board, these evidences of distrust must have been very disheartening. They amounted in fact to a doubt of his integrity which we should suppose he would indignantly resent.

And now returning to China, he discovers that the charges made against the priests at Shanghai of introducing innovations in his absence were unfounded, and that the "League" about which so much has been said, is after all a harmless institution, if not positively meritorious, provided the members of it are not Chinamen. An agreement is drawn up and signed by the Bishop on the one hand and Messrs. Graves and Partridge on the other, by which their position is completely sustained and they stand vindicated before the Church from the unjust

charges and suspicions which have so unwarrantably gathered about their names.

One most important consideration remains. Shall these men be supported in the new work upon which they are about to enter, and in which they now have the fullest and fairest endorsement of their Bishop? They are able and intelligent far beyond the average of those who commonly go on Foreign Missions. They are enthusiastic in the belief that there is a great future before our mission in China, if the Church will but take advantage of her opportunities. Above all they have shown that they cannot be governed by "pecuniary" considerations. With the single-mindedness which belongs to the true missionary vocation they have dared to be bold and outspoken, and have stood their ground without shuffling or prevarication, in the face of threatened disgrace and poverty, until finally securing a meeting face to face with their Bishop, he has found that as a just man he could do no otherwise than exonerate them from blame and give them his support.

Such men as these ought to be sustained. Let all who respect true manliness, unflinching courage and genuine missionary zeal send a special contribution to the support of the mission at Wuchang, which by the direction of the Bishop is to be the scene of the future labors of the men who have upheld sound Church principles without compromise, and who still stand by the ALTAR and the CROSS.

#### AN OPEN LETTER.

DEAR FRIEND:—

You disparage an association lately formed by clergymen of the Church to "advance the interests of Labor." Belonging to that association and knowing what its principles and objects are, I am led to examine your objections to it.

1. You think such a society is not called for. Hitherto, when the shifting conditions of social life have disclosed some increasing and alarming moral danger, or have demanded some special and united effort to overcome wrong with righteousness, it has been thought wise and quite consistent with Church principles to create combinations and measures for such a purpose, subject always to the general control of Church authority. We have a considerable number of such movements and measures constantly pressed upon our attention. Each has its advocates and supporters. The question then is whether the present industrial, social, and proletary conditions in this country justify one of these combinations on the part of Christian preachers and leaders. Unless your range of observation differs entirely from mine you are aware that problems involved in the conditions just mentioned, and growing out of them, are agitating the minds of the people of the United States, of every class and in almost every community, with unprecedented force. Statesmen, legislators, scholars, bankers, merchants, masters of enterprise, house-

holders, women, are anxiously concerned about them. The more confidential and reserved is their speech, the weightier is its import. With no disposition to raise a public alarm they regard their own future and that of their children and of the nation with apprehensions amounting to fear. Thousands of them rise up and lie down and shape their plans in a concealed disquietude. Financial and domestic arrangements are silently made with reference to possible upheavals. Forms of threatened evil, colored by blood and flame, are in some places not unfamiliar to the imagination. An unmentioned shadow rests on many festivals. Our daily press has its admonitions. It may be said without dispute that these menaces of trouble to the order, safety and peace of human homes and human lives arise from the plain fact that the "classes" of mankind, the members of the social body, are not in a state of reconciliation and harmony with one another, are not living as a brotherhood. Notice then that the problems are as much moral as they are financial or economical. Do you believe that Christianity, in its organized and didactic and sympathetic operation, has nothing to do with them? Do you think that this Christianity in its pulpits and other publications, in its demonstrations of feeling and action, is now dealing with them as far as it can, or as far as it ought to? Do you hold that all the existing societies in the Church contemplate more important ends or deserve more encouragement than one which seeks directly to avert catastrophes of riot and anarchy by practically proclaiming that under the Fatherhood of God all men, of all classes, are brothers? If the present alienation with all its manifest and manifold mischiefs has grown up under Christianity administered as it is, is it not permissible to seek out a way of mending our mistake? You propose *Laissez faire*. But *Laissez faire* looks like destruction.

2. You are opposed to treating or recognizing "laboring men" as a "class." What this society proposes to do is to recognize facts as they are whether we like them or not, and, so far as they are pernicious, to try to get rid of them or to remedy them. We admit all that you can say of the difficulty of drawing a visible line between working men and idle men, between rich and poor, between a class of employers and a class of the employed. That does not in the least alter the tremendous fact that these distinctions are actual, and that because of them, or in close connection with them, there are enormous injustices and frightful sufferings for which somebody is accountable. Here is a man, my neighbor, who works with his hands in a shop, field or factory, from ten to thirteen hours of every week-day and not far away are several of his "class" who must work more or less on Sundays. He leaves his house at early daylight with his dinner of the plainest food in a tin pail, or else his wife or little daughter brings him this at noon, no matter what the weather may be. His wife and his children, as soon as they are old enough, work nearly as many hours as he does. Between working and trudging hours they are too tired for much but sleep. They have little knowledge, few ideas, few books, nothing that can be called intellectual exercise or delight, and social pleasures of only an inferior sort. Their life is mostly animal, a struggle for bodily subsistence or comfort, for the indulgence of physical wants or pleasures. They are poor; they are always in a pre-

carious state; a sense of abundance is never felt; nothing is accumulated. A part of the year there is no supply of work, and then it is all outgo, with a scanty table, little fuel, discouragement, and much temptation to the tavern or saloon. If the man or one of the children is sick, a physician or a cordial or medicine or needed nourishment can be had only by running in debt. If wages are not paid to man or woman, redress at law is hopelessly costly. If a gross wrong of any sort is inflicted, justice is out of reach. If the factory shuts down, or the employer changes his business or his mind, or the "employment society" closes, there is nothing to fall back upon. Pew rent is out of the question. Now, without going further, a hundred thousand men and families of this description make up a "class." It is frivolous or worse to quibble about names. Not a few of these men are as much dictated to, as to what ticket they shall vote, as if they were slaves. There is scarcely a place, or a turn in their lives, where they do not know that they are subject to some sort of exclusion or disadvantage or disability, not by reason of what they are in character or moral worth but because they are "common laborers." With the girls and women the case is unspeakably worse; because for these the alternative to self-support by toil and well-paid toil is shame, debauchery, ruin. Thousands upon thousands of them are polluted every year in body and soul because they belong to this "class," and by the husbands and sons of women who belong to another "class." Do not flinch, my friend, but face the fact. Now turn to the "class" to which you belong. Take up, if you have not graciously done it already, each one of the particulars in the workingman's lot which I have just named and compare it, item by item, with the circumstances and conditions and resources and enjoyments in the daily lives of those all about you who do not live by the labor of their hands alone and on the wages of capital. Will you venture to say that between the two there is not another inequality than that of property, and yet one which property has done a great deal to produce? Will you pretend that this wide and deep gulf of difference is agreeable to the heart and law of Christ or the will of God? That it is caused by any of those qualities in men which Christ has declared to be the only tests of human worth and the only strength and glory of manhood and womanhood? That the privileged or fortunate or well-to-do or wealthy are dearer to the Saviour than the unprivileged? that nothing can be done to fill the gulf up, or to bring the classes nearer together? or that the Kingdom of God is not on the earth to do that very thing; and that Church ministers and worshippers ought not to be about their Master's business?

3. You accuse this association of making labor itself and the profits of it a moral merit, of exalting it into a virtue; and you say, in the language of another, "the simple truth is that a good and unselfish and noble workingman is just as worthy as a good and unselfish and noble man who does not work, and he is no better." Taking this sentence as you probably mean it to be taken, it is to be sure "simple" enough, so simple indeed as to come very near to what you elsewhere call a "platitude." But you overlook some needful discriminations. I have not myself happened to meet, in real life or history, many persons who did no work and yet were "good and noble and unselfish" per-

sons, unless they were invalids. Work that is honest and lawful, if not excessive or extorted, does tend to make men better, and so far it has a moral value. The barren, selfish laziness of uncounted men who happen to have much unearned money is an immorality; of the same kind with the laziness of men who have little or none; it is a sin. But this society does not at all fall into the error you point out; it uses the term "labor" as signifying shortly a certain social condition, but with no purpose at all of separating the work that the workingman does from the man and his character. Quite the contrary; it insists that the class of workingmen shall be righteously put into such righteous conditions that they can be made righteous men. It intends to do whatever it is enabled to do in accordance with the laws of God in His Spiritual Kingdom and in the personal spirit and will. It means to discredit and abate all sorts of factitious claims to position, dignity or honor. As it would desire to stand in an attitude of mediation between the strong and the weak, rich and poor, capital and labor, having a message from God of warning and hope to the one just as much as to the other, so it would lift up its voice against the perils and sins that lie on either hand. So far as it does this it will deserve the confidence and the thanks of both property and poverty, of political economy and religion. It scrupulously shuns every political entanglement or alliance. We know nothing of any "Gospel of Labor" or any other Gospel than that of Him Who preached His Gospel in the synagogue of Nazareth, Who fed the multitude on the mountain-side because they were hungry, and Whom the common people heard gladly. We shall not be surprised or disconcerted if influential brothers stand aloof, some from conviction, some from indifference, some from policy. If it should happen that in the proclamation of the Faith of the Cross the rich should be made more uneasy in their riches than the poor in their poverty, whose fault is that? If the conscience of some clergymen should be pricked by a secret accusation that their lives are not the lives of workingmen, or that they give a larger portion of their time, their favor, their deference, their company, to their comfortable and affluent parishioners than to the ill-clad, ill-fed and ill-lodged, we must leave the issue between them and their Judge. Do what we will about it, make what we may of it, we are not able to hide from ourselves what stands out beyond question or mistake on the pages of Holy Scripture in Old Testament and New,—that in the divine economy we do and far more express care, sympathy and provision for the unprivileged than for the privileged class. No exegesis can rub that out of the text. The parable of Dives and Lazarus was not an accident. St. James wrote about rich men and poor men what the Holy Ghost bade him write. Look into the arrangements of our congregations, the pew-system and its practical results, the parochial system and its secular abuses, the composition of vestries, the influence on a spiritual economy of a million of dollars, the proportion of space given to "workingmen" of unblemished repute and acknowledged devotion in our Church Conventions, and consider whether all that we Apostolic Christians have to do is to leave things as they are, hiding our inconsistency under some sophistical generalities, and sneering at those stewards, watchmen and messengers, who believe that having our "conversation in heaven" means conforming

human society and its institutions to the heavenly pattern, and believe that the Church has not gone beyond the need of being reformed back to its original charter and Catholic commission.

4. You are so misinformed or so rash as to charge this association with discrediting the right of property and the accumulation of earnings. On inquiry you will learn that every member of the society holds that right of property unquestioned and unquestionable. I am afraid you are of that "class," numerous and popular, who in their nervous solicitude to keep things pretty much as they are, neglect to look below the surface of things both as they are and as they have been. It is a pity the writers and speakers who fling phrases right and left about socialism and communism do not take time to make a study of these quite distinct social and economical theories, their several varieties, and at least their modern history on the Continent, in Great Britain and in America. It is too late to use catch words on this grave subject *in terrorem*. To say that these toiling and self-denying and humble-minded pastors and evangelists, these "good men who have undertaken to form this association" are endeavoring to "conciliate the social and political prejudices of the working-men," is just as far from truth and charity, just as absurd, as to say that the Trinity Church Corporation is a land-speculating concern which intends to buy up Wall Street. The "dangers of preaching to the poor alone" do not appear to have been formidable to the Preacher of Galilee and Decapolis. I have lately read this comment on our infant organization, perhaps you agree with it: "The declaration of principles simply says that God is the sole possessor of the earth and its fulness; man is but the steward of God's bounties." If that means anything more than a mere platitude, it would reduce civilized society immediately to a state of savagery. The worst errors of the wildest socialists could hardly require a more sweeping abrogation of all property rights than this, if it means anything in particular." Now as the first of the two parts of that cited declaration is written explicitly in the twenty-fourth Psalm by King David, and is quoted by St. Paul to the Corinthians, and as the second, which conditions the stewardship of man on the sole ownership of God, follows necessarily and logically upon it, expresses the uniform doctrine of the whole Church Catholic from the beginning, and is the theme of some of its grandest sermons, we have then the original literary opinion—as the Bible has not reduced civilization to savagery or abrogated all property rights—that King David wrote "platitudes," and that St. Paul meant "nothing in particular." This leaves the society's principles in tolerably good company, at least at the outset. Whether it accomplishes much, or little or nothing, I think you will live to say that it is likely to do no harm.

Next to the fearless proclamation of God's truth, and the faithful doing of Christ's service, man by man, clergyman by clergyman, is the careful commending of our Church, in its power and glory, to the people of this land. Before all the striving Christian denominations about us, that Church, by its entire system of discipline and worship, its correspondence and analogy with the legislative methods of the Republic, its Scriptural letter and spirit, and the impartial offices of its manly and godly Prayer Book, holds a sin-

gular vantage-ground for gaining the interest, affection, and confidence of working-men. Of the two great bodies which might naturally be expected to share with us this magnificent privilege, the Roman Catholic and the Methodist, the first has blundered, and the second is made up too exclusively of one of the sections of society needing to be brought together to occupy effectively the position of a mediator. Both by Apostolic derivation and intrinsic Catholicity the opportunity belongs fairly to us. We have not too well guarded that trust. Shall we forfeit it by apathy, by timidity, by petty jealousies, by "untimely projects,"—from which the Moravian litany supplicates deliverance—by that let-alone policy which dwarfs aspiration, stops advancement, and deadens zeal? Lying on the table before me are two fresh letters just received from two men of gentle breeding who fairly represent the strong class of educated, vigorous, masculine young minds of the country, one of them actively engaged in a great publishing house in New York, and the other the master of an ample estate. Both of them tell me they were until lately unbelievers in revealed and historical Christianity. They were of that multitude which must be a puzzle to you—ready to greet with applause the name of Jesus Christ as a Reformer, but thoroughly distrusting and so forsaking the Church because of its supposed indifference to humanity and its apostacy from its Head. Both of them declare that within a few months past they have come to see where they are, that there is a Church where upright labor, and not wealth, is made the ground of honorable standing, and where they can worship "without wrath and doubting," side by side with their brothers who come in coarse raiment, and with gladness of heart.

Faithfully yours,  
F. D. HUNTINGTON.  
Syracuse, Nov. 24, 1887.

**MAGAZINE NOTICES.**

*Babyhood*, the magazine for mothers, begins with the December issue its fourth volume. It contains an article by Dr. Chapin on contagious diseases of children, which will be found especially helpful, giving, as it does, the first symptoms of such diseases as scarlet fever, measles, diphtheria, small-pox, chicken-pox, whooping-cough and mumps. The extended article on the prevention and cure of stuttering in children is also particularly valuable. [\$1.50 a year; 15 cents a copy. *Babyhood* Publishing Co., 5 Beekman Street, New York.]

The eighteenth volume of the *Magazine of American History* is completed with its December issue. The contents of the holiday number are most agreeably diversified. "Our Country Fifty Years Ago," by the editor, presents a series of quaint pictures made at the time, and never before published in this country, together with incidents in connection with the journeyings of Lafayette in 1824 and 1825. In the Departments are numerous short contributions from eminent sources. (Price \$5 a year, 743 Broadway, New York City.)

*Our Little Ones and the Nursery* for December gives its usual quota of good things, and something more in happy glimpses of holidays to which the little people are looking forward with great expectations. This beautiful monthly has its corps of special

writers and artists, and all it contains is gotten up with care to please and cultivate the class for whom it is designed. [\$1.50 a year. Russell Publishing Co., 36 Bromfield St., Boston, Mass.]

The leading article in *The American Magazine* for December, by Wm. H. Ingersoll, discusses the peculiarities of the accepted likeness of Christ, and recounts the legend of its origin. It especially describes the endeavors of distinguished American painters and sculptors to represent this ideal. The article is abundantly illustrated.

"The Churchman's Centennial Calendar" begins with January 1st and not with Advent, as stated in our last issue. The price is 50 cents, postpaid to any address.

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

THE LIVING CHURCH (in advance) and	
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The Living Age.....	8 50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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**PERSONAL MENTION.**

The address of the Rev. F. R. Graves and the Rev. S. C. Partridge is changed from Shanghai to Wuchang, China, care of the U.S. Consul at Hankow. The Rev. W. W. Corbyn has accepted a call to the rectorship of St. Mark's church, Brooklyn, Iowa, and will enter upon his new charge the third Sunday in Advent. The Rev. Nowell Logan has resigned the parish of St. James, Port Gibson, and accepted that of the Holy Trinity, Vicksburg, Mississippi, as a successor to the Rt. Rev. W. F. Adams, D.D. now Bishop of Easton. To take effect Jan. 1, 1888. The Rev. F. W. Raikes has resigned the rectorship of Emmanuel church, Corry, diocese of Pittsburgh; his address after Dec. 15th will be, rector St. Paul's church, Fremont, Ohio. The address of the Rev. T. S. Pycott has been changed from Orange, N. J., to 371 Tenth Street, Brooklyn, N. Y. The Rev. T. B. Lamson, D. D., has accepted a call to All Saints' church, Grenada, Miss. Please send letters and papers accordingly. The address of the Rev. C. P. Green is now Woodleaf, Rowan Co., N. C. The Rev. George W. G. Van Winkle, rector of Carrollton, Ill., has been appointed dean of Litchfield, in the place of the Rev. W. T. Whitmarsh removed.

**TO CORRESPONDENTS.**

MRS. R. W.—Pressed ferns do not pay the printer. DECLINED.—"Collect, First Sunday in Advent;" "A Dilemma;" "Waiting;" "St. Pecuniary;" "Holy Epiphany;" "St. John the Evangelist." N. B. W.—Thank you for calling our attention to the advertisement. We shall discontinue at once. A. G.—The sermon was noticed among "pamphlets received." Thank you for the suggestion about Sisterhoods.

**MARRIED.**

HINKLE-MARRIOTT.—Married on St. Andrew's Day, in St. Andrew's church, Manitou Springs, Col., by the Rev. A. R. Kieffer, rector of Grace church, Colorado Springs, assisted by the Rev. J. C. S. Weills, rector of St. Andrew's, the Rev. Geo. W. Hinkle, rector at Cascade, Colo., to Miss Carrie Marriott, of Cascade.

**OBITUARY.**

HAY.—At Washington, D. C., Nov. 17th, the Rev. Henry Palethorpe Hay, D. D., aged 49 years. ELLIS.—Entered into rest, Thursday, Nov. 24th, 1887, at Lee, Mississippi, Sarah Stanton, wife of Smith Ellis, and only daughter of the late Rev. Henry C. Harris, in her 21st year. JEFFERSON.—Entered into the rest of Paradise, Nov. 15, at St. Paul's rectory, Willimantic, Conn., Paul French, aged 3 years, youngest child of the Rev. H. B. and Mrs. Jefferson. MURRAY.—Entered into rest, Nov. 29, 1887, aged 59 years, Maria Jarvis, wife of the late William S.

Murray, of Clinton, Wis., and youngest daughter of the late James G. Jarvis, of Rensselaerville, N. Y. "Greater love hath no man than this, that a man lay down his life for his friends."

**APPEALS.**

The offerings of the faithful are asked for St. John's Hospital, a church charity at Fort Smith, Arkansas. Gifts of money or supplies may be sent to the Rev. GEORGE F. DEGEN, Fort Smith, Ark.

**THE SEABURY DIVINITY SCHOOL.**

A full theological course. Special students received. A preparatory department. Tuition and rooms free. Endowments needed. For all information apply to the Rev. F. D. HOSKINS, Warden Faribault, Minn.

**THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.**

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions*, monthly, \$1.00 a year, or write to Rev. WM. S. LANGFORD, D. D., General Secretary.

**APPEAL FOR INDIANS.**

Kind Eastern friends last year provided articles for a Christmas tree for Indian children, Neah Bay, Wash. Territory. An earnest appeal for similar gifts is made for this year. Send articles by mail to W. T. POWELL, Indian Agent, Neah Bay, Wash. Terr.

**MISCELLANEOUS.**

WANTED.—Ten earnest workers for mission stations in Louisiana, at \$50 to \$75 per month. Priests, deacons or candidates for orders will be welcomed. Address the Rev. W. TAYLOR DOUGLAS, Mansfield, La.

WANTED.—An unmarried clergyman to take missionary work among coal-mining people in Pennsylvania. Very encouraging work. Salary at least \$750. Address "P.," LIVING CHURCH office.

Two or three vacancies are likely to occur in St. Mary's School, Knoxville, Ill., at Christmas time. The rec' or will be glad to correspond with parents, and to make engagements at an early day.

TO RENT.—Unfurnished apartments on West Jackson St., separate or en suite, in a quiet locality. Address Wm. LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, is prepared to furnish cassocks, cottas, vestments, stoles, embroideries, fringes for stoles, etc. For estimates, address the Rev. W. H. MOORE, 1022 Washington Boulevard.

MISSES CARPENTER AND WELLARD embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

**GIRL'S FRIENDLY SOCIETY.**

"The Girls' Calendar" for 1888. Twelve illustrated pages with text for every day. Price 15 cts., postage additional. For sale by E. & J. B. YOUNG, New York, and by DAMRELL & UPHAM, Boston.

**"THE FOLDED CALENDAR."**

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## The Household.

### CALENDAR—DECEMBER, 1887.

11. 3d Sunday in Advent.	Violet.
14. EMBER DAY.	
16. EMBER DAY.	
17. EMBER DAY.	
18. 4th Sunday in Advent.	Violet.
21. ST. THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

### ADVENT.

BY F. BURGE GRISWOLD.

"The night is far spent, the day is at hand."

Standing in the solemn night,  
Waiting for the day,  
I can see the coming light  
Chase the gloom away.

So my spirit trembles not  
Though the shade enfolds me,  
And with seeming subtle power  
Clasps me round and holds me.

Well I know the magic word  
That can darkness banish,  
"Light be," saith the God of love,  
And all shadows vanish.

Oh, the vision of His glory!  
Oh, the blessed dawning!  
Oh, the day that has no evening!  
Oh, the heavenly morning!

Washington, D. C.

A CRUCIFIX over the Communion-table is generally to be seen in the churches of the Lutheran Protestants in the old country.

THE first English book on America, containing the word "America," was printed at Antwerp by Jan Van Doesborch. There is no date, but it has been assigned to 1506-1509.

THE latest statistics give about 7,000,000 Roman Catholics (including men, women and children) in the United States. If they had held their own, they should have numbered 22,000,000.

AN English book recommends, that as white is used at the burial of infants, it be extended to the funerals of all young persons up to the age of thirty. For older persons violet might be used.

THE reply of Bishop Blomfield to a recently ordained man who asked the question: "Whether a curate ought at first to write his own sermons" was, "Certainly and, for seven years, to preach some body else's!"

MR. MORTON in his book "Eastward Worship" informs us that the Roman churches are built "facing any way," and reminds his readers that St. Peter's in Rome is built west and east and for westward worship. Eastward worship appears to be the worship of the English Church taken from the ancient custom.

A COUPLE were recently married in a church outside of London, and as the congregation watched for the wedding company to make their exit, the minister said: "Whilst our friends are giving their signatures we may as well occupy ourselves with the singing of a hymn." And to their astonishment he gave out a hymn beginning,

Soon shall we pass this gloomy vale,  
And all our mortal powers shall fail.

"YOU complain of having to pay your pastor's salary," said an old miller. "I will pay it for you and you shall not feel it." At the end of the year he brought in a receipt in full for the salary from the pastor, and then he exclaimed: "I did it by taking a little toll when you sent your grain to my

mill, and I took so little that none of you felt it. You see how easily the pastor can be paid."

GENERAL WILLIAM RAYMOND LEE, of Boston, carries in his pocket-book a little slip of paper bearing the single word "Death." It is the ballot he drew when a prisoner of war in a Southern jail at Richmond, when he and two others were chosen by lot to be hanged in retaliation for the sentencing to death of certain Confederate officers convicted of piracy. The sentence of the pirates was, happily, commuted, and General Lee and his comrades were subsequently exchanged.

A LATE English paper has the following reference to the author of "John Halifax, Gentleman": On Sunday morning the vicar of Shortlands, who was for years an intimate neighbor of Mrs. Craik, feelingly referred to her and the beauty of her life in his sermon. She was a communicant in the Church, and a regular attendant; and it has been much remarked, since her death, that only two Sundays ago Mrs. Craik was seen leading down the aisle her friend Mrs. Voss, a venerable lady, who is one hundred and three years old. All who knew Mrs. Craik agree in their affectionate estimate of her as an amiable and benevolent woman, who was never known to speak unkindly of anyone, who ever put a generous interpretation upon the actions of others, who was a loyal friend, and who was always ready to help forward any good work.

BISHOP PHILANDER CHASE was on a visitation to a parish, attended by his nephew, afterwards Dr. Samuel Chase, who had taken part in the service. Before the Celebration, the rector arose and gave the usual invitation to members of other churches to remain and partake of the Holy Communion. The Bishop, sitting in his chair, called out very colloquially: "Sammy, Sammy, read the rubric after the Confirmation Office! And 'Sammy' read: "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." "Now," said the Bishop, "if any of the members of other evangelical churches, here present, are ready and desirous to be confirmed, opportunity will now be offered." We are not told how many came forward to accept the Bishop's invitation.

### THE BROKEN VOW.

A STORY OF HERE AND HEREAFTER.

BY THE REV. W. J. KNOX-LITTLE,  
CANON RESIDENTIARY OF WORCESTER, AND  
VICAR OF HOAR CROSS, STAFFORDSHIRE.

VI.—CONCLUDED.

I groped my way feebly back to the corridor, and when I reached it the chamber door closed behind me with a bang that made the very staircase tremble. Down that staircase I tottered rather than walked, and feared lest I should faint before I reached the lower landing, the start I had received had been so severe. But I did not faint, and I did reach the doorway of my room. I closed it carefully behind me, and the bolt went home in quite the usual fashion; certainly it could not have been burst open by the wind. Still I clasped the casket tight against my heart. I groped for my armchair, and I sank into it dazed and exhausted; but had hardly done so when a knock sounded on the other door, and in an instant it was opened and a light streamed in.

"Dorothy" said a well-known voice, "Dorothy, my child, are you awake?" It was—oh, what a relief!—it was my

father. When I saw his dear kind face, I threw myself back in the chair with such a sense of comfort and safety as no words can tell. The mysterious casket I had slipped behind me on a small stool between the chair and the tapestry-covered wall, and there I lay.

"Dorothy, my darling," he said, leaning over me, "how deathly pale you look; the storm has terrified you. Why, you have not been in bed, my child! It is a fearful night, I am so glad I came."

"It is a fearful night, father," I answered. "I am glad you came, I am feeling tired and frightened."

"Come with me, Dorothy, dear," he said, "the storm is of unusual violence. The great stack of chimneys at the end of the gallery has fallen: fortunately it has but slightly damaged the roof, for it has fallen into the courtyard; but this room is not safe, the great stack here, too, is shaken, and it may come through. The crash was tremendous, I suppose you heard it?"

"Yes," I managed to say faintly, "I heard a tremendous crash."

He raised me up and supported me with his arm and we left the room. I hope I was not very cowardly, but I felt so glad that he had come, and I was so glad he took me with him. I managed, however, to pick up my precious casket and to conceal it beneath my dressing-gown and next my heart.

As we went along the corridor which led from my bedroom past the entrance to the gallery, he put down his candle on one of the old oaken chairs, and we looked out of the bay window into the night. The morning was beginning to struggle up against the darkness, and across the tree-tops we could see what Dante would have called by some fiercer title than the "tremolar della marina"—"the trembling of the sea."

But even in that dim dawning, what a sight the park was! Groups of elms were lying here and there, heaped up in helpless masses, and even a sturdy oak too had not been proof against the violence of the gale. The terrace below the window was strewn with torn-off branches, and ivy and roses which had clothed the old walls and windows the night before were sweeping prone and helpless along the pavement and the balustrades.

"It is an odd thing," he said, as we resumed our progress, and as he took up his candle, "that I found in my bookshelves a notice about your friend the Duchess-Countess; and this last night, I see, is the anniversary of her death."

"Your friend the Duchess-Countess!"—"Avant Ravensthorpe, jamais derriere," came into my head, and I felt glad that I had followed her. Somehow I had an odd fancy that I had been her friend! All the same I shuddered when he said this, and he felt it.

"You are tired and cold, my darling child," he said kindly, "you must come with me to the library, the upper rooms of the old house are scarcely safe to-night."

The library was warm and cosy. A splendid fire of logs was burning. The servants were up, for all had been terrified by the fall of the chimneys.

My father made a footman bring some wine and biscuits; he made me eat something and have something hot to drink, and then I lay upon the soft cosy sofa, with my hair all tumbled about the satin pillows, and he had a *duvet* brought and tucked me up as any mother might have tucked a child in its cot at sleeping-time, and I felt so safe and happy.

When you have gone through an agony of nervous tension, how sweet it is to be safe and tended well with those you love!

Dear, kind old father! None was ever like him. It had been indeed a fearful night, but this was a sweet and happy morning; however the storm outside might rave, I felt safe with my father, and soon, very soon, I was fast asleep.

VII.

There are few things more moving, I think, few more sympathetic with human struggle followed by rest and comfort, than Nature after a night of storm.

When I woke in my father's library, late in the full daylight of that September morning, the gale had gone down, and trees and flowers and grassy stretches of the rain-swept park, were lying languidly and calmly in the clear bright sunshine, tired out and restful, like a poor human sufferer after a night of feverish pain. Only still—like an impetuous soul that cannot soon be quieted—we heard along the patient stretches of the beach the booming of the angry sea.

All that day I felt half-dazed and in a dream from the strangeness of the events of the night before. I did not tell my father—the time for that had not yet come. I had a feeling that these startling sights were something specially *in time* to me.

One thing, however, I did desire to do, to examine my casket.

It was evening before I found a lonely hour.

I had walked out in the afternoon with my father to examine the extent of the ravages of the storm. Then I had my *petit quart d'heure* in the Chantry, and at last I found myself alone in the gallery, and there determined to investigate the mystery further.

We were to sit in the gallery that night, and so the fire was blazing bright in one deep fireplace where no injury had been done; and before the lights came, seated on a stool by the fireside, and in view of my mother's picture and the mysterious picture opposite it, I opened the casket.

Inside I found two folded papers. In one was a lock of rich golden brown hair, to which was fastened by a little silken cord, a label, bearing the inscription, "Faithful for ever," and the initials D. M. In the other were four letters. They were withered and yellow with age; but the writing was clear and plain, and of the stiffness and quaintness of form belonging to the seventeenth century. They were heartrending letters, for it was evident that they had never reached the hands that should have opened them. In the earlier one, in each case, there were protestations of affection and faithfulness, and passionate longings to hear again from the loved and absent one. In the one case there was the tenderness of trustfulness of a woman, in the other the eager passionate devotion of a man.

The other two were different. The girl's letter was full of sorrow and longing; her lover's, of anger and despair. It was clear enough, on reading them, that each had longed, and longed in vain, to hear from the other, and that in the girl's case there was unflinching trust, with heart-breaking sorrow; in his case, real sorrow, but the doubting and impatient misery of an impetuous man. Her letters were signed "your own Dorothy." His first was "your ever faithful and loving Everard," but the second, from which it was evident

that he was doubting her constancy, had simply his name.

The document in which they were folded was very different. It was short, clear and sad. It was written by the Duchesse Countess, and dated a few days before her death. In it she stated that "of much malice, and by temptation of the devil," she had continued to intercept letters between her son and his betrothed, that by this means she had misled each as to the faithfulness of the other; that thus she had broken two hearts, and caused her son to commit a grievous sin, and indeed had led to his early death; that by the mercy of God her eyes had at last been opened, and she had seen the heinousness of her fault; that she had confessed her sin to her chaplain, "a right godly and learned clerk, and with power to bind and loose," and trusted humbly for God's mercy both for herself and those she had wronged; but that, inasmuch as many evil consequences might follow on sin, and as in her confession, from a sudden temptation of shame and fear, she had kept back the *exact* story of the letters, and then had no further opportunity of unburthening her soul, she had written down *this* confession, and in it placed the letters and other things by her intercepted, having a strong conviction that some of her kin would yet, in a measure, undo the wrong done by her son through her means, and that this *full* confession, too tardily made, might be accepted. And then she added, "and I beseech her who findeth this casket and the things therein contained, to pray for my soul and for my dear son and her who should have been my daughter, and herself by me to take warning, and to be true and faithful, and disregard all evil speeches and slanderous tongues, so that, if it may be, the ill done by me may be undone through her of God's mercy; and I may rest in peace."

I could not restrain my tears as I read this sad confession, and these heart-breaking letters of two, evidently separated by evil means.

There was a beautiful miniature wrapped up in the casket, of such a lovely face, and there was that lock of hair. How sad it seemed! *He* had been intended to have these, he whom she loved. And here, after centuries, they had fallen into *my* hands.

As I gazed and meditated with a deep sense of increasing and unexplained responsibility, I raised my eyes and saw the picture of the knight and the lady, and felt at once that I had now some clue to the mystery. I had often, as I have said, felt the pathetic power this picture possessed. It was evidently a scene of parting which rent hearts asunder. But why had the painter depicted them with heads turned away? In lonely hours I had spent, as I have already told you, much time in this gallery, and some strange fascination had drawn me to gaze and gaze at these two figures and speculate upon their history—as it seemed—of love and sorrow. Now I had a clue, but a slight one. Were these the two whom the Duchess-Countess had so injured? And why was it? and how? and why did some mysterious misfortune seem to be attached to those who came after them in consequence? And above all, what had *I* to do with it all? I had grown to have a feeling of special kinship with them, a sense of a bond between us of peculiar closeness, *now* the startling events of the last day or two seemed to mark this bond as a real one; and so indeed, as you shall hear in the sequel, it turned out to be.

*To be continued.*

### THE COLLECTS OF THE COMMUNION OFFICE.

BY E. O. P.

NO. II.

O Almighty Lord and everlasting God, vouchsafe we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments: that through Thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

Dirigere et sanctificare et regere dignare, Domine Deus, quæsumus, corda et corpora nostra in lege tua, et in operibus mandatorum tuorum ut hic et in æternum te auxiliante sani et salvi esse mereamur; per Dominum nostrum Jesum, qui tecum vivit, etc. —*Brev. Sar.*

In the Sarum Office of Prime, our present collect is the concluding prayer—thus early each day commending one's self, the soul and body, to God's loving care and direction. Its significance is beautifully emphasized by the position which in 1611 was given to it as the final collect of our Confirmation Office.

Standing there, it is used in thought of having received from the Reverend Father in God, the spiritual seal, the sevenfold gift of the Spirit. It is a collect for which to feel especially grateful as being devoutly expressive of dependence upon the help with which each child is sacramentally furnished in his going forth, not merely upon a day's journey or service, but to fight his life's battles, bear whatever sufferings, do his special duties. It recalls the words addressed by a sainted bishop of the early Church to whatever child is thus equipped for Christ's militant service: "God the Father hath signed thee, Christ the Lord hath confirmed thee and given the pledge of the Spirit in thy heart."

The words "almighty" and "everlasting," as we may easily see, are not in the early Latin form, but they were inserted by the translators in 1549. "Ways" is an insertion of the same date. Reference to the Latin text, also, discloses that the petition is for health and salvation, and for God's help in obtaining them, rather than for "protection" and to be "preserved in body and soul," as in the Prayer Book version.

But as an altar prayer, the expression of our need and desire to be "preserved in body and soul" has its present help, and we would not willingly let go the privilege of thus asking for it in the priest's own precious words of communication. This collect does but supplement the prayer of humble access where we have teaching as to the hope that our sinful bodies may be made clean, and our souls washed—ever more and more.

Our threefold human nature having been wounded by sin, it is in order that we may receive health and salvation that we beseech God to take absolute possession and control of our hearts and bodies. And do we not shudder in thinking of the procession of evil thoughts which leave our hearts only to take shape in evil words and deeds against the Divine Majesty! Therefore, by both prayer and watching, we must ever diligently guard the heart, "for out of it are the issues of life." We know, indeed: "Except the Lord keep the city, the watchman waketh but in vain;" yet in the sleep of His beloved it still must be that her heart waketh would she have Christ's keeping of both heart and body in the ways of His laws. We must follow God's direction, yield ourselves to whatever sanctifying discipline, in all things accept His government.

To each of us, God says: "Give me thy heart"—condescending to ask for

that which really is His own, yet, if we respond at all, it is so tardily, and often the very prayer now before us is said with so many (perhaps some of them unconscious) reservations, and sometimes we would fain draw back when God's great hand is doing His own quiet work upon the poor gift we have consented to yield Him. "The trivial round, the common task," are so homely; each plain duty at our feet looks so small; and will any say that always we do even these simple duties, these easy works of God's commandments?

We know that God gives His angels charge concerning us, yet when invisible forces stay our course, we see not that it is an angel standing in the way with sword drawn in our defence. Sorrows on sorrows multiply, but we fail in understanding that thus is the heart full of angels which God sends to sanctify it if only we will let them do so. And do never "our hearts burn by the way," and with holden eyes we see not it is the Master? "The Master is come and calleth for thee." Hearing that, can it also be said of thee: "She arose quickly and came unto Him?" Of Him Whose ways are not our ways, nor His thoughts our thoughts, still will we ask that His holy angels "may succor and defend us on earth," if so be in the hour of our death the Christ our Lord will call us and bid us come to Him, that with his saints and angels we may praise Him forever and ever.

### THE MISERERE.

AN EXPOSITION OF PSALM LI. WRITTEN DURING HIS IMPRISONMENT BY THE REVEREND FATHER, FRA GIROLAMO SAVONAROLA, OF THE ORDER OF PREACHERS, *ob.* 1498.

TRANSLATED FROM THE LATIN

BY THE REV. F. C. COWPER.

Woe is me! who am destitute of all aid! who have offended both heaven and earth! Whither shall I go? Whither shall I turn? To whom shall I flee for refuge? Who will take pity on me? To heaven I dare not lift mine eyes—for I have grievously sinned against it. On earth I cannot find a refuge—for I have been a by-word unto it. What then shall I do? Shall I yield to despair? Away with the thought! God is merciful. Righteous is my Saviour. Therefore God alone is my refuge. He will not despise the work of his own hand. He will not cast from him the image of himself. To Thee, therefore, most righteous God, disconsolate and full of woe, I come; since Thou alone art my hope, Thou alone art my refuge. But how shall I open my mouth before Thee when I dare not lift up mine eyes? Shall I pour forth words of lamentation? I will implore Thy mercy. I will say: "Have mercy upon me, O God, according to Thy great mercy."

O God! Who dwellest in the inaccessible light! O God! Who hidest thyself, Who canst not be seen with the carnal eye, nor comprehended by the mind of the creature, nor described in the language of men (or of angels); O my God! Thee, the incomprehensible, I seek; Thee, the unspeakable, I invoke—whatever Thou art, Who art in every place. I know, indeed, that Thou art the Supreme Being. If, then, Thou art Being itself, and not exclusively the cause of all being, and yet withal the cause—somewhere I shall find the Name by which I seek to address Thy unspeakable majesty. Thou art God, say I, Who art whatsoever is in Thee. For Thou art Thy Wisdom itself, Thy Excellence, Thy Power, Thy Supreme

Felicity. Since, then, Thou art merciful, what art Thou but mercy itself? And what am I but misery itself? Behold therefore, O Mercy! O God! behold misery standing before Thy face. What wilt Thou do, O Mercy? Surely Thou wilt perform Thy work. It is not possible, is it, for Thee to act against Thy attributes? And what is Thy work? To do away with misery, to lift up men sunken in wretchedness. Then, have mercy upon me, O God! O God, nay, O Mercy! take away my wretchedness—take away my sins, which are now my sum of wretchedness. Lift me up, who am in misery. Shew forth in me Thy work. Exercise upon me Thy virtue. Deep calleth unto deep. The deep of misery calleth unto the deep of mercy. The deep of transgressions calleth unto the deep of grace. Greater is the deep of mercy than the deep of misery. Therefore let deep swallow deep. Let the deep of mercy swallow up the deep of misery.

Have mercy upon me, O God, according to Thy great mercy; not according to man's mercy, which is small; but according to Thine, which is great, which is immeasurable, which is incomprehensible, which exceedeth the measure of all transgressions; according to that Thy great mercy, by which Thou so lovedst the world, that Thou gavest Thine only begotten Son. What greater mercy can there be? What greater love? Who can yield to despair? Who can refuse to have confidence? God was made man; and for men was crucified. Have mercy upon me, therefore, O God, according to this Thy mercy. By which Thy Son gave Himself for us. By which, through the same, Thou hast taken away the sins of the world. By which, through His cross, Thou hast illumined all men. By which, through the same, Thou hast renewed the things which are in heaven, and the things which are on earth. Wash me, O Lord, in His Blood. Enlighten me in His humility. Renew me by His resurrection. Have mercy upon me, O God! not according to a small measure of Thy mercy, when Thou deliverest men from their bodily woes. But Thy mercy is great when Thou dost take away their sins; and when, through Thy grace, Thou liftest men above the heights of earth. Therefore, O Lord, have mercy upon me according to this Thy great mercy, and turn me unto Thee, that Thou mayest make an end of my sins; that Thou mayest justify me through Thy grace. "And according to the multitude of Thy compassions, do away mine iniquity." Thy mercy, O Lord, is the fulness of Thy holiness, by which Thou regardest the wretched righteously. For Thy compassions are the works, and the outgoings of Thy mercy. There came Mary Magdalene to Thy feet, O blessed Jesus! she washed them with her tears; she wiped them with her hairs; and Thou didst pardon her, and send her forth in peace. Here was one of Thy compassions, Lord. Peter denied, and with an oath blasphemed Thee. Thou lookedst back upon him. He wept bitterly, and Thou forgavest him, and didst confirm him chief of the Apostles. This again is Thy compassion, Lord. The thief upon the cross was redeemed with but a single word. Paul, in the heat of persecution, being called, was straightway filled with the Holy Ghost. These are Thy compassions, Lord. The time would fail me, did I desire to give account of all Thy compassions. Wherein, verily, was their righteousness—the objects of so

many compassions? No man may glorify in himself. Let all the just appear, whether in heaven or upon the earth, and we will question them before Thy presence. Was it by their own virtue that they were saved? Surely, every one of them, with one heart, with one mouth, must give reply: Not unto us, O Lord, not unto us; but unto Thy name give the praise; for Thy mercy and Thy truth's sake. For not through their own sword have they possessed the earth; and it was not their own arm which saved them; but Thy right hand, and Thy arm; and the light of Thy countenance; because Thou hadst a favour unto them. Whence, not by their own merits—not by works were they saved—lest any man should boast; but because so it seemed good in Thy sight. As also the prophet spake, when he wrote concerning himself, saying: He hath saved me, because he had a desire unto me. Since, then, Thou art the same God, in Whom is no variableness, neither shadow of turning; and we are Thy creatures, as our fathers were; who, through concupiscence were born in sin, as also we ourselves; and there is one Mediator between God and men, Christ Jesus, who abideth forever—why pourest Thou not forth Thy compassions upon us, in like manner as Thou didst pour them forth upon our fathers? Hast Thou forgotten us? Are we alone transgressors? Was not Christ put to death for us? Does Thy mercy no more super-abound? O Lord, our God, I pray Thee. I beseech Thee, do away mine iniquity according to the multitude of Thy compassions. For Thy mercies are many and infinite. One of them is sufficient for me, manifestly, that Thou mayest destroy mine iniquity according to the multitude of Thy compassions; that, as Thou hast drawn to Thyself, lifted up and justified countless sinners, Thou mayest deign to draw to Thyself, lift up, justify me through Thy grace. Therefore, according to the multitude of Thy compassions, do away mine iniquity; break my heart in pieces, that all its sin, and all its uncleanness cast out, it may become like a scoured tablet, upon which the finger of God may write the law of His love, in the presence of which no iniquity may find a dwelling place.

(To be continued.)

#### LETTERS TO THE EDITOR.

##### THE CHINESE CHURCH LEAGUE.

To the Editor of The Living Church:

The following letter approving of the Chinese Church League will be read with interest by many Churchmen in the U. S.:

PEKING, June 28, 1887.

MY DEAR MR. PARTRIDGE:—

I am much obliged for the copy of the manual of the Chinese Church League. I hope it may be found helpful amongst your people in Shanghai. I hope you will send a copy of the constitution to the Rev. E. J. C. \* \* \*

With best wishes for a blessing on your new venture for Christ and His Church, I am

Yours very faithfully

CHARLES P. SCOTT,  
Bishop of North China.

Coming from a man in his position it is certainly in pleasing and striking contrast to the reception which the League met with in our Board of Missions. Such an episcopal blessing from a Rt. Rev. Father in the field should go a long way toward allaying suspicion and alarm at home—alarm which has been needlessly raised against a society

whose principal offence is that it has tried to infuse life and zeal into the deadness of our Foreign Missions and whose chief "innovation" is that it offers Eucharistic prayers before the altar for the spread of the Kingdom of Christ. Is it not about time for us one and all to cease attacking the missionary of the cross and to begin to pray for him? We have tried everything else, let us now try prayer, and see if it is not true that the "effectual and fervent prayer of a righteous man, avail-eth much." S. C. PARTRIDGE.

Shanghai, China, Oct. 24, 1887.

#### THE CATHEDRAL AND CHURCH UNITY.

To the Editor of The Living Church:

The prospect of a cathedral for the city of New York, so admirably presented by the Bishop of the diocese, has a far-reaching bearing on the subject of unity; and in this respect alone I propose to present a few thoughts.

Through the cathedral the true idea of unity may be manifested by drawing to a visible centre in the worship of Almighty God all those who believe in the Son of God and in His mission. It is through outward expression that identity is recognized in race and family, and it is the same with the Church. It is a very common thing to speak of external things as "non-essential," but in the Church they are in certain respects of the essence; as the countenance of a man, the features, the voice, the air and manner, and all outward marks which through the senses establish personal identity.

Wherever there is a church in any part of the world this outward type is unmistakable. It may be over-laid, even defaced and marred by things false and meretricious, or it may be imitated by sects, yet the type may be clearly seen. The liturgical forms, the uplifting *Te Deum*, the solemn anthems, the choral sounds, the altar, the "ornaments;" all these, with the dignity and reverence which such things beget, manifest most impressively the visibility and identity of the Church.

Let a man enter into the spirit of the fourth and fifth chapters of the Book of Revelation representing through imagery the lofty ritual of heaven. Is there not an essential link between the Church in heaven and the Church on earth, when we unite with the voices about the throne in the grand trisagion, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come?" Is there no meaning in the echo of the Church to these heavenly strains?

May it not be according to a divine purpose in respect to the identification of the one visible Body, that so much is said in the Bible of outward things, that even vestments are associated with "holy men," with "angels," with the Church, "the Lamb's wife," and with our blessed Lord Himself, "the Son of Man clothed with a garment down to the foot" and "with a golden girdle?" Rev. i: 13.

In every parish with a truly Catholic ritual according to the pattern handed down, there may be shown this essential likeness, but more especially in the cathedral where the worship of God may be presented with deepened reverence and heightened dignity. When through such influences men are drawn to the Church, the way is opened for the reception of the truth in respect to the episcopate, the succession, and other ideas, formal or dogmatic; for it is an invasion of the true order to appeal to the reason before the religious sentiment is awakened, and before the heart is touched by the holy ways

of the Church. Such truths impress the children of the Church, but as a general rule, however clear to an un-biassed mind, rarely gain acceptance with those separated from Christ's visible Body.

In human intercourse the first drawings towards friendship and close relations are through appearance, manner, and speech; and thus in the Church there is an established fellowship in external things in the body leading to a higher fellowship in the spirit, both requisite for a perfect unity. While holding these ideas I cannot close my mind and my heart to the fact that in our own land so many excellent people, holding to a common Saviour, are living apart from the one visible Body. Their ideas of worship and its principles have been so perverted by habit and tradition that they are not likely to come within the influences of which I have been writing.

In harmony with the address of the Bishop, it should be the duty of those in charge of the cathedral to devise methods by which all Christian people may be attracted to its courts. The success of Canon Liddon in drawing the people by thousands to St. Paul's, London, within reach of his earnest and eloquent preaching, may be weighty in its suggestions.

Among the various religious associations of the country there are preachers of learning, piety, and eloquence, and there may be many laymen burning with zeal to proclaim the everlasting Gospel. May there not be room for such in the proposed cathedral, and under the restraints of the sacred place, under proper limitations in substance not less than those imposed by the Church upon her own authorized pastors and teachers, and with the approval of the Bishop, may not the great truths in which all agree, be declared by rightly gifted men of all classes?

I can conceive of no way more practical in advancing the cause of unity than this two-fold use of the cathedral: at one time earnest men preaching the great fundamental truths of the Gospel; at another, the ministers of the Church, as an holy priesthood, presenting the prayers of Christ's Church, and in memorial rite at the holy altar pleading the benefits of the one great Sacrifice for sins.

In the expression of these ideas, the writer may have betrayed the lack in judgment and experience of a layman, but he is constrained to declare his mind on a subject which has deeply interested him, and which of late in his humble opinion has been wrongly treated in high, or rather the highest, quarters.

In his judgment it is wrong in principle and hopeless in promise to recognize, directly or indirectly, the dis-membered state of Christianity in this country, in efforts to restore unity. It is an affront to that divine society in which alone may be found the basis of unity. The yearnings of the Church should not be towards bodies set up in opposition, but to individuals separated from her, mostly through no fault of their own. To such the Church should turn with loving care, ready to persuade, to bend with tender consideration for doubts and difficulties in respect to her order, her sacraments, or her faith.

Let us, therefore, fellow-laymen, with humble, loyal spirit strive to magnify the Church in her worship and in her charities. It is not *our* Church, "the Church of our choice" as "Protestant Episcopalians" say in a sad denominational spirit, but it is "Christ's

Church," with doors wide open for all who would seek our Lord and Saviour in the ways of His appointment.

O. W. T.

CANON LAW AND THE PRAYER BOOK.  
To the Editor of The Living Church:

The original ground of the contention between your correspondent and myself has been somewhat lost sight of, and I beg leave to recall the real point at issue, which is not your correspondent's private views upon the Holy Eucharist (which if in any respect I have misapprehended and so misrepresented, I thus publicly make my most humble apologies), but his public statement that this Church repudiates the Catholic doctrine upon the subject as held by all God's whole Church throughout the world, viz., that Christ present in that Holy Sacrament "under the form of bread and wine" must be adored. Your correspondent's words, speaking of "Eucharistic Adoration" were these: "Against which the American Church's Canon Law and Prayer Book witness as they do also against Low Church negations." It was this statement that I contradicted and this falsity of which I demonstrated. And on these two points your correspondent's letter is silent. The real controversy is therefore where it stood after my last letter, and the position of the American Canon Law and of the Prayer Book is vindicated.

Your correspondent is a difficult person to carry on an argument with. He uses words in senses quite his own, e.g., supposing than *sacramentum* includes the *res sacramenti*! he makes the most extraordinary deductions, e.g., that Bishop Andrewes "seems rather to teach that Christ is *ubiquitous*!" He utters the most glaring blunders with the positiveness of an oracle, e.g., that "Rome skips the Second Commandment!" He seems to think that St. Gregory Nazianzen wrote in Latin, and affirms that "*super altare*" means *above* not *upon* the altar." St. Gregory wrote in Greek and used the word "*epi*." He mis-translates his quotation from Andrewes! He affirms that Andrewes on certain pages *ridiculous* the expressions '*sous les especes*' or '*dans les especes sacramentales*' whereas he does nothing of the sort! He concludes his communication with the dogmatic definition that "the Holy Eucharist" is "not an object of worship," just as if anyone in his senses ever affirmed that it was! The real trouble with your correspondent appears to be (as I pointed out before) that he does not understand the teaching of the Church upon the subject. God the Holy Trinity, and He alone is the object of Divine worship, and Christ, the Second Person of that Divine Trinity, shares in common with the other two Persons that Divine worship; and as the Person of God the Son is hypostatically united with the Sacred Humanity "never to be divided," (Art. ii), it follows that whenever that Humanity is present, there too is present God the Son; but the Sacred Humanity is present in the Holy Sacrament of the altar, therefore God the Son, the Second Person of the Holy Trinity is present through the hypostatic union together with the Sacred Humanity, and therefore must be adored in the Holy Mysteries with the Divine worship due to God alone. This is what the Catholic Church has always affirmed, this is what your correspondent seems to deny. He seems indeed to affirm (he says so, but possibly I may misunderstand him) that "the bread and wine are the Body and Blood." Waving the patristic author-

ity which is quoted to prove this and affirm that "the cup" (not the wine, mark you!) "is His Blood," I urge as before—if the head is the Body of Christ and Christ is God, then fall down and worship; or else deny that Christ is God and to be worshipped.

With regard to Andrewes, what I failed to understand when I last wrote and what in vain I look for an explanation or apology for now, is the quoting Andrewes as against the very practice which in the passage cited he is defending! The strange part was not that Andrewes should have held the views attributed to him, but that your correspondent should have chosen for quotation a passage in immediate connection with the recognition of the truth of the dogma he was trying to overthrow!

One word now and I am done. The source of your correspondent's error is deeper than an imperfect knowledge of theology on the Sacrament of the altar. It extends to the very root idea of all worship. He says: "The essential idea of idolatry is the worship of Deity under the form of a material object"!!! If this is so, alas for Christianity, for the essential idea of Christianity, as distinguished from Judaism is this very thing, the worship of Deity under the form of a material object, viz: the worship of Him Who "took upon him the form of a servant," assuming to himself a material body "of the substance of the Virgin Mary his Mother," before Whom the whole Christian world falls down in most profound worship and adoration, crying with the once unbelieving Apostle, "My Lord and my God."

HENRY R. PERCIVAL.

Philadelphia, Nov. 26, 1887.

BOYS' GUILDS.

To the Editor of The Living Church:

In reply to your correspondent wishing information about Boys' Guilds, I will tell of one I heard of and know to have been a success. A teacher of a Sunday school class of seven boys proposed to them, that they should send a Christmas box to some mission school and that on the first Sunday of each month any suitable gift for the box, or ten cents or more in money might be brought to her to be used in purchasing such articles. This plan met with great approval, and their box when completed was valued at \$8. The undertaking gave them an interest in the mission work of the Church, which of course was much increased by the letters received from the missionary to whom the box was sent. A little later they provided a winter outfit for a son and little daughter of a missionary in the far West. Two boxes were sent to this family, their total value being nearly \$30. They hold a meeting every month and always open it with a hymn, a few verses of Scripture and a prayer. They are read to at these meetings and questions are asked and opinions expressed. The name of their guild is the "Earnest Workers." Their monthly dues are ten cents, whatever is given more than this is a free-will offering. This money is nearly all the fruit of self-denial. One of the boys has found a place where he can work on Saturdays, the others depend upon odd jobs or save from their allowance the amount necessary. Not one has ever failed to pay or complained of the amount. The boys are thoroughly interested in the meetings, and the attendance is excellent. If the reading after a time proves tiresome, try to interest them in music, games or social chat. All the boys attend church regularly and all are baptized. It takes of course considerable time and thought to make it a success but it is well worth the effort. I know of no other way in which a teacher can gain more influence over a class of boys than this, provided always that she put love into her work.

M. W. C.

Jersey City Heights, N. J.

To the Editor of The Living Church:

In your issue of Nov. 19th "M. A. W." asks for information. I have found that a surplised choir of boys secured some of the best results. It is a sort of guild. It gave the boys something to do for the church, while it surrounded them with holy associations. If not ready for Church services, a class of boys could do good service by singing as a choir in Sunday school.

Boys should know of the missions of the Church. I suggest a monthly meeting for instruction and work. Pictures

are valuable to our missionaries among the Indians. Let the boys gather from waste paper baskets and other sources, pictures that they think useful. Some of these may be made into picture scrap books. The leader can select such pictures as are most likely to be of use. A contribution of a few pennies from the boys will pay the postage, to send the pictures to some missionary that may be selected. A letter from him in reply would encourage the boys and foster a missionary spirit. Our missionaries among the negroes, or in Alaska, or in foreign lands, may also perchance have use for some of these pictures.

D. A. S.

HARVEST HOME.

To the Editor of The Living Church:

I read with some interest the articles of the Rev. Mr. Holbrook and "Maryland" under the above caption. I am disposed to think that those who celebrate both festivals of Harvest Home and Thanksgiving Day recognize a distinct and specific duty in each.

The Harvest Home Festival is what its name implies, the bringing home or garnering of the grain and productions of the soil in general. Its proper season is, when the grain, fruit, and flowers are in the beauty of their maturity, before Nature has fully divested itself of its summer habit of gladness, and assumed the sombre garb of snow and ice. This is peculiarly a Church festival, an opportunity for individual thank-offering, and praise for the earth's increase.

Thanksgiving Day, on the contrary, is now regarded as a national festival, a national thanksgiving for both temporal and spiritual benefits received by the nation. It is a national service of praise.

J. WYNNE JONES.

Glencoe, Minn.

FAST DAYS.

To the Editor of The Living Church:

A person can scarcely pick up a paper now a-days without coming across a notice similar to this: On "Friday evening" at the residence of Mrs. So-and-so, a party will be given. Frequently this Mrs. So-and-so is a Churchwoman.

Why should Friday be selected in preference to any other day in the week? The day set apart by the Church to be observed as a weekly fast, except it fall upon a Christmas Day, then the feast takes preference over the feast. The Church expects all her loyal sons and daughters to keep her yearly round of fasts and feasts. Yet how very seldom do we hear the clergy of the Church proclaim on Sundays the fasts and feasts of the coming week. I know of but one church in this city that is faithful in this respect. Does omission mean prohibition?

The Church's seasons are not only beautiful but also instructive, and when regularly proclaimed from the chancel, it helps to remind the nominal and indifferent Churchman that the Church is something more than a humane society or social club.

AN AMERICAN CHURCHMAN.

OPINIONS OF THE PRESS.

The (London) Baptist.

THE BAPTISTS NEED A CREED.—It seems at least unpractical to pursue the query: "How far has the down-grade gone?" Mr. Spurgeon frankly says that among Baptists heterodoxy is still in a considerable minority. That much is agreed. Yet even in our ranks, there is not a little of nebulous theorizing that goes by the name of doctrine. One would suppose that the Scriptures are far too hazy on essential points to enable anybody to be certain, in this enlightened and advancing century, of any single belief. The whole tone of Dr. Clifford's manifesto, though kindly meant, will be found, if he will forgive us for so thinking, to be too indefinite and apologetic for men of strong convictions concerning the Divine revelation. It is as though, seeing that "Abraham's mistake" is now out, all men of faith must beware. "Mechanical" is a suggestively broad adjective to apply to Bible inspiration. The observers is all too oceanic in its immeasurable area. Whom and what does it not embrace? Broad thinkers want no encouragement to-day. The need of the hour is to put the foot down. So help us God. The Scriptures are nothing if not clear and simple in their ver-

ities, though they be to finite minds seemingly illogical and awful. A creed must be the last resort of a denomination whose original platform was and remains liberty, but is it too much to mention a danger of charity descending to looseness and laxity with soul-damning results? If Abraham could make a mistake, then let not his critics take it unkindly if some defence against their possible errors be suggested as necessary.

The (Montreal) Church Guardian.

THE CHRISTIAN YEAR.—With Advent we begin another year. Let us make more of it than we have of those that have passed. For its value as a means of instruction and improvement depends on ourselves, while the fact that thousands of Christians in all parts of the world are occupied in a similar commemoration is in itself an inspiration. The year is now before us. What shall we make of it? If a thorough acquaintance with the Person and Work of Christ is desired, no clearer or more comprehensive plan of study can be found than that marked off for this purpose by the Church. The great events and truths of the Gospel are successively made the subjects of united study and prayer. Not one is overlooked. How beautiful this system for "insuring a full display of Christ and a thorough exploring of the Scriptures every year!"

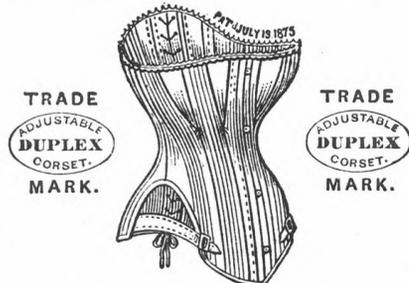
An Unconscious Epitome.

A recent contributor to the Chicago Herald has written as follows:

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Had the writer added: Through trains, equipped with dining cars, through sleepers and attractive coaches, are run over its lines between Chicago, Peoria, or St. Louis and Denver, Lincoln, Omaha, Council Bluffs, Kansas City, Atchison, St. Joseph St. Paul and Minneapolis.—had this one sentence been added to those above quoted, the writer would have unconsciously given a complete epitome of the reasons why the Burlington Route, C. B. & Q. R. R. is so extensively patronized by all classes of travel not only to the points mentioned, but via its line to the Rocky Mountains, the resorts of Colorado, California, and the Pacific coast, as well as to the City of Mexico, Manitoba, Portland, and Puget Sound points.

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DR. RADWAY'S PILLS. Purely vegetable, mild and reliable. Regulate the Liver, and whole Digestive organs.

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Respectfully,  
T. A. SLOCUM, M. D., 181 P. arl St., New York.

**Advice to Mothers.**—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

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A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

**Many People refuse to take Cod Liver Oil** on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites, it being as palatable as milk, and the most valuable remedy known for the treatment of Consumption, Scrophulous and Bronchitis. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

We call the attention of all who are in any way interested in Florida to the advertisement in this issue headed "Florida 40-Acre Farms for \$60.00." H. W. Wilkes, the Florida Commissioner, who is stationed at Louisville, Ky., proposes to furnish reserved State Lands for the original low price of \$1.50 per acre, with deeds direct from the State of Florida to the buyer, an advantage that cannot fail to be appreciated. Read the adv. and write for the maps, plats, and information pamphlets he proposes to send.

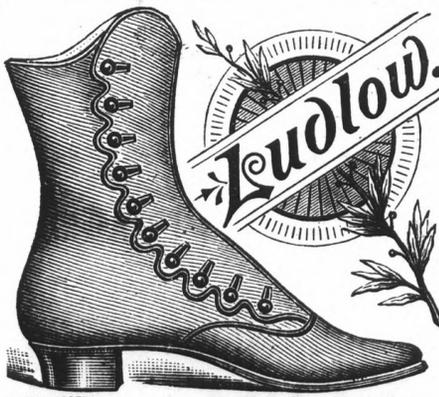
Church Bells.

We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio, containing descriptions and prices of Church, School and Alarm Bells, and over 1,800 Testimonials from churches in the United States and Canada. The Testimonials are from every State and Territory, and a large proportion of them from Ministers, and speak in the highest terms of the bells. The prices are comparatively low, and within reach of even feeble communities. Churches need bells—and none should be without—will do well to write for the Catalogue, which is offered free to all who may apply.

The massive reflecting chandelier of special design which hangs from the center of the audience room of the West Harlem Methodist Episcopal Church, and which is one of the main ornaments of the church, was built by I. P. Frink, of this city. It measures 18 feet 4 inches from brass ball at end of stem to the plate at the upper extremity of the stem, and weighs 80 pounds. It contains 130 lights. The gas-burners are made to resemble candle. The lower circle contains 80 gas-burners; it is surmounted by a silvered-glass reflector. Above this circle and the reflector are ten clusters of lights, each made up of seven gas-burners. The gas will be lighted by electric city. The chandelier brilliantly illuminates the audience-room, and is richly ornamented in polished brass and old gold. Mr. Frink has put up reflectors in thousands of churches and public places throughout the land, but has never surpassed the work done in the West Harlem Church.—N. Y. Christian Advocate, Nov. 3, 1887.

The Leading Features

of the YOUTH'S COMPANION Announcement for 1888 just published are its six illustrated Serial Stories, by Trowbridge, Stephens, and others, its two hundred Short Stories and Tales of Adventure, its articles by eminent writers, including the Right Hon. Wm. de Gladstone, Prof. James Tyndall, Gen. Lord Wolseley, Louisa M. Alcott, Gen. George Crook, and one hundred other popular authors. The COMPANION has two Million Readers a week. Every family should take it. By sending your subscription now, with \$1.75 you will receive it free to Jan. 1, 1888, and a full year's subscription from that date.



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The above are all Splendid Cards. Many being Improved Stock. We pay postage! Try a sample lot and you will surely order more. Please send money by P. O. or Express Money Order. Registered Letter or Postal Note. GEM STATIONERY CO., Elgin, Ill.

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FANCY WORK.

Most complete and practical guide to Fancy Work ever published. Elaborately and handsomely illustrated. An elegant Christmas present. Sent prepaid for 20 cents. Address B. K. FOCHT, Lewisburgh, Pa.

HINTS FOR HOUSEWIVES.

Useful suggestions for Christmas presents will be found in this and successive issues.

A LITTLE soda water will relieve sick headache caused by indigestion.

LINEN DASHERS, for the back of a wash stand. To be designed and outline stitched. The cost is trifling when the materials alone are bought. The worth of one finished is from three to five dollars.

A USEFUL MAT.—Take burlap, which costs from sixty cents a yard, double width, and cut it into any desirable size and shape. Large patterns can be stamped upon it, particularly bulrushes, cat-tails, coarse weeds, brakes or ferns, or geometrical designs, to be worked in by crewels. It is coarse work and easily and quickly done, and looks well in a hall, or in front of a dining room fire, or yet can be used under a dining table as a druggut. The price of such a rug, if it could be found for sale, would vary from five dollars up to twenty-five, according to size and workmanship, the artistic design adding very much to its value.

A SPECTACLE CASE.—Take a piece of chamois and cut in two pieces, one for the top, the other for the bottom (allowing for the turn-over). Before they are put together, the design selected is worked on them, and then they are neatly joined, the edges being covered by a very narrow binding of bias silk, stitched on with silk of a contrasting color. The case may be decorated by a pattern cut from dark blue silk, and applied to the leather with dark crimson floss—the binding being of the same silk stitched with the crimson in a fine button-hole silk. The flap is fastened with a gilt button and a loop of twisted floss.

CASE FOR BALL OF TWINE.—Take for the foundation the side of a collar box or round piece of pasteboard the width and depth of the ball. Make a bag of silk that, covering the pasteboard, extends twice its distance above, and just far enough below to be gathered closely in finishing with a many-looped bow of narrow ribbon. Fringe the longer end of silk, and make it slightly fluffy; fix in the ball, pulling the thread through the shorter end of the bag, which must be tied tightly in bows and loops of ribbon at the opposite or longer end. If made of delicate tints of silk, the part covering the pasteboard could be powdered with daisies, buttercups, apple blossoms, or forget-me-nots, worked in silks of corresponding color; a cream ground embroidered in gold filo-floss would be very handsome.

CROCHET BAG.—This bag is for holding conveniently balls of macrame twine or worsted for crocheting.

Make a chain of knitting silk, pink or blue, long enough to go round a ball of twine. Crochet on this foundation chain, after it is joined into a ring, 5 ch, 1 treble in third loop; \* 3 ch, miss 2 loops, 1 treble in next stitch; repeat from \* 2d round. 3 ch, 1 treble under 3 ch; repeat this round until a little bag is made of the silk net work long enough to enclose the ball of twine when the bag is drawn up at top and bottom.

For the drawing-strings, use No. 1 gros grain ribbon. They are tied in a loop and bows to hang up the bag on the back of the chair. Draw up the bottom of the bag and finish with bows of the ribbon.

TABLE MATS, TWO COLORS.—Use medium-sized knitting cotton and fine red yarn, with two knitting needles, small, to make the knitting close.

Cast on 41 stitches of the white and knit across once; then knit back, until within 5 stitches of the end of the needle, turn the work, leaving the 5 stitches upon the needle, and knit back; knit again to within 4 stitches of the other 5, leaving 9 stitches on the needle; knit back, and knit again over, leaving 4 more without knitting. Continue this until all the stitches are left on the needle. This will make a gore-shaped stripe; now fasten on the red yarn at the outside edge, and knit all the stitches across, and continue as before, alternating each stripe until there are 28 stripes. Sew the two ends together and draw up the centre, and crochet an edge in red, according to your fancy, around the mat.

SLEIGH-RIDING SCARFS.—These light but warm scarfs are worn to protect the face and wrap around the bonnet in cold weather. There are several patterns in use, but the quickest to knit and the lightest to wear is obtained by working with large needles and knitting or purling every row. Take Shetland split zephyr, or any soft twisted wool of any color, and two long wooden or ivory needles, the size of a slate or small lead pencil. Cast on from 50 to 100 stitches, according to the width required. Purl or knit every row until the cloud or scarf is of sufficient length, then gather up the ends and add tassels; or crochet an open heading and knot in fringe, six inches in length after the knotting. If two colors of wool are used in knitting the scarf, then take both colors also for the fringe.

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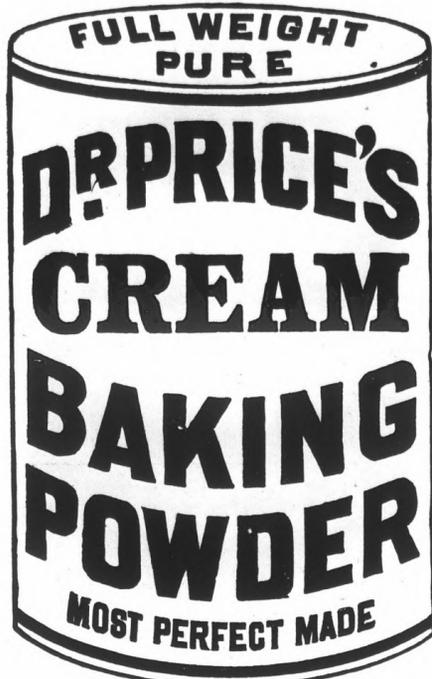
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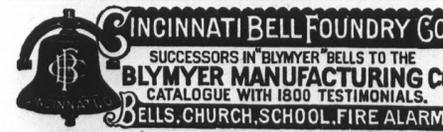


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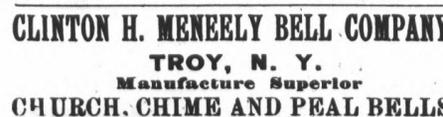
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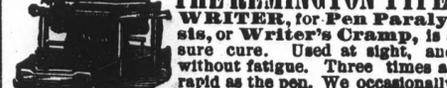
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