

The Living Church.

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

VOL. XII. No. 33.

CHICAGO, SATURDAY, NOVEMBER 16, 1889.

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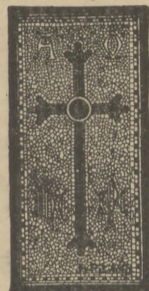
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The Living Church.

SATURDAY, NOV. 16, 1889.

NEWS AND NOTES.

FOURTEEN stories are now in hand for the prize competition. With some that may arrive during the present week, the list will be closed. It is expected that a decision will be reached and publication will be begun about the first of December.

THE Church Temperance Society asks that Sunday, Nov. 17th, be set apart as a day when the great subject of Temperance may be presented to our people. Forty-six of the bishops have signed a pastoral letter, recommending special sermons on that day on behalf of the society and its work in the United States.

THE "Short Office of Prayer for Sunday Occasions," has been published in the columns of a contemporary by "pretty general request." It will be remembered that the champion of revision fought for this bantling to the very last. It was repeatedly rejected, and now before final interment, it lies in state in the columns of *The Churchman*. The persistency with which this office has been pressed, reminds us of a story told by an old Englishman of his interview with George III. It was his proud boast in his old age that the king had spoken to him. "What did he say to you?" was asked. "He said: 'Keep off the grass, you rascal.'"

THE Rev. Edward Abbott, who was elected by the General Convention Missionary Bishop of Japan, to succeed Bishop Williams, resigned, is a son of Jacob Abbott, the well-known author. The Rev. Dr. Lyman Abbott, the successor of Henry Ward Beecher in the pulpit of Plymouth church, is an elder brother. Mr. Abbott was born in Maine in 1841, and was graduated from the University of the City of New York, in 1860. The brothers Gray—Albert Z., and George Z., were college contemporaries. Mr. Abbott was ordained a Congregational minister, serving successfully until 1869, when he became an editor of *The Congregationalist*, and in 1878, the editor of *The Literary World*. In the latter year, he was confirmed by Bishop Paddock, at Cambridge, and upon his ordination in 1879, he was made, rector of St. James' church, Cambridge, in which work he has remained to the present time.

ONE of the important acts of the General Convention was the establishment of The Church University Board of Regents. In this way, the Church has given encouragement to her schools, colleges, academies, and theological institutions, inviting their cooperation, securing help for them and advancing the educational interests of the Church. The two chief functions of the Board are to promote education under the auspices of the Church, and to receive and distribute all benefactions that may be entrusted to it. The Board is constituted for the next three years by the election as Regents of Bishops Whipple, Quintard, Deane, the Rev. Drs. Elliott, Johnston, Dix,

Greer, and Potter. The headquarters of the Regents are at the Diocesan House, 29 Lafayette Place, New York City. The corresponding secretary is the Rev. Alex. Mackay-Smith. The Rev. Dr. Potter, president of Hobart College, is the advocate appointed to secure the interest and assistance of the Church.

THE Rev. Anson Rogers Graves, Missionary Bishop-elect of the Platte, the new jurisdiction in Western Nebraska, is a native of Vermont. He was graduated from Hobart College, and from the General Theological Seminary, in 1870. Upon his ordination to the diaconate, he became assistant to the Rev. B. H. Paddock, then rector of Grace church, Brooklyn. At the expiration of a year, he travelled in Europe, and upon his return accepted the rectorship of Plattsmouth, Nebraska. From there he went to Minneapolis, as assistant to Dr. Knickerbacker, then rector of Gethsemane. Subsequently he took work at Northfield, Minn., and at Littleton, N. H., and at Bennington, Vermont. When Dr. Knickerbacker was made Bishop of Indiana, Mr. Graves was called to the rectorship of Gethsemane church, where he has remained to the present time. During his rectorship, the scheme for a new church has been carried out in the erection of a building at the cost of \$62,000, and the communicant list has increased from three hundred to seven hundred.

THE account of a church consecration in Edinburgh, as given in *The Scottish Guardian*, describes an effective rendering and imposing scene, from which we might take a hint in similar ceremonies. After describing the procession which moved through the streets to the church, the report continues: "The large body of vested clergy and choir, with cross and banners, the three Bishops in their copes and mitres, the beautiful pastoral staff of the Bishop of Edinburgh carried before them, the vast and orderly crowd of people gathered round the railings, and every window of the high houses surrounding the church, filled with respectful on-lookers, produced an effect not to be easily forgotten. Thrice his Lordship knocked vigorously at the locked door of the church with the sharp end of the pastoral staff, intoning at the same time the summons: 'Lift up your heads, O ye gates,' a call emphasized by an effective flourish of trumpets, and responded to by the question from within: 'Who is the King of Glory?' On the universal shout of Bishops, clergy, and choir, in answer: 'The Lord of Hosts, He is the King of Glory,' the door was thrown open, and the Bishop gave his 'Peace to this house, to those who go in and out, and to those who love it.' Mr. Woodward then sang the antiphon to Psalm xlvi, and the procession moved up the church."

WE condense from *The Church Times* a report of the consecration of St. Margaret's church, Aberdeen, Scotland, from which it may be inferred that an advanced ritual seems to be in favor in high places in Scotland: "On Monday, October 7th, the Bishop of the diocese consecrated the new west-

ern chapel which has been added to the church of St. Margaret, Aberdeen, as the first part of a design for enlarging and beautifying the whole of the church. The corner-stone of this new church, as it will practically be when all the alterations are made, is built into the pier connecting the two arches which open into the nave; and was solemnly laid, having been blest with holy water, and the crosses cut upon it by the Bishop, on the Feast of the Translation of St. Margaret, on June the 10th, this year. At the Consecration service, the Bishop of the diocese carried his pastoral staff, and was vested in a cope and mitre, as also was the Lord Primus of Scotland, who was the preacher at the *Missa Cantata* which followed. The Bishop was Celebrant, and wore a new set of Eucharistic vestments, the work of the donor of them and of all the embroideries, and ornaments of the altar. The Consecration service was arranged specially for the occasion; the ancient form being as far as possible followed. The ceremoniarium was S. C. Smyth, assistant priest of St. Margaret's. The Bishop was attended by acolytes in scarlet cassocks and white rochets; and holy water and incense were used in the benedictions. Incense was also used at the *Missa Cantata*, and bells were rung at the Consecration and Invocation. The service concluded with a solemn *Te Deum* sung before the altar."

A VERY interesting discovery has been made at Lincoln Minster in the progress of the restoration of the Chapter-house, evidencing the complete recklessness of mediæval architects and builders in dealing with the work of their predecessors if it came in the way of their new designs. The Chapter-house of Lincoln is an Early English building of the first quarter of the thirteenth century. The cloister, from the eastern alley of which the Chapter-house opens, is a decorated work of quite the close of that century, c. 1296, in the episcopate of Bishop Oliver Sutton. The Chapter-house is a magnificent triple portal, with richly moulded arches and clustered shafts, with capitals of foliage of great delicacy of treatment. This design, it has been discovered during the work now in progress, was continued on each side of the doorway, with the same combination of subdued richness and delicacy, each side exhibiting two wide arches containing three subordinate arches rising from clustered shafts, and all elaborately moulded. But, in spite of the exquisite beauty of the design, the builders of the cloister's coolly chopped off the whole of the arched flush with the wall, leaving only a fragment or two here and there (happily enough is left to show the nature of the work), and built up a perfect plain wall in front of it to support the wooden groining of their new construction. The Dean and Chapter have called in Mr. Pearson, who is restoring the Chapter house, and it is hoped that it will be found practicable to restore the whole of this long mutilated and buried work without interfering with the architectural integrity of the cloister.

PASTORAL LETTER OF THE HOUSE OF BISHOPS, A. D. 1889.

To our well-beloved in Christ, the Clergy and Laity of the Protestant Episcopal Church in the United States of America:

Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

In the providence of God, it has been our great privilege to meet again with your representatives in the Triennial Convention of the Church, and to take counsel with them concerning many things of deep and sacred interest to us all. There is occasion for sincere thanksgiving in the fact that the sessions of this council have been eminently marked by the spirit of "the sons of peace," the cordial fellowship of brethren dwelling together in unity, and that we are permitted to record from statistics presented, gratifying evidences of distinct advance on the lines of our Christian endeavor. Especially is this latter to be noted in the remarkable increase in the number of candidates for Holy Orders, and the steady expansion of the body to which they will in due time be called to minister. But the satisfaction which we may rightly feel at the signs of our own ecclesiastical progress, we rejoice to say does in no wise lessen the ardent desire for unity among all Christians to which our Communion, both at Chicago and at Lambeth, has given notable expression. Indications of a like desire on the part of other bodies of Christ's people are, we thank God, not lacking; and it is with freshened hope for the future that we reach out hands of love to all who, like us, "pray for the peace of Jerusalem." Rejoicing with you over every new manifestation of the Divine care, especially as witnessed by the prevalence of fraternal feeling, and much godly zeal throughout our borders, we gladly avail ourselves of the opportunity given us to invoke your pious consideration of certain matters which strongly impress the minds of your assembled bishops.

We desire to address you first in regard to "relief for infirm and disabled clergy, and for the widows and orphans of those deceased." Perhaps we cannot better indicate our sense of its capital importance than by placing it first among the themes of this our Pastoral Letter to the faithful.

We do so for the reason that our existing provisions in this behalf are confessedly inadequate, and for the further reason that we are not without good hope that our most emphatic and urgent appeal for larger provision will meet with quick and glad response from Churchmen who should not be any longer slow to recognize a real and pressing need. The existence of a society especially and admirably constituted for the purpose of supplying aid to the spent soldiers of the Cross—and to those whom they have left to the Church's tender guardianship—is not, and cannot be, a fact of such slight import that we may thereupon address ourselves exclusively to other matters. It is not enough that faithful and godly men are giving their time

and energies to make the society charged with this work a living and beneficent power.

There is needed the conviction in the minds of our brethren of the household of faith that its work stands in the very forefront of the activities which distinguish the militant Church of God.

It is well for us to send our crusaders to do Christly battle with heathenism abroad and irreligion at home, but surely it is also well to take the stricken veteran to our hearts, to comfort him with our love, and when he has answered the last call of the great Captain of our salvation, to guard sacredly the home which he has left bare with an honorable poverty. Let us, dear brethren, confess that we have been sadly remiss in this matter. Let us say and feel that we have not in this done that which it was our high duty and privilege to do; and let the awakened heart of the Church endeavor speedily to repair the wrong. Large and constant gifts are required for this holy treasury.

It makes its godly demand and not only its pathetic appeal, that a too great neglect in the past shall be more than compensated for by a new fidelity. Here, as in other places of the Christian life—the devout offering of the rich may win the gracious commendation given by the Master to the widow's mite. We are also persuaded that the measures taken to provide a "Retiring Fund" for clergymen worn with service should be generously encouraged. Nor can it be right that the contributions to such fund should be made from the scanty means of ministers themselves. The supply should come from the dutiful and thoughtful who have freely received, and can freely give. Every consideration of religion, of wisdom, and of equity adds emphasis to a recommendation which has in it, we doubt not, "the mind of Christ," and should have the answering consent of His true people.

A subject of scarcely less importance is that of Christian Education.

It will be remembered that the Church of God has always, in greater or less degree, acknowledged its obligations to provide as it might for the training of the world in good learning, in all the culture that leads to gentler manners, purer laws, wider intellectual illumination and power. In the ages past it has been the gracious office of Christian hands to unlock the treasures of knowledge for men, and with self-sacrificing urgency, to offer them as a supply of human want. However, in time past, the Church itself, in any of its branches, may have been involved in the prevailing ignorance of the day, it is nevertheless true, that even in the midst of dire disorder and barbarous illiteracy, the priest's lips still kept knowledge, the monastery preserved in its library the monuments and relics of a vanished learning and the quiet cloisters of cathedral and abbey still echoed to the footsteps of the musing scholar, who, bending over the opened page of his book, builded visions of a brighter day.

The nobler dreams at last found realization in school and university; and Christian munificence, revering reason and intellect in the light of its faith in the Divine Perfect Manhood, laid the large and solid foundations of the structure of modern scholastic enlightenment, placing the halls of studious life and labor under the protecting benediction of the Cross of Christ.

It is not strange, therefore, that in our own time and country Christian men have so often found in institutions of good learning fitting objects of their praiseworthy liberality during their life, and dying, constituted them the inheritors of their consecrated wealth. Churchmen, members of our own Communion, have not been behind others in such undertakings, nor have they confined their generous gifts to colleges and universities under the Church's control and fostering care. We rejoice always over the establishment and prosperity of any seat of higher education, where the best culture of the age finds an honored and protected home, and where elevated, refined, and worthy character may be fashioned. At the same time we deem it not unfit that we should, with earnest emphasis, remind the

sons of the Church that institutions of our own eminently demand their interest and aid, their gifts and their encouragement. It is not so much that the college or university is to be made the means of ecclesiastical extension, nor that we are greatly concerned that the Church should receive honor and recognition from men as being the nourishing protectress of science and arts and letters; but rather this, that the student's life should be in contact with that broad, Catholic spirit, which the Church takes with her and manifests wheresoever she goes. It is the glory of that Church, the heir of all the Christian ages, that by the very character she has historically inherited, she is in sympathetic touch with all the aspiration, struggle, and attainment of men, striving, under the divine impulse of the Incarnation, to build here the Kingdom of God—the kingdom of liberty and reason and truth, even as it is the kingdom of piety and faith. Wherefore, we would fain believe that the type of character moulded by the influence and spirit of the Church must be, not fragmentary and contracted, but wide in its comprehensive sympathies, quick in its appreciation of all the manifold life and thought of humanity, patient and calm in its firm hold upon the abiding, eternal things, and joyous in its hope and expectation of the new day of the Son of Man. Surely the Church of our love and faith has some precious gift to bestow upon those who, prosecuting their studies, offer their opening manhood, their minds and hearts, to impressions that shall be lasting and powerful. Under influences such as have been suggested, the social body shall be enriched by the presence in it of members of exalted worth; intellectual life shall find itself amplified by a generous and balanced wisdom, and the State shall rejoice in citizens friendly alike to the reformation of every wrong, and the maintenance of all that is just and right. Let the Church University be liberally endowed, and let the Cross, as ever before, still point the way to a gracious, godly, and high civilization. The Church that speaks to men in their sin, speaks for them in their need.

Nor may we forget the due supply of the means of the secondary education of the young. Private enterprise or righteous zeal has already, in this field, won the grateful recognition of those who would carry on into the school life of son or daughter the wholesome and Christian influences of the home. It is greatly to be desired that schools for the young should be multiplied, wherein the faith, the worship, and the habitudes of the Church may be commended by use and wont. But in the very necessity of the case, such schools cannot be numerous or available as private undertakings. They involve large expenditure, if real and excellent. And the pressing need is that inexpensive schools of the best character, of high purpose, and adequate equipment, shall be added to the Church instrumentalities. When it is asked how they may be procured, and sent on their high mission, we are constrained to believe that the way is open here, for a Christian sacrifice and a Christian beneficence to achieve a mighty and far-reaching good. The ample endowment of such schools by pious and earnest Churchmen, would bring their advantages within reach of those who need them most, and now vainly desire them.

The secondary school that shall fashion a godly mind and habit on any large scale must be the school that has its best welcome and its highest place for the pupil of moderate or narrow means. We cordially and earnestly commend to our brethren this method of active and productive beneficence, and we look forward hopefully to the day when the Church's schools shall be at once inexpensive and admirable. And in order that this may be, in order that the wealth of the pious and generous may be invited into these channels, it is of high importance that the teaching Church shall be represented actively by those, both men and women, who shall in Christ choose for themselves this special way of devoted life. If common reason did not—then easy observation would—persuade us of the immense

value and power of a body of teachers for the young, whose incentive to labor and whose reward for it shall be, not earthly gain but the honor of God and the heaven-taught grace of immortal spirits. We are accustomed again after long disuse, to the consecrated activity of those who, in the Master's Holy Name, minister gladly, lovingly, and habitually, even to "the least" of His brethren, to the poor, the sick, the prisoned, and the wretched. We know well what organized Christian sympathy has wrought for the hospital, the gaol, the tenement house, and the sorrowful, sinful city street. The same Christian sympathy embodying itself for the purpose of education, and content to be forever unrewarded of men, might and doubtless would command a divine success by a divine self-abnegation. We must believe that when a loving piety shall build a hall, a kindred piety will be there to consecrate and use it. The secondary school of the Church requires endowment to make it acceptable, and self-devoted teachers to make it worthy. Let the Church of Christ give to it both the one and the other.

The subject of education and training of the young leads us naturally to a consideration of some striking features in the life of our day. In a country such as ours, distinguished among the nations by institutions which presuppose the liberty, intelligence, and civic virtue of the citizen, it is of the utmost importance that men should feel and recognize their political responsibility. And while the Church of God—the kingdom not of this world—does not undertake to wage the warfare of the partisan, it is nevertheless charged with the duty of establishing and maintaining principles which shall find expression in the political as well as in the social and family life. The Incarnation would be emptied of a large part of its significance if it were supposed to leave untouched and uninfluenced the life of men under the ordered polity of the commonwealth. To "render unto Cæsar the things that are Cæsar's" is surely more than the due payment of the tribute-money which supports the public action of the State. It is, no less, the righteous and godly exercise of all the functions of the citizen. On account of the dangers which beset all government, the far-seeing founders of the Republic rested their hopes for its welfare and success upon the civic fidelity of the people—not upon the excellence of our governmental methods. Those methods make possible among us gross and shameful perversions of political right and authority. It has come to pass in the heat and eagerness of party struggle that vicious and corrupt conduct is largely condoned, and the standards of political morality are sensibly and dangerously lowered. We are confronting a great peril—and one which must excite the fears of Christian men—lest character fashioned in the working of free institutions be irretrievably damaged, and the poison entering here spread itself throughout the entire life of the nation. Purity and integrity in the administration of public affairs are strenuously demanded by the religion of God, as well as by all patriotic aspiration. Official place, in morals and in politics, is not the prize won by a vulgar selfishness, nor the refuge of patronized incompetence, nor yet the barter price promised or paid for political influence, but the place in which a righteous man may serve his fellow-men, and advance the reputable interests of his country. The emoluments of office are derived from a fund contributed to the State by the loyal obedience and patient toil of the industrious masses; to say the very least, it should be distributed so as to secure the most efficient and economical conduct of public affairs. The honors of office are the legitimate rewards bestowed by popular confidence upon upright citizenship. It must be an evil day for our country when both emoluments and honors are made the prey of a partisan activity which often discards all honesty in its methods and renounces all shame in its corrupt and corrupting success. The religion of Christ is "for the healing of the nations" sick with sin and wrong; and the

Church of Christ, while holding itself aloof from the strife of faction and party, is yet called upon in the persons of its members to guard jealously the great heritage which God's providence has bestowed, and to maintain earnestly the beneficent ideals of political life and action. To answer that call with ready mind and will is the becoming office of faithful men who would promote the righteousness which "exalteth a nation," and invite still further blessings from Him who "hath brought us forth into a wealthy place" among the peoples of the earth.

We pass on to a kindred topic. It is inevitable that the Church of God shall be profoundly concerned at the disturbed relations of what are commonly called the "industrial classes"—the wageworkers, and the employers of human labor. The spirit of our holy religion forbids indifference, on our part, to any actual trials, oppressions, or sufferings of men, and its due practical operation has tended always to do away with jealousies, suspicions, and antagonisms between the children of the One Father of us all. We may confidently claim for the Church of Him Who by His presence consecrated the carpenter shop of Nazareth, that however at any time or place it may have been tempted to shelter itself under the patronage or protection of earthly power and wealth, nevertheless its deep, constant purpose has been to soften asperities of feeling, to promote mutual good will, to curb injustice, as between man and man. And if there be, as unhappily there often is, a forgetfulness by many, of the blessed changes wrought in human conditions by Christ's religion, we may not ignore the significant truth that the unchallenged claim of men of our day to considerate justice and all righteous recognition by their human brothers, rests finally and completely upon the dignity and sacredness of the humanity taken into the Godhead by the Word made Flesh, and by Him redeemed unto the liberty of the children of God.

It is painfully evident that the existing industrial system is subjected not only to vehement criticism, but to perilous strain; and one of the most discouraging elements of the situation seems to be the hopeless or despairing tone of those who deal with the overshadowing questions which throng so persistently upon the mind and heart of our generation. It seems scarcely to be expected by many, that a solution of the problems can be reached by applying to the many devices of human sagacity or any reconciling principles of economic science.

It is often assumed without question, alike by reckless passion and thoughtful earnestness, that there is no soothing for the uneasy world; that opposing interests and aims are here met in mortal strife. We do not venture to intimate that we have any swift and potent cure for the evils which we must and do deplore. But we are confident that it is a fallacy in social economics, as well as in Christian thinking, to look upon the labor of men, and women and children, as a mere commercial commodity to be bought and sold as an inanimate and irresponsible thing. It is the employer who seeks and finds the inner soul of the operative, who respects his manhood, and perhaps translates for him into fact the inarticulate longings of his better nature; it is the master whose watchful sympathy finds room and play in the cottages of his wearied workmen, and in all the life which has its centres there—it is he who has found the open secret of a wisdom that is "peaceable" because it is "from above," and is "pure," "gentle" and "easy to be entreated." Any social philosophy which eliminates from its consideration the value and significance of human feeling, or human susceptibility to the influence of kindness, justice, and loving manliness, has surely left itself fatally maimed and incomplete. The heart and soul of a man cannot be bought or hired for money in any market, and to act as if they were not needed in the doing of the world's vast work, is as un-Christian as it is unwise. We may not therefore omit to urge upon all those to whom our words may come, the profound need of a right-

eous and full appreciation of the moral and spiritual factors which enter into industrial questions. To bear in mind the hardships and heavy cares of our brother-men, to remember our common kinship in the great family of God, to ponder their necessities, to stand ready and glad to plead their cause, to brighten their lot and comfort their distresses—this is the exalted office of Christian men—it is the hopeful method of peace and good-will. And let it never be forgotten that there is here a reciprocal obligation laid upon labor—a duty defined by every principle of righteousness and truth. That duty—a duty fully and fitly recognized by large numbers of Christian workingmen—plainly is to treat the employer, in his most difficult position, with all considerate and thoughtful regard. His legitimate interests may not be ignored, and it should be the steadfast will and purpose of his working associates to protect those interests, and defend them against all unjust aggressions. He is frequently placed in situations of great embarrassment, and the kindly patience and sympathy of his workmen may bring relief. He is always entitled to that, and there is grave injustice when it is withheld. Combinations which cripple or hinder his rightful freedom of action, unreasonable demands concerning the hours and compensation and division of labor—these are not in the way of substantial right, and any temporary or passing triumph for them is but the delusive promise of a method bad in morals which really invites and compels disaster. The stars in their courses through God's sky of truth fight against ungodliness and wrong, and they who would claim equity must do equity. In considering these relations between employers and employed, we desire to express our profound interest in the provisions that may be and should be made for penetrating the life of the great masses of men with positive Christian influence. If the world's exacting labor is to be done in any accord with the principles of the Kingdom of God, there must of necessity be, on the part of employers, a distinct and unqualified recognition of the spiritual needs and claims of the workmen whose toil they control or direct.

In the law of God there is a day which He calls His own, and by the declaration of the Lord Jesus Christ it was "made for man." It is doubly protected then by the sovereignty of God, and by the everlasting sanctity of a human right; the Holy Day—is the day for worship and for rest. To rob it of its character at the demand of greed, to make labor so weary under its daily burden that it is tempted and almost forced to change its day of high and holy refreshment into a day of reckless indulgence or soulless apathy, is grievous sin. We are enabled to thank God for the good examples of some of our brethren, who have been forward to minister graciously and helpfully to large bodies of operatives in their employ. They have provided for needed rest, for helpful and elevating recreation, for due demands of human frame and human spirit. Let the examples be multiplied, and let the Church of God interpose its protest against oppressive wrong.

And to this end, we would say also that a high duty rests with all those who are of the flock of Christ. In days of self-will and self-indulgence, there are too often those who, forgetting obligation and privilege, disparage the sacredness of the Lord's Day, by choosing it for the purposes of amusement or mere social entertainment. They know not what they do, for their action poisons the springs of holy living, and pollutes the pure stream whose flowing waters make glad the city of God.

We beseech you, brethren, by the tender mercies of our God, that you think upon these things, and do what in you lies to reclaim for men and for their Lord the peace and power of His Holy Day, and all the treasures of His compassion. The slighting or contemning of God's hallowing institutions has led, as it needs must, to a deplorable decay of personal faith in all divine things. It is a day of doubt and denial.

It is certainly no new thing in the exper-

ience of Christianity to find itself assailed by unbelief. It was cradled in storm, and as it took its stately way down the opening track of history, it evermore encountered antagonism in a world to which it brought only the grace and truth that came by Jesus Christ. Learning and ignorance, power and weakness, philosophy and folly, bewildered virtue and lawless vice, have given it challenge and battle on many a field. Time and again its final overthrow has been loudly and complacently announced, and yet here in the closing years of its nineteenth century it stands resolute, unshamed, and mightier than ever in the souls and homes of believing men. It is true that the forms of faithless hostility have changed in some measure; and some names of great distinction in the intellectual world lend their support to the anti-Christian position. But let it be noted well that the Cross still remains firm and unshaken in the midst of our modern life. Wisdom still bends reverently before it; learning the most illustrious is still glad to bring its treasures there, and science that with clearest vision reads the record written on the world of nature, is still willing and ready to render its homage to the Lord of Nature, the Logos, the Reason of the universe. But beyond all this, nay, better than this, the Lord of Life and Truth still comes in the majesty and might of His Divine human character to conduct His own great argument with the masses of mankind, and vindicate His right to their loving and trusting allegiance. Where human thought grows dizzy on the far borders of speculation, the voice of the Son of God is there to claim and steady it: "Ye believe in God, believe also in Me." When human weakness staggers and bends under its sore weight of sorrow, He who wept with the desolate here is present to say: "Let not your hearts be troubled;" "My peace I give unto you." Where human sin trembles and grieves in its guilt, the Redeemer of men is there to say: "Him that cometh to Me I will in no wise cast out." And the Christ wins the soul in the nineteenth century as in the first. The marvellous heart of man, in its depths, is in league with the religion and the Saviour of man.

In this confidence, let the people of God be shaken by no fears of final disaster to their Ark, and let the Church of God, as in the past, so now, but with larger, fuller tone repeat the creed of the ages: "We believe in God, the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ, His only begotten Son, and in the Holy Ghost, the Lord and Giver of Life." But while the Catholic body steadfastly enunciates, and day by day declares the unchanging belief, it is needful in a restless age that the peculiar place of that belief should be distinctly and thoughtfully recognized. Resting upon most certain warrant of Holy Scripture, it is "the faith once (for all) delivered to the saints," and is not to be confounded with the doctrinal statements of theology, with mere passing phases of religious thought. However valuable and venerable the theology may be, it should not complicate and endanger the defence of essential Christian unity. It is the region of a Catholic freedom. And in this connection, we would urge upon our brethren of the clergy especially the necessity of a wise prudence in the setting forth of doctrinal views. It too often happens that a zealous persuasion is substituted for authoritative certainty, and definitions are issued in extreme, unqualified, and objectionable form, with the implied assumption that the Church of God has made itself responsible for the rash speculation. Manuals and pamphlets, often anonymous, abound in our day, dealing with sacred mysteries and holy things, in a tone, and often in language which invites condemnation. Especially does this seem to be the case in the doctrine of the Holy Communion, wherein the most unguarded phrases, and discredited terms, are lightly used in the explication of that Holy Sacrament. It is, perhaps, sufficient for the need of this hour, that we remind you, brethren beloved, that the Anglican Communion has never found reason to mod-

ify the language of that Article, the 31st, which declares that "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

In a time when the hearts of Christian people seem to be drawing all one way, and mourning, as well they may, over the "unhappy divisions" of the kingdom of peace, it is the part of a wise and holy charity, to place no new barrier in the path of those who are seeking a common home and rest. The very instinct of the Church of Christ forbids the harsh and heedless dogmatizing which would measure the worth of its utterances by their extravagance and vigor. The history of the Church arraigns and condemns it, and every reasonable hope for the future discourages it. Even as it also discourages and condemns that dogmatism of denial and negation which counts it a small thing to bring into question and dispute the settled convictions or pious persuasions of the Christian world. If we are patient and gentle, as we ought always to be, with the doubts and difficulties of those who cannot as yet see the light of the knowledge of the glory of God in the face of Jesus Christ—if even non-Christian thought challenges and receives our tender and considerate treatment—then, assuredly we may not innocently place a stumbling-block in the way of any who, with us, pray to the Father in the Name and Faith of our Blessed Lord, and share, with us, the glorious hope which He has given.

We would not close our brief consideration of the Faith, its securities and its relations to modern life, without most grateful reference to our enlarged opportunities for the study and understanding of God's Holy Word. We hail with deep, heartfelt satisfaction every pious undertaking by which the knowledge of the sacred Scriptures is brought home to men. The advances made in Biblical research have added a holy splendor to the crown of devout scholarship; and the wide distribution of the oracles of God must forever mark with gracious distinction this Christian century. The merciful marvel of the great Pentecost is, in a sense, repeated, when multiplied versions of the Bible enable the scattered nations to read in their own tongues the wonderful works of God. This priceless possession, this heavenly manna of the pilgrim Church, is the people's Book, open and free to all men. As it is impossible to estimate the blessed influence which it has already exercised upon the life and character of our English-speaking race, so let us readily believe that it has a similar mission for all to whom it shall come in its living power.

There dwells on its sacred pages a light from beyond this world. May that light never be obscured by any earth-born clouds either of shrinking superstition or of irreverent self-will. Let it be still the Book of the home and the family, that its noble and pathetic language may mingle itself purely with the common speech of the worshipping household; and that minds filled with its lofty images and unearthly tone may be bound, as under God they will be, firmly and lovingly to the Faith which it enshrines. No method so potent as this to frame in the soul a vision of eternal truth which shall live there to hallow the life, to resist doubt and disbelief, and point the way to God's perfect peace. Here, as always, your bishops and fellow-servants in Christ commend the Holy Scriptures to your faithful, reverent love, and constant daily use.

And now, dear brethren in the fellowship of our Catholic and Apostolic Church, farewell. "Our Lord Jesus Christ Himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work." Amen.

CHICAGO.

CITY.—The annual meeting of the North-eastern deanery was held at Grace church, on Tuesday, Nov. 5th. The Holy Communion was celebrated by the dean, the Rev. Dr. Locke, after which the business meeting was held in the chapel. Interesting reports were made of the mission work carried on under the auspices of the deanery, and appropriations for the ensuing year were made to the amount of \$2,000. The Rev. Morton Stone was re-elected secretary, and the Rev. W. C. De Witt, treasurer. Addresses were made by the Bishop, Dr. Locke, Archdeacon Bishop, Dr. Vibbert, and others. Upon the adjournment, the members were hospitably entertained at lunch by Dr. and Mrs. Locke.

The venerable Bishop of Minnesota was in the city last week on his return from the General Convention. He remained only long enough to make an address before the American Missionary Association, at the New England Congregational church, upon his favorite subject, his red children of the forest.

EVANSTON (South).—St. Luke's church was consecrated by Bishop McLaren, on Sunday last. After the consecration service, the Morning Prayer was said by the Rev. A. V. Gorrell and the Rev. H. G. Perry, and the Bishop celebrated the Holy Communion, preaching the sermon from the text, "The Lord is in His holy temple." At a special service in the afternoon, the Bishop confirmed ten candidates, and addressed them. At each service the church was crowded to its utmost capacity. It is but four years since the services of the church were first held here, and in that time 66 have been baptized and 44 confirmed; 100 have been added to the list of communicants, of whom 70 partook at this Celebration. The mission has been self-supporting for a year and a half, and now stands ready with its church paid for and consecrated to go on to better work. The success of the mission is a good illustration of what can be accomplished wherever priest and people emulate each other in sacrificing whims and prejudices as well as labor and money, to the cause of Christ and the welfare of His Church. A people at unity in itself wastes no work nor prayer.

ROGERS PARK.—On Sunday, Nov. 10th, the 21st after Trinity, Bishop McLaren visited St. Paul's mission, and confirmed a class of 21 persons presented by the rector, the Rev. C. E. Brandt. The Bishop delivered an eloquent sermon, although it was the third he had preached that day.

NEW YORK.

CITY.—On the evening of All Saints' Day a service was held in Calvary church, at which addresses were made by the Rev. Dr. Satterlee, and the Rev. Mr. Lewis, his assistant, and, also, by the Rev. Messrs. Brewster and Roger, of Calvary chapel, and the Rev. Mr. Cooke, of Galilee mission. After the service, Dr. Satterlee gave a reception in the rectory.

On Sunday, Nov. 3d, the Bishop of Iowa preached in the church of the Heavenly Rest in the morning, and the rector, the Rev. D. Parker Morgan, in the afternoon. On the following Tuesday, Nov. 5th, there was a "Quiet Day," in which the services at 7, 10 and 10:30 A. M., and 2:30 and 4 P. M. were conducted by the Bishop of Fond du Lac.

On Wednesday evening, Nov. 13th, at 8 P. M., there will be a choral festival at Holy Trinity church, 42d St., at which the Rev. Dr. Greer of St. Bartholomew's, will make an address, while the cathedral choir, of Garden City, will unite with the choir of Holy Trinity.

On Friday afternoon, Nov. 1st, was formally opened the new Grace church parish house at 540 E. 13th St., near Ave. B. There was quite a company in attendance the Rev. Drs. Huntington, Tiffany, and Satterlee, making addresses. The first gave some account of the mission which was started in 14th St., and which would now be transferred to the new headquarters. He also gave some account of the parish house and the uses it would be put to. Dr. Tiffany observed that what was

sometimes called the Church of Respectability was doing the most to look after and benefit the very poor. The parish house is in fact, located among the very poor of the East Side, so that Grace church, like so many other churches in New York, is taking in the extremes of society. As for the new structure, though not so large as some others of its kind, it wants nothing in solidity nor in any convenience. The material is of brick, with large ample windows in front, indeed, both in front and rear, to say nothing of the sky-light. The structure is perhaps 45x75. In the basement is a large room designed as a play room for the boys, who, of course, will be well supplied with games and various amusements. In the rear are rooms for the janitor, who has already taken possession. On the ground floor is another spacious room which will serve for a reading-room and possibly for a coffee-room. By means of large folding-doors it may be shut off from another room in the rear, or made one with it as the attendance at services may require. This rear room is supplied with platform, reading-desk, piano, and robing-room for the minister in charge. In these rooms, it is understood that nightly services will be held, as of course, on Sundays, under the charge of the Rev. Mr. Chalmers. On the story above, is a large guild room, supplied with tables, drawers, and closets, and also settees on the sides, where seats may be lifted so as to make place for packages underneath. This room is also provided with a counter, where goods may be deposited, checked, etc. Adjoining, is also a small sitting room, while in the rear is a kitchen provided with a gas stove, etc., also a dining room and sitting room. In the story above are half-a-dozen bed-rooms for the house mother and the deaconesses. The building throughout is finished in hard wood, while from top to bottom the rooms are supplied with bedding and all that could be desired in the matter of useful and convenient furniture. It is expected that a deaconess who has been in training for a year or two will become connected with the establishment by Jan. 1st, when the new Canon on Deaconesses goes into effect. It is probable that in due time she will be followed by two others, so that the chief occupants and workers will consist of a house mother and three deaconesses.

On All Saints' Day the church of the Beloved Disciple celebrated the 19th anniversary of the laying of its corner-stone, the 16th anniversary of its consecration, and the 1st anniversary of the rectorship of the Rev. S. Gregory Lines. The church was beautifully dressed with flowers, and the sanctuary was brightly lighted. The services were very beautiful and were well attended. The following statistics give some idea of the good work done in this parish during the past year, and of the present prosperous condition of the church: Services held, 368; celebrations of the Holy Communion, 106; persons baptized, 91; confirmed, 63; communicants added, 88; receipts over \$10,000. This parish has a chapter of the Daughters of the King numbering 63 members; a chapter of the Brotherhood of St. Andrew, with a membership of nearly 50 men; and a chapter of the junior guild of the Iron Cross, composed of about 40 boys. At the parish meeting held in the evening, addresses were made by vestrymen and others congratulating the rector upon his great success, and paying grateful and loving tribute to the founder of the church, Miss Caroline Tolman.

Within a week or two an arrangement has been brought about by which All Souls' church, the Rev. R. Heber Newton, rector, and the church of the Holy Spirit, the Rev. Edmund Guilbert, rector, become united with the former as rector. For some time All Souls', better known as Anthon Memorial, has been seeking an up-town location. As the result of a casual talk between the two rectors, committees were appointed by the two churches who submitted propositions to the vestries, which have been accepted. Mr. Newton will enter on the rectorship of the united parishes on Nov. 17th, whose official name will be "All

Soul's church in memory of the Rev. Henry Anthon, D.D." On the other hand, the Rev. Mr. Guilbert will retire, the vestries agreeing to give him \$10,000, or the equivalent of four years' salary. The agreement provides that in changing the status of the church it will not militate against the parish of the Holy Spirit, or affect their rights as pew-holders or communicants. The aim will be to carry out a feeling of Christian brotherhood so much to be desired. The agreement provides, also, that in uniting the two churches there should be no spirit of barter, sale, or trade. In settling the property question it is understood that what with the sale of its old church, and the amount of money in hand, All Souls' will bring to the new church about \$150,000. On the other hand, while the church of the Holy Spirit with the beautiful rectory adjoining, is valued at \$250,000, the building is encumbered by a debt of \$150,000. The one case, therefore, exactly meets the necessities of the other. While the seating capacity of the new building is 960, the number of communicants in the two churches is 1,150. By throwing open the chantry, however, 200 additional seats can be obtained, while at the Litany services on Sunday afternoons, the congregations have sometimes numbered 1,400. It was expected that the delicate question of dividing the pews between the two congregations would be settled by putting up the pews at auction; also, that the drawing of the deed conveying the property, having it executed at the Superior Court in Chambers, etc., would all be accomplished within a few days. While the organization of the choir had not been fully decided upon, it was sure to be such as to make the musical features of superior excellence. It was expected, also, that there would be no disagreement in the matter of ritual, that of All Souls' being exceedingly simple, while the church of the Holy Spirit indulged in nothing more than a surpliced choir. Dr. Newton, who has lived so many years at Garden City, will occupy the new rectory adjoining the church at Madison Avenue and 66th Street.

The Rev. Henry R. Freeman, for some time assistant minister of the church of the Holy Spirit, has received and accepted an invitation to become rector of the church at Islip, L. I. Mr. Freeman has greatly endeared himself to the church and congregation, who are showing their appreciation of his services in many substantial ways.

Some time since it was announced in THE LIVING CHURCH that the Rev. Dr. Rylance, for 18 or 20 years rector of St. Mark's church, had sent in his resignation. This he did while abroad, as requested to do, in consequence of charges brought against him of conduct unbecoming a minister. On returning home he demanded to know the things charged against him, which were not forthcoming, and in consequence he withdrew his resignation. He then brought action in the civil courts on the ground of libel and conspiracy. It was hoped, however, that this most unfortunate affair, which had been extensively noised abroad in the papers, would be amicably adjusted.

PENNSYLVANIA.

PHILADELPHIA.—The 7th anniversary of the Italian mission was held at St. James' church, on Sunday evening, Oct. 27th. The Bishop presided, spoke of the importance of the work, and urged its support by the church; the Rev. Wm. N. McVickar, D. D., spoke of the perils of emigrants, and the need of doing something to bring them into harmony with our institutions. Earnest addresses were made by the Rev. Wm. F. Nichols, D. D., and the Rev. M. Zara, the missionary. A feature of the service was the singing of two hymns in Italian, by children connected with the mission. This work was begun under the counsel of the late Bishop, and has been the means of great good among the 20,000 Italians living close by. English day and night schools are maintained for Italian children. Steady increase has been observed at the services as well as personal interest by the Italians, during the past year. The need of a suitable parish build-

ing is marked, and steps are being taken to secure the needed funds.

The third annual Retreat of the Guild of All Souls was held on All Souls' Day, at St. Mark's church, the services being conducted by the Rev. George M. Christian, rector of Grace church, Newark, N. J.

Bishop Whitaker laid the corner-stone of the parish building of St. Elizabeth's church, on Tuesday, Nov. 5th, and afterwards made an address. For some time a house has been used as a chapel, in which an evening service and a Sunday school have been maintained, several guilds have been organized, and the work has increased rapidly. A lot has been secured at 16th and Mifflin Sts., upon which this building is being erected. It is to be 70 by 33 feet, and 50 feet in height, and to be surmounted by a bell tower. On the first floor will be the Sunday school room, while the upper floor will be used as the chapel. It is to be built of brick and terra cotta. It is hoped that it will be completed in January next. The Rev. W. W. Webb and the Rev. Maurice L. Cowl are the clergy in charge.

The Rev. Charles H. De Garmo, late of Providence, R. I., has become one of the clergy of St. Mark's parish, Philadelphia, and has entered upon his duties.

LONG ISLAND.

BROOKLYN.—After the morning service at Christ church, on Sunday, Nov. 3rd, Mr. A. E. Orr, one of the wardens, announced that the Rev. Arthur B. Kinsolving, of Montrose, Va., had received and accepted an invitation to become rector of the church, and that he would probably enter on his duties about the middle of December. Mr. Orr stated that 73 names had been mentioned and investigated in connection with the parish, and that men of all parties agreed in commending the man upon whom the vestry had at length decided. The rector-elect is understood to be the son of the Rev. Dr. Kinsolving of Halifax C. H., Va., and brother of the Rev. George H. Kinsolving, of Philadelphia. He is 29 years of age, and in entering on his duties signified his unwillingness to have an assistant. It is understood that he studied at the Virginia Seminary, while it is almost needless to add, that under his rectorship the traditions of the parish will remain unchanged. A letter was read from Dr. Bancroft, in which he said that while he shed tears of sorrow because no longer rector of the parish, he also shed tears of joy that a rector had been fixed upon. Dr. Bancroft's health is understood to be no better.

The second annual choir festival of the diocese will be held, as last year, in St. Ann's church, on Thursday evening, Nov. 14th, at 7:30 o'clock. The precentor will be Robert J. Winterbottom, organist of St. Paul's. This year the soprano solos will be sung by Master Eddie Parker, of St. Paul's choir, who is understood to have remarkable strength and purity of voice. Last year, it will be remembered, they were sung by Master Forbush, of the cathedral choir.

MASPETH.—A guild has been started among the members of St. Saviour's church, the Rev. Mr. Ellsworth, rector, which is full of promise. The rector is president, and the Rev. Mr. Griffin, vice-president.

NORTHPORT.—The new Trinity church, the Rev. E. L. Sanford, rector, is drawing near completion, and will be consecrated at an early day. This church gives striking evidence of the rapidity and quietness with which work may be done, when all hands are in earnest. Some two years ago the work began as a mission, the services being conducted when possible by the Rev. Mr. Gassner, in charge of St. Johnland. In due time a lot was bought, costing some \$2,000, and more recently was begun the building of a church. Inasmuch as Mr. Gassner could not be absent from his St. Johnland charge on Sundays, Mr. Sanford was called to the rectorship, and under his effective labors the work has gone forward. When consecrated, the land and building, costing some 5,000, will be wholly free from debt. More recently Mr. Sanford was married, the Rev. Mr. Gassner conducting the services in his absence on Sunday, Oct. 20th.

OYSTER BAY.—A few days since, Mr. William Appleford, while hunting in the woods near East Norwich, found two silver cups which were recently stolen with other silver ware, from Christ church rectory.

HUNTINGTON.—The Bishop visited St. John's church, on Sunday morning, Nov. 3d, and administered the rite of Confirmation. The rector of St. John's is the Rev. T. M. Peck.

NEWARK.

SHORT HILLS.—The services of All Saints' Day in Christ church were specially delightful. In the morning there was the Eucharistic Celebration; and in the evening a "Harvest Home" was kept with full choral Evensong and a fine selection of anthems and music suitable to the occasion, rendered by the vested choir of the cathedral of Garden City, Long Island, (by the special permission of the cathedral authorities), under the direction of its organist and choirmaster, Dr. Woodcock; the service being intoned by the Rev. Dr. Humphrey, the precentor. The selections were mainly the same as those recently given at the cathedral "Harvest Home." The thorough training of the choir was manifest in the fine rendering of the difficult music. The duo and trio selections brought out the superior qualities of the bass and tenor singers; while the exquisite execution of Master Forbush's solo reminded one of Longfellow's description of the song of the bird, "wildest of singers" which—

Shook from his little throat such floods of delicious music,
That the whole air, and the woods, and the waves seemed to listen.

KENTUCKY.

LOUISVILLE.—The semi-centennial anniversary of the consecration of St. Paul's church was celebrated with appropriate services, Sunday afternoon, Nov. 3rd. The Rt. Rev. T. U. Dudley presided. The Rev. E. T. Perkins, the present rector of St. Paul's church, delivered an historical address, from which the following salient points were taken: In February, 1834, 12 members of Christ church met at the Louisville Hotel, to consider a plan for the organization of a new parish, as the membership of Christ church was in excess of its seating capacity; at an adjourned meeting held in November, 1834, an organization was effected, and the new parish named St. Paul. It was not till May, 1836, that anything feasible was accomplished, at which time a new organization of vestrymen was made, and about \$11,000 subscribed for the erection of a church building and purchase of a suitable location. On April 29, 1837, the corner-stone for the edifice of this new parish was laid by the Rt. Rev. B. B. Smith. On Sept. 9, 1839, the building being nearly completed, the Rev. Wm. Jackson, rector of Christ church, was called to take charge. This he did, and with him went 91 members of Christ church. On Oct. 6, 1839, the church was completed and consecrated by Bishop Smith, with appropriate ceremonies, the Rev. Dr. (since Bishop) Henshaw preaching the sermon. The Rev. Wm. Jackson continued as rector of the new parish till July 16, 1844, on which day he died from paralysis, in his study, while writing his sermon for the succeeding Sunday. The Rev. M. B. Gallagher, of Georgia, was then called, and continued rector till his death in February, 1859. The Rev. W. Y. Rooker was then called to the rectorship, and took charge till Nov. 1853, when he resigned on account of personal difficulties with the vestry. He was succeeded by the Rev. Henry M. Denison, who officiated till May, 1857; upon his resignation, the Rev. F. M. Whittle, now Bishop of Virginia, was called, and continued rector till February, 1868, when he was succeeded by the present incumbent, the Rev. E. T. Perkins.

The outgrowth of this mission from Christ church has effected the establishment of four parishes, St. John's, St. Peter's, St. Andrew's, and Zion, all of which are in a flourishing and prosperous condition.

After the historical lecture, Bishop Dudley delivered a very impressive sermon taking for his text part of the 10th verse,

xxxii chapter Genesis, "For with my staff I passed over this Jordan." The united congregations of Christ, Grace, Calvary, St. Andrew's, Zion, Advent, St. John's, Trinity, and St. Peter's, filled St. Paul's church to overflowing.

MASSACHUSETTS.

CAMBRIDGE.—A service was held in St. John's memorial chapel, Episcopal Divinity School, on the evening of the festival of All Saints, in memory of the late Dean, the Rev. Dr. George Zabriskie Gray. The Bishop of the diocese, and Bishop Quintard of Tennessee, together with the clergy, about 40 in number, assembled in the college, and there formed in procession, and marched into the church, preceded by the students. Evening Prayer was said, after which the Rev. William Lawrence, the present dean, preached a memorial sermon on the life and acts of the late Dean Gray, more particularly emphasizing his work as the head of the Divinity School.

AUBURNDALE.—October 29th, being the 15th anniversary of the marriage of the rector of the church of the Messiah, the Rev. H. A. Metcalf, the members of his parish made the occasion one in which all joined in extending hearty congratulations to their good rector and his estimable wife, their good wishes taking the substantial form of a purse containing \$80 in gold. Addresses were made by several of the neighboring clergy.

BOSTON.—The annual meeting of the Massachusetts Branch of the Free Church Association was held in the Church Rooms, on Monday, Nov. 4th, when the report of the Executive Committee was presented and read, and the new officers elected. The following corps of officers was chosen for the ensuing year: *President*, George C. Shattuck, M. D.; *vice-President*, the Rev. Geo. J. Prescott; *Secretary*, the Rev. W. C. Winslow, D. D.; *Treasurer*, J. D. W. French. The secretary reported a steady growth in the number of free churches. The annual service of the Association will be held at St. Paul's church on Sunday evening, Nov. 17th, the appointed preacher being the Rev. G. McClellan Fiske, D. D., of St. Stephen's church, Providence, R. I.

A very large congregation completely filling St. Paul's church, Boston, assembled on Monday evening, Nov. 4th, at a special service, under the auspices of the Massachusetts Church Union, to listen to one of the most eloquent sermons ever preached in Boston, by the Rt. Rev. George F. Seymour, D. D., Bishop of Springfield. Evening Prayer was said by the rector, the Rev. Dr. Lindsay, and the Rev. Dr. Chambre, of St. Anne's, Lowell, President of the M. C. U. The Bishop of Springfield took for his text, Acts. ii: 42. "And they continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." He concluded with an earnest exhortation to his brethren of the clergy and laity to stand firm in the Catholic Church, ever upholding unflinchingly the principles of the Nicene Creed, "the Faith once delivered to the Saints." The Bishop preached the previous Sunday in the morning at the church of the Advent, and in the evening at St. Paul's. He has that strong magnetism that brings his hearers *en rapport* with him, and carries them along with him, holding them spell-bound until the last word has been uttered.

At the regular Monday meeting of the Clerical Association, at the Church Rooms, addresses were made by the Bishops of Tennessee and Springfield, on the Colored Mission Work in their respective dioceses, Bishop Quintard particularly referring to his work for colored students for the sacred ministry at Hoffman Hall, Nashville.

NEWTON.—The rector of Grace church, the Rev. G. W. Shinn, D. D., purposes delivering a course of Sunday evening lectures. The general topic will be, "Four Great Experiments which have been made in this neighborhood, and how they have turned out." The special topics are: 1st, "The Founding of a City after the model of the Hebrew Commonwealth," meaning

the Settlement of Boston; 2nd, "The Establishment of a College for the Propagation of the Christian Faith," meaning Harvard University; 3rd, "The Conversion of a Pagan Nation to a Christian Civilization," Elliott's Indian Villages; 4th, "Labor and Culture in Community life," The Brook Farm Community. The first of these lectures was delivered on Sunday, Nov. 3rd, to a large and appreciative congregation.

MARYLAND.

BISHOP'S APPOINTMENTS.

- NOVEMBER.**
 15. The Rocks and Rock Spring.
 16. St. Mary's, Emmorton, and Churchville.
 17. Darlington; Ascension, Harford.
 18. Trappe.
 20. Spesutiae and Havre de Grace.
 22. Laurel.
 24. Baltimore: All Saint's; St. Bartholomew's.
 26. " Henshaw Memorial.

DECEMBER.

1. St. Alban's, D. C.
 8. Washington: St. Luke's, and Grace.
 11. Baltimore: Holy Trinity, and Holy Comforter.
 22. Ordination and St. Stephen's, Baltimore.
 29. Baltimore: St. John the Baptist, and St. James' African.

BALTIMORE.—The Sunday schools of Emmanuel, Christ, and Grace churches, this city, united on Sunday, Oct. 27th, in a missionary meeting held at Emmanuel church. Addresses were made by Bishop Abiel Leonard, of Utah and Nevada, and the Rev. Dr. Wm. N. McViekar, of Philadelphia. A large congregation was present.

WASHINGTON, D. C.—Bishop Leonard, formerly rector of St. John's church, this city, visited his recent parish on Sunday, Oct. 27th, and was present at all the services, which were largely attended. With the consent of Bishop Paret, he confirmed a class of 21 persons from the parish church, presented by the Rev. Mr. McKee, of St. John's, also a class of three persons from St. Mary's chapel, of the same parish, of which the Rev. Mr. Burwell is rector. Thirteen clergymen of Washington were present at the Confirmation service. The rector-elect of St. John's church, assumed his charge on All Saints' Day.

Bishop Paret preached and confirmed a class in Trinity church, Howard county, on Oct. 22nd. The amount of \$1,000 has been raised for the enlargement of the church. Through the pastorate of the Rev. W. F. Gardner, the parish is showing abundant tokens of prosperity.

A handsome window will shortly be placed in the church of the Epiphany, as a memorial of the late Rev. Samuel H. Giesy, D. D.

ANNAPOLIS.—The annual meeting of the Convocation was held on Oct. 29th at St. Anne's church. At the business meeting, the Rev. T. C. Gambrell was renominated as dean and the Rev. T. C. Packard was elected secretary and treasurer. A missionary meeting was held at night, with addresses by the Rev. Dr. James Stephenson and Dr. an Gambrell.

ANNAPOLIS.—St. Stephen's church, Severn parish, A. A. Co., has been rebuilt and newly furnished at the expense of Mr. Woodward, of New York, as a memorial of his mother, a former member of the parish. Mr. Woodward also had a handsome rectory built upon a lot given by himself. The cost of these gifts was upwards of \$7,000.

PHOENIX.—A neat little church has just been completed here. It is built of stone and wood. The windows are of stained glass. There is an entrance porch in front and a belfry in an appropriate location. The seating capacity is about 150, including the infant department. It cost about \$2,000. The Rev. Duncan McCullough is the rector. The architect was T. C. Kennedy, of Baltimore.

UPPER MARLBORO.—The clergies of Prince George's and Anne Arundel Counties held a meeting at St. Thomas' church, Croom, the Rev. C. J. Curtis, rector, on Monday, Oct. 21. Besides the rector, the Rev. Messrs. Hyland, Packard, Anderson, Davenport, and Averett, were present. The Rev. Mr. Davenport preached the sermon, and the Rev. Messrs. Averett, Packard, and Anderson, delivered missionary addresses. An essay was read by Mr. Anderson on

diocesan missions, after which dinner was served.

EASTON.

THE BISHOP'S APPOINTMENTS.

- NOVEMBER.**
 14. St. Paul's and I. U. 15. Chestertown.
 17. Church Hill. 19. Centreville.
 21. Kent Island.
 23. Queenstown and Wye.
 24. Hillsborough.
DECEMBER.
 1. Greensborough and Denton.
 5. Elkton. 8. Trappe and Oxford.
 11. St. Michael's.

ALABAMA.

A beautiful altar and reredos have recently been placed in the church of the Holy Comforter, Montgomery. The work is elegantly carved in Tennessee white oak, and was done by Professor Silas McBee, Commissioner of the University of the South. The altar stands four feet above the floor of the church, and is approached by seven steps. The frontal bears the inscription: "In Remembrance of Me." The reredos and altar are 12 ft. high. There is a breadth and effectiveness to the work which is remarkable. The altar shelf has the words in large letters: "Holy, Holy, Holy." At the base of the reredos, on the left, a decorated panel bears the inscription: "In the Name of God. Amen." The right panel is lettered: "Samuel Smith Harris, Bishop," designating the late Bishop of Michigan, whose memory this beautiful altar will preserve. Bishop Harris was born in Autauga county, and was well-known and greatly beloved in this city. On the right of the altar is the credence, which is a perfect gem of wood carving of the same general design, and worked with the same artistic excellence as the altar. It is inscribed: "Leighton Cobbs."

TENNESSEE.

The Convocation of Memphis met in quarterly session at St. Luke's church, Jackson, Oct. 8th. The convocation was opened with divine service at 10 A.M., followed by the Holy Communion, and sermon by the Rev. Wm. Kline. The business meeting occurred immediately after service, Dr. Patterson, Dean, presiding. It was decided to continue the missionary efforts of the convocation, and the Rev. Chas. Collins was again made its missionary. Services were continued Wednesday and Thursday. The Rev. Mr. Collins preached the convocation sermon. The Rev. Mr. Wooten preached Tuesday night and Mr. Dumbell, Tuesday morning. The Dean, the Rev. Dr. Patterson, of Memphis, delivered a sermon to young men Thursday evening. That afternoon a very interesting children's service was held in the church, addresses were made by Mr. Dumbell and Dr. Patterson. The convocation adjourned to meet in Mason next January.

WESTERN NEW YORK.

The Rev. Dr. Libertus Van Bokkelen, a retired clergyman, was found dead in bed on Nov. 1st, at his home, in Buffalo. He was 74 years of age. Dr. Van Bokkelen was born in Brooklyn, N. Y. His father came with his paternal grandfather, a physician, from Holland in 1796. His maternal grandfather was the Rev. L. Van Bokkelen, of Wales. In 1845 he founded St. Timothy's Hall's, at Catonsville, Md., an institution which became widely known, and also had charge of several churches in Maryland. At one time he was president of St. John's College, Annapolis.

COLORADO.

The Rev. Arthur L. Williams writes from Meeker: "I venture to send you the following statement, with the hope that you and other friends who are interested in missionary work, may come to our aid in the building up of Christ's kingdom, in this remote, isolated valley.

When I left Chicago, I little knew of the hardships and deprivations to which myself and wife were to be exposed; and yet, looking back over the past 16 months, and noting the great change in the people for the better, and all due to the influence of the Blessed Spirit, working in and through the Church, I cannot but feel that I am here by the will of God, and as His agent to carry

out His purposes. My work lies more directly in White River Valley, with Meeker as my headquarters. I am alone in a vast extent of country containing 13,000 square miles, 50 miles from railway. No minister of any sort had penetrated this remote valley, nor had any permanent religious services been held until my arrival. Meeker is a growing little town of about 500 people, and is destined to become a place of considerable importance. It is also the scene of the murder of Indian Agent Meeker, and the capture and abduction of his wife and daughter, and near the place of the terrible massacre of Col. Thornburgh and his command, by the Utes in 1879. Since the opening of the Reservation by the government, the valley is gradually filling up with settlers, most of whom are engaged in agriculture and the "cattle business." The influence of the Church extends to about 4,000 people, large numbers of whom are typical "cow boys," with their peculiar qualities of good and evil. As a result of the deprivation of religious privileges, society is what might be expected. To grapple with the difficulties of the situation, single-handed and alone, has been, and still is, the problem; but under the blessing of God, the Church is doing a grand work, and gradually gaining a hold on the people which will be lasting. Oh, you cannot know how often I have longed for the assistance of some of the St. Andrew's Brotherhood boys such as we had at our mission in Chicago. Since coming I have succeeded in working up good congregations at several points in the valley; organized St. James' mission at Meeker, (a namesake of your protege in Chicago), with 31 communicants, of whom 12 were confirmed in 9 months; baptized 31 children and adults; built up a flourishing Sunday school of 70 children; bought a bell, 20 pews, organ, lamp, etc. But in order that the work may be firmly established in this valley, a church must be built before the denominations come in to divide and weaken the support. At present our services are held in an old log building, too small to hold the increasing congregations, and too cold in winter for the comfort of those who attend. If the people were well-to-do, it would be an easy matter to raise money enough here to build a church; but only those who have lived on the frontier, can realize the deprivations and poverty of the pioneers of our country, in building up homes for their posterity. These poor people have raised in labor and cash, about \$800, a most liberal response to my appeal. The Bishop of Colorado has given \$500, and a generous-hearted layman of California, who visited this place last month, has subscribed \$500 more, upon condition that I raise another \$500 from friends of the Church. It is for this purpose I appeal to you for help to secure this money and establish this glorious work for God and His Church. There are many earnest Churchmen, I am sure, in Chicago, who would be glad to aid me; but my acquaintance is quite limited, and I turn to you, knowing the deep interest you have in missions. The opportunity of the Church of influencing the tone of society for years to come, and of adding "lamb to the flock of Christ," is now, and may He raise up real friends of His own work."

Mr. Arthur Ryerson, 31 Banks St., Chicago, will gladly forward contributions. Mr. Williams is well-known for his faithful work in St. James' mission

NEW JERSEY.

METUCHEN.—Sunday, Oct. 27th, was a day long to be remembered by the people of St. Luke's church. A sufficient sum was offered to pay off entirely an indebtedness of nearly 18 years' standing. An appeal was made by the rector, the Rev. Hibbert H. Roche, asking that every effort should be made to raise \$1200 on the following Sunday. The response was most generous, and on Sunday morning it was announced that the required \$1200 had been collected. Great thanks are due to the Ladies' Parish Circle, the Guild of St. John Baptist, and the Guild of St. Agnes, for untiring efforts and large offerings towards this object.

The Living Church.

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

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Chicago, Saturday, Nov. 16, 1889.

THE LIVING CHURCH will be sent to new subscribers, for three months, for 25 cents. To any one sending ten three-months' subscriptions and \$2.50, a copy of our special edition of "Little's Reasons" will be given.

A LOCAL paper utters a vigorous denunciation of what it calls "Hallowe'en Diabolism." There are many places, we fear, in which the scenes enacted on the eve of All Saints' Day deserve that epithet. The account given by the *Galesburg Press and People* includes the tearing up of a street bridge; the placing of a cart on one railroad track, where it was smashed to splinters, and a great rock on another track where an awful wreck and loss of life might have occurred; another performance was the destruction of an organ in the school room of the Lutheran church. Pranks like these should be dealt with by the law as crimes. In nearly every western town, and we presume the same is true at the East, Hallowe'en is desecrated and the community is outraged by stripling miscreants who, to make the vulgar laugh, disturb the peace, destroy the property, and endanger the lives of decent people. Parents, teachers, and pastors should warn against such vicious and profane mischief; and if these influences do not prevail, the responsible guardians of the peace should proclaim the law and offer rewards for the arrest of its violators. These should be punished if they cannot be restrained, whether they belong to the fraternities of the slums or to the fraternities of the college.

DOUBTLESS there are some persons, though, we are glad to believe, not many, who agree with the sentiments expressed by Dr. Brooks, of Massachusetts, when he stated in the late General Convention that

while he might vote against all or almost all the changes in the Prayer Book proposed by the committee, nevertheless, he advocated the continuance of the work and desired to keep it open as long as possible. He "rejoiced in the mere fact of revision." This was because he regarded the old reverence for the Prayer Book which resisted all idea of change in its forms and phrases, and rested upon it as the embodiment and manifestation of the stability of the Church, as mere superstition—"reverence enshrined in ignorance." But no one who has gone deep enough to appreciate the relation between the human mind and the forms in which it has learned to express itself, who has estimated the worth to the soul of those venerable compositions which have entered into the spiritual training of whole generations, and in which the deepest religious feelings and the highest aspirations have found meet expression, can sympathize for one moment with the idea that ceaseless change and endless variety ought to be substituted for stability, or with a sentiment which would stigmatize attachment to the old characteristic forms of prayer and praise, which are the treasures of the Prayer Book, as "superstition!"

THE new canons on Ordination proposed in the Convention (but laid over for three years for lack of time to consider them), are doubtless intended to raise the standard of the intellectual requirements for admission to the priesthood. They lay down a system somewhat more rigid than that now demanded. According to the canons on this subject which are now in force, any bishop may dispense a candidate from Hebrew according to the dictates of his own judgment, in view of the circumstances of the case. Greek or Latin, or both, may be dispensed with by the bishop and Standing Committee acting together. According to the proposed canons, the bishop can dispense with nothing without the consent of the Standing Committee, and neither of the languages mentioned may be omitted if the candidate be under thirty years of age. The intention of these provisions is evident and is worthy of all praise. But it may be questioned whether the desired end is to be attained in this way. No paper system will work out its own results. The best possible laws are of little avail unless they are properly enforced. They cannot be enforced unless men can be found to enforce them. Again, it is quite possible to execute laws in the letter, while falling far short of the spirit of them. A general canon may rigidly require Hebrew in all

cases, without exception, but it can hardly specify precisely the amount or character of the knowledge which shall be demanded. We have known cases in which a portion of the first chapter of Genesis was the invariable and well-known subject of the diocesan examinations in this language.

HOWEVER absolute the requirements are, the actual examinations will continue to be of various grades and the whole system depends after all upon the good judgment, the learning, and the faithfulness, of the bishop and the examining chaplains in any case. The character, the general fitness, and the circumstances of the candidate will continue to influence the examination to which he is subjected, and on the other hand the partiality or leniency of those through whose hands he must pass, and the pressing call for men, in some localities, are too likely to play a large part in the matter. In short the general canons can do little more than set forth a standard which ought to be realized. The degree in which this standard is actually attained must be still left to the diocesan authorities. It seems to us that our present canons are sufficient for any practical purpose. Where a bishop and his examiners have a sufficient sense of the solemn responsibility laid upon them in admitting men to Holy Orders, the conditions now required are abundantly adequate. Where that sense of responsibility is lacking, no amount of new regulations, no possible system of checks and balances, will mend the matter.

The Churchman deserves praise for its excellent report of the late General Convention. The subject of Proportionate Representation, however, for some reason did not get proportionate representation in that report. The brief but important debate, and the emphatic action of the House of Deputies, in disposing of that measure, were dismissed with these words:

The subject of "Proportionate Representation," together with various other subjects, referred to the next General Convention.

The fact is, as all other reports show, the House of Deputies by a large majority, about two to one, refused to appoint a commission on the subject, and decided that no change is expedient in our basis of representation. The issue was squarely met and the scheme was repudiated.

The report of the Committee on Amendments to the Constitution, relating to Proportionate Representation (see *LIVING CHURCH*, issue of Oct. 19), was signed by the Chief Justice of the United States, by two

other judges, and by several of our most eminent canonists. This report characterized the proposed change as "a plain departure from the fundamental principles on which our ecclesiastical Constitution was formed, and on which it has for a century continued." After calling attention to the abortive attempts which have been made in the past, "to unsettle these first foundations," the report goes on to say: "The question naturally arises, why this apparently organized effort to subvert fundamental principles is again so soon renewed." By the final action of the House of Deputies, the movement to unsettle foundations was again "signally defeated."

The following quotations from the journal above referred to, may throw some light upon "this apparently organized effort to subvert fundamental principles." They will at least be seen to justify the vigorous language with which the committee characterized this revolutionary scheme:

Until the House of Deputies shall be made truly representative of the clergy and laity of the Protestant Episcopal Church, it is not a proper body to express the mind or the will of the Church in any matter of common and universal interest. . . . The House of Bishops may be compelled steadily to refuse to recognize resolutions of the House of Deputies as expressive of the true opinion and desire of the Church with respect to proposed legislation. . . . Until the House of Deputies is differently constituted, there is no good reason why it should act as a representative body of the Protestant Episcopal Church, of any matter whatsoever except such as relates exclusively to the rights of dioceses as ecclesiastical corporations.—*The Churchman*, Sept. 14th, 1889.

The most amusing scene in this Comedy of Errors, is the epilogue, in which with complacency our metropolitan contemporary meets the total discomfiture and defeat of the cause so rashly espoused. Poor Prop. Rep. received a staggering blow from the president on the first day of the Convention, when he declared that whatever criticisms there might be in some quarters, the House of Deputies was the representative body of the Church in the United States; sentence of execution was solemnly pronounced by the Committee on Amendments to the Constitution; it was done to death by a two-thirds vote of the House; and now comes the chief mourner and says: "There is every reason to be satisfied. A great advance has been made. All that is required is that the fact and principles of the whole subject shall continue to be discussed and explained. . . . By and by the subject will be understood"! Does this mean that *The Churchman* will

continue "this organized effort to subvert fundamental principles?" that it will continue to advocate the suppression of small dioceses in the legislation of the Church, and prolong the agitation which threatens to disturb our peace if not finally to abolish the General Convention?

THE PASTORAL LETTER.

Most people who have had the privilege of hearing or reading the Pastoral Letter of the bishops have thought it a very admirable production. They hardly know which to admire most, the appropriate and timely subjects touched upon, the character and quality of thought, or the graceful and beautiful language in which it finds expression. Not so, some of the secular papers, so far as the treatment of certain topics is concerned. The letter, in their opinion, was conceived and set altogether too much in a minor key. In other words, it is pessimistic.

Of course, they do not fail to call to mind Bishop Potter's famous centennial address delivered at St. Paul's chapel. That, too, it will be remembered, was pessimistic!

What especially aggravates these secular contemporaries, including the *New York Sun* and the *Brooklyn Eagle*, is the apprehensive way in which the Bishops' Letter refers to governmental methods at the hands of parties and corrupting politics. They would have run their pencils square across such a sentence, for instance, as the following: "These methods make possible among us gross and shameful perversions of political right and authority. It has come to pass in the heat and eagerness of party struggle that vicious and corrupt conduct are largely condoned and the standards of political morality are sensibly and degradingly lowered." This is pessimistic, say these contemporaries, and a way to invite despair. They would say, perhaps, that the bishops could not be sure of the truth of what they say, and what need to say it if true.

Perhaps, then, the bishops should have said it in this way: "True, these governmental methods are not always up to an ideal standard of excellence and virtue. As in the Church so in the State, poor human nature is more or less frail and unreliable. But nothing is to be dispaired of or seriously considered in the eagerness of party struggle, because hope is written on all things, and inevitable progress is the law of the universe. The Republic is in the winning and triumphant way, even though it have to wade through unfathomable sloughs of corruption, with no end of political

spoilsmen and dead-weights hanging to her skirts and dragging at her heels."

But let us see whether the Bishops' Letter had reason to be a little pessimistic, if that is the word for apprehension and warning in view of the peculiar ways of politics and parties. One could scarcely glance at a morning paper on the election day of November 5th, and not find more to sigh over than over a half-dozen Bishops' Letters. One takes up *The Times* and finds a certain Judge who is a candidate for the Court of Appeals, warned against because he is the tool of a powerful monopoly. He takes up *The World* and reads: "What a reflection it would be upon political reform and citizens' movements if Judge Gildersleeve should be compelled to vacate after fourteen years of honorable service, by a crowd of spoils-seekers masquerading under the banner of reform!" He takes up *The Tribune* and reads that "Gen. Knapp has been informed that extensive fraudulent voting is contemplated," etc., and that he "offers \$500 for the arrest and conviction of the first five men caught in the attempt to vote illegally." Why do not the secular papers, if they do not see fit to withhold such particulars as these, write of them in a cheery and optimistic way? Why not say lightly and joyfully, as it were: "Oh, all this is nothing; it is to be expected that the fountain of justice will be more or less corrupted, and as for buying and selling votes, that is a matter of course. Evolution is the word in these days, and the Republic can stand anything, because her triumph is assured."

The truth is, the Bishops would not put forth optimistic nonsense of this sort for the same reason that serious-minded and sensible editors would not. They drew their conclusions from a careful and wide survey, and knew it was far better to tell the truth concerning the ominous and dark side of things than either to leave it out of sight or disguise it under misleading, rose-colored expressions. For these earnest and timely words, not only in respect to governmental methods but also in respect to the industrial classes, they are to be thanked. Indeed, there are those who go so far as to say that if all else at the Convention had been a failure, the bishops' noble and timely Letter would have saved it.

A PRAYER OF ARCHBISHOP FENELON.—Lord, take my heart, for I cannot give it to Thee; and when Thou hast taken it, keep it, for I cannot keep it for Thee; and save me in spite of myself, for Jesus Christ's sake. Amen.

LEGISLATION BY THE LATE GENERAL CONVENTION.

The following summary of completed legislative action by the recent General Convention of the Protestant Episcopal Church will be found instructive and useful for reference:

After years of unavailing effort, there has been added to the "Digest of Canons," which comprises the law of the American Episcopal Church, a canon "Of Deaconesses," to be numbered Canon 10, of Title I. The opposition to this canon has largely arisen from the friends of the rival organization of "sisterhoods," of which there exists in this country at present a number of orders, already well established, wealthy, and possessing the confidence and support of many bishops, clergymen, and laymen. The organization into sisterhoods of Christian women desirous of following the religious life and observing a special "rule" in connection with active charitable work is deemed a "Catholic" idea, and has had from time immemorial the approval of the Roman Catholic Church. The "deaconess" possessing the warrant of Scripture for its name, and dating back its existence to apostolic days, is in modern days peculiar to Protestantism, and has been for years a marked feature of the German religious life. The General Convention enacted the canon "Of Deaconesses," while the House of Bishops committed the cognate subject of sisterhoods to a committee of its own number to report at the next Convention. Of this committee, the Bishop of New York, who has published an admirable book on "Deaconesses," is one, and the Bishop of Fond du Lac, himself long a prominent member of the Cowley Brotherhood, is another. [The full text of the Canon on Deaconesses was published in THE LIVING CHURCH, issue of Nov. 2.] Deaconesses are already at work, and have been for a year, in the dioceses of Long Island, Pennsylvania, Western New York, Alabama, and elsewhere. Sisterhoods, recognized by and receiving more or less countenance from the Bishop of that diocese, exist in the diocese of New York, where the Sisterhoods of St. Mary, St. John Baptist, and the Good Shepherd are at work; in Massachusetts, where the Sisterhood of St. Margaret, which is quite independent of episcopal oversight, is established; in Long Island, where the Sisterhood of St. John the Evangelist is recognized; in Missouri, where the Sisterhood of the Good Shepherd has been long established, and in Kentucky, where the Sisterhood of St. Martha is a recognized diocesan body. Other organizations of numbers and prominence are to be found in Maryland, in Rhode Island, in Western Missouri, in Texas, and in Fond du Lac.

Title I., canon 15, sec. 3, clause 2, was amended by the substitution of "three" for "six" in determining the number of months preceding the meeting of a General Convention within which limit of time all matters relating to the confirmation and consecration of a bishop-elect come within the purview of the Convention. The canon relating to the election of an assistant-bishop (Title I., canon 15, sec. 5) was modified in the direction of rendering an "assistant" bishop more nearly a "coadjutor" bishop as this term is used in English ecclesiastical law. Provision is now made, in

place of leaving the assistant wholly at the bidding of the bishop of the see, that the bishop requiring an assistant shall state in writing in advance the duties which he proposes to assign to the assistant; and, in the event of the physical inability of the bishop to take the steps requisite for securing an assistant, the Convention is empowered to do the same.

Title I., canon 15, sec. 6, clause 7, is amended by striking out the limiting word "diocesan," making it more clear that a missionary bishop may be transferred to an assistant bishopric as well as to a diocesan bishopric. This has been always understood as the meaning of the canon, and on this interpretation the late Missionary Bishop of Nevada and Arizona, Dr. Whittaker, was translated to the Assistant Bishopric of Pennsylvania. To prevent any technical question of this action, the word apparently limiting this privilege of translation has been stricken from the canon.

Title I., canon 19, sec. 3 and 4, "Of Publishing Editions of the Book of Common Prayer" has been changed to meet certain exigencies growing out of the present "Liturgical Revision" movement. The additions and alterations adopted at a General Convention must now be officially communicated by the secretary of the House of Deputies to the ecclesiastical authority of each diocese, and to every clergyman of the Church. In sec. 4, which provided that this course should be taken in 1886, the alterations and additions of 1889 are now included, and a copy of the certified transcript of the changes, as attested by the Presiding Bishop and two other bishops to the custodian of the Standard Prayer Book is to be sent to every bishop of the Church.

Title III., canon 4, sec. 4, clause 7, relating to American Congregations in Foreign Lands, notably to those established at Paris, Rome, Florence, Nice, Geneva, and Dresden, on the Continent, was amended by removing the requirement that a majority of the members of the Standing Committee of these churches shall be "resident in the United States." Apparently by an oversight, a provision that "said committee shall have power to fill all vacancies in the same," was also stricken out, and it will be found very difficult during the coming three years for this committee to hold a legal meeting.

The constitution of the "Domestic and Foreign Missionary Society," of the Church, as contained in Title III., canon 7, was amended in its Art. 4 by providing that the Board of Managers and at least one clerical and one lay member from each diocese, shall be members of the missionary council. It was also enacted that the bishop of a diocese should have the power to fill vacancies in the representation of his diocese, occurring during the recess of General Convention, by removal, resignation, or death. An added paragraph to this article provides for the appointment of a committee of two bishops, two presbyters, and two laymen, to arrange in advance an order of work for the meetings of the Board of Missions and the Missionary Council.

To make constitutional, or at least to remove grave and acknowledged doubts of the constitutionality of the action of the Convention, in acceding

to the creation of the missionary jurisdictions of Northern California, Northern and Western Texas, and of the Platte, the Convention by concurrent action of a majority of dioceses and of bishops, approved, for final determination in 1892, the following clause to be added to Art. 5 of the Constitution:

"The General Convention may accept a cession of a part of the territorial jurisdiction of a diocese, when the bishop and convention of such diocese shall propose such cession, and three-fourths of the parishes in the ceded territory and also the same proportion of the parishes within the remaining territory shall consent thereto."

The above comprises all the completed action of the Convention of 1889, with reference to the Constitution and canons of the Church.—*The N. Y. Evening Post.*

BOOK NOTICES.

CHRISTMAS CAROLS (Old and New) with Music. Edited by the Rev. J. Rushton. Religious Newspaper Co., 167 Adams St., Chicago. Price 25 cts.

Mr. Rushton has done a good thing in publishing this collection of fifty-one Christmas carols. The old ones are the favorites which use has made dear, and the new ones will soon win their way to popularity and permanence. The clergy and others who are preparing for the Christmas festivals will be grateful for this publication, which puts the very best of carol music before them at an absurdly low price. Mr. Rushton offers to furnish selected numbers on sheets for Sunday school or Festival use. The book is well gotten up, and appears in good time for the approaching holidays.

AMERICAN RELIGIOUS LEADERS—Jonathan Edwards. By Alexander V. G. Allen, D. D., Professor in the Episcopal Theological School, in Cambridge, Mass. Boston and New York: Houghton, Mifflin & Co., Cambridge; The Riverside Press, 1889. Price, \$1.25.

Few men are so well equipped for the work of biographical writing, and especially for this kind of biographical writing, as Prof. Allen. His studies in the same realm have been so extensive, and his discernment so sharpened, that he has attained the rarest qualifications in this direction. It is this sense of the excellence of the work which leads the reader to wish that every great man might be so favored as to have his career sketched by as competent a hand. The only thing to regret about the book is that there is not more of it. The limitations of the series of which this work forms a part, no doubt assign the dimensions to which this one could be carried. But when such a workman undertakes such a task, the natural impulse is to give him unrestricted scope. Wherever criticism is needed, Prof. Allen's remarks are so just and discriminating that the reader laments their brevity. The period of Jonathan Edwards is so full of interest to any one who is fond of exploring his way through the mazes of theological and philosophical speculation, that there is a sense of disappointment in this instance, when the author closes his review of different parts so abruptly. We have no figure in our history that in an intellectual sense is so colossal as that of Edwards. His influence in his own time was immense, and there are so many of the prominent religious teachers of the country who still worship at his urn, that we should have been glad to have this influence traced more in detail. It is impossible not to feel the charm of Edwards' personality, just as it is impossible not to shudder at his terrible theology. The marvel in this, and other similar instances, is that a personality so pure and exalted should have fashioned a conception of Deity so unnatural and revolting. With an intellect of the most delicate and powerful order, he devoted all his energies during a life of amazing industry to portraying God as little else than an omnipotent fiend. Every thing he wrote had the same aim. Blow after blow was dealt with his

own peculiar and awful energy against everything that has to do with the essential dignity of human nature, so that at last, as Prof. Allen says, "there was left in the place that man should occupy, nothing but a void."

WHITHER? A Theological Question for the Times. By Chas. Augustus Briggs, D. D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.75.

It would be hard for a more startling indictment to be made against the religion of our time, and especially against Presbyterianism, than Dr. Briggs makes in this volume. If we are to accept this showing, we are to believe that there is scarcely a doctrine of any consequence taught during the Reformation and incorporated in the Westminster Confession, from which current Presbyterianism has not moved in a greater or less degree. It is certainly not a pleasing topic for consideration that a Christian body, apparently so staid and trustworthy, should be accused by one of its own foremost scholars of having been unfaithful to so many distinguishing features of its system. What Dr. Briggs calls a "process of dissolution" has been going on for a long time, and he thinks it is high time to call a halt. It is impossible not to admire the candor with which he admits the central position and commanding influence of the Church of England. In what we cannot help calling the dream of organic union, which he proposes between all Protestant bodies, and which is to check the present drift, he is frank in saying that the Church of England should take the lead. And why is the Church of England entitled to this consideration? Why should she not have been found equally delinquent with other Christian bodies? The answer is unavoidable and most significant. The standards of the Church of England are not external to herself and her life. Her standards are her daily bread, the stated food of all her children. No one will hesitate to admit that there have been instances in the Church where departures from the Faith have occurred. But they have been sporadic. The habitual repetition in her liturgy of the leading doctrines of the Christian Faith make it a moral impossibility that the body of the Church be moved from her moorings. The Church does not hide her standards in institutes or remote confessions, where none but her scholars are likely to find them. Every day, morning and evening, the hosts of worshippers in her churches are confronted with them. The simple, stately, and consecrated language of the Book of Common Prayer, in which these truths are imbedded, furnishes the "household words" of religion in every congregation and every family throughout her wide communion. Why is it that this obvious fact does not appear to the dispersed sheep who acknowledge Christ as Lord?

The November *St. Nicholas* appears in a larger and plainer type, and with more than enough extra pages to accommodate the increase of size without loss of material. One of the cleverest things in the number is the short drama, "Sir Rat—A Comedy," written and illustrated by Oliver Herford. Though a tiny bit, it is most amusing in its way. There are many pictures, information, and amusement to crowd the pages of this magazine, which not only delights young readers, but will repay their elders for the time it takes to examine it. Of course every one will buy the Christmas number—and there is no reason why they should not have this. It begins a new volume—the seventeenth.

No 118 of *Good Housekeeping* (November 9th) begins a new volume, the tenth of this fortnightly visitor to the household. The number opens with chapter V, of Catherine Owen's "Helps for Young Housekeepers," an excellent practical chapter. A very timely and suggestive paper on "Gifts for Christmas," is furnished by Mrs. C. S. Fox, and a novel Church fair, called a "Kalendar Kermesse," is described by Florence M. Gray. The new department of "Woman's Work and Wa-

ges," edited by Mrs. Helen Campbell, will be reckoned among the best features of the magazine, and cannot fail to be a source of usefulness among women workers.

The Magazine of Christian Literature is a new and needed enterprise in journalism. It aims to do for our current religious literature what *Public Opinion* is doing for our secular. A unique and valuable feature is the Appendix giving in each issue a section of "A concise Dictionary of Religious Knowledge," to be continued in successive numbers, and giving 500 pages during the year. [Subscription price, \$2.00 a year. The Christian Literature Co., 31 Bond St., New York.]

MESSRS. ANSON D. F. RANDOLPH & Co. have pleasure in announcing that they will shortly publish a special large-paper edition of Miss Harriet McEwen Kimball's Poems, complete in one volume. This edition will be strictly limited to two hundred numbered copies. The work will be printed in the best style of the University Press; and the subscription price will be \$2.00.

AMONG books suitable for holiday gifts to young people we desire to mention particularly that delightful story, "Raymond Kershaw," by Mrs. M. M. Cox. (Roberts Bros.) The book has already received many favorable notices, but it must be read to be appreciated; and to read a tale of such a healthy moral tone as this one is pure enjoyment.

NOVEMBER *Book News* (John Wanamaker, Philadelphia,) has portraits of Thackeray, Edward Bellamy, Bulwer Lytton, Douglas Jerrold, and a detached portrait of Edna Lyall, the English novelist.

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The Treasury for Pastor and People.....	3.00
The Homiletic Magazine of London.....	3.50

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

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

PERSONAL MENTION.

The post office address of the Rev. Geo. A. Weeks is changed from Paris, Ky., to Lexington, Ky.

The Rev. G. A. Chambers has resigned the rectorship of Christ church, Waterloo, Iowa, and accepted an appointment to the charge of St. John's mission, Dickinson, North Dakota.

The address of the Rev. Bert Foster is changed from Blackfoot, Idaho, to Trinity Hall, Pocatello, Idaho.

The Rev. Giles B. Cooke having been temporarily in charge of Christ church, Denton, Md., has accepted a call to the rectorship of that church, from Nov. 1.

The Rev. Dr. H. G. Batterson has returned from Europe, and his address is 1229 Arch St., Philadelphia.

The Rev. J. W. Sparks has resigned the rectorship of Trinity, Wrentham, Mass., and accepted a call to St. Mark's, Wrentham, Maine.

The Rev. Edwin Johnson, who has become assistant to the Rev. Dr. Lindsay, may be addressed at St. Paul's church, Tremont St., Boston, Mass.

TO CORRESPONDENTS.

PAPERS DECLINED.—"On the banks of ancient Tiber;" "A Strange Christmas Box;" "H. A. F." BESSIE.—We can give you no information of the society called "The Children of the Cross;" we never heard of it before.

W.—We have no data at hand to verify the statement, but should judge that it is not over-stated.

W. S. M.—1. The best tract we have seen on the charge that Henry VIII., "founded the Episcopal Church," is by the Rev. R. W. Lowrie, D. D., Boston; D. C. 2. Yea, Deacons do baptize adults, &c. We know of no significance but that of courtesy.

PLANS.—We would advise you to write to the Secretary of the American Church Building Fund Commission, for the information.

ORDINATIONS.

Ordained deacon at St. Mark's church, San Antonio, Texas, Nov. 1, 1889, by the Rt. Rev. J. S. Johnston, Mr. G. Q. A. Rose, minister in charge of the church of the Redeemer, Eagle Pass, and also of St. James' church, Del Rio, Texas.

OFFICIAL.

The twelfth annual Synod of the diocese of Springfield will meet on Tuesday, Dec. 3rd, 1889, at St. Paul's church, Springfield, Ill.

Signed J. B. HARRISON,
Secretary.

The annual meeting of St. Luke's Hospital, Chicago, will be held in the church of the Epiphany, Ashland Ave. and Adams St., on Sunday evening November 17th.

OBITUARY.

COIT.—Entered into life eternal on Oct. 23d, at her summer residence in Plainfield, N. J., Mrs. G. S. Coit, sister of the late Rev. Thos. T. Gulon, D. D., and ex-Alderman Chas. L. Gulon. The interment took place at Greenwood Cemetery, Brooklyn, N. Y.

BRUSH.—Fell asleep on the morning of October 8, at St. Thomas' church rectory, Bath, N. Y., the Rev. A. Platte Brush. "He giveth His beloved sleep."

MORAN.—Monday, Nov. 4, at her home in West Salem, Wis., Catharine Jane, daughter of Joseph and Catharine Moran.

"We asked life, and Thou gavest her life eternal."

JENNINGS.—On the morning of All Saints' Day, at the Episcopal Hospital, Phila., Sarah Margaret (Caffe), wife of the Rev. d'Estaing Jennings.

"Faithful unto death."

Grant her, O Lord, eternal rest, and let perpetual light shine upon her.

MRS. A. W. WATTS.

Rarely is one so missed in a large circle of relatives and friends as is the subject of these lines, Mrs. Anna Matilda Watts, wife of the late Hon. Wm. M. Watts, of Mechanicsburgh, Pa. Her lovely character had endeared her to all who had the privilege of her friendship. Her home at "Nautilie" had been known to many as the centre of a most graceful and cordial hospitality. Quietly and constantly she has been a dispenser of good to all in her neighborhood. The parish of St. Luke, Mechanicsburgh, owes its beginning to her zealous efforts, and has been the recipient of her loving care and liberal offerings to the very end of her life. On the 15th ult., surrounded by her affectionate and devoted children, she passed away from earth. Her burial was from St. John's, Carlisle, the parish church of her parents and her own Church-home for many years. The rector of the parish, the Rev. W. B. Morrow, the Rev. Mr. Baker, of Harrisburgh, the Rev. Dr. Smedes, of St. Luke's, Mechanicsburgh, and the Rev. W. C. Leverett, of Bloomsburgh, a former rector of St. John's, Carlisle, took part in the service. In the solemn stillness of a bright autumn day, her body was deposited in the family lot at Carlisle, by the side of the loved ones "who had gone before." In turning away from the enclosure, as now on the festival of All Saints, the sorrowing ones who remain may find comfort in the Church's clear doctrine of the "Communion of Saints."

All Saints' Day, 1889.

THE CLERGYMEN'S RETIREMENT FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 55th St., New York City.

MISCELLANEOUS.

PRIEST wants parish (or assistantship), \$1,000. Diocese, Pennsylvania or adjacent. Best references. Address, ANGLICANUS, care THE LIVING CHURCH office.

A CHURCHWOMAN desires a home with an elderly couple, would take charge of house during absence of family, or any position of trust. References given. Address CHURCHWOMAN, care LIVING CHURCH.

LATE organist, the Municipal church, Reading England, desires appointment. Conscientious musician. Highest testimonials, including Mus. Bac., Trinity College, Toronto, Fell. Coll. Org. Eng., Licentiate Royal Academy Music, Eng. Reference, Bishop of Delaware. Address C. H. H. SIPPEL, 255 Gertrude Street, Syracuse, N. Y.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

THE ST. AGNES' GUILD, of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimate, address the REV. W. H. MOORE, 975 Monroe St.

A SPECIAL OFFER.

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to THE LIVING CHURCH for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of THE LIVING CHURCH to secure THE *Forum*.

A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln," contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 13 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to THE *North American Review* and THE LIVING CHURCH, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 162 Washington St., Chicago.

The Household.

CALENDAR—NOVEMBER, 1889.

- 17. 22nd Sunday after Trinity. Green.
- 24. Sunday next before Advent. Green.
- 30. ST. ANDREW, Apostle. Red. (Violet at Evensong.)

MORNING HYMN.

(Companion to Hymn 337.)

BY THE REV. J. ANKETELL.

The shadows of the midnight hours
Roll from the brightening sky,
Upon the fragrance of the flowers
The dews of morning lie;
Before Thy throne, O God of heaven,
We kneel at dawn of day,
Let plenteous grace to us be given
And hear us while we pray.

Let hope sustain each faithful heart,
Protected by Thy might;
Bid doubt and discontent depart,
And fill our soul with light:
The brightness of the coming day
With glory gilds the sky;
Send from Thy throne a heavenly ray
To cheer us from on high.

Brighter the beams of morning shine;
So shine within us, Lord,
And bless our hearts with love divine
To keep Thy faithful Word:
That, as beneath the light of day,
The stars fade, one by one,
Earth's hopes and griefs may melt away
Beneath heaven's radiant sun.

Now let Thy peace and strength, O God,
Upon our souls descend,
Protect us with Thy staff and rod,
And all our way defend;
Till earth's brief joy and woe have pass'd
Forever from our sight,
And on our darkness dawns at last
Heaven's true, eternal light.
October 22, 1889.

A CORRESPONDENT vouches for the authenticity of the following school-boy translation of *Vere novo gelidus canis in montibus humor Liquitur*. Virg. Georg. i: 43: "Strange, though true, the dog is left all-cold on the mountains, for a joke."

NUMEROUS are the stories told of the humor and ready wit of the late Lord Fitzgerald, but none is better than that of the discomfiture of a treasury official who was sent over to Dublin to complain of the excessive expenditure for fuel in the Lord Chief Justice's court. He was shown into Sir Michael's room, and proceeded gravely and formally to state his errand and to enlarge on the importance of economy in the matter of fuel. The Lord Chief Justice listened to him very patiently, and then rang his bell, and when the servant appeared, said: "Tell Mary that the man has come about the coals."

THE wedding presents from the Emperor William to his sister, the Princess Sophie of Prussia, on her recent marriage to the Crown Prince of Greece, possess some historical interest to the people of Great Britain. They consist of a diadem or coronet of turquoise and diamonds, and a diamond necklace. The coronet is composed of three rows of turquoise, all superb specimens of the gem, each separated from the others by diamonds, a row of the latter surmounting the other stones. The largest of the turquoise is pear-shaped, and forms the centre of the diadem. The necklace is also of turquoise, every stone of the highest quality. It is a family heirloom, and according to a tradition was at one time a favorite ornament of Queen Anne of England. From her it passed to the Princess Charlotte, and was in the course of time given by her as a marriage present to Queen Victoria. The present Empress Frederick of Germany received it from the

Queen on her marriage, and it now passes into the keeping of her eldest daughter.

"THE PRIDE OF LYNCOMBE."

A STORY OF THE DEEP SEA.

It was the season at Lyncombe-on-Sea—the harvest-time of the landladies in Victoria Parade and the Esplanade, and Marine Crescent, whence happy children issued day by day to join the services held on the beach, or to hold mimic warfare behind sand-castles, and try how far they could venture into the dancing, sunlit spray. Ah! the waves could be gentle enough when the wind did not blow from the east, but there were winds and tides that the fishers of Lyncombe dreaded. In the cold weather many of these had hard work to pay their way and to fill the little mouths within their cottage homes.

Lyncombe church, noted for its sweet peal of bells and its quaint old gargoyles, was down in a hollow, and half-hidden by ivy, but roses climbed as well over the ancient walls, and high up in the porch birds were wont to build their nests; a long juvenile neck, belonging to one of the infant brood, often became apparent over the heads of the passing congregation.

One summer evening, when the sun had sunk amid rainbow clouds, and the bells of old Lyncombe church had played "Abide with me," and hushed to silence, the ringers trooped through the lych-gate one by one, going home from their week-evening practice. Nathan Cleve lingered by the flower-wreathed gate, and shaded his eyes from the sunset rays. He made a goodly picture in the tender light, his stalwart figure showing to advantage in his fisherman's dress, his blue cap surmounting a mass of bright, crisp curls of gold.

"Here she be, sure enough, tripping like a fairy over the mill-bridge yonder," soliloquised Nathan, who had little knowledge of fairies, except that they ought to be like his Ruth.

"Why, Ruth, you're as white as a lily—it's that lace-making—you work too hard. You shall not work another moment after we are married," said the young fisherman, as he brought back the color to the girlish face in a manner peculiar to young folks who linger about for such sunset-trysts: "you shall take it easy when once you are Mrs. Nathan Cleve."

Ruth thought in her heart that the name sounded very beautiful, but she answered laughingly: "A nice wife I should make for a fisher, idling all day long. I've been helping Aunt Ellen with the washing, and I feel a little tired, that's all."

"Then we'll go over by 'Old Sandy,' and you shall sit and rest as long as you like, sweetheart. By the way, didn't you say 'good-bye' to somebody over the other side of the bridge? Did your Uncle Ben walk down with you?"

"No," said Ruth, and her voice seemed to tremble a little as she glanced up at her sunny-faced fiance; "that was James Blake. He had business in Church Street, he said, so he walked my way."

"James Blake!" repeated Nathan, and the name brought a passing shadow. Something told the young fisherman that if he had an enemy in Lyncombe it was the well-to-do proprietor of the enterprising "Stores."

"I wish Blake were not our land-

lord, Ruth," he said, somewhat anxiously; "one never knows what that chap will be up to. He's not a bit like his father that's gone; the old man had a good word and a kindly hand for everybody. Churchwarden Blake and poor old dad were as good Christians as I reckon I'm ever likely to see."

"Yet what different lives they had!" said Ruth, putting her two loving hands on the strong arm that had been obliged from childhood to "rough it."

"That's true enough, though when they were little chaps they were both the sons of fishers, and as thick at school and at play as boys could be. Poor old dad! everything seemed against him, somehow; the little 'uns and mother were ailing, or he'd got bad luck at sea, and then there came the fever, which took all but Dave and me."

"It was the loss of Dave that broke him down at last, wasn't it, Nathan?"

"Ay, my pretty; dad were that proud of Dave—prouder even than of our old boat, *The Pride of Lyncombe*. And well he might be! Dave was as fine a sailor as ever loved salt water—far too good a chap to be washed ashore by the tide that dreadful time three years back."

"It was God's will, dear Nathan," said Ruth softly; "Dave was ready to go, and God took him to Himself. And you're doing the right thing by little Kit, in taking the fatherless and motherless boy into your home."

"I'm glad you don't mind that, Ruth," said Nathan tenderly. "Some girls can't bear a chap to care for anybody but themselves; but you see I must look after the old mother and the little chap—there's nobody left but me to earn their bread."

"I wouldn't think much of you, Nathan, if you could leave your own to want. We'll care for them together," said the girl, flushing and smiling; "but, Nathan, are you *sure* it ought to be Thursday fortnight?"

Nathan laughed. "Yes, I'm *sure* it ought to be, Ruth, and the parson says so too; I've had a bit of a chat with him, and he's quite my way of thinking. A nice, sensible, pleasant-spoken chap he is, to be sure. Think of the many times you and me have put off our wedding-day because the fishing were bad, or your Aunt Ellen couldn't spare you, or something of the sort! Says I to the parson, 'The old mother is but ailing, and it needs a woman down at our place to see to the old lady and straighten things a bit, and Ruth's uncle and aunt will be leaving Lyncombe soon, and then we'd be miles and miles apart. Why shouldn't we earn our living as well together as apart? Wherefore I've had the banns put up, and I'd like to be asked in church!'—'Oh, oh!' says parson, 'have you gone as far as that, Nathan? I thought you had come up for my advice. Well, God's blessing on you both; you've belonged to each other a long while now, and my heart is not hard enough to counsel longer separation. I'll marry you whenever the lady is ready!'"

By this time Ruth's face was more like the queen of flowers than the pallid lily, but the shadows were creeping round, and Nathan could not see the beautiful blushes that hid themselves close to his arm as she remarked: "I can't help wishing too, Nathan, that Blake were not our landlord.

There are some nice little places to be had at the back of the Esplanade."

"Why, my lassie, the old mother would break her heart if we moved out of the old place to which father took her on their wedding day; I believe every tile and every bit of stone is dear to the old lady's heart; she'd feel so strange in a new home that I believe she would fret herself into her grave."

"I didn't think of that," said Ruth. "We'll just stay on then, Nathan, and not worry about James Blake. He is not so pleasant-spoken as he might be but he can't really do us any harm; we will pay him regularly every week, and take good care of his property."

"I should not like to change my quarters either," said Nathan. "As long as I can remember, I've looked out to the waves and heard them sounding close against our cottage, and it would seem queer to look out on bricks and mortar now. You will get just as fond of the old place as I am, lassie, and we'll have Blake's rent ready for him every Monday as punctual as clock-work."

"That we will, Nathan. I can always get plenty of work from the lace shop in Morchester, even if the fishing chance to be bad."

"Bless you, Ruth, I get no end of jobs just now," said Nathan, "taking the gentry boating and fishing; and mother has got her bit of garden stuff to sell, and Kit is looking round for a little place out of school-hours; bless you, we'll get along like that there yacht of Mr. Brown-Dawson's, that skims about as if she had wings. I reckon we'll be able to put away a trifles in the Post Office Savings Bank."

"Yes, Nathan; and we'll spare some of our earnings too for God; what can we ever give Him that's enough, when He's been so mindful of you and me?"

Nathan pressed her hand silently his brave loving heart was praying that in their little wave-washed home the Lord who trod the sea might never be forgotten.

And Ruth put aside the thought of the vainly proffered, persistently urged addresses of the master of the "Stores," of his contempt for the "common fisherman" she had chosen, and of his parting words that very night: "If you've finally made your choice, Ruth Meadows, you're brewing trouble for the pair of you. You will live to repent the day when you married a penniless fisher."

Care and anxiety fled far from the young couple that summer evening as they rested against the kindly buttress of "Old Sandy," a rock of varied coloring, and watched the stars shine over the sea, and the silvery track of moonlight crossing the waves like angels' footsteps.

* * * * *
"Thursday fortnight" dawned fair as a bridal morn need be; and in rosebud-sprigged cotton Ruth Meadows became Mrs. Nathan Cleve.

"Uncle Ben" gave the bride away, a nosegay of geranium in his button-hole; and Ruth's aunt set forth a banquet of chicken and salad and plum-pudding, Devonshire junket, and homemade wedding cake, to the happy pair and the gentle, calm-eyed widow, who had weathered life's hardest storm in unshaken faith, and ten-year-old Kit, who had just been taken on as one of the many errand boys at the flourishing "Stores," to render what help he could out of school hours.

How proud was Ruth of their little white cottage; of the mother's improved health, tended by loving care; of Kit's remarkable progress at school, and industry with the grocery baskets at early morn and eventide; of the brown-sailed fishing boat, "The Pride of Lyncombe; and, above all, of her stalwart sailor husband—a favorite alike with the fishing population and the visiting "gentry." And was not Nathan Cleve proud of his brown-eyed busy little wife? It was a sight worth beholding to watch that family coming home from church across the mill-meadows those fair summer Sundays, Nathan giving an arm to mother and wife, and Kit, rejoicing in their treble love, finding cowslips and wild hyacinths wherewith to adorn "Aunt Ruth." It was a sight that galled the pride of the master of the "Stores"; his flourishing business, his prosperity, no longer aroused thankfulness—he gave over his heart to thoughts of jealousy and malice; for life had long gone smoothly with him, and his vanity had been stung to the quick by the fact that a poor boatman had succeeded where he had failed.—*From The Quiver.*

(To be continued.)

SOME QUESTIONS BEARING ON EPISCOPAL DUTIES.

FROM THE PRIEST'S PRAYER BOOK.

Do I strive to acquire a personal knowledge of all my clergy, mindful that a good shepherd calleth his sheep by name?

Am I patient and forbearing in times of trouble and difficulty, so as not to begin nor foster strife in my diocese?

Do I remember that the greatest prelate is not he who holds the highest worldly station but he who is most nearly conformed to the life of Christ in poverty, humility, and zeal for souls?

Have I labored for the multiplication of occasions of public worship in my diocese, and for the increase of the beauty and order of the services?

Have I kept a record of the condition of my diocese, and a watchful eye on the clergy, noting those who labor diligently and rule well, that I may recommend them for promotion?

Have I striven to raise the standard of clerical efficiency in my diocese, by encouraging progress, and rebuking sloth and shortcomings?

Have I made my Visitations realities, and searchingly inquired into defects and abuses, with a view to their removal?

Have I constructed my charges with a real view to the actual needs of my diocese, and not merely as pamphlets intended for the general public?

Have I ever attempted to make my private opinions and likings an iron rule for the diocese?

Have I remembered that the "erroneous and strange doctrines" which I have promised to drive away, do not necessarily mean opinions and practices which I personally dislike, but those which are contrary to the consent of the Church Universal?

Have I ever rebuked a clergyman for obeying the plain law of the Church, because it happened to be unpopular, or because I did not obey it myself?

Have I carefully discouraged my clergy from taking part with schismatics in religious services or meetings?

Have I remembered always to rule

with justice and courtesy, not lording it over God's heritage, but entreating the elder clergy as fathers, and the younger as brothers in the Lord?

Have I taken care to see and inquire personally into all things of moment, and not trusted to the reports of a clique?

Have I been careful not to surround myself with a clique of flatterers and parasites?

Have I ever proceeded to the condemnation of a clerk, without the knowledge and assent of the diocesan synod?

Have I ever connived at the wrong doing of another bishop, and thus sacrificed truth and justice to class feeling?

Have I ever refused to discharge some duty in a parish (as, for instance, to hold a Confirmation) by reason of a quarrel with the incumbent?

Have I ever issued illegal or ungodly monitions (such as attempts to diminish the services or beauty of God's house) out of pique or vindictiveness?

Have I always borne in mind that I am bishop of the whole diocese, and not of one school or party in it, and therefore shown wise tolerance and checked factiousness?

A LETTER FROM THE BISHOP OF CONNECTICUT

TO THE CHURCHES IN HARTFORD.

I have been requested to write something, for general circulation in the parishes interested, in reference to the Mission proposed to be held in Hartford during the next Advent season. I am quite ready and glad to undertake the duty, and shall be most thankful if words of mine shall prove helpful to any who may read them.

In the first place, then, it may be well to have clearly in mind the object and purpose of the Mission. This is not at all to excite a mere passing emotion, to arouse a mere evanescent feeling. If this were the object I should have no words of counsel to give, beyond an earnest exhortation to have nothing to do with it. For sad experience has proved, over and over again, that such passing agitations leave behind them a spiritual deadness and barrenness, and an apathetic indifference, the disastrous results of which can hardly be measured. The object of the proposed Mission is nothing of this kind.

The Mission has, we should remember, a twofold purpose; first, it is intended to arouse the careless and thoughtless, and to set them forward in the pathway of a truly religious life; and, secondly, it is designed to deepen and strengthen the religious life in those who are already living "soberly, righteously, and godly, in this present world." Under both these aspects, and for both these purposes, relying specially on "the power of the Holy Ghost," and the life of the Crucified One, it is to awaken the consciences of men, and to establish them in those great principles and duties, in which and by which they may "bring forth fruit with patience."

That this may be accomplished, it is needful that something should precede the Mission and that something should follow it. I wish it to be clearly understood that I am not here addressing myself either to the missionaries or to the clergy in whose parishes the Mission is to be held, but simply

to those for whose benefit the Mission will be given.

My dear brethren, the great thing I would urge in preparation for the Mission is earnest and faithful prayer for the presence and the power of God the Holy Ghost to guide and direct those who are to minister in it, and to bless and sanctify those who are to be ministered to by it. Do not pray merely for a divine influence, but pray for the personal presence of the third Person in the adorable Trinity, nay, pray to Him that He will visit all who are to share in the work with His "love and favor." For this you cannot have a better or a fuller prayer than the one addressed to the Holy Spirit in the Office for the Institution of Ministers.

Then, again, when the Mission is ended, it should not be forgotten that its work is just begun. If that work is to be made permanent and really effective for Christ and His Church, it must be followed by special "public and private monitions and exhortations" to those whom God has permitted the Mission to reach. That this essential work may be accomplished, and unless it is accomplished little will be really gained, there must be joint action on the part of pastors and people. If the former must be ready for patient and earnest labors in the line now indicated, the latter must, also, be ready to avail themselves of it. And surely, if consciences have been touched, convictions deepened, good purposes awakened or strengthened, they will so avail themselves; and thus, by God's blessing, the fruit that is brought forth "will remain."

I believe that a Mission so prepared for by earnest prayer and the resolutions that go with prayer; so conducted, on the Church's lines of working, and with solemn appeals to conscience and the careful inculcation of Christian principles and duties, in and with the constant setting forth of the power of the Cross and the Resurrection, and the constant urging of those means of grace through which we receive "remission of our sins and all other benefits of His passion;" so followed by faithful and patient teaching in "doctrine and exhortation taken out of Holy Scripture," will redound to the glory of God in the conversion, upbuilding, and salvation of souls. And I pray that this great blessing may be vouchsafed to the proposed Mission, for the sake of Him "Who was delivered for our offences and was raised again for our justification."

J. WILLIAMS.

LETTERS TO THE EDITOR.

MAKE A START.

To the Editor of The Living Church:

I am myself an elderly clergyman. On a train the other day, not far from my home, I met a young man, an acquaintance. He is a young physician, just graduated from a medical school in Chicago. He bade me "good-bye," as I left the train. He was going, he said, to a certain village of P. a few miles beyond. "Did he know anybody there?" "No." "Had he ever been there?" "No," but he had heard that there was probably a good opening, and that he might make a start there. Any way he was going to "hang out his shingle," and "try it for a while. And then, may be, he could go to some better place afterwards." He has a sweetheart too, a young girl whom I

know. But they are not married yet; and don't mean to be until he can "make a little start" and begin at least to build up something of a practice.

What an example here, I thought, to young clergymen! All the way through! Not only in the matter of the sweetheart and the marriage; but more especially in respect of the manly self-reliant going forth to make his way in the world, and take his chances with other men in getting a living and achieving success! A few such clergymen or a few young clergymen of such a spirit are greatly needed in every diocese in our land; and they would soon make a vast improvement in the state of the Church and of religion, wherever they might be; clergymen who did not want to know before they started out upon their life-work, (almost before they were ordained), where there were nice parishes and rectories, and salaries of several hundred dollars each, waiting for them; but who would go forth, taking their chances, as the young doctor or the young lawyer or mechanic generally does, and expect to form and build parishes, and conquer salaries competent if not large, by dint of faith, energy, and courage. Your correspondent knows some such. Would there were more! Would that all were so! And why should they not be? Messengers of heaven, ambassadors of the Lord of hosts, servants of the Crucified, who should have faith and courage and energy, if not they? X.

COMMON GROUND.

To the Editor of The Living Church:

In *The Churchman's* "Notes by the Way," for Oct. 19th, that paper alludes to "the coalition of Dr. Huntington and 'Father' Hall on the subject of Prayer Book revision" as "the coalition of two men of equal sincerity and intellectual power," a statement which the writer of this letter does not pretend to dispute for a moment.

But when that paper—whose recent vagaries on such subjects as the Apostolic Succession, Proportionate Representation, and the Holy Eucharist, are remarkable chiefly for their freedom from reverence for the Church's traditions—goes on to say that this coalition "is a distinct rebuke to those narrow-minded and short-sighted partisans who think and say that there can be no common ground between men who do not assume the same postures in religious worship, or adopt the same views on minor matters of theological speculation;" we feel it needful to protest against such "partisan" and unjust language coming from a Church paper.

A cause which unites such men as the Rt. Rev. Hugh Miller Thomson, the Rev. Dr. C. E. Swope, and the Rev. Dr. W. J. Gold, under one banner, cannot form a proper basis for such epithets as "narrow-minded and short-sighted partisans" applied by *The Churchman* to its supporters.

Again, it is hardly within the honorable province of any paper to attribute to such a combination of High and Low Churchmen as has expressed itself against further revision of the Prayer Book on the floor of the General Convention, the sentiment that "there can be no common ground between men who do not assume the same postures in religious worship, or adopt the same views on minor matters of theological speculation." Such

sweeping charges can only be justified, if at all, by a citation of the actual utterances of the men who are assailed. *The Churchman* does not pretend to do this, and must rest under the suspicion of exceeding its proper duties as a Church paper.

It is high time that the East as well as the West should understand that our Prayer Book is the inheritance of the ages, and belongs in its integrity equally to past and future generations of the faithful. If, therefore, a large body of wise and learned Churchmen think they discern in the present movement for revision, possibilities and probabilities of radical innovation and disaster, they ought not to be subjected to ill-humored spleen from those who fail to agree with them.

QUIBUS.

CHURCH NEWS.

(Continued from page 531.)

CALIFORNIA.

SAN RAFAEL RANCH.—The church of the Angels was solemnly consecrated, in the presence of a great concourse of people both inside and outside the walls, on the feast of St. Michael and All Angels. Promptly at the hour appointed Bishop Wingfield, acting for Bishop Kip, followed by the Rev. Dr. J. D. Easter, of St. Hilda's, Glendale, the Rev. Messrs. G. A. Ottman, of Pasadena, Starr, of San Pedro, and Mackenzie, Dyer, Kienzle, and Haskins, of Los Angeles, passed through the cloister and entered the church by the west end cloister door, reciting antiphonally the 24th Psalm. At the request of Mrs. Campbell-Johnston and her sons, the instrument of donation was read by Mr. D. R. Risley, a warden of All Saints', Pasadena. The Sentence of Consecration was read by the clergyman in charge, the clergy followed by the congregation reverently rising, when the Bishop solemnly presented all the instruments and laid them upon the altar. The sermon delivered by the Bishop was from the text: "Because of the angels," and was in turn powerful, pathetic, and thrilling as he pictured the ministrations of angels in the divine economy of grace. After the sermon, five were presented for Confirmation, the first fruits of the mission. The 485th hymn was sung as the retrocessional, and the evening shades came on before the last of the worshippers had departed to their homes, after viewing in detail the many beautiful accompaniments of this house of prayer.

About midway between Pasadena and Los Angeles, on the borders of the San Rafael Ranch, and nestled among its rolling hills, which, wing-like, overshadow the consecrated pile, is situated this beautiful memorial "church of the Angels." The stone tower rising perpendicularly, almost without break in its angle line from the level court, surrounded on both sides by the cloister, overshadows and commands the low, arched entrance to the church, and forms also the central feature to the group of buildings as seen from the southwest side. To the left of the tower extends the chancel and transept, and to the right the nave and cloisters. The ground slopes rapidly toward the highway which gives a greater height and more imposing effect for the chancel which faces the road, presenting the beautiful traceried chancel window. Extending along the south side of the nave is the main cloister with four stone arches continuing along the front, two of which are supported upon carved columns of red stone and form the principal entrance. Four broad stone steps lead up to this cloister approach, through which there are two entrances to the church, one through the tower, and the other to the nave at the east end. At the tower entrance is the corner-stone, bearing the inscription; "He shall send His angel before thee." Abutting the side at the end of the cloister is a smaller one, extending south and forming a *porte-cochere* and entrance. Two arches of the main cloister

are enclosed and this is made open to the nave by a series of open arches formed in the dividing wall between nave and cloister. Entering the nave at the east end, to the right is the baptistery, a semi-circular recessed chamber projecting outside from the end wall of the nave, and connecting with it by an arched opening. Turning to the chancel and looking up, the ceiling is groined over with wood ribs, resting upon springers of pressed brick. The walls are of pressed brick. Above is the open-timbered arched roof, and in the sides a series of narrow windows coupled together under a brick arch. The woodwork is all finished in natural color and beautifully ornamented.

The chancel is broad and deep, without a rood-screen to separate it from the nave, and by the pleasant effect of the arches opening to the organ chamber, and to a second transept for choir and clergy passage-way, gives a characteristic unity to the whole interior space. The chancel arch is semi-circular, of stone, springing from a large, carved stone cap and brick pier on each side. The length of the chancel is divided into bays, each spanned by a brick arch, and springing from attached brick columns with carved stone caps and bases, thus forming a continuous arcaded wall of five arches on each side of the chancel; the three arches nearest the altar, containing a long, narrow window in each, while the two on the south side nearest the chancel arch, are open through to the transept, and on the north side, likewise, to the organ chamber.

The sacrum is spacious and deep, on the north side having sedilia, for the clergy officiating at the altar, formed of stone in the thickness of the wall and arched over with a triple arch. Opposite is the bishop's seat, likewise of stone, with a stone canopy over the whole, forming a niche in the wall. The credence and piscina are formed under one arch in the wall.

The altar and all the chancel furniture, except the lectern, are made of olive wood from the old San Gabriel mission. The trees, which were over a hundred years old, were selected and cut for the purpose by permission of the Mission Fathers. The altar is divided in front into five trefoil-headed panels, which will eventually be carved. Behind the altar and re-table is a plain, stone reredos in front of which is an embroidered dosel which is extremely beautiful and rich. This, together with the alms bags, burse, etc., are from the School of Needle-work, London. The altar cloths are of hand-woven linen and Italian lace, 300 years of age. Delicate embroidery decorates the altar linen. Upon the altar is a jeweled cross and vases which are memorial gifts.

The chancel window is the special memorial, and was designed and executed by Messrs. Cox, Buckley & Co., of London, England, and considered one of their finest works. It is fifteen feet in height, and the subject is the Easter Dawn. In this beautiful group, all the figures were taken from living models.

Returning again to the nave and looking back at the chancel, with its features in mind, it all speaks to the silent worshipper most vividly of "the ministering angels." To render the illusion complete, there is standing upon the choir steps leading to the chancel, seemingly, a real angel. The feet have just alighted upon the stone steps; the wings are settling down by its side but supporting an open book, which is the Word of God; round the feet is a wreath of olive, emblematic of the Gospel of Peace, and bearing the inscription; "In thy light shall we see light." This is the lectern which was designed by W. R. Ingram, an eminent English sculptor, and executed in one of the carving schools in Belgium. On the left of the baptistery, is a mosaic memorial tablet, composed of porcelain with glass mosaic. Its subject is the archangel Gabriel, bearing a lily in his hand. On the other side is to be placed a companion tablet, the subject being the angel Raphael, the same being the name of the Ranch, which is now consecrated by this sacred structure. The floor throughout is to be laid in wooden tiles,

highly polished. The bell is from the Meneely's, and is connected with the tower clock which strikes the hours and half hours. The priest's bell is nestled between the tower and the transept roof. The organ is built by the Roosevelts, of New York, and is to occupy the chamber on the north of the choir. The offerings at the workingmen's thanksgiving service, just before the consecration of the church, and at the consecration itself, were devoted to the font. The tower is 44 ft. high to the top of the stone parapet, and is surmounted by a short spire, characteristic of the eleventh century.

The church is faced entirely on the outside with rock-faced ashlar sand-stone, including the tower and cloisters which are of a light buff color, and is from the quarries in the San Fernando valley. The foundations of the church were carried down deep into the ground, and the wall built upon a solid bed of concrete. A striking feature, externally on the north and east sides, is the half-timbered construction of the gable and upper portion of the side walls, the walls being framed with solid timber, and filled in between with rubble stone-work.

The plans of the church were by Mr. Arthur Edmund Street, R. S. A., of London, and were originally a duplicate of the plans of St. Mary's church, Holmbury, near Dorking, England.

The church of the Angels is built by Mrs. F. E. Campbell-Johnston, in memory of her husband, the late Alexander Robert Campbell-Johnston, as mentioned in our columns at the time of the laying of the corner-stone.

CONNECTICUT.

HARTFORD.—In connection with the proposed Parochial Mission, the following has been received from the ministers of the denominations in the city. It is interesting as a practical demonstration of Christian unity:

141 Wethersfield Ave.,

Hartford, Oct. 26, 1889.

THE REV. JAMES J. BURD, Rev. and Dear Sir:—I have the pleasure of transmitting through you the resolution enclosed, to the rectors of the Protestant Episcopal churches in this city, in behalf of the Monday Ministers' Meeting.

Yours fraternally,

GEORGE CURTISS.

THE following resolution was passed at the Monday Ministers' Meeting, Oct. 21, 1889.

WHEREAS: The rectors of the Episcopal churches in our city have addressed to this meeting a most courteous and kindly letter, announcing a Mission in their churches and asking for our prayers for the success of their efforts to promote the cause of Christ in our community, therefore,

Resolved, That this letter be entered on our records as a token of our respect thereof, and that we hereby express our hearty sympathy with their special Christian efforts, and our cordial reciprocation of their fraternal sentiments.

Attest,

GEORGE CURTISS.

Scribe.

WALLINGFORD.—Sunday, Nov. 3rd, witnessed in St. Paul's church, the Rev. J. E. Wildman, rector, the realization of long-cherished hopes, in the introduction of a vested choir of 75 men and boys. The chancel of the present elegant church, erected some 20 years ago, during the rectorship of the Rev. E. M. Gushee, was arranged and furnished with a view to the possibility of what has now become an actuality. When the present rector came to the parish soon after, he found a choir of girls habited in white, and supported by other voices, which, under the skillful leadership of the late E. H. Ives, brother of one of our former bishops, and a liberal and staunch supporter of this parish, continued with satisfaction until about seven years ago. Then that yielded place to a quartette and chorus choir which has given the very best music of its kind until the present. After discussion at the annual meeting of the parish on Monday in Easter week, it was voted to have a boy choir as soon as possible. Already possessing an accurate musician, and a competent and superior drill-master in Mr. D. M. Hollinbeck, the leader of the old choir, a sufficient number of boys was selected from the numerous applicants, and placed under his training. The readiness with which he qualified himself for this kind of work, and the untiring industry and hearty zeal with which he has conducted the bi-weekly rehearsals for the past six months, bore their commendable fruits in the most excellent,

and one may almost say, faultless manner in which the choir acquitted itself on its first public appearance. Despite the drenching rain, large congregations were present morning and evening, and to all appearances the whole thing was regarded by the many as a grand success in the way of leading the "singing and making melody in your heart to the Lord," of the public worship of the Church. Mr. F. B. Northrop, from first to last, has rendered valuable assistance in the whole work of organization and training, and to him the excellent order and deportment of the choir is largely due. The vestments were made by the willing hands of the ladies of the parish, under the competent and indefatigable guidance of Mrs. L. M. Benham. Truly the first Sunday in November was an auspicious day in St. Paul's.

There are prospects of the speedy organization of a chapter of the Brotherhood of St. Andrew here.

MISSOURI.

ST. LOUIS.—A very beautiful memorial altar has just been placed in St. John's church, and was blessed and used for the first time on All Saints' Day. It is given by "friends of St. John's parish" in memory of the late Bishop Robertson. The altar is of white Italian marble, 8 feet in length, resting on three steps of marble and against a reredos of white marble 10 feet in height, supported on pillars of brown and white Tennessee marble. The four pillars on which the "holy table" rests are of Mexican onyx, with carved capitals of white marble. The panels of the altar are of pink Roselle marble, with the monograms "Alpha" and "Omega" and the "I. H. S." cut in bold relief. On the face of the retable the words "Holy! Holy! Holy!" with a Maltese cross between each word, appear also in raised letters. On the face of the white marble steps, in incised letters, is the memorial inscription:

"The Good Shepherd giveth His life for the sheep." To the glory of God and in loving memory of Charles Franklin Robertson, second Bishop of Missouri; born March 2, 1835; consecrated Oct. 25, 1868; entered into life eternal May 1, 1886.

Just below the mensa, or upper slab of the altar, is the sentence: "The Word was made flesh and dwelt among us." The capitals of the columns are carved in clusters of grapes with leaves. The reredos is built in three panels surrounded by arches. In the centre panel is a large cross of marble on a base of the same. On the front face of the base is carved a lamb, the *Agnus Dei* in bold relief, and the word "Hosanna." On the north face, the initials "C. F. R." and the words "In Christ;" on the south side the words *Laus Deo*. Above the cross is a crown, and above the crown a dove descending with outstretched wings. The word "Alleluia" is traced at the top of the centre panel, and on the summit of the entire structure is placed the brass memorial cross which has for some years stood on St. John's altar. The credence table is also of marble, a white slab on a pillar of red Champlain stone resting on a base of white marble. Above on the wall is a brass plate bearing this inscription:

"She hath done what she could." In memoriam, Annie P. Jenkins, entered Paradise September 19, 1889. Faithful unto death.

This was given by "friends in the parish." The floor of the sanctuary has been covered with tiles in grey and blue, with border of shaded colors. The work was designed and executed by the Pickel Marble and Granite Company of St. Louis, the same parties who made the memorial altar erected in Las Vegas, New Mexico, of the late Bishop Dunlop.

On All Saints' Day, Christ church—now the cathedral—celebrated its seventieth anniversary, being the first parish organized west of the Mississippi. Sunday, Nov. 3rd, Dean Schuyler, who has been rector for more than 35 years, preached an anniversary sermon. The offertory for the Endowment Fund was over \$2,000.

The late Henry Shaw bequeathed to St. Luke's Hospital the sum of \$1,000, and, after the expiration of a life interest of one of the heirs, the property on Olive St., now occupied by Kaime & Brother; also to the

Orphan's Home the sum of \$2,000, and, with conditions similar to the above, a lot on Sheridan Ave. of 30 feet front with improvements. The following clause was also in the will: \$200 annually to the Bishop of the Episcopal Church of this diocese (if he approve of the same) in consideration that an annual sermon be preached in such church and by such minister as he may select, on the wisdom and goodness of God as shown in the growth of flowers, fruits, and other products of the vegetable kingdom; to be paid out of the fund of said botanical garden." The Bishop of Missouri (and his successors) is one of the trustees of the estate.

JEFFERSON CITY.—The Rev. Wm. W. Mix has received a unanimous call to the rectorship of Christ church, Portsmouth, O. He has expressed himself as being very reluctant to leave the good people of Jefferson City, and especially Grace church, to which he is greatly attached, but the field for usefulness being very inviting, and near to his wife's family, he has decided to accept the call. There has been perfect harmony between rector and people, and they part with love and affection.

Mr. J. F. Keene has been assisting in this parish as lay reader, and has shown himself a very efficient worker. He is soon to leave this city and assume work elsewhere. He is an exceptional Sunday school worker.

WESTERN MICHIGAN.

ALLEGAN.—The services at the church of the Good Shepherd, the 18th Sunday after Trinity, to commemorate the settling of the first rector, the Rev. J. Rice Taylor, were well attended and much interest was manifested. After a hearty rendering of the services the present rector introduced Judge Williams, who has continued a member of the vestry since its organization. He told of the early struggle and difficulties, of encouragements and discouragements, paying heartfelt tributes to those faithful ones, who, once laborers here, had crossed the dark river to the rest of Paradise. When the services were first begun here in 1858 there were but a few devout Churchwomen who were communicants, among them Miss Stockbridge, now Mrs. Sheldon of Kalamazoo, and Mrs. Charlotte B. Wilkes. There were also a few men who preferred a liturgical form of worship, but among them only one or two communicants of the Church. Services were at first held in the basement of the court-house, then in the house now occupied by Wm. Jenner, and afterward in the court rooms proper. These services were usually conducted by Wm. B. Williams and E. B. Bassett. These gentlemen with Thos. J. Pennock, F. B. Stockbridge, Amos P. Bush, Alanson Lilly, and Robert Walter, constituted the first vestry. The Rev. L. M. Freeman, now a resident of Kalamazoo, held occasional services and assisted in the organization of the parish. The Rev. J. Rice Taylor visited Allegan in Aug. 1859, and settled here Oct. 12th of the same year. After Judge Williams' address a letter was read from the Rev. J. Rice Taylor and the Communion celebrated. At the afternoon service communications were read from other rectors of the parish, the Rev. Messrs. Judd, Scott, and Chapin, and also from Mr. Sheldon and Senator Stockbridge of Kalamazoo. The Rev. Mr. Law then addressed the children, and explained that as this was the tenth anniversary of his ordination he wished to take an offering for the Society for the Increase of the Ministry.

CENTRAL NEW YORK.

The parishes in Utica were highly favored on Friday, Oct. 25th, by the presence of four bishops and a foreign missionary priest, who came fresh from the General Convention, to hold missionary meetings, and to carry into the provinces the wave of missionary enthusiasm which had been started in the metropolis at the great triennial council of the Church. There was a meeting for the children in the afternoon in Calvary church, addressed by Bishops Talbot and Leonard of Utah, and in the evening a general meeting at Grace church, where Bishops Whipple, Leonard, and

Talbot, and the Rev. Mr. Locke, of the China Mission, spoke. The children came singly and in troops, and with the ladies of the W. A., and their teachers, filled the church in the afternoon; so that one of the bishops said that instead of the few whom he had expected to see, he beheld an army before him. Six of the clergy of the city neighborhood were in the chancel at that service; but in the evening at Grace church there were 17 in all in the chancel, while several others were in the congregation, which filled the building. The addresses were very stirring, and doubtless made an impression which will show itself hereafter in increased offerings for the great work of spreading the Gospel throughout the world.

QUINCY.

On Sunday, Oct. 13th, a Harvest Home festival was held in St. James' church, Griggsville. The ladies of the congregation had decorated the pretty little church on the previous afternoon with fruits and vegetables of the autumn season, mingled with graceful vines and leaves of varied tints. The Rev. Z. T. Savage combined the Thanksgiving service with that for the 17th Sunday after Trinity, and preached an excellent sermon from the text, "He maketh His sun to shine upon the evil and the good, and sendeth His rain upon the just and the unjust." An unusually large offering expressed the feeling of the earnest devout worshippers on this delightful occasion.

CITY.—The vestry of the church of the Good Shepherd has asked the Rev. J. M. D. Davidson, of Carthage, to take full ministerial charge of the parish. Mr. Davidson has signified his willingness to do so, and will, after January 1st, come here permanently. The parish has thus secured a good man. He has exceptional ability as an organizer and administrator, and is a very decided preacher. He is to officiate at the Good Shepherd on alternate Sundays in November and December, and on Christmas Day as well. In January he will resume the Sunday night services.

GALESBURG.—A large congregation greeted the Rev. John Wilkinson, Sunday morning, Oct. 27th, at Grace church, he having just returned from the General Convention. Mr. Wilkinson preached an able sermon, founded on the Gospel for the day, speaking without notes. At the close of the morning service a parish meeting was held, which Mr. Wilkinson addressed, telling the people some plain truths. In the evening the church was again well filled, and the congregation were much interested in some account of the debates and results reached in the General Convention. Our readers will be pleased to know that Mr. Wilkinson has decided to accept the recall to the parish extended to him a month ago.

OPINIONS OF THE PRESS.

The N. Y. Herald.

THE CONVENTION OF 1889.—The Episcopal General Convention has adjourned after its customary triennial three weeks' deliberations. It has stood by the Nicene Creed, adroitly dodged the colored brother, postponed re-enacting the Mosaic marriage law, given a strong impulse to home and foreign missionary work, passed on the task of hymnal revision, and managed to accomplish considerable Prayer Book enrichment while still vigorously waving the American flag in the faces of our Anglican fathers. So, like the individual poor sinner, it has done some things it ought not to have done and left undone some things it ought to have done.

The Young Churchman.

AN UNAUTHORIZED PRACTICE.—The *Young Churchman* has heretofore called attention to the unauthorized practice of repeating the General Thanksgiving by both minister and people. The unlawful practice had spread to many parishes, till finally the Bishop of Long Island made it a subject in his address, pointing out that such a repetition by the people was against the rule of the Church. This resulted in bringing before the late General Convention a resolution to change the rubric, so that such a practice would be permissible. By a decided vote in the negative, the request was

not granted, and the rubric remains unchanged. It is therefore conclusively settled that the practice is unrubrical; and it is to be hoped that all parishes wherein the habit has taken root, will, in a spirit of loyalty to the Prayer Book, give up a practice which is unlawful, as well as unliturgical.

Standard of the Cross.

NO COLORED CHURCH.—The question of separate organization may be presented very seductively. It is said that the scheme is but the practical and honest recognition of social distinctions that no one can deny or abolish. But it is more than that. It involves the concession of inferior standards of morals and worship as good enough for an inferior race. Whoever advocates separate organization should be challenged, whoever is tempted to yield the point should challenge himself, as to this intention; Is it not intended to provide for our African fellow-citizens an inferior grade of Christianity and Churchmanship? Is it not intended to authorize what will prove a sectarian division of the very worst character, such as will bring reproach upon the good name of the Church, and of Christ? To do this would be an ecclesiastical crime. Far better were it for us to let the evangelization of the negro altogether alone; for that would be only a sin of neglect, and one that has some palliation in the difficulties of the social problem. But to establish a fresh schism in the Church, and that with the hardly suppressed aim of tolerating ignorance, superstition, and vice, would be to call down the judgment of heaven upon us, and to merit the taking away from us of our Divine, Apostolic, and Catholic heritage.

The (Phila.) Evening Telegraph.

CONSERVATISM AND HARMONY.—The Convention of the Episcopal Church which closed in New York last week, was made notable not alone by the distinguished character of its members, but also, and as much, by the conservatism and harmony they evinced. The so-called High Church Episcopalians have had enormous growth in numbers in this country of late years; and as their forces increased they have made the distinction in the manner of their service more and more marked. On the other hand, the Low Churchmen have not stood still, but have grown in numbers and influence. The feeling between the two dissident bodies has not grown warmer, though High Church forms are regarded with more tolerance than formerly, possibly because those of the Low Church, perceiving what good has been wrought by their brethren, and how diligently and with what high purpose and good results they have wrought, have come to recognize that it is not the forms but the spirit of the Church which is worthy to be considered. In the New York Convention, High Churchmen and Low Churchmen met for the first time in several years in almost perfect harmony. Indeed, the questions between them were scarcely noticed in the Convention, and the entire body seemed to be impressed with the idea of the more important matters than that of the ritual, which were to be discussed and acted upon. The Episcopal Convention of 1889, for what it did and what it did not, will be likely to pass into the Church's history as one of the most distinguished and useful of any ever held in this country. It seemed to be bound together by a tacit understanding or feeling, not expressed, that it was rather to discuss and consider than to do; and seldom, if ever, have the Church's discussions been wiser or weightier. They increased the general feeling of harmony which characterized the organization of the Convention, and they dealt with matters of the greatest moment to the welfare of the Church and mankind. The question which was apparently uppermost in the minds of every prominent member of the Convention was: What can the Church do in order to accomplish the greatest benefits? The thought that was expressed, the words that were spoken, in answer to this question, will not end with the Convention, but they will go echoing through the Church for years, and always with an inestimable influence for good.

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A Dangerous Tendency.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

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THE ROYAL ACADEMICIAN.

W. P. Frith, whose charming reminiscences have been so widely quoted has written two fascinating articles for *The Youth's Companion* on his experiences with "Youthful Models" including Italian bootblacks, cockney Arabs, and children of the royal family.

Warm Feet.

Many of the readers of this paper know what it is to suffer from poor circulation, involving cold feet and many serious ills. The attention of such is called to the advertisement of the Chicago Magnetic Shield Co., Chicago, Ill., headed "Warm Feet" in another column. This company, with Dr. C. L. Thacher at its head, is well and favorably known in Chicago and throughout the whole country, having been established a number of years and doing an extensive business.

IMPROVEMENTS.

In what? Why in everything, has been so great within the past few years that one can hardly see where more can be made. In railroad cars, locomotives and rolling stock generally the improvements have been many and great. A few years ago traveling by rail day and night without a sleeper in a regular day coach was considered a luxury. Then the sleeping car made its appearance, and was hailed with delight by the traveling public, who imagined that the same of comfortable traveling had been reached. But in a few months a new star in railroad circles made its bow, and the immediate success of the peerless Mann Compartment Car was assured, and the traveler was correspondingly happy. The Chicago, St. Paul & Kansas City Railway, running from Chicago to Minneapolis, St. Paul and Kansas City, was one of the first to recognize that this was one of the things they wanted and consequently secured it, and is the only line in the West that places at the disposal of their patrons a solid vestibuled, compartment Mann Bouguer Car train, with magnificent dining cars, to the West. As fast as improvements in railroad circles are announced that are meritorious and can be utilized for the benefit of their patrons, they are at once secured and placed in service by the Chicago, St. Paul & Kansas City Railway. It is by such prompt recognition of the wants and comforts of the traveling public that the Chicago, St. Paul & Kansas City Railway has deservedly earned the title of being one of the leading lines in the West. A trip over this line is one of the things to be remembered by the Western traveler.—*Woman's Illustrated World*, N. Y., Aug. 24, 1889.

The New Photography.

Photography is certainly a most interesting and delightful study, and the results obtained by means of the improved system of film photography are so beautiful, and the apparatus employed so simple, it is no wonder thousands of our most cultured people are becoming enthusiastic amateurs. The most ingenious, and it seems by far the most popular camera in use among experts and amateurs alike, is the Kodak. It is a complete photographic outfit with material for making one hundred negatives, and so compact and neat in appearance, that any lady can carry it without making herself in the least conspicuous. The Eastman Dry Plate & Film Co., of Rochester, N. Y., are the makers, to whose advertisement we call attention in another column.

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CHRISTMAS PRESENTS.

FANCY work in which grandmothers are supposed to excel is the making of holders. Cut two oval pieces of cretonne, the larger nine inches long by six wide; the other a half inch smaller all round. Cut several thicknesses of felt or old blanket, a half inch smaller than the second-sized piece of cretonne. Put this padding between the pieces of cretonne and gather the edges together, letting the fulness come at the rounded ends. Sew on to a band fourteen inches long by two wide. Sew on the sewing machine, turn the band over, and hem down by hand. A brass ring sewed on to the band finishes the holder. It will look a little like a sweeping-cap, but it is a perfect fit for the handle of the iron.

COMB AND BRUSH CASE.—This is made of kid, bronze or black. Opened out, it is thirteen inches long and nine wide. There are three pockets at one end, the two under ones four inches, and the uppermost, two inches and a half deep; the last is divided into two. The opposite end is sloped for the flap. The case is bound with ribbon and completed by ribbon strings, which tie around it when it is rolled. The outside of the flap is ornamented with outline embroidery in colored silk.

ONE of the most charming of all photograph holders is a decorated fan which is at once a picture-gallery and an autograph album. As a Christmas present, nothing could be more welcome than the combination. A plain white-wood fan without carving is chosen, and upon the upper part of each of the sixteen or eighteen quill-shaped sticks is a photographed head, to procure which the picture is soaked from the card and cut in a small oval, which is pasted upon the wood and edged with a gold band, or with a tiny vine painted in oils, if the maker has skill with the brush. Written lengthwise on the stick below the picture, should be the autograph of the original in pen and ink, and made more permanent by a thin coat of clear varnish.

FOR a friend who knits, a pleasing Christmas remembrance is a knitting-needle case, which is made in bronze morocco in envelope form, with a double lining of silk, divided by machine stitching into a number of pockets for holding the needles, a set of four being accommodated in each partition. Across the top of the pockets the silk is finished with a buttonholed edge an inch below the tops of the needles, leaving room to take them out easily. The friend's name or monogram can be worked on the flap that folds over, and on the other side any pretty design may be done with chain stitch. The edges where silk and leather meet should be neatly bound with brown galloon.

A UNIQUE pen-wiper is made of a piece of alligator or any leather, cut with ragged edges, eight by three inches long. Lay on its wrong side two leaves of chamois skin, a little smaller, fold like a book, and fasten with a bow. The cover should bear this form of inscription, written or painted: "Extracts from the pen of John Smith." Several autumn leaves cut from appropriate colors of felt, two underneath of black cloth, form a pretty pen-wiper. They should apparently be tied with ribbon, and a little water-color painting—high lights for the darker, and shading for the lighter, or merely a veining—is an improvement. A sunflower—two rows of folded petals made of yellow felt or flannel around a stuffed brown velvet centre, black leaves underneath—is another form.

NAPKINS in which to serve various viands are among the table appointments dear to notable housekeepers. Each napkin of the kind expresses its significance by some appropriate motto or device, and if one seems too small an offering, a set of two or four can be presented. Usually they are made of linen or plain satin damask in envelope shape, the four corners being ornamented and folding together. An egg napkin may have an outlined pattern showing two or three eggs on opposite corners, and a motto in script on the other corners, putting part of the text on one, and finishing it on the other. "Golden balls in silver shells," would do for the legend, unless the worker's wit suggests a better one. Toast, tea biscuit, baked potatoes, and hot corn can each have its especial napkin or cover, and at many of the shops devoted to such things, the napkins can be found with suitable devices all ready drawn and stamped for working; but, for the sake of originality, many people like to make their own designs. With the aid of transfer-paper, there is no difficulty in drawing patterns upon linen, and the lettering can be done in the same way. Any fancy-work place will supply an alphabet pattern, and from that any motto can be drawn.

A CORRESPONDENT suggests that in making the "spectacle wiper" (directions for which were given last week) instead of the "little stitches to represent the veins of the leaf," might be written with the pen:

The world will
Never look aright
Unless you keep
Your glasses bright.

She finds an oval shape the best,



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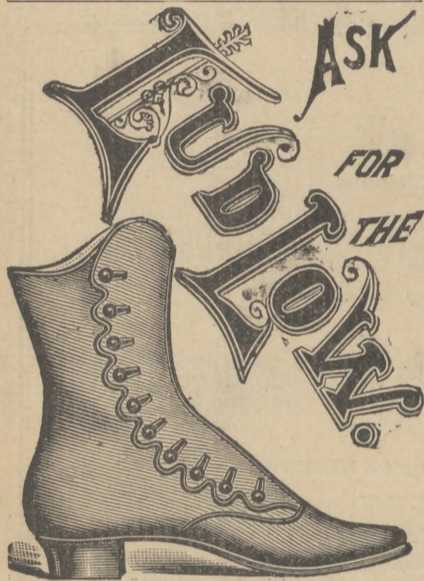
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