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

VOL. XI. No. 43.

CHICAGO, SATURDAY, JANUARY 26, 1889.

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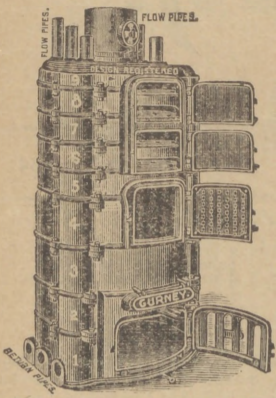
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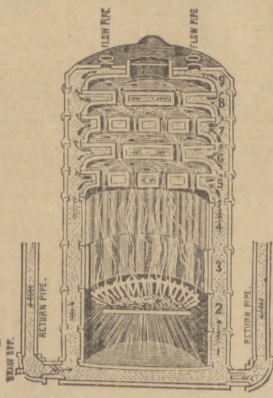
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The Living Church.

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NEWS AND NOTES.

A CITATION has been issued from the court of the Archbishop of Canterbury to the Bishop of Lincoln, which is returnable in February at Lambeth Palace.

THE Rev. H. Gray has declined to leave his work in Afghanistan to undertake the bishopric in Eastern Equatorial Africa, vacant by the death of Bishop Parker.

A MAJORITY of the Standing Committees have consented to the consecration of the Rev. Dr. Knight. It is probable that he will be consecrated in the cathedral at Milwaukee about the middle of March.

AT the Leeds parish church, the Rev. Dr. Jayne, Bishop-elect of Chester, announced that the date of his consecration has not yet been fixed, that there are some legal difficulties in the way, but that it will probably take place on the Feast of St. Matthias, the 24th of February.

WE are much obliged for the offers we have received of copies of the suppressed *Church Almanac*. We beg to state that we are now supplied. We are glad to hear that by accident a large number have found their way to Kentucky where "they will do the most good."

THE consecration of the Rev. Boyd Vincent, as Assistant-Bishop of Southern Ohio, is appointed for the feast of the Conversion of St. Paul, Jan. 25th, at St. Paul's church, Cincinnati. Bishop Jaggar is expected to preside. Bishop Spalding, of Colorado, will preach the sermon, and Bishop Whitehead, of Pittsburgh, will be the third consecrator.

THE cable announces the death, on Monday, of the Rt. Rev. Joshua Hughes, Bishop of St. Asaph. He has been for some time incapacitated from work, and quite recently issued a commission to the Bishop of Bangor to perform episcopal duty in his diocese. He was appointed to the see in 1870, by the nomination of Mr. Gladstone. He was in his 82nd year.

THE death is announced of the Rev. James B. Britton, at Pasadena, Cal., on the 5th inst, in the 79th year of his age. It will be remembered that Mr. Britton was elected assistant-bishop of Illinois in Bishop Chase's life-time. The election was not confirmed, not however through any objection to Mr. Britton, who has held the respect and affection of the Church through his long life. For some years past, he has resided in California.

THE Board of Trustees of Racine College held a meeting in Chicago, last week, and elected Bishop McLaren as warden. He was elected unanimously, the understanding being that he will hold the place until some one else is found whom the trustees may conclude it advisable to elect. It is the expectation that he will give the place his personal attention.

A WRITER in the January number of *Murray's Magazine* places it on record that when the late Lord Beaconsfield first became Prime Minister, one of his friends asked if he might venture upon a word of advice. "Yes, by all means,"

said the new Premier; "what is it?" It was with regard to ecclesiastical patronage—that he should be especially careful, in the appointment of bishops, to select moderate men. "Moderate men—moderate men!" echoed Mr. Disraeli. Then, after a pause, apparently questioning his adviser's intention, "Ah, I see what you mean. You want me to appoint men without convictions!"

WE publish the letter of the Secretary of the Commission for Work among Colored People. It should not fail to arouse a deep interest, and to stir up to immediate action our clergy and laity. We are sending thousands upon thousands to evangelize a race which is fast dying out, and doing out the barest pittance for the furtherance of a work among a people who have doubled in number since the war, a work too, which if faithfully done, may be destined to prevent a war of races.

THE Archbishop of Canterbury has approved the scheme for the consecration, under the Jerusalem Act, of a Bishop to work in the interior of the Yoruba country beyond the Queen's dominions, as suffragan to the Bishop of Sierra Leone. He may reside at Lagos, and offer the Bishop such aid in the colony as can be arranged for. Dr. Ingham will retain in all respects the control of his own diocese. A European will, in the first instance, be consecrated.

ACCORDING to the testimony of the Bishop of Jamaica, Church work progresses in that island, although Mr. Gladstone withdrew State aid in 1870. The number of communicants is 30,000. Last year the contributions of the people—mostly colored—amounted to £20,000, and the endowment fund has reached £50,000. The education is mainly carried on by the Church, and one-third of the marriages are of the Church. The training of the native clergy and the catechists is one of the chief pressing needs. The Bishop desires to make British Honduras into an independent diocese.

IN officially announcing the appointment of Bishop Barry as Assistant-Bishop of his diocese, the Bishop of Rochester remarks: "We are old and staunch friends. He has resided in the diocese, and is well acquainted with its peculiar circumstances. His long connection with King's College has given him great experience of young men, while his varied erudition, his singular facility of speech, and his ripe intellectual vigor, will have abundant scope for a varied and extensive usefulness. He will work over the entire diocese. During my brief visit to Sydney I hope for an opportunity of assuring him of the welcome he will receive from us. Probably he will arrive in England, though by a different route from my own, before May."

THE *World*, commenting on the services in Rochester cathedral, says: Those persons who look forward with some interest, not to mention anything more mundane, to see how the advent of Dean Hole would ruffle the susceptibilities of the somewhat sleepy clerical society of Rochester, will be amused to learn that he has already got into something like hot water. He has actually contrived to make the cathedral services, and even sermons, attractive.

In fact, a cry of empty churches has been raised, not because the population will not go to church at all, but because it prefers the singing flavored, be it whispered, with Moody and Sankey, and a bright animated style of preaching, to the sleepy hollows of the parochial churches. But the astute Dean has been equal to the occasion, and has taken to dividing the collections at the cathedral among the deserted clerics of the city, and now everything is going as well as possible in the best of all possible worlds. But I can fancy the gravely humorous smile on the faces of one or two members of the Chapter, as they con over the incident. Once more is wisdom justified of her children.

JAFFA is an open roadstead, and even in an ordinary ground sea the trip from the steamer to the shore, about two miles, is attended with much inconvenience and difficulty. Early last month Bishop Blyth, his wife, and two young daughters, had a very narrow escape when landing. There was heavy rain, but little wind, and a high sea breaking very grandly on the shore. Mrs. Blyth and the children were carried into a big lumbering boat by the arms of sturdy Arabs, and the Bishop had to exert himself much to join them. On the way to the beach the boat became unmanageable in the heavy surf, and almost filled with water. This caused much consternation among the crowd on the landing-place, and a strongly-manned boat was at once sent off to rescue the party from what appeared to be imminent destruction. They did succeed in landing, but that was all; and they are not likely to forget the horrors of the trip.

THE Bishop of New York was for some time rector of St. John's church, Troy. Having read Dr. G. C. Baldwin's "Notes of a Forty Years' Pastorate," he sent him the following letter, which friends of both will be pleased to read: "DIOCESAN HOUSE, NO. 29 LAFAYETTE PLACE, NEW YORK, Dec. 20, 1888. —My Dear Dr. Baldwin: Within an hour I have laid down your 'Notes of a Forty Years' Pastorate,' which I have read (in spite of busy life which denies me the privilege of reading many books) through, and with sincere enjoyment and profit.

You have touched the nerve of power in the ministry, I think. It is love. The story about the Methodist minister at Mr. De Golyer's funeral is the best of all. That treatment of your brother was a surprise to him because it was chivalric, and it was chivalric because you "put yourself in his place," and you were able to do that because you had learned to be governed by the law of love.

How the old days come back! Days when Dr. Coit and Marvin Vincent and Charles Robinson and Dr. Kennedy and Father Havermans and you and I were all working together in Troy, and when Dr. Coit used to say that they had so many rainy Sundays in one season in Troy because his sexton had lost his watch and was running St. Paul's on Baptist time, as set forth by the clock in your steeple!

Do you know you were the first person I ever saw immerse a candidate for Baptism—and very beautiful and impressive it was, so that I shall have (D. V.) a baptism in the cathedral. God bless you, dear Dr. Baldwin.

Faithfully yours,
HENRY D. POTTER.

THE Bishop of Carlisle, in his pastoral letter to his diocese, at Christmas, speaks of the pending prosecutions, and has this to say of the case of the Bishop of Lincoln:

The question in the case of the Bishop of Lincoln is of a much graver kind, and the action stirs

up in an aggravated form all the strong feelings which have been raised from time to time in late years by similar proceedings. Hence, it can scarcely be denied that the action is to be deplored. I presume that its promoters would freely admit this conclusion, and would say that nothing short of the persuasion that the matter at stake was one of extreme importance would have induced them to take the steps which they actually have taken. For myself, I deplore it, because I cannot imagine that the result can be to extinguish controversy, or to restore peace. There was a time, in the early stage of our present troubles, when I fondly imagined that a legal decision upon disputed rubrics would be accepted by all parties; I even attempted to obtain an expression of opinion, on the part of the Lower House of the Convocation of Canterbury, in favor of attempting to procure such a decision. But all such hope of peace and unity has long passed away, and the course of events has tended mainly to the firm and fixed holding of two opposite opinions as to the meaning of a certain paragraph of English. Well-informed, thoughtful men, say that the paragraph means one thing; other well-informed, thoughtful men, say that it means something else; in point of fact, that the former school of interpreters have read a *not* into the passage. When matters have come to this point it is difficult to see what prosecutions can do. And I imagine that it was a general view of the situation something like this which led the late Archbishop of Canterbury to express, shortly before his decease, those opinions on the subject to which an appeal has so often been made since. I candidly confess that the restoration of uniformity of practice with regard to certain points of ritual, which I need not specify, by process of law, even if it were desirable, seems to me to be, and to have been demonstrated to be, simply impossible.

ITALY.

The services on Christmas Day in St. James' church, Florence, were attended by a very large congregation, of which over 100 persons received the Holy Communion. The church was decorated most beautifully and richly with Christmas greens, palm trees, and a profusion of the lovely flowers for which the city of Florence is famous. The clergy present in the chancel, were Canon Childers, and the Rev. Herbert Venables of England, the Rev. John Cornell of Nice, the Rev. Dr. Cox of Long Island, who preached the sermon, the Rev. W. S. Boardman of New York, and the rector, the Rev. Edwin B. Russell, who was the celebrant at the Holy Communion. The day, the decorations, the music, the presence of so many clergy and such a number of communicants, made the great festival seem like home to those who kept, far from home, Christmas in Florence.

CHICAGO.

The Standing Committee of the diocese held a meeting on Monday, when the papers were signed, consenting to the consecration of the Rev. Dr. Knight as Bishop of Milwaukee.

The diocesan interests and work suffer heavy loss in the removal to Minnesota of the Rev. John H. White, rector of Christ church, Joliet. Mr. White has been a very valuable member of the Board of Missions, who will sorely miss his enthusiasm and counsel.

SOUTH CHICAGO.—In connection with our account of St. John's church, in last issue, mention should have been made of the labors of the Rev. Henry G. Perry, who, through the co-operation of personal friends, with persevering efforts of the Ladies' Guild, communi-

cants, and others, made good his promise to secure the land for St. John's ere the close of 1888. At present prices, the reality thus deeded approximates \$1,600. It is commandingly situated and central, surrounded by improvements and increasing population. With the new church at Grand Crossing, a resident clergyman, dividing time between there and South Chicago, would find a large and growing field of usefulness. The Rev. Mr. Perry's residence in Chicago precludes such an idea on his part, the demands upon him from the city absorbing his time.

FARM RIDGE.—The Rev. Henry T. Hiester recently completed the 30th year of his rectorate of St. Andrew's church, and his congregation gave him a surprise donation party, presenting him with a handsome gold-headed cane, engraved with his initials, H. T. H., and the years 1858-1888. The presentation speech was made by the Rev. J. H. Edwards, of Ottawa, by request.

NEW YORK

CITY.—The Board of Trustees of the General Theological Seminary on Jan. 9th, elected the Rev. Dr. E. H. Jewett, rector of Trinity church, Norwich, Conn., to the chair of Pastoral Theology, to succeed the Rev. Dr. W. E. Eigenbrodt, who has filled this position for 28 years and has now resigned. The chair of Dogmatic Theology will be filled at the June meeting of the Board. The nomination of the Rev. John H. Hopkins, D.D., to the alumni professorship, was laid over to the June meeting.

The new catalogues are out and contain a good interior view of the chapel, showing the rood screen and choir stalls and the magnificent altar. There are 89 students in attendance at the Seminary, representing 30 colleges and 29 dioceses.

At a special meeting of the Missionary Society of the General Theological Seminary on Thursday, Jan. 10th, the Rev. J. Carey, S.T.D., rector of Bethesda church, Saratoga, and Ven. Archdeacon of Troy, lectured to the society on many practical points of Pastoral Theology. Dr. Carey drew largely from his twenty odd years of experience as a priest and gave some valuable hints as to the importance of maintaining a healthy condition of mind and body under the tremendous strain to which an active rector is subject. Of the many valuable truths he uttered, possibly the most valuable was that the priest should consider every individual within the limits of his parish, whether a Churchman or not, as his own parishioner, and entitled to his ministrations.

The annual meeting of the American Church Sunday School Institute was held in the rooms of St. Augustine's chapel, Houston Street, on Thursday evening, Jan. 17, the Rev. W. H. Graff, rector of Williamsport, Pa., in the chair. The annual report was read and approved. It was resolved to increase the executive committee from seven to 24, so as to make it as representative as possible. The Bishop of New York was elected president; the Rev. Francis J. Clay Moran, was elected secretary; and the Rev. Hermann L. Duhring was elected assistant secretary and treasurer.

On Sunday morning, Jan. 13th, Archdeacon Mackay-Smith made an address at All Souls' church, the Rev. R. Heber Newton, rector, telling what the City Mission had accomplished the past year. A dozen missionaries divided their time between 25 or 30 public institutions, where many of the inmates would never hear the Word of God, but

for the indefatigable zeal of the Roman Catholic priests. He then spoke of the tendency of modern poverty, on what Christ's revelation must do to relieve it, on the miseries caused by mines, manufactories, etc., and said that while the poor would always continue, the Gospel must be relied on to give the needed relief. Mr. Newton who introduced the speaker, made a brief appeal for contributions with which to aid the mission.

In the evening, the City Mission celebrated its 73rd anniversary at Holy Trinity church, 42nd street, the Bishop presiding, and the Archdeacon speaking of the work accomplished, as in the morning. The Rev. Dr. Greer spoke on the "Problems of City Life," and said that the coming Church was the one which looked down on the poor and unfortunate of great cities with the feelings of help and compassion.

On the same evening, the surpliced choir of St. James' church, the Rev. C. B. Smith, rector, gave a fine rendering of parts of Handel's "Messiah." This was the more remarkable, since the choir had been developed almost wholly from raw material, and is now second to hardly any other choir in town. The training is due to the organist, Mr. G. Edward Stubbs. The choir will give selections on Feb. 10, from Sullivan's "Prodigal Son;" on March 10th, from Mendelssohn's "Lauda Sion;" and on April 14, from Spohr's "Last Judgment." A deeply interested congregation crowded the church.

On Jan. 15th, the plans for the cathedral were handed in. The whole number is understood to have been 87, while others to arrive from Europe will increase it, it is expected, to about 100. Each design consists of five drawings, viz, a front elevation, rear elevation, longitudinal section, perspective, and ground plan. This would make 400 large drawings to be examined by the five trustees and will occupy some months. The packages will be opened in the presence of the whole committee and the choice will be made without reference to the designer, his name being unknown. It is understood that such plans as do not suit will be thrown out till the number is reduced to three, and that these will be given to the architects handing them in, for competitive elaboration. It is understood that the trustees after considering the designs, may call in experts for consultation, while they are not required to accept any of the designs offered. Various architects in this city who had been invited to compete were to receive each \$500, whether their plans were accepted or not. These were, James Renwick, the architect of the Roman Catholic cathedral; C. C. Haight, the designer of Columbia College, and of the General Theological Seminary buildings; McKim, Meade & White; J. Cleveland, Cady & Co., Yale College architects; R. W. Gibson, the designer of the cathedral at Albany; R. M. Hunt, and others. The trustees will hold no direct or indirect conference with any competitor, but all information desired will be asked for in writing. All plans not accepted for the second competition will be returned to their owners.

At the first meeting of the new board of the Sinking Fund Commission held on Wednesday, Jan. 16, a letter signed by Dr. Shackelford and his vestry was read, in which they entered a protest against the action of the commission in fixing the price of the 12 lots occupied by the church since 1864, at \$87,500. They also complain of the restriction by

which the Church would be prevented from putting up any structure which would keep light and air from St. Joseph's Industrial Home adjoining. They object to the idea that the permission to occupy was a temporary one, and say that the permanent structure erected thereon is evidence to the contrary; say that the offer to purchase the land at its original value, \$23,040, was made at the suggestion of the ex-mayor; and they consider it a hardship that they should be forced to purchase it at any price, especially, since the Roman Catholic institution adjoining was permitted to occupy the greater part of the block, and that for 99 years at a rental of \$1. a year. "They remain encouraged and undisturbed in possession while we, at their instigation, are to be evicted, in order that they may enlarge their buildings over the ground we are forced to vacate. Such religious persecution in the interest of the Roman

Catholic church should not be tolerated in a great city like New York, and in this enlightened age." While they say, it is financially impossible to pay \$67,500 for the property which is not worth it, in consideration of the surroundings, they are willing to pay for the eight lots, \$60,000. This amount is to remain on bond and mortgage at 4 per cent. for ten years, and without any restrictive clause in the deed of sale. This is all they are able to do and far in excess of what should be required of them. After the reading of the letter the board gave the church thirty days' additional time to accept the city's offer. It is understood that Bishop's Potter appeal for aid in releasing the church from its difficulties has been successful, and that the money has been raised.

BARRYTOWN.—The Rev. F. E. Shober has been ordered South for the winter, being broken down in health from over-work. The physicians hope he may return by spring.

POUGHKEEPSIE.—On the first Sunday after the Epiphany occurred the first anniversary of the parish branch of the King's Daughters of the church of the Holy Comforter, the Rev. R. Fulton Cray, rector. The services opened with a celebration of the Holy Communion at 7:30, and nearly all of the King's Daughters, and many others of the parishioners communicated. The second service was at 10:45. The Rev. Father Huntington, S. O. H. C., preached a most earnest and helpful sermon upon the Holy Gospel for the day, his text being "How is it that ye sought me, wist ye not that I must be about my Father's business?" In the afternoon Father Huntington addressed the large Sunday school of the parish, showing them the example of the Christ-Child in the temple, as their pattern in reverent love and work for Holy Church. In the evening the special service of the King's Daughters was held. The upper seats in the church were reserved for them being set apart by a royal purple ribbon, stretched across the aisle. This branch of the King's Daughters numbers 46 members, and during the past year they have done much work "in His Name," for the sick and the poor. The church was densely packed, every available space in the aisle being filled, a large number were seated in the robing-room adjoining, and many were unable to gain admittance at all. The Rev. J. O. Huntington gave a fervent and stirring address on the text, I Cor. vi: 18, "I will be a Father to you, and you shall be my sons and daughters, saith the Lord Almighty."

SOUTHERN OHIO.

COLUMBUS.—Trinity church was, on Jan. 18, the scene of a beautiful ceremony, which emphasized, amid the joyous well wishes of all who know him, the selection of the Rev. J. Mills Kendrick as Missionary Bishop of New Mexico and Arizona. The church was crowded to its limits by those who were anxious to witness the highest office conferred upon one whom they had learned to honor and respect. Among the clergymen present, including those who officiated, were Bishop Tuttle, of Missouri, the consecrator by appointment of the Presiding Bishop, Bishop Rulison of Central Pennsylvania, Bishop Dudley of Kentucky, and Bishop Knickerbacker of Indiana; the Rev. T. J. Melish, of Cincinnati; the Rev. Dudley W. Rhodes, of Cincinnati; the Rev. H. W. Jones, D. D., of Gambier; the Rev. Peter Tinsley, of Cincinnati, and the Rev. Dr. Bodine, of Gambier, the attending presbyters, and many others. Morning Prayer was begun at 9:30, and was conducted by the Rev. C. F. Fisher, of Chillicothe, and the Rev. H. L. Badger, of Portsmouth; the hymns being sung by the visiting clergymen who occupied a place in the gallery. There was a short intermission before the consecration service began at 11 o'clock, and in that time the vast congregation was being seated by the ushers. Mr. Robert Eckhardt, at the organ, began playing the processional hymn, "The Church's one Foundation," and the choir sang as the door to the robing-room at the east end of the north aisle opened and the procession passed down the central aisle. Capt. Robert S. Smith, who was master of ceremonies, with Judge Prince, of New Mexico, led the procession, and the attending presbyters came next, with the bishops in the rear, but they passed through the open procession in the central aisle and reached the chancel first. After all had been seated, the Rev. Dr. Kendrick took a seat in the central aisle with the presbyters just in the rear. The sermon was delivered by Bishop Rulison, his text being: "Men that have an understanding of the times to know what to do." It was a masterly effort, scholarly in character, and elicited the highest praise. After the sermon, Dr. Kendrick was escorted to the chancel, and Judge Prince read the certificate of election, and Bishops Dudley and Knickerbacker read the testimonials to his election as members of the House of Bishops. A celebration of the Holy Communion completed the service.

The new Bishop is a graduate of Marietta College, studied law in New York, but gave that up and went to Gambier, where he commenced his studies for the ministry. When the war broke out he enlisted promptly and served on General Nelson's staff until taken prisoner. After being in prison for some time, he was paroled and sent to Camp Chase, but again returned to the war and served until its close, when he returned to Gambier, completed his studies, and was ordained. He had charge of several churches and came here in 1874 to act as assistant to the Rev. Rufus W. Clarke, then minister to Trinity church. He was the first rector of the church of the Good Shepherd, and after remaining there two years, went to Cincinnati to assist Bishop Jaggar, and was then elected missionary of Southern Ohio. When the Rev. Charles Babcock left Trinity church recently, he took the latter's position temporarily and has

filled it until his election to his present office as Bishop of New Mexico and Arizona.

NEW JERSEY.

EPISCOPAL APPOINTMENTS, 1889.
JANUARY.

- 25. Trinity, Hightstown.
- 27. A. M., St. Peter's, Spotswood; P. M., Holy Trinity, S. River.

FEBRUARY.

- 3. A. M., Grace, Haddonfield; P. M., Holy Trinity Collingswood; Evening, St. Peter's, Medford.
- 10. A. M., St. Thomas, Glassboro; P. M., St. Stephen's, Mullica Hill; Evening, St. Barnabas, Mantua.
- 17. A. M., St. Mary's, Keyport; P. M., Trinity, Matawan; Evening, Christ church, South Am boy.
- 24. A. M., St. Stephen's Memorial chapel, River side; P. M., Trinity, Fairview; Evening, St. Peter's, Rancocas.

MARCH.

- 3. A. M., Christ, Woodbury; P. M., St. James', Paulsboro; Evening, St. Peter's, Clarksboro.
- 8. St. Luke's, Metuchen.
- 10. A. M., St. John's, Somerville; P. M., St. Paul's, Bound Brook; Evening, Holy Innocents, Dunellen.
- 17. A. M., Christ, Bordentown; P. M., St. Luke's, Columbus; Evening, St. Stephen's, Florence.
- 24. A. M., St. Stephen's, Beverly; P. M., Shedaker's Mission; Evening, St. Barnabas', Burlington.
- 31. A. M., Trinity, Mount Holly; P. M., Trinity, Vincentown; Evening, Grace, Pemberton.

APRIL.

- 7. A. M., St. John's, Salem; P. M., St. George's, Penn's Neck.
- 8. St. Andrew's, Bridgeton.
- 10. St. Mary's, Burlington.
- 12. Christ, Riverton.
- 14. Elizabeth, A. M., St. John's; P. M., Grace; Evening, Trinity.
- 16. St. Peter's, Freehold.
- 17. St. Andrew's, Mount Holly.
- 19. St. Andrew's, Lambertville.
- 21. A. M., St. Wilfrid's, Cramer Hill; P. M., Grace, Merchantville; Evening, Trinity, Moorestown.
- 22. Trinity, Asbury Park.
- 23. St. James', Long Branch.
- 28. A. M., Trinity, Woodbridge; P. M., Holy Cross, Perth Amboy; Evening, St. Peter's, Perth Amboy.

MAY.

- 5. A. M., St. Paul's, Camden; P. M., St. Paul's chapel, Camden; Evening, Christ, Palmyra.
- 7. Diocesan Convention.
- 12. Trenton: A. M., St. Paul's; P. M., St. Michael's chapel; Evening, St. Michael's.
- 19. A. M., St. Barnabas, Sand Hills; P. M., Trinity, Rocky Hill; Evening, Trinity, Princeton.
- 26. A. M., Holy Cross, N. Plainfield; P. M., Heavenly Rest, Evona; Evening, Grace, Plainfield.
- 30. Church of the Ascension, Atlantic City.

JUNE.

- 2. A. M., Christ, New Brunswick; P. M., St. James', Piscataway; Evening, St. John's, New Brunswick.
- 9. A. M., Holy Comforter, Rahway; P. M., Holy Cross, Essex Mills; Evening, St. Paul's, Rahway.
- 16. Ordination.
- 23. A. M., Trinity, Swedesboro; P. M., Zion, Moravia.
- 30. A. M., Calvary, Flemington; P. M., St. Thomas', Alexandria.

Parishes and missions that have not been already visited during the year, or that are not named here, can have a week-day service at any time by special arrangement. July and August will be given, as usual, to the sea-shore churches. Any change will be made to suit the convenience of the clergy, provided it does not interfere with other appointments. The Holy Communion, as a rule, will be administered at all morning services. A collection for missions in the diocese is expected at every visitation of the Bishop. I shall be glad to catechise the children when there is opportunity, and to meet the vestry for consultation when desired.

JOHN SCARBOROUGH,
Bishop of New Jersey.

Trenton, Epiphany-tide, 1889.

KENTUCKY.

The Standing Committee of this diocese has given unanimous consent to the consecration of the Rev. Cyrus F. Knight, D. D., D. C. L., Bishop-elect of Milwaukee.

Bishop Dudley has just issued the following pastoral letter:

716 THIRD ST. LOUISVILLE, KY. }
January 10, 1889. }

MY DEAR FRIEND: On the 27th day of this month I shall have been Bishop of the diocese of Kentucky fourteen years.

I believe that we have good ground to thank God for progress made during that period, and to take courage for the future of our beloved Church in the diocese. But I have been more and more convinced every year, that the support of the Episcopate is a grievous burden to the parishes and a hindrance to the increase of our missionary work. Therefore I am sincerely desirous to do something before I die for the endowment of this office. Let me be quick to add that this desire can have no reference to my own comfort, because my salary has been paid me regularly, and in advance, ever since I came to the diocese. I believe that securing an even partial endowment will materially increase the offerings for missionary

work. I believe that a united effort to this end will be itself a means of unifying and strengthening the diocese.

Therefore, I am sending this letter by my own hand to every communicant and well-wisher of the Church in the diocese, to ask that every one will send me on or before the 27th inst. a contribution to this fund.

Be the sum great or small that you may feel able to give, I ask most earnestly that you will not fail to send something.

God bless us every one in the year just beginning! God teach us those things we ought to do for His honor and glory, and give us grace and strength to do them.

Your Friend and Bishop,
T. U. DUDLEY.

MICHIGAN.

On Monday, Jan. 14th, at Brooklyn, the Rev. Abraham B. Flower, rector of All Saints' church, had just come out of a house of mourning in his parish, when he fell dead, whilst unhitching his horse to return home. He was born in the city of New York, March 21, 1819, and for the past 24 years had served continuously in this diocese, mostly in missionary labors. Up to the last moment he was engaged in the exercise of his priestly office, and all through his ministry proved himself "a workman that needeth not be ashamed." He rests from his labors and his works do follow him.

LONG ISLAND.

BROOKLYN.—At Emmanuel church, South Brooklyn, the second of a series of entertainments was to be given on Jan. 22d, by the Glee Club of the General Theological Seminary. On the 29th, the Rev. H. O. Riddel will lecture, and on the week following, the rector, the Rev. Dr. Walbridge, will take for his subject, "The World, its past, present, and future."

Instructions upon the uniform series of Sunday school lessons is given every Saturday afternoon in St. Ann's church, at 4:30 P. M. The speakers will be: Jan. 25th, the Rev. C. B. Brewster, rector of Grace church; Feb. 2d, Hon. Seth Low; Feb 9th, the Rev. Dr. Chas. H. Hall, rector of Holy Trinity.

PENNSYLVANIA.

The late convocation of Reading met Jan. 15th, in Trinity church, Bethlehem, in its new aspect as an archdeaconry. The archdeaconry includes the churches in the Lehigh, Schuylkill, and Lebanon Valleys, and meets every quarter. This was the first meeting held in Bethlehem for ten or twelve years, and was one of the most largely attended for a number of years. A choral service was held at 7:30 P. M. Bishop Rulison preached an eloquent sermon. There was a large attendance. At 9:45 o'clock next morning the archdeaconry was called to order by Bishop Rulison, who celebrated the Holy Communion, the rector of the church, Dr. Allen, assisting. Subsequently the meeting went into a business session, with the Bishop presiding. The election, which followed, gave the office of archdeacon to the Rev. Mr. Hare, the late dean of the convocation; the Rev. E. T. Koons was re-elected secretary; and Mr. Wm. M. Butler, treasurer. The name of the Anew archdeaconry being up for discussion, it was unanimously resolved to call it the archdeaconry of Reading. Mr. W. C. Dunglison was then elected as the lay delegate to represent the archdeaconry on the Diocesan Board of Missions. In the evening an interesting missionary service was held, presided over by Archdeacon-elect Rev. C. Hare, of Lebanon. The Rev. Mr. Kelley, general diocesan mis-

sionary, and the Rev. Mr. Zellers, were the speakers.

CENTRAL NEW YORK.

Several changes have taken place among the clergy. The Rev. J. T. Pitman has accepted the rectorship of Trinity church, Fayetteville. The Rev. W. E. Allen has been transferred to Trumansburgh. A letter dimissory to Western New York has been given to the Rev. Dr. Adams, enabling him to accept a call to Lockport. The Rev. Robert E. Campbell has accepted a call to Grace church, Waterville. The Rev. C. M. Kimball has been placed in charge at Oriskany Falls and Augusta, and the Rev. M. M. Goodwin has gone to Decatur, Ill. We regret to learn that the Rev. J. A. Bowman, for so many years a faithful laborer in the Master's vineyard, is compelled by both mental and physical infirmity to desist permanently from active service.

A night school for young men and boys has been opened by students and other helpers at St. Luke's Mission, Syracuse.

The Rev. Dr. E. A. Bradley, of the Parochial Mission Society, in a short time will conduct a Mission in Cortland, for which the Rev. John Arthur, rector of Grace church, is making earnest preparations.

A helpful choir service was lately given at Trinity church, Canastota, by the precentor and choir of St. Paul's cathedral.

The Bishop will (D. V.) preside over a conference of the diocese to be held in St. John's church, Ithaca, during the first week in February. Papers will be read and discussed.

The state of suspense which for so many weeks has troubled the friends of the Rev. W. L. Parker, was terminated on Saturday, Jan. 12, by the sad tidings that his body had been found in the Oswego river. The violent gale of Jan. 9th brought it to the surface. For many years Mr. Parker had been rector of Christ church, Oswego, and was beloved by all his people. On St. Andrew's Day, November 30th, immediately after conducting service at his church, he mysteriously disappeared. Every possible effort was made by sorrowing friends to find him and bring him home, but without success. Mr. Parker was constantly giving to the needy more than he could afford, and was greatly harassed by his indebtedness. To prevent this circumstance from being a hindrance to his return, an uncle in Boston satisfied every claim, but all to no purpose. It is now certain that the unfortunate man was driven to insanity, and committed suicide to escape the demands of his creditors. For several years Mr. Parker had charge of the mission to the Onondagas, laboring very acceptably to the remnant of that once-powerful tribe that still inhabits the original hunting-ground. His memory is cherished among them, and frequent inquiries concerning his welfare are made of their white neighbors. Not many months ago an aged Indian woman sent to the home of Mr. Parker, two well-made baskets of her own manufacture. The accompanying message was: "He good man. Me like him." Mr. Parker was exceedingly pleased with this token of grateful remembrance, and in a letter stated that his interest in the tribe would never cease.

MARCELLUS.—There has recently been placed in the chancel of St. John's church, a fine brass altar cross and vases. They are the gift of Mrs. Luci-

us Moses, the wife of the junior warden. The cross bears the inscription:

To the glory of God and in memory of
Caroline Hughes Richardson,
Dec. 20, 1885.
Placed A. D. 1889, by her daughter,
Emma Richardson Moses.

OHIO.

The Standing Committee of the diocese at a recent meeting, decided not to call a special convention for the election of an assistant-bishop, but to leave that matter to be decided at the regular annual convention which will meet in Trinity church, Toledo, in May. The credentials of the Rev. C. C. Grafton, Bishop-elect of Fond du Lac, came before the committee, and were passed upon favorably.

The Northwestern Convocation has just held a very interesting meeting in Grace church, Toledo, combining extra mission services with those usually held. There was a daily early Celebration (except on Friday), besides one at 10 A. M., on Wednesday. The session began on Monday, Jan. 7th, and closed on the Friday following. Services with sermons were had daily at 10 A. M., and 7:30 P. M., and at 4 P. M. on each afternoon, excepting on Wednesday. Sermons were preached by the Rev. Messrs. C. H. De Garmo, H. E. Jephson, J. H. W. Blake, G. S. May, E. R. Atwill, D. D., E. H. Wellman, Jno. McCarroll, M. D., W. M. Brown, and A. B. Nicholas. An address was also given by Mr. F. H. Boalt. Trinity organist and choir provided choice music at the closing service, when a crowded church bore witness to an interest which steadily grew and deepened to the end. The sermons were of unusual power and fervor, and with the hearty services and frequent Communion, have given the parish new life. The Rev. E. R. Atwill, D. D., was re-elected Dean, and the Rev. J. H. W. Blake, secretary and treasurer of the convocation. The reports at the business meeting showed some encouraging results. The near completion of the new churches at Tiffin and Kenton, the Rev. J. F. Parke, rector; the progress of the new church in Findlay, where the foundation is finished; the prospect of a new church at St. Mary's; the improved life in the parish in Galion, and the well-attended services conducted by the Rev. W. M. Brown, at Crestline, Shelby, Upper Sandusky, and Marysville; the generous offer by the Rev. W. M. Brown, of a house and \$300 per year in Galion, for an additional missionary to aid him in his growing work in surrounding towns; the unusual and very promising mission in Fostoria, where the Rev. J. H. W. Blake, of Tiffin, has been laboring with success; the zeal and liberality in Lyme; the new impulse in Toledo, where Trinity has secured as assistant minister, the Rev. H. E. Jephson, and has started St. Mark's mission Sunday school, where regular afternoon services are given by the Rev. Dr. Atwill—such were the cheering items that showed encouraging growth.

FINDLAY.—Agreeably to the long-expressed wish of the deaf-mutes of this place an appointment was made for Sunday, Dec. 30th, when the Rev. A. W. Mann, in company with the Rev. A. B. Nicholas, diocesan missionary, made a visit. Three combined services were held, at which Mr. Mann interpreted. Several of the deaf-mutes are Church people. Notices having been widely extended, a number came from the adjoining counties. Most of the deaf-mutes of Findlay are employed at the manufactories which have sprung up since the discovery of natural gas.

There has recently been placed in the chancel of St. John's church, a fine brass altar cross and vases. They are the gift of Mrs. Luci-

MARYLAND.

THE BISHOP'S APPOINTMENTS.
FEBRUARY.

3. Baltimore: Advent Mission, 11 A. M.; Atone-ment chapel, 7:30 P. M.
10. Trinity, 11 A. M.; St. Andrew's, 7:30 P. M.
13. St. Mary's, Baltimore, 7:30 P. M.
17. Mt. Calvary, Baltimore, 4 P. M.
24. Baltimore: St. Mark's, 11 A. M.; Memorial, 4 P. M.; church of the Messiah, 7:30 P. M.

MARCH.

3. Washington: St. Paul's, 11 A. M.; St. James', 4 P. M.; Trinity, 7:30 P. M.
10. Baltimore: Ascension, 11 A. M.; St. Paul's, 4 P. M.; St. Michael and All Angels, 7:30 P. M.
13. St. Anne's, Annapolis, 7:30 P. M.
17. 11 A. M., St. John's, Anacostia; Georgetown, 4 P. M.; St. John's chapel, Washington, 7:30 P. M.
20. Holy Cross, Washington, 7:30 P. M.
21. St. Andrew's, Washington, 7:30 P. M.
22. Holy Cross, Baltimore, 7:30 P. M.
24. Baltimore: Emmanuel, 11 A. M.; St. George's, 4 P. M.; Canton, 7:30 P. M.
26. Nativity, Baltimore, 7:30 P. M.
27. St. Barnabas, Baltimore, 8 P. M.
29. St. Mark's, Washington, 7:30 P. M.
29. Henshaw Memorial, Baltimore, 7:30 P. M.
31. St. John's, Washington, 11 A. M.; Grace, Georgetown, 4 P. M.; Ascension, Washington, 7:30 P. M.

APRIL.

7. Baltimore: Church of our Saviour, 11 A. M.; Grace church, 4:30 P. M.; Holy Trinity, 7:30 P. M.
14. Christ church, Georgetown, 11 A. M.; Christ church, Navy Yard, Washington, 4 P. M.; Epiphany, Washington, 7:30 P. M.
15. Holy Innocents', Baltimore, 7:30 P. M.
16. Christ church, Baltimore, 7:30 P. M.
17. Incarnation, Washington, 7:30 P. M.
18. St. Luke's, Baltimore, 7:30 P. M.
21. (Easter), St. Peter's, Baltimore, 7:30 P. M.

NOTE.—If changes are really necessary in hours, or in other respects, I would like to be informed as soon as may be.

It is my wish to administer the Holy Communion at all the morning services of my visitations. And I suggest that, if possible, the Morning Prayer be said at an earlier hour. It is often found instructive and helpful to have the Sunday school and children at such an earlier service.

WM. PARET.

BALTIMORE—The Churchmen of this city are discussing the need of a new church for the northern section of the city, the only one there being St. Michael and All Angels', the Rev. W. Kirkus, pastor. This church has crowded congregations—so full that often people have to take seats in the aisles or chancel. Its seating capacity is 600. Mr. Kirkus says that when the original plan of his church is carried out, instead of its seating capacity being 600, it will be 1,400. Of the two methods of church extension—either to erect many small churches or to put up a small number of large ones—his congregation deliberately chose the missionary plan of putting up one large church. They are now working to give St. Michael and All Angels' a seating capacity of 1,400 on the ground floor, with a large school house, reading and lecture rooms, offices, etc., adjoining. His idea is that this large congregation can then support a staff of clergy to do mission work. It will require \$70,000 to complete the work of church extension thus contemplated by St. Michael and All Angels'.

UPPER MARLBORO—The Rev. Jas. B. Avirett, rector of Trinity church, is slowly convalescing and, his physicians think, will be able to resume his duties before very long.

ELLCOTT CITY—Bishop Paret, Friday, Jan. 11th, preached in St. Peter's church, and confirmed ten persons.

MISSOURI.

ST. LOUIS—Less than a year ago the few Church-people at Cabanne Place, proposed having services at home instead of coming into the city each time they desired to attend the Church services. During the summer the parish of the church of the Ascension was organized, and about three months ago the Rev. Wm. Eimer was called as rector. It was decided to build at once. On Epiphany Sunday the church was consecrated by the Bishop. It is a neat, rustic, chapel, 42x22, shingled from the ground up; Gothic in style, with stained glass windows. The interior finish is Georgia pine oiled—ceiling, rafters, furniture, including

quite a handsome altar with double re-table. A memorial cross and festival hangings have been given, and were in place at the opening service. A gas machine has been put in, so that the luxury of gas is not wanting. The fixtures are of brass, antique finish. A wide porch connects the vestibule with the vestry room. The chapel stands on the rear of a lot 72x156, so that ample room remains for a larger church in the future. The chapel was designed by Annan & Sons, architects of St. Louis, and was completed at a cost of \$3,700. A large congregation attended the consecration service. The instrument of donation was read by the senior warden, Mr. D. F. Leavitt, and the sentence of consecration by the rector. In the evening another large congregation assembled, and the Bishop confirmed nine candidates. Steps are already being taken towards securing the 50 feet adjoining the church, for a rectory.

Epiphany Day marked a new era in St. George's parish, for the quartette gave way to a vested choir of 40 voices. The morning services will remain as usual, excepting that the vested choir do the singing, but the evening services are to be full choral. On Sunday evening the choristers entered from the choir-room near the entrance of the church, marched up the centre aisle, singing the 200th hymn. The Archdeacon of the diocese took the service, and the rector delivered an address upon music, speaking chiefly of the singing of the psalter. Best's psalter is used, and the grand swing of the Gregorians filled St. George's with a rhythmic sound which seemed to move all in the crowded congregation. A beautiful processional cross has been given by Mr. and Mrs. S. A. West, of the congregation. The choir, under the efficient choir-master, Mr. Geo. Wiseman, bids fair to become one of the best in the city. This makes now the sixth vested choir in St. Louis, and we expect before long to hear of two more.

The Rev. Wm. Short, of Jackson, Miss., has accepted the rectorship of St. Peter's church, and takes charge February 1st.

The Rev. C. M. Ellingham, of Vicksburg, Miss., has accepted an appointment by the Bishop as city missionary at St. Stephen's, from February 1st.

KIRKWOOD—The ladies of Grace church have just forwarded to Las Vegas a bishop's chair to be placed in the new church as a memorial of the late Bishop Dunlop. The chair stands 8½ feet high, is made of quartered oak and elegantly carved. It was made in St. Louis, by Mr. A. Peall from his own design, and is a credit to the city.

KANSAS CITY—The new altar of Trinity church was unveiled and set apart for sacred use by Bishop Talbot, of Wyoming and Idaho, on Christmas Day. It is built of Portage stone and mosaic, and is about 12 feet long, the reredos reaching to the ceiling. The mosaic panels represent adoring angels, while far above them, on either side, are exquisitely carved cherub heads. On the extreme top of the reredos are the words: "Alleluiah, Alleluiah," in raised letters. The altar, which sets off the whole interior of the church, making it look entirely different, is erected by one of the faithful communicants in memory of her daughter. Upon the altar is a magnificent solid brass cross, set with jewels, having the symbols of the four evangelists, in the centre is the Lamb. This, like the altar, is a memorial from a loving moth-

er. To complete the whole, the vases and candlesticks were given by two gentlemen in memory of their father.

QUINCY.

Bishop Burgess visited the mission at Griggsville, on Sunday evening, Jan. 13th, and confirmed a class of four young persons, presented by the priest in charge, the Rev. Z. T. Savage. After Evening Prayer offered by the priest, the Bishop delivered an address, taking for his theme the parables recorded in St. Matt. xiii, dwelling more especially on the "Pearl of great price." The practical address to the candidates was heartily enjoyed by the large congregation present. Many of the Bishop's friends greeted him cordially at the conclusion of the service. Mr. Savage has been in charge since Oct. 7th. The outlook is very hopeful.

ARKANSAS.

HELENA—The burial services of the late Rev. Richard Totten were held in St. John's church on Jan. 10th. The church was hung with evergreens and the altar and pulpit draped in black. The centre of the front part of the altar was ornamented with a beautiful white cross, and numerous evidences all over the church showed that loving hands had been at work, whose owners vied with each other in offering their last tribute of love and affection to their departed pastor. The hymns "The strife is o'er," and "Art thou weary" were sung. At the close of the service, the Sacrament was administered by the Rev. C. A. Buce. The remains were buried at Lexington, Ky., Mr. Totten's early home.

COLORADO.

BISHOP SPALDING'S APPOINTMENTS.
FEBRUARY.

3. Golden.
6. Chapter.
10. Longmont.
17. Cathedral.
- 19-21. Manitou Convocation.
24. Greeley.
25. to 28. Cathedral, Convocation, and Retreat.
28. Dedication of new Wolfe Hall.

MARCH.

1. Silver Plume.
3. Georgetown and Idaho Springs.
6. All Saints', Holy Communion; P. M. Chapter; Ev'g, Trinity.
7. Cathedral.
8. St. Mark's.
10. Central City and Nevada.
13. Trinity.
14. Cathedral.
15. St. Mark's.
17. Trinidad, etc.
- 18, 19, 20, 21. La Junta, Las Animas, Fort Lyon.
24. Aspen and Glenwood Springs.
25. Buena Vista.
27. Trinity Memorial.
- 28-29. Silver Cliff.
31. Canon City.

APRIL.

- 1-2. Salida.
3. Chapters; Ev'g, Trinity.
4. Cathedral.
5. St. Mark's.
- 7-10. Alamosa, La Jara, Monte Vista
14. Pueblo, North and South.
16. All Saints'.
17. Emmanuel.
18. St. Mark's.
19. Trinity; Evening, Golden.
20. Cathedral.
21. Denver, cathedral, Trinity, etc.
23. Fort Collins.
28. Colorado Springs and Manitou.

MAY.

1. Chapter.
5. Durango.
- 6-7. Silverton, etc.
12. Salida and Buena Vista.
13. Gunnison.
19. Ouray.
20. Fort Crawford.
21. Montrose.
- 22-23. Grand Junction.
26. Leadville.
29. Boulder.
30. Cathedral, Knight Templar service; Evening, Boulder.
31. Longmont.

JUNE.

2. Cathedral.
 - 5-6. Cathedral, Annual Council.
- Holy Communion at all morning services. The children to be catechized whenever possible. Offerings to be for diocesan missions. The Sunday school Lenten offerings to be for General, Domestic, and Foreign Missions.

CONNECTICUT.

NEW HAVEN—As a fruitful result of the Mission recently held in Christ church, there was organized in that parish on St. Andrew's Day, a chapter of the Brotherhood of St. Andrew, to be known as the "Christ church chapter." The officers are: *President*, Frank Westervelt; *Sec'y.*, Andrew L. Brown; *Treas.*, J. Chauncey Hull. The chapter has already commended active operations in the parish, by the formation of a Bible class of young men, under the tutoring of an able instructor from Yale College. It has also taken charge

of the evening service, and intends making it as attractive as possible by converting it into a hearty service where the responses will be full and prompt, the singing congregational, with hymns set to familiar tunes. They also intend having at these services a series of sermons preached by visiting clergymen. The first of this course was preached on Sunday evening, Jan. 6th, by the Rev. Henry A. Adams, of Trinity church, New York, in addition to which there was an address by Henry A. Sill, also of New York, on the objects and intentions of the Brotherhood of St. Andrew. These are only a few of the many signs of activity in this heretofore comparatively unknown parish, and attest the appreciation of a grateful people to their much valued rector, the Rev. George Brinley Morgan.

TEXAS.

LONGVIEW—Bishop Gregg paid his annual visitation to Longview on the 11th of December. Under the ministrations of the new priest in charge, the Rev. Robert S. Stuart, this mission is succeeding admirably. There were four Confirmations at night, and the next day, after a celebration of the Holy Communion, a committee was appointed to purchase a lot and make an effort to build a church. Two Church buildings were erected in the diocese last year, and four are assured this year. Thus does the good work go on.

MARSHALL—On the third Sunday in Advent there were three Confirmations at Marshall, and the large congregations attested the growing interest awakened by Mr. Stuart. In fact, every indication, in all parts of the diocese, point to rapid and substantial increase in permanent Church work. Not the least important agency in the spread of the Church promises to be the convocation system adopted at the last council, and now being put in operation. The diocese is divided into three districts, with deaneries at the principal Church centres, and the convocations are being used to develop and strengthen the spiritual life of the Church.

CALVERT—Christmas services at Calvert and its connected mission were somewhat interfered with by the rains, but were none the less hearty. Less attention was given to decorations than usual, and more thought was given to the services. At Groesbeck a lady member of the mission, assisted by a few others, prepared an elegant set of white book marks and hangings for the altar, priedieu, and lectern; and Holy Trinity mission is getting to be among the best appointed chapels in the jurisdiction.

MEETING OF THE CHURCH
STUDENTS MISSIONARY
ASSOCIATION.

In addition to the summary of proceedings published last week, we give our readers some interesting particulars of the meetings held at the General Seminary on Jan. 11th and 12th.

The following institutions were represented: General Theological Seminary, six delegates; St. Stephen's College, two delegates; Cornell University, one; Trinity College, Hartford, three; St. Paul's School, Concord, three; Cambridge, Mass., four; Berkeley, three; Bishop's College, Canada, three; Philadelphia Divinity School, three; Nashotah, one; Virginia Theological Seminary, three; Harvard, St. Paul's Society, two; Princeton, St. Paul's Society, one; Hobart College, one—in all 14 institutions, and 36 delegates.

Mr. John Henry Hopkins, B. A., gave

the report of the missionary work of the students of the General Seminary. This consists mainly of the gaining of information by procuring prominent Churchmen to address the society. Twelve such addresses have been made during the past year. There is also a Persian committee at the seminary, whose object is to help the mission in Persia, through the Rev. Mr. Yaroo M. Neesan. This committee has already raised \$1,000, and pledged \$1,800, \$600 per year for three years; also funds for 30 parochial schools, some of which are to have permanent endowments. The large increase in the seminary contributions of over 50 per cent, he considered due to the personal interest felt by all in the mission. This quickened their zeal and resulted in a concentration of all the missionary efforts on this popular young priest, which it is thought is more beneficial than spending the money on different objects. The practical work of the students is mainly of a parochial character. They help many of the New York rectors, and go into suburban parishes in all of the four dioceses which surround the city. Another means of doing practical work has been the giving of concerts by the Chelsea Square Glee Club. Last year this organization earned over \$400. During the blizzard last spring the men made house-to-house visitations on the east side, thus going miles to relieve the tenement house sufferers.

Of the two societies at St. Stephen's, one, the "missionary society," has for its object the inspiring of the college students with missionary zeal; and the other, "the St. Peter's Brotherhood," has in view the accomplishment of practical work in the surrounding country. This latter has taken form in the beautiful little St. Peter's chapel, at Red Hook, where the men work with the result of an average attendance of 45, on Sunday afternoons and evenings. The chapel has lately received an organ, a memorial of Mr. Geo. Peak; the chancel has been extended, and a memorial window put in place; the average Sunday school attendance has been 35, and the last year 12 have been baptized and four confirmed. At the college is the parish Sunday school with a roll of 45 scholars. The society has a mission also at Rhinebeck, and two members work under the parish priest at Upper Red Hook.

At Nashotah in 1886, the late Bishop Brown spoke to his candidates about concentrated action in missionary work, and the advisability of having a society to promote it. Four students banded themselves together, drew up and adopted a constitution and by-laws, and now hold regular meetings. These are addressed by the resident professors, and occasionally a bishop is present. The men do practical work at three stations, St. Athanasius', St. Ignatius', and St. Mary's. It is purposed now to establish a Sunday School in the neighborhood, which will give employment to the 15 members of the society. It is not the purpose of the society to give money so much as men, when the "House" has fitted them to do their best in the great work of the rural districts of the Northwest.

At Cornell University there is no organized society, but the St. Andrew's Brotherhood, although but lately started in the parish, is beginning to do effective work.

At Trinity College, Hartford, the work is so quiet in its nature that few results are apparent. The society's principal object is to secure speakers, in which it has been very successful.

Eight bishops have visited the college during the past year, and several other speakers. Besides supporting a scholarship, the members do work in the neighboring parishes.

The society at St. Paul's School, Concord, has started a "store" which buys and sells second-hand goods, by means of which it has raised over \$500.

The society at Cambridge, Mass., has three objects, first, the arousing of a missionary spirit among the students; second, the intelligent discussion of missionary methods; and third, the prosecution of missionary work in and around Boston.

The delegates from Berkeley, Conn., compared the work at Berkeley to that of the General Seminary; but from circumstances of situation, it was not so extensive. One-half of the students do lay work in the neighborhood, assisting the parochial clergy. The society also supports a scholarship at St. John's College, Shanghai, China.

At Bishop's College, Canada, a special saint's day has been set apart when intercession is offered during the celebration of the Holy Eucharist for the objects of the missionary society. During the past year money has been sent to Madagascar, and a large amount of direct mission work has been done among the neighboring country folk. On the second Sunday in Advent last, an office for admitting some of the students as lay readers was said, which has resulted in the establishment of a large chapter of the Brotherhood.

While the work at the Philadelphia Divinity School is the same in principle as in other seminaries, it has interesting local features. The buildings are situated in a comparatively new district of Philadelphia, but one which is being rapidly built up. The seminary chapel has been incorporated a parish church, and the students are the parish workers. The Dean has divided the neighborhood into districts, and given one street to each student for house-to-house visitations, and the pastoral supervision, under the Dean, of its inhabitants. The students endeavor to reach the men by allowing them the use of the school gymnasium and bowling-alley, and by inducing them to become members of the "Public Opinion Club" which is practically a literary society. During the last year \$176 have been raised by the missionary society, and prominent men have addressed it.

In the Virginia Theological Seminary, nearly all of the 54 students are members of the society. The men meet regularly to pray for missions and to hear addresses on the subject. They do a good work at 15 points around the seminary, covering three miles from the buildings in every direction. Never has the missionary spirit been so strong as now. Fifteen men are going into foreign fields. Two are going to Brazil to take up work under the American Church Missionary Society, having been declined by the Board for Japan.

At Harvard University, the St. Paul's Society, with limited time for mission work, has ample opportunity, especially at the "Rescue House" established at Boston last year by the Church Temperance Society. The greatest proof of its usefulness is shown by the earnest endeavor of liquor dealers to suppress it.

A synopsis of the speeches at the Friday evening meeting was given in our report last week.

On Saturday morning, at 7:30, the Holy Eucharist was celebrated, and at 9 o'clock, the delegates attended Matins at the seminary. The morning session

of the Convention was opened at 10 o'clock, in the church of the Holy Communion, by the president, with prayer. The reading and discussion of three papers by delegates followed. The first, on "Missionary Prospects in Alaska," was read by Mr. Cornelius G. Bristol, B. A., of the Berkeley Divinity School. After sketching the history of the Greek mission in Alaska, he showed what progress had been made by modern efforts in this most valuable but little-appreciated territory. The Roman Church has been a failure there, and the natives seem to have turned with one mind from such a worship, and to prefer their own weird polytheism and demonology, which peoples every force and fact in nature with a favorable or malignant spirit. The Presbyterians are stronger there now than any other religious body, and next to them stand the Catholic missionaries from the United States. The great obstacle which confronts the workers is the fur-trader. It is said that in addition to breaking every law of the religious and social compact, he has introduced the natives to the use of fire-water, thus infinitely increasing the labors of the Christian missionary. But the southern portion seems ready to receive the Gospel, and from stations there it is proposed to send native priests to the northern parts which are uninhabitable to the white man.

Mr. Courtney Langdon, instructor in Romance Languages in Cornell University, then read a paper on the "Church among College Men." In endeavoring to explain the apparent failure of the Church to reach college men, he said the facts are, the average college student is not an ecclesiastically religious being, neither is he particularly devout and open to religious influences. Nevertheless, he has common-sense, and is susceptible to truth. His training and development are purely intellectual; this results in the great difficulty with which he can be induced to give time to religious thought. He is under the influence of that "atmosphere of infidelity" which tends to stifle the religious instincts he may possess; not being a church-goer he develops a feeling that religion is a sentimental sham. The Y. M. C. A. efforts to grapple with this task are unsuccessful because they emphasize unduly the individuality of each man. This is obviated in the Church services by the submergence of the personal in the general. However, the conventional Church services do not seem altogether to meet the needs of these men, most of whom have high susceptibilities and a keen perception of objective facts if rightly presented. Mr. Langdon thought that what was needed was a preacher of truly Catholic spirit and strong intellect, who would be able to meet the infidelity of the age with a sub-structure of spirituality.

The paper was followed by an interesting discussion. Mr. Morris of the Virginia Seminary thought the way to influence college men was by the presentation of the spiritual life, which is Christ. Mr. Hopkins of the General Seminary, said that this could be done best by the presentation of the facts of Christianity, by an appeal first of all to the intellect. Mr. Kip, of the General Seminary, thought that a vast amount of practical infidelity would die if it were not for the generally silent but often spoken influence of the members of college faculties.

Mr. James Alan Montgomery, of the Philadelphia School, then read a paper on "The Future of the Church in Ja-

pan." He said that to show how the attitude of the Japanese Government toward Christianity had changed, it was only necessary to remember that when Commodore Perry's fleet visited the county 35 years ago, the national priests were ordered to pray for its destruction; and now the Government is almost ready to establish it the national religion. The religion of the people, although fast fading before Christian missions, is based on hero and ancestor worship. Many are Buddhists, but their numbers and revenues have decreased one-half during the past few years. The missionaries are doing a splendid work now, but are still hampered by want of men. From present prospects, it seems unlikely that the form of Christianity adopted will be episcopal. Those who favor episcopacy, besides Romanists, are only one-fifth. There seems no danger that the Government will adopt Romanism, for the Japanese remember too well the Jesuit mission of the 16th century.

The convention re-assembled at 3 o'clock. It was decided to meet at Cambridge, Mass., next year; and the following officers were elected: President, Mr. C. A. Hensel, of Cambridge; first vice-president, Mr. James Alan Montgomery, of the Philadelphia School; second vice-president, Mr. Courtney Langdon, of Cornell; third vice-president, Mr. Higby, of Nashotah; secretary, Mr. Page, of Cambridge; treasurer, Mr. G. R. Payson, of Harvard. The convention then adjourned to attend Evensong at the seminary chapel.

At 8 p. m., the second public missionary meeting was held in Calvary church. The venerable Archdeacon Kirkby gave a very interesting account of "the Church's Work among the Indians of Hudson's Bay." He said that these poor but earnest converts to the Gospel can teach us civilized Christians some lessons. They never absent themselves from church, and at York Factory, there is not a house or tent where the Scripture is not read daily.

The Rt. Rev. Dr. Garrett, of Northern Texas, delivered a most instructive address on "The Needs of the Church in the West and South-west." Two great needs are demanding attention at the hands of the Church; first, the recognition of the idea that the Church is a mission; and second, that she must send fit men to meet the objections of all kinds which come alike from the Romanists and from the practical infidels of Protestantism. Rome is building up a great power by means of her parochial schools. It is necessary that we do the same. It is necessary that our clergy be intellectually fit to grapple with all shades of skepticism.

Mr. Everett P. Wheeler, president of the New York Church Club, spoke convincingly on the missionary spirit being a characteristic of Christianity.

Bishop Potter then closed the meetings with a very happy speech on the fact that the existence of the association was really a "sign of the times." He thought it peculiarly commendable because the idea originated among the students themselves. Of course, the issue of it all was a wider knowledge of the missionary field; in proof of which, he said, the various addresses had taken the convention around the globe. The personal issue, the secret of going into the ministry, is the simple power of goodness.

After a hymn and the presentation of the offertory, the Bishop of Northern Texas dismissed the congregation, and closed the second annual convention with the apostolic blessing,

The Living Church.

Chicago, Saturday, Jan. 26, 1889.

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162 Washington St., Chicago, Ill.

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

A CORRESPONDENT to whom we owe many favors, referring to the series on Sisterhoods begun this week, says: "I hope the question will be thoroughly sifted as to the propriety or usefulness of observing the seven Canonical Hours by sisters overworked with other duties of their vocation. The best commentators agree that David's 'seven times a day will I praise Thee,' means that he would always maintain a prayerful spirit; while he does expressly say, 'Evening, morning, and at noon will I pray.' The latter would seem to be the more reasonable and helpful rule to those who are engaged in active duty, early and late."

THE Bishop, the Standing Committee, and the clergy of Massachusetts, almost to a man, are in favor of the confirmation of the Rev. C. C. Grafton's election to the episcopate of Fond du Lac. What better assurance do bishops and committees want than this estimate of those who know him best? Surely, nothing could be more satisfactory, and there would be no need to call attention to this but for the fact that there are prejudices existing in the minds of some who do not know Mr. Grafton, and these prejudices have been intensified by misrepresentations. It will not be difficult to trace these to their source when the time comes for such a process.

As announced in our last issue, Dr. Williamson Smith, after most careful consideration has declined the position of Assistant-Bishop of Ohio. We have before this pointed out the circumstances existing in that diocese which in our judgment rendered it all but impossible for any one worthy of the office to accept such a position. Our statements were characterized in certain quarters as "absurd," and we were assured that no circumstances existed in the diocese of Ohio that need prevent any man from accepting the office of assistant without the slightest detriment to his self-respect. We took this to mean that Bishop Bedell had made such definite arrangements for the prospective bishop as would secure the dignity of the office and assign to it a definite sphere of jurisdiction, because as we view the matter, the canons of the Church leaving the

assistant-bishop quite defenceless and shorn of all inherent authority, it was only as a result of such special arrangements that a man with any respect either for himself or the episcopal office could possibly put himself in such a place.

It turns out, however, that our assumption was incorrect, that the diocesan, though his utterances upon the subject have not seemed quite consistent, has not consented in any formal manner to part with any portion of his authority or jurisdiction (though it is now stated that since the date of Dr. Smith's letter a cablegram has been received which might put a different face upon the matter), and that the assistant would consequently enjoy no other position than that most humiliating one which the canons assign to him. This being the case, we cannot be in the least surprised that Dr. Smith has, after allowing ample time for a definite settlement to be made, declined the proffered office.

WE shall watch with interest the progress of affairs in that unfortunate diocese. If a straightforward and uncompromising course is pursued, Ohio may do much to settle the vexed question of assistant-bishops, and force an amendment of the present provisions of the general canons. We should suppose that, after three elections, in every case of eminent and able men, all of which have proved futile, the only course consistent with proper dignity and self-respect would be a steady refusal on the part of the diocesan convention to proceed to another election until the General Convention shall have re-adjusted the position of the assistant-bishop in such a way as to render it easier for a man of character to enter upon it. In this case it is probable that something might be effected in the General Convention of 1889.

THE CHURCH OF THE REDEEMER, NEW YORK.

This long-established and well-known church has cause to complain. More than that, it has an aggravated and many-sided cause to complain. So far from being possible to put its grievance in a nutshell, it requires a very capacious measure to hold it and not spill over.

1. The case is made an exception to the rule that possession is nine points of the law. This is supposed to be the rule whether possession comes about by force or fraud. On the other hand, in the case of the church of the Redeemer it came about by neither. No more was it a case of squatter possession which in New York City has so often been resorted to. On the contrary, it was a possession freely granted

by the Common Council without conditions or limitations of any sort. What is the result after twenty-four years of occupancy? That possession is neither nine points of the law nor any point of the law. The church might have occupied its ground twenty-four years or two thousand four hundred years, for that matter, and all of a sudden been given to understand that unless it paid the city's valuation of the property at the end of twenty-four or two thousand four hundred years, that is \$67,500 or \$670,500, it must respectfully retire, if it will, and forcibly if it must.

2. The case is included in a sort of variable rule in New York that possession may be ten points of the law. How was it with the Roman Catholic cathedral on Fifth Avenue which now rears heavenward its duplex spire? How does it feel safe and secure on property which is literally worth millions? By being allowed to occupy like the church of the Redeemer? Most certainly. But, unlike the church of the Redeemer, getting a license to occupy for the bagatelle, suppose, of a dollar or so. The difference, then, is that the Common Council literally bargained away for a song some of the most valuable property in the city, while in the case of the church of the Redeemer, it must exact its pound of flesh for the want of a formal agreement. How was it with St. Joseph's Industrial Home which over-shadows the church and occupies the balance of the entire block? Was it also allowed to take possession? Most certainly. But unlike the church, it was permitted to occupy for ninety-nine years, on payment of a dollar a year, while the church has occupied only twenty-four years, and is required to pay \$67,500 for want of a formal permit. Here again, Shylock comes in and will have his pound of flesh not because it was set down in the bond but because it happened to be left out of the bond.

3. The case seems to be one of manifest favoritism as to who shall possess or be dispossessed. "You may possess and have undisturbed possession of valuable property," the Common Council has said to the Roman Catholics in the cases referred to, "by obtaining a formal lease and paying a nominal sum. Furthermore, you may build thereon a cathedral which adorns the city, or a hospital whose inmates and diseases damage the surrounding property and make the neighborhood undesirable." On the other hand, it has said to other than Roman Catholics: "You may have indeed taken possession and occupied the land for twenty-four years without paying a farthing; you may have expended \$44,000 in building and in laying other foundations to build,

in a way which would make the neighborhood more inviting; you may have done all this, never doubting but you would remain undisturbed, and that the Common Council would esteem it a privilege to grant indefinitely, what they have granted for so many years. But no. Business is business. And because you did not secure a lease to occupy in consideration of a dollar a year, we now require you to pay the full value of the property, less \$10,000. Furthermore, in case you pay the \$67,500, and go on with your church, we require you to build in a way not to exclude light and air from the Industrial Home, however you build so as to admit the noises and offensive odors proceeding from it. It is our duty, as guardians of the city's property, to stick upon the letter of the law, even if we have to take the creditor by the throat saying: "Pay me that thou owest." Does any man in his senses believe that the Common Council would deal with any Roman Catholic institution or church in this exacting way? Not if he calls to mind how that denomination has been favored and how it has managed to get the lion's share of the city's property.

Something was said above about requiring the church to pay the full value of the property, less \$10,000. If the board had a right to make the price of the property \$77,500 less \$10,000, why not less \$20,000, and so on down to its original value of \$23,040? If, again, there was any place for equity and magnanimity to come in, why not, in view of all the circumstances of the case, make it a dollar a year, after drawing up the papers better late than never? But possession in New York, may be nine points of the law or ten points, or no point whatever.

The latest development touching this business is that the church will be allowed thirty days' additional time in which to accept the city's offer. If by the end of that time the church does not come to terms and is evicted in consequence, it will be regarded by very many people as a piece of rank injustice, and that, too, of the kind which strains out a gnat and swallows a camel.

BRIEF MENTION.

The Pipe of Peace, a little paper published by the little Indians of the Genoa school, Nebraska, says: "Wm. Thunder Hawk, our twelve-year-old printer-boy, assumes charge of our printing department this week." Good for William Thunder! The little paper is a credit to the school.—Busy men do the best work. Grote was a London banker; Mill, like Charles Lamb, was a clerk in the East India House; Sir John Lubbock combines original, scientific, research with political matters,

and is proficient in both; Sir Edwin Arnold is a journalist; Matthew Arnold did good work as a school inspector; Prof. Huxley and William Morris are very busy men out of their respective lines of thought.

—Dr. McCosh says, in a recent paper: "Those who follow Matthew Arnold will be sure to become dudes—not in dress but in character, manner, and habits." That is plain English and good Scotch sense.—At our mission hospitals and dispensaries in China and Japan 20,715 patients have been treated during the past year, making a total of not less than 60,000 visits. There is more power of conviction in such work than in any arguments by words.—Our missionary managers report a very encouraging year in all departments of the work. Only in one year 1885-6, have offerings slightly exceeded those of the past year, yet out of our forty-five hundred parishes and missions only 1,930 have recognized the existence of our missionary work by sending an offering.—*The Catholic Champion* says that the devotion of Bishop Weed, who hastened back to his fever-stricken diocese, to labor and almost to die among his people, is comparable to that of the great Carlo Borromeo.—A Chicago editor says: "It is a question whether women are competent to educate the young of either sex, but that they lack many of the essentials necessary to the education of males ought to be, if it is not, a patent fact." Now that editor either had or had not a mother. If he had a mother he should be ashamed to talk such nonsense; if he had not, his opinion is of no value. Surely, no woman taught him to say "males" when he meant "boys."—A contemporary, advocating the opening of a public library on Sunday, makes a good point against the literary lectures which pass for sermons in some churches: "If the day is to be devoted to literature and art in the churches, the people ought to be enabled to go where they can find real literature and real art. They don't want it as second-hand from second-rate lecturers. However, it would be better if divine service were held in some of the churches at least once on Sundays."—"Viewed in one light," says *The Christian at Work*, "the prohibition of drinking saloons within two hundred feet of a cemetery seems unnecessary. The dead will not be disturbed by it, while for the habitual tippler the cemetery where he will soon take up a residence will be conveniently near."—*The Southern Churchman* says: "St. Paul teaches that God has not given his ministers 'the spirit of fear.' They are given boldness to make known his truth, and if they are always fearful of giving offence, if they

tremble before the face of men, this spirit of cowardice is not of God. Mistakes ministers will make. Let them be avoided by all means. But to proclaim the truths of Christ's Gospel with earnestness and boldness, this is their duty, and their supremest duty, as preachers."—"Beautiful souls," says Miss Alcott, "often get put into plain bodies; but they cannot be hidden, and have a power all their own, the greater for the unconsciousness or the humility which gives it grace."—We are glad to hear from good Pere Vilatte that his second Old Catholic church was opened at midnight of Christmas Eve. He says: "We pray for our benefactors, and we hope the Old Catholic work in America will be a grand acquisition to the Episcopal Church."—The Bishop of Llandaff complains that his salary is not sufficient to meet his necessary expenses. The Bishop's annual income is about \$20,000.—Dr. McCosh, in the *New York Ledger*, speaking of the eccentric Arnold family, says: "People will now inquire whether Mr. Mathew Arnold in his essays, and his niece, Mrs. Ward, in her novel, are the sort of persons likely to be able to give us a new religion. Only two persons have been able to do this since Jesus left us his gospel—Mohammed and Brigham Young. Are the Arnold family to do it by their novel?"—That proposed rubric relating to non-communicants has been toned down since *THE LIVING CHURCH* brought it to the bar of public opinion. We hope it will continue to grow small and "beautifully less."

SISTERHOODS IN THE AMERICAN CHURCH.

BY THE REV. CANON STREET, M.A.

I.

"She, while Apostles shrank, could danger brave;
Last at His Cross, and earliest at His Grave."

Such is the record which woman won for herself at the first dawn of the Gospel era; and even now that nearly nineteen centuries have passed away since that memorable morning on which "Mary Magdalene and the other Mary" stood by the door of the sepulchre, woman's love and devotion for the Crucified and for the work which He bequeathed to His Church, have ever been foremost.

Naturally, at a very early period in Church history, the value of united action and of system became apparent; and, as a result, organized religious communities sprang into existence, and have ever since formed a very important factor in the life of Christendom.

The Church of England had her full share of these institutions up to the middle of the sixteenth century; at which time, as is well known, the unscrupulous greed of men in power culminated in the wholesale suppression of religious houses, the confiscation of their property, and the dispersion of their inmates. For a period of over two centuries and a half, not more than

one or two efforts, as far as is known, were made, looking towards the adoption of even a modified form of associated religious life.

Early in the present century, however, a hope of better things began to dawn upon the Church. Nearly seventy years ago, a communication in the form of a pamphlet, was addressed to the then Bishop of London, by a priest who signed himself "a country clergyman," deploring the destitute condition of the sick and needy, and suggesting the formation of a "society of women to be called 'The Protestant Sisters of Charity,' unless some fitter name should be suggested for it."

Although there does not appear to have been any immediate response on the part of the Church, it is not improbable that this letter proved to be as seed, which, germinating in due time, developed into an ever-ripening harvest; for the very conception of a Sisterhood implies progress and development. As a matter of fact, whoever knows anything concerning the present condition of the English Church must be aware of the remarkable multiplication, throughout the land, of religious houses, with their affiliated branches and various agencies for good; all of them having come into existence within less than half a century.

Nor has the American Church been slow to follow in her elder sister's footsteps. For some years before the subject had come under the official notice of her authorities, communities, associated under the titles both of Sisterhoods and Deaconesses, had come into existence within her borders, and were doing an excellent work. Two circumstances, however, combined to hinder their general acceptance. The first of these was, that the popular mind was unfortunately so leavened with prejudice, arising from misapprehension, that these communities were subjected, in many quarters, to the imputation of disloyalty. The secluded life and the distinctive habit suggested to the uninformed mind, possible leanings towards an alien Communion.

The second circumstance which has been referred to, as operating in the same direction, was the absence of any formal and official recognition of such communities, by the councils of the Church. This, too, was a natural and legitimate ground of distrust, if not of positive objection. The removal of this obstacle would evidently go a long way towards the banishment of suspicion, and the establishment of confidence.

Accordingly, at a meeting of the Board of Missions held in 1869, a resolution was adopted, by the terms of which a committee was appointed to report at the next annual meeting, "on the subject of the Organized Services of Women, as a most important feature of missionary work." At the meeting of the Board, the year following, the committee, which was composed of two clergymen and one layman, presented a report; and, appended to it, were two most important resolutions, which, on account of their historical value, it will be well to quote in full. They were as follows:

Resolved, That this Board hereby recognizes the tested value of organizations of trained laity, and especially of Christian women, in prosecuting the aggressive work of the Church.

Resolved, That a committee of bishops, clergy and laity, be appointed by the chair, whose duty it shall be, to consider and report to the next meeting of this board, the best means of associating the organized or individual efforts of women, with the missionary and educational work of the Church.

In accordance with the latter resolution, a committee was appointed to report at the next meeting of the Board,

consisting of Bishops Littlejohn and Henry W. Lee; the Rev. Dr. Potter, now Bishop of New York; the Rev. J. W. Claxton the Rev. J. F. Spalding, now Bishop of Colorado; and Messrs. William Welsh and George N. Titus.

It must be sufficient to state here that at the meeting of the Board in 1871, the committee just named submitted an elaborate report, followed by resolutions recommending the adoption of measures, which, when carried out, would result in the establishment of organized communities of women, with a special view to work of a missionary character; including moreover the opening of institutions "for the training of deaconesses for service in the Church's missionary or educational work." The report was duly accepted and the resolutions were adopted.

Thus, after deliberation, and step by step, the American Church, through her constituted authorities, gave her formal sanction to the formation within her jurisdiction of organized communities of women, as auxiliary to the work of the Church.

Previous to entering upon the gratifying task of laying before the readers of *THE LIVING CHURCH* the practical results which, by the Divine blessing, have grown out of this action, it will be well to preface the narrative by saying a few words relating to the chief forms of development which the associated life of women has assumed within the Church's borders; and this I propose to do in the next article.

THE IMPOLICY OF ECCLESIASTICAL PERSECUTION.

(From *The Spectator*.)

The impolicy of persecution is one of the plainest lessons of history. Even when it appears most successful, it provokes a Nemesis which sooner or later overtakes it and "slowly moulders all." It is precisely in those parts of the Roman Communion where persecution did its work most effectually that the Church of Rome is now weakest. But a persecution which is thorough and successful, however disastrous to its cause in the long run, wears, for the time at least, an air of respectability. Its opponents may hate, but they do not despise and laugh at, a policy which has crushed them. On the other hand, a persecution of which the record is a long catalogue of dismal failures, is despicable as well as hateful, and is bound to benefit the cause which it seeks to crush. The Church of Rome really did succeed in stamping out some reforming movements, although it injured itself in the process. But to hurt your own cause, and at the same time help that which you are combating, is surely the perfection of folly. And of this folly the policy of the Church Association seems to us to be a conspicuous example. It has had a fair trial. Under various names, the spirit which animates that society has waged an unceasing warfare against what may be briefly described as the sacramental principle and the doctrine of symbolism in religious worship; and while claiming for itself an unlimited use of private judgment, it has made its own private judgment the rule of faith and practice for all Christians. And what has been the result of its warfare? Test it by the experience of the last fifty years. Even the organs of the Church Association now speak with some degree of respect of the old High Church party, and admit that it has a legitimate place within the pale of the National Church. But the Church Association is theologically the

lineal descendant of those who persecuted the old High Church party in the early days of the Tractarian movement. And what was the language of those persecutors? Cardinal Newman has immortalized it in a passage from which we extract the following specimen. The leading Tractarians—Newman, Pusey, Keble, and the brilliant band of which they were the leading spirits—were denounced as “superstitious zealots,” “malignants,” “mystical,” “agents of Satan,” “a synagoga of Satan,” “Oxford heretics,” “Jesuits in disguise,” “tamperers with Popish idolatry,” “snakes in the grass,” “men who were ‘walking about our beloved Church, polluting the sacred edifice, and leaving their slime about her altars,’ ‘miscreants, whose head may God crush.’”

“Hard words,” it may be said, “break no bones.” But they sometimes break hearts, and some of the victims of that storm of abuse, including the greatest genius of them all, lost heart and left the Church of England. Nor was the persecution confined to words. The party which now assails the Bishop of Lincoln and the Dean and Chapter of St. Paul’s, succeeded then in silencing for two years the voice of Dr. Pusey, for preaching the doctrine of the Real Presence in the Holy Communion. It put Newman’s Tract XC. under ban, denounced sisterhoods as abominations of Popery, made war upon surpliced choirs, preaching in the surplice, stained glass windows, and, in short, all the improvements in church architecture and divine worship which have been the product of the last half century. The *Times* strove gallantly for a while to stem the current, but it gave way at last, and went with the stream, “What wretched creatures are they,” it exclaimed in a leading article forty years ago, “who attempt to introduce that chanting in parish churches!” “Let things remain as they are. Let the service of the Church of England be administered as it has been since the days of our great-grandfathers. We want no enactments to change or reform what is in itself complete and sufficient.” Think of that! The state of things in the Church of England in the time of the great-grandfathers of a generation ago “complete and sufficient!” In that same year the Dean and Chapter of Windsor presented to the cathedral of Calcutta a stained glass window which cost £5,000. The party of which the Church Association is now the champion and the organ sounded an alarm. The central panel of the window represented the Crucifixion, and this was denounced as a dangerous incentive to idolatry among the natives of India. Mr. (afterwards Dean) Goode published a vigorous pamphlet on the subject, and denounced stained glass windows and the decoration of churches in general as “snares of Satan.” The Camden Society, of which the late Mr. Beresford Hope was one of the chief founders, and which had its main object the study of archæology and the improvement of church architecture, was attacked with such violence that it succumbed for a while to the storm. The iconoclastic party had then all the odds of battle in their favor—the press, headed by the *Times*, Parliament, the great bulk of the classes and the masses, and most of the bishops. “Is our Church still to flourish,” exclaimed the *Times*, “the pride and strength of our land? Or are her congregations to be dispersed, her temples to become dilapidated, her services to be deserted, her friends to be alien-

ated and disgusted, from the perverse and wanton intrusion of ceremonies and observances which, displeasing as they are to the people, answer no corresponding end, and are carrying division and destruction into the very bosom of our Church?” And again the *Times* fervently declared that “the people of England—God, we are sure, blesses them in the effort—will have the sacred service of the Church as their sires and grandsires had it.” But who would now wish to restore “the sacred service of the sires and grandsires,” the three-decker, the unsightly square pews, the whitewashed, mildewed, walls, and “Tate and Brady,” and the parson-and-clerk duet, the infrequent Communion, and as a natural consequence, the half empty churches! We venture to think that even the Church Association would recoil from so ruinous a policy. Nevertheless, it is inspired by the spirit which moved those who vehemently opposed every improvement on the style of worship dear to their sires and grandsires.

If, then, the party which the Church Association represents failed when all the odds were on their side, what hope can they have of winning when the odds are all against them! With insignificant exceptions, the press is either against them or is indifferent. The same may be said of public opinion in educated society and among the masses. Surely the retrospect of the last fifty years should make them pause. Even if they were to succeed in destroying the reredos at St. Paul’s, and in forcing the Bishop of Lincoln out of his see, what would they gain by it? Have not their apparent victories hitherto ended in humiliating defeats? They succeeded in driving the late Mr. Mackonochie out of his parish, and in ruining his health. But the doctrines and practices which they attacked in his person still continue in his former parish, and have multiplied elsewhere. And the public tribute of respect which the funeral procession of Mr. Mackonochie evoked in its long progress through the streets of London showed plainly who was the real victor in the contest with the Church Association. The triumphs of the Church Association in the courts of law have availed it nothing. They have not stopped, they have rather accelerated, the progress of the movement which it abhors. The winning of an occasional lawsuit will never stop any movement which has laid hold of popular sympathies, and appeals to elements which are permanent in human nature.

THE Rev. J. W. Bonham, in his “Church Revived,” p. 527, thus speaks of the Bishop-elect of Fond du Lac, describing his Mission in New York: “The course of sermons was continued through the week and the very large congregations were deeply interested. The Faith once delivered to the saints was presented in logical order, and included doctrines, sacraments, and Christian duties. Father Grafton is a cultivated and earnest clergyman. His heart is large and his manner genial. As a missionary he is at times vehement, and his words are a fervent torrent of warning and entreaty. Father Grafton is an able writer, a devoted rector, and an earnest and eloquent missionary.”

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162 Washington St., Chicago, I.

PERSONAL MENTION

The Rev. S. C. Thicke has resigned the rectorship of St. John's church, Clyde, N. Y., and intends removing shortly with his family to England. The address of the Rev. C. A. Jessup until March 1st, will be Princess Hotel, Hamilton, Bermuda. The Rev. C. H. S. Hartman entered upon his duties as assistant minister of St. Timothy's church, West 57th street, N. Y. City, the first of the year. The post office address of the Rev. S. S. Barber has been changed from Lake Comfort, N. C., to Swan Quarter, Hyde Co., N. C. The Rev. H. M. Johnson has resigned the rectorship of the church of the Redeemer, Canon Falls, Minn., and desires to be addressed until further notice at Box 150, Chehalis, Lewis Co., W. T. The Rev. Joseph E. Martin, rector of Grace church, New Orleans, may be addressed 18 University Place, New Orleans, La. The Rev. J. B. Pitman, assistant rector of St. Paul's, Burlington, Vermont, has received and accepted an unanimous call to the rectorship of Trinity church, Fayetteville, diocese of Central N. Y.

TO CORRESPONDENTS

M. E. T.—It is customary to remove the Christmas decorations on the Feast of the Purification, Feb. 2.
B.—The vestments usually worn by a lay reader are the cassock and cotta.
E. B. L.—For preparation as a lay reader, we would recommend a careful study of the Prayer Book. Blunt's Annotated Prayer Book, and Bishop Barry's 'Tea hers' Prayer Book are good aids.
W. T. D.—Mr. Gladstone's review of 'Robert Elsmere,' in *The Nineteenth Century*, has been published in pamphlet form; order from your bookseller.
J. T.—1. We think it extremely doubtful if Presbyterians can trace or care to trace their ministry through priests to the apostles, as we do through the bishops, inasmuch as no care has been taken to preserve records and no value has ever been set upon such a succession. 2. The Congregationalists do not claim any succession. Their theory of ordination is that authority comes from below, i. e., from the congregation to the minister. 3. The *raison d'être* of the American Church Missionary Society is the preservation and propagation of what was once known as the Low Church party. 4. There is no subscription price put upon *The Chinese Churchman*. You can obtain it by sending your address to this office. Donations for the work are gladly received.
S. G. S.—Another correspondent states that the quotation, "Eternal vigilance is the price of liberty," was the motto of a Boston penny paper, fifty years ago. John Quincy Adams used it about that period as a caption to a series of papers. There is an instance of its use in 1812. The germ of the expression is found in English literature in 1790, to wit: "The condition upon which God hath given liberty to man is eternal vigilance."
C. H. B.—Your idea of the rubric seems to be correct. That part of the service need not be said if there be a sermon. When there is a sermon, and the Holy Communion is infrequently celebrated, the "Ante-Communion" is said in many places either for the sake of bringing out the teaching of the Church season, or from inattention to the wording of the rubric. If there has been an early Celebration, the part of the Communion Office you refer to need not be said later on the same day after Morning Prayer.

ORDINATIONS.

Mr. H. Divby Johnston, an eminent lawyer of 50 years old, was ordained deacon in the cathedral, Denver, Colo., on the Feast of the Circumcision. He has been appointed to the charge of All Saints' mission, N. Denver, where he had been laboring as lay reader. His zeal as a worker, and his remarkable ability as a preacher, are meeting with good results. There is a movement towards building a church about a mile from All Saints', on the boulevard, where Mr. Johnston is holding a cottage lecture. It is a point where it is believed a good parish can be built up.

OFFICIAL.

A RETREAT for clergy will be given by the Rev. Knox-Little in Trinity church, Princeton, N. J., beginning on Monday, Feb. 11th. Clergy wishing to attend should communicate with the Rev. RICHARD B. POST, South Orange, or the Rev. ALFRED B. BAKER, Princeton, N. J.
The Rev. Algernon S. Crapsey of St. Andrew's church, Rochester, N. Y., will conduct a "Quiet Day" for clergy at St. Mark's church, Pittsburgh, S. S., on Feb. 4th and 5th, 1889, beginning with Monday evening, 5:30 P. M., and terminating Tuesday afternoon. The winter meeting of the Southern Convocation of this diocese held in the same parish, follows the Quiet Day. Clergy of neighboring dioceses desiring to attend the Quiet Day will be welcomed. For particulars, address the Rev. J. G. CAMERON, St. Mark's church, South 16th Street, Pittsburgh, Pa.

The next meeting of the North-east Deanery (Chicago) will be held in Christ church, Waukegan, on Jan. 29 and 30. Service on Tuesday, 7:30 P. M., will be followed by addresses delivered by the Rev. Messrs. Holbrook, Little, and Buggs. The following morning there will be a celebration of the Holy Communion at 10:30, and the opening of the new edifice. Trains leave C. & N. W. depot at 3, 4, 5, and 5:55 P. M., and 8 A. M. MORTON STONE, Secretary.

TO ALL WHO LOVE THE MEMORY OF JAMES DE KOVEN.

St. John's Academy, Delafield, Wis., is endeavoring to build a memorial to the sainted De Koven. \$10,000 is needed for its completion. It has been suggested that we appeal for contributions of \$100. It was here in Delafield that James DeKoven began his great work. It is fitting that here there should be a memorial of the "Great Doctor." Subscribed, Dec. 7th, Rev. S. T. B. Hodges, S. T. D., \$100. " Rev. Morgan Dix, D. D., \$100. " Rev. Cyrus F. Knight, D. D., \$100. Address the Rev. S. T. SMYTHE, A. M., PROF. ALLAN A. BURLISON, Delafield, Wis.

EPIPHANY OFFERINGS FOR FOREIGN MISSIONS.

"The great value and success of Foreign Missions" is the title of a telling leaflet now ready for free distribution in connection with collections for Foreign Missions. Please ask for ——— copies of leaflet No. 326, and address the Rev. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

OBITUARY.

NICHOLS.—Entered into Paradise at Morrisania, N. Y., on Saturday, Jan. 12, Bessie, second daughter of O. Foster and Jennie S. Nichols. "Of such is the Kingdom of Heaven."
THORPE.—January 9, the Rev. Geo. Thorpe, B. D., rector of Grace church, Ishpeming, Mich.
BLACKBURN.—Entered into rest, Sunday morning, Jan. 19th, 1889, at Omro, Wis., Mrs. Ann Blackburn, widow of Col. William Blackburn. "In the Communion of the Catholic Church." Aged 84 years.
WHITEHOUSE.—Entered into rest, Wednesday morning, Jan. 16th, 1889, at her residence, 72 Remsen Street, Brooklyn Heights, N. Y., Julia Eliza Cammann, widow of Edward Whitehouse.
SEYMOUR.—At Lake Geneva, Wis., Tuesday, Jan. 15, 1889, Moses Seymour, born at Middlebury, Vt., April 6, 1803; removed to Lake Geneva in 1843; son of the Hon. Horatio Seymour, U. S. Senator from Vermont, 1821 to 1833; and first cousin to the late Hon. Horatio Seymour, of New York State.
CORY-THOMAS.—Asleep in Jesus, Jan. 17th, at Trinity rectory, River Falls, Wis., after a brief illness of pneumonia, Paul Scott, the only child of Mr. and Mrs. T. Cory-Thomas, aged 11 months. The remains of our little darling were laid to rest on the sunny side of Trinity church, River Falls.
HALL.—Entered into the rest and joy of Paradise, Jan. 12th, 1889, Francis C. Hall, of 245 W. 48th St., New York City, a warden of St. Stephen's church. He was a great grandson of the Rev. Eleazer Dibblee, of Stamford, Conn., so well known in connection with the early history of the Church in this country. His dying words were: "I believe that the greatest surprise awaiting us in the other world, will be the realization of the depth and intensity of the love of God."

ACKNOWLEDGEMENTS.

FURTHER sums received for Pera Vihatte's Old Catholic Work: M. R. F. and H. F. C. \$10; M. G. G. \$10.
RECEIVED for the Rev. J. J. Emmegabow: W. L. Reany, \$1.
THE following has been received for "B." diocese of East Carolina: W. L. Reany, \$1; M. B. F. and H. F. C. \$10; V. G. E. \$1.

MISCELLANEOUS.

ORGANIST or ORGANIST and choir-trainer. Position wanted by MR. EDWIN RAKE, organist of St. John's church, Brooklyn. Long experience. Highest references. Service fully choral, Anglican or Gregorian. Address 376 Douglas St., Brooklyn.
WANTED.—A copy of "Living Church Annual" for 1888. Will pay 25 cents and postage. Write before sending to avoid too many responses. Address ED. L. C.
ALTAR SOCIETY, church of the Transfiguration, 1 East 29th St., New York City. Orders taken for Eucharistic vestments, surplices, altar linen, stoles, chalice veils, and burse. Terms moderate. Address EMBROIDERY CLASS, 1 East 29th St., New York City.
MISS MAY BISHOP, Elocutionist and Impersonator of Children, offers her services to parishes, missions, guilds, etc., wishing to arrange for entertainments. Address MISS MAY BISHOP, 864 West Monroe St., Chicago.

WE are in receipt of Maule's Seed Catalogue, from Philadelphia, for 1889. It certainly surpasses all previous efforts of this house; the letterpress is particularly fine, while the illustrations of the various vegetables are very beautiful and life-like, many of them being reproduced direct from photographs. To give some idea of the copious illustrations, we notice that the catalogue this year contains over three thousand square inches of wood engravings alone, it is in fact a veritable picture book. Among the many unique features of this book, not found in any other catalogue, we notice that Mr. Maule this year proposes to distribute among his customers \$3,500 in cash prizes for premium vegetables, etc., raised by his customers the coming season. We believe the liberality of this offer has never been surpassed or in any way approached by any other house in America. No reader of this paper interested in gardening, should fail to send for a copy, which will be mailed free to all sending their address to Wm. Henry Maule, of Philadelphia.

The Household.

CALENDAR—JANUARY, 1889.

25. CONVERSION OF ST. PAUL. White.
27. 3d Sunday after Epiphany. Green.

PAULE, DOCTOR EGREGIE.

A hymn of St. Peter Damiani—11th century.
(Translation from "The Hymnal Noted.")

Let Gentiles raise the thankful lay
Upon their great Apostle's Day;
Whose doctrine, like the thunder, sounds
To the wide world's remotest bounds.

O bliss of Paul, beyond all thought!
To Paradise, yet living, caught,
He hears the heav'nly mysteries there,
Which mortal tongue cannot declare.

The Word's blest seed around he flings;
And straight a mighty harvest springs;
And fruits of holy deeds supply
God's everlasting granary.

The lamp his holy lore displays
Hath filled the world with glorious rays;
And doubt and error are o'erthrown,
That truth may reign, and reign alone.

Long as unending ages run,
To God the Father, laud be done;
To God the Son our equal praise,
And God the Holy Ghost, we raise.

AMEN.

"LOVE—SERVE" are the two monosyllables on the pedestal of the statue of Lord Shaftesbury in Westminster Abbey.

SINCE the war, the negroes of Georgia have amassed \$8,000,000. The estimated wealth of the colored people of the United States is more than \$2,000,000,000. They publish two hundred and fifty journals.

IN Paris, with 1,800 women teachers and about sixty vacancies a year, there have sometimes been as many as 8,000 applications. In the whole of France, in 22,313 schools carried on by women, more than 50,000 girls offered themselves for examination in 1885.

IN the current number of *Temple Bar* is an amusing article which collects many of the "good things" of Whewell's, the celebrated Master of Trinity. The *Pall Mall Gazette*, however, says that one of the very best of these "good things" is left out of the *Temple Bar* article. Whewell was at one time engaged in a controversy with Sir David Brewster about the plurality of worlds, and took, as is well known, the view that there was but one world—which as some one happily remarked, was very natural, considering the prominent place he occupied in it. Some one slyly pointed out to him the passage in the Vulgate: *Nonne erant decem mundi?* (it should be explained for "the ladies" that *mundi* may mean either *worlds* or *cleansed*). Whewell instantly turned the text against his opponent by replying: "Very true; but look at the next question: *ubi sunt novem?*"

IT is hard for the clergy to please everybody nowadays. A Boston woman complains that her pastor never looks at her when he preaches, but devotes all his attention to the sinners on the other side of the church. For this reason she says that his sermons do not have the moral effect on her which they ought to have. On the other hand, a Chicago woman recently complained that her pastor invariably looked at her when he was preaching, especially when he denounced humbugs and hypocrites, and she wanted to know if it wasn't an outrage to treat respectable pew-holders

in this way. When the clergyman finally heard of her grievance, he laughingly explained that he wasn't looking at the woman at all when she thought he was, but at a certain pillar behind her, the sight of which, for some mysterious reason, always seemed to clarify his thoughts.

DEAN BURGON relates the following anecdote of the Rev. C. P. Eden: "Heavy complaints against the college cook having been brought by the undergraduates (of Oriol) to Eden (in his capacity as 'dean'), he sent for the offender, recapitulated his several delinquencies, and in the most slashing style 'slanged,' even threatened him. After a pause—'La, Mr. Eden,' rejoined the cook, in a confidential tone, pleasantly tossing his head, and assuming a bland, patronizing, smile,—'it's of no manner of use attending to what the young men tell you about my dinners. Why, you know, Mr. Eden, they come in the same way to me, and complain about your lectures.' Eden (who had the keenest sense of the ridiculous, was so overcome with a dreadful inclination to break out into a guffaw, that he dared not reply. I believe he fled into his bedroom and bolted the door. Anyhow, the cook remained master of the situation."

DUMAS, the elder, loved to laugh at the expense of English stiffness and reserve. One of his stories is this: "One day Victor Hugo and I were invited to dine with the Duke of Decazes. Among the guests were Lord and Lady Palmerston—of course this happened before the February revolution. At midnight tea was handed around. Victor Hugo and I were sitting side by side, chatting merrily. Lord and Lady Palmerston had arrived very late, and there had consequently been no opportunity to introduce us before dinner; after dinner it seems it was forgotten. English custom, consequently, did not allow us to be addressed by the illustrious couple. All at once young Decazes comes up to us and says: 'My dear Dumas, Lord Palmerston begs you will leave a chair free between you and Victor Hugo.' I hastened to do as he wished. We moved away from each other, and placed a chair between us. Thereupon enters Lord Palmerston, holding the hand of his wife, leads her up to us, and invites her to sit down on the empty chair—all this without saying a word. 'My lady,' he said to his wife, 'what time have you?' She looked at her watch, and answered: 'Thirty-five past twelve.' 'Well, then,' said the great minister, 'remember well, that this day, at thirty-five minutes past twelve, you were sitting between Alexander Dumas and Victor Hugo, an honor which you probably never will enjoy again in your lifetime.' Then he offered his arm again to his wife, and took her back to her seat without saying a word to us—because we had not been presented!"

"IN THE GLOAMING."

The following, from the *San Francisco Call*, will be read with special interest when it is stated that the scene described took place three years ago in the home of the Rev. Dr. J. P. T. Ingraham, of St. Louis. The child was the grandchild of Dr. Ingraham:

"Where is mamma?" inquired the feeble voice of a child from a bed over which leaned an elderly woman.

"Why, mamma is lying down, dear," responded grandma. "What does Freddie want?"

"Call her quick; I want her right away," requested the child.

The Doctor had given up all hope of saving Freddie's life; he might live along for some days, or he might go any moment. His little brother two months old had not been named as yet, and the fated child requested that the infant should take his name; "for then, mamma, even if I am dead you will have your Freddie with you." And so for a few days two children in the same family bore the same name.

The mother, worn out with anxiety, was resting in an adjoining room, but with the alertness of her sex, started at the sound of the child's voice, responding promptly to his request, kneeling beside his little bed.

"Mamma, sing to me," said Freddie, as his mother folded his little hands in hers.

"No, darling; mamma can't sing while her child is sick."

"Yes, mamma will sing 'In the Gloaming' to Freddie while he goes to sleep. I won't ask you again, mamma, for when I go to sleep I won't wake up."

Still, the mother demurred in a voice thick with emotion. Was it possible his time had come? she thought, as she wiped away the now fast-flowing tears. Yet the child persisted in his request, feebly repeating his argument, until finally the heart-broken woman, mustering her courage, answered: "Yes dear; kiss us all good night, and I will sing you to sleep."

Then sadly and quietly the members of the family exchanged the parting kiss, and the mother again knelt beside her dying child, and, in a low, sweet, voice, began to sing. Through the first part she kept her voice, but when the words, "but all I love have gone, and I alone in life," came forth, there was a pause, a mental struggle. She would have stopped, but the voice of the child feebly cried: "More, more," and again mustering strength she continued, "to weep and weep till death shall end the strife," to the end.

The ordeal was over. She rose and kissed her boy, his hands still clasped in hers. He had gone to sleep and would not wake again. Yes, he was dead.

The recent death of the mother, followed in a few days by that of the second Freddie, recalls the incident of a few years ago. For her the strife is ended, and now she has joined the one she loved, where the "wicked cease from troubling and the weary are at rest."

ROSEBUD'S VENTURE

A STORY FOR CHILDREN.

BY DICKSON DAVIS.

A wee mite of a girl was Rosebud Fairfax, and if you could have seen her, you would have thought she had the most suitable name in the world, for her dimpled chin and cheeks reminded you of nothing but three half-blown rosebuds. She was a great pet in the Fairfax family, which consisted of papa, mamma, and two other little girls—Lily and Daisy. They were both older than Rosebud, Lily having arrived at the age of ten summers, while Daisy was only two years her junior. Consequently, our little heroine, as youngest born, held an undisputed sway over each member of the household.

But you are growing impatient to hear of Rosebud's adventure. Well, it happened this way:

There was a band of gypsies en-

camped a short distance from the little girl's home—a very interesting class of people to her. Especially one small, dark-eyed, Rufa, near her own age, pleased her fancy, and every time the huge gate was left open, she would make her escape and bound away in the direction of the camp, fast as her tiny feet could carry her. She would always return, though, in less than an hour, leading her swarthy favorite. Mamma tried in various ways to overcome this naughty habit, but there was a troublesome little weed, called willfulness, growing in Rosebud's heart, and it very often led her to disobey older people and follow her own inclinations.

After a time, the gypsies grew tired of remaining in one place, and, without the knowledge of any one, they gathered up their tents and left the neighborhood.

On the evening of that same day, Rosebud grew very restless playing with dollies, Blue-eyes and Dimpled-cheeks, for the other children were away and mamma was too busy to notice the little prattler's repeated questions.

"Well, I dess Rufa tan talt to me if no one here tan't, an' I'll doe to her, yat I will! Blue-eyes an' Dimpled-teeeks needs a walt, anyway," she lisped, gathering the two dollies up in her arms and tossing back her golden curls.

Stealing down the stairway and through the wide hall unobserved, it was a very easy matter for her to hide among the shrubbery until she reached the gate, which she found open, and once through, she was soon making rapid progress in the direction of the gypsy camp. Arriving at the place, however, she found it deserted, and though she called long and loud for Rufa, only the distant echoes shouted back the name.

"I dess I'll find her some ozz'er where," she lisped, but there was a very puzzled look in her great blue eyes as she trotted off down the dusty road. The evening wore on, but Rosebud continued her search for Rufa, pausing now and then to gather the pretty wild flowers that grew along the road-side, and again chasing the bright-winged butterflies from twig to twig. It was almost dusk before she remembered that she was very tired, then she grew frightened and began to cry. She turned around and tried to go home, but the little feet were too weary to walk, and her eyes were so blinded with tears that she could not see where she was going, so when she tripped over the dead limb of a fallen tree, she just lay still and screamed: "Mamma! mamma!"

It was quite late when the children returned, and Mrs. Fairfax had just finished the letter she was writing, never once missing Rosebud until Daisy said: "Mamma, do you know where Rosebud has gone? She is not in the house anywhere."

"She is asleep, perhaps," mamma answered, carelessly. "Go, ask Mary if she has seen her."

She had a habit of going off alone to sleep, and that was the reason mamma was not at all uneasy.

Daisy and Lily both ran away, but soon came back quite pale and excited.

"Mary has not seen her this evening," they said.

"Then, tell Joseph to go out to the gypsy camp, she has probably stolen out there, while I was busy with my letter. We will also institute a search here," mamma answered, with more interest apparent in her voice.

Joseph was off in a moment after being told that Rosebud was missing, for the golden-haired baby was a great favorite with him, and she had enjoyed many merry rides on his broad shoulders. Mrs. Fairfax, Lily, and Daisy, made a thorough search in the garden, through the house and over the lawn, and had just sat down to wait, when Joseph returned. He looked very white and nervous, and though Lily and Daisy sprang up to meet him, they seemed afraid to speak.

"The gypsies are gone, ma'am, but I found this near the camp," he said, taking out of his pocket dolly Blue-eyes.

"It is Rosebud's baby doll! Mamma! mamma! they have stolen Rosebud! Oh! what will we do?" both children exclaimed, as they burst out weeping, but mamma shed no tears, she only sat trembling and breathless as she asked:

"They surely have not stolen my baby, Joseph, they could not be so wicked. But what—what can it mean?"

"I dunno, ma'am, these gypsies are a bad lot, and they can do mighty wicked things when the notion takes 'em. I'll go fetch Mr. Fairfax at once," Joseph said, turning away, for his kind heart was deeply touched by mamma's grief, and the tears and sobs of the two children.

When Mr. Fairfax looking greatly disturbed, came hurriedly into the room he found Mrs. Fairfax sitting just as when Joseph had left—seemingly deaf to the loud weeping of her children, and incapable of shedding a tear herself. Lily and Daisy were sitting at her feet, and their faces red and tear stained, but when they saw their papa they ran to meet him, crying in the same breath:

"Papa, our dear little Rosebud is gone, and those wicked gypsies have stolen her! Oh! what will we do, papa? how will we ever get her again?"

"We must trust in the kind Father, dears, and He will take care of our precious little one. We are not certain that the gypsies have stolen her, and must not be too hasty in our judgment," Mr. Fairfax said, taking them both in his arms.

"But they are gone, papa, and so is Rosebud," they sobbed.

"That is no proof that they have taken her. It is my opinion that she has wandered off and lost herself in the woods."

"Oh, papa! if she has she will die before we ever find her," Lily said, beginning to weep afresh.

"My little daughter, she is in the hands of the good Shepherd, and if we believe and trust in His tender mercy we know that the breath of harm will not come near our darling," he said very gently, and then he put the children away and only remained long enough to take mamma in his arms and tell her that a number of men had offered to assist him in searching for their stray lamb, and while he must leave her alone, she must hope for their little Rosebud's safety and pray for his success. Then after kissing the children and bidding them comfort mamma all they could, he went out again and joined the party of men who were waiting outside.

Strange Mrs. Fairfax had not thought of prayer till her husband's words suggested it. She would seek the Good Shepherd now, and ask Him to take care of her dear little lamb—to restore it to the home fold, and gathering her two remaining ones around her, she fell upon her knees and offered up an earnest petition. Long after Lily and Daisy had moaned and wept themselves to sleep, she knelt alone in the silence

and solitude of her chamber with the names of the Father and Rosebud upon her lips.

Slowly the long hours wore away, and when midnight past and the unhappy mother was still alone, she sprang to her feet, and in 'the agony of her soul, her white lips wailed:

"Out of the deep have I called unto Thee, O Lord; Lord, hear my voice. O let Thine ears consider well the voice of my complaint."

The words had scarcely died upon her lips when in the silence a sweet, low, voice seemed to whisper:

"Behold he that keepeth Israel shall neither slumber nor sleep. The Lord Himself is thy keeper; the Lord is thy defence upon thy right hand."

Mamma started and glanced around her. Had some one really whispered those words in her ear? No, she was quite alone, there was no living presence in the room. God had sent them in answer to her wild prayer. He was her keeper and He would keep her darling in perfect safety. The fountain of her tears was unsealed at last, and bowing her head upon her folded hands, she wept silently. When she looked up again, her face, though pale and drawn, had lost much of its agony, and when she arose and began to pace the floor slowly back and forth, she kept repeating the words: "Behold, He that keepeth Israel shall neither slumber nor sleep."

The tiny clock on the mantel chimed the hour of three, and at the same moment the old watch dog began to bark loudly. Mrs. Fairfax hastened to the window and, raising the curtain, looked out with eager eyes. In the clear rays of the moonlight she could distinguish a dark form coming through the gate and then toward the house. In a moment she recognized Joseph, and for an instant her very heart seemed to stand still. She heard his step on the piazza, then she awoke to action, and rushing into the hall, she threw the door open while her white lips could just utter the words:

"Joseph—my baby!"

"Is quite safe, ma'am."

"May the dear Lord be praised!" she cried again and again while the warm tears fell over her face like rain.

"Mr. Fairfax sent me on ahead to tell you," Joseph went on. "The little thing must have been tryin' to follow the gypsies, for she had wandered a long ways off and was accidentally found by a hunter. He was attracted to a little heap of leaves, near a fallen tree, by the whining and barking of his dog, and there he found the poor baby fast asleep with one arm under her head and the other hugging her dolly. He carried her home with him and that's where we found her to-night."

"May the dear Lord be praised!" mamma only said over and over again.

Not many minutes passed before Mr. Fairfax entered with Rosebud asleep in his arms.

We will leave the little reader to imagine the amount of love and tender caresses with which this little stray lamb was clasped to mamma's bosom and of the tears which both parents shed over her safe return to the fold.

Papa went to the children and rousing them from their slumber, said: "I have brought our little Rosebud back, dears, and she has had quite an adventure."

Lily and Daisy were very thankful or their baby sister's return and kissed her repeatedly. The next morning papa told them the whole story and tried to impress upon their minds the sin and

the danger of wilful disobedience. Lily and Daisy both said they would never as long as they lived disobey papa and mamma in anything, and Rosebud lisped, with a grave look in her eyes: "I dess I'll not run away any more."

They all three kept their promise, and if you had been at Fairfax Hall for many days after the little one's return, you would have thought that to the children the most interesting theme was "Rosebud's venture."

COMMISSION FOR WORK AMONG COLORED PEOPLE.

To the Rt. Rev. Dr. Dudley, Chairman of the Commission for Work among Colored People:

MY DEAR BISHOP.—As the time approaches for the Epiphany meeting of the Commission, I venture to suggest the importance of adopting some plan for bringing before the Church, distinctly and forcibly, the very great need of increased offerings for the Church's missions among colored people.

The appropriations for this year exceed the appropriations for the last year by more than \$10,000. The amount received each month has not reached the amount required. It would be deplorable, indeed, if the Commission should be obliged to cut down the diocesan appropriations. The Church cannot afford to fall back in the work being done among the colored people. There is not only opportunity, but pressing demand to go forward and enlarge the work, and I cannot but feel that when the need is known by the Church, the means will come.

With the appropriation from the Board of Managers, there will be sufficient money to make the payments for the second quarter, with a balance towards the third quarter. It will be necessary, however, to raise a little over \$9,400, before the 31st of August, to meet the appropriations already made. And there are earnest appeals from other points, to be laid before the Commission, at the next meeting.

How shall the money be raised? Cannot some effort be made to get the parishes throughout the Church to pledge a certain minimum amount annually, for the work of the Commission—at least for the present, and until the work is more firmly established? If this should be done generally, the amount from each parish need not be large. With such pledges, sent to the general secretary, the Commission will have a basis on which to make appropriations, and will know how to respond to special applications.

With regard to the already fixed amount to be raised before the 31st of August, may we not hope that, as soon as the need is known, there are parishes sufficiently interested to come forward at once, with pledges of \$50 or \$100, to be paid in three or six months, and provide the amount?

I would further suggest that it would be very helpful if we could know of white clergymen who will hold themselves ready to work in the missions to colored people. Several applications have been made by some of the bishops for white clergymen to take charge of missions in their dioceses. And at the present time, at the request of one of the bishops, I am looking for white clergymen for two very important stations.

JAMES R. HUBARD,
General Secretary.

Office of the Commission, 450 Pennsylvania Avenue, Washington, D. C., Jan. 7th, 1889.

LETTERS TO THE EDITOR.

"IN THE COMMUNION OF SAINTS."

To the Editor of The Living Church:

I find no mention in all that I have read of the sainted Bishop of Milwaukee, including his recently published memoirs, of the following which many years since impressed itself upon me and may interest your readers.

The wife of the late Bishop is buried near the altar of the church at Red Wing, and in the back of the chancel wall, upon the outside, is a slab of white marble bearing the inscription: "I believe in the communion of saints." In the light of what we know of the Bishop's faith, this is to me profoundly beautiful and full of comforting assurance for those who now mourn the loss of him as he then mourned his beloved wife. GEO. E. SWAN.

Indianapolis, Ind.

WORK HERE FOR BISHOP HOLLY.

To the Editor of The Living Church:

Why not agitate for the call of Bishop Holly from Hayti to take charge of black and colored work, in such dioceses as the Mission Board could employ him, in this country?

His own church and house, at Port au Prince, Hayti, are burned; his diocesan work is certainly stopped by mad revolutionists; and the chances are that if the whole island isn't already "gone up," it soon will be. These things being so, the good Bishop ought to be brought over here and given a chance to eat and a chance to work—either of which he has not got in Hayti; by all accounts his life and work are, just now, but "labor and sorrow."

When the Haytien troubles subside, the Bishop could easily return to his diocese. Meanwhile he could do a lot of good here, if perchance, under the circumstances, he is not of any great use there. D.

SOME STATISTICS.

To the Editor of The Living Church:

Some one has been studying statistics again, and has made an allusion lately to certain dioceses, which, though pitied by some for their poverty, gave more per communicant than others which have been counted among the more liberal. Now I am perfectly aware that the statistics as given in our Church Almanacs are not in all cases to be relied upon, but they are probably, in the main, correct.

I have taken the statistical tables of *The Living Church Annual* as my guide, and have approximated the amount of the contributions per communicant in the various dioceses of the Church. I wish your readers could all examine it for themselves. I was prepared, as, no doubt, most of your readers would be, to find New York leading with \$48 per communicant, but I was not prepared to find that Kansas came next with \$44 per communicant. I was surprised to find the wealthy diocese of Pennsylvania standing side by side with Alabama and Delaware and giving \$27 per communicant, and still more to find Maryland linked with poor Florida and the mountaineers of West Virginia in contributing a pro rata of \$17.

Again I think you will, with me, open your eyes at the information that our boasted diocese of Connecticut fell nine dollars below distant Nebraska, the former giving \$21 and the latter \$30.

It was no matter of surprise to find North Carolina, South Carolina, Texas, Easton, Mississippi, and a few others, coming in with their quotas of \$10, and \$11, and \$12 and \$14. All honor to them! They have done nobly! Do not to them the Master's words full well apply? Have they not done what they could?

R. HEBER MURPHY.

Port Republic, Md.

BOOK NOTICES.

CHILDREN'S STORIES OF THE GREAT SCIENTISTS. By Henrietta Christian Wright. With Portraits. New York: Charles Scribner's Sons. Price \$1.25.

These sketches are worthy to be read by children of a larger growth. The book is as attractive as a romance, and at the same time is of great value as a biography and as a summary and explanation of the great scientific discoveries of the age.

A GALLANT FIGHT. By Marion Harland. New York: Dodd, Mead & Co.; Chicago: S. A. Maxwell & Co. Pp. 414. Price \$1.50.

A highly sensational story. It tells of undying love and devoted wifehood to "a man tender but untrue," of two women whose characters made them unworthy of the name of women, who fed on malice and descended to the clever, but low, cunning and untruthfulness. It is not a healthful book for young people.

MEDITATIONS ON THE FIVE JOYFUL MYSTERIES. Together with a Letter dedicatory to the Mother Superior of the Sisters of St. Mary. By the Rev. Algernon S. Crapsey. New York: James Pott & Co.

These meditations are excellent. The author has a nervous, terse, pointed, style, which challenges the attention of the reader, much more than that of the hearer. His thoughts are plain and practical, the best sort for a meditation. We heartily commend this little book.

MANNERS, HAPPY HOMES, AND GOOD SOCIETY—All the Year Round. By Mrs. Sarah J. Hale. New edition. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Price \$1.75.

Mrs. Hale's "Happy Homes" deserves this re-publication and attractive setting. The author tells us in the preface that she has endeavored to include the etiquette of social observances with the philosophy of home happiness. The book is a valuable one in the field it occupies, although we have to differ with it on some subjects.

GIBRALTAR. By Henry M. Field. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$2.00.

This is not only a very handsome book, it is also a very readable book. The work is exceedingly well done both by author and by publisher. Dr. Field has given a new charm to old scenes. His descriptions are graphic and delightful, both as to men and things. With such a guide a visitor finds Gibraltar the most interesting place he ever explored. Though the book is not a large one, several pleasant excursions are made into the realms of history.

THE FIVE TALENTS OF WOMAN. A Book for Girls and Women. By the author of "How to be Happy though Married," etc. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 301. Price \$1.25.

The best indication of the contents of this useful work will perhaps be found by quoting a few of the chapter titles, such as: "Housewife or Housemoth;" "Pets or Pests, which shall they be?" "Daughterfull Houses—for What?" "Be ye good Money Changers;" "Health Preservers;" "How to be Happy though Single," etc. The book abounds with wise counsel, brightly and often wittily said, and is well worth reading.

THE COUNTESS EVE. By J. H. Shorthouse. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

The author of John Inglesant and Sir Percival always writes with a lofty spiritual end in view. The sentence in the Litany, "That it may please Thee . . . to beat down Satan under our feet," is the key-note to this fascinating sketch. For brevity, intensity, and completeness, it is a masterpiece. It is the record of a great temptation, in which are mingled the evil influences of the living and the dead, of nature and the supernatural, at last overcome by the revelation of the hideousness of sin and the power of the Divine Presence. How far the portrayal of apparitions is justified by the laws of art or by accredited testimony, we are not able to say. The great English preacher, Knox-Little, has freely used this element in his stories and with good effect. It is in our opinion open to serious objection and is able to abuse.

THE STORY OF HOLLAND. By James E. Thorold Rogers. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price \$1.50.

The story of this most unique of the nations is one of the most interesting of the entire series which the Messrs. Putnam are producing in such excellent style and under such able editorial management. The importance as well as the peculiar conditions of this historic development are admirably shown. "I hold it," says the author, "that the revolt of the Netherlands and the success of Holland is the beginning of modern political science and of modern civilization." Few readers have any idea of the debt that Europe and America owe to the Dutch. This volume will open the eyes and charm the minds of both old and young who have not made the subject already a special study. Even the latter will be glad to glance at this graphic sketch.

THE YEAR'S BEST DAYS. For Boys and Girls. By Rose Hartwick Thorpe. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price \$1.50.

This little volume of short stories concerning "The Year's Best Days," Christmas, Valentine's Day, Easter and Thanksgiving, is one to be welcomed by all boys and girls. As one small reader commented upon the book, "the stories are all about help, but are told in such an interesting way." And so they are nearly all about "help," that is, they illustrate many ways, by which even very little ones can help to make life brighter and happier for others. The authoress has the happy gift of writing for children in a way to charm them, as well as to show them the happiness of real unselfishness and loving kindness.

STRAY LEAVES OF LITERATURE. By Frederick Saunders, author of "Salad for the solitary and the Social," "Evenings with the Sacred Poets," "Pastime Papers," "Story of Some Famous Books," etc. New York: Thomas Whitaker. Cloth, uncut edges, gilt top. Pp. 193. Price \$1.25.

People of fine literary taste have become so well acquainted with the exquisite flavor of all that Mr. Frederick Saunders offers to the entertainment of the world of letters, that they will be simply anxious to know what he has given us now, rather than our opinion of it. Briefly, then, he has written about "Ballad and Song Literature," "Old Book Notes," "Human Sympathy," "The Seasons and their Changes," "Physiognomy," "The Mystery of Music," "The Survival of Books," "Life's Little Day," "Our Social Salutations," "The Symbolism of Flowers," "Head, Heart, and Hand," "Smiles and Tears," "Day and Night." Mr. Saunders' latest book is sent out in attractive form; for the excellent paper and broad liberal margin all will be thankful.

THE LIVES OF THE PRESIDENTS, ABRAHAM LINCOLN AND ANDREW JOHNSON. By William O. Stoddard. New York: Frederick A. Stokes & Brother; Chicago: A. C. McClurg & Co. Price \$1.25.

It is a coincidence worthy of note that two presidents so closely related in the affairs of the nation were born in similar circumstances of poverty and at nearly the same date; Johnson in Dec. 1808, Lincoln in Feb. 1809. The bringing of the two lives within one volume was naturally suggested by the sequence of events, and by the scarcity of material of general interest for the life of Mr. Johnson in a separate book. Mr. Stoddard's portrayal of the personal, political, and executive career of President Lincoln is graphic and entertaining; concise, yet abounding in bright reminiscences and details of interest. In the case of the other subject, perhaps no caution would insure satisfactory treatment. The final verdict on many points must wait for the lapse of time and the more impartial judgment of another generation.

THE SPIRITUAL LIFE AND OTHER SERMONS. By the Rev. J. E. C. Welldon, Head-master of Harrow School. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price \$1.75.

This volume consists of ten sermons by the Rev. J. E. C. Welldon, M. A., Head-master of Harrow School. They were preached at St. Paul's cathedral, at Oxford and in Westminster Abbey. The subjects are: "The Spiritual Life," "The Sense of Spiritual Need," "The Faith of the Invisible World—the Prophecy of the Kingdom," "The Promise of the Comforter,"

"The Office of Religion," "The Invisible Presence—the Blessing of Death," "The Touch of Christ," "The Vision of God," and "The Service of Man. They are good sermons. This extract will give our readers some knowledge of what these sermons are: "A great life demands great motive. It is belief which is the parent of action. Noble deeds are born of noble creeds. The tree of sordid thoughts yields not the fruit of saintly lives. God has joined together Christian faith and Christian morals; and it is worse than folly in man to put them asunder."

UNIVERSITY SERMONS, New and Old. A Selection of Sermons preached before the universities of Oxford and Cambridge, 1861–1887, by C. J. Vaughan, D. D. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1888. Pp. 598. Price \$2.50.

This volume is sufficiently described on the title page, and consists of a selection from the author's whole series of university sermons, whether before published or not, which are here given in the order in which they were preached. The same characteristics that mark other volumes of Dean Vaughan's sermons, are plainly apparent in this: the clear and profound exegesis of Holy Scripture and its application to the ordinary conditions and experience of human life, the thorough scholarship, the profound piety and the practical earnestness of persuasive eloquence, combined with simplicity and vigor of thought. Such sermons cannot fail to interest and impress thoughtful minds as they must have impressed and touched the minds of the students of the universities to whom they were originally addressed. Most timely too are the sermons on "Suspense," "Wisdom building and Folly plucking down," "Individual Independence a corollary of Redemption," "The proper Attitude for Religious Inquiry," "The Impotence of Man in antagonism to Truth," etc. We notice with some surprise that there is no table of contents, which absence detracts in a measure from the value of the volume, if one desires to refer to some particular discourse.

NOVELLO'S COLLECTION OF WORDS OF ANTHEMS. New and enlarged edition. London and New York: Novello, Ewer & Co. Cloth, red edges. Pp. 622. Price \$2.00.

This handsomely printed and strong volume will be a most invaluable aid to all regents and choirmasters. The first forty pages contain the names, in alphabetical order, of all the great composers of the past and present, with a short account of each, his date, birth, and death, with his position in the Church, and a list of the works by which he is known, each anthem as named having appended to it the page further on in the volume where the full text-work of that composition is to be found. Next follows a tabulation of anthems suitable for morning or for evening use, and for the Church seasons, holy days, also for Baptism, Confirmation, Holy Communion, holy matrimony, burials, Ember Days, ordination, consecration, missions, charitable occasions, general thanksgiving, harvest, dedication of a church, etc. A list of anthems suitable to be sung without accompaniment comes next, and then one of anthems for men's voices, and another of anthems with Latin words. Over 500 pages are devoted to the full words of 1,589 standard anthems of the Church, and the book is completed by an index to the passages of Scripture used in all the anthems, with a closing index of first lines in the text-work of each. The letter-press throughout is admirable, and the book will form a well-appreciated manual to guide the selections of all who have the responsible direction of music in the churches.

ISAIAH; His Life and Times, and the Writings which bear his name. By the Rev. S. R. Driver, D. D., Regius Prof. of Hebrew, and Canon of Christ church, Oxford. New York: Anson D. F. Randolph & Co.

Dr. Driver is the successor of Dr. Pusey as Professor of Hebrew at Oxford. He belongs to a growing class of scholars who, not shrinking from candid consideration of all the results and hypotheses of advanced critical scholarship, and admitting many of them, yet remain of unswerving orthodoxy. His position as defined at the recent Church Congress at Manchester may seem to many

to involve too great a readjustment of our ordinary view of the historical relations of the various books of the Old Testament, yet his own apparent confidence that such a position may be held without abating one jot of the heritage of the Faith, may well make those who are unskilled in such questions hesitate before they refuse to give his conclusions a hearing. It is to be observed that there is an important distinction between the genuineness of a book and its credibility. It is the last only which is, generally speaking, of real importance, and it is this only to which the Church, upon whose authority alone we receive the Scriptures as inspired, gives her testimony. The present work is based upon an ample knowledge of the latest results of archaeological and historical research and of textual criticism. The author accepts the hypothesis of the double authorship of the prophecy of Isaiah. Whether or not his argument is convincing, it must be left to experts to decide. It is probable that the last word of scholarship upon this subject has not yet been said.

The new "Century Dictionary" which has been in course of preparation by the Century Co., during the past seven years, is approaching completion, and it is expected that the issue of the work will begin during the coming spring. It will be published by subscription, and in parts, or "sections," the whole, consisting of about 6500 pages, to be finally bound into six quarto volumes. Although the printers have been engaged upon the type-setting for more than two years, the publishers have waited until the labor of making the plates is so well advanced that the work can be regularly issued at intervals of about a month and completed within two years. Probably no work of greater magnitude or importance has been put forth by an American house. The editor-in-chief, Professor William Dwight Whitney, of Yale University, who is perhaps the highest authority in philology in both America and England, has been assisted by nearly fifty experts, college professors and others, each a recognized authority in his own speciality—the design of the dictionary being to make it complete and authoritative in every branch of literature, science, and the arts. For seven years not fewer than a hundred persons, and sometimes more, have been working upon this dictionary. Trained readers have been searching the fields of English literature for words and uses of words and quotations. Over two thousand authors will be quoted. The growth of the English language at the present day is astonishing. It is said that the new Encyclopædia Britannica alone furnished ten thousand new words to be defined in the Century Dictionary. There will be about six thousand cuts in the text, the subjects of which have usually been chosen by the experts in charge of the special departments. They have been drawn, whenever possible, from the object itself, and engraved under the supervision of the art department of the Century Co. The engravings are said to be of a higher class than have yet found place in any work of this character. It is understood that all rights have been obtained for the issue of this dictionary throughout the English-speaking world, and that it will be published in England simultaneously with its issue in this country.

In the *Forum* for January the venerable Senator Morrill of Vermont, discusses the question, "Is Union with Canada Desirable?" It is an able paper and seems to be an impartial one. The conclusion is that the union, to be worth having, must be desired by Canada, it cannot be safely hastened by any action of ours.

The chapter of the Life of Lincoln which will appear in the February *Century*, is perhaps the most important of the series, describing the events which led to the removal of Gen. McClellan, and to the resignation of the two secretaries.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

CATECHISM AND CONFIRMATION.

Referring to the return of the season for preparing candidates for Confirmation, *The Lutheran* quotes the following from the Pomeranian Agende of 1568, and it is here commended to the reading pastors and people of our Communion:

The Holy Catechism should be diligently preached upon in all churches, both in cities and in villages; in cities, at an appointed time every Sunday; and there should be a brief review every quarter. In cities and in villages, the sacristan should read to the people a section of the catechism, with the explanation, when the Gospel is read before the altar; and in villages, the pastor should diligently preach upon the catechism on Sunday afternoons. Every quarter, both in cities and villages, the pastors and preachers should examine in church the children and the young servants, in the catechism. In every parish, where there have been catechumens, there should be Confirmation yearly. The children who know the catechism, should be admitted to Confirmation, in order that, if it seem good to their parents and pastors, they may go to the Holy Sacrament. For every pastor should see to it, that in his parish no children be admitted to the Sacrament, who do not know the text of the catechism, and should diligently exert himself, that they learn also the explanation.

The pastors should admonish their congregations to use the catechism faithfully in their houses, with their children and domestics, every day in the week, morning and evening, one section with the explanation at Morning or Evening Prayer, and thus say, every week, all six parts of the catechism. On Sundays, the Scripture texts of the "Table of Duties," and, at dinner and supper, the *Benedicite* and *Gratias* should be used, in order that the catechism may dwell richly among us, and, by God's grace, bring forth fruit.

When the children have been instructed, they should be brought to the church for Confirmation at a certain time; in cities, this may be on a weekday, but in villages, must be on Sunday; previous announcement to be made, in order that the people may more generally come to church. The service should begin with a sermon, from the gospel of St. Mark, chapter 10, "Of the children," or Acts 8, "When the Apostles heard that Samaria had received the Word of God," etc. From one or both these texts, as an intelligent pastor may adapt himself, the following three doctrines should be presented to the people:

First, The consolation, that the dear youth also belong to the Kingdom of Christ.

Secondly, Of the training of children, how Christians should receive the children.

Thirdly, Of Confirmation, what it is, and what profit it brings.

OPINIONS OF THE PRESS

The Chicago Times.

THE GOSPEL IN THE CHURCH.—People do not seek the bread of salvation in the Sunday papers and are not disappointed if it is not found there. They do go to church, however, to hear the old, old, story of Christ's suffering and death for the redemption of sinners, to have the path which He trod pointed out to them, to have the purity and beauty of His life pictured before them, to be made better men and women through the instrumentality of a Christian sermon and the singing of good old Christian hymns, and if instead of all these, they are compelled to content themselves with a learned criticism on some local question, a solo or two on the cornet, and the rendition of a difficult piece of vocal music by a paid quartet, they are very likely to be disappointed.

The Young Churchman

THE BIBLE IN THE SCHOOLS.—A recent court decision in Wisconsin is of religious interest. The school boards use the Bible as an authorized textbook. Romanists object to the King James' Version, holding that it is "sectarian" teaching within the meaning of the law, and consequently unconstitutional in Wisconsin. The county court in Rock County tried the case,

and found a verdict for the defendant, thus permitting the Bible to be used in the public schools, the evidence having shown that children of Romanists were not obliged to read it. It is claimed, with what assurance we are not aware, that the county court of Dane County has decided a similar case, in years past, oppositely, and Romanists are now clamoring to have the case carried to the Supreme Court of Wisconsin. It might even go to Washington, under the "no established religion" article of the Federal Constitution. It is to be hoped the matter may be finally settled. But the moral for Church people, as well as for Romanists, is, train up your children in your own parish schools, and give them positive religious teaching. But this need not interfere with our upholding the American public school system as the best thing the Government can do for those outside the pale of the Church.

The Church Year

FAIR PLAY.—By all means let us have justice and fair play, in the matter of the election and confirmation of our bishops. It must be taken for granted that each diocese uses its best efforts to select the man best adapted for the special field, and the decision is the act of a majority of those most interested. Fond du Lac has chosen the Rev. C. C. Grafton as successor to Bishop Brown. The choice is the result of the best judgment of its clergy and laity, as of the man best suited, in all respects, to the special needs and circumstances of the diocese. A few Standing Committees are reported as declining to confirm the election. Why should they? He might not suit their dioceses, but he is not to rule over them, and yet may be just the man for the place for which he is chosen. Those most interested have said that he is. If he is any way morally wrong, or untrue to the standards of the Church, let the facts be clearly so stated, and he will surely fail to pass the severe ordeal of the House of Bishops and the Standing Committees. His views on questions of ritual and ceremony may not suit us, but in the fraternal and working relations of the Church there should be the fullest liberty consistent with true loyalty. That is what the catholicity of the Church means and requires. It is not a kindly and just spirit which would withhold from others that liberty of opinion and that which we claim and enjoy for ourselves; or which endeavors to force upon our brethren the acceptance of our own chosen ideas and opinions as the only standard for their lives and actions. We speak freely for liberty of opinion and action, for all members and bodies within the Church. Mr. Grafton has been spoken of as extreme in some of his theological views, we are not at one with him in some of these, if the reports are correct. But he is not to be our Bishop, and Fond du Lac desires him. Let her have him. What we do know of him, and his work for the Church, is that he is morally and intellectually strong, and true in his duty to the Church, a great and successful worker in all parish lines, and of excellent executive ability. We learn through private sources that his brethren in the diocese of Massachusetts, where is his home, esteem him highly. They are men of all so-called "schools of thought," and approved of his election, the Standing Committee of that diocese, too, unanimously voted for confirmation. They know the man, his character, ability, zeal, success, and peculiarities also. With their verdict as to the Bishop-elect, we are satisfied, and say again, let us have fair play, and give Fond du Lac the bishop she has chosen.

CONVERSION OF ST. PAUL.

JANUARY TWENTY-FIFTH.

On this day the Church commemorates the wonderful conversion of Saul of Tarsus, who was afterwards known as St. Paul, the apostle to the Gentiles. Of most of the other saints of the Calendar, the Church commemorates the martyrdom; but in the case of St. Paul, it keeps a day in commemoration of that manifestation of our Blessed Lord, which is so graphically related in the Lessons for the day.

The festival is set in the Epiphany season, in order to bring the event before us as one of the manifestations of our Blessed Lord. It is a day for us

Gentile Christians to keep in thankful remembrance, because of the light that has come into our hearts, by and through this miraculous conversion whereby Christ was preached to the whole Gentile world which had been "sitting in darkness" till St. Paul's conversion.—*The Young Churchman*.

Every subscriber to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by sending \$1.25 and the name of a new subscriber.

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THE WOMAN'S JOURNAL.

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The book also contains a copy of the Racine photograph of Bishop Welles, and of the English photograph taken in 1888, wherein the Bishop appears vested in cope and mitre.

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HINTS FOR THE SICK ROOM

A FEVER patient can be made cool and comfortable by frequent sponging off with soda water.

CONSUMPTIVE night sweats may be arrested by sponging the body nightly in salt water.

ONE in a faint should be laid low on his back, then loosen his clothes and let him alone.

FEVER and restlessness in children are frequently caused by indigestion. If you find the skin of the little one hot and dry, remember, if you can, what she ate for supper. Give the child a warm bath, then give it a cup half full of warm water to drink. In a few minutes the undigested food will be thrown off the stomach and the child will soon be sleeping soundly. A dose of magnesia, about half a teaspoonful, given in the morning before breakfast will probably restore to the child its usual health, but should fever and nausea continue through the day following the attack, send for a physician, who will undoubtedly approve of what you have done, and should the symptoms develop into scarlet fever, measles, chicken pox, or any of the diseases to which children are liable, the attack will probably be of a mild nature.

NEARLY one-half the population are more or less afflicted with neuralgic pains. Instead of sending for the doctor, who will probably prescribe a plaster and a dose of medicine, we advise the sufferer to heat a flat-iron, put a double fold of flannel on the painful part, then move the iron to and fro on the flannel. The pain will cease almost immediately. We have seen the most painful cases of neuralgia relieved in less than ten minutes.

SPRAINS are among the most severe accidents to which we are liable. When a joint is sprained, swelling comes on gradually. In dislocation, the swelling and loss of motion of the joint happens immediately after the accident. A sprained limb should be kept perfectly quiet. To prevent inflammation, use poultices of worm-wood, hops, or tansey.

EVERY effort on the part of the patient to repeat in detail the cause of the accident, the sensations, experience, etc., should be discouraged. Cheerful conversation upon other subjects and perfect rest, will bring about speedy recovery and strengthen all concerned in the belief, that it is not always necessary to send for the doctor.—*Good Housekeeping.*

HOT-WATER CURES—A strip of flannel or a napkin dipped in hot water and wrung out and then applied around the neck of a child that has the croup, and then covered over with a larger and thicker towel, will usually bring relief in ten minutes. A towel folded several times, dipped in hot water, wrung out, and then applied over the seat of pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works like magic. There is nothing that will so promptly cut short a congestion of the lungs, sore throat, or rheumatism, as hot water, when applied promptly and thoroughly. Pieces of cotton batting dipped in hot water, and kept applied to old sores, new cuts, bruises, and sprains, is a treatment now adopted in hospitals. Sprained ankle has been cured in an hour by showering it with hot water, poured from a height of three feet. Hot water taken freely half an hour before bed-time is the best of cathartics in case of constipation. This treatment, if continued for a few months, with proper attention to diet, will alleviate any case of dyspepsia.—*Oracle.*

CARBOLIC ACID FOR CARBUNCLE.—Dr. F. D. Reese, of Cortland, N. Y., writes to *The Medical Record*, describing the use of carbolic acid applied to the carbuncle and then covered with oakum, which had previously been saturated with the oil. Of a few cases of carbuncle treated in this way, not one has run over two weeks. The disease has yielded to the carbolic oil and oakum treatment as by magic. He uses a twenty per cent. solution.

FOR SWOLLEN FEET.—Bakers and others whose work keeps them standing a great deal, are often troubled with chafed, sore, and blistered feet, especially in extremely hot weather, no matter how comfortably their shoes may fit. *The Scientific American* calls attention to a powder used in the German army for sitting into the shoes and stockings of the foot soldiers, called "Fusstreupulver." It consists of 3 parts salicylic acid, 10 parts starch, and 87 parts pulverized soapstone. It keeps the feet dry, prevents chafing, and rapidly heals sore spots. Finely pulverized soapstone alone is very good.

Scientific American states that Dr. Donald C. Hood had collected many facts relating to the use of salicylic acid for rheumatism. Of 728 patients treated with salicylates, 523 were relieved of their pains within seven days, whereas of 612 patients treated by other methods, only 140 were relieved within the same time.

Consumption Surely Cured.

To the Editor:—Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M.C., 181 Pearl St., New York.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

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Catarrah Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrah, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J.A. Lawrence 88 Warren St., New York City, will receive the recipe free of charge.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites,

Possesses in the fullest degree the tonic and stimulating properties of the Hypophosphites combined with the healing, strengthening, and fattening qualities of the Cod Liver Oil in a perfectly agreeable form, of wonderful value in Consumption, Debility and Wasting Diseases.

Offensive breath vanishes with the use of Dr. Sage's Catarrh Remedy.

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Ayer's Sarsaparilla is prescribed and recommended by eminent physicians, and is taken with perfect safety by old and young. Its cleansing and vitalizing effects are sure and speedy, and it is universally conceded to be the most effective of all blood purifiers.

Leave hope behind,
All ye who enter here!

So ran the dire warning which Dante read on the portals of the Inferno. So runs the cruel verdict of your friends if you are overtaken by the first symptoms of that terrible disease, consumption. "Leave hope behind! Your days are numbered!" And the struggle against death is given up in despair. But while there is life, there is hope! Dr. Pierce's Golden Medical Discovery has cured hundreds of cases worse than yours, and it will cure you, if taken in time. But delay is dangerous. No power can restore a wasted lung; the "Golden Medical Discovery," however, can and will arrest the disease.

The old question—where shall I get my seed this year—presents itself again to thousands of our readers at this season. So run the eye over our advertising columns you will find the announcement of John A. Salzer, La Crosse, Wis., who makes a specialty of Northern Grown Seeds. These are early, productive, and full of life, and will increase every yield.

Our readers can't but have noticed the ad. of *Tar-Oid* in another column. It embraces the valuable healing qualities of tar, with other ingredients, and has a high reputation for curing piles and skin ailments of every sort. Price, 50 cents.

Are you waiting for something to turn up? If so, you are making quite a mistake. Better hustle around and turn up something for yourself. B. F. Johnson & Co., of Richmond, Va., can give you a pointer in that direction that will help you wonderfully.

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Coughs.

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness, and Bronchial Affections. 25 cents a box.

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Tennyson in his exquisite poem, dreams of a long procession of lovely women of ages past. This is all very well, but the laureate would have done the world a greater service if he had only told the women of the present how they could improve their health and enhance their charms. This he might have done by recommending the use of Dr. Pierce's Favorite Prescription. Health is the best friend of beauty, and the innumerable ills to which women are peculiarly subject, its worst enemies. Long experience has proven that the health of woman-kind and the "Favorite Prescription" walk hand in hand, and are inseparable. It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

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"The sermon in this volume on 'Blessed be Drudgery,' is so full of helpful comfort, it plucks the sting from so many of humanity's pains and complaints, it is pervaded by such a cooling breeze, that one rising from its perusal is sure to join in the author's exclamation: 'Blessed be Drudgery, the secret of all culture.' We praise these sermons, not for their theology, but for their practical helpfulness, for their pure diction, for the sweet spirit pervading them."—*The Church Press, New York.* Mailed on receipt of price, by

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"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Ayer's Cherry Pectoral, and, before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral saved my life."—Samuel Griggs, Waukegan, Ill.

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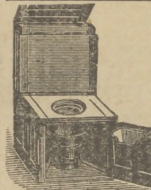
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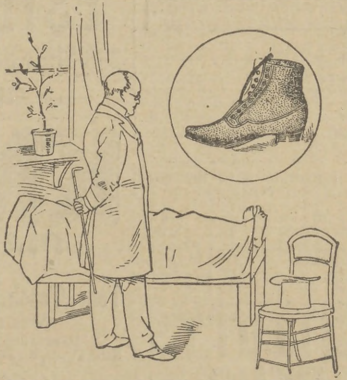
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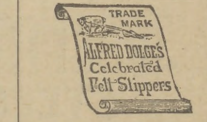


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