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# The Living Church.

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

VOL. XII. No. 32.

CHICAGO, SATURDAY, NOVEMBER 9, 1889.

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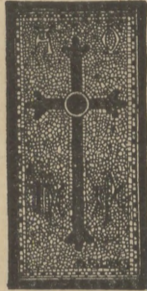
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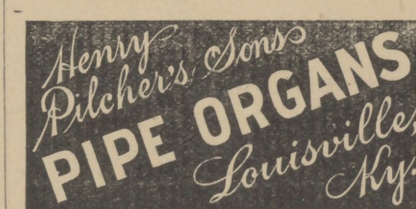
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# The Living Church.

SATURDAY, NOV. 9, 1889.

## THE CHARGE OF THE FOUR HUNDRED.

(As viewed from the gallery.)

BY Y. Y. K.

All in league, all in league,  
All in league, onward  
At the New Hymnal then  
Rushed the "Four Hundred."

Their's to ask reasons why,  
Their's to demand reply,  
Their's to vote nay or aye,  
(The galleries wondered.)

Each one to say his say,  
Each to explain his "nay,"  
No matter what delay  
In the revision.

"This hymn I used to see  
"Writ with an I and me;  
"So," asked a deputy,  
"Why this incision?"

"Hymns for the great P. E."  
Answered the committee,  
"Should be 'spelled with a We'  
"Hence this precision."

"This hymn's too long for me;"  
"This hymn's too strong for me;"  
"T'was thus they ran on.  
Volleyed and thundered then  
'Mong these four hundred men  
Big gun and canon.

(This tale was told to me  
By an "Auxiliary,"  
Who in the gallery  
Gravely did ponder.  
If 'twere parliamentary  
Time thus to squander.)

Sped thus two hours on,  
Sped with task but begun,  
Hymns only eleven done,  
Of the Six Hundred.  
Was it not possible  
Some one had blundered?  
Just then the luncheon bell  
Opportune thundered.

When they came back from lunch  
Sent they back in a bunch  
To the committee-men,  
Luckless committee-men,  
All the Six Hundred!

## NEWS AND NOTES.

THE Archbishop of Canterbury, as Metropolitan, has given his sanction to the creation of the new see of Birmingham, and promised a subscription to its endowment, as an old Birmingham schoolman. Dr. Lightfoot, Bishop of Durham, as another Birmingham schoolman, has sent a donation of £100.

THE beautiful church which was built by the Duke of Newcastle in commemoration of his wedding, has just been dedicated. The church is at Clumber Park, the magnificent seat of the Duke, and will be used as a private chapel by the Duke, his family and retainers on the estate. The ceremony was most solemn and impressive, the Bishops of Lincoln and Southwell being present. The cost of the building is over £40,000.

THE table of changes in the Prayer Book, ratified, and proposed for ratification in 1892, which we print this week, shows that revision has been reduced to a harmless minimum. In a body like the General Convention, it is next to impossible to carry private "fads" or panic legislation. Between the upper and nether millstones of the two houses, such propositions come to a deserved fate.

THE second Sunday in November is the day specially designated for offerings for the Church Building Fund.

This recommendation has now been signed by seventy bishops, and a resolution was unanimously passed at the General Convention, urging offerings on that day. The Triennial Report shows larger progress in work as well as an increase of the Fund to over \$176,000. Over \$17,000 of loans was returned last year, ready to go out again.

WE give, in this issue, a full report of the legislation of the General Convention relating to the Prayer Book. Great care has been taken to make it accurate, and to conform, as far as possible, to the exact words of the official report. Those who do not preserve a file for binding, would do well to clip this report for reference. Extra copies of this issue can be had on application to this office, for five cents each.

"REV. DR. HOLLAND declared he was a Low Churchman." (Press despatch from General Convention.) Dr. Holland writes: "I have been often misunderstood, and sometimes have not understood myself, and yet, for the life of me, I cannot understand how so intelligent a creature as an associated press despatcher ever so associated things as to despatch me as a Low Churchman. Where have I been, what have I done—I or my ancestors—that this should happen to me? It seems to me unjust."

IN its comments on the General Convention, Bishop Huntington's diocesan paper says: "The Church will be relieved of the agitation of the Hymnal question, it is to be hoped, for three years to come. Possibly it may be discovered some time or other that neither a public assembly of four hundred nor of sixty persons is the providential agent for the high, serene, and august task of preparing forms of praise or prayer for generations of men in the solemn offices of worship in the kingdom and courts of the Lord."

THE Bishop of Sodor and Man, at an agricultural show at Castletown, where he carried off a prize for a pig, made an amusing speech, in which he said that his earliest recollections were connected with pigs and parsons. When he was a small boy, the Chartist movement was at its height, and it was said that what it wanted was that parsons should be exterminated and pigs multiplied. He remembered 6,000 Chartists passing his father's house with a great banner, on which were the words: "More pigs and fewer parsons."

THE splendid new parish church of Portsea, which has been built at a cost of upwards of £40,000, from the designs of Sir Arthur Blomfield, was consecrated Oct. 10th, by the Bishop of Winchester, in the presence of a remarkable congregation. The Bishops of Winchester, Lichfield, Newcastle, and Guildford, Bishop Tufnell, the Deans of Winchester and Chichester, and more than two hundred of the capitular and parochial clergy, joined in the procession. Notwithstanding recent paragraphs naming the donor of £22,000 to the building fund, that person—presumed to be a lady—still chooses to remain unknown.

THE Episcopate of New Zealand contemplates taking steps to effect the erection of the Fiji Islands into a bishopric, which will be annexed to their province. The colony continues under the nominal charge of the Bishop of London, though a Fiji Bishopric Endowment Fund was started a considerable time ago by the Hon. Mr. Campbell, of New South Wales. The population consists of Aborigines, 110,000; Europeans, 2,200; besides a number of mixed origin. At present there are two clergy engaged in missionary work, in addition to the Chaplain at Levuka.

THE Bishop of St. Asaph appeals for aid for the distressed clergy of Wales. He says: "The tithe agitation has fallen chiefly and most heavily upon this diocese. From complete and accurate returns made to me last month I know the extent and the severity of the distress among the clergy in the diocese of St. Asaph. Starvation is an ugly word, but it represents the condition to which several of the Welsh clergy are being brought by this agitation. The distress is keenest in the small country parishes. The stipend of the country clergyman in Wales is too often but a poor pittance at the best. I can give case after case where even this pittance has been reduced almost to nothing by the present condition of affairs."

THE Right Rev. Dr. Sargent, Bishop Coadjutor to the Bishop of Madras, died October 12, in India, in the 83rd year of his age. He was educated at the Church Missionary College, Islington, and was ordained a deacon in 1841, by the Bishop of London, and a priest the following year by the Bishop of Madras, in which year he was appointed one of the Church Missionary Society's missionaries in Madras, a position which he filled till 1877, when he was consecrated Bishop Coadjutor to the Bishop of Madras, receiving the degree of D.D., from the Archbishop of Canterbury. Two years later he was appointed a fellow of the University of Madras. Dr. Sargent was the author of a "Commentary on the Gospels and Acts," a "Commentary on the Articles," and several translations into Tamil.

THE Bishop of Gloucester and Bristol (Dr. Ellicott), in his charge to his diocese, thus speaks of the case of the Bishop of Lincoln: "The last subject, on which I feel it impossible wholly to be silent, is connected with the painful subject of the prosecution of the Bishop of Lincoln. On the case itself, it is obviously my duty to say nothing whatever; but on the nature of the court that is trying the case, I do not feel it incumbent on me to be equally reserved. A decision has been arrived at, and that decision, especially in a case such as the present, indirectly involving vital doctrine, I do most deeply and seriously deplore. Nay, more, I feel it right to avail myself of this first opportunity of stating openly my most sincere conviction that, in a case directly or indirectly involving doctrine, the only canonical court before which a bishop can be cited, is a court consisting of the Archbishop and the

diocesan Bishop of the province—the Archbishop sitting as first among equals."

IN the course of his charge to the clergy of the diocese of Lincoln, Bishop King said that he had been cited, as they were aware, to appear before the Archbishop to answer certain charges made against him for acts of ceremonial; but he would remind them that the Archbishop's Court was such that he himself was the sole responsible judge. The Archbishop, if he saw fit, might substitute his vicar general, a layman, who would then be the sole and absolute judge. He would not venture to deny that a Metropolitan might have the power claimed by the Archbishop; but he had felt it his duty to plead before his Grace that, if it was right that he should be tried, the most regular form of trial would be in Synod, with the other Bishops of the Province. This petition the Archbishop has not seen fit to grant. He accepted his decision loyally as the decision of his Metropolitan; but he felt it to be his duty to express his regret that a course had been chosen by his Grace which, in his humble judgment, was not so obviously in accordance with the methods and principles of the primitive Church, and which, as the history of the Church showed, might be so misused as to infringe on the rightful liberties of the Episcopate.

THE autobiography of the late well-known tragedian, William Creswick, is being published as a serial in the Australian press. It contains some interesting correspondence relative to the actor's Shakspearian recital before Dr. Moorhouse (now Bishop of Manchester), when he was Bishop of Melbourne. The first letter was from the Bishop's wife: "Dear Mr. Creswick, I hope you will excuse me sending you a few lines to ask whether it would be possible for you to give an afternoon reading of one of Shakspeare's plays at our house some day, when the Bishop would like to invite the clergy and their families, who would not otherwise hear you. We are glad to see by the papers that you are having so successful an engagement here. Believe me, yours truly, MARY L. MOORHOUSE." This was followed a fortnight afterwards by a note from the Bishop himself: "Dear Mr. Creswick, I have gathered you an audience for Friday next, including some 'of the strictest sect of our religion.' If, therefore, there should be any expression in the pieces which you have selected, of rough Elizabethan vigor, pray remember St. Paul's advice about the treatment of weak brethren. Yours, very faithfully, JAMES MELBOURNE." Most of the Anglican clergy of Victoria, and their families, assembled at Bishops-court, East Melbourne, and in the company of their liberal prelate and his wife, spent a pleasant and profitable afternoon in hearing the distinguished actor recite the second act of "As You Like It;" scenes from "Much Ado About Nothing," the graveyard scene from "Hamlet," the trial scene in "The Merchant of Venice," and the "Fall of Wolsey" from "Henry the Eighth."



**CHANGES IN THE PRAYER BOOK.**

PROPOSED BY THE GENERAL CONVENTION OF 1886 AND RATIFIED BY THE GENERAL CONVENTION OF 1889.

**I.**

Substitute for *The Order how the Psalter is appointed to be read*, and for *The Order how the rest of the Holy Scripture is appointed to be read*, the general order Concerning the Service of the Church, including an enlarged Table of Proper Psalms and a Table of Selections of Psalms, as follows:

**CONCERNING THE SERVICE OF THE CHURCH.**

The Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; *Provided*, that no one of these services be habitually disused.

The Litany may be used either in place of the Prayers that follow the *Prayer for the President of the United States* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

**THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.**

The Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, etc. (as at present).

If in any church, upon a Sunday or Holy Day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that Day of the Month, in place of the Second Lesson for the Sunday.

Upon any Day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any Day in the same week may be read in place of the Lessons for the Day.

On Days of Fasting and Thanksgiving, especially appointed, and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

**HYMNS AND ANTHEMS.**

Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

**THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.**

**TABLE OF PROPER PSALMS ON CERTAIN DAYS.**

FIRST SUNDAY IN ADVENT.	Morning.	Evening.
	8, 50	96, 97
CHRISTMAS DAY.	19, 45, 85	89, 110, 132
CIRCUMCISION.	40, 90	65, 103
EPIPHANY.	46, 47, 48	72, 117, 135
PURIFICATION.	20, 86, 87	84, 113, 134
ASH WEDNESDAY.	6, 32, 38	102, 130, 143
ANNUNCIATION.	89	131, 132, 138
GOOD FRIDAY.	22, 40, 54	69, 88
EASTER EVEN.	4, 16, 17	30, 51
EASTER DAY.	2, 57, 111	113, 114, 118
ASCENSION DAY.	8, 15, 21	24, 47, 108
WHITSUN DAY.	48, 68	104, 145
TRINITY SUNDAY.	29, 33	93, 97, 150
TRANSFIGURATION.	27, 61, 93	84, 99, 133
ST. MICHAEL'S.	91, 103	34, 148.
ALL SAINTS' DAY.	1, 15, 146	112, 121, 149

**TABLE OF SELECTIONS OF PSALMS.**

I.	Psalms.	XI.	Psalms.
	1, 15, 91.		80, 81.
II.	4, 31 to v. 7, 91, 134	XII.	84, 122, 134 to d
III.	19, 24, 103	XIII.	85, 93, 97
IV.	23, 34, 65	XIV.	102
V.	26, 43, 141	XV.	107
VI.	32, 130, 121	XVI.	118
VII.	37	XVII.	123, 124, 125
VIII.	51, 42	XVIII.	139, 145
IX.	72, 96	XIX.	147
X.	77	XX.	148, 149, 150

**II.**

Substitute the following in place of the first rubric in the Order for Daily Morning Prayer:

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof, Let us humbly confess our sins unto Almighty God, and may end the Morning Prayer with the Collect for Grace and 2 Cor. xiii: 14.*

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.*

**III.**

Add the following to the Opening Sentences in the Order for Daily Morning Prayer:

I was glad when they said unto me, We will go into the house of the Lord. *Psalms* cxvii: 1.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil. i: 2.*

Prepare ye the way of the Lord, make straight in the desert a highway *Advent.* for our God. *Isaiah xl: 3.*

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this *Christmas.* day in the city of David a Saviour, which is Christ the Lord. *St. Luke ii: 10, 11.*

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isaiah Epiphany.* iii: 1.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith *Good Friday.* the Lord hath afflicted me. *Lam. i: 12.*

He is risen. The Lord is risen indeed. *St. Mark xvi: 6. St. Luke Easter.* xxiv: 34.

This is the day which the Lord hath made; we will rejoice and be glad of it. *Psalms* cxviii: 24.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb. Ascension.* iv: 14, 16.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, *Whitsun Day.* Father. *Gal. iv: 6.*

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalms* xlvi: 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *St. John iv: 23.*

Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. *Trinity Sunday.* *Rev. iv: 8.*

**IV.**

In the Order for Daily Morning Prayer, change the rubric following the *Venite*, so that it shall read as follows:

¶ *Then shall follow a Portion of the Psalms as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Benedictus, Jubilate, may be, and at the end of the whole Portion or Selection from the Psalter, shall be sung or said the Gloria Patri.*

**V.**

In the order for Daily Morning Prayer, prefix to the *Jubilate Deo* the rubric:

¶ *Or this Psalm.*

**VI.**

In the Order for Daily Morning Prayer, change the rubric after the *Prayer for the President of the United States*, so that it shall read as follows:

¶ *The following Prayers shall be omitted here when the Litany is said, and may be omitted when the Holy Communion is immediately to follow.*

**VII.**

Add the following to the opening Sentences in the Order for Daily Evening Prayer:

Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth. *Psalms* xxvi: 8.

Let my prayer be set forth in Thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalms* cxli: 2.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him. *Psalms* xevi: 9.

Watch ye, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming *Advent.* suddenly He find you sleeping. *St. Mark* xiii: 35, 36.

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with *Christmas.* them, and be their God. *Rev.* xxi: 3.

Come ye, and let us walk in the light of the Lord. And He will teach us of His ways, and we will *Epiphany.* walk in His paths. *Isa. ii: 5, 3.*

For He hath made him to be sin for us, who knew no sin; that we might be made the righteous- *Good Friday.* ousness of God in Him. *II. Cor. v: 21.*

In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. *Eph. i: 7.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of *Easter.* God. *Col. iii: 1.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into *Ascension.* heaven itself, now to appear in the presence of God for us. *Heb. ix: 24.*

The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is *Whitsun Day.* athirst come. And whosoever will, let him take the water of life freely. *Rev. xxii: 17.*

O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill, and to Thy dwelling. *Psalms* xliiii: 3.

Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of His glory. *Isaiah vi: 3. Trinity Sunday.*

**VIII.**

Substitute for the rubric prefixed to the Litany the following rubrics: (Rejected by the House of Deputies.)

**IX.**

In Prayers and Thanksgiving upon Several Occasions, omit the present rubric, immediately after the title, and insert after the word Prayers the following rubric:

¶ *To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing* ("The grace of our Lord Jesus Christ," etc.) *or the Benediction.*

**X.**

Transfer the *Prayer to be used at Meetings of Convention* to a place immediately after the *Prayer for Congress*; change the word "Councils" to "Council"; and omit the word "present" in the two places where it occurs.

Alter the rubric appended to the foregoing *Prayer*, so that it shall read as follows:

¶ *During or before the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the diocese concerned; the clause, here assembled in Thy Name, being changed to now assembled [or, about to assemble] in Thy Name and Presence; and the clause, govern us in our work, to govern them in their work.*

**XI.**

In Prayers and Thanksgivings upon Several Occasions, insert after the word Thanksgivings, the following rubric:

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

**XII.**

In the Order for the Administration of the Lord's Supper, for the rubric:

¶ *Then shall be read the Apostles' or Nicene Creed, etc., substitute the following rubric, placing after it the Creed:*

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided that the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsun Day, and Trinity Sunday.*

**XIII.**

In the Order for the Administration of the Lord's Supper, add to the Offertory Sentences the following:

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod. xxv: 2.*

Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord Thy God which he hath given thee. *Deut. xvi: 16, 17.*

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. *I Chron* xxix: 11.

All things come of thee, O Lord, and of thine own have we given thee. *I Chron.* xxix: 14.

**XIV.**

Substitute the following for the rubric immediately before the *Prayer for Christ's Church Militant*, in the Order for the Administration of the Lord's Supper:

¶ *And the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

Then shall the Priest say:

**XV.**

Insert after the Preface of the Confirmation Office,

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say:*

Reverend Father in God, I present unto you these children [or these persons] to receive the Laying on of Hands.

**XVI.**

Omit the Selection of Psalms, and in place thereof insert a Table of Selections and a Table of Proper Psalms, being the same as the Tables under the heading "The Order how the Psalter is appointed to be read."

**XVII.**

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the *Bonum est confiteri*, to wit:

¶ *Note, That on any day in Lent, instead of the Magnificat or Cantate Domino, or Bonum est confiteri, there may be said Psalm* xlii: *Quemadmodum.*

**XVIII.**

In the Order for Daily Evening Prayer, as modified by the action of this General Convention, omit the first rubric after the *Benedic anima mea*, to wit:

¶ *Note, That on any day in Lent, instead of Nunc dimittis, or Deus misereatur, or Benedic, anima mea, there may be said Psalm* xliiii: *Judica me, Deus.*

[The last two Resolutions simply provide for the omission of alternates which were appointed for Evening Prayer by the Conventions of 1883 and 1886.]

**ADOPTED IN THE GENERAL CONVENTION OF 1889, FOR RATIFICATION BY THE GENERAL CONVENTION OF 1892.**

**I. IN THE TABLE OF LESSONS.**

1. That the word "Proper" be inserted before the word "Lessons" in the heading of the Tables of Lessons for Sundays, for Holy Days, and for the forty days of Lent; and that "A Table of Proper Lessons" be inserted in the Table of Contents.

2. That in the Table of Proper Psalms, the 64th Psalm be substituted for the 69th Psalm for Good Friday Evening.

**II. IN THE ORDER FOR DAILY MORNING AND EVENING PRAYER AND THE LITANY.**

1. That in Evening Prayer between the response, "And grant us Thy salvation" and the versicle, "O God, make clean our hearts within us," there be inserted:

*Minister.* O Lord, save the State.  
*Answer.* And mercifully hear us when we call upon Thee.

*Minister.* Endue Thy Ministers with righteousness.  
*Answer.* And make Thy chosen people joyful.

*Minister.* O Lord, save Thy people.  
*Answer.* And bless Thine inheritance.

*Minister.* Give peace in our time, O Lord.  
*Answer.* For it is Thou, Lord, only, that makest us dwell in safety.

2. That in the fourth deprecation in the Litany there be added "earthquake," and "fire and flood," so that it shall read: "From fire and flood; from earthquake, lightning, and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death."

3. That the Prayer for All Conditions of Men and the General Thanksgiving, wherever they occur, be printed with the bracketed clause and marginal note, as now provided in Morning Prayer.

4. That the words, "Here endeth the Litany," be omitted.

**III. IN THE PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.**

A. That the following be added to the Prayers:



1. After the Prayer for those who are to be admitted to Holy Orders.

For Fruitful Seasons.

To be used on Rogation-Sunday and the Rogation-Days.

Almighty God, Who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread, Bless the labors of the husbandman, and grant such reasonable weather that we may gather in the fruits of the earth, and ever rejoice in Thy goodness, to the praise of Thy Holy Name; through Jesus Christ our Lord. Amen.

Or this.

O gracious Father, who openest Thine hand and fillest all things living with plenteousness; We beseech Thee of Thine infinite goodness to hear us, who now make our prayers and supplications unto Thee. Remember not our sins, but Thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let Thy breath go forth that it may renew the face of the earth. Show Thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto Thy Name; through Christ our Lord. Amen.

2. After the Prayer for a Person or Persons going to Sea.

For a Person, or Persons, on a Journey.

O Everlasting God, we commend to Thy Almighty protection, Thy servant for whom we pray. Defend him from the dangers of his journey, guard him from all sickness and hurt, preserve his going out and his coming in, and make him grateful for all Thy mercies; through Jesus Christ our Lord. Amen.

3. After the Prayer to be used at the Meetings of Convention.

For the Unity of God's People.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

4. After the preceding.

For Missions.

O God, Who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after Thee and find Thee. Bring the nations into Thy fold, and add the heathen to Thine inheritance. And we pray Thee shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; through the same Jesus Christ our Lord. Amen.

B. That the following be added to the Thanksgivings:

For a Child's Recovery from Sickness.

Almighty God and heavenly Father, we give Thee humble thanks for that Thou hast been graciously pleased to deliver from his bodily sickness the child in whose behalf we bless and praise Thy Name, in the presence of all Thy people. Grant, we beseech Thee, O gracious Father, that he, through Thy help, may both faithfully live in this world according to Thy will, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

For a Safe Return from Voyage or Travel.

Most gracious Lord, Whose mercy is over all Thy works; We praise Thy holy Name that Thou hast been pleased to conduct in safety, through the perils of the great deep [or his way], this Thy servant, who now desireth to return thanks unto Thee in Thy holy Church. May he be duly sensible of Thy merciful providence towards him, and ever express his thankfulness by a holy trust in Thee, and obedience to Thy laws; through Jesus Christ our Lord. Amen.

And that the Thanksgiving for a Safe Return from Sea be omitted.

IV. A PENITENTIAL OFFICE.

That there be inserted in the Book of Common Prayer, after the Prayers and Thanksgivings upon several Occasions, A PENITENTIAL OFFICE FOR ASH WEDNESDAY, as in the Notification to the Dioceses (1883), pp. 67-70, except that, at the end, instead of the Benediction, the following be substituted:

Then the Minister shall say,

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions, and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us; for the honor of Jesus Christ, our Mediator and Advocate. Amen.

The Lord bless and keep us. The Lord make His face to shine upon us, and be gracious unto us. The Lord lift up His countenance upon us, and give us peace, both now and evermore. Amen.

And that there be omitted from the Book of Common Prayer the second rubric after the Collect for Ash Wednesday, and the Prayers which follow it.

[This Penitential Office is to be read after

the Prayer, "We humbly beseech Thee, O Father," in the Litany, and in place of what there followeth. It consists of the Miserere, versicles, and the prayers omitted as above.]

V. THE COLLECTS, EPISTLES, AND GOSPELS.

1. That, after the rubric following the general title, there be inserted:

The Collect appointed for any Sunday or other Feast may be said at the Evening Service of the day before.

2. That the Gloria Patri be printed at the end of the Easter Anthems.

3. That in place of the rubric after the Gospel for the Sunday next before Advent, there be substituted:

If there be more than twenty-five Sundays after Trinity, the services of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the over-plus shall be omitted.

4. That, after the Gospel for Christmas Day, there be inserted:

If in any church the Holy Communion be twice celebrated on Christmas Day, the following Collect, Epistle, and Gospel may be used at the first Communion.

The Collect.

O God, Who makest us glad with the yearly remembrance of the birth of Thine only Son Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. Titus ii: 11.

The grace of God that bringeth salvation. . . . Let no man despise thee.

The Gospel. St. Luke ii: 1.

And it came to pass in those days. . . . good will toward men.

5. That, after the Gospel for Easter Day, there be inserted:

If in any church the Holy Communion be twice celebrated on Easter Day, the following Collect, Epistle, and Gospel may be used at the first Communion.

The Collect.

O God, who for our redemption didst give Thine only begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord. Amen.

The Epistle. I. Cor. v: 6.

Know ye not that a little leaven. . . . the unleavened bread of sincerity and truth.

The Gospel. St. Mark xvi: 1.

When the Sabbath was past. . . . for they were afraid.

VI. IN THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

1. That in place of the rubric immediately before the Decalogue, finally adopted in 1886, the following be inserted:

The Decalogue may be omitted, provided it be said once on each Sunday. But Note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.

2. That, after the Summary of the Law, the following be inserted:

Here, if the Decalogue hath been omitted, shall be said:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister may say,

[To be followed by "Let us pray," and the Collect for grace to keep the Commandments, as at present.]

3. Insert as the first of the Offertory Sentences. "Remember the words of the Lord Jesus how He said, It is more blessed to give than to receive."

4. That in the Prayer of Consecration, instead of the words, "that He may dwell in them and they in Him," there be substituted, "that He may dwell in us and we in Him."

5. That in the second rubric after the Prayer of Consecration there be inserted: And sufficient opportunity shall be given to those present to communicate.

VII. IN THE BAPTISMAL OFFICES.

1. That, instead of the question in the

several Offices for the Ministration of Baptism, "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?" with its answer, there be substituted the following:

Minister. Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only Son our Lord? And that He was conceived by the Holy Ghost, born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried: that He descended into hell, and the third day rose again from the dead: that He ascended into heaven, and sitteth on the right hand of God the Father Almighty: and that from thence He shall come to judge the quick and the dead?

And dost thou believe in the Holy Ghost: the Holy Catholic Church; the Communion of Saints: the Forgiveness of sins: the Resurrection of the body: and the Life everlasting?

Answer. All this I stedfastly believe.

2. That the Thanksgiving after the Lord's Prayer in the Office of Adult Baptism, be the same as in the Office of Public Baptism of Infants, the word "infant" being changed to "Thy servants," and the other italicized words being changed to the plural number, and a like change of words be made in the other Prayers of that service.

3. That, in the second rubric at the end of the Office of Adult Baptism, for the word "performed," there be substituted the word "administered;" and that there be added to the rubric these words:

And in case of great necessity, the Minister may begin with the questions addressed to the candidate and end with the thanksgiving following the baptism.

4. That the following be placed as an additional rubric at the end of the Office of Adult Baptism:

If there be reasonable doubt concerning the baptism of any person, he may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:

If thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

VIII. IN THE ORDER OF CONFIRMATION.

1. That, after the Preface and the Presentation of the Candidates, there be inserted:

Then the Bishop, or some Minister appointed by him, may say,

Hear the words of the Evangelist Saint Luke, in the eighth Chapter of the Book of the Acts of the Apostles.

When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the Name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost.

IX. IN THE SOLEMNIZATION OF MATRIMONY.

1. That, between the word "which" and the words "is commanded" in the Exhortation, there be inserted:

—is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and His Church: which holy estate Christ adorned and beautified with His presence and first miracle that He wrought in Cana of Galilee, and—

2. That the following be added to the Form of Solemnization of Matrimony:

If the Holy Communion be celebrated at the time of the Marriage, immediately after the Blessing shall be sung or said this Psalm following.

Psalm cxviii. Beati omnes.

[The Psalm to be printed in full, with the Gloria Patri.]

Then shall be said the service for the Holy Communion, with the Collect, Epistle, and Gospel here following.

The Collect.

Almighty and merciful God, Who by Thy power didst create our first parents, and by Thy consecration didst knit them together in holy wedlock; Vouchsafe to send Thy blessing upon all those who are joined together in Thy holy Name, and so fill them with Thy grace, that obeying Thy will, and continuing always in safety under Thy protection, they may abide in Thy love unto their lives' end; through Jesus Christ our Lord. Amen.

The Epistle. Eph. v: 22, 3

Wives, submit yourselves . . . that she reverence her husband.

The Gospel. St. John ii: 1.

And the third day there was a marriage . . . and His disciples believed on him.

X. IN THE VISITATION OF THE SICK.

1. That the following prayer be inserted after the Prayer for a sick Child:

A Prayer for Patience under Suffering.

Almighty God, whose most dear Son went not up to joy, but first He suffered pain, and entered not into glory before He was crucified; Mercifully grant that we, walking in the way of the Cross, may find it none other than the way of life and peace; through Jesus Christ our Lord. Amen.

2. That the Commendatory Prayer be changed by the omission of the words: "And teach us who survive, in this, and other like daily spectacles of mortality . . . bring us to life everlasting."

XI. IN THE COMMUNION OF THE SICK.

That, between the second and the third of the rubrics after the Gospel, there be inserted:

In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice:

The Confession and the Absolution; "Lift up your hearts," etc., through the Sanctus; The Prayer of Consecration, ending with these words, "partakers of His most blessed Body and Blood"; The Communion; The Lord's Prayer; The Blessing.

XII. IN THE ORDER FOR THE BURIAL OF THE DEAD.

1. That, after the opening sentences, there be inserted:

And he may add:

Jesus called them unto Him, and said, "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God." St. Luke xviii: 16.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. Rev. vii: 16-17.

2. That, in place of the rubric and Anthem after the sentences, there be substituted the following rubric, followed by the present selections from the 39th and the 90th Psalms separately, with the Gloria Patri at the end of each:

After they are come into the church, shall be said or sung one or both of the selections following, taken from the 39th and 90th Psalms.

3. That in place of the rubric, "Then the Minister shall say the Lord's Prayer," there be substituted:

Then the Minister shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

[And then the Lord's Prayer and what follows.]

4. That at the end of the office, after "The Grace of our Lord," etc., there be added:

Additional Prayers.

Most merciful Father, who hast been pleased to take unto Thyself the soul of this Thy servant [or, this child]; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served Thee with constancy on earth, we may be joined hereafter with Thy blessed saints in glory everlasting; through Jesus Christ our Lord. Amen.

O Lord Jesus Christ, who by Thy death didst take away the sting of death; Grant unto us Thy servants so to follow in faith where Thou hast led the way, that we may at length fall asleep peacefully in Thee, and awake up after Thy likeness; through Thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. Amen.

Almighty and ever living God, we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace and the lights of the world in their several generations; most humbly beseeching Thee to give us grace so to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that at the day of the general resurrection, we, with all those who are of the mystical Body of Thy Son, may be set on His right hand, and hear that His most joyful voice: Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

5. That, at the end of the Office for the Burial of the Dead, there be added:

AT THE BURIAL OF THE DEAD AT SEA.

The same office may be used; but in the Sentence of Committal, the Minister shall say: We therefore commit his body to the deep, looking for the general resurrection, in the last day. . . . when the sea shall give up her dead, etc.

And that the corresponding paragraph be omitted at the end of Forms of Prayer to be used at Sea.



### XIII. IN THE FORM OF PRAYER AND THANKSGIVING.

1. That the Anthem be conformed to the Prayer Book version of the Psalter; that there be inserted, for the fourth verse of the Anthem, the seventh verse of Psalm cxlvii.; and that the *Glori Patri* be printed at the end of the Anthem; as follows:

O praise the Lord, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem, and gather together the outcasts of Israel.

He healeth those that are broken in heart, and giveth medicine to heal their sickness.

O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth; and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle, and feedeth the young ravens that call upon Him.

Praise the Lord, O Jerusalem; praise thy God, O Sion.

For He hath made fast the bars of thy gates, and hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

2. That the special Thanksgiving be changed to read as follows:

Most gracious God, by Whose knowledge the depths are broken up, and the clouds drop down the dew; We yield Thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of Thy merciful providence bestowed upon this nation and people. And, we beseech Thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before Thee all our days; through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be all glory and honor, world without end. Amen.

### XIV. IN THE PSALTER, ETC.

1. That the "Selections of Psalms for Holy Days," which immediately precede the Psalter, be omitted.

2. That, in the Psalter, the numbers of the Psalms be printed in common numerals, and that the verses of Psalm 119 be numbered continuously.

3. That the Canticles and the Psalms be in every case printed with the musical colon, as in the English book.

### XV. IN THE ORDINAL.

That the Ordinal be amended, as follows:

(a) That, in the first rubric of each of the three services, the words "after Morning Prayer is ended" be omitted.

(b) That, in the Ordering of Priests, in the rubric following "Take thou Authority to preach the Word of God," etc., after the words "When this be done," there be inserted, "the Nicene Creed shall be said, and—"

(c) That, in the Consecration of Bishops, the opening words of the rubric following the Gospel be changed to read thus:

¶ Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the Elected Bishop—

(d) That, in the Consecration of Bishops, the longer paraphrase of the *Veni Creator Spiritus*, be omitted, and that, in place of the rubric "Or this," there be inserted:

¶ Or else the longer paraphrase of the same Hymn, as in The Ordering of Priests.

(e) That in the printing of the Litany and Order of the Holy Communion in the Ordinal such changes shall be made as have been made elsewhere in those Offices.

### XVI. IN THE CONSECRATION OF A CHURCH OR CHAPEL.

1. That the *Gloria Patri* be printed at the end of Psalm xxiv.

2. That, in the first prayer, the words "the performance of" be omitted.

3. That, in place of the four rubrics after the Gospel, there be inserted:

¶ For the last Collect, immediately before the final Blessing, the Bishop shall say this Prayer.

4. That, in the last prayer before the Benediction, in place of what follows the words, "the saints upon the earth," there be substituted:

Grant, we beseech thee, that in this place now set apart to Thy service, Thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. Amen.

### AUSTRALIA.

FROM OUR SPECIAL CORRESPONDENT.

SYDNEY, Oct. 1, 1889.

The controversy respecting the late election of Primate grows more and more acute as time goes on. Five bishops and two vicars-general have now joined in the protest, not from any personal objection to Canon Saumarez Smith, but simply owing to the alleged irregularities of procedure. On the legal aspect of the question the Chancellor of the diocese has decided in favor of the validity of the election, while two other eminent counsel have given a contrary opinion, each of course based upon the facts as supplied to them. The whole difficulty hinges on the action of the Bishop of Goulburn, who as senior bishop was *ex-officio* returning officer. It is contended by the protesters that when once the voting papers were sent in—if formal voting papers were used, of which I am not quite sure—then the matter was finally disposed of, and the senior bishop should have made his report to the administrator of the Sydney diocese. Instead of doing this, to save time and trouble as he thought, the Bishop cabled on his own account to Mr. Moule, who had received the majority of votes, to know if he would accept in the event of an offer being made him. Mr. Moule replied in the negative, whereupon the bishops proceeded to get a transfer of votes to Canon Saumarez Smith, and reported that gentleman's election without, as it would seem, awaiting the answer of the whole of the members of the Bench. Canon Smith immediately accepted, and his acceptance was announced in the prescribed form in St. Andrew's cathedral, before some of the more distant bishops even heard of the proposed substitution. It was an admitted irregularity. Whether sufficiently serious to invalidate the election is not so clearly apparent. The truth is that in the absence of any precise rules for their guidance the bishops became a law unto themselves. Bishop Thomas claims that he was quite justified in a fresh reference of names at any time previous to his final report. Hence the dispute which has so unhappily divided Australian Churchmen, and which threatens, unless quickly taken in hand, to be a permanent bone of contention. By the last out-going mail, the Bishop of Adelaide petitioned the Queen to stay the consecration pending a searching enquiry. A joint cablegram is in readiness to follow. In any case a most unfortunate delay will occur, all the more to be deplored seeing that the neighboring diocese of Newcastle is still without a bishop. Moderate Churchmen must draw what consolation they may from the certainty of a speedy alteration of method. A system so complicated and so fraught with risk is inevitably doomed. After such a fiasco, Sydney will assuredly put in its claim for independence, leaving the primacy to be settled among the bishops themselves. In New Zealand the primacy is an itinerating one.

The diocese of Melbourne met last week in annual assembly. In his opening address Bishop Goe was able to report considerable progress in Church affairs, but was not moved to any enthusiasm of language. Vices such as gambling were properly enough condemned, but nothing added to our equipment for the fight against them. The newly-erected cathedral of St. Paul will probably be opened about Easter next, affording a much-needed completion of diocesan organization. Standing as it does, in the thick of the city's commercial life and turmoil, it will be a practical witness to the restful quietude of the Gospel message. Various criticisms have been passed upon its architecture. Speaking generally, it may be compared with St. Mary's cathedral, Edinburgh, with the exception of its peculiarity of alternate bands of dark native basalt or bluestone, and the white stone of New Zealand. A somewhat similar violence of contrast may be seen in the black and white marble of the Italian cathedrals of Florence and Siena. Meanwhile the parishioners of the cathedral district are compelled to worship in the Atheneum Hall.

Within the last few days, Archdeacon

Julius, of Ballarat, has been chosen to succeed the venerable Bishop Harper at Christchurch, N. Z. The advocates of national sentiment are jubilant, more especially as the Archdeacon sensibly advises a resort to the same principle in filling his place at Ballarat. The Bishop-elect is universally popular as a witty and forcible speaker, a man whose geniality of manner makes him everywhere welcome, and one who will command respect. The sister colony is to be congratulated on his accession to its ranks. At the cathedral over which he will preside, with its Salisbury-like spire rising grandly from the surrounding Canterbury plains, there is one of the best conducted choral services south of the equator. For some years past Adelaide and Christchurch have pressed each other very closely in the friendly rivalry of beauty and harmony of ceremonial. When Bishop Harper resigned, or rather gave notice of resignation, Bishop Hadfield of Wellington was elected to the primacy. His election is now petitioned against on the technical ground of the post not having been actually vacant at the time; another lamentable instance of the lack of business precision and accuracy in the management of Church concerns. S.

### CHICAGO.

#### EPISCOPAL APPOINTMENTS.

Notice is hereby given to all concerned, that the Bishop of Chicago has made the following appointments, and this will be in lieu of any further official notification. This is only a partial list; other announcements will be made hereafter.

The clergy and congregations will kindly bear in mind the usual offering for the fund in aid of candidates for Holy Orders. The increased number of candidates makes the need of help very great.

#### NOVEMBER.

- 10. South Evanston, consecration; Rogers Park.
- 12. Pontiac, consecration.
- 13. El Paso.
- 17. Annual meeting St. Luke's Hospital.
- 22. Rockford.
- 24. Galena.
- 26. Savanna.
- 28. Cathedral, Thanksgiving.

#### DECEMBER.

- 1. Austin, P. M.
- 8. Elgin, P. M.
- 15. St. Thomas', Chicago, A. M.: Central Park Village, P. M.
- 22. New Lenox, P. M.
- 25. Cathedral.
- 29. Stock Yards, A. M.: Momenca, P. M.

#### JANUARY.

- 5. Wheaton.
- 26. Hinsdale, A. M.; Aurora, P. M.

The Rev. Dr. Vibbert, Diocesan Commissioner of the American Church Building Fund, begs leave to call the attention of the clergy of the dioceses of Chicago to a resolution unanimously passed at the late General Convention, recommending the second Sunday in November for the annual offering in every church to the Fund. So far as it is practicable, it is hoped that this recommendation will be generally complied with. Off-rings should be sent to L. Bradford Prince, Room 26, Bible House, New York.

GALENA.—A Mission was held in this parish Nov. 7-17, conducted by the Rev. Charles R. Hodge, rector of Grace church, New Lenox, with the result of infusing new life and vigor in the work of this old-established parish. The congregations were large and attentive, and the daily Celebrations and instructions well attended. The missioner speaks of it as being, in many respects, his most remarkable Mission, the evident results among the Church people being so marked. The parish is prospering under the painstaking care of the rector, the Rev. S. J. Yundt.

### NEW YORK.

CITY.—The Church Club held its first autumn session at Mott Hall, on Madison Ave., a little above 23rd St. Heretofore the Club has met in the diocesan house, but so many members live up-town, that trial is being made to find some place more convenient. A large number of members were present, President Wheeler in the chair. On the platform were Lord Meath, the Rev. Dr. Hopkins, and the Hon. John Jay. Various reports were read, in one of which it was proposed to change the constitution of the club in some respects, making the officers to consist of a president, two vice-presidents, a secretary, and treasurer. It was also proposed to have the club year begin in May instead of one of

the months in autumn, so that after the summer vacation everything might be organized for business. A report read by Mr. Robert Graham, chairman of the Mission Committee, related that the Wednesday evening attendance at the church of the Holy Martyrs in Forsyth St., had been averaged at 250. It was voted to circulate a paper among the members by which to raise money to meet any necessary expenses. Lord Meath being called upon, gave an interesting account of various kinds of charitable work which were being done in London and elsewhere. The speaker ended by saying that nothing answering to the Church Club was to be found in England, and that it would seem to be a part of the Club's mission to multiply itself in different parts of the country. Great opportunities were before the Church in all parts of the world, for the English tongue was being spoken by a larger number of people than any other language. President Wheeler next called upon the Rev. Dr. John Henry Hopkins, who would give some account of the recent General Convention. Dr. Hopkins said he had attended every General Convention since 1844, and he could testify that the last was of all others the most harmonious.

A week or two previous the Countess Meath made a spirited and interesting address at Holy Trinity church, 42d St., in which she set forth the facts in regard to the Ministering Children's League, as given in THE LIVING CHURCH of Nov. 2d.

St. Michael's church intends to put up a new edifice at Tenth Ave. and 92d St., on the site of the old burial place. Near the old church are three vaults which it will be necessary to empty to make way for the structure. This the Health Board has permitted on the recent application of the Rev. Dr. Peters, the rector of St. Michael's. The bodies will be removed to St. Michael's Cemetery at Newton, L. I. St. Michael's church is located in that rapidly growing section on the West side, and the new church will have the full advantage of the wonderful changes going on in the neighborhood. A few blocks below will be the new St. John's chapel, to be erected by Trinity church.

### MASSACHUSETTS.

BOSTON.—The Rt. Rev. Chas. C. Graf-ton, Bishop of Fond du Lac, preached at the church of the Advent, on Sunday, Oct. 27th, at morning service. The occasion was the first since his elevation to the episcopate that he has officiated in his old parish. The Rt. Rev. John H. Wingfield, Bishop of Northern California, preached two powerful sermons at St. John's, Boston Highlands, on the 19th Sunday after Trinity.

The North Carolina Educational Society perfected its organization in Boston, by selecting Miss Cecilia St. Clair Elton, of the Church Association rooms, treasurer, to receive any funds for the Rankin-Richards Institute at Windsor, N. C., and Mr. W. H. Hardy, vice-president. The object of this society is to co-operate with the Institute, putting it upon a sound financial basis, and extending its facilities for work for the uplifting of the colored people.

The Episcopalian Club held its first monthly meeting of the season at the Hotel Vendome, 125 members being present, with the vice president, ex-Governor A. H. Rice, in the chair. The guests of the evening were the Bishops of Northern California, Wyoming, and Idaho, the Rev. Dr. Lindsay, the new rector of St. Paul's, Boston; the Rev. Dr. G. S. Mallory, of *The Churchman*; the Rev. Dr. Phillips Brooks and the Rev. Thos. Fales of Waltham. After a bountiful dinner, speeches were in order. The chairman rose and announced with deep regret, the absence through illness, of Dr. Shattuck, the venerable president of the Club. He spoke of the wonderful growth of this club, which combined with such a fraternal spirit all shades of Churchmanship. Bishop Wingfield expressed himself as deeply affected by the sight of so many laymen gathered together in such a cause. He reviewed his work in California, which he undertook 15 years ago, in a region rejected by the miner as



unfit for anything, but nevertheless a somewhat romantic ground, with its 12 parishes, composed of all sorts and conditions of men. The next speaker, Bishop Talbot, whom the chairman introduced as 'the liveliest kind of a man who is doing out in Wyoming and Idaho the very liveliest kind of work,' gave a very interesting description of his many and varied adventures out in the wilds, and of the similar adventures of his neighbor and early friend, Bishop Leonard of Nevada and Utah; they were students together at Dartmouth College, and at the General Theological Seminary, New York. He spoke of his work in Idaho; how the eight churches which he had found there, had been reinforced by eight more, built largely from the pecuniary aid he had received from friends in Boston. What he needed was a corps of good men, who were willing to give their life work to the cause. The Rev. Dr. Lindsay, of St. Paul's, spoke with great fervor of the close affinity existing between Virginia, the Old Dominion, and the old Bay State. Dr. Phillips Brooks reviewed in brief the work of the General Convention. He expressed his opinion that the Convention should sit once in eight years, and then with open doors. Speeches were also made by the Rev. Dr. Mallory, the Hon. E. W. Kingsley, and the Rev. Geo. S. Converse, after which the secretary, Mr. A. J. C. Sowdon, read several letters of regret for absence. The Episcopalian Club was organized by the laymen of Boston, to take up and carry on such work of the Church, as can best be accomplished by the laity. They have in contemplation the proposed diocesan house, which it is proposed to erect at a no very distant date, in the city of Boston.

The Rev. N. G. Allen, of whose serious illness mention was made some time ago, has so far recovered as to be able to meet his brethren of the clergy at the Clerical Association.

#### PENNSYLVANIA.

The Advent offerings of the Sunday schools of the diocese have been asked for the Bishops of Montana and Western Texas. It is hoped that \$500 may be sent to each jurisdiction.

The 19th Sunday after Trinity was the 14th anniversary of St. Barnabas' church, Kensington. In the morning the rector, the Rev. Charles E. Betticher, preached a sermon in which he reviewed the work of the year, during which there had been 67 persons baptized, 36 confirmed, and 39 funerals attended; marriages 13. The offerings had amounted to \$4,747.41. A Junior Temperance Society had been formed and a Pastor's Aid Society. Improvements have been made in the chancel and a large volunteer choir formed. A class of 36 persons was confirmed by the Bishop. In the afternoon the Rev. R. A. Edwards addressed the Sunday school, giving an account of his recent visit to the Holy Land. The Rev. Wilbur F. Paddock, D. D., preached the annual sermon to the six Bible classes in the evening, after which a chapter of the St. Andrew's Brotherhood was formed.

The Germantown Convocation held its stated meeting on Tuesday, Oct. 29th, in the church of St. Martin's-in-the-Fields, Phila. Bishop Whitaker preaching the sermon in the morning, his text being St. Luke xxiv: 47. The treasurer, Mr. Orlando Crease, reported a balance on hand of \$176.02. The president, the Rev. J. De Wolfe Perry, D. D., spoke of the excellent work the convocation missionary, the Rev. J. Thompson Carpenter, had done in erecting a church at Quaker-town, which was almost free from debt. Steps were taken looking towards the association of St. George's chapel on Venango St. with St. Paul's church, Aramingo. The president was authorized to appoint one clergyman and one lay delegate to visit each of the convocations and report to the Germantown Convocation. Similar committees will be asked to visit its meetings. In the evening a missionary meeting was held, at which an address was made by the Bishop of Missouri; among those present was the Bishop of Maine.

The regular quarterly meeting of the South-east Convocation was held on Tues-

day, Oct. 29th, in St. Andrew's church, Phila., at 11 o'clock. The rector, the Rev. Wilbur F. Paddock, D. D., celebrated the Holy Communion. At the business meeting in the afternoon he presided. A letter was read from the Bishop of Michigan, the late dean of the convocation, thanking them for their congratulations upon his elevation to the episcopate. The several missionaries reported improvements in their churches. The secretary, the Rev. Herman L. Duhring, urged the necessity of prompt action in considering the selection of a lot on Snyder Ave., and the erection of a church or mission on that street. A considerable discussion was had as to the withdrawal of the appropriations to some of the parishes, the desire being to reach some conclusion as to when they might become self supporting. The usual appropriations were made, and a special one of \$100 to the church of the Crucifixion, to help the Rev. Mr. Phillips to make that church more attractive to the colored young men of the neighborhood. At the missionary meeting held in the evening, the Bishop of Northern Texas, the Rev. Arthur H. Locke of China, and the Rev. Fleming James, D. D., one of the professors of the Philadelphia Divinity School, made addresses.

A pleasant Chinese entertainment was given recently at the church of the Messiah, Phila., under the auspices of the Girls' Friendly Society, the purpose being to spread among the Chinese Sunday schools a spirit of intercourse.

At a meeting of the choir masters of the Philadelphia vested choirs, arrangements were made for a special service to be held on Thanksgiving night in the church of the Incarnation, Phila., and a committee appointed to arrange the details.

The Executive Board of the Sunday School Association of the diocese has arranged a neat card containing the Church Sunday School Lessons from Advent 1889, to Trinity 1890, for the use of Sunday school teachers, copies of which may be had from the secretary, the Rev. Herman L. Duhring, 411 Spruce St.

#### MILWAUKEE.

CITY.—The new dean of All Saints' cathedral, the Rev. G. Mott Williams, was installed on the evening of All Saints' Day by Bishop Knight. After choral Evensong, the Bishop, preceded by crucifer, advanced to the dean's stall, and there meeting Mr. Williams, formally inducted him into the deanship of the cathedral. After the service, the All Saints' reception of the congregation was held in the cathedral hall, following a custom which has obtained for many years. Thus the congregation had an opportunity of meeting their new pastor as well as the Bishop. There were three celebrations of the Holy Communion at the cathedral on All Saints' Day, the dean preaching at the late Celebration.

The Bishop is now making ready the house on Juneau Ave., where he will make his residence. Dean Williams with his family will reside at the clergy house.

#### PROVINCE OF ILLINOIS.

All Saints' Day is always a lovely day at St. Mary's School, Knoxville. In some years when the weather has been fine, the girls have had a picnic in the woods, after the memorial service. This year it was dark and rainy, and the chapel was all the more beautiful. The Holy Eucharist was celebrated at nine o'clock, and the chaplain read the diptychs for the year. Two of the graduates have been called to Paradise since last All Saints' Day dawned through Indian Summer haze—Ada Thornton, of Shelbyville, and Anna Sanford, formerly of Knoxville, Ill. Loving mention was made of them, and an impressive lesson of life was suggested in the short sketch of their beautiful characters. Among those not so closely connected with the school but interested in it, were mentioned the late Rev. Geo. C. Street, the late Bishop of Kansas, and the late Miss Knox, sister of the benefactor to whom St. Mary's owes so much.

The handsome new font, recently placed in the chapel, was a gift from the guilds of

St. Agnes and St. Agatha. It is of white marble, highly polished, and the column that supports the bowl is appropriately sculptured with the school flower, the Lily of the Annunciation. Around the rim of the basin are the words: "One Lord, One Faith, One Baptism." It was made by Lamb, of New York. On St. Michael's Day, this loving gift was consecrated, in a short and impressive service. Those who had worked so earnestly to procure this beautiful font for the chapel were delighted to learn that the rector pronounced it to be the finest he had ever seen.

#### NEWARK.

NEWTON.—On Sunday, Oct. 20th, the memorial organ, presented by Mrs. James C. Pettit to the parish of Christ church, was used for the first time at the morning service. After the collect for the day, the Prayer of Benediction was said, the organ and choir responding with the strains of the *Sanctus*. After an instructive sermon by the rector on the history, uses, and power of music, the service closed with the *Gloria in Excelsis*. Mr. James C. Pettit presided at the organ. The regular choir rendered their respective parts with fervor and evident feeling. The organ contains 897 pipes, 16 stops, 2 manuals, pedal two and one quarter octaves. The instrument combines with exceptional sweetness of tone, a volume more than sufficient for the church. In mechanical construction and finish it is a thing of beauty. The case is oak and the pipes above it are beautifully decorated in harmony with the colors of the church walls. The organ was built by L. C. Harrison & Co., of New York City, of which firm Mr. J. C. Pettit is a member.

Monday was the 120th anniversary of the founding of the parish. At 9 o'clock there was a celebration of the Holy Communion. In the afternoon the church was filled, and in the evening crowded by appreciative and delighted audiences at the organ recitals. Mr. Wenham Smith, organist of Plymouth church, Brooklyn, presided at the organ. His great skill and perfect command of all the resources of the instrument, excited admiration in all who heard him. The programmes were varied by several baritone solos by Mr. Henry D. Northrup, of Newark, N. J. After the evening audience had dispersed, Mrs. Pettit presented the key of the organ to Mr. S. C. Dunn, senior warden, and so ended a grand day in the annals of the parish.

MORRISTOWN.—The first section of the new church of St. Peter, was dedicated Sunday, Oct. 27th. Bishop Starkey conducted the services, assisted by the clergymen of the parish, the Rev. Robert N. Merritt, S. T. D., and the Rev. Wynant Vanderpool. The Bishop of Albany and the Rev. John Henry Hopkins, S. T. D., also took part in the services, the former preaching the sermon. The musical part of the service included the Nicene Creed, Le Jeune, and the offertory anthem, "How lovely are Thy dwellings fair," Spohr. In the evening, there was a full choral service, the musical selections including Bennett's *Magnificat* and *Nunc Dimittis* in A.; the anthem, "O Lord, how manifold are Thy works," Barnby; and the offertory anthem of the morning service. The sermon was preached by the Rev. William M. Hughes, D. D., rector of the church of the Redeemer, Morristown. There was a large congregation at both services, in spite of the rain, and over \$2,000 was presented at the offertory. It will go into the building fund.

The new St. Peter's church marks an era in rural church architecture in this country. The architect, Mr. Chas. F. McKim, of McKim, Meade and White, spent several months in England three years ago in the study of the parish churches of the 13th and 14th centuries. The Gothic type of that age is eminently beautiful and imposing in its lines and proportions, and Mr. McKim has succeeded admirably in adapting it to the requirements of the modern American country church. The church of St. Peter is of the general cruciform type with a chapel on the south. The west end is a tower of massive and yet beautiful design, flanked by flying buttresses and with an

auxiliary tower of octagonal shape on its southeast corner. The material of the walls is granite of a greyish tone. The walls inside are lined with straw-colored brick. The pavement of the choir is of Yorkshire stone and the tiling of the aisles from North Wales. The ceiling, pews, and choir-stalls are of quartered oak. The eastern window is an unusually fine specimen of American stained glass-work. The rood screen is a noticeable feature of the interior. It is nearly 12 feet high and is of wrought iron. The tracery at the top, containing the symbols of the fish, nails, crown of thorns, etc., is particularly fine. In the chapel is a pulpit built into the wall, copied from the reading desk of some old convent refectory. The altar is a beautiful piece of workmanship. The steps are of Numidian marble and the altar itself of Siena marble. The sanctuary rail is of Echelon marble. The church when completed will seat between six and seven hundred people. In the general beauty of its lines and harmony of its proportions, it is unrivalled in this country as a typical country church. Work on it was begun Easter Monday, 1887, and the corner-stone was laid on All Saints' Day of that year. The tower and a portion of the nave are yet to be added. The total cost will be about \$110,000.

The vested choir consists of 18 men and 24 boys. It was organized and trained by Mr. G. F. Le Jeune, of St. John's chapel, Trinity parish, New York. Mr. A. S. Baker is the present organist and choir-master. The organ was built by Odell of New York. It is a noble instrument having 50 stops and three manuals, and the latest improvements in the way of automatic couplers and combinations.

#### PITTSBURGH.

The rectory at Blairsville is almost completed, and will be ready for occupancy this month.

The Rev. John E. Bold, late of Buffalo, takes charge of the work at Johnstown on the 20th Sunday after Trinity. Then the Rev. Charles A. Bragdon, general missionary, who has been faithfully at work since the great disaster, will retire from the field. Beside having provided continuously for the needy and suffering, he leaves the new temporary chapel nearly completed and ready for service.

The work at the chapel of the Holy Innocents, Leechburg, is faithfully carried on by the veteran lay reader, Arthur Lock, who previous to his residence there built up the mission of St. George's, Irwin. His faithful work always tells. Now that the general missionary is relieved from Johnstown, he will resume work in this and other missions.

PITTSBURGH.—Calvary church has just started a mission on Mayflower Street in a populous section of the city, and has a Sunday school with an average attendance of over 100 children. It has in addition to the organ and choir, an orchestra of four pieces, two violins, a flute, and a cornet. The music is exceptionally fine. There is also in connection with the mission a day nursery, with accommodation for 20 children. There is also a Men's Guild for social and religious purposes, with reading-room and other attractions.

On Nov. 6th, the Woman's Auxiliary holds a session at Emmanuel church, with a quiet day, followed by business and public meetings to be addressed by missionary bishops.

St. Mark's is now conducting by means of its guild a very successful course of lectures, and on Saturday inaugurated its annual harvest home, which will last for several days.

The Charlier mission recently opened by the Bishop is a promising work, and has been placed under the charge of Mr. George Leslie. Services are held in the Methodist Episcopal meeting-house, with an average attendance of 35. A Sunday school is to be started at an early day.

The Rev. Thomas Crumpton, D. D., with the aid of his brother clergymen, still continues his work at St. Paul's. Services are held on Sunday mornings, and always well attended.



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In the comments of the Church press upon the General Convention, frequent note is taken of the indirect benefits that accrue to the Church from such gatherings. Almost as much good results from the discussion of measures which fail, as from positive legislation. Especially interesting and helpful are the earlier days of the Convention, when no one is in a hurry and there is opportunity for interchange of opinion. The social intercourse of several weeks is also of the greatest advantage in helping the representatives of different schools and sections to understand each other. The gentle tones of conversation often carry more conviction, or at least go further to conciliate, than the arguments which are screamed out at high pressure on the floor of the House.

DEPUTIES going home from the meeting in New York cannot fail to carry with them a profound impression of the strength and activity of the Church in the metropolis. To those who have lived where the Church is weak and poor and spoken against, and for the first time were permitted to see what it has done and is doing at the great centre of our national life, it must indeed have been a revelation. The parish and parish house where the Convention was entertained were splendid object-lessons in the consecrated use of wealth and talent in the service of the Lord. If the deputies were able to note even a tenth of the immense activities of

the Church in New York, they must have gone back to their home work strengthened in their faith and more hopeful than ever of the future of the Church in the United States.

A COARSE creature named Fulton has, of late years, been going to and fro on the earth, and up and down in it, delivering indecent harangues on Romanism. He is in England now. An English bishop has justly reprimanded one of his clergy for presiding at a meeting where this "Dr." Fulton spoke in the most shocking manner of the Blessed Virgin Mary. A good Churchwoman who knows that we have a Rev. Dr. Fulton among our clergy, is not a little exercised at seeing in the English *Guardian* an account of Fulton's vulgar and blasphemous diatribes, and wants to know "how the Church can allow such conduct and language in one of her clergy?"

Such is fame! We have a Dr. Fulton. He is a Christian, a scholar, and a gentleman. Those who know him, know, of course, that he is utterly incapable of using the language attributed in *The Guardian* to "one Dr. Fulton of America." The "one Dr. Fulton" spoken of is a Baptist preacher, a vulgar fanatic. Our Dr. John Fulton is altogether another sort of man. He would be the last man in the world who would want to have attributed to him the disgusting and blasphemous ravings of this peripatetic Fulton. If the English *Guardian* had the time and inclination to make its scant references to Americans more intelligible, it might be a little more satisfactory.

FROM the comments of the daily press and from remarks of our own correspondents, it appears that the action of the House of Deputies in adopting the Majority Report, on the petition of the colored clergy, has been misunderstood. That report came to the House at a late hour of the session, with the endorsement of the House of Bishops. It was upon that report only that concurrent action was possible. In the opinion of the House of Bishops and of a majority of the House of Deputies, that report was sufficiently emphatic upon the great principle involved, and afforded to the colored people all the assurance that was needed as to the attitude of the Church towards her colored members. That report distinctly repudiated "the color line," and recognized the colored clergy as entitled to all the privileges which it was in the power of the General Convention to grant.

The Convention has put itself on record as recognizing no distinctions of race or color. It has ad-

mitted colored men to the Episcopate and to the House of Deputies. It has extended official and social recognition to representatives of the race to which the petitioners belong, and has treated them with courtesy and consideration. The Church has spoken, through her representative body, and in the great majority of the dioceses the righteous principle laid down has been already formulated and acted upon in legislation.

It is not true, as the secular press has charged, that the question as to the status of the colored man in the Church has been evaded. It is not true that "expediency" alone dictated the moderation of the Majority Report. The southern dioceses which have not yet conformed to the great principle laid down by the General Convention, have their right to courtesy and their right in law. The Convention cannot dictate to the dioceses in such matters. The two dioceses which refuse to the colored clergy seats in their councils are exceptional; if they choose to stand upon their rights in thus departing from the principle of equality laid down by the representative body of the Church, they do it on their own responsibility. Whether the circumstances are so exceptional as to justify them in this departure, others cannot well judge. To the Master they must stand or fall. Surely it is not wisdom to condemn them without a hearing, and at the late session of the General Convention it was not possible that they should be heard. It seems to us that the action taken was wise, and that the Majority Report adopted with such unanimity was the best that could be done under the circumstances.

The answer given by the Convention of '89, to the proposition for a separate organization for the colored people was so emphatic and so nearly unanimous that we trust the scheme will be regarded hereafter as among the impossible and impracticable things about which further agitation is merely a waste of time. There is no place in a Catholic Church for any such schism-breeding make-shift.

### A CONVERT.

A late Philadelphia daily announces that "in the early part of the week the trustees of the Theological Seminary of the Reformed Episcopal Church elected the Rev. John M. Leavitt, D. D., LL. D., to the chair of Ecclesiastical History, Church Polity, and Christian Evidences." It then says, that immediately after his election the above-mentioned Dr. Leavitt withdrew from the Episcopal "and joined the Reformed Episcopal Branch."

If this had been the only announcement made, it would demand no comment, but it is not all that was given out. The public are told who Dr. Leavitt is, and what elevated place he has held in the Church, what eminent services he has rendered, what sacrifices he has made. Furthermore, Dr. Leavitt unburdens himself to the reporter, about the awful "Romeward drift in the Episcopal Church," and goes on to tell the oft-told tale that Dr. Cummins, Dr. Cheney, and Brother Cooper, have repeated ten thousand times before. Dr. Leavitt does not propose to go out at a side entrance or back door. This is not a thing to be done in a corner. He is going to preach about it; going to tell what he knows, and he says that he knows all there is to know. He is to speak from a wide experience and a long-burdened conscience: "I consider it my duty to warn all men against being entangled in the snares which entangled me, and to protest against doctrines and practices."

Had the Rev. John McDowell Leavitt, D. D., LL. D., found a field for his gifts, and quietly and modestly betaken himself to it, there would be no occasion even to mention it. But he should not aspire to martyrdom or court publicity. Since he openly assails the Church, he must expect that at least the facts in the case should be stated. They are these: The Rev. John McDowell Leavitt, D. D., LL. D., could not be provided for in any way commensurate with his expectations. He was originally a Methodist preacher. He left the Methodists, and under the late Bishop McIlvaine, became a candidate for orders. He was at once provided for financially, even during his short-cut course to the diaconate. He was a tutor at Kenyon College. He soon left it for a parish, went at once to a leading parish in that diocese. He did not keep it long. But his sacrifices had been great, and he was evangelical. He was made president of a university. But that provision was brief. He was made president of a Church college. But that provision was far from permanent. He tried editorial work. It was not satisfactory. He wrote novels and poems. They were not read. For some years now Dr. Leavitt has not been able to find work which he was willing to take.

At last he has found work in the "R. E. Church." He is willing to take the work which the "R. E. Church" has to give, and the "R. E. Church" is willing to give it to him. It is all right. No man should object to the arrangement. If the Rev. John McDowell Leavitt,



D. D., LL. D., has found his mission, let him devote himself to it. No man ought to put a straw in his way, but it would be wise in him and best for the "R. E. Church" not to say much about it. Certainly it is not wise to say: "I feel it my duty to warn all men against being entangled in the snares which entangled me and to protest against doctrines and practices," etc.

#### THE MINORITY REPORT ON PRAYER BOOK REVISION.

It will be remembered that the work of introducing new matter into the Prayer Book at the recent General Convention was not entered upon without a struggle. The Minority Report presented by one of the bishops and two of the clergy upon the committee, and recommending that the revision of the Prayer Book be brought to an end at once, rallied around it a strong body of supporters. The discussion was long and excited. In the end, although this report and its resolution was not adopted, it failed by so narrow a vote that it at once became evident that in the face of so strong a minority it would be impossible to carry the movement much further or make any very sweeping or important changes.

The principles asserted in the Minority Report and the cautions there insisted upon virtually gained the day and their influence was apparent to the very end. The first result is seen in the repeated and emphatic pledges on the part of the promoters of revision that so far as they were concerned the movement should not extend beyond the ratification in 1892 of the propositions passed at the present Convention. The House of Deputies could not, of course, take any action which would absolutely bind the next Convention, but the House of Bishops which is a continuous body, did pass a resolution on this subject by a large majority. It may be taken as certain, therefore, that in three years more the reign of leaflets, fly-leaves, and appendices, will be ended, and that we shall at last have a fixed Standard Prayer Book.

The next result is seen in the actual work accomplished when the Convention having decided to take up the Majority Report, proceeded with the work of revision. Nothing to which the friends of the minority objected was finally carried, and not even all the propositions which their report had suggested as worthy of consideration. The old conservative spirit was fully aroused; it was made abundantly clear that the ancient reverence for the Prayer Book which some speakers ventured to stigmatize as "superstitious," was

far from dead. An extreme jealousy of admitting any further changes than such as could be most fully justified was manifest on all sides, and with one or two temporary aberrations, was consistently maintained. It is very near the truth to say that not one of those things for which individuals had specially contended was carried through both Houses.

None of the proposed alternatives were adopted. So the Prayer Book is not "enriched" by the insertion of a second form of the *Venite* or *Benedicite*, or an alternative set of ungrammatical questions and answers in the Confirmation Office, or a second form to be used at the discretion of the bishop in the Laying on of Hands. None of the rubrics or other forms of a doctrinal or disciplinary character, and about which controversy has gathered ever since the animus of the revision committee became known, survived the ordeal of passage through the two houses. The House of Deputies only in a single instance—that of the versicles after the Creed in Evening Prayer—allowed any change which would affect the responses of the people, and this concession was made only after the House of Bishops had urged the matter a second time. The form adopted, however, is so garbled that it is very improbable that the next Convention will allow it to pass into the Prayer Book.

We believe that no proposal of the least importance brought forward upon the floor of the House of Deputies was carried through. Thus fell the novel attempt to gain legal sanction for the irregular practice into which some congregations have fallen of saying the General Thanksgiving in concert with the minister. The same fate befell the proposal to add a Prayer for the Departed to the Burial Office, meritorious as it may have been in itself. In like manner an Office for Sundry Occasions, a sort of omnibus service, fell into the waste basket, although, by an astonishing lapse of vigilance, it passed the House of Deputies.

Thus one by one, in deference to the alarm sounded by the Minority Report, the dangerous or needless elements of the revision were cleared away. The Convention refused to accept mere purisms; it rejected all propositions which by their acceptance might seem through logical necessity to imply the indefinite continuance of the enrichment business; it repudiated all propositions which might seem to touch upon the sphere of doctrine and were sure to arouse party strife; and it refused to endorse the vagaries or the favorite schemes of any individual,

however able he might be as a leader, and however fair his proposals might appear.

Thus we say that the Minority Report, if it failed of its primary object, nevertheless did a most effectual work. It brought to a head the widespread feeling of alarm and distrust which the revision movement had, by its threatened indefinite continuance and the new lines upon which it seemed to be entering, awakened throughout the length and breadth of the Church. It brought out the deep underlying conservative spirit which is the strength of the Church and the very seal of its Catholicity. The whole Church breathes more freely now that the end of a movement which was drifting into dangerous paths, can at last be seen in the near future.

#### THE NEEDS OF THE CHURCH.

EXTRACT FROM THE ANNUAL ADDRESS OF THE BISHOP OF LOUISIANA, 1886.

I have spoken of a parochial system which is often inefficient. It happens too frequently that the local vestries do not get the distinct impression of their executive responsibility. Upon them largely devolves the duty and privilege of maintaining the parish organization in a state of living, active power. It is theirs to see that the worship of the Church is sacredly and continuously maintained. It is theirs to adopt and carry out methods by which the offerings of the people may be duly gathered and regularly disbursed. And the vestry which discharges itself from the exercise of these functions is not fulfilling the very purposes of its creation.

It is no unusual thing to find that such a body declines to give, on behalf of the parish, any positive assurance of support to the minister, and further declines to collect into the parish treasury the sums entered upon some subscription paper, which does not carry the sacredness which a Christian's promise should always convey. To remedy this evil, let me urge that vestries be composed, as far as may be practicable, of men who seek first the kingdom of God and His righteousness; of men who realize the sanctity of the interests with which they are asked to deal; of men who are ready to make sacrifices of time and thought and feeling, in order that the Gospel of Peace may have free course among men. And I especially urge upon all our people a scrupulous attention to the discharge of their money obligations to the Church. If it cost some sharp discipline of self, some renunciation of what is clamored for by the pride of life, then let the penitent and believing heart rejoice that it can have the glory of suffering for the sake of the crucified Lord.

But when we have recounted all these serious obstacles to the maintenance and spread of Christ's religion, there yet remains to be mentioned the deficiency of clergy, consecrated, resolute and aflame with the chivalry of the Holy War.

Where are the men, not waiting to be "called," but asking to be sent; not

seeking a place which will adjust itself to their pre-established necessities, but anxious only to hew out for the cross a place in which to stand—men so confident of the power of truth and so trustful of God, that they will cast themselves upon the ranks of indifference and hostility, and by the very splendor of their courage, win honor, reverence, and troops of friends while they wage their endless battle? "He that loseth his life shall save it." Where are the men for this? Of theologians and scholars we have enough to guard and keep the Church's doctrine; of parish priests, earnest, accomplished and faithful, we have enough, breaking the bread of life to settled congregations. But where are the men for the ungarnered fields?

"The harvest truly is plenteous, but the laborers are few."

What is needed is no mere officialism and priestly prerogative, no drowsy sermonizing upon themes of slender interest, but a zeal to arouse, convict and save the souls of men; lips touched by a coal from off the altar of God, a tongue loosened to carry home to human hearts His message of love and pardon.

Such a need as I have described we sorely feel; and we shall continue to feel it until the Spirit of God moves mightily among us, and from the sheltered homes of the Church there shall arise one and another, to say in all humility, and in all the joy of self-surrender: "Here am I; send me."

If those voices are not more often heard among us, it may well be for the reason that Christian people have not taught their children to know that the ministry of God is the highest service to which mortal man can attain, and that we ourselves—Christian clergy—have suffered that service to be shorn of its proper glory.

#### A BIT OF HISTORY AND A GOOD DEAL OF PROVIDENCE.

BY P. B. L.

The following recollections are suggested by my personal satisfaction in the election of my dear old friend and brother, the Rev. Anson R. Graves, as Missionary Bishop to the Jurisdiction of the Platte.

The recital of them to a number of our mutual friends has been attended with such an impression of their interest and instructiveness that I am the more minded to send them to the Church press, as follows.

My first knowledge of Bishop-elect Graves was in 1863, when as a Freshman at Hobart College, I found him a member of the Sophomore Class. He was a poor boy without friends, and "working his way" to an education. He had not been brought up in the Church, and was not then in any formal way connected with her. He was profoundly respected among the students for his strength of character, good judgment, and manly though humble, struggle to "get along." We became warm friends, and time and again was he my companion upon my journeys home. It was thus I knew his plan for his life, which, as I can well remember, was this: To fit himself for the Law, to enter politics and to make himself a United States Senator as the loftiest likely ambition possible.

In the course of time we were parted,



my college life being completed in the University of Michigan, and so I lost sight of him. In 1869, I went down to New York and entered the General Theological Seminary. To my surprise I found the students in good part made up of old friends from some three or four collegiate associations. But my greatest surprise of all was to receive the welcoming embrace of my old friend Graves, who proved to be a member of the Middle Class.

It seemed that now (and by what experiences I do not recall) his only ambition was to fit himself to be the humblest of those who should preach the gospel and win souls! Well and nobly did he illustrate this new ambition, until in the course of events we were parted again.

My diaconate was fortunately and happily spent in the family of the Rev. Dr. Knickerbacker, rector of Gethsemane church, Minneapolis, as his assistant. In the spring of 1873, it was so evident that weighty considerations of duty to others required me to give up my Minnesota life and return East, that Dr. Knickerbacker, in consenting, only stipulated that I should provide my own successor.

I instinctively thought of Graves. I knew he was somewhere in Nebraska. I remember he was, with much reluctance, induced to come on a visit to Minneapolis. When he did arrive, his mind was so preoccupied, it took time to win his attention; for he had, it appeared, just been prospecting in Western Nebraska, and had concluded that at North Platte, where at that time there was but a sutlers' settlement, there was sure to be a prosperous town, and he had about concluded to ask Bishop Clarkson to allow him to establish himself thus on the Platte, and so be ready to meet the incoming tide of population and win them for the Church.

Ultimately he accepted Dr. Knickerbacker's overtures, and again we were parted, so far as familiar human fellowships go, unto this day. He remained for some years with Dr. Knickerbacker, winning in the best sense, a good degree. Most appropriately, when the rector of Gethsemane was called to the Episcopate of Indiana, Mr. Graves was promptly summoned from his New England work to succeed him. In this great trust he has so richly illustrated his powers for good, and brought to bear so effectively the results of his life's experiences, that Gethsemane has continued to be increasingly the peer of any in the land in all good works.

And now at length the Church has sent—and that most unconsciously, as I find—the once lonely and brave messenger of '73, who desired to meet the Church's future at the Forks of the Platte, to be the bishop of a vast territory of unknown promise, and whose official designation is already determined to be the "Jurisdiction of the Platte."

The narrative, I take it, carries its own suggestions, and bears its moral on its face.

Never in my personal experience have I known a more striking illustration of the power of the Truth, to turn to nothing the highest human ambition, nor a happier instance of the poetry which threads the romance of life, nor a more striking attestation that "the Lord knoweth them that are His," and that what is done in the

fear of the Lord in secret, He will, in His own time, proclaim upon the housetop.

I trust my friend will pardon the publicity I am thus moved to give to the dealings of his God with him. From none more sincerely, hopefully, and joyously, ascends a prayer for the Missionary Bishop of the Platte, than from his almost life-long friend who recounts these strange providences, and desires to testify to his great worth.

New Castle, Del., Oct. 28, 1889.

ONE of the Liverpool papers lately published some statistics to show the lamentable emptiness of churches in that city. Another gives the following as some of the causes: "(1) Calvinism, representing there two classes, the elect and the reprobate. Those who so believe, if they fail in this life, lose hope for the world to come. Despair is the sin of Liverpool. (2) The pew system; those who cannot afford pews think they are not wanted at church. (3) Orangeism—smelling Popery in any harmless attempt to make the service attractive. (4) Want of sympathy with Church reforms. Ultra-Conservatism is the Lancashire characteristic. (5) Party spirit. This is very sad, as preventing the Church presenting an united front. (6) Scarcity of clergy of great power. This is a result of the unpopularity of the diocese. (7) Want of sisterhoods. There is only one; several are needed. By sisters alone the slums can be reached with female work."

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

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

#### PERSONAL MENTION.

The Rev. Giles B. Cooke having accepted a call to the rectorship of Christ church, Denton, Maryland, may be addressed accordingly.

The Rev. W. H. Platt, D.D., LL.D., has removed to 312 Washington St., Petersburg, Va.

The address of the Rev. B. A. Brown, M.D., No. 19 11th Street, Toledo, O., will be, after Nov. 1, 1889, at South Omaha, Neb.

The Rev. Frank J. Mallett has accepted a call to the rectorship of the church of the Epiphany, Urbana, Ohio.

The degree of D.D. has been conferred upon the Rev. A. G. L. Trew, Dean of Southern California, by the University of Trinity College, Toronto. Dr. Trew was graduated with honors in 1862.

The address of the Rev. John A. Staunton is 858 President St., Brooklyn, N. Y.

The Rev. John Alvey Mills' address is No. 6 Centre St., Boston Highlands, Mass.

The address of the Rev. F. R. Holeman is changed from Fulton, to Longwood, Orange Co., Fla.

The address of the Rev. J. Rice Taylor is Protestant Episcopal City Mission House, 33 Elecker St., N. Y.

#### OFFICIAL.

THE annual meeting of the Clergymen's Retiring Fund Society will take place at the chapel of Trinity church, Rector St., Newark, N. J., Thursday, Nov. 14, 1889, at 2 o'clock P.M. All members invited.

J. M. STANSBURY, Secretary.

THE second Sunday in November, as the day for offerings for the Church Building Fund, has now been recommended by seventy bishops, and by a unanimous resolution at the late General Convention. The attention of rectors, ministers, and laymen is called to this fact, that a general response may result.

#### OBITUARY.

RUSSELL.—Entered into rest, Oct. 29th, at Paterson, N. J., Catharine Brown, wife of the Rev. Edwin B. Russell. "May her soul rest in peace."

KENT.—Entered into rest in Paradise at Madison, Maine, Tuesday, Oct. 22nd, Gertrude Wasson, wife of George F. Kent, of Madison, and daughter of Francis W. and Sarah A. Mill of Exeter, aged 24 years, 1 month, and 7 days. Also Francis Earle, her infant son.

#### IN MEMORIAM

RT. REV. T. H. VAIL, D.D., LL. D.

The undersigned, a committee appointed by the clergy of Kansas, present at the burial of the Rt. Rev. Thos. H. Vail, to draft a minute expressive of their estimate of his noble and Christian character, of their great loss and the loss to the Church in Kansas and elsewhere, in his death, and their sympathy with his bereaved family, do but utter the universal sentiment in repeating what has already been said of him, that "a great man is fallen in Israel." Great in all that contributes to true greatness. In his Christ-like principles and character, high manly aims and purposes, and noble accomplishments. It hardly seems needful here, to give a biographical sketch of his life, which so many have read in the many printed notices of him in the past few weeks. In fact justice could not be done to it in any brief sketch. Even a synopsis of his work for the last quarter of a century, as the pioneer Bishop of Kansas, would be too long for this notice. But those of the older clergy and laymen of the diocese, who have been here, from before and near the beginning of his work, cannot but feel their loss to be great. Entering upon it when Kansas was a new State, but sparsely settled, and with only a few scattered Churchmen and only about half a dozen Church organizations, in laying the foundations of the Church in the small towns and hamlets over these broad prairies, it was arduous and difficult enough to test the courage of a brave man. Besides the exposures of travel and perils by water and storm, cold and heat, the obstacles and hindrances to Church work were great, consequent upon the characteristics of the early settlers collected from all parts of our own land, and from foreign countries, and almost wholly ignorant of the Church in her doctrine, worship, and ministry, and many of them strongly prejudiced against her. But with the great Apostle to the Gentiles, he was unmoved by these trials and accepting the charge to which he was called, he entered upon his difficult and frequently dangerous work, simply looking to a trust in the Master, who had appointed him to his work. But to what a degree that work has prospered amidst all these difficulties, and much of the time in the face of the poverty of the people, and how God's blessing has attended it and that of his assistant, the Rt. Rev. Dr. Thomas, in the last two or more years, let the present status of the Church with its over 3500 communicants, its more than 100 parishes, missions, and stations, and its churches, rectories, and other church property, valued at more than \$350,000, bear testimony; as does also the kinder spirit shown toward the Church by other bodies of Christians, and by those without, who at the first knew so little of her doctrine and worship. Though there have been many of her clergy, as earnest and self-denying workers in the field, yet all must recognize the Bishop's hand and influence as a leader, in removing prejudices and overcoming obstacles. Though ever ready to help and encourage all in their work, it must be acknowledged that by his kind, winning, and genial spirit and his recognition of a brother, in loving one who loved the Lord Jesus Christ, his influence for the Church was very great. Thus his noble, loving, Christian character, his faithful preaching of the Gospel of Christ in his visitations, greatly aided in making friends to his work, and securing help at home. The churches in Kansas owe a debt of gratitude to Bishop Vail, for their present existence, which they can never repay, except as they seek to help others as they themselves were helped by his efforts in their behalf. Pleading their cause and need before the settled and wealthier churches of the East, he obtained for them financial assistance, without which many of them, would not be in existence to-day. It is believed there are few, if any, which are not debtors for such assistance. Not merely in the parishes but throughout the great and growing State, Bishop Vail has made himself a name and left a savor of influence, which can not die with him. "He, being dead, yet speaketh." Among the public men of the State and among the ministry and members of the various denominations of Christians, he is and will be gratefully remembered. The State is better for his having lived in it and the Churches of Christ of every name, have reason to praise God, that he has been in their midst, a Godly and Christ-like man; an earnest preacher of the Gospel, building upon the "sure foundation, Jesus Christ" and with a broad, Catholic and comprehensive spirit. A Churchman, indeed, loyal to her principles and practices, a believer in her historic episcopate, yet truly evangelical in doctrine, and in no sense narrow and bigoted, he took all, of every name, to his big heart, and loved them because they loved the Lord Jesus Christ. He gave credit for all that was good in every body of Christians and longed for the re-union of divided Christendom. But Bishop Vail has left other monuments of his far-seeing and comprehensive mind, and his wisdom in providing for the future. Seeing the need of the most ample provision for a thorough Christian education for the daughters of the Church and retaining and that the future of the Church and the well-being of the State depended largely upon such provisions

building upon the foundation already laid by the generous and self-denying labors of earlier pioneers even than he, and aided by other faithful co-laborers, both men and women, he entered with zeal upon this work and "The College of the Sisters of Bethany," stands to-day, nearly complete and perfect in all its appointments, a noble monument of his wisdom and earnest work, a monument that must stand long after those that have worked with him, and those who shall take up his work, have followed him to the unseen world. May it be preserved from all harm, so that many generations of the wives and mothers in Kansas and elsewhere, having benefitted by it, may "rise up and call him blessed." To relieve it from all financial embarrassment, was one thing that weighed heavily upon his mind in his last hours, and had caused his journey to the East in his feeble state. May the Master for whom he was working, put it into the hearts of those to whom he would have appealed, and of others who know well of his great work and the value of Christian education, by their aid, to set the college free from all present embarrassments. Thus shall it continue to be an honor and a blessing to the Church. Christ's Hospital in Topeka, stands also another monument to the loving sympathy of our dear Bishop and his dear and afflicted wife. Through their united liberality and the Bishop's efforts and influence, the means for its erection and establishment were obtained, and many who have found it a home and a blessing in sickness and suffering, can bear the testimony of thankful hearts for its benefits. Broad and Catholic in its provision, it is open to all without regard to name or nation, thus showing the all-loving heart of its founder. But time would fail to describe all the varied work of our beloved Bishop, which has made and will make his memory dear to all hearts. While then we would especially express our deep sympathy with his bereaved wife and family, and weep with them that weep, and while we of the clergy and laity mourn with them, we can not but rejoice over and thank God for the noble work he has done. And we can not close without expressing our sympathy with his co-worker and successor, the Rt. Rev. Dr. Thomas, in his arduous and responsible work, and pledging him our affectionate confidence and hearty co-operation and support, praying that the great Head of the Church may long spare him to us, and bless his labors in this great and growing diocese.

L. L. HOLDEN,  
W. D. CHRISTIAN, } Committee.  
F. R. BROOKE.

#### THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as a 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.

#### ACKNOWLEDGEMENTS.

ORPHANAGE OF THE HOLY CHILD, SPRINGFIELD, ILL.—SEPTEMBER AND OCTOBER, 1889.

BOXES, etc. Pontiac, Ill., St. Agnes' Guild; Wheaton, Mrs. M. E. Shields; Havana, Ladies of St. Barnabas'; Rantoul, Miss F. A. Shepherd; Maroa, Mr. and Mrs. Wicks; New Lennox, Ladies of Grace church; Richmond, Va., Pun Fines for the Virginia Delegation, during the General Convention, from Joseph L. Bryan, \$5.00. PROVISIONS, etc. Springfield, Ill., Ladies' Societies of St. Paul's and Christ churches, and St. John's Mission. "The King's Daughters," the Rev. G. P. Waldo, Dr. Dresser, Miss D. Murdock, Mrs. F. M. S. Taylor, Mrs. Bradford, Mrs. Cadwallader, Mrs. Paddock, Mrs. Bryant, Mrs. Gregory, Miss Seaman, Mrs. Watts, Miss Perkins, Mrs. Bentley, Mrs. Hibbard, Mr. J. E. Hemmick, Mrs. Herndon, Mrs. Thayer, and Mrs. Lewis.

#### UNIVERSITY OF THE SOUTH.

The Theological Department of the University of the South makes its annual appeal to the Church at large for current support. This department has no share in the regular receipts of the University and is dependent solely upon the free will offerings of those interested in it. Contributions may be sent to the Rev. TELFAIR HODGSON, D.D., Dean.

#### MISCELLANEOUS.

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

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

#### A SPECIAL OFFER.

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

#### A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln," contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and THE LIVING CHURCH, provided he does not now take the *Review*. Subscription price for the two, \$6.50. Send orders to THE LIVING CHURCH, 162 Washington St., Chicago.



## The Household.

CALENDAR—NOVEMBER, 1889.

10. 21st Sunday after Trinity.	Green.
17. 22nd Sunday after Trinity.	Green.
24. Sunday next before Advent.	Green.
30. St. ANDREW, Apostle. Red. (Violet at Evensong.)	

### THE MYSTICAL BODY.

BY WILLIAM B. CHISHOLM.

One, in the living link  
Of Christ's unbroken chain,  
How far so e'er o'er land and sea  
Dissevered we remain;  
One, as the pathless deep  
That breaks in myriad waves;  
One with the loved and lost who sleep  
In near or distant graves;  
One in His holy bond of hearts—as in the  
Father's home,  
Their names are murmured oftenest who in  
far regions roam.

One, on the saintly roll  
Of those whose life is hid  
In His dear life, and spotless tread  
The world's dark maze amid;  
As those of old who through the flame  
With angels passed unscathed;  
And in the fountain of His grace  
Their fevered foreheads bathed.

One, in the mystic tie  
Of hearts that know no chill;  
One Lord, one faith, one victory  
O'er all the hosts of ill;  
One band unbroken at His board  
In these His courts behold  
One endless feast of blessing stored  
In those far courts of gold.

\* \* \*

Oh! as in each bright festival  
We sadly count the roll  
Of those whom love shall ne'er recall,  
To mingle soul with soul;  
Still gazing towards the changeless skies,  
Beyond the sunset's glow,  
Behold, beyond life's mysteries,  
His band unbroken now!

*Customer.*—"I should like to get a good book, something historical."  
*Bookseller.*—"Would you like 'The Last Days of Pompeii?'"  
*Cust.*—"Of what did he die?"  
*Book.*—"Of an eruption, I believe."

This is the way a Chicago reporter describes a recent Masonic meeting: "Gen. — announced that on all Masonic occasions, festal, ceremonial, and operative, the divine blessing was invoked; and the audience rose to receive the invocation."

ONE of the questions of the scholastics of the Middle Ages, was this: "How many angels can the point of a needle support?" A poor woman, says Robertson, passing a large part of her nights in sewing, by the feeble light of a lamp, in order to be able to bring up her five children, furnishes the reply.

THE day express which was so totally wrecked at the Johnstown flood contained more than one hero. There was on it a lady bound from the West to missionary fields in the East. The car in which she was travelling was turned up on end. In the upper end some of the passengers were holding to the window frames, and in this way kept from falling into the pile of seats and debris below. The lady missionary was fastened down under one of the seats, and could not move. The water was rising, and she knew that it meant death. From her uncomfortable position she made a most beautiful address of trust and peace, which was followed by a prayer, after which she began to sing, "Nearer, my God, to Thee." In this she was joined by the passengers, and the real meaning of that beautiful hymn must have been brought out to its fullest extent

in that hour. The water rose higher and higher, and her voice was silenced by the rush of waters. She finished it in Paradise.

### MARGIE'S "KIND DEED."

BY CATHERINE A. WATKINS.

It was a very troubled little face that the sun looked down upon one bright autumn afternoon. There was a tangle somewhere; not in the sunbeams certainly that chased each other so merrily across the grass and lingered lovingly on little Margie's long curls, trying to steal away the puzzled frown with some of their own bright beams; not in the tall trees which whispered softly to each other above the small head; no, the tangle was inside, not out.

A few of Margie's little friends had been spending the afternoon with her, playing in the old-fashioned garden, where the grass was still green, although the trees had put on their glorious, many-hued autumn dress. The last little girl had just left, and as she closed the garden gate she looked back saying: "Good-bye, Margie, I'm sorry you can't belong too, but you know you are so very little, and you don't know how to sew," and with a very grand grown-up air the little lady walked off, herself only a year or two older than the "very little" girl she had left behind.

Margie looked long and wistfully after them as they ran off, swinging herself to and fro on the gate until the last one had disappeared around the corner of the road, then she shut the gate with a bang and went back to the doorstep, where she sat down to turn the whole matter over in her active little brain. "Too little and you don't know how to sew," yes, these were the words Nannie Gray had said as she bid her good-bye. Was she then so very little that she could not go with the others? It was true that she could not sew, for Margie's feet kept pace with the active brain, and were never still for long at a time. The cotton would get in a knot, the stitches large and crooked, and the sunbeams and flowers would look in so temptingly at the window that the sewing was always thrown aside for a run in the bright outdoor world.

These little girls, Margie's friends, had all been invited to join the sewing society that had lately been formed in the neighborhood, to dress dolls and make plain garments to be given to the poor children of the parish at the Christmas festival. They were very much elated and pleased with their own importance, and had been explaining it all to Margie, until they had been obliged to run off in order to be in time for the first meeting.

Margie thought it all out in her own quaint way, and was just beginning to feel a little lonely, and wishing that she too might "belong to something," when the door opened softly behind her, and Mamma came out to look for her little girl, wondering what had kept her quiet so long. Margie jumped up and threw her arms around her, drawing her down beside her on the step, and poured out the whole story into the loving ears, ever ready to listen to the childish joys or griefs. When she had finished, Mrs. Lindsay laid her hand lovingly on the small head, saying: "So my little daughter has at last grown tired of nothing but play and is wishing to be of some use

in this big world of ours. I think there is something that even the very little ones can belong to, and we will start a branch right here, in our own church," and she drew from her pocket a letter she had just received that morning from Margie's aunt, who was very fond of her little god-daughter and namesake, and anxious that she should become a noble, loving woman. Margie was delighted, and listened eagerly as mamma read of the large band of children, scattered in so many different parts of our big world, but all trying to be loving, helpful children of the One who had once been a little Child like them. There was only one rule to keep, that the members should do at least one kind deed a day and say the short prayer that even baby lips might learn to lisp.

"Oh, mamma," cried Margie, clasping her hands, "let's start right away, I can do lots of kind deeds, I know," and the bright eyes shone with the new thought that she too could be a "Ministering Child." The next day was a very bright, happy one for Margie. Mrs. Lindsay, with the rector's approval, invited all the little children, boys as well as girls, to meet at her house the week following. There she explained to them what it was to be a "Ministering Child," and gave to each a pretty card of membership with the picture of the guardian angel who gathers up all the kind deeds to form a crown for each day.

Numerous and varied were the "kind deeds" that Margie's little hands and feet accomplished, thus saving the older ones many weary steps. She was very much interested in her new society, and even the hated sewing was picked up once in a while that she might "learn to help Mamma," she said, and often Mrs. Lindsay would look up from her sewing with a smile as she listened to the sweet voice, humming to herself as she rocked the cradle in the next room.

One bright morning, soon after the little society had held its first meeting, Margie was amusing herself in her favorite play-room, the old-fashioned garden, when she saw a poor man, evidently both hungry and tired, coming up the road toward the half-open gate. She had never been taught to be afraid of any one, so she watched him approach with all a child's curiosity. When the man caught sight of her, he paused, saying: "Little Miss, can you give a poor man a crust of bread, for it's near dyin' o' hunger I be." Margie looked up at him, with a touch of pity in her bright eyes, saying, "Poor man, haven't you had your breakfast yet?" "No, Miss," the man answered, "never so much as a crust since yesterday mornin'." "Why! I've had mine long ago," Margie answered, "but I guess Jane will give you something," and beckoning the man to follow, she bounded before him up the path around to the kitchen door, where she startled Jane by announcing: "Here's a man 'most starved, and he wants some breakfast." The man appearing by this time, seated himself, as if utterly worn out, on the lower steps of the porch. When the kind-hearted Jane had brought him some breakfast, Margie sat down on the step, and watched him for a while in silence, but that small tongue was never silent for long at a time, so she soon began talking gaily of anything she thought might interest him, interspersing her

remarks with innumerable questions. The man listened to the bright voice, and answered the many questions concerning himself as best he could, looking up at her once in a while with an odd, wistful look, that seemed strangely out of place on the rough face of a poor tramp. When he had finished he got up slowly, and thanking Margie for his breakfast, turned down the path and had nearly reached the gate, when he turned suddenly, saying: "Is there nothing I can do for you, little Miss." "No, thank you," Margie answered, with old-fashioned politeness, when suddenly a bright thought seemed to strike her and she looked up saying: "Have you any little girls, Mr. Tramp?" "No," the man answered sadly, "I've nothin' and nobody." "I'm so sorry," she said, "for if you had, they might do kind deeds, you know, for Mamma says even the very poor little girls can do kind deeds." "Kind deeds," the man asked puzzled, "what be they." "Why don't you know," she said, "when you do something good for somebody else, that's a kind deed," and finding she had a ready listener, she perched herself on the low gate post, and began telling him all about the little society in which she was so much interested.

A strange pair they would have seemed to a passer-by, the sweet child-face, with its frame of golden curls, talking so earnestly to the rough, world-worn tramp, leaning on the fence, with his bundle thrown over his shoulder.

A feeling new and strange came over the man's hardened heart, as he listened to the simple childish story, for tramps have hearts, children, whatever the world may say, and there is a soft spot somewhere if you can but find it. As he watched her sitting there, something very like a tear stole down the rough face, and his thoughts travelled backward through many a weary year, to a home that had once been happy, in spite of its poverty, until fever robbed him of wife and child, leaving him the lonely outcast that the world called "tramp." When the story was finished, Margie added: "So you see if you only had a little girl she might belong, big people can't belong, but they can do kind deeds, mamma says." The innocent child-voice had touched a chord that had been silent for many long years, and as he turned away up the road, he looked back to where she was still standing, with the sunlight on her bright hair, and there came a half-formed wish into his heart, that his own kind deeds had not been so few and so far between.

A few days after this, Margie was standing at the window, when she suddenly cried out, "Why! there's my tramp," and Mrs. Lindsay looking over her shoulder, saw the poor man Margie had described to her, pulling off his cap, at the sight of the smiling face against the pane. He had been given a small job on the railroad a few miles beyond, and he sometimes went out of his way to catch a glimpse of the bright face that somehow reminded him of all that was best in his life. As Margie had said, "big people can do kind deeds too," so Mr. Lindsay, after talking several times with the poor man, resolved to give him a chance. His own gardener and man of all-work had just left, so he offered him the place on trial for a few weeks. The weeks have come and gone, and the poor man still holds his place, and



he often thinks as he looks at Margie, through grateful tears, that she must have been the original of the guardian angel, on the card she once described to him. Perhaps he was not far wrong for they—

May prove His ministering angels,  
To the suffering ones of earth,  
And show by loving kindness,  
What a little child is worth.

### CHURCHES AND MEETING-HOUSES.

The ideal of Church architecture in the past has been a distinctively religious one. It bore on its very face the stamp that faith had set there. Save where the design was to reproduce on northern soil the pattern of beauty framed by Greece in her temples, there is never any hesitation in guessing the church purpose of her buildings. In the windows where-through the light of heaven flowed, in the buttresses that told of strength and assurance, in the spires that spoke of the lifting up of the hands as a daily sacrifice, in the contrast and blending of light and shade which shadowed forth the warfare that is to man upon the earth—in all these things there never could exist for a moment a doubt as to the ideal, and the uses governing that ideal. The structure was a vast symbol of the soul. It stood the corporate image of what was going on in the inward life. It was the concrete pattern of what was being preached and bodied forth, the great missionary thought of the Christian life, the kingdom of heaven whereof all are members. "Ye also," is the word addressed to the early Christians, "as living stones, are built up a spiritual house." Just as the stones of that holy edifice were brought into one whole of power and beauty and symbolic worship, so the whole body of Christians was "fitly framed and knit together through that which every joint supplieth," interfering in no wise with the working in due measure "of each several part," but now for the first time revealing to each several part its higher possibilities, its divine self, in the larger life to which it is called. The building was then no indifferent matter, nor its plan such as was lightly subordinated to considerations of ease and utility; but it had a sacred function. It was the visible body of Christ. It served to keep in perpetual remembrance that "ye are builded together for a holy habitation of God in the Spirit." The Christian commonwealth, which it was in the mind of Jesus to show forth, is vividly and sufficiently represented to mankind in its house of worship. To have called it and meant by it no more than a *meeting-house* would have been little short of blasphemy. It made use of no equivocation, but taught itself in every line, and stone, and fresco, to see confirmations of its faith.

A quite different character would have to be drawn of the Church building that is winning many people's favor at the present time. The bristling fortress that crops out of every New England hill-top, and which has maintained its one or two centuries of fierce Protestantism unrelieved, but rather intensified, by the soft grace of the lovely country, is not a happy name to conjure with in the kindly interests of religion. It has been uniformly superseded by a house of worship in which the desire to do everything to the glory of Protestantism is not so

remorselessly carried out. The love of the uncouth no longer carries all before it. The examples of bad taste or vulgarity are not so persistently sought after for their own sake, nor are they any longer their own excuse for being. Nevertheless, that monument of New England Hebraism, of colonial Protestantism, is more vested with symbols and more structurally representative of Christianity than many of the churches that owe their outward semblance to the increased artistic sense of to-day. There is a Judaic simplicity in Puritan religion; the Puritan Church breathes of a pilgrimage and a wandering through the desert. There is also Judaic trust and conviction. The Pilgrim colonists made it manifest that they were "seeking after a better country,—that is, a heavenly." The graceless bulk of building, bare as the coast on which they landed, told continually that they were sojourners in a land of promise, as in a land not their own. It was wanting in beauty, but there was a great boldness of assurance and a might of expectation. Can these simple yet essential elements of religious symbolism be found in the mongrel types of churches springing up on every side? There comes up in the mind instantly, on passing these hill-top, steeple-crowned churches, the word of the Psalmist: "God is my rock and my fortress." But, on passing one of the nondescript structures which replace the former, nothing comes up in the mind save weariness and a desire to get away. The two types are not used as alternatives. Both must pass away before the time of our proving shall have been fulfilled. But at least conviction and a certain scanty symbolism remain with the people of the New England dispersion. With the modern substitute,\* in trying to discover whether the building before one is a music hall or a house of God, a court-house or a masonic temple, the element of conviction and religious symbolism passes out of sight and is forgotten.

Within the walls of the modern church the secular spirit runs riot, perfecting itself in the flesh. Religious symbolism becomes of less importance than making every accommodation for the Sunday school, and provision for all those secular activities yet to be spoken of. There ought to remain dominant in the mind of the builder that idea of the Church building as the visible body of Christ. The form of the cross has expressed this idea adequately in the past, and there has been found no other that can so clearly keep before the mind the thought of the sacrifice which suffers that the larger whole may prosper. In what possible way can the great Christian law of laying down our lives for the brethren be better imaged forth than by this symbol? It certainly has all the qualities of a great symbol, being direct, catholic, lofty, and for all time. It is without any sectarian character, is not in any way Protestant, and will change with time only to grow richer in great associations. Why not then say to our builders: "Build ye on this foundation,"

\*It is hard to name this new type of church, unless its own cognomen of "Church Home" can be allowed. It will keep within the architectural idea of these structures, to say that they are comfortable and often tasteful head-quarters, but that they betray not the shadow of a religious conviction and body forth in not the faintest degree any symbol of the Faith.

as a wise master-builder, "for other foundation can no man lay than that is laid, even Christ"? Because the ideal of religion is not sacrificial, but comfortable; not worshipful and adoring, but domestic and worldly. Because the first thing that occurs is that there shall be an amphitheatre and folding chairs, that there must be anterooms and sewing-rooms and eating-rooms. This man would like a laboratory with screens enough to save the reputation of the pulpit; another wants a room fitted up with blackboards for a class room; all clamor for a kitchen.

In the services of the Church, the encroachments of the spirit of secularism may be seen in the relaxed spiritual tension, and the aim of following the likes and dislikes of the people rather than the behests of God. As the result, we find an air of tolerance rather than attention; and an altered ideal in which the people are present. They expect a degree of animation, taken very much as a stimulant, which shall serve to hold their interest; an amount of artistic feeling in the singing, which shall offer something to criticize; refinement sometimes, bright wit at other times, narrative, eloquence, denunciation, humor, or dramatic art, which shall go towards making a sufficient motive for a reappearance on the following Sunday. It makes a conscientious minister feel heartily ashamed to think that his people must be baited and lured in, that they may all keep together. It makes him no longer a preacher, but something not far from a showman, and calls into prominent exercise his managerial qualities instead of his devotional. He is there rather to "run the church" than to set the minds of the congregation on righteousness.

On the other hand, the spirit of worship has nothing to do with making things cosy; nor has it any need to employ a church fireside to stir up the lukewarm hearts. It ministers to no worldly expectancy. In fact, it expects everything from the worshipper, and looks to find in him the attitude of submission and penitence. In worshipping, he must come and bow himself, and fall down and kneel before the Lord, his Maker. The church is his opportunity to get near God; the minister is his priest, his elder brother in the Faith. Any appeal made to the people is made to their reverent imagination, most alert and active when they are prostrate in devotion. When the religious mind rises into the atmosphere of this conception of the Church, with its ideals of devoutness, then the church parlor conception, with its ideal of comfort, familiarity, and entertainments, seems like a ghastly nightmare.—*The Unitarian Review.*

### METHODISM AND THE CHURCH.

The following letter is by a Methodist minister in high standing in the South. It was written after he had read Mr. Little's "Reasons for being a Churchman:"

SANTA ANNA, Oct. 3rd.

DEAR SIR:—Herewith I return your book, "Reasons for being a Churchman", which I have read with great pleasure and profit.

Napoleon said if he could unite the Mameluke horse and the French infantry he could conquer the world. I feel sure that if I could unite the

aggressive force and revival power of Methodism with the Episcopal Church, which I hesitate not to believe to be the true and only true Apostolic Church, having through evil as well as good report "continued steadfast in the Apostles' doctrine and fellowship, and in the breaking of bread and prayers;" always presided over by bishops but never ruled by a pope, I could bring the world a suppliant to the foot of the Cross of Christ.

It is claimed that "Methodism is the child of Providence," and I heartily believe it, but the chain of circumstances that finally wrung from Mr. Wesley his reluctant consent to the organic division of Christ's true disciples, by the formal institution of the Methodist Church, was highly unfortunate for the Church and for Methodism, and exceedingly damaging to the world by feeding and fostering the spirit of dissent among professed Christians, and by shaking the confidence of thousands who rightfully look to the Church for that light that shall guide them to all truth. I am in hearty sympathy with Methodism, much more so, I confess, than I am with the Methodist Church.

I am too far advanced in life, my health too feeble, and my finances too low, for me to hope to be able to do anything on the line of this much-needed reform myself, but I can and do earnestly commend Mr. Little's book to the careful study of all fair-minded people. The Episcopal Church has for years had a warm place in my heart, and I have prayed for it as I have prayed for other bodies of orthodox Christians; from this time on I shall pray for it as the Church of Jesus Christ, which He hath purchased with His own blood.

To all Christians, especially Episcopalians and Methodists, I say, let us "contend earnestly for the faith once delivered to the saints," see Ephesians iv: 1-16.

Your Friend,  
JOHN C. S. BAIRD.

### LETTERS TO THE EDITOR.

A VERY IMPORTANT SUGGESTION.

To The Editor of The Living Church:

A suggestion in your paper about our youths seeking the ministry and rejected by our educational societies from lack of funds, might be of use.

Last year the S. I. M. rejected some sixty or seventy, not because they were unworthy, but merely because the funds were insufficient. Can any one read this fact without sadness and shame? It was one well calculated to arouse our Church from centre to circumference, and yet the awful news fell on our insensible people like a spark in water. Those sixty or seventy young men often come to mind, creating a sickening sadness, and a wonder whether to God's Church the words must always apply: "Thou knowest not the day of thy visitation!" In every one of those precious young men Christ Himself was knocking at the door of the Church, and gently asking for the privilege of working in the vineyard. And among all our millionaires and others of less but yet enormous wealth, not a finger was raised to let them in. It is enough to make one's blood boil, and to redden the cheek with shame, to think that we have hundreds of rich men, any one of which could afford to pay for the complete education of all those sixty or seventy, without feeling it, and yet



that not one has proposed to do it, even after the publication of that report.

And as there is no hope of any improvement in this respect, I offer the following suggestions: "Are there not congregations able to pay a *salaried* Sunday school superintendent, and could not the office be given to some one of those youths seeking the ministry. He might study theology under the rector, and devote his hours for recreation and exercise, largely to working up the Sunday school. He could make the teachers' meeting a living reality, could double or treble the school and its offerings, and in some cases would no doubt more than repay to the parish all its outlay for his salary. His training for the sacred calling would of course lack some things to be had in the seminary, but it could be very efficient nevertheless. I know a Sunday school here in Toledo, that pays \$1,000 per year to its superintendent, and the result is the largest and most efficient school in N. W. Ohio. Another suggestion is, that where salaries cannot be offered to such young men, clergymen able to afford it, and having room in their houses, should take them in, like adopted sons, and train them for the ministry in the good old-fashioned way that has given us some of the noblest workers we have. Are there not some 60 or 70 of our clergy among all our 4,000, who would enjoy to lend such a helping hand to the devoted youths, not otherwise able to prepare for ordination?"

Can we not in some such methods supplement the noble work already being done by our educational societies?

W. C. HOPKINS.

Toledo, O.

QUERY.

To the Editor of the Living Church:

On Easter Monday we held our annual meeting of the parish for the election of two wardens and four vestrymen for the ensuing year, etc. Were present *only* the rector, the senior warden, and two vestrymen. The rector presided. The two vestrymen are *Presbyterians*. The same wardens and vestrymen of the preceding year were elected, being proposed and nominated by senior warden.

After this first meeting, which was considered the "parish meeting," was held a meeting of the vestry for organization and the election of delegates to the next diocesan convention. Present, of course, rector, senior warden, and the two (Presbyterian) vestrymen.

(a) Was that meeting legal when it did not form a quorum?

(b) Was the election of the delegates to diocesan convention legal?

(c) One of the delegates to diocesan convention was, during the session of said diocesan convention, elected lay deputy to the General Convention; was his election legal, and had he any right (although a Churchman) to sit as a legislator in the council of our Church?

A. B. C.

BOOK NOTICES.

AN AUTHOR'S LOVE. Being the unpublished letters of Prosper Merimee's "Inconnue." London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

These letters, though entertaining and sometimes bright, yet bear evidence that they were not written by the unknown to whom Merimee wrote his famous letters. They seem to be founded upon these letters, and bear out the idea of their correspondence

throughout with considerable ingenuity. Whatever of permanent value the book may have, will be as a literary curiosity.

ROLF AND HIS FRIENDS. By J. A. K. New York: Thos. Y. Crowell & Co. Price, \$1.25.

This is a natural and healthy story, by a well-known writer, telling of a boy's growth in manly qualities, despite a somewhat too restrictive training in his uncle's house. The father's return and the setting up of the new home is happily told. Among so much trash which is written for the young, it is refreshing to take up a book like this.

FATHER DAMIEN. By Edward Clifford. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, 75 cents.

Public interest in Father Damien's heroic life and death has by no means diminished. Mr. Clifford's description of his visit to the leper's home a short time before the Father's death is graphically told, and will be read with interest. His reasons for declining to join the R. C. Church, and his irrelevant account of personal experiences in his journey across the continent, might have been omitted without injury to the value of the book.

SIX PORTRAITS: Della Robbia, Correggio, Blake, Corot, George Fuller, Winslow Homer. By Mrs Schuyler Van Rensselaer. Boston and New York: Houghton, Mifflin & Co. Cloth, \$1.25.

These essays first appeared in *The Century Magazine*, *The American Art Review*, and *The American Architect and Builder*. Mrs. Van Rensselaer is a well-known authority in art matters, and has contributed not a few articles of value to the student. In associating six artists so remote in time and character, the writer has tried to bind them together by tangible connecting links. She has aimed first to show the individuality of art, and the artists, not as copying and falsifying the facts of nature, but as interpreters; in the second place, that the student should place himself in sympathy, now with one artist, now with another, and thus appreciate the varied mental perceptions of the different artists.

THE LORD IS RIGHT. Meditations on the Twenty-fifth Psalm in the Psalter of King David. By P. Waldenstrom, Ph.D., Professor of Theology, etc., in the College of Gefle, Sweden. Chicago: John Mastenson.

We can well understand that this devotional commentary upon the twenty-fifth Psalm, should have had a wide circulation in the native country of its author. It is characterized by a fresh and child-like simplicity of style which is very engaging and may be read with profit by all who are accustomed to ponder upon the Psalms and endeavor prayerfully to turn them to the aid of the spiritual life. If we sometimes miss the depth and fulness which belong to the great spiritual commentators of the ancient Church, that lack is in some measure made up for by the devout and enthusiastic spirit which everywhere shines forth. Wherever such work as this is capable of being done, there is still hope for Christianity.

STUDIES ON THE EPISTLES. By F. Godet, D.D., author of "Studies on the Old and New Testament," etc. Translated by Annie Harwood Holenden. New York: E. P. Dutton & Co. Pp. 359.

Dr. Godet is on the whole the ablest of the Swiss-French school of interpreters of the present day. He is now well on towards four-score, and having always been an industrious worker in this line, he has consequently written much relating to theological subjects. His books are full of suggestive matter, and well deserve to find a place in every student's library. The pres-

ent volume is devoted to the Epistles of St. Paul, all of which he maintains to be authentic and genuine. In regard to the Epistle to the Hebrews, he first gives an account of the views and opinions held by ancient as well as modern critics. He rejects the various claims to its authorship made in behalf of St. Luke, Apollos, Barnabas, and Clement of Rome, and asks why cannot we take Silas as its author? The question will never probably be definitely settled, and after reading pretty much everything that has been written in regard to it, we believe that the tradition of the Church conveys the truth, and that St. Paul himself was author of the Epistle to the Hebrews. The volume is admirably printed, coming from the English press. It is to be regretted that it has no index.

The same publishers have sent us a copy of their beautifully illustrated little volumes, containing charming sketches, with appropriate poetry, fit for each day of the month.

READINGS IN CHURCH HISTORY. By the Rev. James S. Stone, D. D. Philadelphia: Porter and Coates; Chicago: S. A. Maxwell and Co. Price, \$1.50.

The purpose of this book is not to increase the number of text books, or to intrude into the domain of the finished and elaborate treatises with which scholars are familiar, but by a series of pleasing and instructive studies to lead the reader to further research and to a deeper love for the Church of God. The sequence of time and order has been observed, yet each chapter is complete in itself. In these pages, as the master of history may find views expressed and interpretation given which will serve to support and make known conclusions not popularly recognized, so may the beginner discover a completeness which though rude, is still sufficiently suggestive to leave upon the mind a correct impression. The book, however, must be judged as a whole; its details may take shelter under the lines of Ovid quoted on the title page: "Perhaps some one will call these trivial matters, and so they are; yet what is of little good by itself, combined with others, effects much."

VOICES AND NARRATIVES OF THE OLD TESTAMENT. By George Emlen Hare, D. D., LL. D. New York: E. P. Dutton & Co. Pp. 196.

Many will rejoice at the announcement of this volume from the pen of the venerated Dr. Hare, not least among the number those who have sat before him in sacred studies which prepared them for the exercise of the ministry of the Word. Some part of the substance of this work will be recognized as having before appeared in Church periodicals, years gone by. None the less will it all be valued for preservation and compacted reference, in its present form. The volume embraces fourteen studies upon voices and narratives in the first Book of God; and for clearness of penetration into the spiritual meaning of records of old time, for modest guarded care in theoretical construction, for broad-minded and well-seasoned wisdom, and judicial calm, in declaring the mind of the Lord, ever following the apostolic canon of "comparing things spiritual with spiritual" we have not met, having regard to its range, a more-to-be-valued book than this which has just issued. Its studies will refresh and invigorate the minds of the clergy; and for lay reading on Sundays at home, we may venture little in saying that it has no superior. All Bible-

class teachers should possess themselves of it; it will thoroughly furnish them with a right interpretation of the narratives and sayings with which it is occupied.

THE BEGINNINGS OF NEW ENGLAND; or the Puritan Theocracy in its Relations to Civil and Religious Liberty. By John Fiske. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1889. Price \$2.00.

We have here an invaluable contribution upon a subject and period which can never be too much explored. In its external part, the book-maker has done his best to render pleasing a work of the very highest value. Treated in the style which might be expected from one of the very foremost literary lights of our time, the story of the privations and heroism and wisdom of the first settlers of New England is invested with new life. One of the features of the story which impressed us was the singular purity in which the blood of the early colonists was maintained for so long a time. An authority quoted by Mr. Fiske says that the population of the 26,000 that had been planted in New England by 1640 "thenceforward continued to multiply on its own soil for a century and a half with singular seclusion from other communities." This seclusion is seen still more forcibly where it is said that "in the 18th century 98 in 100 of the New England people could trace their origin to England in the narrowest sense, exclusive even of Wales." One can see in a fact like this the explanation of the steady progress of a population settled in the most inhospitable part of the country. The book abounds in reflections of a kind deserving of the author, and filling the reader's mind with a deep sense of its importance and power.

THE DARK AGES. Essays illustrating the State of Religion and Literature in the Ninth, Tenth, Eleventh, and Twelfth Centuries. By S. R. Maitland, D.D., F. R. S., sometime Librarian and Keeper of MSS. at Lambeth. New Edition. With an Introduction by Frederick Stokes, M. A. London: John Hodges; New York: E. & J. B. Young & Co. Svo. Pp. 538. 1889.

This great work of Maitland's was first published more than forty years ago. It was during the Oxford tract discussion and excitement that it made its appearance, and it attracted immediate and widespread attention. The writer was supposed by many to be working in the interests of the Tractarians, and his book accordingly was assailed with vigor by the defenders of Protestantism pure and simple. It did not take long, however, for competent judges to find out that this was not so; and that the writer was not only a man of extraordinary attainments in mediæval lore, but was discharging a duty heretofore neglected, viz., the setting forth the real truth about a period of Church history little understood, and for the most part wretchedly perverted and maligning by popular authors, such as Robertson, Milner, Mosheim, Maclaine, Jortin, etc. The result has been that Dr. Maitland's volume is now a classic, and well deserves to be read and studied by all who desire to know the facts in regard to men and institutions during the "Dark Ages" (A.D. 800 to 1200). Without undertaking to vouch for all that the learned writer says, we are clear that he has done a good work in these incomparable essays, and has furnished material for a right understanding of a period in European Church history. The publisher has brought out the volume in excellent style.



**DIABOLOGY.** The Person and Kingdom of Satan. By the Rev. Edw. H. Jewett, S. T. D., Professor of Pastoral Theology in the General Theological Seminary. New York: Thomas Whittaker. Pp. 198. Price, \$1.50.

By means of this work the reading Church public will become most favorably acquainted with the ripe and varied scholarship of the newly inducted professor in our General Seminary, under appointment by the board of trust of the Bishop Paddock Lectureship. Dr. Jewett delivered the lectures for the year 1889, which are the make-up of this volume. They are six in number; the first being an introductory review of the general subject of Diabology and positions regarding it in special literature of the past. Prof. Jewett's argument traverses the whole school of theories which would reduce the personality of the Evil One to metaphor, or to the personification of the principles, desires, and works of evil. The author contends in one place with signal strength, that there are as clearly defined personal characteristics ascribed in Scripture to Satan as to the Holy Ghost. The wish that the devil did not exist, does not slay him. The several lectures, after the introductory statement of the question, are on Moral Probation, Satan's Personality, and a comparison of Parsee and Hebrew views, the Teaching of Christ with regard to the Evil One, and a most judicious examination of the particular bearing of the Sixth Petition of the Prayer of our Lord; in which latter, much value to the argument for Personality is acquired from tracings of the early patristic statements, both Greek and Latin, in support of the concrete rendering, "Evil One," and the marked concurrence of Primitive Liturgies.

NOVEMBER begins the twentieth year of *The Century Magazine*. The opening pages are devoted to a generous installment of the long-expected autobiography of Joseph Jefferson. The same number begins several other serials; Mrs. Barr's novel, "Friend Olivia," Stockton's "The Merry Chantler," illustrated by C. D. Gibson; the first of the "Present-day Papers," entitled "The Problems of Modern Society," which has a preface signed by the group who are putting forth these timely essays. Dr. Langdon writes this paper. The other members of this group are Prof. Shields, Bishop Potter, Drs. Munger and Dyke, Seth Low, and Prof. Ely. Mark Twain contributes to this number, "A Connecticut Yankee in King Arthur's Court;" George Kennan has a chapter of "Adventures in Eastern Siberia;" Mr. Cole's unique engravings of the "Old Masters" are to continue with few intermissions during the coming year. This month he gives two examples of Benozzo Gozoli.

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**OPINIONS OF THE PRESS.**

*Chicago Herald.*

**SENSATIONAL PREACHING.**—The opinion is well-nigh universal that a sermon should be on the subject of religion, and that the nearer it keeps to the very heart of religion the better it is, other things being equal. A great many ministers preach frequently on philosophical and scientific subjects, and some of them are not happy unless they are discoursing current events. Some of them will descend to any depths to obtain a sensational topic. But let them understand, one and all, that no one, religious or irreligious, admires or approves of their course. Every one knows that what they are after is an increased attendance at their churches, a reputation as public speakers and a notice in the newspapers. All this they may secure, but they secure it at the loss of the sincere respect of everybody. Two inferences are sure to be drawn concerning every pulpit sensationalist. One is that he is destitute of piety; for the themes of religion, to a man who is filled with it, will furnish topics and matter for three sermons

a day, the year round. If a preacher travels outside of these themes, one reason must be that he is a whitened sepulchre. The other inference is that he is willing and eager to sacrifice the whole cause of religion and all the spiritual interests of his hearers to a pitiful and contemptible personal vanity and self-seeking.

*Boston Herald.*

**THE GENERAL CONVENTION.**—This Convention may be better described as transitional than by any other term. Its definite work has been the revision of the Prayer Book, but this does not express its whole character. It has marked the transition from party positions to the personal effort to reach wise results without reference to party lines. Men have acted, not as high, low, or broad Churchmen, but on the merits of the questions brought before them. The result has been that the debates have been briefer and more to the point than usual. Men have not aimed at eloquence, but to express convictions. The Convention has kept closely to its proper work, not doing much in actual legislation, but clearing the way for important changes in the organic growth of the Church in the near future. Much of the discussion in such a synod is effective in reaching better understandings in regard to current issues in the Church and out of it; and in this light, legislation is not the only good that grows out of the triennial Episcopal synod. In the debates it often appears that no legislation is necessary, or that the understanding is better than a canon. If this Convention has seemed to do but little in the making of new laws, it has wrought a great work in bringing the Church leaders face to face with the problems that are before them, and in strengthening the bonds of unity between them. It has also helped to concentrate thought upon the missionary interests in a large way, by considering them in a committee of the whole that included bishops, clergy, and laity. No part of the Episcopal Church, domestic or foreign, has been slighted, and a wholesome movement and spirit have been found to permeate it through and through. It has transacted its business in a way that has commanded respect, and has shown a willingness to deal squarely with the live issues that came before it.

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**MR. GLADSTONE'S**

second contribution to the *Youth's Companion* deals with an American subject, "Motley, the Historian and Diplomat" whose characteristics he sets forth with remarkable vigor and simplicity. Mr. Blaine has written an article on "Our Government" for the same periodical.

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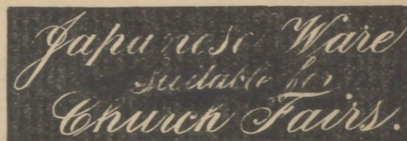
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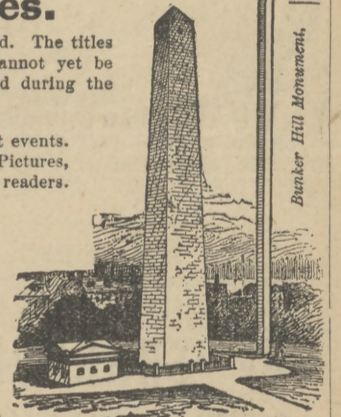
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