

# The Living Church.

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

VOL. XII. No. 35.

CHICAGO, SATURDAY, NOVEMBER 30, 1889.

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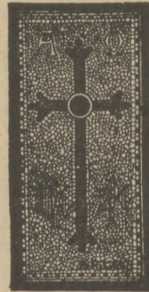
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## Sunday School Announcement.

FOR 1890 the Bible lessons of the International series are wholly from St. Luke's Gospel. In addition to these lessons as designated by the International Lesson Committee, alternative lessons are to be supplied in the pages of The Sunday School Times and its accompanying scholars' publications, for the Christian festivals of Easter, Ascension, Whitsun-Day, and Christmas. A practical treatment of each of these four lessons is to be given in The Sunday School Times by the Rev. Dr. W. R. Huntington, rector of Grace Church, New York.

In an article on "The Christian Year and the International Lessons for 1890," in The Sunday School Times for November 23, the Rev. Dr. E. T. Bartlett, Dean of the Episcopal Divinity School, Philadelphia, points out the correspondences between the selected lessons from St. Luke's Gospel, in their order, and the seasons of the Christian Year in which the lessons appear. A copy of the paper containing this article will be sent to any one requesting it, as will also a list of the International lessons.

**THE SUNDAY SCHOOL TIMES.** A 16 page weekly paper for superintendents, pastors, teachers, the older scholars, and all Bible students. This paper has been so widely adopted by schools of all denominations that its regular issue during the past year has exceeded 125,000 copies per week.

The variety of reading-matter, outside of the lesson department, will, for 1890, include special articles, already definitely arranged for, from many eminent Christian writers, among whom are:

**Rt. Hon. William Ewart Gladstone, M. P.**, who will write one or more articles on "The Impregnable Rock of Holy Scripture." **Bishop Ellicott, Canon Farrar, Professor A. H. Sayce, and Miss Amelia B. Edwards**,—of England; **Professor Franz Delitzsch** of Germany; **Professor Godet** of Switzerland; and, from America, the **Rev. Dr. R. S. Storrs** of Brooklyn, **President Patton** of Princeton, **Professor Fisher** of Yale University, **Professors Briggs and Schaff** of Union Theological Seminary, **Bishop Foss** of the Methodist Episcopal Church, and **President Broadus** of the Southern Baptist Theological Seminary.

The International Sunday-school lessons will be treated in The Sunday School Times each week, during 1890, as follows:—**President Dwight**, of Yale University, will furnish the "Critical Notes" on the New Testament lessons, and **Professor Green**, of Princeton, those on the Old Testament. **Dr. Cunningham Geikie**, of England, will present, in his graphic way, "The Lesson Story." The eloquent **Dr. Alexander McLaren**, of England, will continue his practical lesson articles. **Bishop Warren** will give his vigorous "Teaching Points." **Dr. Trumbull**, the Editor of the paper, will supply "Illustrative Applications." **Dr. A. F. Schaeffler** will continue the "Teaching Hints," as will **Faith Latimer** the "Hints for the Primary Teacher;" while the "Oriental Lesson-Lights" will come from the pen of **Canon Tristram**, of England, the noted Palestinian traveler and writer.

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# The Living Church.

SATURDAY, NOV. 30, 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.

## NEWS AND NOTES.

No date has been fixed for the resumption of the case of the Bishop of Lincoln in the Archbishop's court. The technical preliminaries to hearing the case on its merits are not yet concluded.

BISHOP WHIPPLE had a narrow escape from death on Saturday. He was on his way to Florida, when in the early morning, the car in which he was sleeping was derailed and thrown down an embankment. The passengers were badly bruised, but were all able to proceed on their journey. The Bishop and Mrs. Whipple arrived safely at Jacksonville.

OWING to his advanced age, Bishop Abraham has intimated to the Bishop of Litchfield that at Lady Day next, he will resign the office of Canon-Residentiary and Precentor at Litchfield cathedral, which he has held since 1876. Bishop Abraham was Bishop of Wellington, New Zealand, from 1858 to 1870, when he resigned, and was subsequently appointed Canon of Litchfield by Bishop Selwyn, with whom he had worked in the Australasian colonies.

AS ALL SAINTS' DAY fell on Friday this year, the parishioners of All Saints' church, Margaret St., applied to the Bishop of London for a dispensation to enable them to keep the day as a dedication festival. The granting of the dispensation by Bishop Temple disproves the charge which is sometimes made that Fridays are not recognized as fast days. The Prayer Book enjoins that all Fridays in the year shall be kept as fast days.

BISHOP TUTTLE has issued a call for the primary convention of the new diocese in Missouri, to meet on Tuesday, June 3rd, of next year, in Grace church, Kansas City. He has also given canonical notice that he chooses the diocese of which St. Louis forms a part. The object of delaying the organization of the new diocese is that the still undivided diocese of Missouri may celebrate its semi-centennial next May.

BISHOP SMYTHIES' efforts in the direction of the abolition of slavery in the region acknowledging the sway of the Sultan of Zanzibar, have at length been partially rewarded. The Sultan has given to the British Representative a promise that all children born in his dominions after January 1st shall be free. It appears, however, that written promises of this character have hitherto proved somewhat delusive, and the promise can hardly be considered sincere until the thousands of slaves at Zanzibar and Pemba, dragged from Nyassa by fraud and wrong, are likewise made free.

THE Duke of Newcastle's house party at Clumber for the opening of the new church included Lord and

Lady Halifax, the Bishops of Lincoln and Southwell, and an innumerable company of the clergy. Contrary to the statements in the newspapers, the Bishop of Lincoln only attended as a private friend, and took no part in the function. According to *The Manchester Guardian*, the Duke has determined, rather to the consternation of his friends, not to have his church consecrated, as legal consecration, once performed, makes a building the inalienable property of the Established Church. St. Mary's, Clumber, is only to be "dedicated," and will remain the Duke's personal property.

THE governors of Pusey House, Oxford, having received only £5,800 of the £15,000, for which an appeal was issued in April last, have again called public attention to the fact that the work of the institution has already become too great for its original buildings and its staff; and, in order to meet the demands that are now being made upon it, additional buildings have been purchased at a considerable cost, and its endowments must be increased. The governors ask all those who desire that the work of Dr. Pusey should be carried on to contribute as liberally as their means will allow "towards the completion of an object so intimately connected with the cause of sacred learning, moral training, and the Christian faith. To promote these, Dr. Pusey's life was spent, since he held them to be inseparable from the interests of true education in Oxford."

THE Archdeacon of Ballarat, Australia, the Ven. Churchill Julius, has been elected Bishop of Christ church, New Zealand, to succeed Bishop Harper, who recently resigned the see. Bishop Harper was consecrated in 1856, and succeeded to the Primacy of New Zealand upon the translation to England of Bishop Selwyn. *The New Zealand Church News* thus closes an appreciative review of his long episcopate: "Very gradually has the evening of the Primate's days closed in, and almost imperceptibly has the failure of his strength increased upon him. It has pleased God to a wonderful degree to preserve his health, and to enable him to continue the discharge of his duties with a vigor and efficiency very rarely witnessed at the age of fourscore years and five. He lays down his office full of years and honor, and will be followed to his dignified retirement by the applause and veneration of all men."

THE Maoris on the coast in the diocese of Wellington have, during the last four years, subscribed an annually increasing sum toward the support of the Maori clergy. This year they have given about £35, being £10 more than the last year, and £23 more than the first year. It is encouraging to learn that in each of the last two years they have subscribed the money without anything having been said to them on the subject, and this shows that the principle is established, and though the sum is comparatively small, it comes from one small tribe, and it is in addition to considerable sums expended upon Church buildings. One

section of this same tribe, which only two years ago came over to the Church from Hauhauism, has lately held a meeting near Feilding for the purpose of inducing their Hauhau friends to join the Church.

THE Church has recently lost two of her large-hearted laymen, who having faithfully served God in their day, have fallen asleep. They furnish examples of a wise stewardship of the gifts of God. John H. Shoenberger has been a prominent figure in the councils of the Church, a trusted friend and counsellor to his Bishop, and a liberal supporter of diocesan and parish work. The magnificent building of Trinity church, Pittsburgh, is due largely to his liberality. By his will he gives \$100,000 to its endowment, a large sum to the diocese, and \$800,000 to found a hospital, which shall in all time carry on a ministry of mercy. Dr. Tolman Wheeler founded the Western Theological Seminary, and gave it a partial endowment of \$100,000, gave an episcopal residence to the diocese of Chicago, and built the clergy house of the cathedral. This is but a partial enumeration of his good deeds. We thank God for the good examples of these His saints.

CAPTAIN COBHAM, the chairman of the Church Association, having written to the Archbishop of Canterbury to complain of the services at St. Mary's, Cardiff, at the opening of the Church Congress, received a somewhat vigorous reply, of which the following is an extract: "As regards myself, I do not clearly gather from your letter what it is that you ask me to do. At this moment I hold the responsible office of Judge in a formal litigation which you have yourself promoted, and I can hardly suppose that you expect me to correspond with you upon questions which, at your instigation, are about to be argued, and which will be heard throughout with the best assistance and with entire impartiality. Since you deplore what you describe as the destruction of 'all hopes of reunion at home,' I take leave to say that it is hard to realize what sort of hopes of reunion are dear to associations, on whichever side engaged, to whom their own uncompromising opinion is the only endurable law. Men who seek the 'peace of Jerusalem' will detach themselves from factions within."

OF Archdeacon Farrar's speech in favor of brotherhoods, the Bishop of Chester says: "About the proposed scheme for working our poor parishes upon the principle of community life, I would venture to say: (1) That the project seems to me to be quite reasonable and worthy of being tried. In common with very many who have had parochial experience in town and country, I am convinced that the subdivision of parishes has been carried out much too far, and that the method of working from strong centres is, on many grounds, satisfactory and fruitful. The experiment of community life at such centres has obviously much to say for itself on economical, sympathetic, disciplinary, and enthusiastic

grounds. But (2) I venture to think that the success of this, as of other movements, will, humanly speaking, depend very largely upon its being undertaken modestly, quietly, in the spirit of loyalty and proportion, and without the sounding of trumpets. If it becomes a much-talked-of and much-written-about movement, and its pioneers allow themselves to imagine that they are going to work wonders and be the *elite* of the Church of England, the virtue will go out of it. In all Church work, modesty is the best policy."

## CHICAGO.

CITY.—A Mission is to be held at St. Luke's church, beginning on Sunday next. Daily services with mission sermon at night, will be conducted by the rector of the parish.

A meeting of the branches of the Girls' Friendly Society in the diocese, was held at Grace church, on Sunday evening. There was a full representation of the branches, and a large congregation. The sermon was preached by the Rev. Dr. Locke.

Dr. Tolman Wheeler, the founder of the Western Theological Seminary, died in this city on the evening of Wednesday, Nov. 20th, at the age of 88 years. Besides his magnificent gift of the seminary and a partial endowment, Dr. Wheeler has given to the diocese the episcopal residence. The funeral took place at St. James' church, Saturday afternoon, at 2 o'clock. The Bishop of Chicago, accompanied by an imposing procession of clergy and surpliced choristers, met the casket at the church door. The acting pall-bearers, six in number, were students of the Western Theological Seminary. A cross, six feet high, of pure white flowers, rose in front of the altar above the venerable dead as the usual Burial Office was said, the opening Sentences being taken by the Rev. Dr. Locke, and the Lesson read by the Rev. Dr. Vibbert, rector of the church of which the deceased had been a devoted parishioner for half a century. In the congregation were many old residents and prominent citizens, met to pay the homage of life-long esteem and affection, and immediately supporting the aged widow were the honorary pall-bearers: Messrs. C. R. Larrabee, John De Koven, A. P. Millar, Marcus C. Stearns, E. B. McCagg, Judge Otis, W. K. Nixon, E. F. Lawrence, J. Young Scammon, W. K. Ackerman, and S. Corning Judd. An address of great tenderness and beauty was pronounced by Bishop McLaren, in the course of which he said: "As a citizen Dr. Wheeler was proud of Chicago, and as a Churchman from the time he was first connected with this parish, and throughout all subsequent years of his stay among us, he was deeply interested in its welfare, and concerned that it might make due and desired progress in this community. And I may say in connection with what may be well regarded as the great act of his life, that the particular method that act took was the creation of his own intelligent consideration of the condition of our Communion in Chicago, a consideration reaching the conviction that if there were any one thing that was most necessary to the Church in this community, it was a school in which young men might be trained under the conditions of Chicago life, in contact with that which is peculiarly characteristic of Chicago, for the sacred ministry of Jesus Christ. And so, having surveyed the ground with care, and having studied the probable repository of his trust with equal care, he made what some have called a very large sacrifice of his means, but what others would call a noble return of wealth to God who gave it; and that seminary to-day, with



its noble company of youth preparing for that sacred ministry; that splendid pile of buildings, striking in its architecture, so striking that it has been recently copied as a typical piece of architecture, with all its equipments within and without, with its noble library, with its band of chosen instructors, and with its partial endowment, is Dr. Wheeler's noblest monument. Thanks be to God for the thoughtful heart that intelligently and with some degree of sacrifice, devoted so large a portion of his means to an object so great in idea and so far-reaching."

#### NEW YORK.

**CITY.**—On Sunday, Nov. 17th, Mr. Newton preached his farewell sermon in All Souls' church, and on the Sunday following took up his work in what was the church of the Holy Spirit, at Madison Ave. and 66th St. Although two members of the church of the Holy Spirit will be put upon the board in the new arrangement, it is believed that not more than half the members will remain in the re-organized church, and that the others will scatter among other churches, either because more accessible, or because the teaching is more to their liking.

The annual business meeting of the Church Temperance Society was held at Annex Hall, 14 and 16 Fourth Ave., on Tuesday, Nov. 19th. Notwithstanding the wretched weather, the attendance was fair, while the discussions showed no lack of interest. The annual report was read by the secretary, Robert Graham. It set forth the different departments of the society's work, and was adopted without discussion. An act of incorporation prepared by Judge Arnoux, by which the society could receive and hold bequests, was also unanimously adopted. The 30 trustees, who are also the executive committee, were largely appointed because they had been connected with the society from the beginning. Among the number are the Bishop, the Rev. Dr. Huntington, chairman of the society; the Rev. Dr. Satterlee, the Rev. L. M. Dorman, Messrs. E. P. Dutton, Robert Graham, Irving Grinnell, etc. Messrs. Graham and Dorman, who were unanimously re-elected, the former, secretary, and the latter, editor of *Temperance*, the organ of the society, have always been included in the committee by virtue of their office. Mr. Grinnell, who has been abroad for a year, and is about to return, was unanimously re-elected treasurer. Although his home is in New Hamburg, N. Y., he will for the winter take up his residence in New York City. An animated discussion arose in the matter of enlarging the society's basis so as to have temperance in the sense of self-control include also purity and reverence. This was strongly opposed by the Rev. Dr. McKim, of Washington, who was one of the founders of the society; by the Rev. Mr. Hilliard, the secretary of the New England Department; by Mr. Brooks Leavitt, and others. On the other hand, it was strongly favored by Mr. Graham, and Drs. Huntington and Satterlee. It was evident that the result would be a divided vote, and on motion of Dr. Huntington, the matter was postponed to another year. By way of compromise, and on motion of Dr. McKim, it was voted that parochial branches might enlarge the basis of their organizations, if they desired to do so. In the evening, the Rev. Mr. Hilliard speaking on the New England Department, said that the principles of the society were steadily gaining ground with the people of New England. They were beginning to see and acknowledge that the temperance cause might have other allies than total abstainers, and that all must work in common. Mr. Graham, speaking on Coffee Houses, said he hoped within two years to raise \$150,000, with which to buy the land and put up a building on the present site, which should include gymnasium and drill-room for the Knights of Temperance, a coffee tavern, and large lecture hall. The Rev. Pascal Harrower, of New Brighton, Staten Island, advocated the restrictive policy of the society in the matter of high license, and local option, etc. Mr. Leavitt called attention to the fact that since the society had advocated high

license the saloons in New York had decreased from 10,000 to 7,000, while the population had increased some 300,000. It was voted that Mr. Graham prepare tables showing what had been the decrease from year to year. The Rev. D. Parker Morgan, speaking on the influence of the press in connection with *Temperance*, said it was gradually educating public sentiment in regard to the principles of the society, congratulated the editor on the successful way in which he was doing his work, heartily commended the paper, both in appearance and in view of the instructive information it was giving to the public, and called on all the friends of the society to do what they could to make the paper still more successful. A hymn was sung, when the Rev. Dr. McKim pronounced the benediction.

The number of outside people attending Evening Prayer at the General Theological Seminary is sometimes nearly equal to that of the professors and students. A strong attraction is the choral service, which is well and impressively rendered. A shortened service is followed with chanting the Lord's Prayer, the Psalter sung responsively, the Lessons read by one of the students, the chanting of the Creed, etc., followed by a few prayers by one of the professors. All the students appear to join in the service, and the singing is remarkably good, seeing they are understood to have no special instructions.

The trustees of the House of Rest for Consumptives recently held their annual meeting, the president, the Rev. Dr. Peters, reading the annual report. During the year, 164 patients had been under the care of the institution, of whom eight were discharged, recovered, and 31 improved. In the wards are now 53 patients. Scientific methods of treatment had been applied with the most gratifying results. The trustees hoped at an early day to have buildings with adequate equipments for the treatment of all cases making application to them. The House of Rest is one of the most admirable of our Church institutions, and is much more than is expressed in its corporate title.

**MATTEAWAN.**—At a meeting of the vestry of St. Luke's church, held Oct. 31st, the Rev. Henry Bedinger tendered his resignation as rector of the parish, to take effect Nov. 9th, 1889, he having accepted a call to become assistant minister at Calvary church, New York City. Resolutions of esteem for him personally and of recognition of the valuable services he has rendered to the parish during the five years of his rectorship, were passed unanimously.

**WESTCHESTER.**—St. Peter's church, the Rev. F. M. Clendenin, rector, was found to be on fire at one o'clock, Wednesday, Nov. 20th. A defect in one of the furnaces was undoubtedly the cause. From the time of the discovery until after 4 p. m. the fire department and citizens fought the flames which streamed out of the cellar ventilators, and succeeded in confining them to the cellar. A large portion of the floor is almost burned through. If the flames had pierced the flooring, the building would have been lost. It is hardly possible to estimate the loss at present, but the dense smoke, with water and the unavoidable breakage, will probably make a heavy one. Full insurance has been carried on the property. It is only recently that expensive changes in the adornment of the church and chancel were made, and the congregation are to be sympathized with in the fact that a long time must elapse ere the building can again be used for divine worship.

#### NEW HAMPSHIRE.

The recent session of the New Hampshire convention was a very earnest and interesting one. A prefatory missionary service was held on the preceding evening, Nov. 12th, when the Rev. E. Goodridge spoke of Church work in connection with the "Eton of America"—Phillips Academy, Exeter; Prof. C. F. Richardson, of the obligations we are under to keep "a candle of the Lord" shining close by famous old Dartmouth College, whence came two living

bishops and other clergymen; the Rev. Henry E. Cook told how he had gradually brought a somewhat conservative church in Manchester, to some sense of their obligation to establish a mission just over the river (the Merrimac) amidst a population of 10,000 for whom next to nothing had been done. Mr. Moreland, of Nashua, told how after three years of work in a little neighborhood just out of town (during which time he had, fortunately resisted the temptation to give up) he had bought a disused school house for \$24, sold the shed for \$5, and out of what was left was making a \$1,000 church, at a very small expense, and he got on the spot about half of what he needed. Mr. Waterman then dealt with the deeper things of missionary work, the highest and strongest motives for it: to not only fulfil duty, but to provide for the scattered ones who are already converted; to supply those sensibly hungry, but not yet knowing the food best for them; and uttering the arousing cry to those asleep. Bishop Niles summed up in a happy way, and all were ready for work.

The interest in diocesan missions was most marked. The success of the experiment of a general missionary was so evident, that there was ready response to the feeling of the Board and the Bishop that the office must be made permanent. The convention was very happy over the payment in full of an assessment made years ago upon the churches for a permanent Episcopate Fund, which now amounts to \$47,600. Every church and mission assessed has paid its quota. But they turned from this with enthusiasm to a proposition to at once secure a creditable episcopal residence; and this is going to be done. The tide sets that way. A strong committee was appointed, the Rev. Henry A. Coit as chairman, with another clergyman, and nine of the best business men in this State. A canon for the selection of rectors for vacant parishes was proposed. It provides that the Bishop shall nominate three men to the parish, from whom a rector shall be chosen. The measure had some warm friends; some were willing to have the matter talked over, and some wanted to lay the whole subject under the table. But the canon was referred to the proper committee to report upon the subject next year. It is believed that the discussion will lead to some change in the present erroneous method of selecting rectors, though no one expects to see the proposed canon adopted.

Two hundred and seven have been confirmed, two deacons made priests, and two churches consecrated; one built this year, and the other relieved of a heavy mortgage. Hanover and Lancaster are the most important vacancies. There are three candidates for the ministry, and six postulants.

#### MASSACHUSETTS.

One of the most enjoyable days in the year at the Episcopal Theological School in Cambridge is Matriculation Day, which occurred this year Nov. 12th, on which occasion at Evening Prayer in the chapel there were present besides the students and faculty, members of the Board of Trustees, and visitors, and the Bishop. After the usual semi-choral service, the new members of the school, 18 in number, signed the article of Matriculation, pledging themselves to obey the laws of the school, to be diligent in study, and to cultivate Christian character and piety. Then came the address by the Bishop, which was listened to with marked attention by all present, and was full of important advice to those just beginning their preparation for the ministry of the Church. After the service all sat down to a dinner in the refectory, at the conclusion of which Dean Lawrence, in a few happy sentences, introduced Bishop Paddock who spoke in the most kindly way of his interest in the students of the school, his remarks being in harmony with the idea which characterized those of the Dean, that the students and officers of the school are here like a family in their various relationships, not only in the department of study and instruction, but also in the hours of recreation, participating together in field sports

as well as in the work of the lecture room. The Bishop was followed by Judge Bennett, Dr. Shattuck, the Rev. Dr. Phillips Brooks, the Rev. W. W. Newton, the Rev. Dr. Fales, all of whom spoke in words of advice and encouragement to the young men, and of praise for the school and thankfulness for the high and peculiar advantages it offers.

A regular meeting of the Central Convocation was held at St. John's church, Wilkinsons ville, on Tuesday, Nov. 13th. Evening Prayer was said by the rector, the Rev. John Gregson, followed by missionary addresses by the Rev. George E. Allen and the Rev. J. B. Wicks. The Rev. Henry Hague, dean of the convocation, presided. Wednesday at 9 a. m., Morning Prayer was said by the rector, followed by a celebration of the Holy Communion with the dean as Celebrant, assisted by the rector. The convocation sermon was preached by the Rev. T. W. Nickerson from St. Matthew xvii: 14-21. At the conclusion of the service a business meeting was called by the dean, after which lunch was served to the clergy and lay members of the convocation. In the afternoon, the regular order of business was taken up. A meeting of the Woman's Auxiliary was held in the church in the afternoon, delegates were present from the parishes in Clinton, and from All Saints' and St. Matthew's, Worcester. Addresses were made by Mrs. Twing and others; and reports read from the parishes indicated above.

**SOUTH BOSTON.**—The annual meeting of the officers and managers of the Church Home for Orphan and Destitute Children, was held at the Home on Wednesday, Nov. 13th. At the hour appointed, the children marched in singing a processional hymn, followed by the chaplain, the Rev. A. E. George. Prayers were said by the Bishop, after which the reports of the board of managers, secretary, and treasurer were read and approved. All reports show a marked advance in the work of the Home, and the good influences thrown around it both by the painstaking and efficient matrons, the Misses Dexter, and the devoted spiritual care of the faithful chaplain. The special committee appointed to take charge of the new branch of the Home, that of Stanwood School Farm, at Topsfield, gave a most encouraging report of the success, almost beyond expectation, of the project. Mr. Joseph E. Stanwood, of Topsfield, Mass., an earnest layman, presented most generously his farm of 25 acres, with buildings and farm implements, all in excellent condition, as a farm home for the older boys of the institution, and last spring nine boys, under the charge of Miss Lucretia Dexter, took possession and were soon at work learning the mysteries of farming. Mr. Stanwood, in addition to his gift of the property, has presented the Home with a full set of carpenter's tools, and has spent a great deal of his time in teaching the boys the use of tools, with such success that specimens of their work were exhibited at the annual meeting. Mr. Johnson, who comes with the highest recommendations, will take entire charge of the Home, acting in the double capacity of farmer and school master, while his wife will assume the duties of matron, ably assisted by her daughter. Miss Dexter who has been caring for the children there during the entire summer and fall, finds that her health will not admit of her remaining there, and so she returns to the South Boston Home. The same secretary and treasurer were re-elected, and the same board of managers, with a few changes, Mrs. Stanwood being added to the list. The children were then catechized by the chaplain, and they showed a proficiency and promptness to reply to questions, not only from the Church Catechism, but on the different Church seasons and festivals, which would put to the blush not a few of our Sunday schools. The Rev. A. F. Washburn addressed the children on the subject of "Caring for the Little Things." The meeting closed by singing and the Bishop gave his benediction. A large number of friends of the Home were present during the afternoon. Words



cannot express the devotion of Miss Dexter to the work which she has so unselfishly undertaken in the management of her large family of 105 children, all of whom love her with a large-hearted affection.

The Rev. S. U. Shearman, of St. John's, Jamaica Plain, delivered a forcible lecture to business men, at St. Matthew's Guild Room, on Thursday, Nov. 14th, on the subject: "Are there Two Standards of Right?"

#### LONG ISLAND.

BROOKLYN.—On Sunday, Nov. 17th, the Rev. Dr. Hall, rector of Holy Trinity, occupied his pulpit. He referred to the successful way in which his assistant, the Rev. Mr. McGuffey, had conducted the services in his absence, and also for the hearty way in which he had been received by his people. There was an immense congregation present, while the musical portion of the services rendered with especial care added much to the occasion. This choir of mixed voices under the leadership of Dudley Buck, is by far the best of its kind to be found in the Brooklyn churches. In the evening of the same day, Bishop Potter addressed the Brotherhood of St. Andrew, in St. Ann's church.

The trustees of the Theological Seminary of Cambridge, Mass., have invited the Rev. Mr. Harris, rector of St. George's, to deliver a course of lectures to the students soon after the holidays. The invitation came to him most unexpectedly and he would not be likely to prove a disappointment. He has long made himself thoroughly acquainted with the best philosophical and theological thoughts of Germany, France, and England, as well as of his own country, and is capable of treating such subjects in a masterly way, as those who have heard him can testify. He is sure, in case he accepts, to give the students something to think of. Indeed it is understood that his name has been mentioned in connection with the chair of theology at Cambridge, made vacant by the death of the late Dean Gray. With all the rest, Mr. Harris has in five years brought up St. George's to be a strong and flourishing church, with a list of 700 communicants.

From Dec. 1st, the afternoon services in Christ church, E. D., will be changed to 7:30 in the evening.

The Rev. Dr. Cornwell for 18 years rector of the church of the Good Shepherd, has given in his resignation in consequence of ill health. He resigned a year ago, but the vestry refused to accept, and he was induced to reconsider his action. The church was built in 1871, Dr. Cornwell being its first rector and the congregation numbering less than 50 people. Two-thirds of these, it is said, were colored people, but with the increase of membership the colored portion have gradually withdrawn. The church is located on McDonough St. near Stuyvesant Ave., a neighborhood in which a few scattered dwellings have given way to brownstone houses in all directions. The communicants of the church are 400 and more.

The Rev. Mr. Turner, so long rector of St. Matthew's church, preached his farewell sermon on Sunday, Nov. 17th, taking his text from Ex. xiv: 15, and urging the church in the language of Moses to go forward not only in spite of any possible temporary discouragements, but to some extent because of them. Although some communicants had removed the number still continued large. During his ministry of 13 years he had presented 206 candidates, while the offerings of the people for parochial and missionary purposes had steadily increased. The people had always responded to the calls of the rector and had not been afraid that too much money would go out of the parish. In this respect the parish had no ordinary record, and Mr. Turner urged them in no way to contract their sympathies or reverse their generous policy. He concluded by saying that if they were surprised that he should have made so little allusion to the official acts and details of his ministry and personal reference to the present and the past by way of tender recognition of what they had been to each other, it was because voice and utterance would have failed him.

"Let my very hesitancy bear tribute to the tenderness and sacredness of our mutual affection." In the evening he addressed some 75 members of the Franklin Council, Royal Arcanum, together with a large representation of the Sons of St. George. Warm commendation followed and hearty good wishes for his success in his new field of labor.

It has been stated in the public press that the Rev. Mr. Hubbard, for so many years rector of St. Paul's, will conduct services for the Masons in one of their large halls in Brooklyn. This they have greatly desired him to do, but both the Bishop and Mr. Hubbard consider it inexpedient, and he has declined very much to their regret. His resignation as rector of St. Paul's, however, is final and will not be withdrawn.

The annual meeting of the Choir Guild of the diocese was held in St. John's church on Wednesday evening, Nov. 20th. The president, the Rev. Dr. Johnson, opened the meeting with prayer, and called the Rev. Mr. Scudder to act as chairman. In the absence of the secretary, Mr. E. H. Stroud, Mr. George Parker, of St. Luke's, acted as secretary *pro tem*. The treasurer, Mr. Davidson, reported the payment of all bills and a balance on hand of \$177. According to the report read by acting-secretary Parker, five meetings had been held during the fiscal year. According to the constitution and by-laws, the special meeting of April 27th, was called for the purpose of adopting a programme to be submitted to the precentor. The second year placed the guild beyond the experimental stage, and established it as a permanent and strong organization. Its numerical strength had been greatly added to and its finances were in a healthy condition. It had passed through vicissitudes and an exercise of administrative discipline which would have crushed out of existence a weaker organization. Like all large organic bodies the Guild had had a large share of unfair criticism to contend with. In closing the report he referred to the objects of the guild, one of which was to elevate the standard of Church music in the diocese, and bring together the choirs into closer union and fellowship for the purpose of mutual encouragement. Had not professional personalities entered unduly into the arrangement of their musical services and left the impression in some minds that they were straying away from their clearly-defined work? The second great object of the guild, he thought, might be encouraged by having a few informal meetings for the choir-masters for friendly discussion and social intercourse. In this way, matters which might otherwise become a fruitful source of annoyance might be explained and avoided. Officers were elected as follows: *President of the guild*, the Rev. Dr. Reese F. Alsop; *vice-president*, the Rev. Henry T. Scudder; *secretary*, E. H. Stroud; *treasurer*, James Davidson. The Rev. Dr. Bradley, rector of St. Luke's, was chosen cantor, and Mr. T. S. Rahwiling, choir master of Grace church, precentor. The by-laws were amended so that any expelled member of the council or any expelled choir might be re-instated by a two-thirds vote of the executive council.

St. Martha's Sanitarium and Dispensary which was incorporated in June, and established by the Order of the King's Daughters connected with the Episcopal Mission Group, is now open to the public. On the first floor of the three-story frame building are parlor, offices, and dispensary, while on the floors above are private rooms and a small ward. The trustees have aimed to establish and maintain a house in which physicians of good standing can treat their own patients, or in which an invalid may call in any doctor required, without regard to school. It is the only sanitarium of the kind in Brooklyn. Over the entrance is a Maltese Cross, the badge of the order, and all the members are asked to visit the sanitarium, and interest themselves in its success. This they can do by making the rooms attractive by contributions of fancy work, furniture, bric a brac, etc. Tickets will be furnished to members of the order, on payment of the annual dues, \$5.20, the

cards being transferable. The payment of \$50 at any one time constitutes a life-member, and entitles the donor to a ticket for life; of \$100 to two tickets for life, while the donor is made an honorary member. The payment of \$300 constitutes a patron, and endows a bed for one year; of \$1,000, a benefactor, and endows a bed for life; while the payment of \$5,000 endows a bed in perpetuity. The management will be confined to the Order of the King's Daughters, under the direction of an efficient board of officers and trustees.

AMITYVILLE.—The Prayer Book was first used in public worship in this town less than three years ago, when two of the cathedral clergy came from Garden City, and held a service in one of the public halls. Before that time the Methodists owned Amityville, in an ecclesiastical sense, but a few public-spirited citizens sent a request to the Bishop to have Episcopal services started. The services were commenced in Advent, 1886, under the direction of one of the clergy of the cathedral, and have been carried on successfully ever since, with the assistance of a lay reader. The work is still under the oversight of one of the cathedral staff, and the deacon in charge is the Rev. James Noble, who, at first as lay reader, and afterwards as deacon, has been connected with the work from the beginning. A beautiful frame church, with 250 "kneelings" (as Dean Hook expressed it) has been built and paid for, largely owing to the munificence of Mr. and Mrs. John D. Jones. The Bishop of Long Island consecrated this building by the name of St. Mary's church, on Thursday, Nov. 21st. He was assisted in the service by the Archdeacon of Suffolk, the Rev. R. Weeks, who was the preacher, the Archdeacon of Queens, the Rev. Samuel Cox, D. D., and the Rev. Messrs. J. A. Locke, C. A. Jessup, C. H. Schultz, J. Noble, and W. M. Downey. The Bishop acted as Celebrant.

After the service of consecration, Mrs. David R. Floyd-Jones, of South Oyster Bay, very kindly entertained the Bishop and clergy, and the vestry of St. Mary's at luncheon. It is worthy of remark, that St. Mary's is one of seven mission churches where the work is done under the oversight of the cathedral clergy, and which are supplied with regular priestly ministrations by members of the cathedral staff.

#### MICHIGAN.

The recently consecrated Bishop of this diocese, the Rt. Rev. Thomas F. Davies, LL. D., arrived in Detroit from Philadelphia, on the 15th inst., and has since been the guest of ex-Gov. Baldwin. He is now preparing to take up his abode in the renovated episcopal residence.

On the 22nd Sunday after Trinity, the Bishop made his first appearance before the people of his diocese. In the morning St. Paul's church was thronged with worshippers, who entered heartily into the service, which is always so beautifully rendered in this church. The Bishop took no audible part in the service until the Communion Office was reached after Matins had been said by the rector, the Rev. Rufus W. Clark. Taking as his text Phil. iv: 7, Bishop Davies proceeded to preach a powerful, scholarly sermon upon the triumphs of the Christian soul over all inward discouragement and outward opposition, as illustrated in the life of St. Paul and as possible in men today. He appealed to his hearers to have more faith, to use more prayer, and to do more work as a means of securing the abiding benediction of peace.

The formal welcome to the Bishop will be given by a public reception in Philharmonic Hall on Tuesday evening. Of its enthusiastic character there can be no doubt, as apart from the respect felt for Dr. Davies himself the people of this diocese have learned through long deprivation how necessary a bishop is.

St. Stephen's church has just celebrated the first anniversary of its new edifice and of its existence as a parish. Under the faithful rectorship of the Rev. John Munday another successful year has been passed. The anniversary services were dignified by

the presence of the Bishop at Evensong, who also preached from John iv: 34. At a children's service in the afternoon, addresses were made by Gen. L. S. Trowbridge, and Col. S. E. Pittman. The offertory during the day amounted to over \$100.

Vested choirs will soon become the rule in Detroit. Grace church has now fallen into line by the exertions of the Rev. Dr. McCarroll, and by the New Year will have one of the finest choirs in the city. Prof. Stewart, late deputy organist at York cathedral, has been engaged as organist and choirmaster, and has 50 men and boys in training. The church edifice is about to undergo complete inside renovation, the chancel especially will be handsomely decorated by a New York firm, and the keyboard of the organ brought down into it, and it will be furnished with choir-stalls.

Among smaller vested choirs, that of St. Thomas' mission church expects soon to take a good position; 16 men and boys will in the course of a few weeks occupy the chancel stalls. The formation of a boys' Cadet Union is also contemplated.

The Rev. Chas. A. Cary has removed from Mackinac and taken charge of St. Barnabas' church, Detroit. The late rector, the Rev. J. W. McCleary, has returned to Canada, and is in charge of St. Luke's church, Ashburnham.

Trinity church, Alpena, vacant by the removal of the Rev. Joseph A. Nock, is now looking forward to continued prosperity under the rectorship of the Rev. Thomas R. Reid, late of St. Thomas' church, Detroit.

SAGINAW CITY.—The Rev. B. F. Matrau has resigned as rector of St. John's church. He has accepted a call to St. Peter's church, Pueblo, Col., and entered on his duties there Nov. 1st. Mr. Matrau came to Saginaw from Owosso six and a half years ago, to assume the rectorship of St. John's parish, which had been without a rector for several months, and whose energies were largely dormant. It would take more space than can now be given to review in detail the work Mr. Matrau has accomplished. Saginaw, as well as St. John's church, owes much to him. The Church work here, the foundations for which he has laid so broadly, is second to none in the State. Doubtless among the reasons which influenced Mr. Matrau to make the change, was the fact that he has spent six or seven summers in Colorado, and formed many pleasant associations, and the further fact that the climate will be most beneficial to his own and his wife's health.

EAST SAGINAW.—The Rev. Dean Belt, M. A., of Niagara diocese, Canada, came over to visit his old friend, the Rev. Reginald Radcliffe, and during his stay gave a lecture on the continuity of the British Catholic Church, and her daughters, the Church in America and Canada. Dean Belt's lecture was an intellectual and historical treat; in the delivery of it he used a map, which made a valuable object lesson during the lecture. A goodly audience assembled in All Saints' choir chapel, and listened most attentively to Dean Belt's most instructive address.

#### PENNSYLVANIA.

Bishop Whitaker laid the corner-stone of the much-needed new church of the Good Shepherd, Kensington, on Saturday afternoon, Nov. 16th. The old frame building having been moved to the rear of the lot, will be adapted to the use of the Sunday schools and guilds, for which purposes it is hardly adequate, but the prospect of a new church is such an advance for this poor but hard-working parish, that they are willing to bide their time and make the best use of what they have. Addresses were delivered by the Rev. S. D. McConnell, D. D., in which he traced the history of the Protestant Episcopal Church, and by the Rev. J. S. Stone, D. D., who warmly congratulated the Rev. John A. Goodfellow, the indefatigable rector, upon the near fruition of his labors. While almost all the funds for the erection of the building and putting it under roof, are subscribed, it is to be hoped that those who have watched the earnest rector in his severe struggles will supply



the wherewithal to put in the windows and the furniture.

**PHILADELPHIA.**—The church of the Saviour, the old structure of which was vacated by the congregation last Easter Day, and which was for the most part torn down and the whole rebuilt fully one-third larger, was opened on Sunday, Nov. 17th, a vastly improved edifice. Its facade, with a lofty and commanding campanile, its nave, transepts, and deep apsidal chancel, give a building similar to some of the old churches in Lombardy or Venetia. There is a wealth of coloring on the walls and in the windows, which finds its grand culmination in the memorial baptistry and the chancel. One of its former rectors, the much beloved Rev. W. W. Farr, D. D., is lovingly commemorated in a richly carved pulpit, which is of mahogany, as is the rest of the chancel furniture. The pews and wainscotting are of cherry, the upholstering and carpets of a rich color, harmonizing well therewith. The organ which was formerly in the gallery at the west, is remodelled and set in a chamber south of the chancel, pipes richly illuminated being shown in both the chancel and the nave. Charles M. Burns was the architect, to whom great credit is due. The opening has been made a continuous festival, culminating with Thanksgiving Day. The preachers are the rector, the Rev. Wilbur F. Watkins, D. D., the Rev. J. H. Eccleston, D. D., the Rev. Wilbur F. Watkins, Jr., the Bishop of New York, and the Bishop of the diocese.

The venerable Rev. Henry J. Morton D. D., at the age of 82 years, laid on Wednesday, Nov. 20th, the corner-stone of the Henry J. Morton Guild House of St. James' church, after which he made a brief address. Dr. Morton became assistant minister to Bishop White at the close of 1830, was rector until the close of 1886, and rector *emeritus* with full salary until the present time. The Bishop followed in an address in which he alluded to the gladness of those present at being permitted to take part in this corner-stone laying of a building which is to be a beautiful expression of the services he has rendered, whose name it bears, to this parish, to the diocese and to the Church at large. The Guild House is located on ground adjoining the parish building on the west, and has a frontage of 62 feet 3 inches on Sansom St., west of 22nd St., by 106 feet in depth. It consists of a basement and three stories and is constructed of brown-stone, brick, and terra cotta. In the basement will be accommodations for the girls' guilds, with baths, and for the boys' guild a gymnasium, with separate dressing-rooms. On the first floor will be further accommodation for the boys' and girls' guild, two class-rooms for the parish school and the vestry. On the second floor will be accommodations for the Working Men's Club, and a large assembly room, 59 by 49 feet, with a stage for entertainments and meetings of guilds. The third floor will contain the library, rooms for the rector and study, and bedrooms for the assistants. The building will be heated throughout by steam. The cost of the building will be \$40,000, and, including the ground, \$60,000. The architects are Messrs. Wilson Brothers & Co. That portion of the prayer in the Post-Communion—

We most humbly beseech Thee, O heavenly Father, so to assist us with thy grace that we may do all such good works as Thou hast prepared for us to walk in, through Jesus Christ our Lord. Amen.

is to be placed across the face of the building, and will show the motive of the structure and the work to be done therein. The 16th anniversary of the St. Timothy's Workingmen's Club and Institute was held in the club building on the same evening. Addresses were made by the rector, the Rev. R. E. Dennison, of St. Timothy's, Roxborough, president of the club and others. The annual supper was served and an agreeable evening spent. The Rev. R. E. Dennison, by virtue of his office as president of the club, is chairman of the Executive Committee. Mr. Alvin C. Goell was re-elected secretary, Mr. John J. Strader, treasurer, and Mr. Frank S. Dennison, librarian. The receipts for the past year have been \$2,087.72; expenditures, \$1,787.72.

After a short service in French by the rector, the Rev. C. Miel, D. D., on that same night, the parish house of the French church of St. Sauveur, was dedicated by Bishop Whitaker, who, with Bishop Kendrick and the rector, made addresses, the latter announcing that an indebtedness of \$4,000 remained on the building. After the benediction the congregation adjourned to the building which is admirably adapted to their use.

An all-day meeting and missionary conference of the Pennsylvania Branch of the Woman's Auxiliary, was held in St. Andrew's church on Thursday, Nov. 21. An address of welcome was given by the Bishop, who celebrated the Holy Communion, after which the Bishop of Oregon spoke on Domestic Missions, and the Rev. Paulus Moort of Africa, in behalf of the Freedmen. At the afternoon session the Rev. Wm. B. Gordon spoke of what was being done in Mexico. The Bishop of New Mexico said that his needs were principally live earnest men. The Bishop of Wyoming made an appeal in behalf of the Shoshone Agency, and said that it was a false idea that the Indian race was falling away. The Rev. H. D. Page, of Japan, spoke on the work in that country.

#### PITTSBURGH.

The Longview Hotel formerly occupied by the diocesan school for girls, has been sold for a Soldiers' Orphanage, and the school removed to the palatial residence of Hon. John Long, where it is still conducted successfully by the Rev. Dr. Mullolland.

The will of the late John Shoenberger gives the following bequests to this diocese: \$30,000 to diocesan missions; \$100,000 to Trinity church, Pittsburgh, on condition that the church be forever free, and daily service maintained; \$35,000 to the Church Home, Pittsburgh, and eight acres of ground and \$800,000 for the founding of a Church Hospital in the 17th ward, to be called St. Margaret's, in memory of his first wife whose faithful labors in this section of the city are well known.

#### CENTRAL PENNSYLVANIA.

**NEWPORT.**—The church of the Nativity was consecrated on the 10th inst., by Bishop Rulison, in the presence of a large congregation and about a dozen of the clergy, the former being composed largely of members of the different denominations. After the consecration service, Morning Prayer was said, which was followed by a celebration of the Holy Communion, at which the largest number of communicants partook, in the history of the mission. There was also a class for Confirmation, numbering eight, presented to the Bishop by the rector, the Rev. Mr. Smedes. The ladies of the parish had prepared a bountiful lunch for the visiting clergy and friends from a distance. In the evening regular service was held, with an interesting address by the Rev. Mr. Angell of St. Stephen's church, Harrisburg, and thus Nativity parish starts on its work full of faith and hope, and under very favorable conditions.

#### ALBANY.

The 21st annual convention met Nov. 12th, at the cathedral. In place of the usual sermon, Bishop Doane delivered part of his annual address. We give the following extract, with reference to the action of the General Convention on Prayer Book revision;

And now I cannot but feel that the true Churchman ought to accept the results, even where they differ from or come short of his ideals, as God's way of governing this portion of His Church. I say this the more earnestly because of my own real regret at what I think were groundless and needless fears and failures to act upon principles of Catholic and liturgical usage and law. If the energetic efforts to prevent revision had been given to perfecting what was proposed; if time had not been spent in discussing whether, instead of deliberating how, we should go on; if certain spectres had not been summoned from "the vasty deep" of an almost forgotten past; if the fear of over-fondness for English ways had not controlled men against one point who were driven away from the next lest we should depart from English use; if the prayer which speaks of "eating the flesh and drinking the Blood of Christ" had not been supposed to take into its

words a new and dangerous meaning in one place which it has not in another; if men could only have seen that the true wisdom is to regulate the feeling about the communion with, and the commemoration of the faithful dead, and not to ignore it, or to deny it, and so leave the religious instinct and the human need uncontrolled, to find its cold comfort in the hideousness of Spiritualism or in the horror of a paid for Mass that buys off years of penance in purgatory for a precious soul—if, and if, and if; so one might go on—the issue might have been more complete and satisfactory. But after all, the great truths are untouched, except that some of them are emphasized. The passing passions of personal prejudice and partisan opposition have blown loudly but idly by; the noise, and stir, and foam, and even the fury of the waves have receded, to leave the rock and that which is founded on it clean and clear as they were never before. The advance of teaching and believing has been enormous. It is idle not to recognize the action of the House of Bishops as the most telling evidence of the tendency of the Church; and their position was clear and strong by very large majorities. And while by close and narrow votes, usually of lay representatives, some valuable points were lost, the evidence on the whole of the true Catholicity of this Church is unmistakable. A resolution offered by the Rev. Cameron Mann, of Missouri, asking for the insertion into the Burial Office of a prayer commending the soul of the departed into God's hands, failed to carry, for lack of five votes out of 230; and the postponements, even though they be for a century, the losses even though they may be to the youngest of us life long, ought, I think, to be accepted, as God's answer to the blessed collect, under which we began our convention work, that we might be kept from all things hurtful and led to all things profitable to our salvation."

The convention was organized for business at 2 o'clock in St. Agnes' Hall. The Rev. Mr. Prout was elected secretary. A resolution was offered by Dr. Carey, and adopted, referring to the 21st anniversary of the Church in this diocese and recognizing the zeal and earnestness of the Bishop. After a long discussion on the Federate Council, the convention passed the following resolution;

*Resolved,* That no legislation of the Federate Council affecting the interests of the Albany diocese shall be valid until notice has been printed and sent to the clergy of the diocese, and ratified by the diocesan convention.

It also unanimously voted a resolution favoring the amended act of Incorporation of Churches as recommended by the Federate Council.

The Standing Committee was elected as follows: *Clerical*—The Rev. Drs. Payne, Reese, and Tucker, and the Rev. F. M. Cookson; *Lay*—Messrs. Henry R. Pierson, Norman B. Squires, H. S. Wynkoop, and M. Thompson. The usual reports were received. The following is the summary of the Bishop's work for the year: Confirmations, 1,588; celebrations of the Holy Communion, 63; sermons, 165; addresses, 7; lectures, 1; clergy dismissed, 14; received, 12; added by ordination, 5; present number of clergy—Bishop, 1; priests, 121; deacons, 8; total, 130; priests ordained, 3; deacons ordained, 5; total ordinations, 8; postulants admitted, 3; total postulants, 10; candidates for deacon's order admitted, 3; total candidates for deacon's order, 12; candidates for priests' order admitted, 3; total candidates for priest's order, 10; total candidates for Holy Orders, 16; lay readers licensed, 16; total lay readers, 16; sisters admitted, 2; churches dedicated, 4; corner stones laid, 1; churches consecrated, 3; baptisms, infants, 13; adults, 11; total, 24; burials, 4; marriages, 1; notices of depositions, 11.

#### TENNESSEE.

**SOUTH PITTSBURGH.**—The latest advance of Christ church is the organization and opening of a parish school. A beautiful school house 21 by 41 feet, has been erected adjoining the church. The building is well lighted and handsomely furnished, both inside and outside, in harmony with the church. The premises will accommodate 50 children, but provision has as yet only been made for 25. The school opened with 19 scholars, and additional seating will soon be required. The vestry has secured the services of Miss Kate Edmondson of Nashville, a lady of experience and ability, to take charge of the school. It is intended to give the parish the best possible advantages of a thorough Church education. A night school for working men and boys

will be opened in the building as soon as the electric light is completed. The electric light is also being put in the church and rectory. The opening was inaugurated by an oyster supper given by the Women's Guild. The funds for the building have been loaned, without interest, by a generous Churchman, and will be repaid by the matured shares which the Sunday school supports in the local building society. The furnishing has been provided by a very liberal subscription from the whole of the business men of the town, who are all alive to the great benefit that the day and night schools will be to the community.

All Saints' Day was marked by two celebrations of the Holy Eucharist, at both of which were a number of communicants. White wreaths and emblems decorated the memorials of departed friends, and on the following Sunday the Rev. Father Blacklock, the rector, gave a beautiful address on the subject of "The Blessed Dead."

#### SOUTH CAROLINA.

The chancel of Christ church, Greenville, has recently been greatly beautified, and rendered more Churchly in appearance by the addition of a dossal, a very handsome "In memoriam" altar cross, and pair of vases. The cross of solid brass, richly embossed with Passion flowers, stands three feet from the base, and bears the inscription:

To the glory of God, and in loving memory of the Rev. John F. Finlay. Presented by the congregation of Christ church, 1889. A fitting tribute to one who went forth from the parish to work in the Lord's vineyard, and whose pure unselfish life reflected the image of Him "Who died that we might live."

The vases, also of solid brass, handsomely engraved, and the dossal, were purchased by the rector, to whose energy and loving interest, the congregation are indebted for these improvements. Since the Rev. Byron Holley has been in charge of the parish (six months) the Sunday school has so increased that it has been necessary to enlarge the Sunday school building. Many of the children have been brought into the church by Baptism.

#### MARYLAND.

The parish of All Hallows, the Rev. John Barrett, rector, had the privilege of a visit from the Rt. Rev. J. W. Beckwith, Bishop of Georgia; 27 years ago he was the rector of the parish, and was universally liked. Time and distance have not decreased his popularity. The parish has undergone many changes since but the people have always retained the warmest affection for their old rector. On the 19th Sunday after Trinity, although the weather was most inclement, not only the parishioners, but people from the surrounding country, including those of the denominations, came to see and hear him. He preached from the words, "When the fulness of time was come." His sermon was a brilliant effort of oratory. His allusion to the "Prodigal Son" by way of illustration, was one of the most touching and pathetic scenes that could well be portrayed.

On the Monday evening the parish gave the Bishop a reception. His visit will be long remembered. He returned on Tuesday to his diocese followed with the good wishes and prayers of the people of this old parish.

#### IOWA.

On Monday and Tuesday, 11th and 12th, the convocation of the Southern Deanery was held in Ottumwa. At the evening service, at which there was a full attendance, a fervid extempore sermon was preached by the new rector, whose earnest Christian zeal, strength, and energy, fits him admirably to take up and carry on the great work in St. Mary's parish, so nobly and solidly done by the late lamented rector, Dr. Stilson, in his pastorate of 14 years. One of the most touching features in the whole convocation was the pathetic and earnest words in which Dr. Stilson, at the children's service, begged the children and people of the church to accord to his successor the same loving and loyal support that they had always given to him. Abundant evidence was afforded that this will be the case. The many friends of Dr. Stilson were delighted once more to



welcome him, and to hear that his health is slowly improving, while he gives such assistance as the physicians will permit, to the rector of Des Moines. On Tuesday morning, the Holy Communion was celebrated at 8 A. M., and the dean gave a meditation on the responsibility and helps of ministerial work. At the chapter meeting it was resolved to adopt the plan of the North-west Deanery for the better achievement of missionary work, of assigning to each of the clergy one or more counties for their supervision. The Woman's Auxiliary held an enthusiastic meeting in the afternoon, and the children listened in rapt attention at their service to the thrilling experiences of the Rev. J.F. Greeson, of Oskaloosa, in his former missionary work in Muskoka. A missionary meeting, well attended, in the evening, brought the convocation to a close. A very pleasant feature of this gathering was the very cordial welcome accorded by the Church people to the visiting clergy, and the lunch which was supplied to the clergy and the vestry by the young ladies of the St. Agnes Guild, which gave a delightful opportunity for general social intercourse too often lacking in such gatherings.

**MILWAUKEE.**

**CITY.**—On the evening of Sunday, Nov. 10th, at St. Paul's church, Bishop Knight confirmed Mr. Christopher Harrower, late a Presbyterian minister in Michigan, who during the vacancy in the episcopate of that diocese, applied to the Bishop of Milwaukee, and has been received by him as a candidate for holy orders. Mr. Harrower will act temporarily as lay reader at St. Luke's church, Whitewater. Bishop Knight has also received applications from three Roman priests to be received into communion with "this Church." He has accepted one and declined to receive the other two.

**WAUWATOSA.**—The dedication of the new Trinity church occurred on Sunday, Nov. 10th. Service was conducted by the Bishop of Milwaukee, assisted by the Rev. Dr. Wright, rector, and the Rev. Dr. Ashley. The surplised choir from St. Luke's church, Milwaukee, assisted the regular mixed choir of Trinity church. The edifice is small, but with churchly appointments. The furniture is new, much of it being presented as gifts. The new lectern and lectern Bible, prayer desk, etc., were first used at the dedication service. An organ fund is accumulating, and it is also hoped that stained glass may shortly be presented. The Bishop's remarks at the service were on the sanctity of the house of God, and the reverence with which it should be kept. The clergy and choristers were entertained at dinner after the service, by the St. Agnes' Guild, at the residence of Mrs. Seamans.

**RACINE.**—St. Stephen's church was recently entered by burglars, who made away with a clock and some other small articles.

**OHIO.**

**BISHOP'S APPOINTMENTS.**  
DECEMBER.

1. A. M., church of Good Shepherd, Cleveland.
2. P. M., Convocation sermon, Emmanuel church, Cleveland.
3. Convocation; services, etc.
7. Reception of parishioners, Trinity church, Toledo.
8. Toledo: A. M., Trinity church; P. M., St. Mark's chapel; evening, St. John's church.
9. Toledo: A. M., consecrate St. Paul's chapel; P. M., Confirmation, St. Paul's chapel
10. Consecrate church at Tiffin.
15. A. M. St. Peter's church, Ashtabula; P. M. Grace church, Ashtabula Harbor
22. Cleveland: A. M. St. John's church; P. M., All Saints church.

**GAMBIER.**—Friday, Nov. 1st, All Saints' Day, was observed by the various institutions of learning here as Founders' Day. At 10 o'clock the beautiful church of the Holy Spirit was filled with a large congregation, assembled not only in honor of the great holiday and to listen to the Bedell lecture, but also to meet for the first time the newly consecrated Assistant-Bishop of the diocese. The services opened, in accordance with a time-honored custom, with the singing of the *Te Deum*. President Bodine officiated as master of ceremonies. An interesting feature of the service was the matriculation of a score or more students of Kenyon College. The Rev. Dr.

D. H. Greer, rector of St. Bartholomew's church, New York City, delivered the biennial Bedell lecture on Christian Evidences, and held the closest attention of his audience with his logical, scholarly, and eloquent presentation of the life of Christ in the Gospels. He is one of the foremost pulpits orators in the American Church, and created a most favorable impression in Gambier, where 20 years ago he acquired his theological education at Bexley Hall. Holy Communion was administered to a large number of communicants, with Bishop Leonard as Celebrant, assisted by the Rev. Drs. H. W. Jones (Epistoler), E. C. Benson (Gospeler), and President Bodine. The Bishop made a very earnest and practical address, speaking lovingly of the absent Bishop Bedell, and impressing all with his deep consecration to the life work he was just entering upon.

In the afternoon the Bishop won the hearts of the Kenyon boys in a reception at Hubbard Hall, after which Dr. Greer delivered his second masterly lecture in the chapel, treating of the life of Christ in History. The Bishop was present at the evening services in St. Paul's church, Mt. Vernon, delivering a beautiful address. A reception was tendered him by the citizens at the close of the services.

Dr. Leonard completely captivated all at Gambier, and there is every reason to believe that he and his old friend, Bishop Vincent, of Southern Ohio, will work together in the greatest harmony in the restoration of old Kenyon's former glory, at which prospect there is great rejoicing on every hand.

**MISSISSIPPI.**

**GRENADA.**—Nov. 6th was a day long to be remembered in the annals of the parish of All Saints'. In the year 1871 a Gothic structure of wood was erected for the worship of Almighty God. Of recent years this had become very unsafe, owing to inadequate supports, and instead of re-patching the old, the members of the parish resolved to rebuild the church entirely out of brick. The corner stone of the new building was laid amid impressive ceremonies upon the afternoon of Nov. 6th. The rector of the parish, the Rev. T. B. Lawson, D. D., was assisted in the services by the Rev. John A. Harris, Dean of the Oxford Convocation. The address, in every way an admirable one, was delivered by the Rev. Dr. Lawson. In depositing the English Bible, the Prayer Book, and the Constitution of the U. S., in the stone, he emphasized the fact that it was through the instrumentality of the Anglican Church that these invaluable blessings had been given to the Anglo-Saxon race. The foundations of the church are securely laid, and the parish will soon possess one of the most substantial structures in the diocese. One cheering sign is that the full amount required for rebuilding, \$4,000, is in bank, and there will be no debt upon the church when completed. This amount has been raised in the parish, and it is by no means a wealthy congregation. The total cost of the church will be about \$7,000. It has been possible, however, to use a great deal of the former building, and especially the handsome windows, which has necessitated only the raising of \$4,000. The Rev. Dr. Lawson has endeared himself to his congregation by his godly learning, and earnest attention to the wants of his flock, and the parish is in every way to be congratulated upon having such a man to labor in their midst.

**MINNESOTA.**

A meeting of the Southern Convocation was held in St. John's church, Mankato, the Rev. T. C. Hudson, rector, on Nov. 12, 13, and 14. The opening service took place on Tuesday evening in the presence of a large congregation. The Rev. E. C. Bill, D. D., Dean of Convocation, presided. The Rev. A. J. Graham, Dean of the Central Convocation, preached the opening sermon. Bishop Whipple was present and pronounced the benediction. On Wednesday morning the Bishop of the diocese celebrated the Holy Communion, and gave an address of deep earnestness and power. At the conclusion the Dean called the convocation to

order. The Bishop and 13 of the clergy were present. The Assistant Bishop and two others of the clergy arrived later. The first topic for discussion was "The Action of the General Convention concerning the Prayer Book." The Dean, who is also professor of Liturgies in the Seabury Divinity School, opened the subject. He was followed by the Bishop and others of the clergy in an animated discussion of the various changes made, and their practical value in making the services of our Church more helpful to the different classes comprising the ordinary congregation. During the afternoon of Wednesday, a Sunday School Conference was held, and although the appointed speaker, the Rev. James Dobbin, D. D., was absent, owing to sickness, much interest was awakened in this fundamental work of teaching the young. A goodly attendance of teachers and parents was present, and many helpful suggestions were exchanged. On Thursday morning the Assistant Bishop was celebrant at the Holy Communion. The address made by Bishop Gilbert was deeply impressive. He emphasized forcibly and tenderly the spiritual side of a pastor's work and the charity of brethren. The morning session was occupied with the topic, "Apologetics in the Pulpit." It was opened by an able and popular treatment of the subject by the Rev. Prof. Sterrett, of Seabury Hall, in a paper prepared for the occasion, which called forth special discussion and the recital of various experiences. The afternoon was occupied with "Our Work," consisting of short accounts of missionary and parochial work. Following this was an interesting consideration of a volunteer topic, "The System of District Presbyters." Convocation closed on Thursday evening with a general missionary meeting at which addresses were made by the Rev. Stuart B. Purves, missionary at Redwood Falls; the Rev. Charles S. Ware, missionary of Southwestern Minnesota, and Bishop Gilbert. It proved to be a fitting conclusion to the work of convocation, and left an impress of true missionary zeal upon all hearts throughout the large congregation assembled. A reception was tendered the Bishop and visiting clergy at the close of the missionary meeting, at the residence of Judge M. J. Severance, which was largely attended by the members and friends of St. John's parish. One feature of this convocation was remarked by the Dean in closing—that never before had there been so large an attendance at all the sessions, of interested and attentive lay people. This was largely due to the selection of live topics and the evident interest of bishops and clergy in the work before them. Such gatherings cannot but be productive of good results for all time.

**NEWARK.**

The new building of Christ Hospital, Jersey City, was formally opened and blessed by Bishop Starkey, on Wednesday morning, Nov. 13th. This institution is one of the two diocesan hospitals, and its affairs are in the hands of a council, composed of the clergy and laity of the Church, whose president is the Bishop. The institution was first planned by the late Dr. Abercrombie, rector of St. Matthew's church, Jersey City, who called a meeting of his parishioners in the parish church on Jan. 1st, 1873. A public meeting in the same interests was held in Grace church, Jersey City, on Feb. 1st, 1873. As a result of this exertion the hospital was established in the southern part of Jersey City, in a rented building, scarcely suited for hospital work, and not in the most convenient locality. The location of the new building, 176 Palisade Ave., is better for the work, being very accessible to the crowded centres of population. The new site and buildings cost \$60,000; \$15,000 being paid for the ground and the old building standing on it, which has been improved and remodeled at a cost of \$5,000, the new building costing \$40,000. The yearly expenses of carrying on the work is about \$10,000. The hospital is freely open to all men, of every color and religious conviction. In the nine months of the present year, 199 patients have been treated, 57 being Churchmen, 47 Roman Catholics,

and 95 of various Christian bodies. The Sisters of St. Margaret have the superintendence of the hospital. Sister Caroline being in charge. The Abercrombie Guild and the St. Mary's Guild, largely furnish the council with funds for building, current expense account, and endowment of beds. A very efficient medical staff is connected with the hospital.

The service of benediction was specially set forth by the Bishop, and was said in the chapel and in the rooms and wards, and various parts of the building. The procession formed in St. Luke's House, and was preceded by the crucifer and choir of St. Matthew's church, Jersey City, and the officers of the council of the hospital, the Bishop of Tennessee and the Bishop of Newark; then the visiting clergymen, the council and the medical staff of the hospital. After the service there was a meeting in the Putnam Ward at which addresses were made by the Diocesan, Bishop Quintard, Governor Green, Governor-elect Abbott, Mayor Cleveland, of Jersey City, Dean Stansbury of Newark, Dr. Noble, (representing the medical staff of the hospital), Mr. Fessenden, the treasurer of the hospital, the Rev. Dr. Snyder, and others. The Bishop announced at the offertory that a donor whose name was withheld had fully endowed a bed in the Women's Ward, the value of which is \$3,000. The full endowment of another bed was also made up during the day. The attendance was very large, fully crowding the buildings, although the weather was very inclement. The hospital scientifically is as perfect as a modern hospital building can be made.

**THE CLERGYMEN'S RETIRING FUND SOCIETY.**

The annual meeting of the Clergymen's Retiring Fund Society was held in Newark, N. J., Thursday, the 14th inst. Bishop Scarborough's address was read, and the treasurer and financial secretary made reports. The old Board of Trustees was elected with but one change, the name of Dr. Alsop, of St. Ann's, Brooklyn, appears for the first time as a member of the Board; a good choice, as the Dr. is greatly interested in the subject of a pension fund for the old clergy. The report of the treasurer showed a membership of 420, and the income of the year was nearly \$8,000. \$5,600 was the amount added to the Endowment Fund, with \$600 in the treasurer's hands. The financial secretary reported a growing interest in the subject of a Clergy Pension Fund, and a general advance along the entire line. Special mention was made of the efficient help rendered by Mrs. Martha F. Ratten, of Newark, N. J., and Mrs. Lydia B. Hibbard, of Chicago. The names of these earnest and liberal Churchwomen were accorded the honorable place of patrons of the society, and their example was commended. The C. R. F. S. having now been recognized as the General Pension Fund of the Church, it was felt that all the clergy and laity ought to be summoned to the work which the Church has so earnestly set before them; and to further this object and to concentrate effort, it was resolved that the third Sunday in Advent should be known as "The General Pension Fund Sunday," on which day whether a collection be taken or not, the clergy be asked and urged to preach upon the subject of ministerial support, and especially the nature and character of the Clergymen's Retiring Fund Society be explained, and the necessity there is in the Church for such a provision for the old clergy, who by a life surrender, have claim to a life support. There was a hopeful feeling and mutual congratulation among the members fortunately present on Thursday, in view of what the year had brought forth. If any desire a copy of the annual report which will be ready soon, the financial secretary will be happy to furnish it on request. The thanks of the society were given especially to *The Church Record* and *THE LIVING CHURCH* for free notices in the past and promises for the future.

Address the REV. THEO. I. HOLCOMBE,  
Financial Secretary,  
346 W. 55th Street, New York.



## The Living Church.

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

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We come to the beginning of another Christian Year. Advent impresses us, as no other season, with that "sweetly solemn thought" of the march of time and the end of probation.

Nearer the bound of life,  
Where we lay our burdens down;  
Nearer leaving the cross,  
Nearer gaining the crown.

It is not the least of the lessons which Advent teaches, that the Church, by the Christian Year, seeks to impress upon our lives, upon the divisions of time in which we live the days of our age, the image and superscription of Christ our King. In holy round of services, in Sacrament and Word, Christ lives among us. Our Prophet, Priest, and King is set before us in all the steps of His wondrous life. Enshrined in the Church's year, crystallized in her stately round of services, are the faith and devotion of the centuries. The value of the liturgical system of the Church cannot be overestimated in the preservation of the Faith, the development of Christian character, the cultivation of the spiritual life. To abolish that system and to entrust the guardianship of the Faith to individual caprice in extemporized forms of worship, is to imperil the existence of the trust committed to the Church.

"My time is in Thy hand," said the Psalmist. The new year of the Church illustrates the fact that God has set His mark upon our time. It is not only the passage of the Christian Year, but of all divisions of time, that sound the Advent warning. The year of the seasons, seed

time and harvest, the cold of winter and the heat of summer, declare that it is God who crowns the year, that the earth is the Lord's. The civil year, an arbitrary arrangement, has by common consent received its sanctification. It is the year of our Lord (A. D.) So too, the recurrence of the individual's birthday, is the solemn reminder to redeem the time, so soon passeth it away and we are gone. There are pious men, so deeply impressed with the value of time, that they seek to receive the Holy Communion on their birthdays, that they may renew their consecration.

To thoughts like these, to the last things, to death and judgment, as well as to time and life and stewardship, does Advent bid us. Let us be as men who wait for their Lord.

DR. PHILLIPS BROOKS in his speech before the missionary meeting in the Academy of Music, New York, is reported to have said:

When I found our missionaries in Japan the other day translating "Pearson on the Creed" into Japanese for the instruction of Japanese disciples, I thought it was wrong. What is needed is something vastly more intrinsic than such things.

We know of nothing more "intrinsic" to the Christian religion than the Creed. If it is this religion that our missionaries are trying to extend in Japan, surely it is not wrong for them to provide a suitable book of instruction upon the fundamentals of the Faith which they preach. It is not to be supposed, of course, that the Japanese version of "Pearson on the Creed" is intended for young children or for the great mass of converts. It is not for such use in English. It will doubtless be in Japan what it is here, a textbook for theological students, and we presume Dr. Brooks would agree that it is worth while to translate it for such a purpose.

A CORRESPONDENT of *The Churchman* gives a new and peculiar view of the Holy Eucharist. He enumerates the essential features of the first Eucharist, at the original Institution. These he strangely calls the metaphysical basis. It is upon these we are to build up the ritual expression. Among other things it would seem that on that occasion we find a precedent for the "pause" after the prayer for the Church. But what a precedent! "Judas," says the writer, "was detached and withdrew when the Celebrant paused a space that those who were so minded might depart." What a pity this had not been pointed out to the members of the Revision Committee at the late General Convention! Perhaps, however, they

would have exclaimed: "Save us from our friends!" It would be an edifying variation of the old proclamation to infidels and demoniaes, if the minister should announce that "after the collection has been taken up and the Prayer for the Church has been said, a pause will be made for a space in order that all who desire, like Judas of old, to depart, may have opportunity to do so." But it does not appear that any contribution was received from Judas, on the contrary, the thief carried away the purse of the whole company.

*The Advance*, with considerable complacency, compares the proceedings of the General Convention upon the "colored question" with those of the recent Congregational Council in Massachusetts. The latter, it seems, was far more outspoken and uncompromising in its utterances than the representative body of the Episcopal Church. We venture to point out to our contemporary that there is some slight difference in the circumstances of the two cases. We are not aware that the Congregational denomination has ever made any great headway south of "Mason and Dixon's line," and therefore it has no particular problem of this kind on its hands. It is very easy to see the mote in your brother's eye. Again, the serious form which this question has assumed in the Episcopal Church grows out of the Catholic character of the Church, and her abhorrence of separations. It is not open to her to adopt the easy solution which some Christian bodies have found consistent with their views of Christianity, and dismiss the colored brethren into an "African Episcopal Church" of their own. Opinions may differ as to whether the Convention was called upon to say more than it did, but we deny that there was any ambiguity in the action taken. Let any one examine candidly the report which was adopted. In it existing facts are appealed to as a proof of the Catholic character of this Church, and as showing that she knows neither black nor white. It is as much as to say: "Here are colored bishops having equal rights with their white brethren; here are colored priests, deputies to this Convention, speaking and voting. All this shows what our position is, and this is the position which this Church will maintain." And it will be seen in the sequel that this position *will* be maintained, and that the unfortunate action of any particular locality will in the end give way to the Christian conviction of the whole Church. No other Christian body has had this problem to meet under

the same conditions with ourselves, and therefore such comparisons as those to which we have referred, are out of place.

### REFORM OF THE GENERAL CONVENTION.

In making use of the term "Reform" in connection with the General Convention we have no invidious meaning. We have no reference to morals or conduct. There is not a more dignified body in this country, considering its popular character, than the House of Deputies, nor one in which the laws of gentlemanly courtesy are so carefully observed. None of the disorderly practices, the loud outcries and expressions of dissent, so widely employed to choke off unacceptable speakers, are to be heard in this assembly of more than 400 men. This invariable order is the first thing to attract the attention and admiration of ecclesiastical visitors accustomed to Church synods in another country.

It is from no such point of view, therefore, that we speak of the "reform" of the General Convention. Indeed the subject would hardly have occurred to us as one of crying importance at this particular time if it were not for the recent agitation which proposed what was called "Proportionate Representation" as the panacea for what were claimed to be great evils and anomalies in our present system.

Neither are we to be understood as laying down an unalterable programme. Our purpose is simply to suggest certain methods by which the only charges which with even a color of plausibility can be urged against our present system, may be met without any departure from the principles of the Constitution as it now stands.

Two charges have been made against the House of Deputies, which alone seem to us of the slightest importance. The first of these is its unwieldy size. It is claimed that this constitutes a serious obstruction to business and that such a body is too likely to degenerate into a mere mob. There can be no doubt that, so far, such apprehensions are much exaggerated. The circumstances under which the late General Convention met constituted a very severe test of the capacity of so large a body to transact business. The extreme difficulty with which speakers made themselves heard, and the strained attention necessary at certain junctures when several motions or amendments were before the House at once, in order to understand the precise position of any question,—these and other circumstances of a like nature made the situation a pe-



cularly difficult one. Nevertheless it is generally admitted that business was despatched with perfect intelligence and with as much speed as the subjects under consideration allowed.

Still, it must be conceded that a very large assembly is extremely liable to certain evils. Such a body, owing to the mysterious "magnetism" which affects large gatherings, is open to the danger of coming under the dominating influence of one or two leaders with popular gifts, parliamentary experience, and oratorical power.

Another danger is the tendency to surrender to committees too much power in shaping and controlling legislation. This has become a crying abuse in the National Congress, and there have undoubtedly been occasional instances of it in the Convention itself.

The remedy for all evils which are clearly traceable to the great size of a legislative assembly is a very simple one. Reduce it. For instance, in our own case, let the deputations from each diocese consist of three clerical and three lay representatives, instead of four of each as at present. This would not only reduce the size of the House very materially, but it would have an incidental advantage of no mean value. It would banish that annoying factor in a vote by dioceses and orders—the "divided" diocese. It is well known that all divided dioceses are counted as voting in the negative. The change we suggest would render this impossible. Every diocese would vote squarely "aye" or "no."

But the most serious charge made against the present system is that under it the General Convention does not properly represent the Church at large, which can only mean practically that in its legislation it fails, or is in danger of failing, to reflect the mind or execute the will of the Church. We do not stop to show how little ground there is for this charge in our past history, and how carefully all our legislation is guarded.

Let us assume that the supposed danger is a real one, what is the remedy? or, as we feel sure most of those familiar with the circumstances would prefer to put it, how shall we "make assurance doubly sure"? Two suggestions have been made in the course of this discussion, which as it seems to us, would more than cover the ground. The first would reform a real anomaly. Though we have clerical and lay deputies, they do not commonly, so far as the mode of election is concerned, represent the two orders to which they belong. In most dioceses they are all elected by the united vote of both clergy and laity.

The reform here is in the power of the dioceses. Let them so order the election that the clergy and laity shall vote separately, each for their own deputies. We shall then have a Convention in which the clergy actually represent their own order and the laymen in like manner represent the laity of their respective dioceses.

The other proposal is more important and goes to the root of the whole matter. It would take the shape of a change in the Constitution so as to require that in future all amendments to the Constitution and all alterations in the Prayer Book must be adopted by a two-thirds vote of all the dioceses entitled to representation, in two successive Conventions. Such a rule would render it morally impossible for any legislation of a fundamental character to become law without the unmistakable will and consent of the overwhelming majority of the Church at large.

We make these suggestions in order to show that if the necessity of a reform of the constitution of the General Convention should ever become imperative, there are simple and effectual methods of accomplishing it without departing in the least from the fundamental law of representation by dioceses. But it is very probable that the establishment of a working provincial system in the near future may greatly alter all the conditions of the problem we have been considering.

#### ST. SIMON'S.

The parish is in a growing city but it can hardly be called a growing parish. Its growth has never kept pace with the growth of the place. Nor is it likely to for many a year yet. It has grown, but it could hardly help growing. It is in no way what it might have been.

Perea is a pushing, worldly place, and St. Simon's has been a worldly if not a pushing parish. It started in a wrong way and has never gotten into a right way. It has good people in it—has always had—but they have never exerted the influence that they should have exerted. They have been cowed by the worldly element and the "money-power." St. Simon's has never been without the apostolic succession, but it has been a succession confined to its rectors and its devout women not a few. But for them, St. Simon's would have ceased to be. They have worked and their labor has not been in vain in the Lord. Still it has not counted for much. "The Ladies' Aid" has had many fairs and festivals, and made money not a little—and the vestry have always needed it. The fact is they have never had the right sort of men at

St. Simon's, or the few they have had have not been at the front. The vestrymen of St. Simon's have never so much represented its piety as the "money-power." Some of them have not only been un-Christian men but disreputable men. But they were rich, and it has been an evil saying at St. Simon's that "we cannot get along without them." Different rectors—St. Simon's has had a long succession—have set their faces against it, but they soon belonged to the succession. They had honor with God but not with man. It has been said of one and another: "He was a good man but he lacked tact." Alexander the coppersmith, did them much evil and they went out, some of them like Abraham, not knowing whither. St. Simon's is not a power in the place. It is not respected. It does not deserve to be. If years ago its really Christian element had cut loose from the worldly element, and looked to God for His blessing on the Christian work of its Christian people, the history of St. Simon's would have been something very different from what it has been. It will never prosper until it has an apostolic succession of true godliness.

Such parishes are, we are glad to say, more and more the exception among us. May their tribe decrease.

P. S.—*The Spirit of Missions* never acknowledges any contributions from St. Simon's.

#### BRIEF MENTION.

THE proper Psalms for the first Sunday in Advent are, for the morning, the 8th and the 50th; for evening, the 96th and 97th.

It is proposed to place in St. Mary's church, Portsea, a window in memory of Charles Dickens, who was baptized in the old church which previously occupied the site.

INCREDIBLE as it may seem, says *The Church Quarterly Review*, we know of a clergyman who was for ever grumbling because his congregation always would say Amen after the Absolution. He actually had never noticed the rubric which immediately follows.

ONE of the Rev. Dr. Langdon's suggestions for the solution of the race problem in the Church, says *The Standard of the Cross*, is so simple, so independent of any intricate plan of organization, and so capable of being fairly applied, that it is a wonder if it is not adopted. It is to revive the primitive diaconate, and to accord no deacon, white or black, a seat in the diocesan convention. This is what Virginia might have done, and it would have averted criticism.

SOME naughty commentator on the enactments of the late General Convention, suggests that electric light wires be added to the summary of

evils from which we should pray to be delivered. He thinks, evidently, that when one enters upon an enumeration of details there is no good place to stop. Earthquake, fire, and flood are not any more to be dreaded than many other disasters, and their enumeration mars the Litany.

"A QUERY."—(14,400.) 1. What is the Anglican-Catholic (Episcopalian) view of the Eucharist, and what is the difference, if any, between their belief and that of Protestant bodies, including the so-called Low and Broad Church school?

This is a question which *The Boston Transcript*, in its Query department, is appealed to for an answer. We shall await with interest the editorial *ex cathedra*. We can fancy the editor, in some perplexity, sending his messenger boy around to the rectory of Trinity for illumination, and comparing notes with Fr. Hall!

DR. BRIGGS, in a recent paper on the revision of the Westminster Confession, thus speaks of that formula:

The Confession contains many things that are not in God's Word. There are some things that are true enough in themselves, but they have no biblical warrant. There are also statements which are against the Scriptures. It would be an abuse of God's Word to say that the system of the Confession corresponds in all respects with the doctrines of the Bible.

DR. McCOSH, of Princeton, on the same subject says:

There are some passages in the Confession of Faith and in the larger Catechism, of which it may be doubted whether they are founded on the Word of God, and which are offensive in their expression. Further, there is a want of a clear and prominent utterance, such as we have in the Scriptures, of the love of God, as shown in the redemption of Christ, which is sufficient for all men, and in the free and honest offer of salvation to all men, non-elect as well as elect.

#### A REMINISCENCE OF NORTH CAROLINA.

BY THE REV. WM. G. FRENCH.

THE following letter from Mr. Prout, who was at work with us at Valle Crucis, though residing three miles from us, and who knew Wm. Alston well, was written in 1874, about 20 years after. Although in part, on personal and family matters, I give it entire. It will not be out of place or time to publish it, when the status of the colored clergy is in doubt.

MY DEAR F.—Your request for some reminiscences of the student life at Valle Crucis, of the late Rev. William Alston, takes me back in thought twenty-four years or so, and brings up the scenery of the mountains in North Carolina. You know how grand those mountains are, and how beautiful are the valleys between the high ranges, and how we enjoyed life there. Wm. Alston, I well remember, was a student at Valle Crucis, a place of note for various reasons, on account of the developments under which, and through whose influence Bishop Ives, of North Carolina, went to Rome. As a student having the ministry in view, Alston came to Valle Crucis and became a member of the Order of the Holy Cross, which then numbered in its ranks several who have since become faithful and useful clergymen. Not one among clergy and students at Valle Crucis accompanied Bishop Ives in his secession, except one (for whose departure there were reasons, from his peculiar circumstances and habits, to



account). By the writer, the associations of that place have always been held dear. And he has never ceased to lament that the good work in the mountains which the society of the Holy Cross began and carried on with energy and charity, towards the successful evangelization of that neglected region, could not have been carried to completion. It was however, the grief of a novice in ecclesiastical bickerings which that overthrow of cherished hopes awakened.

The conduct of Wm. Alston seemed nearly faultless. It was during the years before the emancipation of his race; and possibly the consciousness of being at a social disadvantage may have had something to do in producing the gentle, quiet humility of his deportment.

It was part of the drill of the school that all should cultivate sacred vocal music; and the writer has never heard Church music so thrilling as that which illustrated the Communion service in the chapel at Valle Crucis; and was heard in the open air chanting among the mountains, the Church's song of triumph at the burial of some of the baptized poor. In that choir of men and boys, Wm. Alston was numbered; and it is only a tribute of one's vivid recollection of his towering form, (he was 6 ft. 2 in. in his stockings, you remember) and of his transcendent voice, to say that it was one of the sweetest ever tuned to the praises of God.

Your Brother in Christ,  
H. H. PROUT.

Alston's history and trials, after leaving Valle Crucis, which was before the war and when the prejudices of North and South were strong against the colored race, would be very interesting. But he lived long enough to show to all parties what excellent material for the ministry could be found among a people supposed to be inferior to the white race. For some years he was rector of St. Philip's (colored) church in New York City, where his memory is still cherished by that intelligent and wealthy parish. For high Christian character, modest deportment, and fine, almost noble bodily presence, he was the peer of his brethren in the ministry.

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

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PERSONAL MENTION.

The address of the Rev. Geo. H. Yarnall is 1425 Euclid Ave., Phila., Pa.

The Rev. R. W. Forsyth's address is 1614 St. Paul St., Baltimore, Md.

The Rev. C. R. Page, rector of St. Andrew's church, Clear Spring, Washington Co., Md., has accepted a call to Adamstown, Frederick Co., Md.

The Rev. Wilbur F. Watkins, Jr., rector of Trinity church, Shamokin, Pa., has accepted a call to be assistant to the Rev. J. H. Eccleston, rector of Emmanuel church, Read and Cathedral Sts., Baltimore, Md.

The Rev. John Dows Hills enters upon the rectorship of St. Luke's Memorial church, Tacoma, Washington, on the first Sunday in Advent.

The address of the Rev. C. H. De Garmo is 1625 Locust St., Philadelphia, Pa.

The address of the Rev. S. C. Gaynor hereafter will be Nevada, Mo.

The Rev. Edward L. Ogilby has become assistant minister to the Mission of St. Simeon, Philadelphia, and will enter upon his duties on Advent Sunday.

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 CATHOLIC DOCTRINE OF THE INCARNATION.

By request, the Rev. Henry Ormond Riddell will preach a course of sermons on this subject upon the Sunday evenings of Advent, 1889, at Emmanuel church, President St., near Court, Brooklyn, L. I., viz., Dec. 1st, "The Necessity of the Incarnation;" Dec. 8th, "The Doctrine of the Incarnation;" Dec. 15th, "The Extension of the Incarnation in the Life of the Church;" Dec. 22nd, "The Extension of the Incarnation in the Life of Man (The Blessed Sacrament)." Choral Evensong begins at 8 o'clock. Seats free. The public invited.

MARRIED.

HIGGINS—HOLLAND—Nov. 20th, in Calvary church, Bastrop, Tex., by the Rev. T. C. Bittle, Miss Leilah Telfair, daughter of Col. J. C. Higgins, of Bastrop to Mr. D. Pope Holland, Jr., of Jacksonville, Fla.

OBITUARY.

WHEELER.—At Burnt Hills, N. Y., Nov. 15th, 1889. Calvin S. Wheeler, warden of Calvary church. Aged 74 years.

DOMESTIC MISSIONS.

The appropriation from current funds of \$20,000 towards endowing the Episcopate in Oregon and Colorado and at the rate of \$40,000 for work among the Colored People, makes an extraordinary demand upon the receipts for Domestic Missions this year. All remittances for Missions—Domestic (including Colored and Indian) or Foreign—to GEORGE BLISS, Treasurer, 22 Bible House, New York.

THE CLERGYMEN'S RETIRING 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.

WANTED.—Position as choir-master in a vested choir. A place accessible to Boston preferred. Address FREDERICK O. BLUNT, Lowell, Mass.

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# The Household.

CALENDAR, 1889.

NOVEMBER.

30. St. Andrew, Apostle. Red. (Violet at Evensong.)

DECEMBER.

1. 1st Sunday in Advent. Violet.

## THE FIRST SUNDAY IN ADVENT.

Matthew xxi: 5.

Sion, haste to meet thy King,  
Psalms and glad hosannas sing,  
Strew thy palms, thy garments spread,  
For the Judge of quick and dead!

Meek, He rides upon the colt;  
God Who wields the thunder-bolt,  
Lays His royal glory by,  
In our flesh for men to die.

Enter now the temple gate  
Where He stands in princely state,  
Join the children's song of praise  
To the King of endless days.

For the Lord Who comes with grace,  
Soon shall show His shining face;  
Christ Who for our sins atoned,  
Comes 'mid angel hosts enthroned.

Heavens shall vanish like a scroll,  
Sun and moon in darkness roll,  
When the dead the trumpet hear,  
When the Judgment books appear.

On that Day of doom and grace,  
Grant us with Thy saints a place;  
Save us from the realms of night,  
Clothe us with eternal light!

## ADVENT.

Advent, commencing on the Sunday nearest St. Andrew's Day, and continuing to Christmas Eve, is a holy season appointed by the Church as a preparation for the great festival of Christmas, that we may celebrate the Nativity of our Blessed Lord with thankfulness and holy joy, devoutly acknowledging the infinite love, condescension, and mercy of His first coming in the flesh, to redeem all mankind from eternal death. We are called upon farther, in the special services of this season, to prepare ourselves for His Second Coming in "glorious majesty," to judge both the quick and dead. The Advent teaching blends in one, His characters of Redeemer and Judge.

In very early times this season was observed as one of special prayer and discipline. It is mentioned by Philastrius, A. D. 380, as one of the solemn fasts of the Church. It was anciently kept, from the festival of St. Martin until Christmas, on Monday, Wednesday, and Friday of each week. Until 1549, there were special Collects, Epistles, and Gospels for the Wednesdays and Fridays in Advent.

Under the present name, Blunt says, the season of Advent is not to be traced back farther than the seventh century, but Collects, Epistles, and Gospels for the five Sundays before Christmas, and for the Wednesdays and Fridays, are to be found in the ancient Sacramentaries and in "Comes" of St. Jerome.

These offer good evidence that the observance of the season was introduced into the Church at the same time as the observance of Christmas.

Yet there is not, properly speaking, any season of Advent in the Eastern Church which has always preserved ancient customs intact; though it observes a fast before Christmas as well as before Easter. The rule by which Advent is determined defines the first Sunday as that which comes nearest, whether before or after St. Andrew's Day, which is equivalent to saying that it is the first Sunday after November 26th. December 3d is, conse-

quently, the latest day on which it can occur.—*Church Calendar.*

In the East End of London there are 115 clubs; 32 of these have gambling and betting for their main object.

THE Russian priest is a picturesque figure, with his long unclipped hair, tall felt hat largest at the top, and a flowing robe. He must be married when appointed to a cure, but is not allowed a second venture if his wife dies.

ARCHDEACON STRETCH, of Victoria, is the Sydney Smith of the Antipodes. He was once being bothered by a clerical bore named Cass. Mr. Cass had one fad—that the great Napoleon was of scriptural descent. Pressed for his reasons, he explained that "Napoleon" with the initial letter cut off gave "Apoleon" or "Apollyon," a name prominent in Revelations. "Ah," replied the Archdeacon, "your own name, 'Cass,' with the initial letter cut off gives 'Ass,' but there's no revelation in *that*."

HERE is an amusing anecdote of the visit of Prince Ferdinand of Bulgaria to Paris. On the morning after his arrival he went to see his uncle, the Duc de Montpensier, then on the eve of his return to Spain. The Duke, who had not set eyes on him for a long time, did not know him at first, but afterwards, shaking his Highness cordially by the hand, he remarked with a smile: "*Ma foi!* I am like the Powers; I did not recognize you."

SIR MORELL MACKENZIE, in *The Contemporary Review*, concludes an article on "Speech and Song" with these words: "We know how the general level of literary style has risen, and in particular, how the art of melodious versification has been popularized, if I may use the expression, so that every cheap magazine, and even the poet's corner of provincial newspapers, contains copies of verses which would have earned considerable reputation for the authors a hundred and fifty years ago."

## A STUDY IN PROTESTANTISM.

BY THE REV. T. A. WATERMAN.

At various times in the columns of THE LIVING CHURCH have appeared references to the Lutherans, their worship, discipline, and sacramental teaching, to show that in its original form Protestantism stood for something more definite than the vapid system of negations at present thus identified. Every Churchman will appreciate the lashing Prof. Briggs gives the Presbyterians in his remarkable work "Whither", for the way they have departed from their standards, especially the Westminster teaching of the ministry and sacraments, which, as Dr. Hopkins proves from the writings of the Hodges and the Van Dykes, are the full statement of the doctrines of Dr. Pusey, and the highest school among us.

Some one quotes Dr. Philip Schaff to the effect that the Zwinglian view of the sacraments is incorporated in the standards of but one religious body, the Reformed Episcopal. Plainly the body generally identified with the labors of Zwinglius—the German Reformed, does not hold to his teaching, as can be seen in the "Order of Worship for the Reformed Church" published by the Reformed Church Publication Board of Philadelphia.

This Prayer Book contains substantially the same features of worship

and the same offices as our own. The opening rubric for the morning and evening service reads: "Having taken his place on the right of the altar, the congregation also standing up, the minister shall say as follows: In the name of the Father, and of the Son, and of the Holy Ghost." *Amen.* This sentence is one that somebody objected to as ritualistic in our Convention. So unobjectionable are these offices that they might be used in our congregations in their entirety.

But the Baptismal and Communion services bring out the full wealth of sacramental teaching, the regenerating principle being honored in the former, while quotations from the latter explain themselves.

The Institution prayer supplicates "the powerful benediction of Thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical use, they may exhibit and represent to us with true effect the Body and Blood of Thy Son Jesus Christ; so that in the use of them we may be made, through the power of the Holy Ghost, to partake, really and truly, of His blessed life," etc. Collects of exceeding beauty commend the oneness of the Sacrifice in earth and heaven, the Church Militant, the faithful dying and departed; the communicating following this order:

"Giving the bread the minister shall say: 'The bread which we break is the Communion of the Body of Christ.'"

For the cup, "the cup of blessing which we bless is the Communion of the Blood of Christ."

An office for Confirmation is provided soundly orthodox, as far as it goes. I was once asked by a minister of this body if we did not regard Confirmation as a sacrament, and he seemed surprised when told in effect that we did not class it among those "generally necessary to salvation." Collects, epistles, and gospels are provided for the entire Church year generally agreeing with our own. The office for ordination has entire the collects from our Institution Office as to the ministers of apostolic succession, and the prayer to the Holy Ghost, Sanctifier of the faithful.

Offices are provided (in which we are sadly lacking) for the discipline of the laity and the installation of lay officials. One passage is so choice, so timely, in its suggestions as to certain parish evils among us, that we give it entire. "Men may be chosen and called to their particular ministry by the voice of their fellow men, but their ministry itself comes to them not from earth, but from heaven; not from the people they serve, but from God. Its rights and powers, its duties and responsibilities, all flow from that jurisdiction of Christ in His Church, which is the fruit of His glorious resurrection, and which is to be regarded as a new order of life and power in the world, *extending with real unbroken succession from the day of Pentecost onward continually to the end of time.*" (italics ours).

Offices are provided for the Visitation and Communion of the Sick with a commendatory prayer substantially our own, with a litany for the dying. The rubric for the Communion reads (the italic being theirs): "If the elements have *not* been consecrated in the church, the minister shall consecrate in manner and form as follows;" thus



leaving the unmistakable inference that the elements *may* be consecrated in the church and reserved for the sick. Here then, in this elder daughter of the Protestant Reformation we have the opportunity suggested for a revised version of that historic query: "Are there Romanizing germs in the Prayer Book?" Better however the Catholic recognition that all truth contains the germs of error and may be so distorted, save when guided by the living voice of the teaching Church and her Divine Head.

The Dutch Reformed Prayer Book like the German, contains a liturgy similar but shorter, the same high standard of sacramental teaching further developed in the common Heidelberg Confession, which, like the Westminster and the Savoy platform of the Congregationalists, reflect Calvin's sacramental doctrine, identical with the Anglican. Let us trust that as our separated brethren diverge farther from his revolting scheme of the Atonement they may be drawn nearer not only to the body of doctrine above outlined but to the undisguised preference for episcopacy which he shared with all the leaders in the movement known as the Reformation. What can we better do then for our Protestant friends than to commend them all as Prof. Briggs has done, to study their own standards and see whither they are drifting? What more effective Church tracts to circulate among the Methodists than John Wesley's sermon on the sin of schism and his reasons against separating from the Church of England? The one thing these denominations lack was the one thing their founders were agreed on—the principle of Episcopacy and Churchly continuity, but let us never forget that each sect is founded on some one great truth, and the fidelity with which it has held to and tenaciously fought for that portion of truth, alone gives it vitality. The secret of Church union lies in harmonizing these truths into Catholic oneness, but to convince others there must be a general agreement all along our own lines. Through the length and breadth of this land there is not one member of the Baptist denomination that does not believe in their central principles; no Presbyterian sermon at a representative gathering has ever weakened on their view of Apostolic Succession, doctrinal in Calvinism, and tactual in polity; what an instructive lesson in conviction for the children of the Church!

The strength of Methodism lies in its admirable discipline, our weakness in the almost total lack of any discipline. Our principle of continuity in the episcopal office joined to the Methodist principle of development would long ere this have convinced others of the need of visible oneness.

The general restoration of the weekly Eucharist, it is thought, would do much to witness for union from its very nature, and yet the Disciples founded by Alex. Campbell, from their beginning have so observed the Lord's Day. In taking the name Disciples or Christians they declared all sectarian names sinful, while for years the American Church has been trying to find a name expressive of her character and mission, and has failed. In their fidelity to Scripture in both instances, these Disciples have been rewarded with spiritual [growth and

...is an unexpected unsteadiness in its theology. This has been manifesting itself from number to number, and in the present issue is most apparent. Just what the matter is, we are not clear upon, but are inclined to think the difficulty is in the editor's theological training. He seems wool-gathering, somewhat, don't know where he is. His hand is not steady and strong enough to steer the ship; has lost reckoning, or never knew much of navigation. At any rate, some of the articles which have come from his pen are not satisfactory. We are sorry for this and hope that future issues may re-assure us."—(*The Pacific Churchman*, April 27, 1871.)

I think this will furnish the key to Leavitt's secession. He never was in the Church, in sympathy or knowledge. It is a bad business to set up men as editors, college presidents, etc., who don't know anything, or are not in sympathy with the Church.

Maysville, Ky.

D. D. C.

#### PERE VILATTE'S MISSION.

To the Editor of *The Living Church*:

Perhaps some of your readers would like to hear a word or two about the Old Catholic Church work here. On All Saints' Day, in spite of the sloppy weather and mud, a very fair congregation assembled. Some of the poor people walked a distance of over fourteen miles to be present. It would have gladdened your heart to see the unaffected devotion of the people. The

church was decorated with banners, the altar bright with flowers and lights, the vestments rich and of approved Gothic style, (the present of a friend to the pastor). But the most edifying sight was the crowds of men, women, and children, the intelligent responses of the people during Matins, Mass, and Vespers, and above all the general Communion so reverently received under both species. You must know that this region is blighted by the curse of "spiritism." Many of the older folks, or rather all, are baptized members of the Roman Church, but they have fallen from one form of superstition into a worse, their children are unbaptized, and brought up to believe in sorcery, witchcraft, and magic. Pere Vilatte took the occasion of All Souls' and All Saints' Days to expound the true spiritualism of the Catholic faith. His fervid eloquence, *Deo gratias*, was the means of striking home conviction to the hearts of one family at least. The father and mother came with contrition after the liturgy and sought reconciliation with the Church and Christ, and on Monday next they will be publicly reconciled, and their children baptized. I wish the readers of this letter would each say one short prayer for the triumph of God's truth over the spirits of darkness whose stronghold is here.

AUGUSTINE DE ANGELIS.

Dykesville, Nov. 4th, 1889.

#### THE CHURCH UNIVERSITY BOARD OF REGENTS.

To the Editor of *The Living Church*:

The General Convention has taken a wise step in the matter of education. It has resolved to unite in some way, the scattered forces of our numerous colleges. In this movement we see one of the signs of the times. The University of Durham has two colleges in the city of Durham, each under its own separate management, and it has two abroad, viz., one (Codrington College), at Barbados, and the other (Fourah Bay College), at Sierra Leone. In France there are splendid colleges in many different places, but together they form one vast and powerful in-

and Mr. W. P. Johnson, President of Toulaine University. Dr. E. N. Potter, President of Hobart College, has been appointed Advocate Regent. Already he has set to work in earnest, having done some long journeys in short time. On Sunday, Nov. 3rd, he preached on the subject of "The Church University" at St. Paul's cathedral, Syracuse, in the morning, and at St. Luke's, Rochester, in the evening. A week later he preached at All Saints' cathedral, Albany, in the morning, and in the evening at St. Timothy's church, New York. It is his purpose to visit the South and West during the present season, and if he maintains this record of traveling long distances on each Sunday, an immense area will soon be covered.

One feature of this movement may be the institution of a system of teaching by correspondence, and of examination, for any who cannot afford time for attendance on a regular college course; while another may be the establishment of additional colleges in certain newly settled parts of the country where Church people are not able to establish them for themselves. For pursuing his arduous duties as Advocate Regent, President Potter receives no stipend, but if his efforts are seconded everywhere by the sympathy and co-operation of Churchmen, resulting in making our many colleges one great university, he will, no doubt, consider himself amply repaid.

H. L.

#### MARRIAGE AND DIVORCE.

To the Editor of *The Living Church*:

The failure of the late General Convention to complete action on the Canon of Marriage and Divorce, remands it to the next session, with no one authorized to bring it up. Indeed one Convention cannot oblige another even to consider, much less to complete, its "unfinished business." Hence the subject will come up, if at all, as new matter. The course of debate shows that a canon like that presented by the committee is liable not to pass.

While the subject is yet fresh in the mind of the Church, would it not be well for those interested to communicate their views through the press, so that, if possible, a canon might be drawn up which may be approved? I have a rough draft of two canons, whose provisions are compiled from many sources—one on marriage and one on divorce—which after awhile may be offered for public consideration.

I write this as evidence that the matter is yet alive; and I would be glad if other Church periodicals would publish this letter. B. FRANKLIN.

Shrewsbury, N. J., Nov. 5, 1889.

#### BOOK NOTICES.

A HOLIDAY TOUR IN EUROPE. By Joel Cook. New edition. With illustrations. Philadelphia: David McKay; Chicago: S. A. Maxwell & Co. Cloth \$1.00.

As nearly everybody goes to Europe, sooner or later, nearly everybody would do well to have this book. In fact, to those who do not go, it may be more valuable than to those who do go. The sketches here gathered were first written for *The Public Ledger*, by one of its editors on a tour in Europe. The price of the book is very small considering the amount and character of the work.

LITERARY LANDMARKS. A Guide to Good Reading for Young People, and Teacher's Assistant. By Mary E. Burt. Boston and New York: Houghton, Mifflin & Co. Cloth. Pp. 152.

This little book will afford many useful suggestions to the thoughtful parent or teacher, in regard to the books our children



should read to refine and elevate their love for books. The author is a strong believer in fairy stories for the little ones and the noblest and best in the literature of all time for older children. All books written down to the level of the youthful mind should be shunned. A list of books suitable for children between the ages of six and twenty concludes the volume.

**CHILDREN'S STORIES IN ENGLISH LITERATURE.** From Taliesin to Shakespeare. By Henrietta Christian Wright. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 345. Cloth, price, \$1.25.

In this volume the author has skillfully epitomized for the young reader some of the most delightful romances of the early English writers. The legends of the Round Table, the adventures of Robin Hood, the travels of Mandeville, the "goodly company" of pilgrims to Canterbury, are among the charming pictures she gives us.

**FOREIGN MISSIONS.** Their Place in the Pastorate, in Prayer, in Conferences, Ten Lectures. By Augustus C. Thompson, author of "Moravian Missions," "The Mercy Seat," "The Better Land," etc. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1889. Price, \$1.75.

This is a vigorous, earnest, and timely plea for the evangelization of the world. Arranged in a series of ten lectures the various claims and phases of the work are discussed. Though there is evident at times a striving after oratorical effect, the spirit is excellent throughout.

**AMERICAN STATESMEN—Benjamin Franklin.** By John T. Morse, Jr., author of "Life of John Adams," etc. Boston & New York: Houghton, Mifflin & Co., The Riverside Press. 1889. Price, \$1.25.

After quoting in his preface the opinion of the Hon. John Bigelow concerning Parson's Life of Franklin, Mr. Morse states the *raison d'être* of another life of that illustrious man, namely, to complete this biographical series, which, without a life of Franklin, would be as absurdly imperfect as a library of English fiction with Scott or Thackeray absent from the shelves. Mr. Morse has succeeded admirably in squeezing into four hundred small pages a wealth of incident of historic value, and withal most entertaining reading.

**THE MARBLE FAUN, or, The Romance of Monte Beni.** By Nathaniel Hawthorne. Illustrated with Photogravures. Boston and New York: Houghton, Mifflin & Co. Volume I. and II. Illuminated cloth, \$6.00 the set, in box.

As Americans we are proud of the genius that produced "The Marble Faun" and of the art which has given it such a worthy form and setting. The work is a credit to the publishers and cannot fail to be appreciated. Nearly every scene, picture, and statue so happily described in Hawthorne's classic, is reproduced in photogravure in its appropriate place. It is like reading the book in Rome, to have these truthful pictures side by side with the text. In this connection, moreover, a knowledge of these great works of art can be obtained more easily and pleasantly than in any other way. In every particular these volumes are fine specimens of book-making.

**THE ALL-FATHER.** Sermons Preached in a Village Church by the Rev. P. H. Newnham, with Preface by Edna Lyall. London: Longmans, Green & Co.; Chicago: A. C. McClurg & Co. 1889. Price, \$1.50.

It is impossible to speak too warmly of the pleasure we have derived from these sermons. They far surpass any others we have ever read on the Lord's Prayer. It has never been our fortune to see the Fatherhood of God treated in so interesting and convincing a manner. The phrase is too often used as a mere sentiment, but Mr. Newnham lifts God's relation to every member of the race to the highest level of practical Christian teaching. The reader is rebuked for the strangeness and remoteness with which he has invested the character of God, and is drawn most persuasively and lovingly nearer and nearer to that Heavenly Presence whence all good comes. We perfectly agree with the gifted author of "The Golden Days," who in a short prefatory note says that "these sermons need no introduction."

**THE CUNNING WOMAN'S GRANDSON.** By Charlotte M. Yonge, author of "The Heir of Redclyffe," etc. New York: Thomas Whittaker. Pp. 234. Price, \$1.50.

We never greet a fresh book from Miss Yonge without the wish to offer a thanksgiving on behalf of our children. This is a

tale of the Cheddar district in England, a hundred years ago. Granny Lake, the "cunning woman," who moves through the story, is an illustration of the old popular belief in the "black art" and its mysterious powers over individual fortune. An interesting character is sketched in Robin Lake, the beldame's grandson, with the ups and downs of his youthful and ennobling love for Kitty Cole, a neighboring farmhand's daughter. However much young people respond to the enticements of Miss Yonge's new story, they cannot miss the sound religious and Churchly instruction which she so skilfully here, as always, intermingles in charming naturalness with the tale that she unfolds. The book has five very good engravings, full-page.

**"IN ALL OUR DOINGS."** The Golden Links of the Collects. A Story for Boys. By Grace Stebbing, author of "Silverdale Rectory," "Only a Tramp," etc. New York: Thomas Whittaker. Cloth. Pp. 256.

It is a story well fitted to enchain the interest of our boys, woven in twenty-five chapters, each of which is illustrative of the principal motive of one of the collects of the Christian year. With such guiding way-marks laid down in advance, it has been no easy task to keep the natural continuity and progress of a story from trammels and halting; and right here the trained skill of the writer finds a signal triumph. The development of essential narrative is neatly sustained throughout.

"Up North in a Whaler," another book for the boys, from the same house, pp. 350, is second in the "Look Ahead Series," by the Rev. Edward A. Rand, author of that very popular book, "Fighting the Sea," and other works, and it is not a whit behind any of them in fascination, and the genius for instruction.

**AN APPEAL TO PHARAOH.** The Negro Problem and its Radical Solution. New York: Fords, Howard, & Hulbert; Chicago: S. A. Maxwell & Co. 1889. Pp. 205. Price \$1.00.

What to do with the negro in the United States is a very difficult problem, a very knotty question. But our author cuts the knot by advocating letting this people go. The plea is based on the degrading position in which this race is now placed, on the race prejudice which is likely to prevent any change in this condition, on the impossibility of the assimilation of the negro, and on the uneasiness of the colored man, and his desire to emigrate. The author suggests a plan for such voluntary emigration, which he elaborates with care, and illustrates by statistics. The natural objections that at once present themselves are temperately discussed, the cost is considered, and the question, "Will he go?" is decided in the affirmative so far as the poorer class of this people is concerned. Those who have thought much about the negro question will be glad to see this new solution of it set forth so strongly, temperately, and wisely. The plan here advocated is certainly worth a serious and conscientious consideration on the part of every thinking American citizen.

**A SELECT LIBRARY of the Nicene and Post-Nicene Fathers of the Christian Church.** Edited by Philip Schaff, D. D. LL. D., in connection with a number of Patristic Scholars of Europe and America. Volume XII. St. Chrysostom. Homilies on the Epistles of St. Paul to the Corinthians. New York: The Christian Literature Company.

This is the third volume of the series in which the works of the great Chrysostom are reproduced in excellent translation and annotated. It is the Oxford translation which is here given. It is perhaps superfluous to commend the sermons of one of the most distinguished preachers that the Christian ages have produced. We may, however, note that the sermons of the "golden-mouthed," unlike many other great sermons, are applicable to the conditions of humanity, very largely, in our own age as well as in the generation to which they were addressed. They relate to humanity, to its every-day errors and common sins. Add to this the extraordinary fertility of the preacher's mind, his depth of thought, earnestness of feeling, and beauty of diction (largely lost, it is true, in translation), and we can understand why the world still reads and ponders these sermons of the great pulpit orator whose eloquent Greek

periods first thrilled the world some fifteen hundred years ago.

**THE LIFE AND WORK OF WILLIAM AUGUSTUS MUELLENBERG, Doctor in Divinity.** By Anne Ayres. Fourth edition. New York: Thomas Whittaker. Pp. 524. Royal octavo. Price \$2.

The life that William Augustus Muhlenberg wrought out here below is one of the most precious heritages of the Church of God on earth, and by his works of faith he yet speaketh to all lovers of God and His children in the generations after him. Undoubtedly, no one could have been found better or more intimately fitted to portray that life in the reflected spirit of him who so lowly esteemed it, than his long-time companion and daughter in Christ, Sister Anne Ayres. The author is favored by being able to lift the curtain and reveal, in all delicate regard to his own meekness, the inner life, the "heart and mind on all points," of this man of faith. His earthly course is here tastefully sketched for us in progressive periods, from childhood and through the years of his early consecrated manhood, on past the meridian of his powers and down to the last hours in which he endured as seeing Him who is invisible. Were we to seek a word of praise for her who has, so nobly and well, shown us this great humble life, we could offer nothing more befitting than to say, she has done it worthily.

**WILLIAM WEST SKILES.** A Sketch of Missionary Life in Valle Crucis, in Western North Carolina, 1842-1862. Edited by Susan Fennimore Cooper, author of "Rural Hours," etc., etc. New York: James Potts & Co. 1890.

Valle Crucis was a mission begun by Bishop Ives whose final perversion to the Roman Church almost destroyed it. It was located in the wild and beautiful mountain region in the western part of North Carolina. From it as a centre, missionaries went out to a scattered circle of mission stations and ministered to the humble mountaineers, who, until the Church thus sought them, had been without any kind of spiritual care. In time, a divinity school was attached to the work at Valle Crucis, and was maintained from farm lands owned by the mission. There was much of poverty and hardship, and heroic devotion. The story of the work reads like a romance, and the author has told it in a most charming manner. It is a story worthy the telling, and breathes an inspiration on every page, and woven with it is the beautiful life picture of "Father Skiles," a simple-hearted, humble man, of robust and manly character, but a saint. If Valle Crucis had done nothing other than give this man to the Church, it had been enough to justify all the cost of suffering and sorrow which were expended there. The Church is richer for such heroism, for such reflection of the life of her dear Lord. This little book is sure of a wide reading, and ought to be widely read. It is a book after the "Sister Dora" order.

**CONVENIENT HOUSES,** with Fifty Plans for the Housekeeper. Subjects treated: Architect and Housewife. A Journey through the House. Fifty Convenient House Plans. Practical House Building for the Owner. Business Points in Building. How to Pay for a Home." By Louis H. Gibson, architect. New York: Thomas Y. Crowell & Co. Price, \$2.50.

This handsome volume is not simply a treatise on the architectural features of house building, but contains, as its secondary title indicates, "fifty plans for the housekeeper." Mr. Gibson differs from most architects in that his sympathies are with the housekeeper as well as the house-builder,—a point many will appreciate—and the plans in this book provide, not only for attractive exteriors, but also for thoughtfully arranged interiors, abounding in desirable and labor-saving conveniences. Mr. Gibson gives also much good advice to prospective builders; points out things to avoid, and things to secure; explains carefully the different methods of making contracts, and tells the person hoping to build a model house of his own, a thousand things it will be well for him to know and heed. Not only the general arrangements of the house, but such details as kitchen and pantry, plumbing, laundry, and heating, are carefully considered, while the all-important question, "how to pay for the

house," is not forgotten. We think a perusal of Mr. Gibson's book, and an examination of the plans given therein, would be of the greatest advantage to those interested in building "convenient homes for themselves or others.

**THE VIKING AGE.** The Early History, Manners, and Customs of the Ancestors of the English-speaking Nations. Illustrated from the Antiquities discovered in Mounds, Cairns, and Bogs, as well as from the Ancient Sagas and Eddas. By Paul B. DuChailu. With 1,366 Illustrations and Map. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. In two volumes, illuminated cloth, \$7.50.

This monumental work of nearly twelve hundred pages and a larger number of illustrations, is a complete encyclopedia of early Scandinavian history, customs, life, and literature. A small fortune and the labor of many years are required to produce such a work. Author and publishers deserve thanks for the distinguished service they have rendered the Anglo-Saxon race, by this splendid contribution to the antiquities of their ancestors. The author announces as the motive of his investigation, the tracing of the origin of the remarkable activity of the English-speaking people, their capacity for self-government, their mastery of the sea, their power of assimilation and conquest. In the terrible energy of the Northmen he finds the potency and promise of the race which is subduing the world. Their traits of character are impressed upon the nations that now are dominant in the earth; the tremendous vitality of the Vikings courses in the blood and braces the nerves of the adventurous race. The materials of this great work are chiefly drawn from records found in Iceland, the *Sagas*, and from the archaeological collections in the museums of Europe, by personal inspection in nearly every case. For more than eight years the author has labored almost incessantly at the task, being aided by many expert antiquaries of the old world. The scope of the work may be indicated briefly but imperfectly, as embracing Mythology, Relics, Religion, Domestic and Public Life, Civil Institutions, Superstitions, War, Navigation, Architecture, Dress, Occupations, Discoveries, Deeds of Vikings, and many quotations and fac-similes from the *Sagas*.

MESSERS. NOVELLO, EWER, & Co., (London and New York), have lately issued a series of thirteen short and easy anthems, under the joint editorship of Sir John Stainer, *Mus. Doc.*, and Mr. W. Russell, *Mus. Bac.*, which sell for five cents each. They are severally adapted to the Church's seasons, and suitable especially for Introits and Offertory, and will be further continued. [For the titles of these anthems, and names of composers, see advertisement in another column.] It would, doubtless, have been more satisfactory, from an ecclesiastical point of view, if the words selected could have been restricted to those of the Introits in use in the English Church in ancient times. But this has been thought by the editors to be hardly desirable. For while in many instances those Introits did not lend themselves to the form of music required (short and easy), in others—being derived, as they mainly are, from the Psalms—they had already been set to music once, or twice, or even oftener, by earlier writers. And quite apart from the question of the suitability of that music for the present purpose, composers, as a rule, much prefer to proceed by untrodden paths. It is to be hoped that this series will, as a whole, so help to meet a felt want in Introit anthems that its further extension may be rendered necessary.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

**PAMPHLETS RECEIVED.**  
YEAR BOOK of St. Ann's church, Brooklyn, N. Y.  
THE Quarterly Extra of the Contemporary Pulpit contains Canon Liddon's sermons on the *Magnificat*, which he preached last August in St. Paul's cathedral. It is imported by Thomas Whittaker, N. Y. Price 15 cents.

ADVENT HYMN, "Lo, He comes," and the Advent antiphons. Tunes written by Edward Witherspoon. Published by Wm. H. Boner & Co., Phila.

HIGHWAY IMPROVEMENT. An address by Col. Albert A. Pope.

SIXTH Triennial Report of the Trustees of the



Fund for the Relief of Widows and Orphans of deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.

A CHARGE delivered to the clergy of the diocese of Argyll and the Isles. By Bishop Chinnery-Haldane.

REVIEW of Col. R. G. Ingersoll's Attacks upon Christianity. By Mrs. Otilie Bertran, author of "Edith." Price 25 cents. Address the author, 3929 Locust St., Phila.

CHRIST IN MODERN THOUGHT. By the Rev. Daniel M. Bates, rector of St. Stephen's church, Clifton Heights, Pa. New York: Thomas Whittaker. Pp. 46. Price 25 cts.

REPORT on Federate Councils and the Provincial System, by a committee of the diocese of Central New York.

ANNOUNCEMENT of St. Paul's School, Tokyo, Japan.

CONTROVERSY on the Constitutions of the Jesuits between Dr. Littledale and Fr. Drummond, Winnipeg.

NOTES on the Liturgical Revision, 1889. By the Rev. Samuel Hart, D. D.

DECISION. A Sermon by the Rev. Walter C. Whitaker, Auburn, Ala.

ADDRESS before St. Anna's Guild of the church of the Transfiguration, New York. By the Rev. G. H. Houghton, D. D.

PROCEEDINGS at the Banquet of the Spanish American Commercial Union, at New York City.

AN AMERICAN Pilgrimage and a Prowl in the Fleet. By the Rev. John E. Johnson.

THANKFULNESS.

For beauty in this world of ours, For verdant grass and lovely flowers, For song of birds and hum of bees, For the refreshing summer breeze, For hill and plain, for streams and wood, For the great ocean's mighty flood— In every thing give thanks!

For the sweet sleep which comes with night, For the returning morning light, For the bright sun that shines on high, For the stars glittering in the sky,— For these, and every thing we see, O Lord, our hearts we lift to Thee; In every thing give thanks!

—Ellin Isabelle Tupper.

OPINIONS OF THE PRESS.

The Christian Enquirer. (Baptist.)

CONSISTENCY.—Dr. Leavitt is no doubt sincere. He has accepted a professorship in the Theological Seminary of the Reformed Episcopal Church, Philadelphia, and will there teach "Infant Baptism" which he must know is founded only on the tradition he so vigorously denounces. When he is instructed more perfectly he will not "exalt tradition above Scripture." It might do him good now, as he is to reside in Philadelphia, to step into the store of the American Baptist Publication Society and provide himself with a copy of old John Gill's little treatise, "Infant Baptism, the Pillar and Ground of Popery." For a man to belabor the Episcopal Church for following tradition and yet cling to Infant Baptism is to our view to take an untenable, if not ridiculous, position.

The Catholic Champion.

IMPROVING THE PRAYER BOOK.—By far the largest part of the time of the Convention was taken up by the propositions to alter the Prayer Book. It is rather to be regretted that at this time the process was not brought to a close. It is of course possible to improve the Prayer Book. Both its practical convenience and its excellence from the point of view of technical liturgy could be increased by judicious changes. But for wise and creditable changes we need more ripeness of learning than the Church has yet displayed in either House, and also a more settled state of feeling than can exist while the restless party is still agitating among us. This unhappy faction is equally opposed to the stability either of the good old Evangelical school with its fervent and pious hold upon the doctrines of redemption and grace, or of the Catholic school which with these precious doctrines holds also high doctrine of the Church and of the means of grace.

The Church Year.

WISE ACTION.—The wisdom of the action of the General Convention on the subject of religious work among the colored people, scarcely admits of question. It has very properly avoided special legislation, and simply announced the principle which lies at the base of its character and work, leaving the method and manner of its exercise to the judgment and discretion of diocesan

authorities, as the various circumstances and localities may require. Of these the local authorities are the best judges, and no man, or body of men, can plan a working and successful scheme for this class of missionary work, without the interest, judgment, and discretion, which are the actual result of years of residence among, and efforts to reach, this people. . . . The diocesan authorities can best organize and administer the work in their own respective jurisdictions, and dispense the missionary funds, and the Church, at large, should leave them the utmost freedom in doing so, consistent with accepted principle, and its own historic character. This is what, as we understand it, the Convention has done, and we look forward now to better results, and more harmonious action in accomplishing them, than has been the case heretofore. So we "thank God, and take courage" for the future.

The Churchman.

The petition of the colored clergy of the Church was treated with the respect to which it was entitled; and although the action taken in connection with it may not at this moment fully satisfy the petitioners, we feel perfectly assured that in no long time its wisdom will be demonstrated by the removal of every existing cause of offense. Without equivocation or circumlocution, the General Convention has affirmed the position of the Church toward all her people, white and black, whether they are clergymen or laymen. Of the distinction of color the Church declares that she knows nothing, and refuses to know anything. She thus conveys to her members and ministers a plain declaration of her judgment. Further she does not see fit to go, and further she could not wisely go. We venture to predict that the straightforward declaration of principle, and the absence of dictation or rebuke from the action of the Convention, will in no long time have the effect of removing from every part of the Church the last vestige of difference on this most important matter.

Philadelphia Record.

THE PASTORAL LETTER.—The much-criticised sermon of Bishop Potter, on the occasion of the Centennial celebration in New York, showed that the leaders of the Church had at length come to realize that, without waging the warfare of the partisan, they could protest against vicious and corrupt conduct and low standards of political morality. And so the Bishops in their Pastoral Letter were careful to point out, that 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 and paid for political influence, but the place in which a righteous man may serve his fellowmen and advance the reputable interests of his country. When a Church thus identifies itself with the aims of true citizenship, and pleads also for the recognition of the influence of kindness, justice, and loving manliness, it is performing functions which of necessity help to bring about the beneficent ideals of life and action.

The Independent.

PRESBYTERIAN REVISION.—It is true that not half of the few presbyteries which have voted have pronounced in favor of revision; but the discussion is hardly fairly started yet, and the feeling of hesitation in dealing freely with the time-honored standards is yet to be overcome. The action of the New York Presbytery, the strongest in the Church, contributing nearly one-seventh of all that the Church raises for Home and Foreign Missions, and containing many of the ablest and most influential leaders of Presbyterianism, will have a far-reaching effect. When it becomes known how earnestly men like Drs. Crosby, Parkhurst, Van Dyke, father and son, Thompson, Schaff, Briggs, Paxton, Cuyler, and others of New York and Brooklyn, demand relief, the movement for revision will rapidly gather force. It may not carry a majority of the 241 presbyteries this time; but it will make it impossible for the Church another year to refuse what is asked for. Eminent and loyal Presbyterians never said such severe

things of the Confession before. They condemn it, or portions of it, with singular boldness, though in response to an invitation from the General Assembly to express their views. Its inadequate and erroneous statements are proclaimed on the housetops, and objectors to them will multiply and dissatisfaction with them will increase, until the Church shall cease to be responsible for them.

The Church Chronicle (Southern Ohio.)

THE PRAYER OF HUMBLE ACCESS.—One of the improvements suggested was the change of the position of this prayer; "we do not approach Thy table," from its present place before the Canon of Consecration to a place after it and just before the participation in the Communion. It is a prayer for a worthy participation, and properly should be just before partaking. But the Roman cat was supposed to be under that meal, and although it was adopted by the House of Bishops and by a vote of two to one of the clergy—31 ayes, 17 noes, 1 divided—it failed to secure a decided majority of the lay vote, which stood ayes 21, noes 19, divided 2. By a curious rule of the House, all divided votes of the dioceses are counted against, and so it sometimes happens, as in this case, that the minority rules the majority. Another curious feature of this vote was, that Iowa voted against the proposition, although in favor of it, because that delegation had been opposed to keeping revision open, and was determined to vote against every proposition. If Iowa had voted in favor it would have carried. Of course we see no occasion for alarm if the measure had been carried. If there be any priests or people who are superstitious enough to worship the consecrated elements, they have the opportunity at present in the hymn of adoration which the rubric after consecration commands us to sing. The hymn is of course designed as an act of worship to God for his grace in redemption; but there is nothing to prevent the superstitious intention to worship the elements.

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Dr. T. B. Myers, of David City, Neb., writes: "DR. SETH ARNOLD'S COUGH KILLER! is the best remedy for Whooping Cough and Measles I ever saw." Druggists, 25c, 50c and \$1 per bottle.

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Sweet Breath.

There are two causes why your breath is offensive: one is you have the first stages of catarrh, though you may not know it. Another reason is you do not clean your teeth properly. If you will cure your catarrh by taking Hood's Sarsaparilla, and clean your teeth carefully by using Hood's Tooth Powder, your breath will be sweet and your general health better.

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Those who overtax the voice in singing or public speaking will find "Horn's Bronchial Troches" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

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"Blood tells." We may not be able to infuse royal and noble blood into a man's veins; but we can do better: we can expel from them, all impure and poisonous humors by the use of Ayer's Sarsaparilla. Pure blood is the best kind of royal blood.

A fact. A Baltimore parrot has been taught to say: "Take Dr. Full's Cough Syrup." Salvation is a genuine preparation for the cure of all pain. Nothing like it. 25 cts.

LITTELL'S LIVING AGE FOR 1890. For more than forty-five years Littell's Living Age has been published with uninterrupted success, and has enabled its readers at small expense to keep pace with the literary progress of the age. Frequent in issue and unequalled in amount of matter, it furnishes the only satisfactorily fresh and complete compilation of the best literature of the day; a literature which continues to grow in extent and importance, and embraces the productions of the most eminent writers in all branches of literary and scientific work. The magazine is therefore invaluable to the American reader who wishes to keep in the intellectual life of the time. Its prospectus for 1890 is commended to the attention of all who are selecting their reading-matter for the new year. Reduced circulating-rates with other periodicals are given, and to new subscribers remitting now for the year 1890 the intervening numbers are sent gratis. Littell & Co., Boston, are the publishers.

The Ladies' World, New York City, is an elegant and refined periodical for ladies and the family. Each number contains entertaining and instructive reading matter and beautiful illustrations. We call the attention of our readers to their advertisement, headed "Christmas Box Free," in another column.

Simply Perfect.

The Union Pacific Railway, The Overland Route, has equipped its trains with dining cars of the latest pattern, and on and after August 15th the past of its fast trains between Council Bluffs and Denver, and between Council Bluffs and Portland, Ore., will be provided with delicious meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.

Look Here, Friend, Are You Sick? Do you suffer from Dyspepsia, Indigestion, Sour Stomach, Liver Complaint, Nervousness, Lost Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Night sweats, or any form of Consumption? If so, send to Prof. Hart, 88 Warren Street, New York, who will send you free, by mail, a bottle of Floraplexion, which is a sure cure. Send to-day.

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CATARRH.

A New Home Treatment for the Cure of Catarrh, Catarrhal Deafness, and Hay Fever.

The microscope has proved that these diseases are contagious and that they are due to the presence of living parasites in the lining membrane of the upper air passages and eustachian tubes. The eminent scientists—J. M. Huxley and Peale—endorse this and these authorities cannot be disputed. The regular method of treating these diseases is to apply an irritant remedy weekly and even daily, thus keeping the delicate membrane in a constant state of irritation, accompanied by violent sneezing, allowing it no chance to heal and as a natural consequence of such treatment not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by an application made once or twice in two weeks, for the membrane must get a chance to heal before any application is repeated. It is now seven years since Mr. Dixon discovered the parasite in catarrh and formulated his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cures effected by him seven years ago are cures still, there having been no return of the disease. So high are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite—of which they know nothing—by remedies the results of the application of which they are equally as injurious. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. For catarrhal troubles peculiar to females this remedy is a specific. Mr. Dixon sends a pamphlet describing his new treatment on the receipt of ten cents in stamps. The address is A. H. Dixon & Co., 337 and 339 King Street West, Toronto, Canada.—Scientific American. Sufferers from catarrhal troubles should carefully read the above.

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

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH Sold by Druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

CHRISTMAS PRESENTS.

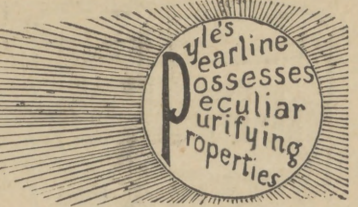
AN acceptable gift is a foot mat to be placed in front of the dressing room mirror. Take a piece of crimson or old-gold astrachan cloth 18 inches wide and 27 long, sew all around it a border of leopard-skin plush or beaver plush, if preferred, and then search in German fancy work stores among the canvas work that is sold there with the figure already wrought and the ground unfilled, for a large cat's or dog's head. Cut the canvas away, leaving enough around the figure to turn in and hem down. Then sew the head upon the centre of the mat, the woolly ground will cover the irregularities of the edge. The mat should be lined with ticking or denim to give it firmness. The high-colored astrachans, being now so little used in costumes, are sold at an extremely low price.

A VERY easily made gift is a letter-holder. One of ordinary size will require four pieces of cardboard 6x10 inches (that used in boxes is heavy enough); one quarter of a yard of figured silk or cretonne; one quarter of a yard of plain material; and two yards of ribbon three-quarters of an inch wide. On two of the pieces of cardboard baste the figured cretonne, turning the stuff smoothly over the edges, holding it firmly in place by many stitches. Cover the other two pieces with the plain material in the same way; lay one of the cardboards first covered on the table, and pin across it one piece of the ribbon, two inches below the top; two inches above the bottom pin the second ribbon; lay on this one of the cardboards covered with the plain stuff, and after fitting the edges exactly together, overseam them neatly, being careful to avoid the spaces through which the ribbon passes, but closing these spaces firmly by several strong stitches on each side of the ribbon. The same operation is repeated with the two remaining boards, and the result will be the nicest sort of binder for letters, the ribbon slipping easily through the unsewed spaces allows you to enlarge the hinge (or back) of your binder as occasion requires. The binders may be made of figured cretonne and some contrasting shade of plain sateen for the lining; they are then very inexpensive, but any amount of money and time may be spent on them when silks and plushes are used, and the outside ornamented with gold embroidery.

A SMALL convenience for the dressing table is made of three little round Japanese bamboo cup-like baskets, sewed tightly together. They are then prettily trimmed with short lengths of satin ribbon, with one end pointed and finished with a tiny silver bell. The other end of the ribbon is fastened to the opening of the basket. There are three or four of these on the outer side of each basket, forming a sort of fringe to the tri-form convenience. One basket can be stuffed with hair, covered with black net, and used for hairpins; another can be filled with a cushion on which to stick shawl pins, and the third left empty to drop articles of jewelry in. The baskets are only five cents each, the ribbon and bells cost but a trifle, so this little Christmas gift will not be expensive, and yet will serve to show a kindly thought on the donor's part.

A SHOE-FINDING bag is one of the ever-welcome minor necessities. A long strip of doubled ribbon with a bag on the end for the buttons, another for the thread, and some button-holed-edged leaves for the needles, is a good style, and a loop at the top serves to hang it up above the shoe-bag.

AN easy piece of work, which any little girl can do with slight assistance from her mother, is an ordinary "Tam O'Shanter," suitable for boys: Three ounces of dark brown zephyr are required. Use a bone crochet needle. Chain four stitches and fasten in the first. Work in double crochet a flat piece as large as a dinner plate; widening to keep the work perfectly flat—that is, put two stitches in the same place, and always catch both ribs of each stitch. Double crochet is to put the hook in the stitch and draw the thread through. Thread over and draw through, both stitches at once. Do not widen at regular intervals, as this gives it the appearance of being worked in sections. When large enough, crochet four rows, without narrowing or widening. Then narrow every twenty stitches until the cap is the proper size for the head, that is, skip the twenty-first stitch. When this is done, continue crocheting a straight band an inch and a half deep, without narrowing or widening, and the cap is finished. The centre of the crown can be covered with a thick, short tassel, clipped smooth, or crochet a small piece, like the cap, and cover a large button with it and sew it to the centre. These caps are particularly comfortable for boys, as they fit snugly and can be drawn over the ears when Jack Frost is about. For an ordinary round cap, crochet a cover to fit the crown of a hat exactly the right size. Make the straight brim wide enough to turn up on the cap, and finish with a shell scallop of a different color. School children find these comfortable with strings.



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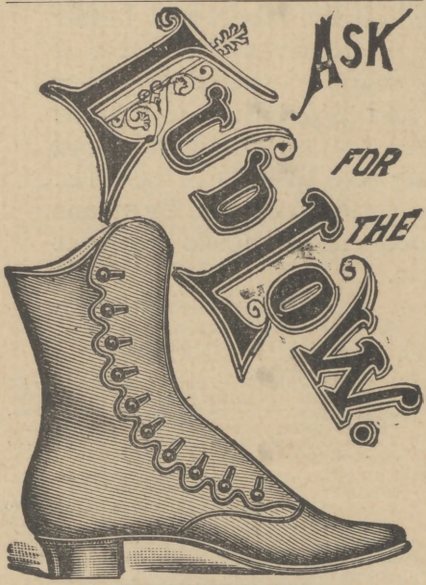
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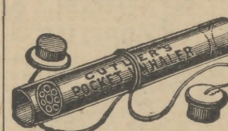


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