

The Living Church.

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

Vol. XI. No. 37.

CHICAGO, SATURDAY, DECEMBER 5, 1888.

WHOLE No. 528.

MILDRED.—“Now, Aunt Jane, you are too hard on me! How can you expect me to know exactly what to do? A girl does not get engaged every day, and when I ask mother, she always puts me off with ‘Go ask your aunt.’”

AUNT JANE —“Well, Mildred, I suppose I should not expect a girl of your age to be up to such matters; but certainly her mother ought to be. It happens that only a short time ago I was reading, in my infallible guide, an article on etiquette, entitled ‘Before and After the Marriage Engagement.’ I will lend the magazine to you, which will answer all your questions. And now that you are contemplating marriage, let me give you a little advice: do not start off, like your mother did, to always depend on others for her information. Your mother always says: ‘Go ask Aunt Jane; she knows everything.’ Well I am egotistical enough to admit that I can generally give information on almost any subject that comes up in the home circle, and yet I will tell you, candidly, that every bit of my household knowledge has been gained from reading *Demorest’s Monthly Magazine*. It covers absolutely every point interesting to a family, and without it I would be lost for answers to your numerous questions. Every mother should take it, and every girl like you who is contemplating starting a new home should put that down as the first requisite. May be you think my praise is too strong. Well, try for yourself! You say you want a pattern of that jacket I have just finished. Unfortunately mine is too large for you. I see that W. Jennings Demorest, Publisher of *Demorest’s Monthly Magazine*, is offering to send a specimen copy of the Magazine for ten cents. Send for one, and you will get your pattern for nothing; for each Magazine contains a ‘Pattern Order’ entitling the holder to the selection of any pattern in stock, and of any size manufactured. Don’t think by this that Demorest’s is a Fashion Magazine for it is not. Its fashion department is perfect, as are all its other departments; but James is as anxious for its arrival each month as I am myself. It is simply a perfect *Family Magazine* worth ten times the subscription price, which is only TWO DOLLARS per year. If you are thinking of subscribing for a magazine for the coming year, before doing so, be sure and send ten cents for a specimen of *Demorest’s Monthly Magazine* before deciding. It is published at 15 E. 14th St., New York.”

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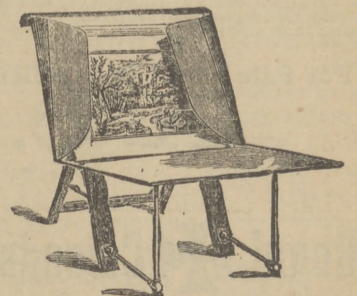
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The Living Church.

SATURDAY, DEC. 15, 1888.

NEWS AND NOTES.

THE Bishop of Wakefield has nominated the Rev. Joshua Ingham Brooke, vicar-designate of Halifax, and at present rector of Thornhill, to be Archdeacon of Halifax, and the Rev. Norman Dumenil John Straton, vicar of Wakefield, to be Archdeacon of Huddersfield.

BISHOP KNIGHT BRUCE, of Bloemfontein, who is now engaged upon a missionary pioneering expedition in the interior, has obtained from Chief Lobengula permission to pass through his territory in order to visit Mashonaland. No further news can probably be received from the Bishop for several months.

A CLERGYMAN in *The Church Times* declares that "the system of god-parents is one of the greatest shams in the whole of our work." He specially cites one clergyman who recently declared that he was "god-father to over 200 children." But what is the proposed reform? Its abolition? No; but more instruction as to the nature and duties of sponsorship.

It may be interesting to our readers to know that from Advent, 1887, to Advent, 1888, the following conversions to the Church have been noted: Methodists, 8; Baptists, 5; Roman Catholics, 4; Presbyterian, 3; Congregationalist, 2; German Reformed, 1; Reformed Episcopal, 1; Lutheran, 1; and 2 whose denomination could not be learned. Total, 27.

THE second convention of the Church Students' Missionary Association will be held at the General Theological Seminary, New York City, on Friday and Saturday, January 11th and 12th. It is hoped and expected that this will be as interesting and successful as the one held last year. Addresses are expected from Bishop Garrett, Dean Hoffman, the Rev. Messrs. Wm. Kirkus, A. T. Porter, W. W. Kirkby, Edward Osborne, and others.

A GOOD story, which was told by Mr. Stuart, who was private secretary to Lord Chancellor Westbury, appears in the recently-issued "Life of Lord Westbury": "One morning Lord Westbury said to me: 'Stuart, here is a letter from the Bishop of —, recommending a clergyman for one of my livings. Stuart, if that clergyman is as good a man as the Bishop says he is, he should have been presented to one of the bishop's livings long ago.'"

THE hearing of the complaint made against the Bishop of Lincoln will probably take place in a few weeks. The Primate has secured the presence of five bishops of the southern province to sit with him, and it is expected that he will follow the precedents of the case of that Welsh bishop who was brought before one of his predecessors in the reign of William III. The Bishop will conduct his own case, but he has been most carefully "coached" in the law by his chancellor, Sir Walter Phillimore.

THE Doctors of Divinity, who discussed at Manchester the long question of man's future state, and what Dr. Luckock, who opened the debate, elegantly called the "salvability of the heathen," may be pleased, says a con-

temporary, to read the following epitaph which marks the grave of a British *poco-curante*, who, it is to be hoped, was none the less a salvageable heathen, in a little churchyard in Devonshire:

Pray for the soul of Gabriel John,
Who died in 1801:
But if you'd rather let it alone,
It's all the same to Gabriel John,
Who died in 1801.

THE rector of Trinity church, Cleveland, recently advertised through THE LIVING CHURCH a gift from the Altar society of second-hand choir vestments, to be donated to any church about to establish a boy choir. There were forty-nine applicants from all over the country. Some were so anxious that they even telegraphed so as to get the application in ahead. After a difficult and embarrassing consideration, a total distribution of 63 vestments were made to three applicants. The letters, which have all been kept for reference, suggest a line of work in which devout Churchwomen may well interest themselves.

THE tomb of Archbishop Whitgift, at Croydon, which has just been restored after being in ruins since the parish church was partially destroyed by fire in 1867, was unveiled by the Archbishop of Canterbury, in the presence of a crowded congregation, including the mayor and several members of the corporation. The dedicatory sermon was preached by the Rev. Dr. Butler, Master of Trinity. The primate said it was a great honor to him as a successor of Whitgift to be present on that occasion to unveil the tomb of one whose courage and independence they thanked God for, as also for the boldness with which he was inspired and the success with which he was blessed both in writing for and meeting face to face the assaults delivered upon the Church. His Grace then unveiled the tomb and a commemorative window.

ARCHDEACON GUNTHER, of Sydney, Australia, recently delivered a lecture in Sydney upon the American Church. He said that Australian Churchmen might learn much by a study of the progress of the Episcopal Church of America. They would learn, firstly, to maintain their Church principles loyally and to propagate them zealously; secondly, how the Church could adapt herself to the various circumstances surrounding her; thirdly, that the thought and attention given to home and foreign mission work showed that Churchmen understood they were the children of a great and glorious heritage; fourthly, that breadth and elasticity were needed in their methods—legislation was carried on in the American Church by means of canons rather than ordinances, and this plan was well worthy of adoption in Australia; lastly, they should learn that it was a beneficial thing to encourage and train young men to enter upon the ministry of Christ.

TOUCHING upon the future of the Irish Church, the Bishop of Derry spoke some eloquent words at his recent synod. Distinct it will continue from both Romanism and Calvinism. "We shall have more and more of the union of spirit with all that is honest and true in this now divided land, with the noble-hearted ministers of Protestant communities around us who have borne

witness in the face of English loyalty and honesty, with the tens of thousands of our Roman Catholic fellow-countrymen who are inwardly with us heart and soul. Nothing can be of more priceless value in this distracted land than a Church of conciliation like our own." Aye, were it not for the old Church of St. Patrick, what would not Ireland be now? In truth, it has been "cast down, but not destroyed;" and it has a noble destiny before it yet.

ONE of the oldest customs in the city of London is the tolling of the bell of St. Sepulchre's, Holborn, on the occasion of the execution of a person in Newgate. The necessary funds to maintain this practice were derived from a rent-charge upon certain premises in Smithfield, known as Robert Dowe's Prison Charities. This fund has now been scheduled by the Charity Commissioners as a charity, and a scheme has been issued for its future administration. The rector and churchwardens of St. Sepulchre's, as trustees of the fund, may appropriate the money for the benefit of released prisoners, giving preference to those convicted in the Central Criminal Court district; may assist juvenile prisoners with clothes, etc., or may pay the money over to a discharged prisoners' aid society. The question of the tolling of the bell at executions will shortly come before the vestry of St. Sepulchre's, out of whose funds, if the custom be continued, the money will have to be provided.

THE Bishop of Brisbane is having a curious experience. The Auditor General of the colony moved a resolution in his Synod that the Bishop should not go to England without leave of the Synod—a singular example of the freedom of a free Church—while the late speaker of the Local Assembly and the Government medical officer of health lifted up their voices in pious horror at the Bishop's audacity in asking Churchmen at home to help them. The rich men of Brisbane considered it a reflection on their character for substantial riches in land and merchandise. No doubt, when he returns home Dr. Webber will find that these gentlemen have filled the coffers of his church to overflowing out of their own ample means.

THE event of the week has been the resignation of the Warden of Racine College. Dr. Gray has administered the affairs of the college for five years. It is understood that his resignation was caused by the resolution of the Board of Trustees to make radical changes in the statutes affecting the administration of the college. The election of the Rev. Thomas F. Gailor to the wardenship of the college is a very satisfactory choice. If Mr. Gailor accepts, the friends of Racine will have ample reason for rejoicing. The warden-elect is a graduate of Racine and will bring to his work a love for Racine traditions, the enthusiasm of a splendid manhood, the consecration of exceptional intellectual gifts to the sacred cause of Christian education. We hail the election as a hopeful promise of the future of Racine, and we earnestly hope that Mr. Gailor will be led to believe that this is a divine call to a career of the greatest usefulness in the Church.

THE following letter was called forth in reply to some statements which appeared in the *Milwaukee Sentinel*, of Nov. 14, which were unintentionally inaccurate, and which were corrected by the publication of this letter on the following day:

"The report of an interview with the Rev. Mr. St. George respecting the Aishop-elect of Fond du Lac, which appeared in this morning's *Sentinel*, contained statements which I trust were made in innocent ignorance of facts, but which, nevertheless, are liable to mislead many. As one of those mentioned in that report, permit me to state what is the bare truth. In 1882, nearly seven years ago, the Rev. C. C. Grafton, the Rev. O. S. Prescott and I separated from a society—the majority of whose members were Englishmen—because we believed its policy was leading us toward disloyalty to the American Church and its bishops. Since then we three have not been bound to one another by any tie except that of friendship. I am now rector of St. Paul's church, Plymouth, and the election of the Rev. C. C. Grafton as the Bishop of Fond du Lac does not suggest to me the thought of giving up my parish. The Rev. O. S. Prescott has been away from Fond du Lac and in the East for some time past, and I am told that he contemplates giving up his connection with this diocese and remaining East. There is no foundation in fact, for supposing that we three are in any other relations than those common to all clergy. I, for myself, will say that in times past I have seen all I could endure, and more, of combinations of individuals maintaining one policy in public and another in secret, and I shall do all I can to save myself from seeing any more of that sort of Churchmanship." W. R. GARDNER.

CANADA.

DIocese of Toronto.—The new church of St. Augustine was opened early in November, the Bishop officiating at the opening service. The interior of the building was beautifully decorated with flowers. The church was so crowded on the day of opening, at all the services, that numbers were obliged to go away unable to obtain admission. The singing by the choir was particularly good.

St. James' cathedral in Toronto was re-opened lately. This beautiful building has been greatly improved, although much remains to be done, which it is hoped will be completed next year. There is decided improvement in the acoustic properties, so that the music is heard to much better advantage.

On Advent Sunday special services were held in the church of the Ascension, Toronto, Dec. 2nd being the 11th anniversary since the opening of this church. Dr. Norton, rector of Christ church cathedral, Montreal, preached at the services both morning and evening.

The meetings of the Girls' Friendly Society have been resumed for the winter. At one of them Miss Foster, of Earls court, gave a useful and interesting ambulance lecture. A large number of girls were present. *The Mail* says: "The Girls' Friendly Society is the largest society in the world of women only, and it is pleasing to find that it has taken root in our Canadian soil and bids fair to flourish."

The Rev. H. DuVernet, at one time mission preacher in Montreal diocese, now professor at Wycliffe College, Toronto, held a ten days' Mission at St. Paul's church, Lindsay, beginning on the first Sunday in Advent.

DIocese of Huron.—The beautiful new church of St. John the Evangelist, in London, was opened by the Bishop shortly after his return from England. The church was crowded to the doors at the opening services. The Bishop preached, after Morning Prayer, from the text, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity." At the close of his sermon the Bishop congratulated the congregation upon the completion of their beautiful church, the finest of the many handsome churches in the diocese. To the exertions of the retiring rector, Mr. Howell, and his friends in England, it is greatly due that the building has advanced to its present state.

A service was held in St. Paul's cathedral to render thanks for the safe return of the Bishop and Mrs. Baldwin. After the service the city clergy and officials of the church adjourned to the deanery, where the Dean read an address of welcome to the Bishop on his return home, in the name of the clergy and laity. The Bishop in his reply touched briefly upon the Lambeth Conference which he had gone to England to attend, saying that he hoped to give a resume of the conference at some suitable time.

DIocese of Ontario.—On Sunday, Dec. 16, it is announced that the Bishop will hold a general ordination in Christ church, Ottawa. He has lately confirmed 55 candidates at Pembroke. Three new missions have been organized, comprising several new fields of labor.

A beautiful memorial window has been given to the church of St. Alban's Martyr, Ottawa, by Lady Macdonald. It was ordered from England and is in memory of Mrs. Bernard, Lady Macdonald's mother.

DIocese of Montreal.—The winter's work of the various Church societies commenced some time since, and is being prosecuted with vigor in all the city parishes. Two meetings of the Woman's Auxiliary have taken place when much business was accomplished and aid promised to various country missions in need of help. The members of this diocesan branch of the society now number about 1,000 in the city and country.

DIocese of Quebec.—A chime of eight bells has arrived from England for the church of St. Matthew's, Quebec. That city will now be able to boast of possessing a chime of bells equal to any in the Dominion. Four Bishops of the Anglican Church arrived in Quebec by the Parisian from England; the Bishops of Huron, Japan, New Westminster, and Saskatchewan and Calgary.

DIocese of Nova Scotia.—Bishop Courtney held the first Confirmation ever held in the parish at Cornwallis. A large number of young men and maidens were confirmed. The latter looked very nice in their little uniform caps and white dresses. Efforts are being made to erect a mission chapel at Fort Lawrence, about 2½ miles from Amherst. The Bishop has been visiting Cape Breton on a Confirmation tour. He remained over Sunday at the old, historic place, Louisbourg. The Church here possesses a comfortable and substantial rectory. At the early Communion service there were 58 communicants. At the Confirmation service at 10:30 there were 32 candidates. The induction of the rector took

place in the evening. On the Monday an address was presented to Bishop Courtney by the parishioners.

DIocese of Fredericton.—At St. John an appeal was made for interest and assistance on behalf of the "Society for Prevention of Cruelty to Animals." In consequence, sermons were preached in almost all the city churches on behalf of the society, and collections taken up for the benefit of that body. The Bishop of the diocese, the venerable Metropolitan, has issued a pastoral letter to his clergy, desiring them to hold special services of intercession for foreign missions, either in the first week of Advent or the week before.

CHICAGO.

EPISCOPAL APPOINTMENTS.

JANUARY.

2. All Saints' church, Chicago, A. M.; St. Thomas', Chicago, P. M.
20. St. Barnabas, Central Park Village, A. M.; St. Peter's, Lake View, P. M.
27. Trinity church, Aurora, A. M.; Calvary church, Batavia, P. M.

FEBRUARY.

10. St. Bartholomew's, Englewood, P. M.
17. Grace church, Oak Park, A. M.; St. Paul's church, Austin, P. M.
24. All Saints' church, Ravenswood, P. M.
- 26 27, 28. Thirteenth Annual Retreat.

MARCH.

3. St. Paul's church, Riverside, A. M.; Grace church, Hinsdale, 3:30 P. M.; Emmanuel church, La Grange, 7:30 P. M.
6. Cathedral, Ash Wednesday.
10. Church of Our Saviour, Chicago, A. M.
13. St. Paul's church, Kankakee, P. M.
17. Calvary church, Chicago, A. M.; Trinity church, Chicago, P. M.
24. St. Clement's church, Chicago, A. M.; church of the Transfiguration, Chicago, P. M.
31. St. Paul's church, Hyde Park, A. M.; Christ church, Woodlawn Park, 3:30 P. M.; St. Mark's church, Chicago, 7:30 P. M.

APRIL.

7. St. Andrew's church, Chicago, A. M.; church of the Epiphany, Chicago, P. M.
14. St. James' church, Chicago, A. M.; Grace church, Chicago, P. M.
21. Cathedral, A. M., Easter.
28. St. Ansgarius' church, Chicago, A. M.

MAY.

5. Christ church, Waukegan, A. M.; St. Mark's church, Evanston, P. M.
12. Christ church, Joliet, A. M.; Christ church, Ottawa, P. M.
19. St. Alban's church, Chicago, A. M.; St. Phillip's church, Bridgeport, 3:30 P. M.; Holy Innocents' church, Stock Yards, 7:30 P. M.
26. Cathedral, A. M. and P. M. (Supplementary).
28. Fifty-second Annual Convention of the diocese, Cathedral.

NEW YORK

CITY.—The congregation of St. Chrysostom's chapel kept its 23rd anniversary on the first Sunday in Advent. The chapel was filled at the principal services. The pastor, the Rev. Thomas H. Sill, preached the annual sermon in the morning, and at the night service the Bishop of the diocese preached. The statistics for the past year are as follows: Baptisms, 184; Confirmations, 84; marriages, 135; burials, 201; communicants, 673; offerings, \$6,851 07.

The Missionary Society of the General Theological Seminary is succeeding admirably in developing and sustaining a missionary spirit among the students. It now includes all the students of the Seminary, and has become a recognized power in the institution where it finds such a congenial home. A very important part of the society's work consists in bringing prominent priests and bishops of the Church to the Seminary to address the students on missionary subjects. These occasions are always much appreciated, and prove very profitable. Recently the Right Rev. Dr. Gilbert, Assistant Bishop of Minnesota, and the Rev. Dr. Wilkinson, of the same diocese, enthused the students with their accounts of the work of the Church in the West, and impressed upon them the spirit in which they should go forth to their work as priests of the Church—the spirit of obedience and willingness to do any work which might be set before them, whether in a comfortable city parish or in a far-away missionary diocese. The reverend speakers were successful in making a very strong appeal for workers in the West, without really

making this the subject of their addresses. On Tuesday evening, Dec. 4, the Rev. Dr. Rainsford, rector of St. George's, put before the society some strong thoughts on the duty of the Church to the masses, and of the individual priests to the people of their parishes. On Friday evening a large number of strangers seated in the antechapel, and the students in the choir, listened to the eloquent words of Canon Knox-Little. The Choral Evensong, rendered by the students of the Seminary, seemed to deeply impress the Canon, who began his address by saying that it had never before been his privilege, while in America, to worship in a building so magnificent and so well suited to the worship of the Almighty. He also spoke of the deep impression the old Gregorian chants, rolling from side to side, made upon him. He spoke principally about the priestly character, and said that in the descendants of the great Teutonic race there were four avenues of appeal, the love of truth, the respect for manliness, the love of the home, and the respect for law and authority. In closing, he remarked that the Catholic religion was Jesus in action, and that by realizing this truth and boldly presenting the Catholic Faith, and only by these means, could the priest win the Teutonic heart to Christ.

On Monday, December 3rd, the Parochial Mission Society held its regular meeting in this city. Some 20 of the rectors are connected with the society, but as yet no general missionary has been appointed. Several missions, however, will be held throughout the country about Epiphany-tide. The Rev. Dr. Darlington, rector of Christ church, Brooklyn, E. D., will go to South Manchester, Ct., by invitation of the Rev. Mr. La Roche, rector of St. Mary's. He will be assisted by the Rev. Newton Perkins, in charge of the chapel of the Reconciliation, New York, and by the Rev. A. A. Butler, rector of Epiphany church. The Mission will be held in a spacious and beautiful hall which has been engaged for that purpose. The Rev. Dr. Van De Water will hold a Mission about the same time at Parkersburgh, West Va., while the Rev. Melville Boyd, rector of All Saints', Brooklyn, will go to Lynchburg, the Mission beginning some time in Lent. The Rev. Mr. Warren, rector of Holy Trinity, 42nd Street, will conduct a Mission in Trinity church chapel, Boston.

At the Evangelical Conference held at Chickering Hall, Dec. 4th, to consider the care of the foreign-born population, Archdeacon Mackay-Smith read a paper on "The Episcopal City Missions." He said there were 61 fully-equipped parishes in this city, ten of which, outside Trinity parish, supported 15 missions at an annual cost of \$71,550. Trinity church had four large chapels with 11 attendant clergy, which were carried on at an annual expenditure of \$46,000. The City Mission Society maintained 14 missionaries, who visited daily the prisons, hospitals, asylums, and public institutions.

St. Timothy's church, the Rev. Henry Lubeck, rector, is proposing to erect a new edifice at 57th street, between 8th and 9th Avenues. In the interest of this project a concert was held at Standard Hall, on Friday, Dec. 7.

The parish house of Holy Trinity church, the Rev. J. Newton Stanger, rector, is nearly completed, and will be occupied by the Sunday school on the 3rd Sunday in Advent. The Bishop is to be present at the opening of the

house, and will set apart some laymen for special work. The interior, like the exterior of the church, will be very imposing, while the tower will be put up immediately.

FOND DU LAC.

LETTER OF ACCEPTANCE.

PROVIDENCE, Nov. 23.

To the Committee of the Council of the Diocese of Fond du Lac.

MY DEAR CHRISTIAN BRETHREN:—After seeking divine guidance and the counsel of devout and wise persons, I hereby send you, subject to the required confirmation by the Bishops of the Church and the Standing Committees of the dioceses, my acceptance of the call you have made to me. Believing from very many concurring signs that it is the voice and call of God, I have not dared to do otherwise. I should feel it to be cowardly and untrustful in God to refuse you. His dear will has manifested itself to me through your hearty and unanimous action, and it is my duty as His servant, only to obey. Yet I can but say that in the frank representation some of you have made of your condition, you have unwittingly proffered me certain attractions. It is true as you have declared that your diocese is a poor one. It is this which draws me to you. It is a field for hard, self-denying, work, and in this among your clergy, I shall find my rivals and more than peers. When some years ago I learned of the noble efforts and sacrifices made by some of your laity and clergy in the mission field, though I did not know you, I admired and loved you, and am thankful if so the fuller wisdom of the Church decides—that I may be your fellow worker and servant in Jesus Christ our Lord. The work in your diocese has been made much easier for anyone who may succeed him, by the loyal spirit and practical wisdom of your late devoted and godly Bishop, as one with whom I was well acquainted, and whose walk and conversation I knew. I may say that I am aware of no difference between us in any important matter of theology and practice, and by the lines which he marked out I should be guided, and on them strive to build, animated by his bright example, in humble obedience to our Church's order, in simple-hearted and sole reliance on the grace and merits of the ever-present Head of the Church. You have, dear brethren, a fruitful work before you. That God will bless you and all the members of the diocese out of the greatness of his own desires, and out of the boundless resources of His grace, will ever be my prayer for you all. And if it is the Church's will that I should be allowed to co-operate with you in your work, its will is mine. Commending you to His love and grace,

Yours very faithfully in Christ,

CHARLES C. GRAFTON.

To the Rev. W. E. Wright, chairman, W. Russell Gardner, Rob't. W. Blow, Messrs. Geo. L. Field, J. B. Perry, secretary, Committee Diocese Fond du Lac.

MICHIGAN.

DETROIT.—A memorial service for the late Bishop Harris was held in St. John's church, on Thursday evening, Nov. 23. The church was soon filled with members from the various congregations of the city and country. The church had been tastefully decorated; a handsome white cross of flowers was suspended on the pulpit; on the lectern hung a beautiful wreath of ivy and violets; the Bishop's chair was draped in violet, and by it stood a crozier of white carnations. Thirty-five of the clergy were present and joined in the procession, while many of the ministers of the various denominations of the city were present to show their regard for the late Bishop. A special service had been drawn up by the rector, the Rev. J. N. Blanchard, which was printed in purple ink, bearing on its cover the inscription:

Memorial Service. The Rt. Rev. Dr. Samuel Smith Harris, second Bishop of Michigan. Born Sept. 14th, 1841. Consecrated Bishop, Sept. 17, 1879. Died August 21, 1888.

The memorial address was made by Bishop Potter, taking as his text

1 Sam. ix: 2, "And there was not among the children of Israel a goodlier person than he, from his shoulders and upward, he was higher than any of the people." He gave an eloquent and touching review of the life and work of Bishop Harris. Having sketched his boyhood days, his entrance to college, his life as soldier and lawyer, he spoke of his career in the Church as being as successful as his work at the bar, being consecrated Bishop of Michigan when only 38 years old. His splendid figure and handsome face, marked him as a king among men, his great qualities of heart, his devotion to the cause of education, as shown by his efforts in securing the building and endowment of Hobart Hall at the Michigan University, his intellectual powers, his fidelity to every duty, his gentleness combined with a fearlessness of disposition, were all eloquently referred to by Bishop Potter.

A very successful choir festival was held at Christ church, the Rev. J. H. Johnson, rector, on Tuesday, Nov. 27. The surpliced choirs represented were those of Christ church, St. George's, and St. Matthew's, Detroit; Christ church, Owosso; St. John's, Saginaw; and All Saints', Windsor. Besides these the chorus choirs of St. John's church, Grace and Emmanuel, Detroit, sent members who not being surpliced did not join in the procession. There was an early celebration of the Holy Communion, and choral Morning and Evening Prayer with a sermon at each service by the Rev. Prof. Clark, of Trinity College, Toronto. The church was well filled at the morning service and crowded to the doors at Evensong. The procession numbered about 140 choristers and clergy. The conductor to whom great pains is due for the really admirable rendition of the music, was Prof. Dunster, organist and choir-master of Christ church. The processional hymn at Matins was, "Come, ye faithful, raise the anthem," by Gounod. The *Te Deum* was one by Berthold Tours, as was the *Jubilate Deo*, which were both excellently sung. The anthem was, "O Saviour of the World," by Sir John Goss, followed by Calkins, "Rejoice in the Lord." The recessional was given with fine effect, being J. B. Dykes' "Ten thousand times ten thousand." In the evening the service was fully choral, the minister's part being sung by the rector, the Rev. J. H. Johnson. The *Magnificat* and *Nunc Dimittis* was by Garrett; the anthem, Gounod's "Send out thy light and thy truth," and J. Barnby's "O Lord, how manifold are thy works." Prof. Clark in his address laid down certain principles of divine service.

COLORADO.

The Deanery of Pueblo met in Las Animas, November 22nd, and with a single exception, all the clergy were present. The services began with Morning Prayer and the Holy Communion, the Bishop being the Celebrant, the Rev. Wm. M. Welton preaching the sermon. The business meeting was held in the afternoon. The Rev. J. C. S. Weills was re-elected secretary and treasurer. Reports were made by all the clergy showing a full compliance with the canons requiring them to spend not less than four Sundays in each year in missionary work outside their respective cures. A paper was read by the Rev. S. W. Garrett, on "The Difficulties peculiar to Church work in the West." At the evening session a paper was read by the Rev. J. C. S. Weills, on "The Comprehensive-

ness of the P. E. Church." Discussion followed. At the meeting on the morning of the 23rd, the Rev. Canon H. Forrester read an exegesis on our Lord's conversation with Nicodemus. It differed from that ordinarily made, but was thoughtful and suggestive. The deanery then adjourned, to meet at La Junta, 18 miles west of Las Animas. It is an important point and is being successfully worked by the Canon missionary, the Rev. Mr. Forrester. Arrangements had been made to hold the meeting in the Opera House. The attendance was large. The paper on "The Comprehensiveness of the P. E. Church" was again read, and stirring addresses were made by the Dean, the Rev. A. R. Kieffer, the Rev. Messrs. Welton, Forrester, and the Bishop.

The meeting was a great success, and will strengthen the mission. The next meeting of the deanery will be in February, at Manitou Springs.

MANITOU SPRINGS.—The debt upon the rectory belonging to St. Andrew's parish, of which the Rev. J. C. S. Weills is rector, amounting to \$1,260, has been paid from offerings made wholly by the people of the parish. This mission now has a most comfortable home for its minister, and can give its efforts more wholly to what is so greatly needed—a church suited to the needs of a popular summer resort.

LONG ISLAND.

BROOKLYN.—The Parish Mission Society connected with Christ church, E. D., organized and founded by Mrs. Darlington, the wife of the rector, has the past year sent 1,200 women and children to the country. The mission has colleges at Bedford, N. Y., at Morristown, N. J., and at Rockaway.

On Tuesday, Dec. 4th, the rector of St. Bartholomew's church, the Rev. T. B. Oliver, was married to Miss Edith Griffin. The ceremony was performed in the church by the Rev. Lindsay Parker, assisted by the Rev. Dr. Darlington. Immediately after the service, Mr. and Mrs. Oliver departed for Boston.

GARDEN CITY.—In consequence of a few cases of scarletina in a light form, during the last term of the cathedral school of St. Paul, all the boys have been sent home until Wednesday, Jan. 2, 1889. This will cause little loss of time, inasmuch as it includes the usual Christmas vacation. All the boys had nearly recovered, but this action was deemed best as a precautionary measure.

WESTERN NEW YORK.

DUNKIRK.—On the vigil of All Saints', a beautiful lectern was presented to St. John's church by Mr. and Mrs. M. L. Hinman, to the memory of their son, Marshall L. Hinman, born August 30, 1873, died June 14, 1888. It cost \$500, and was made by J. & R. Lamb, New York. This is not the first gift from Mr. and Mrs. Hinman, the pulpit and the bell having been presented by them to the memory of other members of their family. Not long ago an organ costing \$2,030, was erected in the church; and within the past few days, a worthy layman, Mr. Wm. Colman, president of the Lake Shore Bank, has set on foot the project of building a rectory to which over \$1200 has already been subscribed.

OHIO.

CLEVELAND.—A very handsome offertory basin of costly bronze was offered on the altar for the use of the church of the Good Shepherd, on the Sunday next before Advent, by Mr. Robert H. Clark and wife, in memory of their in-

fant daughter, Margaret Clark, who was called from earth to Paradise, Sept. 23, 1888. At the same time, a massive altar desk of like material was offered in memory of the same, by Mrs. Henry F. Clark and her son Edmund, both articles bearing inscriptions in *memoriam*. Around the rim of the basin runs the touching and appropriate dedication: "Of Thine own have we given Thee, O Lord."

NEW MEXICO AND ARIZONA.

COLUMBUS, Ohio, }
November 24, 1888. }

The Rt. Rev. Daniel S. Tuttle, D. D.; the Rt. Rev. H. B. Whipple, D. D.; the Rt. Rev. M. A. De Wolfe-Howe, D. D., LL. D.; Committee of the House of Bishops:

The receipt of your communication of Nov. 15, 1888, informing me that I have been nominated by the House of Bishops to the Standing Committees of the dioceses, and to the Bishops, to be the Bishop of the missionary district of New Mexico and Arizona, is acknowledged.

I thank the committee for the kind words that they have added to this announcement.

If the Standing Committees and Bishops ratify the choice of the House of Bishops, I am willing to go to New Mexico and Arizona, and, God helping me, will do what I can out there.

At Bishop Tuttle's suggestion, I have communicated my decision to the Presiding Bishop, that there may be no loss of time in getting to work—if I am to go.

Respectfully yours,
J. M. KENDRICK.

INDIANA.

THE BISHOP'S APPOINTMENTS.

DECEMBER.

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| 13. St. Andrew's, Warsaw, 7:30 P. M. | |
| 14. St. James', Goshen, 7:30 P. M. | |
| 16. St. James', South Bend, A. M.; St. Paul's, Mishawaka, 3 P. M.; St. Paul's, Laporte, 7:30 P. M. | |
| 17. Hammond. | 18. East Chicago. |
| 19. Crown Point. | 20. Plymouth. |
| 21. Rochester. | |
| 23. Trinity, Michigan City. | |
| 25. Christmas Day, Grace cathedral. | |
| 28. Holy Innocents', Indianapolis. | |
| 30. St. Paul's, A. M.; Holy Innocents', 7:30 P. M. | |

At Christ church, Indianapolis, on the 25th Sunday after Trinity, the Rev. A. W. Mann administered the sacrament of Holy Baptism to seven of the lady pupils of the State Institution for the education of the Deaf. He also officiated twice at the institution, and visited several of the classes. On the Tuesday following, at St. Matthew's church, Worthington, [a young man, one of its graduates, was baptized. Services were subsequently held at Terre Haute, Evansville, Aurora, and Lawrenceburg.

CENTRAL NEW YORK.

BALDWINSVILLE.—An addition of a transept at the rear, 24 by 42 feet, has been a great improvement to Grace church building. This gives a Sunday school room of the full extent in the basement, but entirely above ground, and to this an infant class room will soon be added, all well equipped. Above are the chancel, organ chamber, vestry, library, and store rooms, every part ceiled with native woods. The chancel window is lighted by electricity in the evening, there being an outside window of plain glass. Electric lights have been used for over two years past, with perfect satisfaction. Other needed improvements are soon to follow, and some have been already made. The Rev. W. M. Beauchamp took charge of the parish over 23 years ago, and has seen a substantial advance within that time, though many of the older members are now among the saints at rest.

IOWA.

IOWA CITY.—Bishop Perry made a visitation of Trinity parish on the first Sunday in Advent, and preached two very able sermons. The Bishop is at all times a good preacher, but on the

present occasion his preaching was unusually fine, both in manner and matter. At the evening service, a class of nine was confirmed, making 18 Confirmations at Trinity within the year. Bishop Perry spent several days in the city, and was the guest of the rector, the Rev. S. N. Watson.

BOONE.—A chapter of the Brotherhood of St. Andrew has recently been organized in Grace church, and a Bible class for men is held in the church every Sunday afternoon. The Ladies' Aid Society of this parish recently added a neat sum to the building fund, the money being the result of a most successful fair and supper.

OREGON.

On Thanksgiving morning the Rev. W. Lund held service at Oakland. There was a large congregation and a very liberal offering, \$7.50, for the Good Samaritan Hospital, Portland. Topliff's "Consider the lilies" was sung as a solo anthem. The dais used in place of a chancel was beautifully decorated with fruits, grain, and vegetables, laid in moss and ferns. The peppers, tomatoes, quinces, pumpkins, beets, potatoes, and cabbages, were all taken from the ground, or plucked from the vines the day before, and the apples, pears, and grapes were only gathered a few weeks ago. After the service all the fruits and vegetables were sent to some of the people who were prevented by sickness from being at church. For the first time all the stores in the town closed for Thanksgiving.

On Sunday evening there was a flower service at St. George's, Roseburg. The children sang, "What shall the harvest be," and "Lord, we offer Thee all that is fairest," and the choir sang the Psalms for Thanksgiving and the evening chants, Hymns 306 and 309, and as an anthem, Topliff's "Consider the lilies," arranged as a duet. December was late for the service rather; still the chancel was beautiful with chrysanthemums, roses, hollyhocks, pansies, all collected from the different gardens the day before.

MAINE.

AUGUSTA.—Never in the history of St. Mark's parish has the choir been larger or the music better or more reverently conducted. Every one recognizes this fact with thankfulness. The full vested choir consists of about 16 men and 16 boys, and it is supplemented with about ten ladies occupying front seats. Not one of the adult singers receives any compensation. The boys alone are paid, and that only a small sum to ensure regularity and order. Were it not for the self-denying and painstaking labors of the organist and his wife, such results would not have been accomplished.

MISSOURI.

SPRINGFIELD.—The Rev. Percy C. Webber closed a ten days' Mission in St. John's parish on the eve of St. Andrew. St. John's has received a rich blessing. Unquestionably Mr. Webber is one of the most helpful preachers that the Church possesses. The Church is made known by his instructions in an exceptionally clear and acceptable manner to strangers; her doctrines, usages, and ritual in its fulness, presented in a distinct and most satisfactory aspect to her own children; and above all the personality of Christ, the power of simple faith, and the help and comfort of devout prayer were more vividly realized by the Christians of all names who thronged to hear this man of God tell the old and ever-satisfying story of the Gospel. The testimony of

many is that they could not have believed that so much of life and devotion could have come into their hearts through the preaching of one man. At the close of the Mission a chapter of St. Andrew's Brotherhood was formed with ten charter members, and also a Sisterhood, (for the lack of other name at present) of 14 members, who knelt at the altar and promised to say daily the collect, "Stir up," and to make at least one visit a week in the name and service of Christ.

NEW JERSEY.

The regular convocation of the archdeaconry of Burlington, was held Dec 4, at Christ church, Woodbury. About 25 of the clergy and a number of the lay delegates were present. After Morning Prayer at an early hour, the Holy Communion was celebrated at 10:30 by the Bishop, assisted by Archdeacon Hills, the sermon being preached by the Rev. J. H. Townsend, of Camden, from I. Peter v: 8-9. The business meeting was then held and appointments made for preacher and essayist for the next convocation. St. Stephen's church, Beverly, was selected as the place of meeting. Adjournment was then made to the parish building, where an ample lunch provided by the ladies was heartily discussed, and a vote of thanks passed therefor. At the afternoon session an essay was read by the Rev. J. D. Hills, entitled, "A new view of Robert Elsmere," which was afterwards ably discussed at some length by many of the delegates. At the missionary service in the evening, addresses were made by the Bishop on the general missionary work of the Church; by the Rev. G. M. Murray, on "The Mission of Christ to this World," and by the Rev. G. M. Harrod on "The Mission of the Priesthood as representing Christ."

ALBANY.

Two maiden ladies, Miss Charlotte Austin and her sister Eliza, whose home was at Cairo, Greene Co., have left bequests for the benefit of the Church as follows: \$20,000 in trust to the Board of Missions of this diocese, the interest to be paid annually, one-third part to the rector, warden, and vestrymen of St. Paul's, Oak Hill; Christ church, Greenville; and Calvary church, Cairo, to aid in sustaining Church services in those parishes and churches; \$5,000 was also given to the church at Oak Hill, the interest to be used in keeping the church in repair; the remainder of the estate (after various legacies), over \$50,000, was to go, half to the Board of Missions of the diocese of Albany, and half to the Board of Missions of the Protestant Episcopal Church in the United States. The executors are now paying off the bequests. In being so generous to the parishes at Oak Hill, Greenville, and Cairo, Miss Austin wished to aid in supporting the services, and it is hoped the several congregations will continue to do their part so the bequests will add to the salaries instead of keeping them at the too small amount that missionary stations usually receive.

JOHNSTOWN.—On the first Sunday in Advent, the Rev. John B. Hubbs preached his fourth anniversary sermon as rector of St. John's church in this village. During this short rectorship the congregation has greatly increased, the church building has been improved and beautified, two guilds have been organized, and more frequent services have been held. There were 23 persons baptized and 20 confirmed during the year, and the

number of communicants now is 241. The offerings for the year were \$4,622.98. Another painted window has recently been put in this church, which is pictured with the scene, "The Raising of the Daughter of Jairus." The window is one of excellent tone and harmony, the figures of our Lord and the Apostles and the maiden being especially well drawn and executed. The upper part of the window is filled with angels in the act of rejoicing, and the kite contains a representation of Guido's Madonna. The inscription reads:

In loving remembrance of Margaret S. Johnson, wife of John H. Dorn, M. D. At rest April 12, 1888.

The window was executed and designed by Charles Booth of London. All the windows in this historic church are now filled with glass of excellent design and workmanship.

MILWAUKEE

RACINE.—An important meeting of the trustees of Racine College was held on the 4th inst., at which the resignation of the warden, the Rev. A. Z. Gray, S. T. D., was received and accepted with resolutions of regret. The resignation takes effect at the close of the present term, about Christmas. The trustees at once proceeded to elect the Rev. Thomas F. Gailor, of the University of the South, as warden, and it is understood that he will accept. Mr. Gailor graduated at Racine in '76, being valedictorian, head of the college, Quintard Medalist, and Edward's Greek Prize man, in his senior year. He graduated also at the General Theological Seminary, class of '79, taking the Greek prize. From 1879 to 1882, he was rector of the church of the Messiah, Pulaski, Tenn., and from 1882 to the present time, Professor of Ecclesiastical History and Polity in the University of the South. Since 1883 he has also been chaplain of the university, and in 1886 was a deputy to the General Convention from Tennessee. His election and probable acceptance is a matter of great congratulation among the friends of Racine. The Rev. Arthur Piper was elected a member of the Board of Trustees. The board will again meet on January 15th, when some of the college statutes will be reviewed by the board.

On the evening of the first Sunday in Advent, the service at St. Luke's church was in the interests of the Brotherhood of St. Andrew. Addresses were made by Mr. W. G. Oliver, of the Epiphany, Chicago, Messrs. K. D. Peterson and F. C. Morehouse, of the cathedral, Milwaukee, and L. H. Brown and W. C. Shidy, of St. James', Milwaukee. A large congregation showed interest in the work. The service was full choral, plainly rendered. The Rev. Arthur Piper, rector, presided and introduced the speakers.

SUSSEX.—Several of the young ladies of the parish have informed the rector of St. Alban's, that they had deposited \$50 to his credit for the purchase of a furnace for the church. The money was raised without the knowledge of the rector, to whom the gift was a surprise.

NORTHERN TEXAS.

Dallas is represented by two parishes, the cathedral and the church of the Incarnation; the former is a cruciform stone edifice, seating 500 people. On Sunday, Oct. 28, the new dean held services and preached; the sermon was from the text "Thy kingdom is an everlasting kingdom," and was impressive and delivered without notes. The music was beautifully rendered by a choir

of men and boys, and except in the *Te Deum* was congregational. The Rev. Edwin Wickens is rector of the church of the Incarnation. This parish is centrally situated, has church, rectory, Sunday school, choir, and lay readers. There is every prospect that this will grow into an important work. With a population of 40,000 and grand financial capabilities at Dallas, it is hoped the Church will be equal to the great emergency.

PITTSBURGH.

The Northern Convocation met on Tuesday and Wednesday, Nov. 27 and 28, in St. John's church, Sharon. Owing to the nearness of Thanksgiving Day, the attendance was not as large as usual, but the interest made up for it. The subject on the first day was, "How to read, how to study, and how to use the Holy Scriptures," and it was discussed by the Rev. Messrs. Thorne, Hawkes, and Carstensen. On Wednesday, an able paper upon the Historic Episcopate, written by the Rev. Andrew Fleming, was in his absence read by one of the members and excited a spirited discussion. In the afternoon addresses were made by the Rev. Rogers Israel and the Rev. Mr. Avery, and in the evening the Rev. J. D. Herron delivered an able address on Sunday Schools. The Bishop made an address on the Lambeth Conference during the session. The branch of the Woman's Auxiliary held a meeting as is usual at convocations and other gatherings of the clergy.

PENNSYLVANIA.

PHILADELPHIA.—The altar at St. Mark's church is now ornamented with two Eucharistic lights and six vesper tapers. The three daily services at this church are unusually well attended. On a recent rainy Monday there were 16 at the 7 A. M. Celebration, and 42 at Evensong.

The church of the Evangelist has the most highly decorated sanctuary of any church in the city. The reredos is ornamented with figures of apostles and martyrs, painted in oil by a young woman in the parish, who occupied two years in the work. The walls of the sanctuary and choir, and the pillars of the nave will eventually be covered with similar decorations. The walls of the nave are to be ornamented with the stations of the Cross, painted on the plaster. Four priests work in this parish, the three assistants living in community in the tower, where they have a literary workshop as cosy as it is unique.

MASSACHUSETTS.

MARLBOROUGH.—The three days' services in commemoration of the first anniversary of the dedication of Holy Trinity church, opened Friday evening, Nov. 23. The beautifully impressive service of induction of the church choir was first in order, performed by the rector, the Rev. Geo. S. Pine, the solemn words being spoken to each member. The choir was assisted by Messrs. J. M. Sears, of Southboro, S. B. Whitney, organist of the church of the Advent, Boston, and four boys from his choir. One boy, Master Geo. Ingraham, during the offertory, sang a solo, "Come Unto Me." After Evensong, the sermon was delivered by the Rev. Alfred Evan Johnson, of New Bedford, whose text was taken from Col. i: 4-5. The Rev. W. Burnett, of Southboro, was present and assisted the rector in the services. The anniversary sermon was by the Rev. Edward Osborne, S. S. J. E., on the text, Matt. ix: 21. After service, the visitors, with the

clergy and choir, went to the rectory, for lunch given by the parish. Sunday morning the sermon was by the rector, and in the evening by the Rev. Waldo Burnett, who gave a resume of the history of the parish. The work of the past year includes 13 Baptisms, 8 Confirmations, and 4 couples married. The church attendance was largely increased, and the membership of the Sunday school greatly augmented. The material prosperity of the church has been greatly enhanced by Mr. J. M. Sears, who supplemented his gift of the church edifice with a present to this new church of a very fine organ from Hook & Hastings, costing \$2,000 or upwards. Several chancel ornaments have also been donated.

LOUISIANA.

The Louisiana Branch of the Woman's Auxiliary held its annual meeting in Trinity church, New Orleans, on St. Andrew's Day. Holy Communion was celebrated. The rector, the Rev. R. H. McKim, delivered an address on missions, after which reports were read. This branch of the auxiliary was only organized two years ago; and it was most gratifying to note the marked increase in both work and interest, it having far more than doubled its record of the preceding year. The rector of Trinity has been a warm advocate and able helper of the work, and much regret is felt at his departure, now so near at hand.

The convocation of New Orleans met in the same church on Nov. 22nd, Dr. McKim, dean. In the evening a missionary meeting was held, the Bishop delivering the address.

On Wednesday, the 28th, Bishop Galleher left for Europe to be absent two months. The Rev. Dr. Goodrich, rector *emeritus* of St. Paul's, has been very ill for some time. He is quite aged, having passed his three-score years and ten.

NEW ORLEANS.—The Young Men's Association of the church of the Annunciation, at their annual election meeting in November, elected the following young gentlemen to serve for the ensuing year: Noah W. Longshore, President; J. I. Hunter, vice-president; Henry J. Carter, recording secretary; Richard K. Braff, financial secretary; Frank S. Marks, treasurer. The literary committee elected consists of Messrs. George P. Marks, W. C. Wright, and Chauncey Stone. The association under the wise leadings of the rector has been, and is, a valuable adjunct to the parish.

Mrs. J. L. Harris, the lady who recently furnished funds for the building of the chapel of Christ church, has since added to her benefactions by organizing and endowing, in connection with that parish, an industrial art school for young women. She has already provided it with experienced teachers, and instruction is furnished to classes in ornamental and plain needlework, art pottery, designing, and decorative art. The first two weeks of the school afford the most encouraging auguries. The classes will be increased in number and scope of instruction as need arises. Christ church, the oldest Protestant organization in the Southwest, thus becomes the pioneer in a good work, whose blessings can hardly be foretold. Work on the chapel is progressing.

The Rev. Wm. C. McCracken preached his farewell sermon in Grace church, on Thanksgiving Day. The Rev. J. E. Martin, of Canton, Miss., assumed charge on the first Sunday in Advent.

SOUTHERN OHIO.

CIRCLEVILLE.—In our report of the Mission recently held here, a typographical error made us say that the celebration of the Holy Communion occurred at 7:30 p. m., of course, it should have been 7:30 a. m.

MISSISSIPPI.

VICKSBURG.—Thanksgiving Day was quite a red-letter one with most of the members of St. Mary's Mission. The chapel was nicely decorated with the fruits of the earth. The altar was the chief feature and was adorned with corn, grapes, and oil, the pulpit and lectern with flowers and fruits. On the steps leading to the chancel were placed cabbages, onions, potatoes, turnips, and a miniature ball of cotton. The rector delivered the sermon, and based his vigorous remarks on Psalm lxxv. Quite a nice little congregation met at some inconvenience to themselves and were very attentive.

WESTERN TEXAS.

EL PASO.—For the first time in the history of St. Clement's church of which the Rev. Dr. G. H. Higgins is the rector, religious services were held commemorative of the day and the martyr, St. Clement. On the evening of Nov. 23rd, the building was pretty well crowded with the congregation and a few friends. After the service, Dr. Higgins read an historical sketch prepared for the occasion. In 1870, Judge Clark and Senator A. J. Fountain induced the Rev. J. W. Tays to come here. Soon after a mission and parish school were started and funds subscribed to carry on the work in its incipient state. For a time all went favorably, then came temporary failure. The panic of 1873 scattered the people, and the good pastor tenderly and regretfully laid aside his work and went elsewhere. After the town had started on its new and upward career, in 1881, the Rev. J. W. Tays returned to his old field of labor and on Christmas Day of that year laid the corner-stone of St. Clement's church, and on the following 12th day of February, 1882, he conducted the first service in it. After Mr. Tays' death St. Clement's mission was without a rector from November to the following June. Even the church could not be used for the Sunday school, and a few faithful ones kept the little school together in a private house. Then came Mr. Hulme, who remained here something over a year, after which the parish was organized, and the present rector called. The quartette choir is efficient and decidedly the most attractive, in a musical way, of any in the city. The music was a pleasant feature of the evening and greatly enjoyed by every one present. Subsequently the guild house adjoining was crowded with ladies and gentlemen who participated in a feast of sandwiches, tea, and coffee; prepared by the kind ladies of St. Clements. St. Clement's church has a roll of communicants numbering 96, and a Sunday school of 120 scholars. The Rev. Dr. Higgins came to St. Clement's in July, 1887, since which time the Sunday school and communicant list has more than doubled and the church much enlarged.

ALABAMA.

TALLADEGA.—On Nov. 25th, the Bishop visited St. Peter's church. A class of ten was confirmed. The service will be long remembered for the holy influence it left upon all present. There was an abundant outpouring of the Holy Spirit. The Bishop preached such a sermon as can only flow from a

heart burning with love for the souls of men, from ripe learning and large experience. St. Peter's church, during the past year, has been greatly improved. The chancel has been enlarged; a bishop's throne and credence table have been added to its furniture. On the altar have been placed a pair of brass vases, and a brass cross as a memorial of the pastorate of the Rev. J. H. Smith, missionary in this parish, 1869-1887. A much needed vestry room has been built, and furnished by the ladies of the parish. The most pleasing feature of the work here is the growing piety and earnestness of the people. The attendance at the services is steadily increasing, particularly at the early celebration of the Holy Communion on Sunday morning. Many are learning the truth of the words: "They who seek Me early shall find Me."

WESTERN MICHIGAN.

As announced in THE LIVING CHURCH, the 29th semi-annual missionary meeting and diocesan Church conference was held in the parish of the Good Shepherd, Allegan, Nov. 20-22. The Bishop and some 20 delegates were present, and the programme was carried out almost to the letter. The first evening was taken up with the subject of Parochial Societies. The Girls' Friendly Society was most favorably noticed, and societies for men and for boys were discussed, various rectors giving their experience. The sermon *ad clerum* by the Rev. E. D. Irvine, late of Pennsylvania, from I Cor. iv. 2 was scholarly and practical. This on Wednesday morning was followed by a celebration of the Holy Communion. The paper of the Rev. Dr. Wilkinson of Akeley Hall, Grand Haven, on the Church of England prior to the Reformation, was well written and well received. The subject, "My Western Missionary Life," opened by the rector, formerly a missionary in North Dakota, was continued in the evening by the Rev. Dr. Kuapp, who related some thrilling experiences of life among the mountains of Colorado. By far the warmest discussion of the meeting was on "Modern modes of raising money for Church purposes," opened by the Rev. Dr. Rippey, who opposed the supper system. Both clergy and laity spoke ably on this question. On Thursday afternoon, the Rev. Mr. Welles preached to the children, and in the evening the Lambeth Conference was considered by the Rev. Wm. Morrall. The Rev. L. H. Woodford read an admirable paper on "Church Discipline with reference to the Laity." The Rev. P. E. Jones replied to the essayist in well chosen words, and after a general discussion, the Bishop made the closing address.

MUSKEGON.—A chapel is in process of erection by St. Paul's parish, on Wood Avenue, to be called St. Luke's, capable of seating about 150 people. The building is placed on the rear of the lot so as to be converted into a rectory when the church building is erected.

The rector of Grace church, Grand Rapids, has charge of the mission at Holland, where a church is in process of building, and visits the place every Tuesday. At Luther, a Sunday school room is being built, and will be used for services until a church can be erected.

PETOSKEY.—Mr. W. W. Rice has purchased and presented to the mission the old Presbyterian church. The building will be removed to the Church lot and re-modeled. A series of interesting lectures has recently been delivered by the Rev. C. T. Stout, minister in charge.

MARYLAND.

BALTIMORE.—The semi-annual meeting of the Convocation of Baltimore, was held Tuesday, November 27, in the church of St. Michael's and All Angels'. Bishop Paret presided and the Rev. E. A. Colburn was secretary. In the morning the Rev. Wm. M. Barker read a paper on "What can Convocations do in the City," and he was followed by an address by the Rev. Peregrine Wroth. The Rev. E. A. Colburn read a paper on "What can Convocations do in the Country," and the Rev. W. H. H. Powers of Towson town, made an address. A discussion followed which was closed by Bishop Paret, who was of the opinion that a spirit of congregationalism did not exist in the parishes. The Rev. Dr. A. J. Rich, dean of the convocation, stated that 42 services have been held, at which were delivered 84 addresses or sermons and the Holy Communion was administered eight times; 30 members of the convocation joined in these services, which were all well attended. The committee on mission work and pastoral aid asked for \$4 475, of which \$2 900 is for mission work, and \$1,575 for pastoral aid. The treasurer, E. A. Colburn, reported that the receipts amounted to \$72 06, and the expenses were \$3.40. A committee of five clergy and five laity was appointed to raise the debt on the property of Holy Trinity church the Rev. J. J. Sams, rector, amounting to \$3 500. The Rev. E. A. Colburn, for the committee appointed to consider the report of the dean relating to the failure of parochial schools, reported that the lack of funds was the greatest cause of their failure, combined with the preference people have for public schools; that many churches have schools of their own, which take all their means; that the contributions have been so scanty that parochial schools have been carried on in so mean and niggardly a way that they are unattractive and will not compare with public schools; and that the rectors do not bring the schools to the notice of their people, so they do not really know of their existence. Bishop Paret asked the convocation to take up the work at Sparrow's Point, and erect a \$3 000 Church building there, put the work on a strong foundation, and carry it forward. The convocation adopted the suggestion, and appointed the missionary in charge, the Rev. Mr. Fletcher, to raise the funds, with the assistance of the clergy of the convocation. At night, addresses were made on "Philadelphia Theatre services, their history and results," by the Rev. J. E. Johnson, and "How to interest the People in Missions," by the Rev. Wm. Kirkus.

All the workers in St. Peter's church, Dr. Julius E. Grammer, rector, held an interesting meeting in the chapel of the church, November 26. Addresses were made by the Rev. Dr. Grammer and the Rev. Hobart Smith. Refreshments were served after the meeting. The Rev. B. H. Latrobe, who has been elected rector of Trinity church, preached Saturday, Dec. 1st, for the first time. Trinity church for the past year has been without a rector, and under the long administration of the Rev. George A. Leakin was a prosperous church. Services have recently been conducted by the Rev. R. W. Forsyth, who has been elected assistant rector of Christ church, and the Rev. J. Preston Fugette.

Ascension church on Lafayette Square has been handsomely decorated in pure Gothic style. On the wall behind the chancel in the chapel is paint-

ed an emblem, two cherubims holding a frescoed arch, the background representing a sky. The chancel has been extended about five feet. The frescoing, decorating, etc., in the church proper and the chapel together will cost nearly \$10 000. The work is entrusted to Mr. Eugene D. Monfalcone.

ANNAPOLIS.—The convocation of the clergymen of this place met at St. Anne's church, Wednesday, Nov. 28th, and elected the Rev. T. C. Gambrall, dean, and the Rev. Mr. Gardner, secretary. The convocation transacted only routine business, the bad roads preventing a large attendance of clergy.

TEXAS.

PALESTINE.—On Sunday, Nov. 18th, the Rev. C. H. B. Turner, of Tyler, visited St. Philip's church in this city, celebrating Holy Communion and preaching at 11 A. M. The sermon was practical, showing the difference between Christian faith and works, and ungodliness. Notwithstanding the rain, which poured in torrents part of the day, the congregation was quite large. This parish hopes shortly to have a rector of its own. It has a church and rectory free from debt. The number of communicants is nearly 40 and could be easily doubled by the efforts of an efficient clergyman.

BELTON.—St. Luke's is an old parish, and yet weak, many of the old members having died or moved away. The denominations are strong, popular, and well established, hence fresh material is scarce. In addition to all this the church building is in a bad condition, and rumors to the effect that it is unsafe are circulated through the community. This, of course, affects the size of the congregations. A committee has been appointed to raise the means to put up a new building or repair the old one. The Rev. J. A. Duncan, recently a popular and powerful Methodist preacher, is now in charge of the parish, which already, under his ministrations, begins to give signs of an awakening life.

TEMPLE.—The mission at this point is attached to St. Luke's, Belton. Temple is a new, thriving little city of 4 500 inhabitants, eight miles east from Belton, on the Santa Fe Branch R. R., with much material from which to build up the Church. There are 30 communicants to begin with, but no church building. The mission worships in a hired room, for which it pays \$10 per month. Two lots have been secured, and the sum of \$1 000 is in hand towards a chapel, the building of which it is hoped will begin in the early spring. The Sunday schools at Belton and Temple are well kept up, and congregations are good and growing.

MEXIA.—The contract has been signed for a chapel, which is to be finished and turned over to the mission on or before Feb. 15th. About five-eighths of the money is in hand to pay for the building. It has been a hard struggle, and assistance from abroad would be thankfully received. A large, rapid, and important growth is as certain as anything future and human can be. In fact, all over the mission field worked by the Rev. Harry Cassil, of Calvert, there is the most pressing need for money to assist in building and getting help for the clerical work. Attached to the parish at Calvert are four organized and two unorganized missions, in which, with the help of an assistant, the Church could be made to grow more rapidly than any of the denominations.

The Living Church.

Chicago, Saturday, Dec. 15, 1888.

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162 Washington St., Chicago, Ill.

REV. C. W. LEFFINGWELL, D. D.,

Editor and Proprietor.

Will contributors kindly allow some suggestions? Composers are paid by the thousand "ems," not by the day; consequently they suffer not only annoyance but actual loss of wages in setting type from poor copy. Good copy is legible; correct as to spelling, capitals, punctuation, abbreviations, etc.; is written on paper of commercial note size, not much smaller nor much larger; is written on only one side of the paper; is folded (not rolled) only one way. Rolled copy does not stand well on the case; large sheets cover too much of the case; pencil writing is generally too faint to be read easily across the case, though not always or necessarily so. Another objection to rolled copy is that it is delayed with newspaper mail, and sometimes is unopened.

It is a fact not very cheering to the cause of Church unity among ourselves that at the time when our Missionary Council was holding its first session in Washington, a so-called auxiliary society met in the same city, presided over by a bishop, and denounced the General Board of Missions for its alleged tendencies towards "rationalism, ritualism, Romanism, and infidelity." So it was reported in the daily papers. About the same hour when these charitable remarks were passing, the report of this society was presented as an official document to the council. A singular fact in this connection is that the name of this extremely Protestant faction is the American Church Missionary Society, while the general society which it denounces retains the name of "Protestant Episcopal."

Without proposing to agitate the question of a change of name, we are tempted to note in passing one of the signs of the times. In the meetings of the missionary council referred to above, two large maps were displayed; the one showing the

principal missions of the Church of England, the other headed in large letters: "Centennial Map of the American Church." These charts were made and named by a clergyman of Ohio, presented to and accepted by the council, without any reference to the name. Nobody objected to it. What a pity that some such happy accident had not happened in the early days, which would have given to our Communion that name instead of the cumbersome appellation which accident (apparently) did give us!

THE *Chicago Journal*, in a thoughtful article upon Church work among the colored people, quotes from our report of the late missionary council, and says that Bishop Dudley's position on the separate education of colored candidates is "deplorable." The editor adds:

All men know that the faith which distinguishes the lines of race and color, and which neglects to know that the souls of men are of one color only, lacks some of the best elements of the Gospel that was preached to the poor and to all mankind.

The implication, we think, is unfair to Bishop Dudley and to the Church. There is no better friend to the black race, and no wiser counsellor in their interest, than the Bishop of Kentucky. A slave owner, if we mistake not, before the war, he has risen above prejudice and has spoken and acted for the negro as a brother. He has opposed the "color line" in his diocese and in the Church at large. He does not, as we understand, favor a separate organization for the colored people. He claims them as his children in the Lord, as entitled in the Church to the same privileges as the whites. Taking into consideration the existing conditions at the South, as related to both races, Bishop Dudley thinks that our colored candidates ought, for the present, and for the most part, to be educated separately. He thinks that they prefer to be so educated. It is true that Dr. Crummell controverts that opinion, but that is not the question at issue. How, under the circumstances, can they be educated to the best advantage? The Bishop is right; and he does not "neglect to know" that the souls of men are of one color. He knows, however, what *The Journal* seems not to consider, that the large increase of colored clergy which this crisis in our work at the South requires, cannot possibly be secured without special agencies for their special training. Dr. Crummell may be right as to the preference of colored men generally to be educated with white candidates; and as far as possible we believe this is being done. But vastly more is needed; Bishop Dudley's advice seems to be sound and sensible.

We do not wish to annoy our readers by editorial appeals, and as a rule appeals are not published except as advertisements among our agate notices. We have departed from this rule in the case of the Old Catholic Missions in the diocese of Fond du Lac. Especially since the death of Bishop Brown we have felt a great desire to befriend that work. This feeling has increased with our more intimate acquaintance with Pere Vilatte and his grievous embarrassments, and with the apparent apathy of the Church at large towards this movement. Doubtless some mistakes have been made. Pere Vilatte may have been imprudent in attempting to extend his work too fast. In the absence of a bishop to direct the work, a mistake of zeal should be pardoned. For the work's sake and its promise of future advantage, it should be tided over this crisis. Pere Vilatte writes:

I am very happy to inform you that St. Mary's church, (Dyckesville) is finished, except the plastering. I am in great need of money, and don't know where to address myself to get it. They ask me \$105 for plastering. What joy for me and my poor congregation if I could have the first services for Christmas! Pardon me for asking again your great charity. If you could make a last effort for the second Old Catholic Church in America, I promise not to abuse your goodness any more.

Contributions for plastering St. Mary's church, Dyckesville, Wis., will be gladly forwarded and acknowledged by the editor. We have answered Pere Vilatte that THE LIVING CHURCH will be responsible for the plastering of the church, on condition that the canons of the diocese be fully complied with as to the status of the property and its entire control by diocesan authority. Failing in assurance on this point, we shall return all money received to the contributors. We make this condition from no distrust of the good faith of this devoted missionary, but as a reasonable caution in the absence of a bishop who would look after such matters.

GOOD PROTESTANT DOCTRINE.

A Lutheran pastor of Michigan, a subscriber to this journal, in forwarding a tract on "The Episcopate" by a prominent theologian of the Lutheran body, of which we may hereafter give a synopsis, says:

I for my part agree with this pamphlet, and so far as I know nearly all the Lutherans of my synod agree with it. But if the author hopes that, after accepting the historic episcopate from our side, an organic unity between us and the Protestant Episcopal Church could be effected, I believe he is in error. So much as I know Lutheran pastors, we never would unite with another Communion unless they would accept the Augsburg Confession and Dr. M. Luther's smaller catechism, and

that no parish priest should teach another doctrine. I am afraid that the Protestant Episcopal Church would never agree to that. I have made the acquaintance of some pastors and a bishop of the P. E. Church. We spoke about the Sacrament of the Altar, and the most of them and even the bishop did not believe in the Real Presence of the true Body and Blood of our Saviour in the Sacrament. With such priests we Lutherans could never hold communion. And how is it with the laity in your Church? The most of them are Zwinglians in respect to the Sacrament, and such a thing we Lutherans never could bear. A few weeks ago, in my own parish, some members were reported not to believe in the Real Presence, and this gave such offence that I had to meet the whole congregation, and these members had to confess before it that they believed that Christ the Son of God and of the blessed Virgin Mary is really present in this holy Sacrament and feeds us with His true Body which He offered for us on the holy Cross, and with His very Blood that He shed for the remission of our sins. I fear it will be a long while before the P. E. Church will come so far, and before this is accepted no faithful Lutheran will agree to union. Please excuse my imperfect English writing, for I am a German. I read THE LIVING CHURCH with much pleasure. Praying that the Lord will unite soon all His faithful children in the Holy Catholic Church, I am your obliged servant, etc.

The above is worthy of note as coming from a pastor of the body which has the first claim to the title "Protestant." Brethren of our Communion who hold these views are branded as "Romanizers." More than one bishop-elect of less pronounced views has been refused by "this Church," admission to the episcopate. Yet we call ourselves "Protestants," and those of our brethren who hold and teach the doctrine of the Real Presence as in the Sacrament of the altar are denounced as traitors, disloyal to the Reformation, Romanists in disguise!

"RECONCEIVING CHRIST."

"To re-conceive the Christ!" exclaims a radical Unitarian preacher of Brooklyn, "unquestionably, this is something we are called upon to do. It is something that I myself have tried to do for you and with you, and the result of my endeavor is embodied in my little book, called 'The Man Jesus,' and it is a result conforming as nearly as may be to the result in 'Robert Elsmere.'" So, then, Mr. Chadwick has got ahead of "Robert" in his reconceptions, and that by several years. "When you cried out in your famous, long-drawn sermon, 'To re-conceive the Christ!' it is the special task of our age, etc., you seemed to think," Mr. Chadwick tauntingly observes to his mythical brother, "that you were the first to get hold of the right idea. Not by any means! I have been preaching the true conception these twenty years and have written it out in order in my little book. You thought you hit upon it

in the Squire's library, and that there was the place to unearth it, and nowhere else. My dear fellow! restrain yourself. You might have found it all in the Bodleian Library, as I did, when I browsed around one perfect day in June; and I have written it out in order in my little book."

"To re-conceive the Christ!" Is that enough for a progressive age like this? If it suffices for Mrs. Humphrey Ward, is it enough for Mr. Chadwick? Not by any manner of means. He will be content with nothing less than to re-conceive God Almighty. To re-conceive the universe, and man, and God—this is a much greater, grander, task than to "re-conceive the Christ." Why write brilliant novels to show that the re-conceived, re-constructed, Christ must be a Christ stripped of the miraculous and divine, yes, and of perfection, as well, when there is such a splendid field for the novelist to show what science demands of God and what should be the nineteenth century conception of Him? Let Mrs. Ward take notice and not be anticipated by another little book. "Literature, and philosophy, and history, are her intellectual lines. But there is another line. It is that of science, and it is mainly upon this that those are working who are endeavoring successfully to re-conceive the universe, and man, and God." A magnificent field to work in, one to cast "Robert Elsmere" into the shade and bring him to nothing.

"To re-conceive the Christ!" Why is there not some one to re-conceive Plato as a philosopher, or Shakespeare as a dramatist, or George Washington as a patriot? What a chance to show that legends and accretions of all sorts have gathered about these great names, so that the world's conception of them is essentially exaggerated and untrue! What a chance to re-conceive Julius Cæsar, and to show that so far from being a great warrior who slew a million of men, he was an ideal philanthropist and peace-maker! What a different idea the world would have in respect to Herod, if he were only rescued from the falsifications and one-sidedness of history and put in his true light! And there is Satan! Fame and fortune await the man or woman whose reconception of him is correct. What an opportunity to show that he was sinless, while Eve was the tempter, and that all through his life he has been outrageously falsified and maligned as "the wicked one," "that old serpent the devil," etc., when if he is to be conceived of at all, he should be conceived of as the most ideal, innocent, and harmless creature that was ever set for the world's example!

But no! All this is no suitable

task for an aspiring novelist until the Christ is rightly conceived of. The work in "Robert Elsmere" has been but partially accomplished. "We cannot," said Elsmere, "read the whole of God's lesson from Him." "Indeed we cannot," cries Chadwick. "There is so much we cannot learn that we simply have no right to isolate Him in our reverence. He has for us no word of science or of art; no word of political or social help; no word for our domestic life. Living as he did in the expectation of a great world catastrophe, he did not address himself to the shaping of social order," etc. A point for the author of "Robert Elsmere!"

Let us comprehend how imperfectly her work is done by stripping the Christ of miracle and perfection, and building up in a second volume a fully reconceived and ideal Christ who is up to the requirements of the time in matters of art and science. Drop the beatitudes for instance, or rather replace them by so many other beatitudes as touching political and social reformers. Blessed is the man who is nothing if not a patriot. Blessed are ye unselfish politicians, for yours are the rewards of office. Blessed are ye social reformers, for ye shall inherit both earth and heaven. What an improvement on the legendary character of the four Gospels, to have them amended and then added to by other four, laying down the canons of art criticism, discoursing on the sphere and function of æsthetics, talking to the multitudes on the laws and possibilities of science, and teaching by the wayside and in the household the privileges and duties of domestic life!

But, no, again! Why waste one's genius in reconceiving the Christ in this way when there is the greater, grander, task of reconceiving the universe and man and the Almighty. The Bible has made such wretched work of it in its speculations about the world and man and the Maker of heaven and earth; the Law and the Prophets have so labored in a fog, that now is the time for the novelists to come in and tell us all about it. What a glorious opportunity to reconceive, yes, and reconstruct the whole thing from everlasting to everlasting, and get things as they ought to be, world without end!

Reconceiving Christ, indeed! Does "Robert Elsmere" think that the meagre and unrisen Christ whom he conceives of, could have founded a new kingdom in the world, changed the course of history, given to states and nations a new name and purpose, and to human life a new shaping and destiny? Does Mr. Chadwick think that his further-to-be-reconceived Christ could have done this, if He had been conceived of in his way from the beginning? "Our real choice," says Mr. Chadwick,

"is not between the human Jesus and the divine Christ, but between the human Jesus and none at all." The second choice might have been as good as the first, so far as producing the results which have been produced by the divine Christ is concerned. What results does Mr. Chadwick think have been effected in Brooklyn by his re-conceived Christ, that is, the human Jesus, whom he has no inclination, he says, to make central in his presentation of religion—results which hardly amount to a ripple on the surface, saving a handful of listeners who love to have Jesus stand aside and Emerson, Matthew Arnold, George Eliot, Robert Elsmere, etc., be the subject of discourse? Brooklyn goes on its way, not caring a straw for what the preacher says about his re-conceived Christ, either in his Sunday essays or in his little book. So, in the larger world will it be, for all the "re-conceptions." A brilliant novelist wants an *ignis fatuus*, a will o' the wisp, to take the place of the historic Christ, the Christ of the Creeds, and the world will none of it.

COMMUNICATION FROM CENTRAL CHINA MISSION.

DEAR DR. LEFFINGWELL:—Time has flown rapidly by since I sent you our last letter from Wuchang, and already the summer heat is a thing of the past and the cool breezes blow once more upon us from the hills beyond the city's walls. Our first intention was to give in these letters a general geographical description of our location and follow it up by detailed information concerning the methods of the Church's work. So much has been said and written however, of late, about Wuchang itself and the surrounding country, that we feel it hardly necessary just now to continue our description as at first begun, and so pass on to consider some other matters of missionary interest.

I take pleasure in handing you herewith two volumes in the Chinese language, the first is the order for Compline and Sext from the "Day Hours of the Church," and the second is the "Table of Lessons set forth to be used in this Church by the General Convention." The latter volume is not published by the League, but by the Board of Missions, and is the result of much time and labor spent upon it by our senior missionary in Shanghai, the Rev. Mr. Thomson. In addition to the work of translation and arrangement, every verse at the end of a lesson had to be changed, as the Chinese method of enumeration differs from the English in always being inclusive.

This table will be of great practical value to us in all parts of the China Mission, as hitherto we have been sorely crippled by the lack of anything of this kind in the native tongue. We have had a few copies of the Table of Lessons printed in English, but this has of course been well nigh useless outside of St. John's College, and the result has been that our native clergy have been reduced to using anything or everything, authorized or unauthorized, as the case might be. This issue of this neat and useful little volume will go a

long way towards establishing law and symmetry in the ordering of the Chinese services.

I am very glad to be able to make this acknowledgement in your columns, not only as a tribute to the devoted labors of Mr. Thomson, but as showing that the Chinese Church League is ready and glad to recognize every effort that is put forth to give to this people the literature of the Church.

The other little work is from the careful and scholarly pen of the Rev. Mr. Graves, (the Psalms from the Schereschewsky version) and is intended to be a help to our theological and other students in their devotional life. The book is engraved by the best workman in Wuchang—the man who cuts the essays for the Imperial Examiners—and is gotten out in a style of type and binding which, while it may strike us Westerners as florid and even gaudy, makes it attractive and valuable in the eyes of the Chinese. The prejudice against metal type and printers' ink is so strong here in Central China that we propose to have everything we issue engraved on blocks, and it costs no more in the end. Many Chinese scholars will not deign to turn over the pages of a printed volume, and others will not even open such, but holding the cover to their noses, will exclaim with a look of infinite contempt: "Foreign ink!" and then fling the book into the gutter. While I do not mean that any of our own students would be guilty of such disrespectful conduct, yet they are all of them Chinese enough to prefer the engraved page to any other.

Another small point to which I would like to call attention, is the method of arranging the native and foreign dates. The ordinary way in which this is done by missionaries in China is to arrange them in parallel columns, thus:

Kwang Su Fourteenth Year Cyclic Order TING TSZ etc.	JESUS came down to earth one thousand eight hundred eighty years ago, etc.
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These correspond exactly and are raised above the other words on the page, but the objection is that the name of our Blessed Lord stands on the same level as that of the Chinese Emperor, and consequently we are extending no higher respect or honor to the King of kings and Lord of lords than we are to an Oriental sovereign who is not even a Christian. The sensible Chinese are very quick to see this, and their respect for our holy religion and its teachings is gauged accordingly.

We have long wanted to introduce a change for the better and so have decided that in all the publications of the League the name of the Emperor is to be omitted and the word "Lord" substituted for "Jesus." This will enable us to record accurately the foreign and native dates, and at the same time give to the name and title of our Blessed Saviour the respect and honor which is justly due.

The lack of literature to strengthen and develop the religious and devotional life is one of the saddest things that meets us here in China. We have almost nothing! Think for a moment, my dear American friends, of what your life would be, if you were placed for a while in the position of the Chinese Christian. Go to your native city and close up every Church book store in the place; send word to New York, Boston,

Philadelphia, Milwaukee, that all the great depositories of Church literature are to be destroyed with all their precious contents. Issue an edict that the publication of every Church newspaper and magazine shall cease on the morrow. Nay, more, enter your own house and carry on the work of extermination there, take down from your shelves the treasures of the fathers and the saints of other days; sweep them all away, Church history, theology, poetry, and sacred song; the holy books upon your table and prie-dieu must suffer also. Then when you have stripped your home bare of its many and deeply treasured volumes, try for a moment to eliminate from your memory all the precious thoughts that have come to you from these books that you have now destroyed. What a terrible void it is that confronts you! You shrink from the very thought of it, and well you may! Yet such is the condition, very nearly, of the Christian people whom the Church has committed to our care in this land of China. You exclaim perhaps: "How sad! I never realized that such a state of things existed." No! You never did, and hundreds upon hundreds of your fellow Christians have never realized it either. Yet you are all from day to day and week to week enjoying these priceless treasures of the Church while your brethren in Central China are enduring this spiritual starvation, and little or nothing is done to help them. My brethren, these things ought not so to be! I beg you then, turn not a deaf ear to the appeal which is made to you to give to this great literary people the teachings of our holy religion upon the printed page. If we are slack to go in and possess the land, the punishment of the Almighty will surely descend upon us, already in the outer posts there are indications of the approach of the infidel and godless press, let us heed the warning and be ready for the enemy when he comes. A man does not need to be very much of a prophet to see that one of the greatest struggles between the kingdoms of light and darkness that the world has ever known, is ere long to dawn upon us in this land of China. When that day comes, God grant that there may have been raised up here a pure and true branch of the One Holy Catholic and Apostolic Church, with a native ministry, thoroughly trained in the Faith of the ages, and equipped with a Church literature in its own Asiatic tongue—then it shall indeed be the impregnable citadel against which all the hosts of darkness shall but dash themselves in vain!

S. C. PARTRIDGE.

Wuchang, Central China, Feast of St. Luke, 1888.

CHURCH HINDERERS.

From The London Church Review.

Unfortunately, however, we cannot close this imperfect list of hinderers without mentioning our own school of thought. Fortunately they are but few and carry little weight. Merely bestowing a passing glance at those individuals who try to persuade themselves that they are helping Catholicism by seceding from the ancient Catholic Church of this land, and who have such a lively horror of laxity of discipline, and such a particular horror against any relaxation of the law as to marriage with a deceased wife's sister, that they hasten to seek refuge in a Church whose official head sanctions marriage with a living sister's daughter, we come to another class. These are the drones

who practise ritual, and nothing else, and the drones who profess to be merely High Churchmen. In either case the result is the same; High Mass and an empty church, or High Mass and ditto. Either they have a rooted objection to large congregations, or large congregations have a rooted objection to them. They do not go to see their people, and the people will not come to see them. It is merely cause and effect, but the progress of the Church is hindered thereby, and her influence is lost in the particular parish in which they are located. It is not the ritual that is practised, but the way in which it is done, and its manifest hollowness, that reels people.

There is something inexpressibly repugnant to a reverent and refined mind, whether people be ritualistically inclined or not, in the breathless processions, the candles lit in a hurry and put out in a hurry, the censer fetched from the sacristy in a canter, and used with as much noise and fuss as possible, the quick perfunctory nods at the altar, the rapid gabbling of sacred words and the hurried recitation of a sublime Office, the general element of unrest, and all the other bad imitations of the functions of the lowest type of Roman Catholic chapels, which are the characteristics of most of the happily not very numerous churches of this class. People want to go to church to be quiet, and it is quite impossible to be quiet with all these noisy distractions. The priest in the next parish may practice the fullest ritual, but his church is full to overflowing; and the simple reason is that he is both reverent and hard-working—qualities which are sure to tell in the end. He may be called by courtesy (and sometimes by discourtesy), a Ritualist; but no one can call him a drone. Fortunately, these non-working Ritualists are as few as their congregations are scanty, but few as they are, they are yet numerous enough to merit the title of hinderers in an equal degree to the drones of the other sections in the Church. They may profess to belong to a certain school of thought, but it is quite certain that they do not belong to the school of action. In short, they are lazy scholars, who injure the reputation of their school by their want of application, and so work harm—the only work they are capable of doing.

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 The Forum.....	\$5 00
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The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	4 50
Scribner's Magazine.....	3 75
Youth's Companion (new subs. only).....	2 50
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.

Address THE LIVING CHURCH, 152 Washington St., Chicago, Ill.

PERSONAL MENTION

The Rev. Roland Kingwalt, late of Mantua, has assumed charge of St. Paul's chapel, Camden, and St. Wilfrid's, Cramer Hill, New Jersey. Address at Cramer Hill.

The Rev. S. B. Pond has resigned the rectorship of Ascension parish, Westminster, Md. His new address is 2007 North 12th street, Philadelphia.

The Rev. Thos. Stafford having accepted a call to St. Philip's church, Palestine, Texas, desires to be addressed at that place.

The Rev. C. P. Wilson has resigned the rectorship of Anamosa, Iowa, and taken charge of the missions at Groton and Webster, Dak., P. O., Groton, Brown county, Dak.

TO CORRESPONDENTS.

W. P. L.—It is possible that the question of a change of name may be brought before the next General Convention, but not probable that it will occupy much time in discussion. The last vote showed a wide-spread desire for a change, but the Church is not ready for it yet.

R. RATCLIFFE.—A letter addressed to Canon Knox-Little, at Trinity church, New York, would probably reach him.

W. S. M.—The first part of the statement in II Kings, xix, 35, "When they arose in the morning they were all dead corpses," refers to the remnant of Sennacherib's army, of which there were about 100,000. 2. I Tim. iii, 12, "Let the deacons be the husbands of one wife." Polygamy was not extinct among the Jews. Divorce was very prevalent among both Jews and Gentiles. This prohibition would have an application in either case. The early Church held and the Orientals still hold that the marriage of a cleric after the death of his first wife is excluded by this and the corresponding passage, chapter iii, 2, 3. There is no distinction between the Levitical and the Aaronic priesthood, except that the high priests were to be of the family of Aaron. 4. There is no proof of such an assertion. 5. A sceptic is properly one who doubts, but still enquires. He admits the possibility of knowledge. An agnostic holds it useless to enquire because he deems knowledge an impossibility. The one asserts that he does not know; the other that he cannot know.

OBITUARY.

BLANCHARD.—Entered into rest, at Alert, Bedford county, Va., Nov. 15th, Eliza L. Blanchard, daughter of N. J. and the late G. B. Blanchard, aged 18 years, 1 month. She was beloved by all who knew her, and died in full faith in her Redeemer.

DOORIS.—In London, Ohio, on the morning of Nov. 28th, 1888, entered into rest, Mrs. Margaret Dooris, mother of the Rev. John A. Dooris, of St. Matthews church, Newton, Kansas. Mrs. Dooris was for over thirty-five years a communicant of the Holy Catholic Church.

MINUTE.

At a meeting of the vestry of Christ church, Waukegan, Ill., held on Monday, Dec. 3rd, 1888, the following minute was adopted, entered upon the records of the parish and a copy thereof ordered to be sent to the family, and to be published in *The Churchman*, *THE LIVING CHURCH*, and local papers:

In the sudden death of CHARLES R. STEELE, for many years junior warden of Christ church, our parish has sustained a grievous loss, the magnitude of which, words can only imperfectly express. Since however, it has pleased Almighty God, our heavenly Father, to call the soul of our well-beloved brother and fellow-laborer in the Kingdom of God, from the earthly house of this tabernacle, to that other and better home, not made with hands, we bow in humble submission to this His wise and holy will; and, mindful of the example of our Most Merciful Saviour, who sanctified His own sorrow by weeping at the grave of Lazarus, his friend, we too shed unfeigned tears for him, whose kindly face we shall see here no more. Still in the midst of this great grief, we confidently lift up our hearts to God, remembering the good example given us in this His faithful soldier and servant, who, having finished his course in faith, now rests from his labors. May light perpetual shine upon his immortal spirit, and perfect consummation and bliss be his, both in body and soul, in God's eternal and everlasting glory.

True and just in all his dealings, faithful in the discharge of all his duties as a Christian citizen and Churchman, wise and judicious as a counselor, honorable beyond reproach, and so honored of men, deep in his sympathies and constant in friendship, a faithful communicant and strong helper in the Lord, a cheerful giver of his time and talents for the upbuilding and support, both temporal and spiritual, of the Kingdom of Christ, his decease causes a serious loss to us in our councils and labors. We desire therefore as a vestry, to express the heartfelt grief of ourselves and all members of the parish, and our deep and loving sympathy for the widow and son, in their affliction, praying most devoutly that they and we may surely find the grace of our Lord Jesus Christ all sufficient in this time of greatest need.

- WILLIAM E. TOLL, Rector.
- WILLIAM BESLEY, Sr. Warden.
- WILLIAM B. DOGGE.
- SAMUEL RYALL.
- EDMUND BESLEY.
- FRED BAIRSTOW.
- THEODORE D. FOLJAMBE.
- WILLIAM H. DODGE.

ACKNOWLEDGEMENTS.

FOR yellow fever sufferers: Thanksgiving offering of Christ church parish, San Augustine, Texas, \$2.40.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL., NOVEMBER.

West Newton, Mass., Miss Mary S. Fuller, \$1, New York, Miss Whitehouse, Pun Fines, \$5; Chicago: Epiphany Guild, \$5; Wheaton, Ill., Trinity church, Little Sisters of Hope, \$5; Springfield: Harry Sarver, savings during his last illness, 36c.; Mrs. C. Ridgely, \$1; Mr. H. D. Moss, 50c.; Box, Mokenca, Ill., Good Shepherd, Children's Society Provisions, etc: Mrs. E. L. Merritt, Mrs. John Watts, Mr. Cawley, Mess. S. Maldaner and Frank, Miss D. Murdoch, Young Ladies of St. Agatha's, School, Old Ladies' Society of St. Paul's church the Rev. H. B. Goodyear, Miss Rodham, Mrs. E. A. Snively, Mrs. R. J. Oglesby, Mrs. W. P. Thayer, Mrs. E. Haney, Mrs. D. Littler, Mrs. C. R. Hurst, the Rev. F. W. Taylor, Mrs. E. R. Roberts, Mrs. C. C. Carroll, Mrs. J. Wolgamot, Mrs. J. Price.

N. B. By request of the Provincial Synod each parish and mission in the State is desired to devote the Christmas offerings to the Orphanage.

REV. FRED'K W. TAYLOR, Financial Agent.

APPEALS.

CONTRIBUTIONS for Pere Viatte's Old Catholic Mission may be sent to the editor of *THE LIVING CHURCH*, until the consecration of a Bishop for Fond du Lac.

MONEY is very much needed to meet the expenses of the Western Deaf-Mute Mission. The Rev. A. W. MANN, General Missionary, 123 Arlinton Street, Cleveland, Ohio.

THE SEABURY DIVINITY SCHOOL.

The academical year begins the 1st of September, the second term begins the 1st of April, after a vacation of two months. A full curriculum provided, with seven resident professors. Special students are received. Full literary qualifications expected from those who enter upon the regular course. The location, building, and accommodations are unsurpassed. No charge for rooms and tuition. A number of scholarships afford aid to those needing it. Endowments needed. For particulars address the acting warden, THE REV. PROFESSOR CHARLES L. WELLS, Fairbault, Minn.

DOMESTIC AND FOREIGN MISSIONS. ADVENT OFFERINGS.

Contributions for the support of missions for this new fiscal year should be sent to our treasury as early as possible. Generous contributions now will give encouragement. We wish this year to show a marked advance in the number of contributors and in the amount of contributions. The receipts of the first three months will have a strong influence upon the receipts in the months that are to follow. The Advent season ought to be taken advantage of for Domestic Missions in every congregation where it can be.

Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House, New York. For publications and leaflets, address the REV. WILLIAM S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

By the recent enlargement of St. Mary's School, Knoxville, Ill., several large rooms are gained for recitation and several uses, and two or three more pupils can be received after the holidays. Address the RECTOR.

A LADY with many years' experience, desires a position as governess to young children or as companion to an elderly or invalid lady. Address M., care THE LIVING CHURCH.

A PHYSICIAN, active Churchman, a married man preferred, will be informed of an opening. Address the REV. JOHN TRENAMAN, B. falo, Dakota.

A CLERGYMAN in Priest's Orders, Catholic, married, middle-aged, whose present parish is too small for his energy desires a more active field. Those only who desire active and aggressive work need apply. Address F. W. W., care of THE LIVING CHURCH.

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THE LIVING CHURCH ANNUAL

—AND—

CLERGY LIST QUARTERLY

FOR 1889.

Annual Number Ready December 1st.

Our new feature this year, which we believe eclipses all our efforts in past years, and the efforts for all similar publications, is a

DIOCESAN MAP

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The Household.

CALENDAR—DECEMBER, 1888.

16. 3d Sunday in Advent.	Violet.
19. EMBER DAY.	
21. ST. THOMAS, Apostle.	Red.
Ember Day.	
22. EMBER DAY.	Violet.
23. 4th Sunday in Advent.	Violet.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.
30. Sunday after Christmas.	White.

LUCIS CREATOR OPTIME.

Sunday Evening Hymn. Author unknown. 7th Century. 2 Cor. 1:3.

O Blest Creator of the light,
Who mak'st the day with radiance bright,
And o'er the forming world didst call
The light from chaos first of all;

Whose wisdom join'd in meet array
The morn and eve, and nam'd them day,
Night comes with all its darkling fears;
Regard thy people's pray'rs and tears,

Lest sunk in sin, and whelm'd with strife,
They lose the gift of endless life;
While thinking but the thoughts of time,
They weave new chains of woe and crime.

But grant them grace that they may strain
The heav'nly gate and prize to gain;
Each harmful lure aside to cast,
And purge away each error past.

O Father, that we ask be done,
Through Jesus Christ, Thine Only Son;
Who, with the Holy Ghost and Thee,
Shall live and reign eternally.

AMEN.

A MARBLE bust by Canova of Princess Pauline Borghese, Napoleon's sister, has recently been presented to the New Jersey Historical Society by Nathaniel H. Bishop. It stood for many years in Joseph Bonaparte's house at Bordentown, N. J., and when the old place passed into other hands, the bust was painted white and stood on the lawn as an ornament.

THE gentle Christians who claim that the only good Indians are dead Indians, should have heard the Mohawk Princess Viroqua addressing the New York Academy of Anthropology. Speaking of nervous women, she said that one reason why Indian women were not nervous was that they did not squeeze themselves into corsets. The Princess had a good deal to say about the time American women wasted on dress, and said she was shocked to see so many "dog women," as she called them, "nursing dogs" in Central Park.

BISHOP TUTTLE, describing his experience in some churches in Holland, says: "While the sermon was being preached, the contribution bags, on long poles, came around to us, and before it was ended the same came around a second time. Then when we withdrew we were expected to pay somewhat for the seats we had occupied. Three contributions at one service! Why, one is a hardship to some American congregations. It was explained to us at Amsterdam that the first offering was for the Church, the second for the poor, and the third was due from us because we had occupied specially good seats."

HORATIO SEYMOUR said: "When I was a young man there lived in our neighborhood a farmer who was usually reported to be a very liberal man and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, or rather more than would be required of him. One of his friends observing him frequently doing so, questioned him as to why he did it. He told him he gave too much, and said it was to his disadvantage. Now mark the answer of this excellent man: 'God has permitted me but one journey through the world, and when I am gone I cannot return to rectify mistakes.' The old farmer's mistakes were of the sort he did not want to rectify."

THE CHRISTIAN YEAR IN ART.

THE CALENDAR OF THE PRAYER BOOK.

[This introduction is copied, with few changes, from an English "Calendar," published by James Parker & Co., more than twenty years ago.]

It is a matter of considerable interest, to recollect how and in what manner our present Calendar of Festivals and Saints' days was formed. Our Reformers truly and reverently proceeded upon the principle of honoring antiquity. They found "a number of dead men's names, not over-eminent in their lives either for sense or morals, crowding the calendar, and jostling out the festivals of the saints and martyrs." The mediæval Church, as the Romanists still do, distinguished between the days of Obligation and the days of Devotion. Under the Reformation only some of the former class, the feasts of Obligation, were and are retained, being such as are dedicated to the memory of our Lord, or to those whose names are pre-eminent in the Gospels:—the Blessed Virgin, the Apostles, the Baptist as the Precursor, and St. Stephen as the Proto-martyr; St. Mark and St. Luke as Evangelists; St. Paul and St. Barnabas on account of their extraordinary call; the Innocents, as the earliest who suffered on Christ's account; the Feast of St. Michael and all Angels, to remind us of the benefits received by the ministry of angels; and All Saints, as the memorial of all those who have died in the Faith. Surely no better method could have been devised for making time, as it passes, a perpetual memorial of the Head of the Church.

The principle upon which certain festivals of Devotion still retained in the Calendar prefixed to the Church of England P. B. and usually printed in italics, were selected from among the rest, is more obscure. Many of them indeed commemorate names which had been peculiarly honored of old in the Church of England: St. Alban, the proto-martyr of Britain; St. Augustine, the apostle of the English race; Venerable Bede, and King Edward the Confessor, the real patron of England, supplanted in the age of pseudo-chivalry by the legendary St. George. Others must have been chosen for their high station in the earlier ages of the Church:—St. Ambrose, St. Augustine, St. Jerome, St. Martin, and St. Cyprian; and others from their local celebrity, as Swithun of Winchester, and Hugh of Lincoln.

It is a very curious fact, that these Saints' days, now often considered as badges of Romanism, continued to retain their stations in our popular English almanacs until the alteration of the style in 1752, when they were discontinued. Poor Robin's Almanack affords much matter for consideration. He shews that the tradition respecting the appropriation of the days to particular saints was considered by the common people as a part and parcel of the Church of England; and that an almanac without saints for every day was nought. The secular power came to the aid of the Church by the statute 5 and 6 Edw. VI., c. 3. This Act commands all the present liturgical festivals to be observed; and their non-observation is by no means an act of discretion, but a breach of the law of England. Of the peculiar sports and observances which had been attached by ancient usage and custom to peculiar days—the dancing round the maypole on the festival of St. Philip and St. James, the bonfires on the feast of the Baptist, and the like—it is unnecessary to speak; but the main feature, anterior to the Reformation, was the cessation from work and labor upon such festivals. The people had a time provided to rejoice before the Lord; and the exceptions in the Act show that such was still the spirit of the age; those who chose to work were merely permitted to labor.

Wheatly gives the following reasons for the retention of what are termed the "black letter Saints' days," in the Calendar of the Anglican Prayer Book: "Some of them were retained upon account of our courts of justice, which usually make their returns upon these days, or else upon the days before or after them, which are called in the writs, Vigil, Fest., or Crast., as Vigil. Mar-

tin, Fest. Martin, Crast. Martin, and the like. Others are probably kept in the Calendar for the sake of such tradesmen, handicraftsmen, and others, as are wont to celebrate the memory of their tutelary saints, as the Welchmen do of St. David, the shoemakers of St. Crispin, &c. And again, churches being in several places dedicated to some or other of these saints, it has been the usual custom in such places to have wakes or fairs kept on such days, so that the people would probably be displeased if either in this or the former case their favorite saints' names should be left out of the Calendar. Besides, the histories which were writ before the Reformation do frequently speak of transactions happening upon such a holiday, or about such a time, without mentioning the month, relating one thing to be done at Lammastide, and another about Martinmas, &c., so that were these names quite left out of the Calendar, we might be at a loss to know when several of these transactions happened."

The curious symbols, of which we give some illustrations below, are taken from the ancient Clog almanacs. Dr. Plot gives a long description of these from which the following account is abridged:

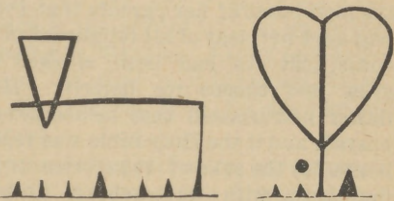
"Canutus reigned sole king of England for 20 years: during which time and the reigns of his two successors, also Danish kings of England, many of their customs and utensils, no doubt on't, obtained here, amongst which I guess I may reckon an ancient sort of Almanacks they call Cloggs, made upon square sticks, still (A. D. 1686) in use here among the meaner sort of people, which I cannot but think must be some remains of the Danish government, finding the same with little difference to have been used also formerly both in Sweden and Denmark, as plainly appears from Olaus Magnus, and Olaus Wormius: which being a sort of antiquity so little known, that it hath scarce been yet heard of in the southern parts of England, and understood now but by few of the gentry in the north, I shall be the more particular in my account of them. . . . They are here called Cloggs, for what reason I could not learn, nor indeed imagine, unless from the English log, a term we usually give to any piece of wood, or from the likeness of some of the greater sorts of them to the cloggs, wherewith we usually restrain the wild, extravagant, mischievous, motions of some of our dogs. . . .

"There are some few of brass. . . but the most of them are of wood, and these chiefly of box; others there are of fir and some of oak, but these not so frequent. Wormius tells us that there were some of them made of bone, and some ancient ones of horn; but I met with none of these in this country, though all people no question made them of such materials as they thought fittest for their purpose. As for the kind of them, some are perfect, containing the Dominical letters, as well as the Prime and marks for the feasts, engraven upon them, and such are our *Primestaves* in the Museum at Oxford. Others imperfect, having only the Prime and immoveable feasts on them, and such are all those I met with in Staffordshire; which yet are of two kinds also, some publick, of a larger size, which hang commonly here at one end of the mantle tree of their chimneys, for the use of the whole family: . . . and others private, of a smaller size, which they carry in their pockets."

This almanac is usually a square piece of wood, containing three months on each of the four edges. The number of days in them are expressed by notches; the first day by a notch with a patulous stroke turned up from it, and every seventh by a large-sized notch. Over against many of the notches are placed on the left hand several marks or symbols, denoting the golden number or cycle of the moon. The festivals are marked by symbols of the several saints issuing from the notches. One almanack, engraved by Olaus Wormius in his *Fasti Danici*, is hexagonal, and has an intermixture of Runic letters. He gives another, flat, but divided into six columns, besides one in tablets and other varieties. A simi-

lar one, but ruder, was found in a castle in Bretagne, with two sides in six divisions.

New Year. Epiphany. t. Hilary.



St. Paul. Annunciation.



Dr. Plot has published an engraving of one of these Clog Almanacs. This is published by Fosbroke, in his Encyclopedia of Antiquities, and again by Hone in a frontispiece to his Every-Day Book. Another is given by Gough in his edition of Camden's Britannia. There are still (1870) preserved in the Ashmolean Museum, at Oxford, a large one of English workmanship, three small square ones, and ten small flat ones from Denmark. There are also two in the Cheetham library at Manchester. The symbols given above are facsimiles from one which is preserved in the Bodleian Library, and we give here an engraving of an English specimen from the Bodleian Library.

These Clog Almanacs are also called Runic Calendars, and apparently with reason, as some of them appear to have Runic characters upon them, although those which we have preserved are of much later date than the period when their characters were in general use, being probably not earlier than the time of Queen Elizabeth. These Runic characters were however continued in use for particular purposes almost to our own day; they are said to have been used as ciphers in the Thirty Years' war in Germany. The original meaning of the word *runic* is "secret," and Mr. Kemble has observed with his usual sagacity, that probably at all times the knowledge of these letters and their powers was confined to certain classes only of the people. "History and tradition assure us that they were known to that family which furnished the Teutonic tribes with priests and kings, and to both old and young among the women, the sacred sex. Yet to many even of these, and to all but these, they were in themselves mysterious and awful symbols; and hence the name given to them, viz. *Runstafas*, mysterious staves. (Beowulf. l. 3388.)

"In times when there was neither pen, ink, nor parchment, the bark of trees and smooth surfaces of wood or soft stone were the usual depositories of these symbols; hence the word *writan*, now to write, but whose primary signification was to cut or carve. (Beowulf, l. 5406.) Hence also *stafas*, the smooth sticks on which they were cut; and hence even the word *booc*, book, which recalls the beechen tablets on which they were inscribed. The earliest runes, then, were cut in surfaces of stone and wood. The former case would comprise inscriptions on rocks, grave-stones, and weapons; the latter would be confined to the wooden tablets or sticks used in casting lots and divination."

(To be continued.)

BERTRAM BERNARD.

BY A TEXAS MISSIONARY.

VI.

Perhaps none of our friends were more benefited by the visit of Mr. Riddleton to Greenwood than the college girl. There certainly was much which was charming about her; true, in many things flippancy was shown. Practically, the poor girl was a civilized heathen in a Christian land. It had been the loud boast of her parents that they had kept her clear of all religious influences; that she had been allowed to grow and choose for herself. Her father had boasted that he had never prayed; and if the Holy Bible was read, it was for the sake of the stories, or to find fault with its teaching. In her beautiful home she had every luxury and comfort. She knew much about all sciences, and was no ordinary performer on the piano and guitar; her paintings and embroideries were universally admired; and in truth, without flattery, the girl bid fair to excel in many things. But practically she was, as said before, a civilized heathen. She had a certain contemptuous scowl on her face whenever religion was introduced; and, so far as clergymen were concerned, until Mr. Riddleton crossed her path, she treated them as beings vastly beneath her. It was a fortunate thing that Tom Bernard had such a powerful influence over her. He was a fine, broad-shouldered, fellow; open countenance, strong and healthy. He had imbibed from his mother a most profound regard, awe, and devotion for all sacred things. His whole manner, when speaking of sacred matters, was devout. Miss Dayton had tried, time and again, to shake him; but she soon discovered that he would die before he would give up his faith in the truths of Christianity. She could not understand his quiet way, nor his sister's honest devotion, but she was gradually learning. At eventide, oftentimes would she gaze on the stars and behold the wonders of the creation, and cry out in agony, as if appealing to her dead mother: "Oh, mother! you spent money for all things so as to make my education perfect; why didst thou not teach me if there be a God? O, God of heaven! (if there be a God), have mercy on me and remove all my gloomy doubts!" Her prayers were heard. Mr. Riddleton had been fully informed by Tom of the deep stirrings and strivings in her heart. The only advice he gave was: "My son, pray for her. I will do the same; and any time she wishes to see me I shall be glad to help her." She was not destined to find peace easily and quietly. Not being used to the changeable climate of Texas, she contracted severe cold and fever, which confined her for days to her bed. Her medical adviser was quite alarmed as to her condition, and feared fatal results; but perceiving that serious matters were on her mind, he advised her that unless she unburdened her conscience of her mental trouble, it would be useless for him to attend her. Poor Tom was distracted, and begged of her to send for Mr. Riddleton.

"No, no, Tom; I am such a bad girl, I cannot see him."

Tom's reply was: "For that very reason you ought to see him."

Some days elapsed, when she consented to Mr. Riddleton being sent for. It was a calm and beautiful evening when he called. The vision, to the poor emaciated girl, as she lay helpless in the bed, appeared as he entered, of one

who was superhuman. His flowing white hair, his aged and worn frame, his noble and loving countenance—all this was taken in by her in a glance. And slowly he uttered the words:

"Peace be to this house, and to all that dwell in it."

The poor girl answered: "Father, there is no peace here!"

"Be still, my child; rest quietly, and we must pray that the peace of God, which passeth all understanding, may come. Daughter, may I pray for that?"

"Yes," was the reply; "but I cannot see clearly. I can hardly believe, but your prayers will do no harm."

"My daughter," replied the venerable man, "you are too sick now to talk much. All we can pray for now is that you may have strength to put your whole trust in God."

Sad was the scene at the bedside, when all knelt down, and the service for the Visitation of the Sick was proceeded with. Quietness was regained. The aged priest left, promising to see her the next day.

Tom Bernard walked home with Mr. Riddleton. He was full of anxiety. He loved the girl dearly, and inquired of Mr. Riddleton as to her condition.

"Well, Tom, I think she will recover. This sickness is sent her at a most providential moment. I will carefully watch the case. You noticed that my visit was short, perhaps you thought it too short; but a sick person should never be wearied. I will call to-morrow, and as she approaches to convalescence I will probe into and find out all her religious difficulties. Cheer up, my son. I believe that we shall have her a devoted Churchwoman before long—not dragged in for the sake of pleasing people, but because she is convinced of the truth. I believe I shall baptize her before I leave." And laughingly shaking hands, said: "Good-bye, Tom. I believe I shall perform the marriage ceremony yet."

Judge Goodside was in many particulars a most excellent man, and it was wonderful how he kept abreast of the times, although he was living in a wilderness until recently. To him especially was the visit of Mr. Riddleton a great festival time. Both well on in years—the one who had been the earnest student, the active parish priest, and now spending what little strength he had in doing what he could to build up the Church; the other, a congenial spirit, the true Christian lawyer, who often called to mind the long list of Christian lawyers who had held high position, like Sir Matthew Hale, the just judge; Sir Roundell Palmer, the poet and lawyer, who, after he had built his parish church and rectory, then erected his own mansion, and inscribed over the door the sentence: "As for me and my house, we will serve the Lord."

Earnestly did this good man pray that he might live up to all that was good in his noble profession. True, the judge had made money; but he put it to good uses. Two nephews—the sons of an unfortunate sister, who had married badly—were being educated by him. The judge gave largely to the sick and poor; and the best part of it was, no one knew anything about it. He lived up to the motto: "Whatsoever thy hand findeth to do, do it with thy might." The judge was accounted crotchety, but people remembered that he was an old bachelor. The judge desired to see the Church in Greenwood placed on a firm basis. He was willing to do his share, but wisely insisted that other people should do theirs. He

called to mind many places where the life of the Church had been killed out by the receipt of numberless gifts from abroad—a bell from one party, an organ from another, stained glass from some one far away, and so on; so much given that the people cried out: "Give us more. We must have the finest building in town." The judge always said: "If you want aid to put up the walls of a comely church, and can prove that you are not going into debt, then, I have no objection to calling for outside aid. Help for necessary things is one matter, but help for luxuries is another; and again, people always value what they pay for."

Judge Goodside and Mr. Bernard had just about the same views as to Church work in general; also, as to education. They were constantly slipping into Mr. Riddleton's study, to hear him converse on all matters connected with the progress of the Church. On the present occasion the subject which came up was that of adaptability. Mr. Riddleton remarked that every age produced the men suited for it; that although some of the bishops had not pushed themselves as leaders in Church thought, many times they had hindered the Church's progress; that he remembered forty years before, that the bishops had charged against what was then called the Tractarian movement; that they had embittered the lives of men of mark, as Newman, Keble, Pusey, Neale, and others, but yet all was for the honor and glory of God. That one American prelate (and may his soul rest in peace), who was a leader, and a most learned man, had specially persecuted a clergyman in his diocese, for having a surpliced choir; yet, some few years after a bishop of a neighboring diocese recorded in his diocesan journal that he had visited a large town, and at the service the choir was of men and boys, surpliced, and to use his own words, "he thanked God, and took courage."

For twenty years past, men have said that surpliced choirs did not belong to any party, and as with surpliced choirs so with everything else. The time was, when good and noble women banded themselves into sisterhoods, that men cried out Romanism, and pelted them with stones as they passed the streets; and so with brotherhoods. The day is coming when we shall have men who will give up all and have only one motto: "All for Jesus."

(To be continued.)

THE FESTIVAL AT ST. ANN'S.

The festival of the Choir Guild of the diocese of Long Island in St. Ann's church, Clinton Street, recently, was an event impressive in many respects and creditable in all. The theory of holding assemblies for closer union and fellowship, for the elevation of the standard of Church music and for the promotion of congregational singing, was on this occasion for the first time put into practice. None who attended either as celebrants or spectators can entertain any doubt that the office of music in the services of the Church received a fresh consecration and an impulse toward higher usefulness from the scenes there witnessed and the impressions there created. The guild colors of many of the most prosperous and active congregations on Long Island were visible in the procession, showing how widely and favorably the idea of these re-unions had been received, and foreshadowing its ulti-

mate adoption by all the bodies of worshippers belonging to the Episcopal denomination.

In addition to the gratification afforded by the great success of the festival and of the evident good it is destined to do, we may note some thoughts, doubtless suggested by the occasion to many of those present. It has been observed of the Protestant Episcopal Church that while other denominations surpass it in the number of their proselytes drawn from the great mass of the people, none is so influential in attracting to itself members from other Christian organizations. The Baptists, the Presbyterians, the Methodists, the Congregationalists, go forth more confidently upon the highways and gather more sinners into the fold; but if after they are gathered, any desert the denomination that has succeeded them, they generally bring up at last in the bosom of the Episcopal Church.

It has been sought in many ways to explain this fact, and the true explanation is neither remote nor difficult. The rites, the ceremonies, and the methods of the Episcopal Church, make more constant and powerful appeals to the energies of members and to the emotional and social elements of human nature. Its system not only enlists the reason and excites the reverence which Christianity, in the various forms of its expression, always seeks to stir, but it arouses the imagination, calls into action the powers of the heart, maintains the interest of the congregation by a programme of daily duties, and opens avenues of usefulness for every member of its Communion to a greater extent and in a higher degree than any other Protestant organization. The faithful Episcopalian is never permitted to be entirely idle. The Church always finds something for him or her to do. This constant occupation, though very different in kind from the system of army discipline, has a good deal the same effect. His devotion to it, without losing its spirit, becomes as much a part of his daily life as the daily drill is a part of the soldier's life. It keeps up his interest in the affairs of the Church. It makes him feel the importance of his services, and gives him a constant source of self-satisfaction and approval.

On the emotional side of his nature, the ceremonies and visible symbols of the Church touch the Episcopalian profoundly. The lights at the altar, the vestments of the priest and choristers, the picturesque adornments of the temple of worship, the stately eloquence of the prayers and litany, the prominence of those things which affect the senses and prepare the soul for the solemn reception of divine truth by the harmonizing influence of external impressions, are elements which attract him and hold him true to his allegiance. There is also a peculiar tie in the demands upon him of the numerous movable feasts, in the ceremonies appointed for the observance of saints' days, in the opportunities for the refreshment of his spirit before or after the cares of the day, at matins and vespers, and in the various other services which go to constitute a routine that keeps the doors of the church open with scarcely an interval of rest from January unto January. The event celebrated at St. Ann's discloses a new field of activity, and by stimulating the taste for musical culture adds another element of attraction to the causes which already so powerfully aid the development of the Episcopal denomination.—*The Brooklyn Eagle.*

LETTERS TO THE EDITOR.

"THE CHINESE CHURCHMAN."

To the Editor of The Living Church:

I beg to acknowledge the receipt of your kind favor of Sept. 10th, with enclosure of subscribers' names as stated. The paper will be mailed to them regularly.

S. C. PARTRIDGE,
Editor.

EVENING LITANY.

To the Editor of The Living Church:

I have nowhere seen attention called to the fact that, under our new rubrics, the use of the Litany (or any portion of it) after the third collect for Evening Prayer is lawful any day in the year. These rubrics were ratified in 1886:

"In places where it may be convenient, here followeth the anthem.

"The minister may here end the Evening Prayer, with such prayer or prayers taken out of this book, as he shall think fit

This certainly legalizes the use of the whole Litany, or a part of it; and I should think that its use might be very convenient in Advent and Lent, or on Ember and Rogation Days, when it has not been already said in the morning service.

J. ANKETELL.

GRACE BEFORE A MEAL.

To the Editor of The Living Church:

Some time ago one of your correspondents drew attention to the inappropriateness of many of the forms of Grace which are commonly used.

The essential purpose for which prayer is made before partaking of a meal requires that such prayer should (1st) render thanks to "God who giveth us richly all things to enjoy," (2ndly) recognize the deep truth of our dependence upon Him, and that "man doth not live by bread only, but by every word that proceedeth out of the mouth of God," (3rdly) pray for God's blessing on the particular food of which we are about to partake, and (4thly) express our devotion of our service to God in return for His generous sustenance of us. The difficulty is to express all this, and at the same time retain the concise brevity which seems to be thought necessary. Hardly any of the "Graces" commonly used contain all four, or even three, of the parts of the perfect Grace; while in some of them there are petitions that are strikingly irrelevant to the purpose and occasion.

The form which I subjoin has never appeared in print, and I venture to give it because it appears to me to meet the requirements I have laid down more nearly than any form with which I am acquainted. In condensed fulness it is a model; and if it does not contain the four requisites in as many distinct grammatical divisions, yet on examination it will be found that they are all logically involved in it:

Grant, O Lord, that we may be grateful for Thy goodness, and that this food may make us strong for Thy service, through Jesus Christ our Lord, (or, "for Christ's sake"). Amen.

A. G. L. TREW.

CHRISTMAS DECORATIONS.

To the Editor of The Living Church:

Now that the time for Christmas decorating approaches, permit me to make a suggestion to those about to be engaged in that work. They will most of them be employed for weary hours in making long ropes of evergreen, and when these are festooned in a Gothic church, what is the result? A violation of every principle of the Gothic style—pointed arches cut by round ones, inverted at that, and so devoid of the idea of strength, the essential characteristic of an arch. Architecture has a language of its own, and is preaching

all the while; but everything the Gothic says is contradicted straightway by this pagan interloper. If ropes of green are used, I think the only place for them is over arches, window-heads, etc., or on horizontal mouldings. Thus they accentuate and adorn the architectural lines. The plan I am about to suggest has two merits; it saves hours of misdirected labor, and it ensures a decoration in harmony with the style in which the majority of our churches are built. It is this:

Suppose the case of a pillared church. Around the top of each pillar, a little above the capital, pass a strong rope, knotting it firmly. Between this and the pillar stick branches, the longer, the better; in front of these, others shorter; then small boughs, ending with a fringe of boughs, inserted upside down, so as to form a finish for the lower edge. That is all. But each column stands glorified. The effect must be seen and cannot be adequately described. The curves are the loveliest, for they are nature's own; and the tree idea (a suggested and very natural origin of the Gothic style) is at once emphasized. If the church have no pillars, carry out this idea where the roof-beams strike the side walls. I once saw this done in a Florida church. There was no spruce nor hemlock; but pine formed the background, palmetoes the middle, and the front was of vines and moss.

I trust that some of your readers will try this simple but effective plan, and bid a long farewell to what is known as the "ball-room style."

SACRISTAN.

BOOK NOTICES.

THRO' WOOD AND FIELD WITH TENNYSON. Illustrated by Wedworth Wadsworth. Price \$1.25.
UNDER THE GREENWOOD TREE, with Shakespeare Selections and Illustrations. By Wedworth Wadsworth. Price, \$1.25.
New York: Dodd, Mead & Co.; Chicago: S. A. Maxwell & Co.

There is good drawing and excellent plate and press work in these silk-tied booklets. They are handsome holiday gifts, artistic and inexpensive.

THE BABY'S JOURNAL. Designed and Compiled by S. Alice Bray. New York: Anson D.F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

The Baby's Journal is intended for fond mothers (very young mothers, they seem to be, in these pictures) who wish a convenient and pretty volume wherein to record matters of interest relating to "baby."

ALL AROUND THE YEAR—1889. By J. Pauline Sunter. New York: Lee & Shepard; Chicago: S. A. Maxwell & Co. Sepiatint, gilt edges, 50 cents.

"All Around the Year" is a dainty calendar on ivory-finished tablets, tied with silk cord, and having rings and chain. The illustrations are very delicate and pretty.

A CHRISTMAS CAROL.

A PSALM FOR THE NEW YEAR. By Dinah Maria Muloch. Illustrated by J. Pauline Sunter. Boston: Lee & Shepard; Chicago: Brentano Brothers. Sepiatint, gilt edges ribboned, \$1.00.

These gems of poetry, printed on ivory finished paper, illustrated in sepia tint, gilt-edged, and ribbon-tied, are exquisite souvenirs for the holidays.

THE WORKING TEN OF THE KING'S DAUGHTERS. By Elizabeth Greenleaf. New York: E. P. Dutton & Co. Price 50 cents.

To the twenty thousand King's Daughters in our land, this graphic pen-picture, framed in the royal purple, sealed with the cross of Malta, will prove an incentive to greater activity in deeds of love.

THE LITTLE CONFEDERATES. By Thomas Nelson Page. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50.

This capital story from *St. Nicholas* is here served up in fine style, and makes a handsome gift-book. There are eight full-page illustrations. The story is not only entertaining, it has

many truthful and touching scenes of life in the South during the war.

THE KING OF THE GOLDEN RIVER, or the Black Brothers. A Legend of Stria. By John Ruskin. M. A. Illustrated by Richard Doyle.

THE LAST OF THE HUGGERMUGGERS. A Giant Story. With illustrations by Christopher Pearse Cranch.

KOBOLTOZO; A Sequel to the Last of the Huggermuggers. With illustrations by Christopher Pearse Cranch.

Boston: Lee & Shepard, publishers; New York: Charles T. Dillingham.

These good, old, childrens' classics form a pretty series, bound in red and gold, printed on very heavy paper and in large type.

THE GREAT FRENCH WRITERS—Victor Cousin. By Jules Simon. Translated by Melville B. and Edward Playfair Anderson. Chicago: A. C. McClurg & Co. Price \$1.

It may be saying much, but not too much, to say that this is the most interesting volume of this very interesting series. None of them are heavy; this is especially bright. One knows scarcely which to admire most, the writer or the one he writes about. We have here not only biography but genial criticism of the many-sided Frenchman, the philosopher, orator, and educator.

ROMAN MOSAICS, or Studies in Rome and its Neighborhood. By Hugh Macmillan. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

"Mosaics," in the title, does not refer to decorations of walls and floors, but to the character of these papers. Though the author makes no claim to artistic effect, the reader will cordially concede to his mosaics that quality. Rome never dies and never loses interest. After all that has been written about it, we follow Dr. Macmillan along the Appian Way and among the ancient marbles with all our pleasure, and we wish that all our readers could share it.

THE BLUE JACKETS OF '76. A History of the Naval Battles of the American Revolution. Together with a Narrative of the War with Tripoli. By Willis J. Abbott. With illustrations by W. C. Jackson and H. W. McVickar. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Illustrated cloth, \$3.

This handsome book is a companion volume of the Blue Jackets of 1812 and the Blue Jackets of 1861, by the same author. He gives in this a sketch of the naval battles of the American Revolution, and some stirring scenes in the naval operations against Tripoli. The book is finely illustrated, and has a nautical look from covers to centre, is bound in blue and white canvas, and is printed on heavy paper. It will be a favorite with all the boys, and every member of the family will turn its pages with interest.

DADDY'S BOY. By L. T. Meade. New York: White & Allen; Chicago: S. A. Maxwell & Co. \$1.50.

"Daddy's Boy," is from the pen of L. T. Meade, the author of those charming stories for children, "David's Little Lad," and "Scamp and I." Eight full-page illustrations accompany the text. "Daddy" dies of a gunshot wound when his boy is eight years old, a manly, enthusiastic, imaginative boy. Daddy has always had the boy with him, taught him riding, swimming, fishing, etc., and given him two maxims to guide him in life: "Never hurt a woman" and "Never lose your self-respect." Daddy's sister, a placid every-day woman, assumes the care of Daddy's boy, and the story of the impulsive, affectionate, boy's breaking-in is exquisitely told.

IN THE DASHING DAYS OF OLD; or, the World-wide adventures of Willie Grant. By Gordon Stables, C. M., M. D., R. N., author of "On Special Service," etc. With eight illustrations by M. Irwin. New York: Thomas Whittaker. Pp. 380.

This is a "boy's own" book, written just down to a bright boy's level, lively in incident, with a good smattering of exact historic narrative of the period from 1806 to the close of the war in 1813. The central figures are two Scot-

tish lads, Willie Grant and 'Dem' Rutherford, and the account of their beautiful and devoted friendship in boyhood, and throughout after years of excitement, adventure, and trial, principally in naval service, and amid many strange scenes, is given in a style not unworthy of comparison with the skill of Miss Yonge. The first book of the narrative is occupied with their school-boy life in Scotland; the second is entitled "Under the Pennant," and the third, "In the Far West," has a good sketch of the War of 1812, specially the fighting in Canada. Lively and dashing as the story is, it is yet well fitted to the shelves of a Sunday school library.

This year seems not to have been as fruitful as some years in elegant and expensive holiday books. Messrs. Fredrick A. Stokes and Brother, New York, have sent out two notable volumes for the delectation of art and book lovers, equal to the best work of other years. As specimens of the publisher's art they can hardly be excelled, and as presenting fine examples of two leading processes of delineation they are admirable. "Important New Etchings by American Artists" gives seven large plates, with introduction and description text by Mr. Ripley Hitchcock. The editor prophesies the decline of etching, as we have already seen that of line engraving. The photogravure process being so rapid and available for reproducing all art work, the artist can better make his drawing with pen or pencil than with the needle. The original etchings presented in this superb volume are by C. A. Platt, J. D. Smillie, W. St. John Harper, E. W. Kemble, C. D. Weldon, Otto Bacher, J. A. Mitchell. The other sumptuous volume, edited by the same art-scholar, contains ten new photogravures of masterpieces by Raphael, Murillo, Holbein, Correggio, Guido Reni. It is entitled "Madonnas by the Old Masters." The price of each volume is \$10. For sale by Brentano's, Chicago.

"WHAT SAITH THE MASTER" is the title of a charming little book compiled by Miss May Cochrane, and just published by W. F. Nimmo, Hay, and Mitchell, of Edinburgh, the design of which is to serve the double purpose of a Diary and a Vade Mecum. For every day in the year 1889 is printed on one side of the page a saying of our Saviour, and on the opposite page, is marked off a portion of blank space for memoranda. In the midst of the hurried life which most of us lead, and in which many find but little time for devotional thought or reading, such an effort to aid in the sanctification of daily labor should not be unappreciated. Miss Cochrane deserves the thanks of many for the opportunity which she has afforded them of sharing her faithful studies in the sacred Scriptures.

CHRISTMAS CAROLS: Six new carols have been seasonably issued by Charles H. Ditson & Co., all of which will be found good for use by our children at the coming feast: "Come, faithful soul," by T. S. Lloyd; "We hail the Messiah," H. P. Danks; "Let the tuneful voice be raised," J. C. Macy; "Merry chiming Christmas bells," A. P. Howard; "We love the sweet story," by the same; and, "Joyfully Ring," words and music by Rosabel. We have named them in the order of preference, except the last, which is far from the least worthy, and is with the one next before it, specially suited to the very little ones.

The publishing house of Thomas Whittaker, New York, has issued this

season three of those little booklets of Scripture verses or popular poems with vari-colored pictures on the covers and on every page, which are so much sought as trifling holiday presents: "Angel Voices on Life's Pathway," illustrated by J. F. Weedon, 25 cts.; "The Better Land," by Mrs. Hemans, illustrated by Alfred Woodruff, 40 cts.; "Golden Showers," with poems selected by Christine Forrest, illustrations by A. Henslin, 50 cts.

MESSRS. ANSON D. F. RANDOLPH & Co., have published twelve kinds of ribbon-tied booklets, sold separately at 25 cents each. These are poems largely of a consolatory or helpful character. The titles and subjects are as follows: I. Sometime; II. Beyond the Shadows; III. The Master is so Fair; IV. God Knoweth; V. How? When? Where? Why? VI. He Leads us on; VII. Your Birthday; VIII. Thou and I; IX. His Name; X. Tired Mothers; XI. The Secret of Content; XII. All's Well, Homeward.

A LATE issue of *Harper's Weekly* (Dec. 1) gives a page of views of our Albany cathedral, from which one can get a good idea of the richness and vastness of the work. The same issue has sketches of the family of Charles Wesley, "the Poet of Methodism;" the fact is, however, that Charles Wesley was not a Methodist according to the present signification of the word, though it might be applied to him as at first used in Oxford, in the sense of being a ritualist.

"THE LIFE OF CHRIST" Calendar for 1889 is a handsome specimen of the printer's art. A tastefully colored engraving of a scene in the life of our Lord adorns each of the twelve pages, and with it is the calendar for the month indicated. [Chicago: A. C. McClurg & Co. \$1.00.]

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will be published frequently in THE YOUTH'S COMPANION, giving useful information in various departments of home life—Cooking, Embroidery, and Decoration of the Home, without and within. The Editorial Page gives timely articles about current events at home and abroad. The Children's Page is always crowded with Stories, Anecdotes, Rhymes and Puzzles adapted to the Youngest Readers.

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Now that the rush of the summer work is somewhat over, we desire to call attention to some matters looking forward to profitable work for the fall months, and through the winter. Write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., and they will show you how to do a grand work, which can be made a permanent thing.

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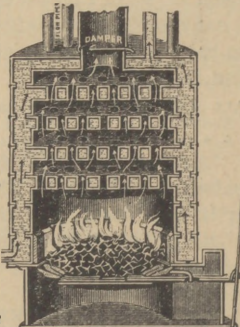
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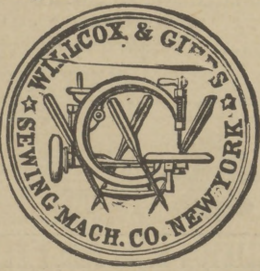
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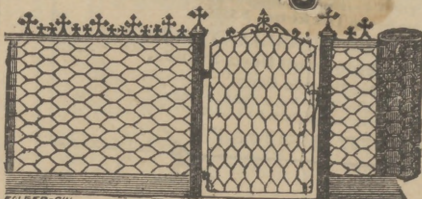
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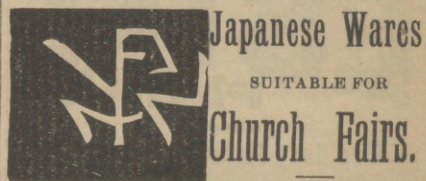
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