

The Living Church.

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

VOL. XII. No. 37.

CHICAGO, SATURDAY, DECEMBER 14, 1889.

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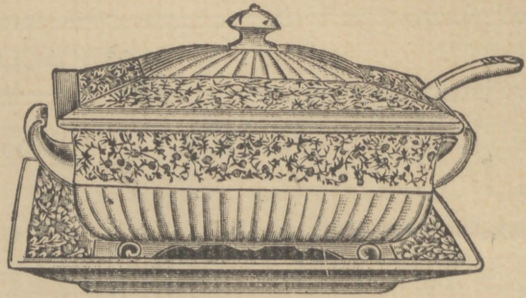
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The Living Church.

SATURDAY, DEC. 14, 1889.

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

NEWS AND NOTES.

OWING to the large number of stories received for the prize competition (twenty-seven), all of which must be read first by one person, and several must be read again by another, we are not able to announce a decision this week. We hope to do so in our next issue.

SUBSCRIBERS on the Atlantic coast who do not receive their copy of THE LIVING CHURCH on or before Saturday of the week of publication, will confer a favor by giving us prompt information. Our contract for mailing provides that the entire edition shall be in the post office by Wednesday night, each week.

AN interesting question might be discussed in connection with the establishment of the Roman Catholic religion in Malta. The Queen attends the worship of the Church of England when she is in England; when she goes north of the Tweed she conforms to the established Presbyterian religion. Were she to have occasion to travel to Malta, would she be found on her knees before the altar at High Mass in the cathedral at Valetta?

THE number of conversions of ministers of different denominations to the Church from Advent 1888 to Advent 1889, is 37, as follows: Methodist, 11, Reformed Episcopal, 3, Baptist, 3, Congregationalist, 5, Adventist, 1, Unitarian, 1, Presbyterian, 3, Reformed, 6, Roman Catholic, 4. Of these two returned to the Church of their first love. Very few this year have gone from us. When they do go, it is blazed abroad upon every banner. One of our losses this year was a man of most eminent intellectual attainments but in practical usefulness always a failure to the Church.

THE Advent and Epiphany appeal of the Domestic and Foreign Missionary Society says: "The Foreign Missions need \$25,000 extra this year for buildings urgently called for. The missions to colored people have asked for \$40,000 from the general treasury beside specials, and in faith the appropriation has been granted. Let us give the \$40,000 with cheerfulness. All of these and the regular annual appropriation for the missionary work in our own land and abroad, will make the requirement for this year not less than \$450,000."

THE rector of Trinity church, New York, has corrected the extraordinary statement which lately appeared in the columns of "the leading Church paper," viz., that the property of Trinity parish is valued at \$150,000,000. The revenue from that sum, at five per cent, would be seven and one-half millions; whereas, by careful management the property yields only a little over a half a million. To be sure, the

difference between the actual and the supposed income is only about six millions, and this, to "the leading Church paper," doubtless appears to be a very small matter.

THE death is announced from London of the Rev. Edwin Hatch, D.D. He was born at Derby in 1835; in 1859 he became a professor at Trinity College, Toronto, Canada, and in 1862 was appointed rector of the High School of Quebec. In 1867 he returned to England and assumed the post of vice-Principal of St. Mary's Hall, Oxford, resigning the position in 1885. He afterwards held various positions in the university. His chief writings were the Bampton Lectures on the Christian Ministry.

A KENTUCKY protestant has a word to say in *The Catholic Champion* against the proposal to take Bishop Dudley away from his diocesan work to plead the cause of the Commission on Colored Work. He makes the suggestion that there is a retired Bishop in Kentucky available for that duty, who has the advantage that he was once called and set apart as an apostle to the colored race. It is true that the malarial climate of Africa caused his resignation, but that reason would not operate here, except, perhaps, during certain seasons, or in certain localities.

IN his opening address at the Liverpool Diocesan Conference, the Bishop of Liverpool referred to the death of his wife as a heavy loss, which obliged him to consider very seriously his position as their bishop. He felt that the time was not far distant when the work of the diocese would oblige him to resign his office, or to obtain the aid of a suffragan. The oversight of over a million souls was no sinecure, and he could not help sometimes feeling that it needed younger and more vigorous hands than his. However he had not made up his mind, or formed any decision on the subject.

IN Scotland, St. Andrew's University has received the news that an old *alumnus*, Mr. David Berry, who was born at Cupar, Fife, but who in 1820 went to Australia, where he died, has bequeathed to it the sum of £100,000. Sir Edward Guinness, of Dublin, has, it is announced, handed over to trustees—consisting of Lord Rowton, Mr. Ritchie, President of the Local Government Board, and Mr. Plunket, First Commissioner of Works—a sum of £250,000, to be held by them in trust for the erection of dwellings for the laboring poor. Of this amount, £200,000 is to be expended in London and £50,000 in Dublin.

AT the recent Roman Congress at Baltimore, Prof. Heman Allen read a paper on Church music, in which he argued in favor of vested choirs of men and boys. He concluded with a merited compliment to the music of the Church in Chicago, as follows:

It is a curious and mortifying fact that, while there is scarcely one large Catholic church in the West in which the Church music is liturgical, there are twenty-two choirs composed of boys and men in Episcopal churches in the diocese of Chicago alone, and those, while they have no Palestrina,

no Orlando Lasso, no Franz Witt—priceless treasures which we have and do not value—do have an immense catalogue of serious and devotional music, and this they study carefully, singing it in their services and in concerts, in which latter sometimes many choirs unite. The congregations are proud of them and keep their ranks filled from their families. If this music is so popular with Protestants, why should it not be with Catholics?

THE reported finding of the grave of Lord George Howe in a trench in the village of Ticonderoga, N. Y., will be certain to awaken a discussion as to the disposition of the remains of that unfortunate nobleman. It has always been supposed that the coffin containing the dust of Lord Howe rested in the crypt of St. Peter's church in Albany. When the present edifice of that church was built about thirty years ago, it was stated in the Albany papers that the coffin was opened, the contents inspected, and then enclosed in a leaden casket. The monument in Westminster Abbey was erected to his memory by the colony of Massachusetts, £250 having been appropriated for the purpose. If it should prove to be true that the remains recently found are those of Lord Howe, St. Peter's church in Albany will be at a loss to discover to whom belongs the dust it has been cherishing so long.

THE Rev. P. G. Benson, vicar of Hoo, who has been suspended by Lord Penzance (before whom he declined to appear) for one year from the duties and profits of his office for refusing to administer the Holy Communion to a woman who had joined the Methodist connection, has disregarded the order. The notice containing the order of suspension was affixed to the church door on Sunday, the 3rd of November, and was to take effect from the date of signature. On Sunday morning, a numerous congregation having assembled in the church, the Rev. F. W. S. Le Lievre, curate of Frindsbury, a neighboring parish, presented himself in the vestry with the Bishop of Rochester's mandate authorizing him to conduct the service. He showed the mandate to the vicar, whereupon Mr. Benson declared that it was his duty to God to refuse to recognize any priest not sanctioned by himself to supersede him even for a time in the cure of souls in the parish. Upon this Mr. Le Lievre left the church, and the service was conducted by the vicar without interruption. Mr. Benson will probably be committed to prison for contempt of court.

A NOTABLE instance of church-building energy has just occurred, says the London correspondent of *The Manchester Guardian*. A new church was wanted for Stanley, the town of the Falkland Islands, and to build in the Falklands is a difficult matter. But the Bishop set to work and raised £3,000, among the 2,000 English colonists out there, and friends in England began to raise the same amount. By the zeal of the Bishop's son-in-law, Mr. W. F. Robinson, the whole of the materials for the church except the rough stone for the walls have been

packed and sent off ready to be put together on the spot. Bricks, lime, cement, wooden rafters, the pews, the iron sheeting for the roof, have all been sent out under the charge of a clerk of the works and two skilled bricklayers. The cost of the church has thus been more than doubled, for bricks which cost 2l. a thousand in England cost about 4l. 10s. for transport alone. But there was no other way, for those barren southern outposts of British dominion bear absolutely nothing that can be used for such a building.

MISS MARGARETTA SCOTT is making a brief visit to this country, having arrived from Africa a few days ago. She has had much encouragement in her work of erecting a building for her girls' school in Liberia (Bishop Ferguson's jurisdiction), All Saints' Hall. Two-thirds of the mason work have been completed, and she is hoping that sufficient offerings shall be made while she is here, to complete the institution. It will be a noble work. With her poor accommodations and equipment in the past, she has done much to educate forty girls, who, in intelligence and aptitude, compare very favorably with girls of the same age in this country. The new building will accommodate between sixty and seventy scholars. It is the design to train girls who will be teachers in the grand work of elevating and evangelizing the coming generations in Africa. There is no estimating the good, therefore, which may result from this one work of this earnest and very practical Churchwoman, and we ask the sympathy of all who can extend it to her, especially as Miss Scott is needed at her post, and has but a short time to remain.

CANADA.

The work for the winter in connection with the various Church guilds and societies in the diocese of Huron has begun with great activity. The first branch to be founded in Canada of the Mother's Union held a meeting lately in connection with Memorial church, London. This association had its origin in the diocese of Winchester, England, and has now spread to a considerable extent not only through the mother country, but in the colonies. Its principal object is to strengthen the sense of parental responsibility, but "its scope is wide, embracing every work by which women can help one another." The Bishop of Huron visited St. Thomas' church, Seaforth, lately, confirming 22 candidates. The church was beautifully decorated for the occasion, principally with chrysanthemums. Much has been done to improve this church of late. One gift, an altar cloth, worked and presented by a lady, is said to be a masterpiece of the needlewoman's art. One of the ladies of the congregation has stated that it is her purpose to place a stained glass memorial window in the chancel at a cost of several hundred dollars, and many other gifts are acknowledged.

Mrs. Davis of the Central Council, New York, addressed a crowded meeting of the King's Daughters in Victoria Hall, London. Miss Ling also made an address on Zenana work to the same audience.

In the diocese of Niagara the new church, St. Matthew's, Hamilton, has drawn some attention to its services. The congregation has increased very rapidly, so that although the building was erected little more than two years ago, there has been already a need for increased accommodation. The

addition has been made at a cost of about \$3,000. A clergy house has been built close to the church, and a play-ground secured for the choir boys. The associations in connection with the church are in a flourishing condition. Daily services are held and the church doors are open at all hours.

In the diocese of Toronto the Jubilee services were opened on Nov. 21st, by the celebration of the Holy Communion in all the city churches, after which a grand memorial service took place in St. James' cathedral. In spite of bad weather a large congregation assembled, including 50 of the clergy of the diocese, and all the bishops now holding ecclesiastical jurisdiction over the original bishopric of 1839. The service which was full choral throughout, was very solemn and impressive. Bishop Baldwin of Huron, preached the sermon. There was a banquet in the afternoon at which many leading men of the Province were present and a number of Church dignitaries from other provinces of the Dominion. The following day the foundation stone of the new wing of Trinity University was laid, and a special convocation was held, when the degree of D. C. L. was conferred upon Bishop Courtney of Nova Scotia, Canon Dumoulin, and Dr. Geikie. The speech of Bishop Coxe of Western New York, attending the Jubilee services, caused great applause. He alluded to the Church's loyalty to Canada and said: "If anyone should attempt to make a mess of the glorious work of Wolfe at Quebec they will have some one to deal with here in the Church of England. If there is anything glorious in the history of the Anglo-Saxon race it is the conquest of Quebec, the march of Wolfe and his intrepid soldiers up those unscalable heights to plant the banner of liberty, freedom, and Catholicity, in Quebec." The convocation of Trinity College in October was very successful. The calendar for the present year shows the number of undergraduates to be nearly 400.

In the diocese of Ontario the Bishop visited Easton's Corners lately, one of the out stations of the mission of Kitley, and administered the rite of Confirmation to a class of 48. The candidates were presented by the mission priest, the Rev. G. T. Stiles. The Bishop afterwards proceeded to confirm, at her father's house, a girl who was too ill to attend the service. Mrs. Lewis, wife of the Bishop, has taken charge of the Bible classes of St. James' and St. George's, Kingston, for young women, thus continuing work in which she has been deeply interested for many years in Paris. The Bishop gives notice, through his chaplain, Archdeacon Jones, that he will hold a general ordination on Dec. 21st, in Kingston.

In the diocese of Nova Scotia, Bishop Courtney visited the parish of New Ross recently, confirming 35. There had been no episcopal visitation previous to this for a period of four years. After the service two women were presented to the Bishop by the rector, who were members of the Church of Rome, but desired to enter the Anglican Church. When the people were gathered together for Evensong the Bishop proceeded to induct the rector. The former afterwards preached an impressive sermon from the text, "Lo, I am with you always, even unto the end of the world." The Harvest Festival at St. Mark's, Halifax, was unusually attractive. More than 200 people were obliged to go away, unable to find room. The music, which was under the management of the bandmaster of one of the regiments, was very fine.

A sad disaster has befallen the new mission house of Negwenanang, in the diocese of Algoma. It has been burnt to the ground with all the missionary's stores for the winter, and books, furniture, and clothing. Had a north wind been blowing at the time, the church would have gone too, but it was saved. The Bishop of Algoma has expressed his thanks, through the Church papers, to those friends who contributed towards the repairs and improvements of the See house, Sault Ste. Marie. That residence having now been made habitable for the winter, a final termination has been put, he

says, to the semi-annual pilgrimages of the episcopal household between the Sault and other places of sojourn. He is now, for the first time in his seven years in Algoma, in possession of a settled local habitation.

A good work is being done in the Eastern townships in the diocese of Montreal by the magic lantern placed in the charge of the Rev. W. P. Chambers, by the S. P. C. K. He, with its aid, has been giving lectures on Church history in his own and adjoining parishes, illustrated in such a way as to make them most vivid and interesting. At Christ church cathedral, Montreal, on a Sunday morning lately, the rector requested the prayers of the congregation for a person who had been for some time a member of the Church of Rome, but was about to receive the Holy Communion on his re-admission to the Church of England. The first annual celebration of the Holy Communion for the Lay Helpers' Association as a body, took place in Christ church cathedral on All Saints' Day. The Bishop, dean, and clergy entered from the Chapter House, preceded by seven members of the association, clad in surplices, who, under the direction of the organist, formed a choir. The Bishop was Celebrant and many of the city clergy were present.

CHICAGO.

The deaf-mutes of Chicago and suburbs gave their missionary, the Rev. Mr. Mann, a reception in the guild room or St. James' church, on Saturday, Nov. 23rd, from eight to nine o'clock p.m. His assistant, the Rev. Mr. Cloud, was also present. Dr. Vibbert, the rector, who is familiar with the alphabet of the deaf, made a brief address which greatly pleased the silent concourse. Holy Communion was celebrated on the following Sunday morning in the Sunday school room, and evening service held with good congregations. At the last service a deaf-mute received the sacrament of Holy Baptism.

NEW YORK.

CITY.—On Wednesday evening, Dec. 4th, the Rev. Dr. Dix followed Evening Prayer with an address to the students of the General Theological Seminary, on Phil. i: 6, which was full of encouragement and inspiration. The service was begun by Prof. Walpole, who has a soft, musical voice, while the prayers were said by Dean Hoffman. Some parts of the music were especially well rendered, and this portion of the service is in a way to become still more impressive, both organ and organist wanting in nothing to make it so.

In the forthcoming annual report of the City Mission Society there will be a map prepared by Mr. Boynton, the treasurer and general agent, which will indicate the location of the various missions, penal and charitable institutions, in which the society is carrying on its work. The map will include the city together with Blackwell's, Randall's, and Hart's Islands. This will bring the whole under the eye of the reader and be no small convenience. The affairs of the mission are conducted on strict business principles as in a well-ordered business house. Each Monday morning the 12 or 14 missionaries report at headquarters, No. 38 Bleecker St., the number of services they have conducted during the week, the attendance, the communicants, visits made, number of Baptisms, funerals, celebrations of the Holy Communion, etc. These are all recorded so that the monthly summary is as specific and exact as the amount of purchases and sales in a business establishment. For instance, from Oct. 17th to Nov. 17th, all the missionaries reported 430 services with an aggregate attendance of 18,152 persons, while the aggregate of visits to the hospitals and prisons was 12,397. At St. Barnabas' House, on Thanksgiving Day, 594 dinners were served in the dining-room, to which all were welcome, and 100 were sent to private families. A similar dinner will be served on Christmas Day. While there was talk of merging the City Mission in the archdeaconry of New York, this seems to be impracticable, if not illegal, for the reasons that the former is an incorporated institu-

tion, while it is otherwise with the latter, and that the mission conducts much charitable work not in the nature of missionary effort, and not subject to the jurisdiction or within the scope of the powers of the archdeaconry.

The *Mission News* of the archdeaconry started a year ago, is now in charge of Mr. Boynton, and has largely increased its circulation. It contains reports of all the five archdeaconries in the diocese. The following from Archdeacon Mackay-Smith's report printed in the issue for December is especially striking and complimentary:

The Church Club has begun a very unique work at the church of the Holy Martyrs, in Forsyth St. Under the leadership of Mr. Robert Graham, secretary of the Church Temperance Society, a band of laymen has had a most enviable success in arousing spiritual interest in that part of New York. They have a crowded church, an awakened interest, and eager attention. New life has surged up in the little church. They point the way to a possible solution of this question of down-town and almost abandoned parishes. It is seen that they may be revived, if not as homes of that quiet, educational, gradually instructive, routine in which our Church delights, yet as rescue missions, as glowing fires in cold neighborhoods, and as training schools for that lay element in religious work which is to be the redeeming and victorious sign of the coming religious age, the final answer to the vexing question: "What shall I do for my brother?"

All through the first week of December a fair in aid of the building fund of the church of the Redeemer has been held in the Assembly Rooms of the Metropolitan Opera House. The congregations taking part were those of Trinity, St. Bartholomew's, Grace, Heavenly Rest, St. Thomas', Holy Spirit, Holy Trinity, St. Esprit, and others. The seven large rooms were filled with all kinds of attractions, including a restaurant and music each night by Cappa's band. With such churches to lend a helping hand, the much-hindered church of the Redeemer is sure to go on to completion, and to triumph over all its enemies.

The Hon. Seth Low, president-elect of Columbia College, has purchased a large house on Madison Avenue, which in due time he will take possession of. He makes frequent visits to the college so as to make himself familiar with its affairs. The Hamilton Club of Brooklyn, will tender him a farewell dinner on Jan. 23rd. The installation services took place in the Academy of Music on Dec. 4th, Dr. Dix making the address.

Bishop Talbot preached in St. Bartholomew's church on Sunday, Dec. 8th, and Bishop Walker in Holy Trinity, 42nd St.

The sewing school in charge of Mrs. Dorman B. Eaton, wife of the civil service reformer, now meets every week at Annex Hall. She has been in charge for twenty years. The attendance is about 200 and for neatness and good behavior, few schools can make a better showing.

Following the example of so many other churches in caring for the poor, the church of the Heavenly Rest has opened a soup kitchen and coffee house in East 46th St. The rector, the Rev. D. Parker Morgan, hopes to purchase the property adjoining, and provide a chapel to be dedicated to the Welsh patron, St. David. Mr. Morgan is a Welshman by birth. At this church Col. S. C. Armstrong of the Hampton Institute, made an address Sunday evening, Dec. 8th, as he had done in the afternoon in the church of the Incarnation. In each case he was accompanied by some of his pupils, colored and Indian.

The first anniversary of the Brotherhood of St. Andrew in the parish of the Beloved Disciple, was held in the evening of the first Sunday in Advent, with full choral service by a vested choir of over 40 voices. The church was filled with an intensely interested and enthusiastic congregation, composed largely of men. The sermon by the rector, the Rev. S. Gregory Lines, on the "Manliness of Religion" was a regular bugle call to engage in the noblest service the world has ever seen. The report of the past year shows a growth from 14 to 49, and an immense amount of good work accomplished by the Brotherhood. Several new

members were publicly admitted after the sermon.

The Countess Meath visited the parish of the Beloved Disciple on Tuesday afternoon, Dec. 3rd, and addressed a large gathering of children and teachers of the Sunday school and others, on the "Ministering Children's League." Her ladyship was listened to with the deepest interest, and a branch of this league will no doubt be started in this parish.

On the Sunday next before Advent the Order of the Brothers of Nazareth occupied stalls set apart for them in St. Andrew's church. Dr. Van De Water, the rector, speaking of the fact, said: The Order had entered the parish life as an active factor in the Church's great work of reaching the masses. Men who had given up all, voluntarily taking upon themselves the vow of poverty, and devoting their lives to the Church, merited some recognition from that Church. Acting in accordance with a honorable and ancient custom of the Church of England, he would place the Order upon the Gospel side of the chancel, and it was his hope that some day the other side might be occupied by a Sisterhood working in the parish, showing forth the fact that the Catholic Church recognizes and encourages those who in answer to a Divine call, have left all and consecrated their lives to the services of the Church.

Commenting upon a new work among boys, undertaken by the Order, that of providing a Christian home for wage-earning boys, he read the following letter from the Bishop on the subject:

DIOCESAN HOUSE, 29 LAFAYETTE PLACE, }
New York, November 5th, 1889. }

MY DEAR BROTHER GILBERT.—It is good news to hear of the growth of the Brotherhood, and of the prosperity of your work. Its enlargement to enable you to care for homeless boys is opportune, and I want you to try it for a year, and see if by that time you cannot make that department of your work self-supporting. I believe you can. But if at the end of a year, this proves to be otherwise, let the work be discontinued, and let the help which your friends give you for this special purpose, be asked for with this explicit understanding.

I enclose my own cheque for fifty dollars, and am,

Affectionately yours,
H. C. POTTER.

The Brothers of Nazareth have charge of All Saints' Convalescent Home, 521 E. 120th Street, where discharged patients from the hospitals and others recovering from sickness may stop until fully restored to health and strength. On or about December the 1st, the Order will open the home for boys, above alluded to. Apart from doing all the work of both the Homes, the Brothers of Nazareth will engage in mission work among the poor in St. Andrew's parish.

PENNSYLVANIA.

PHILADELPHIA.—In the afternoon of Advent Sunday the Rev. S. D. McConnell, rector of St. Stephen's church, began a series of lectures on the history of the American Church.

The Rev. Robert A. Edwards, rector of the church of St. Matthias, is giving on the Sunday evenings of Advent a course of sermons on Jerusalem.

The Rev. G. Woolsey Hodge, rector of the church of the Ascension, has selected as the subject of his Sunday evening sermons during Advent, "The Founders and Fathers of the Church."

The new church of the Crucifixion was opened for service about five years since—a comfortable and attractive building in one of the poorest sections of the city, its work being mainly among the poor colored people, whom it gathers in in goodly numbers, and ministers to many others. Gradually the indebtedness was cancelled and the untiring rector, the Rev. Henry L. Phillips, a devoted and well educated colored priest, had the very great satisfaction on Thursday, Dec. 5th, of having his church consecrated by the Bishop of the diocese, the Bishop of Oregon preaching the sermon; there were many of the city clergy present to encourage Mr. Phillips in his arduous labors. The appeal which has been sent out shows that while the parish, by its church and parish building, is admirably equipped for its pe-

cular work it can never, by the nature of its surroundings, become self-supporting. The burden is too great for one man to carry, hence the need of an assistant.

The second annual service of the Brotherhood of St. Andrew, of this diocese, was held on Saturday, Nov. 30th, St. Andrew's Day, at the church of the Epiphany. At 8 A. M. there was a celebration of the Holy Communion by the Rev. G. Woolsey Hodge; 4 P. M. a Bible class lesson was taught by Mr. James C. Sellers of West Chester, after which a business meeting was held, at which Mr. John E. Baird presided. There were present delegates of the chapters from some 18 churches. The annual report of the executive committee stated that ten new chapters have been organized during the past year. The report suggested that the number of the executive committee be increased, and that the Brotherhood as such, and the individual members thereof, co-operate and assist in the work of the City Mission, now under the charge of the Rev. Herman L. Duhring. The committee appointed to confer with the Bishop and the Rev. Mr. Duhring, reported lines of work which the members could profitably take up; to act as lay readers, and to sing at the various services at Homes and institutions under the care of the City Mission. Officers were elected as follows: *President*, G. Harry Davis; *Vice-President*, John E. Baird; *Sec'y. and Treas.*, Fred. R. Case; *Chaplain*, the Rev. Edgar Cope. At 8 P. M. there was an evening service, at which Bishop Whitaker presided, and the annual sermon was preached by the Rev. S. D. McConnell, D. D.

MASSACHUSETTS.

The rector of St. Paul's, Boston, has arranged for daily services with addresses, during the noon hour, by different clergymen. At the Harvest Festival, held on the afternoon of the Sunday before Thanksgiving day, a harvest cantata was sung by the choir of men and boys, and an address given by the rector, the Rev. Dr. Lindsay, to a congregation of 800 persons.

The Rev. Chas. H. Seymour, D. D., rector of Trinity, Melrose, has arranged for a course of Advent lectures every Friday evening in the church, under the auspices of St. Andrew's Brotherhood. The lecturers are well known clergymen of Boston. Dr. Seymour has also made provision for a course of Sunday evening sermons for young men by the younger clergy of Boston.

A special missionary service was held at Christ church, Fitchburg, the Rev. C. M. Addison, rector, on Wednesday evening, November 27th, when the Bishops of Wyoming and Idaho, and Nevada and Utah, made addresses, giving an interesting account of their work. A large and appreciative congregation was present.

The 212th meeting of the Southern Convocation was held in St. Paul's church, Brockton, the Rev. S. Hotchkiss, rector, on December 3rd, with 14 clerical members present. The sermon was preached by the Rev. H. C. Cunningham. At Holy Communion the rector was celebrant, assisted by the Rev. R. H. Howe. At the business meeting, which followed, the Rev. Dr. Phillip Brooks sent his resignation as dean of the convocation, which was accepted with regret, and the Rev. Alfred Evan Johnson, of New Bedford, was unanimously elected in his stead. The invitation of the rector of Christ church, Hyde Park, for the meeting of the next convocation, to embody a two days' session, was accepted. Luncheon was provided by the ladies of the parish, and the clergy did ample justice to the hospitable and bounteous repast. A very interesting essay, by the Rev. Charles H. Learoyd, entitled: "Paganism, or Roman Religion in Rome in the Third Century," was read before the convocation, and very greatly enjoyed. A committee was appointed to revise the constitution and by-laws of the convocation, and to report at the next meeting. Very interesting accounts were given by the members concerning their work outside of their respective parishes; most encouraging was the Rev. Mr. Cressy's work at Middleboro. A

missionary meeting was held in the evening, with a practical sermon by the Rev. Dr. Lindsay. Those of the clergy who remained for the evening were hospitably entertained by the rector at Hotel Belmont. The essayist chosen, for the next meeting, was the Rev. C. T. Whittemore. The exegesis will be led by the Rev. S. S. Lewis.

The committee appointed to arrange for theatre services in Boston have secured the Grand Opera House, a building capable of seating 2,800 persons. Arrangements have been made for six Sunday evenings, beginning with the first Sunday in January, and with the privilege, if successful, of continuing for four more Sunday services. No announcement as to the speakers will be made, prior to the services.

The new mission at Athol is evincing a steady growth under the faithful labors of the Rev. C. J. Shrimpton. In addition to the class of 12 presented for Confirmation on Easter Monday, two more candidates were presented to the Bishop at his visitation in November. There is a marked increase in the Sunday school both as to membership and attendance. The Church services are well attended, and the public is becoming more interested in the success of the new parish.

The Rev. N. G. Allen, a faithful presbyter of the diocese, whose recovery from severe sickness was noted with pleasure, died of apoplexy at his home at Auburn-dale, on Saturday, November 30th, at the age of 73. He spent most of his life in Massachusetts, and has done good and faithful work for the Church in this diocese. He was buried from St. Mary's, Newton Lower Falls, the Rev. W. G. Wells, rector, on December 3rd.

LONG ISLAND.

Statistics of the diocese from May 15th, 1888, to May 21st, 1889: Clergy canonically resident in the diocese, 111; churches and chapels, 115; churches consecrated, 3; corner-stones laid, 3; ordinations to the diaconate, 3; ordinations to the priesthood, 3; candidates for the priesthood, 8; candidates for the diaconate, 2; lay readers licensed, 21; postulants, 5; Sisters of St. John the Evangelist, 13; parishes in union with the convention, 69; Baptisms—adult, 400, infant, 2,380, total, 2,780; Confirmations, 1,625; communicants—present number, 20,791; marriages, 807; burials, 1,636; Sunday schools—officers and catechists, 2,024, scholars, 17,937, total membership in schools reporting, 20,061; offerings and contributions total, \$674,855.99.

BROOKLYN.—On Thanksgiving Day, the Rev. Dr. Stevens Parker, rector of the church of the Redeemer, suffered a serious injury in the right leg, in consequence of the bursting of a blood-vessel. His condition was so critical that he was ordered to remain perfectly quiet for three weeks.

On the first Sunday in December, the Rev. John D. Skene entered on his duties as rector of St. Paul's church, and successor to the Rev. Mr. Hubbard. Instead of preaching a sermon he delivered a short address as a kind of introduction, and then proceeded with the Communion service.

GARDEN CITY.—On Thursday evening, Dec. 5th, the cadets of St. Paul's School gave their annual reception. At 8 o'clock they were received by Head-master Moore and wife, and at 10 o'clock, as the orchestra struck up a march, a procession numbering some 250 filed into the dining-room. Among those present were the Bishop and family, and the Rev. Dr. Cox and wife.

CONNECTICUT.

STAMFORD.—The Benediction service of the beautiful new altar in St. Andrew's church, Stamford, was held on St. Andrew's Day. The office of benediction opened with Hymn No. 281, admirably sung by the vested choir as they wended their way from the Sunday school chapel to the church. Then followed Versicles, Psalms xliii and lxxxiv, a Lesson (1 Cor. x. 16) Antiphon, Creed, Versicles and Collects. Hymn No. 36 was sung after which the rector pronounced the special prayers of Benediction of the altar. Handel's beautiful anthem, "And the joy of the

Lord" etc., was rendered and reflected great credit on the careful training on the part of the choir-master.

After the offertory which was devoted to the new church at West Stratford, shortly to be consecrated, the *Te Deum* was chanted and the rector pronounced the blessing. "O Lord to whom the spirits live" was sung as a recessional. The congregation was large and devout and seemed deeply interested in the solemn and impressive service. The altar has the traditional form of a table supported at the ends by columns, in the centre by a heavy base, which gives it the appearance of a reliquary altar. The front and sides are enriched by a carved band of ornament in relief, the motives of which are the symbols of the Eucharist, grapes and wheat. The capitals of the columns also are carved in vine leaf. The base and retable are enriched in front with panels in trefoils and quatrefoils with the Alpha and Omega and the cross. The tabernacle (which is lined with sandal wood), has a door of bronze, richly gilt and polished, having in high relief the Host over a chalice which has been modeled after a notable one of the 14th century. This is surrounded by vine tracery of very delicate workmanship. The materials of the main portion of the altar are Berea (Ohio) sandstone, upon a platform of Indiana stone; the columns are of verd antique marble; the mensa of white marble, with the fine inlaid crosses of Numidian marble. The dimensions are, length 9 ft., 8 inches; width 1 ft., 8 inches; height 3 ft., 5 inches. The retable is of the same length as the altar, with two gradines, each 5 inches high, 6½ inches wide. On the upper of these are the six Vesper lights, on the lower the two Eucharistic lights, with two secondary ones having each five branches, and two vases. Over the tabernacle is the altar cross. The altar is erected to the glory of God, in loving memory of Richard H. Keene, by his widow; and the floor of the sanctuary is a memorial of the same, given by his sister, Miss Leeds. The Eucharistic and the Vesper lights are also memorials; the others are given by members of the congregation.

The Fairfield County Clerical Club will hold their annual meeting at Christ church, Bridgeport, on Tuesday, the 10th, when several matters of interest are to be discussed.

The Hartford Mission opened on Sunday last. Much time and care have been bestowed on the work of preparation by the six rectors of parishes and their assistants, who have joined in this general Mission. The effect under God will doubtless be not only beneficial to Hartford alone, but to the whole diocese.

The large and important parish of St. John's, Bridgeport, still remains without a rector.

The Rev. A. N. Lewis has resigned the rectorship of Holy Trinity memorial church, Westport, which he has held for several years.

LOUISIANA.

NEW ORLEANS.—Christ church has been under repairs and many necessary and appropriate changes have been made. The whole church interior has been frescoed. The walls of the chancel are elaborately decorated with violet flowers trimmed with gold. Around the arch of the windows there is a light, delicate blue shade of color, while under the windows carnation red and church gold predominate. Between the handsome chancel windows, which are high above the altar, the color of the wall is deep red, with a border of black and gold. All the wainscoting has been freshly varnished. The arch of the chancel is of a light drab color with gold trimmings. The wall above the chancel arch is of gray, with a light greenish cast ornamented with gold. The walls of the church are done in the same artistic style as the chancel, and the whole scene grows upon one and seems more handsome on each inspection. The main body of the church is in bluish gray, and is divided into three sections, with large borders between each. All around the church runs a large border of deep, cardinal

red, then a border of sacred devices. The church is lighted with electric lights. The stone chapel adjoining the church, but lately built, opens into the church itself. All of these gifts: the construction of the chapel, which cost some \$50,000; the buying of land for a rectory, at a cost of \$8,000; the frescoing of the whole church, at a cost of several thousand dollars, were the devout offerings to God's Holy Church of a pure, loving, earnest, faithful Church-woman.

DELAWARE.

The recent annual meeting of the Woman's Auxiliary held in Trinity church, Wilmington, was well attended, and proved to be very interesting and profitable. Besides the Bishop of the diocese, the speakers included Bishops Morris, Talbot, and Leonard, and the Rev. W. B. Gordon. The wife of the Bishop of Pennsylvania also read a paper. It was resolved that a Junior Auxiliary for the diocese should at once be formed.

St. John's church, Greenville, has been lately consecrated. It is picturesquely situated in an oak grove in the lower part of Sussex county, and its congregation is growing in number and earnestness under the new rector, the Rev. George Hall.

The Rev. Chas. E. Armstrong entered upon his duties as rector of St. Philip's church, Laurel, on Advent Sunday. Steps are being taken to fill the vacancies in the parishes at Delaware City and Claymont.

The foundations for the new Trinity church, Wilmington, are well under way. It is to be built from plans by Mr. Theophilus Chandler.

A lot has been purchased at Bridgeville, and it is hoped that before long the erection of a church building will be begun. Similar good news comes from the thriving town of Clayton.

The clergy of the diocese have just formed a society for monthly discussions of useful topics, and for more intimate acquaintance with one another. It is styled, "The Clerical Brotherhood of Delaware," and its meetings promise to be very interesting.

The Rev. Dr. Littell has completed his 22nd year as rector of St. John's, Wilmington, and the occasion was marked by a service in the church, followed by a social gathering of clergy and laity in the parish building.

The semi-annual meeting and banquet of the Church Club, held in Wilmington on the 21st ult., was largely attended by its members, besides whom there were present the Bishop of the diocese and a few other invited guests. The evening was spent most delightfully, and much good must result from such a gathering. A paper of great excellence on "The Work of the Christian Layman" was read by the President, Mr. E. T. Warner, and interesting addresses were delivered by the Bishop, the Rev. Messrs. Henry and Lightner, Mr. J. T. Leavett, of the New York Church Club, Hon. Geo. Bates, Hon. E. L. Martin, Judge Grubb, Gen. Postles, and others.

PITTSBURGH.

The Guild of the Good Shepherd which has been in operation in this diocese for over four years, and which was an outgrowth of the Bishop's personal work, and designed to meet special needs, has taken a new lease of life. While it has always been successful, wherever the Bishop has planted it, and to its simple unpretending work the existence of several missions is mainly due, it has added some new features. While the Bishop is still head of the guild, the Rev. John D. Herron has been made Master of the guild, and has secured as his co-worker one of the most active Church-women in Pittsburgh. The southern work will be directed from there, and the northern from New Castle. New and attractive charters have been prepared, and are ready for issuance, and a new and approved badge designed. It is intended to interest more rectors of parishes, and thus enlarge the work of the guild.

On the eve of St. Andrew's Day, Bishop Whitehead made a visit to Washington, and in the old parish church confirmed ten per-

sons. Four were from Trinity Hall, and were presented by the principal, the Rev. Pedro S. Mesny, M. A., and six from the parish, presented by the rector, the Rev. Mr. Cowper. The clergy and instructors of the Hall were in the chancel, with the cadets in full uniform. The church was well filled, notwithstanding the fact that an attractive concert was given at the same hour by the Teachers' Institute in town. After the service the Bishop confirmed a sick man in private. He then proceeded to Trinity Hall for the night, where he had a consultation with the faculty and clergy, and the guests partook of a delightful light lunch prepared by the efficient matron, Mrs. M. R. Tuman. On the morning of St. Andrew's Day the Bishop celebrated the Holy Eucharist at 7 A. M., at the same time blessing the sacred vessels and altar linens recently presented to the Hall. He also made an address on St. Andrew, enforcing promptness in doing duty and helping our brethren. He also made an address later in the day in the school-room. The cadets were given a holiday, the Bishop afterward joining in their sport and coasting down the hillside with them on a bob-sled. The Hall is in excellent condition in all its departments. The Rev. Prof. Rogers has made a good impression, and the Rev. Prof. Cawley, who has an excellent reputation as a teacher, arrives from England next week. New panel pictures of the Holy Apostles have been put up in the chapel, which was hardly large enough to accommodate cadets and visitors. Plans are being made for a new chapel.

Since the corner-stone of Christ church, Greensburg, was laid by Bishop Whitehead, the work has been steadily progressing, and the walls are now up to the height of 16 feet.

VERMONT.

ST. ALBANS.—The first Sunday in Advent, the Rt. Rev. W. H. A. Bissell, D. D., visited St. Luke's parish, the Rev. A. B. Flanders, rector, confirmed a class of fourteen and preached and celebrated the Holy Communion at the 10:30 a. m. service. The church was again filled at 7 p. m., when full choral Evensong was sung, and a most interesting address made by the rector.

NORTH CAROLINA.

FRANKLIN.—For some years past, by the aid of generous friends, the Rev. J. A. Deal has maintained a day school for the colored people in this neighborhood. Out of this has grown a large Sunday school. Some of the older pupils have been confirmed, and others will be in the near future. They have a neat chapel, St. Cyprian's, and the nucleus of what promises to be a large congregation. The people are poor and ignorant, but kindly disposed, and have been greatly benefited by the ministrations. The teacher is soon to be ordained, and it is very necessary to make some provision for his support, since his duties as deacon will take him away from the school most of the time, and the teacher's salary must be given to another. It is also necessary to add an industrial department, so that the boys and young men may be taught trades, and a small number of homeless children may be provided for and instructed. To do this, they need to purchase a small farm, with suitable house for the head of St. Cyprian's, as well as dormitories and workshop. This will save him the cost of house rent and fuel, and furnish him the ground on which to make most of his supplies. Some children may be rescued from the road to ruin, provided with instruction and the influence of a home, and enabled to contribute to their own support by work on the farm. The place will also afford the necessary facilities for the mechanical department. The chief effort at present is to provide some support for the head of St. Cyprian's, and the means for assisting to an education those who, without such aid, must grow up in ignorance. The cost will be not less than \$3,000. It is an important work, and with the Divine blessing, will yield good results. The above plan has the warm approval of the Bishop of North Carolina. He says: "A really noble work

has been done here, but it will be retarded unless steps be taken to place it on a basis less dependent than at present. Gifts to carry out the wise plan presented by the Rev. Mr. Deal will be most worthily and usefully bestowed."

MARYLAND.

BALTIMORE.—There was a special service of intercession for missions held at St. Peter's church, on Friday, Nov. 29th, Bishop Paret presiding. Bishop Brewer, of Montana, delivered a strong sermon on the importance of maintaining missions in foreign lands. The appeal from the Board of Missions was read by the Rev. Peregrine Wroth.

St. Andrew's Day was observed at St. Andrew's church, the Rev. H. P. Dyer, rector, with imposing ceremonies. A procession composed of the different societies of the church numbering about 200 persons, formed in the Sunday school room, and from there marched into the church, which was filled to its utmost capacity. The Rev. John S. Miller, now of Newark, N. J., but formerly rector of St. Andrew's, preached a sermon upon "St. Andrew and His Life," and the Rev. James Briscoe, assistant rector of St. Andrew's, read the Lesson. The societies of St. Andrew's church are: St. Andrew's Guild, the girls and boys' branches of the Holy Guardian Angels' Ward, the Iron Cross Ward, St. Mary's Ward, the Ladies' Aid Society, the knitting school, and the sewing school. There were also extra services on the following day.

Bishop Paret made a visit to Harford county recently, and administered the rite of Confirmation to classes at the following churches, viz.: church of the Holy Cross, the Rocks, 14; Christ church, Rock Spring, 9; St. Mary's, Emmerton, 5; Holy Trinity, Churchville, 4; Grace church, Darlington, 5; Ascension, Deer Park, 3.

ANNAPOLIS.—At the business meeting of the Brotherhood of St. Andrew, on Tuesday, Dec. 3rd, the present secretary and treasurer, Messrs. R. J. Duval and F. H. Stocket desiring to retire, were succeeded by Messrs. J. H. Iglehart and W. M. Holladay. The Rev. W. S. Southgate was re-elected president, and Dr. Thos. Fell, vice-president.

WESTERN NEW YORK.

OLEAN.—Advent Sunday, December 1st, was an occasion of special interest to the people of St. Stephen's parish, who then took possession of their new and beautiful house of worship. The services of the day, which were of a most interesting and impressive character, were conducted by the rector, the Rev. James W. Ashton, the Bishop being present and delivering helpful and earnest words of encouragement and instruction to the people. At the appointed hour, 9 A. M., the Bishop, the clergy, and the vestry, marched in procession from the front door of the church to the altar, reciting the 122d Psalm. At the altar the usual service was read, and the Bishop declared the new church opened as a house of prayer until such time as it should be completed and duly consecrated as St. Stephen's church. Then followed the celebration of the Holy Communion, and the administration by the Bishop of the apostolic rite of Confirmation. Over 45 persons were received into the communion of the Church—the largest class in its history and an extraordinary accession to the membership of any Church. These impressive services were followed by a sermon by the Bishop, who delivered a most instructive and earnest sermon, from Luke xii: 42. It was a strong and forcible showing of the admirable and complete system of the Church.

At 3 o'clock in the afternoon interesting services were again held. The Evening Prayer was rendered by the children of the Sunday school, who marched from the old church to the new, singing "Onward, Christian Soldiers." Following this service they were catechised by the rector. The Bishop delivered a timely and appropriate address, in which he stated that he had visited many churches in this country and abroad, but had seen none he more admired for its beauty of architecture and appropriateness

for the needs and conditions of the parish than St. Stephen's new church. Each of the services was attended by large congregations, the church being filled to its utmost capacity both morning and afternoon.

The architect of the new church was Mr. R. W. Gibson, of New York, and the contract for the construction was let to Messrs. Gillingham & Co., of this city. The style of architecture is Old English Gothic, and is admirably adapted to modern church requirements. The cost of the structure is about \$30,000, and it is especially gratifying that it is unencumbered by debt. The ground plan of the church consists of chancel, nave and side aisles, with shallow transepts. The side-aisles are reduced to a width of about four feet, so as to serve for passage ways only, none of the congregation being seated behind pillars or other obstructions. This enables the pillars to be erected of a substantial design and size, giving the interior a dignified effect. The windows at the west end of the transepts and chancel are large tracery windows, while those in the nave aisles are comparatively small and simple. A clerestory gives a double window at each bay or division of the nave. The roof has open timber work of pointed arch form, all finished in wood, and stained dark amber and gilded. The roof work rests direct upon the pillars of the nave, which have no arches. Other features of the internal arrangements are the narthex, running completely across the west front and communicating with the two side aisles afore-mentioned, with a large vestibule in the tower at the northwest corner. The vestries, rector's study, and choir-rooms, with separate entrances, are at the sides of the chancel; and on the north side a large chapel or Sunday school-room, so arranged as to be available for a parish house or public hall, is added with convenient access. Externally the building has walls of Medina stone, of a rich brown color, with bold pointed arches and water tables, and other trimmings of cut stone of finest quality. A handsome square tower with open belfry stands at the north-west corner. It is finished with a battlemented coping and a pinnacle on one corner, but without a spire. The roofs are of dark slate, with gables and dormers. The extreme length of the church externally is about 98 feet; internally the nave is about 55 feet, and the chancel and sanctuary about 30 feet. The width of the nave to the centres of the pillars is about 33 feet, and the width inside across transepts 51 feet. The tower is about 60 feet from the ground to the top of the pinnacle, and the west gable 45 feet. The church will accommodate 423 persons, allowing liberally for seating space; with seats arranged so closely as is sometimes done, the building will hold 520. The chancel is a noble one, of a size sufficient to receive seats for a full choir, in case they should be needed. The furnishings of the church, assumed and conducted by the ladies of the guild, are in most excellent taste. The handsome lectern-pulpit of solid brass was the gift, through the rector, of a former parishioner of his in Philadelphia. It is an elegant piece of work, and is of the Pugin pattern of Gothic elaboration. It is the work of the Gorham M'fg. Co. The interior of the church will be further beautified by an elegant font, the gift of the Sunday school, carved by Geissler, of New York. The chancel window, yet to be supplied, will represent the Crucifixion of Christ, and the four leading Prophets of the Old Testament, in magnificent stained glass, now being made in Munich, Bavaria. This will be the gift of Mrs. J. B. Strong. There will also be three memorial windows in the transepts representing "The Annunciation," "The Presentation of Christ in the Temple," and "Christ blessing Little Children." The gifts respectively of Mrs. E. M. Johnson, Mrs. D. H. Bolles, and Mrs. J. C. Chambers, who is now in Europe. The church will be lighted by both electricity and gas, the brackets and fixtures for which are of elegant ecclesiastical design, affording over 150 burners, which will illuminate the vaulted roof with most brilliant effect.

SPRINGFIELD.

The 12th annual synod met in St. Paul's church, Springfield, on Tuesday, Dec. 3rd. At 7 A. M., there was a Celebration of the Blessed Sacrament, the Rev. J. B. Harrison being the celebrant. Morning Prayer having been said at 9:30, the High Celebration followed at 10:30, the Bishop being the celebrant. The Rev. M. M. Goodwin, rector of St. John's, Decatur, was the preacher.

The synod was organized by the re-election of the Rev. J. B. Harrison as secretary, and the Hon. C. E. Hay as treasurer. Several visiting clergy were invited to seats in the synod, the Rev. Z. T. Savage of the diocese of Quincy, the Rev. Andrew Gray, of the diocese of Massachusetts, and the Rev. Dr. DuVernet of Toronto.

The afternoon of the first day was occupied chiefly with the discussion of diocesan missions, and some practical steps were taken towards conducting the work with greater energy by utilizing the present deanery system more fully, and by endeavoring to secure and support a diocesan missionary, as well as by calling upon the rectors of the larger parishes to devote a small portion of their time to services in weak missions. The spirit of missionary zeal developed was very refreshing. During the past year and a half quite a number of new clergy have come into the diocese, and these showed a gratifying readiness to work with those who have borne the burden and heat of the day in the difficult mission work of this poor diocese.

In the evening a rousing missionary meeting was held in St. Paul's. A most encouraging report of the work of the diocesan branch of the Woman's Auxiliary was read by Mrs. H. H. Candee, the diocesan secretary, and the Rev. Messrs. Clampett, Gray, and Du Vernet, followed with earnest addresses, and there was a liberal offering. The Woman's Auxiliary had intended holding but one meeting on Tuesday afternoon, but the interest in the papers and discussions was so great on Tuesday, that they were gladly compelled to hold another meeting on Wednesday, and they seemed to be keeping it up among themselves all over the city after the synod had adjourned *sine die*. There is no question that the Woman's Auxiliary of Springfield is growing to be a potent factor in the missionary work of the diocese. The Auxiliary concluded its sessions with a very pleasant tea party at the residence of the Misses Reynolds.

On Wednesday, the 4th, the business of the synod was continued. The greater part of the day was taken up in considering the report of a Committee on Revision of the Constitution and Canons, presented by the Rev. Dr. Davenport. The most important changes in the constitution proposed are (1) to require 24 communicants instead of 6 to form a new parish; (2) to make the lay delegations to the synod to consist of not more than 5 from a parish, and 2 from a mission; (3) that all amendments to the constitution must be finally adopted by a concurrent majority of all the clergy and lay delegates entitled to seats in the synod, instead of by a bare majority, as heretofore.

In the canons there were numerous changes, which it is needless to specify. In the election of rectors and assistants, however, it was enacted that the bishop must be consulted prior to election by the vestry. A canon defines that the term communicant, as used in parochial reports, shall mean "all confirmed persons canonically resident in the parish."

Besides the secretary and treasurer, the following officers were elected: Standing Committee: Clerical—The Rev. D. W. Dresser, the Rev. Messrs. Fred'k W. Taylor, and M. M. Goodwin; Lay—Messrs. C. E. Hay, W. J. Allen, and Henry Stryker, Jr. The Rev. Dr. Dresser is the president, and the Rev. Fred'k W. Taylor the secretary, of the Standing Committee.

Delegates to the Provincial Synod: The Rev. Dr. Davenport, the Rev. Messrs. F. W. Taylor, F. W. Clampett, W. H. Tomlin, J. M. C. Fulton, D. D., and Messrs. H. H. Candee, L. Burrows, S. A. Foley, H. D. Moss, and A. M. Richards.

The treasurer's report and that of the

Board of Missions showed an encouraging condition of the finances of the diocese. The synod has not met since May, 1888, when the time of holding it was changed to December. The salary of the Bishop was paid in full for the one year, and in part for the half year, since May, 1888, and there is enough due, and that will be paid in shortly, to pay the salary in full for the whole time. Besides this, there has been raised, by a special subscription, over \$2,000, towards the payment of a note of \$3,244 due the Bishop, and the full amount of that will be soon raised, without doubt. When that is done, a friend in the East will give \$1,000 towards the Fund for the Endowment of the Episcopate. This, with other gifts, will swell the \$2,500 now on hand in that fund to \$5,000, and it is the determination of the diocese to add many more to that modest nest-egg, until at least \$50,000 is obtained. The Bishop's address was chiefly concerned with the work of the laity in building up the Church, so that he had occasion to press this matter of the endowment.

On Wednesday evening, the synod having adjourned, the Bishop and Mrs. Seymour held a reception in their elegant mansion, which has been entirely renovated and partly rebuilt during the autumn. All the members of the synod and a large number of the citizens of Springfield, paid their respects to the Bishop and his excellent wife, who has already won a large circle of friends in the see city and in the diocese. On both days of the synod, the ladies of St. Paul's and Christ church parishes entertained the Bishop and delegates at luncheon at the Orphanage.

The next synod will be held the first Tuesday in December, 1890.

MILWAUKEE.

CITY.—There are three valuable series of special Advent services in Milwaukee. At the cathedral, on successive Wednesday evenings, the speakers announced are the Rev. Drs. Riley, Wright, and Carter, all honorary canons of the cathedral. Dr. Riley's address was on the Incarnation as a necessity and in its purpose and results, and treated that subject with marvellous power.

A series of Sunday afternoon semi-choral services, with ten-minute sermon by the dean, have also been started at the cathedral, being the only Church service in the afternoon in the city. At St. John's church, on Friday evenings, is sung the Litany chorally, and the rector, the Rev. Dr. Babbitt, has commenced a series of sermons on "The Deliverances of God." Dr. Babbitt has also begun a course of sermons on Sunday evenings, on "Shadows of the City." The surplised choir, which has been withdrawn for training for several weeks, will re-appear on Christmas Day. A series of Advent addresses at St. Luke's church, occur on Thursday evenings, the announced speakers being the Rev. E. G. Richardson, Dean Williams, and Bishop Knight. Friday evening services are also held at Christ church, a short devotional address being made by the priest in charge, the Rev. Mr. Jenner.

On the eve of St. Andrew's Day, a service was held in the interests of the Brotherhood of St. Andrew in St. James' church, being attended by the Milwaukee chapters of the cathedral, St. Paul's, St. James', St. John's, and St. Luke's, and several members from Racine. Addresses were made by Bishop Knight, Dean Williams, and the Rev. Charles Stanley Lester, the Rev. E. G. Richardson, rector of St. James', presiding. After the service, the chapters met socially in the guild hall of the parish, and later, each chapter was assigned a special room for holding its annual meeting.

RACINE.—A large public service was held in the interests of the Brotherhood of St. Andrew, on the Sunday following St. Andrew's Day, at St. Luke's church. After choral Evensong, addresses were made by several lay members of the order, from Chicago and Milwaukee.

WAUKESHA.—For several weeks St. Matthias' church has been closed for painting and repairing, and at Christmas it will ap-

pear almost as a new building, with several fine stained glass windows, presented as memorials. The rector, the Rev. Mr. Weller, is embracing the opportunity to take a vacation and well-earned rest.

PROVINCE OF ILLINOIS.

The Provincial School for girls, St. Mary's, Knoxville, will close one of its most prosperous terms and give its pupils the usual two weeks of holidays, on Dec. 20th, re-opening on the Epiphany. During last month the school was favored by the presence and instruction of the Rev. W. B. Morrow, *Mus. Bac.*, rector of St. John's parish, Carlisle, Pa., who for many years has kindly prepared and directed the sacred music at St. Mary's. Under his able and genial superintendence the school has attained proficiency in the choral service, and has become widely known for its excellent Church music. Pupils who go out from St. Mary's to parishes throughout the West are helpful in extending a correct taste and increasing interest in this important element of worship. Nearly all the pupils learn to sing in the church, and the acquirement is of great value to themselves and to others through life. There are daily choral Matins and Evensong, and a monthly choral Celebration. There is an early Celebration on other Sundays, without music. The Gregorian tones, arranged by Best, are used in the psalter, of which one psalm is sung morning and evening. At the close of the instructions the choir sang very effectively several selections from Gaul's Holy City. Soon after this musical treat, the school enjoyed a lecture-concert by Mr. Perry, the famous blind pianist of Boston, illustrating the characteristic compositions of Chopin.

KENTUCKY.

LOUISVILLE.—At Grace church, Monday, November 24th, a requiem service was held at 11 a. m., the occasion being the death of Olive B. Tschiffelly, aged 16, daughter of the Rev. L. P. Tschiffelly, former rector of Grace church. Miss Olive Tschiffelly died November 23d.

Thursday, Nov. 23th, the nuptial celebration of Mary Betts and William B. Darrow took place at Grace church, the father of the bride, the Rev. Geo. C. Betts, officiating.

Union Thanksgiving services were held at Calvary church, the occasion packed the church to its utmost capacity. All the city clergy united in the services. Morning Prayer was read by the Rev. Geo. C. Betts; ante-Communion by the Rev. E. T. Perkins; the sermon was by the Rev. C. E. Craik, in which he enumerated the many things for which thanks should be returned, and the blessings which had been vouchsafed. A liberal offering was made in behalf of the Home of the Innocents. The musical programme of the occasion was well rendered.

NEBRASKA.

In these new and rapidly growing districts, two distinct duties devolve upon the Church: care for the spiritual needs of her children living isolated, perhaps a single family in a town, or upon a farm, far away from churches and their brethren, and the early planting of the Church in new towns; both of these works must be done by money raised elsewhere than on the spot, and the work is as purely missionary as any work of the Church can possibly be.

Canon Whitmarsh's recent visit to the missions under the charge of the Rev. J. M. Bates, in the extreme north-west portion of his immense deanery of 45,000 square miles, illustrates the necessity of the recent erection of a missionary jurisdiction out of the extended diocese of Nebraska, and shows the character of the work commenced by Bishop Worthington and demanded in the new diocese of which it forms a part. Running along the north part of the State, from Neligh to the western boundary, is a length of railway rather more than 300 miles in extent, along which are new and rapidly growing towns which will develop faster in the future because new railways running north and south will soon connect the various lines running east and west. On this stretch of 300 miles, which will form

the northern portion of the new jurisdiction, the only clergyman is the Rev. J. M. Bates, whose specified field is the western half of the line. Two churches have been built, one at each extremity of his field, a neat and attractive building at Valentine, and a handsome stone church at Chadron. At Cody the Church has at present entire possession of the field and a church will be built there early in the spring. At Gordon our services are generally held in the M. E. house of worship, and at Rushville we use a building belonging to the Congregationalists who have been unable to sustain their organization in this place. At each of these points we have a few communicants, while others come in from farms 10 and 15 miles distant to attend the services, the faithful missionary varying his work by occasional visits to other communities farther afield, one of his points visited monthly involving a 40-mile ride on a jolting "buck-board" each way. He is the only religious teacher who ever visits this locality and his visits are eagerly anticipated.

This is the character of the work in by far the major portion of the new missionary jurisdiction of Western Nebraska, a work demanding to be done now if in the future the Church is to hold sway in this State, but one which must be done by the expenditure of means contributed by others, and not raised on the field.

OHIO.

The Cleveland Convocation began at Emmanuel church, Monday evening, Dec. 2d, and continued Tuesday. The Rev. Y. P. Morgan was elected dean. In an address to the convocation, he suggested the sale of Trinity church, at the corner of Superior and Bond Sts., and the erection of a cathedral at the corner of Perry St. and Euclid Ave. "At present," said Mr. Morgan, "the Bishop not only has no home to live in, but he even has no place to preach in, except by courtesy of his clergy. He is a homeless, churchless Bishop, whose peripatetic wanderings remind us of 'Poor Joe,' who was always 'moving on.'" The suggestions were generally approved of by the clergy and laity, and steps may be taken to carry them out.

MINNESOTA.

Summary of statistics: Parishes and missions reporting, 139; bishops, 2; priests, 77; deacons, 12; families, 5,985; whole number souls, 21,375; Baptisms: infants, 1,112, adults, 422—1,581; Confirmations: parishes reported, 1,085, bishop's report, 1,125; Communicants, 9,415; marriages, 292; burials, 458; Sunday school teachers, 786; scholars 7,111; value church property: church buildings, \$595,530., rectories, lots, etc., \$813,105., \$1,408,625.; indebtedness, \$78,825.32. Total receipts as reported, \$147,694.71

NORTHERN TEXAS.

More than a year ago Bishop Garrett appointed the Rev. W. W. Patrick missionary on the North-western branch of the Houston and Texas Central Railway, commencing at Morgan, and extending to Albany, a distance of 130 miles. In addition, Comanche, Hamilton, and Stephenville, from 14 to 22 miles off the railroad, are included in his field of labor. This field embraces an area of 6,000 square miles, and a population of about 80,000, and yet, so far as known, not more than 120 communicants. Regular monthly services are held at eight of the principal towns, and occasionally at other points. There are only two church buildings in the whole of this territory, one at Comanche and the other at Morgan. The missionary is making an effort to erect a church at Dublin. He has bought and paid for a lot, and has secured \$900 for the building. This is not sufficient, \$300 or \$400 more will be required. If the rich and generous Churchmen in other parts of the country knew how much this amount is needed, it would soon be placed in the hands of the missionary, and his anxiety relieved. Hamilton, Stephenville, Cisco, and Albany, need church buildings, but the people cannot build without some assistance; \$1,200 from the outside would enable the missionary to erect neat church

buildings at all these places. The present is our opportunity. If more laborers could be had and a reasonable amount of money judiciously expended, rich returns for the Church, in a short time, would be the result. But if the opportunity is permitted to pass, the field will soon be occupied and controlled by others. At least three other missionaries are needed at this time for this territory.

RACINE COLLEGE.

SPECIAL CORRESPONDENCE.

Another word, it seems to me, ought to be spoken for this pioneer school in which so many sacred memories centre, and where there is now being done one of the most deserving and most self-denying works in the Church. Some fifteen years ago I visited Racine on the occasion of laying the corner stone of the new Taylor Hall, Dr. DeKoven was then warden, and the institution was enjoying a splendid prosperity. Students thronged the chapel, the study hall, the grounds, and the problem then was, what to do with more boys who were daily expected. Other buildings have since been erected, great improvements have been made in many ways, and good work has been done in every department.

The school has recently passed through a crisis of debt, change of administration, etc., which has resulted in a complete re-organization. It is now placed upon a safe, sure, and substantial basis, upon which its academic and Church work will be conducted happily and harmoniously. The circumstances and agitations which have attended this necessary re-organization have, for the time, discouraged patronage, so that the number of pupils is far below that of the period to which reference is made above; while it is still sufficient to maintain the school in all its departments in a thoroughly satisfactory manner. The intellectual, social, and moral tone of the school was never better, probably not even in Dr. DeKoven's day. The college department is for the present suspended, so that all the resources, financial and personal, of the institution are devoted to the care and training of the boys in the Grammar School. The warden, the Rev. Arthur Piper, the head master, the Rev. H. D. Robinson, the long tried and devoted Hall, and other masters, have taken hold of the work with a spirit and enthusiasm and unselfishness which are deserving of a great success. Some of them are working without salary, others for a very small stipend. Their courage and cheerfulness are simply splendid, and their spirit pervades the entire school. Racine boys were never so happy, so well cared for, so well instructed, as they are now. The new Science Hall with its grand gymnasium, well equipped laboratory, and modern improvements, for sanitation and comfort, is utilized to the utmost for all school purposes, and a great saving is effected in the expenses by closing some of the older buildings. From the warden down to the smallest boy there is a love for the school that makes the work and the life pleasant.

I do not hesitate to say, after some experience in school work and some opportunity of observation, that Racine Grammar School offers now the very best advantages of education, care, and influence; and that parents can with the utmost confidence intrust their boys to its training. I do not believe that any school for boys, East or West, is more deserving of patronage or will more faithfully perform its duty to its pupils. Racine needs endowments and must have them before the college department is resumed; but all that it needs for a grand career as a grammar school is boys. Send Mr. Piper a hundred boys and he will not ask for money to pay debts. All friends of Racine will rejoice to hear how pleasantly and thoroughly the work is now going on under the new administration. Mr. Robinson, the head master, is proving to be the right man for the place, and there is not an officer of the school who is not thoroughly competent and devoted to its interests.

C. W. LEFFINGWELL

The Living Church.

Chicago, Saturday, Dec. 14, 1889.

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

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162 Washington St., Chicago, Ill.

Readers of THE LIVING CHURCH have noted with satisfaction the many indications of prosperity which appear from time to time. One of the best of these indications is the high-class advertising which addresses the public through its columns. To make sure of insertion in any issue, advertisements must be forwarded some days in advance.

It cannot but be a source of renewed hope and confidence to all true Churchmen, that at the very moment when our Christian brethren of the denominations are rejecting or revising the "creeds" and standards of doctrine upon which they had hitherto taken their stand, the Church should, by a decisive act, have re-affirmed the Catholic Creed and made it a necessary part of the public service of the Church upon the high festivals of the Christian Year. This action has made the Catholic position of this branch of Christ's Church more indisputable than ever before. □ That our forefathers by allowing either of the two Creeds to be used at the pleasure of the officiating minister, had no idea of allowing belief in either to be set down as optional, is beyond all question. Yet there had come to be those amongst us who adopted that view, and explained the words, "or this," to mean, "you may believe either this or that." It is true that such a view is contradicted by the eighth Article of Religion, as well as by the preface to the Prayer Book, but the liturgical law is more apparent to the ordinary worshipper, and it was upon this that the rationalizing party attempted to base their contention. To meet this, the representative body of the Church by the vote of two successive Conventions, bishops, clergy, and laity, has put the public recitation of the great Creed beyond all ambiguity. That this Church stands and ever will stand upon the ancient Catholic Faith could not be more

clearly and emphatically attested before the world.

An attempt was made to maintain that such a requirement "touched doctrine" and so was inconsistent with the original understanding with which revision was undertaken. This was a discovery which it was reserved for certain persons to make at the Convention of 1889. We do not remember to have heard any such objection made in 1886. Of course, in one sense, hardly an alteration could be made without "touching doctrine." Every prayer that is added re-asserts the doctrine that God is a hearer of prayer; every petition which ends with the names of the Blessed Trinity asserts anew that fundamental doctrine; every one which ends with the words, "through Jesus Christ our Lord," reiterates the doctrine of the merits and mediation of the Saviour. But these are only re-assertions of doctrines already expressed in a hundred places. Likewise with the Nicene Creed. It is affirmed as a whole by the Articles, the Church declares again in another place that she adheres to the faith of the Church of England. The separate articles of the Creed are spread abroad in many a prayer and collect and festival preface throughout the Prayer Book; it is twice printed in full in the daily services; and it has been again and again affirmed by the body of American bishops in union with those of England. To order that it be said on the high festivals in its ancient and proper place in the Communion Office, is to "touch doctrine" only as it is touched in the other instances which we have cited. Certainly no priest has any right to claim that something new in the way of doctrine is being required of him when he is ordered to say this Creed. Is it possible that men who at their ordination have promised the fullest conformity to the doctrine of Christ, "as this Church hath received the same," are unwilling to profess openly before men that Faith which they are pledged to teach? It was gratifying to note the apologetic tone of the chief speaker on that side, and his anxiety to disclaim responsibility for the views he expressed. They were views which "were held," but not necessarily by himself; on the contrary he was accustomed to say this Creed on many occasions. It was doubly gratifying to find that whoever those were by whom such views were held, they were not widely held by the deputies of the dioceses assembled in General Convention.

In this connection the movements to which we have referred as going on in the Christian denominations

are of the deepest interest. The most important of these is seen in the formal action of the Presbyterians looking to a revision of their fundamental formulas as laid down in the Westminster Confession. For more than 300 years the statements of that Confession have been the distinguishing tenets of the Presbyterian Church. They have been held as essentials of the Christian Faith. On the strength of them the leaders of the seventeenth century regarded it as their sacred duty to separate from the Apostolic Church of England. Under such circumstances, there is surely a most solemn responsibility involved in repudiating or explaining away those statements. It would seem to be equivalent to a confession that for three centuries, doctrines have been required as essential, which were not essential. It is as much as to say: "All this time we have been wrong and have been laying burdens upon men's shoulders which the Lord had not required." If this is the conscientious attitude of the Presbyterian leaders, it would seem to open the door to an explicit return to the ancient ways, to be a distinct call to "stand in the old paths," to give up endeavoring to frame, by the light of the nineteenth century or any other century, a set of human formulas, to be exchanged for others as time rolls on and men's opinions change, and to go back to the "Faith once delivered to the saints" which the Ecumenical Councils affirmed and the whole Christian world received.

THERE is too much reason to fear however, that this movement is largely due to the influence of the spirit of the age; and that the aim will be simply to form new statements in accordance with the "broad" views of the present period. Not that we anticipate as yet any wide departure from orthodoxy, but it is a very serious thing to change the formulas of the Faith. Who is to say that the new are truer than the old? The Westminster divines stood upon the Scriptures, as with the aid of much prayer and profound scholarship, they had been able to interpret them. Can it be asserted that the new interpretations will be sounder than the old? Is not the result too sure to be to strengthen in men's minds the already wide-spread conviction that there is no certainty in these matters? Can it be expected that new statements devised by an assembly of modern divines contradicting or ignoring their own predecessors, will be accepted as final? Can they be received as anything more than the "views" of those who set them forth?

MORTGAGING CHURCH PROPERTY.

Some time ago it was stated in THE LIVING CHURCH that one of the Brooklyn churches was proposing to put a mortgage on its property amounting to \$50,000, when the Bishop would not permit the sum to exceed \$35,000 and then only under certain conditions. This action of the Bishop led *The Brooklyn Eagle* to consult the books in the registrar's office and bring to light the mortgages resting on all the churches in Brooklyn, and Kings County in which Brooklyn is included. The showing is a remarkable one, and though not wholly correct, *The Eagle* re-affirms that it is substantially so, while it is plainly impartial. It is certain at least that the churches in all the denominations have largely put to sea in the same boat, whatever their chances and their fortunes in doing so.

According to *The Eagle's* figures, 303 of the 371 churches in Brooklyn and Kings County are "equipped" with mortgages, amounting to the neat little sum of \$3,339,253, the order of the equipment being in the larger denominations as follows: Congregational churches, \$157,987; Lutheran, \$161,213; Reformed, \$235,600; Baptist, \$384,630; Presbyterian, \$399,500; Protestant Episcopal, \$411,400; Methodist, \$415,632; Roman Catholic, \$1,173,291. It will thus be seen that the Roman Catholic Church has so far distanced its competitors that if they wish to get even with it they must borrow in sums ranging from \$25,000 to \$50,000 each. Indeed, according to *The Eagle's* statement, the average mortgage now resting on each of 43 Roman Catholic Churches in the city and county, is \$27,472, while including the entire number, 64, it is \$18,333. On these mortgages *The Eagle* says the churches are paying \$50,000 a year in interest, while first and last they have paid \$1,000,000, or sufficient to build five first-class churches.

It is very certain, again, that Bishop Littlejohn and Bishop Loughlin have a very different way of looking at the matter of mortgaging Church property. According to the canon, it is the right of the former to veto a mortgage so far as it seems to him excessive, and it is on this ground that his right has been exercised though but rarely. On the other hand, Bishop Loughlin seems to have known no law in mortgaging Church property, and to have exercised his rights without let or hindrance. In other words, beginning as far back as 1854, there are 39 mortgages standing in the Bishop's name, while in case of half a dozen churches the mortgages run from \$35,000 to \$110,000. That is

certainly piling it on. No wonder that the Bishop has got the inside track, and that several institutions charged him only four and a half per cent., while in the same year, as *The Eagle* states, they have charged good Protestants six and seven per cent. Plainly, the only thing to do is for the latter to borrow more freely and mortgage more heavily, if they want to be accommodated. And when the Bishop has borrowed half a million, or in exact numbers, \$449,500, from a single savings bank, let the others make it a half million better and so bring down the rates to four per cent. and possibly three and a half.

As showing how a church may abandon itself when it gets in the mortgaging way, *The Eagle* states that a single Methodist church has placed eleven mortgages on its property, a single Baptist church fifteen, and a single Reformed church twenty-two! This gives an idea to work on. If the Protestant churches of Brooklyn and Kings County do not wish to encumber their property in single, solid amounts, ranging from \$35,000 to \$110,000, let them divide up such frightful sums into mortgaged amounts which shall make them seem harmless, not to say inviting. According to *The Eagle*, the mortgaged debts of twenty churches, all Protestant except five, amount to \$1,000,000. Now how easy for twenty other churches to place upon their property from eleven to twenty-two mortgages, each, and to borrow another million in ways so much less objectionable when brought to the inspection of the public. It would take only forty churches to raise two millions in this way, while the rates very possibly need not be more than three per cent.

But jesting aside, *The Eagle's* showing has made evident two things: First, that the churches of all denominations have felt constrained to be heavy borrowers and to encumber a large percentage of all their property. Whether the financing has been good or bad, it has been true of all, and when the churches have largely had the advantage of business men, it would be hasty to conclude that their financing was bad, as a rule. The truth is, in a city of such phenomenal growth as Brooklyn, it was considered better to have mortgaged churches than not to have them at all. This was evidently Bishop Loughlin's views of the matter, who seems to have largely mortgaged some churches in order to build others, together with Church institutions. Moreover, there is some justice in the reasoning that those who in other years are to have the advantage of the churches, should,

if need be, share in the burdens of building them.

On the other hand, it is plain to see that a general mortgaging has been gone into, which now, as ever, is sorely crippling scores of churches, as it is sure to do for years to come, if indeed many of them do not break down under their indebtedness. A glance at the list shows that very many churches have done nothing toward clearing off their mortgages and that many others have added one mortgage to another, and are still struggling with their triple or quadruple burdens. All may yet go well if the tide of population sets in favorably and the preachers are popular, but what if matters take shape in the other direction? How many contingencies which make the paying of a church debt well-nigh hopeless and impossible!

Altogether, Bishop Littlejohn has doubtless done wisely in setting down his foot. No one knows so well as a bishop how the financial question drags with most churches, even when it does not drag them down. What shifts and turns to get through the year! What is worse, how often the financial burden weighs on the hearts of priest and people, to the grievous hindering of their work! How much more than often the burden takes the shape of a mortgage and a mill-stone hanging round their neck from which there is no hope of deliverance! Such being the case, is it not a bishop's duty to say to the churches under him: "Keep out of debt, if possible; if debt is necessary, make it as light as possible, and get rid of it as soon as possible"?

PASTORAL WORK.

Comparatively few are wise enough to avoid extremes. He is a wise man, a wise clergyman, who does. Few are "strong all around." But every parish priest should try to be. There is no reason why a good pastor should not be also a good preacher, or why a good preacher should not be a good pastor as well. Indeed the best preachers are the best pastors. The best preacher is the man who in his preaching best feeds the flock committed to his keeping. This he cannot do unless he knows them, their condition, their cares, their character. He will best minister to man who best knows what is in man; and no man can know men who does not mingle with them. But to do so wisely needs good sense and the grace of God. The weakness of the weak man will be only the more manifest as he is the more known. The man who does not go about doing good had better not go about at

all. But to go about doing good a man must be himself good. The less a worldly, or unwise, clergyman mingles with men, the better it will be for him and for them. But the worldly or unwise man has no business in the ministry. Not every clergyman can be great, or need be, but he can be good, and wise too if he will. It is the gift of God, but a gift to be had for the asking. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

The worldly or the unwise will do little good in pastoral work, or, for very long, in any other ministerial function. "The hireling fleeth because he is an hireling, and careth not for the sheep." The good shepherd knoweth his sheep. As far as in him is, he will be able to call them by their names. They will be little likely to follow him unless he does. Such knowledge of a flock is not always easy to attain. The people might make it easier than it is. A little thoughtfulness herein would be of great assistance to both pastor and people. They ought to go to their pastor more than they do.

But there are those who will not, and they are those to whom he often finds it difficult to go. Men who are engaged in engrossing work, children who are attending school, young men just entering some sort of business or professional work, are not easy to reach. Fathers and mothers would do well to see that their rector has at least the opportunity of meeting those of their household as a family.

It could easily be done. An invitation to tea, or to the simple anniversary observance of some one of their household, would often give a pastor an opportunity of meeting a family in a way that would be good for them and for him. It is in these little ways that our people might show a thoughtfulness which costs little but might often lead to much in the training of their children in the nurture and admonition of the Lord.

BRIEF MENTION.

THE late Theodore Christlieb was the only theological professor in a German University who knelt in a prayer meeting.

CANON MASON, before the Southwell Conference, said: "If I were asked to be a monk, I would rather be a respectable and *bona fide* monk than one compounded in the crucible of a Westminster Abbey, and warranted above all things not to say too many prayers."

THE Rev. Hugh Price Hughes declares the highest duty of a Christian minister is not to be a pastor to those who paid their pew rents in advance, but to the masses who had never yet

heard of Christ. The highest duty of a minister is not to coddle the saints, but to collar the sinners.

AT the Cardiff Church Congress, the Bishop of Bedford warmly defended dancing under proper restrictions, as the recreation of the working classes.

A WRITER in *The Contemporary Review* says about the drink question, if a man has the desire for alcohol there is no power known that can stop him from gratifying himself; the end to be aimed at is to remove that desire, to get the drinker past that stage when the craving presses hardly on him, and you can never bring that about by rules and regulations.

THE Rev. Edward Abbott, who has been elected as Missionary Bishop to Japan, is said to be the original "Rollo" of the "Rollo Books" written by his father, Jacob Abbott. Our readers of middle age will remember these books as the delight of their childhood, replete with entertaining instruction about many foreign countries. In these days of many books and periodicals for the young, we fear that the Rollo stories are not read as they deserve to be.

WE are pleased to note that *The Churchman* speaks of diocesan integrity and independence as an "essential principle."

MRS. REBECCA HARDING DAVIS, in *The Independent*, says:

The most flagrant effort made by sectional vanity to trick out heroic pioneers in graces which do not belong to them, is that of our New England cousins when dealing with their Puritan ancestors, and holding them up for the veneration of the country. The pretty myth that—

They left unstained what here they found,
Freedom to worship God.

is now, however, held at its real value by every school boy. They neither left religious freedom nor did they give it, to anybody but themselves, as witness the Baptists, Episcopalians, and Quakers, whom they whipped at the cart's tail, and the poor savages whom they shot and burned, "the smell of whose sizzling flesh," according to the godly Pilgrim father of Plymouth, "went up as a sweet savor to the nostrils of the Almighty."

IN a parish in Canada the vestry have reduced the salary of an obnoxious minister to one dollar a year. Perhaps it was in the same parish that one of the wardens recently walked out of church during service and locked the door after him, because of some trifling innovation of ritual.

THE official organ of Western New York declares that "there are certain expressions in the Prayer Book that seem to be in conflict with sanctified human reason and with the fundamental doctrines of Protestant Christianity." By such official utterances from time to time the way may be prepared for continuing revision in 1892. What a calamity, if we should close the revision without conforming to the P. B. to "Protestant Christianity!" The same diocesan paper affirms that "there are many faithful Churchmen who intensely feel that radical revision is imperatively demanded."

A POSTMASTER in Michigan informs us that THE LIVING CHURCH addressed to Mrs. ——"is not taken out but remains dead in this office. Reason: Refused, because it contains too much religion." We desire to please all our

patrons, but really we must draw the line at religion, even though we lose one of our subscribers!

THE Presbytery of Cincinnati has decided that "all infants dying in infancy are saved." Though the vote was a close one, 22 to 18, such progress of thought among the Elders must be very encouraging to Presbyterian infants!

WORK AMONG THE COLORED PEOPLE.

BY THE REV. CALBRAITH B. PERRY, ARCHDEACON OF WORK AMONG COLORED PEOPLE IN TENNESSEE, AND WARDEN OF HOFFMAN HALL.

To Tennessee belongs the credit of taking the initiative in the line which has since been recommended by the late General Convention. Before the meeting of the General Convention an archdeacon over the work among the colored people of Tennessee had already been appointed, and was on the ground. Permit him to take advantage of the cordial invitation you have extended to all workers among the colored people to use your columns, and so make your readers acquainted with both the character and the needs of the work in this diocese.

For the present, the office of archdeacon or "general missionary" is united with that of warden of Hoffman Hall and the pastoral charge of the little mission for colored people here in Nashville. Of course, this arrangement can only be temporary, and as the work increases more laborers will be needed, but for the present it works very well, and there is a natural relation which the three bear each to the other.

Your readers are doubtless already familiar with the circumstances which led to the selection of Nashville as the site of one of the two theological halls proposed for the education of colored clergy. During the visit to Nashville of the Rev. Dr. Eccleston and the writer, as a committee of the Commission on Work among Colored People, the cordial invitation of President Crevath of Fiske University to make any use practicable of that excellent institution, and the evident advantage of such a literary centre as Nashville—where more than 800 colored youth are enrolled in institutions for higher education—determined the committee to recommend Nashville as one of the most advantageous positions for such work. The prompt and generous gift of King Hall, at Washington, naturally determined the Commission to make the first attempt at the nation's capital, the other of the two sites recommended, a similar invitation having been extended by the president of Howard University. But again Tennessee was not to lag in the rear. The presentation of her energetic Bishop of the advantages of Nashville for such an institution, and of the fact that the building of King Hall made none the less necessary a means of supplying the wants of the great South-west, soon awakened an interest. The generous gift of the Rev. Charles F. Hoffman, D. D., made it possible for the Bishop, aided by the Governor of the State and the president of Fiske, to lay the corner-stone as early as last July, and the building, comely and ecclesiastical in appearance, commodious and convenient in plan, is already within a few weeks of comple-

tion. Next to it the Bishop proposes to build a warden's house, for which also he has a "nest egg." By utilizing a small stipend granted for the missionary in charge of St. Augustine's mission, and increased by the contribution from Rhode Island branch of the Woman's Auxiliary, and by uniting the conduct of this work with that of the other two offices of warden and archdeacon, the Bishop was able at once to offer the combined position to the writer.

Before the beginning of services for the colored people by the Rev. Dr. Gray, the indefatigable rector of the church of the Advent, there was no provision for colored Churchmen in Nashville, and although the rector made them as welcome as possible at the Advent, and each of the churches have one or two colored communicants, I believe, yet such is the reluctance of the colored people to attend the white churches under existing circumstances, that while there frequently came, as residents of Nashville and as pupils in the colored colleges, those who had been communicants or attendants of our Church in other cities, almost invariably they soon connected themselves with the Methodist or Baptist congregations. The opportunity also of presenting our Church to the best educated class of the colored people remained neglected. With his many other duties and with only occasional help from other clergy, it is surprising that Dr. Gray could have continued an afternoon Sunday school and service. His energy has already obtained two beautiful lots for the future church and parish building. The little Masonic Hall where the services are held, already too small for those that gather there, is utterly unfit for proper and attractive services. It can also only be used on Sundays.

A moment's reflection will convince the thoughtful reader that it is of the utmost importance to have a good parish church where the students of Hoffman Hall can not only join in services reverently and attractively rendered, but also find a field of labor which will prepare them for their future missionary work. On the other hand, such a corps of workers will ensure the growth of the parish. The first immediate need as an adjunct to the Hall is therefore the building of such a church. One of the competing architects for the New York Cathedral, a friend of both the Bishop of Tennessee and of the writer, is already studying how best the land can be utilized in erecting convenient and effective buildings. Would that some generous reader to whom God has given the ability, would supply the cost. But if this is too much to expect, will not your readers unite in sending enough to build the high basement of the future church, at a cost, say of \$2,000 or \$2,500. For this the grade of the lot is well fitted. Such a basement would serve very well as a present church, and become in the future Sunday school rooms. The success of the archdeacon's work must largely depend upon the diocesan contributions. A number of points are already suggested for new work, a good number are already in successful operation but need more generous support, while at Memphis there is a strong work of which the Rev. Henry R. Sargent has just arrived to take charge. The support of these mission

stations will sufficiently tax diocesan resources. For more general institutions we must look for aid outside the diocese. King Hall, at Washington, will naturally draw its students from the States along the Atlantic coast. It will chiefly supply those States with laborers. It will naturally look chiefly to the Eastern States for support. Hoffman Hall will naturally be the educational centre of the work of the West, and both draw its students from and send forth its graduates to the dioceses of the Southwest. Would it not be the graceful and natural thing for the prosperous States of the Great Lakes to aid their sister States of the Gulf and Mississippi Valley, for the Northwest to help the Southwest? For example, while the great gift of the Hall and the land on which it stands comes from the East, and other munificent gifts may follow for enlargement and endowment, might not at least a number of annual scholarships, ten or twenty of \$200 or \$250 each, be contributed, one each by the great western cities, Chicago, Cincinnati, Cleveland, Milwaukee, Davenport, St. Louis, Indianapolis, etc., and why not even Denver and Omaha? In such a city as Chicago, perhaps several of the churches, or even individuals, would become responsible for them. At any time that one of the scholarships was not in use, the money could go into a permanent endowment fund.

The writer hopes that while there will be a prompt response to this appeal for money with which to begin the chapel, this last suggestion will be so pondered that a kindly welcome will await the dean if he should ask that it be carried out when on the completion of the Hall, the provision for students must be made.

PERSONAL MENTION.

The Rev. W. B. Guion should be addressed at Topeka, Kansas, instead of Minneapolis, Minn.
The address of the Rev. D. A. Sanford is Osco, Ill.
The address of the Rev. Jean B. Gauthier is Gardner, Door Co., Wis.
The Rev. Chris. T. Denroche has moved from Richmond, Texas, to Bryan, Texas; address accordingly.
The Rev. Wm. H. Moffett's address is, for the present, in care of the Bishop of Delaware, Wilmington, Del.
Archdeacon F. M. S. Taylor, rector of St. Paul's church, Alton, Ill., has accepted the renewed call to Grace church, Paducah, Ky., entering upon his duties Dec. 1st, 1889.
The Rev. A. A. McAllister's P. O. address is U. S. Steamer Chicago, care of B. F. Stevens, Esq., 4 Trafalgar Square, London, Eng.
The address of the Rev. Geo. A. Leakin is 1912 Park Ave, Baltimore, Md.

TO CORRESPONDENTS.

W. F. B.—Doubtless there were those in the Church of England as well as out of it, whose writings were "harsh and gloomy," but they did not represent the Church, nor are they quoted as the accredited exponents of its theology, as are the Calvinistic writers, with reference to the Puritan sects.

OBITUARY.

MERRITT.—At Rustic, N. J., Dec. 1, 1889, Mrs. Darius P. Merritt, aged 73 years. A sleep in Jesus, in full communion with Christ's Holy Church.

APPEALS.

CHRISTMAS Cards, Sunday School papers and pamphlets for Christmas, would be gladly received and made good use of by R. C. SMITH, M. D., of Gatesville, Gates County, N. C., lay reader for St. Mary's parish.

HELP needed for work among the colored people. I yet need \$1500 to complete Industrial Department in School for Colored People at this place. If each one who reads this appeal will send me only \$1, I should be able to carry out my plan.

Your servant in Christ.

J. A. DEAL.

The above appeal has my warmest approval. A really noble work has been done here, but it will be retarded unless steps be taken to place it on a basis less dependent than at present. Gifts to carry out the wise plan presented by the Rev. Mr. Deal will be most worthily and usefully bestowed.

THEODORE B. LYMAN,
Bishop of North Carolina.

DOMESTIC MISSIONS.

The appropriation from current funds of \$20,000 towards endowing the Episcopate in Oregon and Colorado and at the rate _____ among the

Colored People, makes an extraordinary demand upon the receipts for Domestic Missions this year. All remittances for Missions—Domestic (including Colored and Indian) or Foreign—to GEORGE BLISS, Treasurer, 22 Bible House, New York.

THE CLERGYMEN'S RETIRING FUND SOCIETY

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

PROVINCE OF ILLINOIS. PROVINCIAL SYNOD.

Cairo, Ill., Dec. 2nd, 1889.

The Deputies will please take notice that a meeting of the Provincial Synod, of the Province Illinois, is appointed to be held at the Western Theological Seminary, in the City of Chicago, at 10:30 A.M., January 8th, A.D. 1890.

By order of the Primus,
H. H. CANDEE,
Secretary.

MISCELLANEOUS.

CUT Letters for church and Sunday school decorations, from 1 ct. to 5 cts. each, ready to put on. MISS GIBBS, 616 Lincoln Avenue, Detroit, Mich.

ORGANIST—Choirmaster (cathedral), holding high position in Canada, wishes appointment in States. Communicant. First-rate choir-trainer. Highest personal and musical references. Vested choir and scope for teaching required. ENGLISH ORGANIST, LIVING CHURCH office.

A RECTOR of a city parish in the prime of life and in robust health, would like to correspond with any bishop relative to a parish or mission, where the climate is moderate, and where he would be able to take ample out-of-door exercise with rod and gun. Address H., this office.

TRINITY church, Janesville, Wis., will be glad to send a plated Communion service that they have used for some time, to a mission needing the same. Address the REV. J. SLIDELL, rector.

A HEAD-MASTER is wanted for a boys' school to be opened in September next in a western diocese. A priest who has had experience and a good record as a resident master in a boarding school, preferred. Address "E.," care of THE LIVING CHURCH

WANTED.—Position as companion to a lady Pleasant home more an object than salary. Address "S.," Decatur, Ala.

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

THE ST. MARK'S ALTAR SOCIETY, at its rooms, 1625 Locust St., Philadelphia, Pa., is prepared to fill orders, without delay, for all kinds of ecclesiastical embroidery, in silk and linen work, at most reasonable rates. Faces and figure work made a specialty. For silk orders, address MRS. NICHOLSON, superintendent, St. Mark's Rectory, 1620 Spruce St., and for linen orders, address MISS HOPKINS, superintendent, 1615 Walnut St., Philadelphia.

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.

FOR SALE OR RENT.—The finest store building, location, and dry-goods trade in a thriving town of 2,500, situated in the best agricultural region of the world, on the C. B. & Q. R. R., about 40 miles west of Peoria. The town has six churches, a bank, telephone and telegraph, a weekly paper, graded schools, and a large boarding school. From \$5,000 to \$10,000 capital required to do a large business. Present owner will retire on Jan. 1, 1890. Stock for sale if desired. This is a good opening for an enterprising merchant. Reference to the editor of this paper. Address or call on H. L. BAILEY, Knoxville, Knox Co., Ill.

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 wo., \$5.50. Send orders to THE LIVING CHURCH 622 Washington St., Chicago.

By special arrangements with the publishers, we are enabled this year to make an unusual offer: The regular price of *Babyhood* is \$1.50 a year. We will furnish THE LIVING CHURCH in combination with *Babyhood*, for \$2 per year. This is a "bargain" that needs no comment! Send us in the amount \$1.00.

The Household.

CALENDAR—DECEMBER, 1889.

15. 3rd Sunday in Advent.	Violet.
18. EMBER DAY.	Violet.
20. EMBER DAY. Violet. (Red at Evensong.)	
21. ST. THOMAS, Apostle. EMBER DAY.	Red.
22. 4th Sunday in Advent.	Violet.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.
29. Sunday after Christmas.	White.

ADVENT HYMN.

From the German of Laurentius Laurentii, A.D.1700.

BY THE REV. J. ANKETELL.

Rise, saints, your Master calleth,
Now let your lamps shine bright,
The evening shadow falleth,
Fast comes the gloomy night:
The Bridegroom is arising,
Adorned with glorious power;
Rise, praying, agonizing,
And wait the midnight hour.

Let all your lamps shine glorious,
Fill them with oil afresh;
Stand o'er the earth victorious,
Prepared in soul and flesh;
Hear Zion's watchman crying,
The Bridegroom comes, your King!
In choral strains replying,
Glad "Hallelujah!" sing.

Pure virgins, meek and lowly,
Raise your glad songs on high,
And join the anthem holy,
That echoes from the sky;
Unclosed see heaven's high portal,
The wedding feast shines clear;
Up, up, ye guests immortal,
The Bridegroom draweth near!

Soon, soon, will He be coming,
No more to slumber cling;
Behold earth's forests blooming
In light of heaven's own spring,
From winter's night to morning,
The evening's crimson ray
Gives promise of the dawning,
When shadows flee away.

Why then will ye be sleeping?
The wise one watcheth still;
God comes, His promise keeping,
His vengeance to fulfill
On all who lie in slumber,
Who Satan's power adore,
And bear the Beast's vile number;
Up, hear the Lion roar!

Go, meet your Consolation,
Ye souls that Zion love,
With joyful exultation
Bid every grief remove;
These are the hours of pleasure,
The Bride her Lord hath found,
And she who kept her treasure,
With joy shall now be crowned.

Ye, who in sorrow dying,
In your dear Lord believe,
Shall then for grief and sighing
The crown of joy receive;
And, with your Master reigning
Before the Lamb's bright throne,
Shall sing, true life regaining,
The praise of God alone.

Here palms are ever gleaming,
Here saints are clad in white,
Here Life's glad waters, streaming,
In peace, refresh the sight;
Here Death hath lost his glory,
Here flows immortal wine,
And here, for winter hoary,
Sweet spring shall ever shine.

Here is that holy city,
Jerusalem the Blest,
Here flows the streams of pity,
Here is the port of rest,
Here golden streets shine glorious,
Here marriage feasts are spread,
And here the Bride victorious
Rests on her rose-crowned bed.

LORD JESU, Joy Eternal,
Come, quickly come, we pray!
Arise, bright Sun supernal,
And bring Thy promised Day!
O JESU, let Thy merits
Exalt us to Thy home;
We lift our hearts and spirits,
We pray Thee—quickly come!

CALIFORNIA engineers have accomplished the difficult task of lifting Feather River, a fast flowing stream, fifty feet and carrying it for more than half a mile in an artificial bed at that height above its old channel. It has

been accomplished in a little less than a year.

MR. BODLEY tells a good story in *The Nineteenth Century* of the excitement in the American colony at Rome when Cardinal Gibbons was there to receive his red hat: "There was a lady from Chicago (Chicago people declared that she came from St. Louis) whose gratification at having seen the new Cardinal knew no bounds. 'He is one of the most intelligent of our citizens,' she remarked, 'and is the author of the best book about Rome anyway, and I'm going right away to the store in the Piazza di Spagna to see if they have gotten a Tauchnitz copy of his 'Decline and Fall of the Roman Empire.'"

At a recent Sunday school service, the clergyman was illustrating the necessity of Christian profession in order properly to enjoy the blessings of providence in this world, and to make it apparent to the youthful mind, he said: "For instance, I want to introduce water into my house. I turn it on. The pipes and faucets and every convenience are in good order, but I get no water. Can any of you tell me why I do not get any water?" He expected the children to see that it was because he had not made a connection with the main in the street. The boys looked perplexed. They could not see why the water should refuse to run in his premises after such faultless plumbing. "Can no one tell me what I have neglected?" reiterated the good man looking over the flock of wondering faces bowed down by the weight of the problem. "I know," squeaked a little five-year-old. "You don't pay up."

The Pall Mall Gazette says that few who had not the good fortune to be on terms of intimacy with the Rev. Canon Sir Frederick Arthur Gore Ouseley could have any idea of the extent and depth of his musical knowledge. The godchild of the Dukes of York and Wellington—after whom he was named—he showed wonderful musical power at the tenderest age. At four he played the piano for the servants to dance to, and at eight he had composed an Italian operetta—solos, choruses, and all. While still a child he was taken by his father—who at the time was free from his ambassadorial duties—to a concert to hear Beethoven's Concerto in E. No sooner had the performance begun than the child whispered hastily: "That's not in E; it's in F." "Nonsense," replied his father, "it's the well-known work in E; there, you see it on the programme." But the boy insisted with so much earnestness that the father addressed the conductor afterwards on the subject, and found that to suit some wind instrument the pitch had been raised, so as to bring it practically to F. Sir Frederick was one of the few musicians of our time who could claim to have played duets with Mendelssohn and the Queen. The intimacy of his acquaintance with nearly all written music of a high stamp—or, at least, a high aim—was extraordinary. A certain exercise was one day brought before him, as examiner, to pass. It was not bad enough to reject, and he was on the point of passing it, when he recognised it as an indifferent passage in the indifferent oratorio, Russell's "Job." His musical friends could doubtless record many a similar incident.

MISSION TO CENTRAL CHINA.

WUCHANG, All Saints, 1889.

DEAR DR. LEFFINGWELL:—It is with feelings of the deepest joy and satisfaction that we send you the good news that our church is at length furnished and already opened for Divine service. The consecration took place on October 28th, Feast of SS. Simon and Jude, and was probably the most important function that has ever been witnessed in our Central China Mission. A cablegram from the United States announcing that the Board of Missions had voted the necessary funds to complete the building, reached us in time to arrange everything by the date set some time since by the Bishop.

After almost incessant rain for over four weeks, the weather broke on the morning of the 28th, and we had a dry, though overcast, day for the services. The Chinese guests began to arrive early in the morning, and every seat was occupied and extra benches placed in the aisles. At 11 a. m., the procession, consisting of the Bishop, the foreign and native clergy, and the choristers, formed in the large and commodious vestry room, and passing around the outside of the building, entered through the large front doorway, and moved up the centre aisle to the chancel, repeating the twenty-fourth Psalm.

The service from [the American Prayer Book had been rendered into Chinese and printed in pamphlet form for the occasion, (I enclose a copy herewith). After the letter of consecration had been read by the Rev. Mr. Graves, the rector, and laid by the Bishop on the altar, a clergyman and four choristers brought in from the vestry the new ornaments for the altar, consisting of a handsome memorial cross, pair of vases, and candlesticks, all of fine polished brass, and made for us by Messrs. Thos. Pratt & Son, of London. These were handed one by one to the Bishop and blessed by him after being placed in position on the re-table.

Morning Prayer and the Holy Communion followed, the Bishop preaching an eloquent sermon in the Mandarin dialect, from the text: I Kings, ix: 3, "And the Lord said unto him: I have heard thy prayer and thy supplication that thou hast made before me; I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." He explained carefully to the large and attentive congregation just what the Church means by the consecration service, and by the dedicating of the building and all within it to the worship of Almighty God, and drew from it valuable lessons of personal consecration and holiness. The sermon concluded with a brief resume of the prominent events that had occurred in the Central China Mission since its founding, some twenty years ago, calling upon all present to unite in rendering thanksgiving to God for His constant protection and guidance from the first day until now, and imploring His continued blessing for the future. The offering, which was one of the largest ever taken up in our mission, was, at the special request of the Wuchang clergy, handed to the Rev. Mr. Sowerby to be used in furnishing the sanctuary of the church in Ichang, our most distant station. The Eucharis-

tic lights were lighted during the reading of the Offertory Sentences. The three foreign priests in the chancel assisted in the distribution of the sacred elements, and over 90 people in all knelt at the altar rail to receive the Bread of Life.

The entire service lasted two hours and a half, and was witnessed by several hundred people, there being many visitors in addition to our converts from both sides of the Yang Tsz River.

I send you by this mail a small photograph of the clergy and congregation taken in front of the church just after the conclusion of the service. The girls of the Jane Bohlen School are seen on the left, the foreign guests in the centre, and the Bishop and clergy on the right. I am sorry that the figures are so small, but the capacities of my camera are limited.

Lunch was provided in both foreign and native styles for friends and visitors, and the festivities of the day closed, as is customary in our mission, with pyrotechnics.

The Hankow ordination, the laying of the corner-stone, and the consecration of the church, have all been exceedingly valuable services as object lessons to our Chinese converts, and it is very gratifying indeed to see how they have been impressed by them.

I cannot express to you how grateful we all feel for the new church, and what a grand inspiration and help it is to us all in our work. Now that it is at length completed and furnished for reverent and Catholic worship, we feel that the mission has in truth received a new lease of life.

We are at present using much of the old furniture, but this will gradually be replaced by something better. I hope to send you soon a photograph of the interior, and I am sure you will be pleased with the appearance of the chancel, and especially with the altar.

We send herewith to you and to all the loyal Church people at home, who have aided us by their contributions and prayers, our sincerest acknowledgments and thanks, and trust that time will deepen and strengthen their interest in the great work which God has given our American Church to do here in China.

There are many other topics of interest about which I wish to write to you, but I must defer them until another mail.

Faithfully yours, in the great cause of the Church's Missions.

SIDNEY C. PARTRIDGE.

LETTERS TO THE EDITOR.

BISHOP COXE MISREPRESENTED.

To the Editor of *The Living Church*:

A recent issue of *The Church Year* contains some utterances which, in my judgment, ought not to pass without comment.

It will be remembered that THE LIVING CHURCH, for August 24th, published some sound and forcible words by the Bishop of Western New York touching the weekly Eucharist. I had long known what my Bishop's views were upon that most important subject, and was, therefore, delighted to see them in a compact form, and, especially, in THE LIVING CHURCH, where, owing to the wide circulation of that paper, they would do the most good.

But now, all at once, *The Church Year* steps forth with an attempt to read into the Bishop's exhortation things which he did not say, nor, it is

quite evident, intend to say—an attempt, in short, to destroy the whole force and effect of his words.

Bishop Coxe thus commences his exhortation: "The New Testament tells us clearly to hallow the Lord's Day by the Lord's Supper, this is our law and our rubric, and to this reformation I call you all in God's Name." *The Church Year* referring to these words, says: "Bishop Coxe has come out in the strongest way in favor of the weekly Eucharist," as if it was a recent move on the Bishop's part, an idea which had just struck him for the first time. The truth is, the Bishop of Western New York has always been "out" *i. e.*, outspoken in favor of the weekly Eucharist. More than fifteen years ago he "came out" in his "Apollos" on the same subject. Ever since he could speak with episcopal authority, he has been "out" in favor of weekly celebrations of the Communion, and at no subsequent time has he ever been "in."

The Bishop continues: "We are all wrong in our practice [*i. e.*, of a monthly, instead of a weekly, Communion], however orthodox in theory, therefore heresies concerning the Lord's Supper are permitted, and they are the lash of God upon our inconsistency." *The Church Year* reads in Transubstantiation at this point, assuming that *that* is the special heresy the Bishop has in view. But I would like to ask, how does *The Church Year* know that this assumption is correct? How is it so *en rapport* with the Bishop's mind as to know of what particular "heresies" he is speaking? Perhaps he *may* refer to what is commonly understood as Transubstantiation, but is it certain that he refers to this error alone? His use of the plural would seem to show that it is more than a single heresy which he has in view. And are there no other heresies concerning the Lord's Supper besides Transubstantiation? How about Zwinglianism? Both alike are rejected in Article XXVIII. If Transubstantiation practically denies the Real Presence of the "outward part, or sign, in the Supper of the Lord;" viz, the bread and wine which our Lord hath commanded to be received, Zwinglianism positively and in terms, denies the Real Presence of "the inward part or thing signified," viz, the "Body and Blood of Christ which are spiritually taken and received by the faithful in the Lord's Supper;" and denying the Real Presence of Christ's Body and Blood in the Sacrament, it goes on consistently enough to deny the benefits whereof we are partakers thereby. Zwinglianism, in denying the *Res Sacramenti*, is compelled logically to deny the *Virtus Sacramenti*. It ridicules the idea of sacramental grace as superstition. According to it, the Sacraments are not channels, or vehicles of pardon, help, and comfort, to be resorted to by the sin-laden, but penitent, soul. They are only badges of superiority, signs of attainment; not helps to live a godly and a Christian life, but rather to be received as a sort of testimony that we have up to date so lived. In brief, Zwinglianism denies that the Lord's Supper is a means of grace, denies that it is an act of worship, denies that it is a memorial sacrifice before God—a continual pleading before the Everlasting Father of the One Great Sacrifice of the Cross, denies that it is

anything but a barren rite—a mere supper, and in its practical effects it is a device to keep men away from their Saviour. Now why is this not the heresy, or at least one of the heresies, of which the Bishop speaks? Is it not rife among our own people? Every faithful priest knows well how this pernicious teaching, held by almost all the sects, has insidiously lodged in the minds of the uninstructed among his own people. Then too, without doubt, the long neglect of the weekly Eucharist in our branch of the Church, has produced an ignorance of the truth concerning the Blessed Sacrament. Hence, the very connection in which the Bishop uses the term "heresies," pleading as he is for a weekly Eucharist, makes it more than probable that in the term he includes that particular heresy to which such neglect has led in many cases, viz, the sectarian or Zwinglian view of the Lord's Supper.

The Church Year continues: "Nor does he [the Bishop] plead for the early Communion, now so common, nor for the fasting Communion." Further on it adds: "It might be easily maintained that in the mind of the Church there was no lawful Communion where there were not at least three to partake besides the officiating minister." Here, then, are three distinct positions taken: 1st. As against early Communion; 2nd, as against fasting Communion; 3rd, as against any Communion at all unless there be at least three to communicate besides the officiating "minister."

Now as this Church paper pretends to be interpreting the Bishop's mind on this subject, I would like to ask how these three positions are to be reconciled with the concluding sentence of the Bishop's exhortation: "Where *two* or three are gathered for this service, there is He (Christ) especially present by His Spirit, and surely there are *two* or three in every parish who as often as the Day of the Lord returns, *will rise early* to commemorate Christ's resurrection, and after the manner of the Apostles and their immediate successors, to join in that breaking of bread which He has commanded to be done for a perpetual memorial."

Observe this language: "Who will rise *early as often* as the Day of the Lord returns." For what? to join in the breaking of bread. If this is not a plea for an early weekly Eucharist, then words have lost their meaning. But what is the *raison d'être* of an early Communion except that it may be a fasting Communion, that the first bread broken and received by the communicant may be the Bread of Life? The plea for an early Communion carries with it, in fact, a plea for a fasting Communion.

It may be a matter of surprise that the writer of this criticism should have been at such pains to have answered an article so little worth the time. It is because the aforesaid article has been re-published in *The Church Messenger*, the "official organ" of the diocese of Western New York, and is in the writer's judgment, calculated to do harm by neutralizing the whole force and effect of the Bishop's words, among those to whom they were especially addressed.

In conclusion I have a word to say respecting the last-named paper, *The Church Messenger*. It is published in

Buffalo by a gentleman who, I am told, is not even a member of the Church. It has a wide circulation within the diocese. It is a convenient medium of communication between the Bishop and his clergy and people. Ostensibly it is under the Bishop's direction. Practically it seems to be under no Churchly direction whatever.

Any one who knows of the multifarious cares and duties of our beloved Bishop, cares and duties which extend far beyond his own diocese, will realize how little time he has to give the paper the benefit of his personal oversight. I am sure there are many expressions and phrases in the paper through which the Bishop would draw his pen if he saw them before publication. I am informed that the reviewing of the proof is done by certain members of the Buffalo clergy. This is a responsible task in the case of a journal which is to enter the homes of Church people, and contribute to their education in Church doctrines and Church ways, especially in the case where the publisher is not a Churchman, I would therefore recommend a closer scrutiny in the discharge of this responsibility; the tone and phraseology of utterances of *The Church Messenger*, is very unchurchly, to say the least. The Sisterhoods of our Church which are doing their blessed work in many of our large cities, were represented in this paper some months ago, as a "number of Episcopal nuns in New York City." In the October issue, the late Rev. Mr. Brush, of Bath, was described as one whose friends were not limited to his own "sect!" In the same issue appeared an editorial on the Prayer Book Revision, in which editorial it was gravely stated that "there are certain expressions in the Prayer Book which seem to be in conflict with sanctified human reason and the fundamental doctrines of Protestant Christianity." These are but samples of many like expressions to which, as a member of the diocese, I feel it my duty to take exception. What priest of the Church who tries to do his duty by her, who reveres her beautiful offices and believes her teaching, wants such language and such sentiments to find their way into the homes of his people, and worst of all, through the medium and under the authority of an official Church paper. Until more care is taken in the oversight of this paper by those on whom this duty rests, I cannot encourage its further circulation in my own parish.

PIERRE CUSHING.

LeRoy, N. Y.

A GOOD WORD FOR THE RECTOR.

To the Editor of *The Living Church*:

Your account of the work here in Trinity parish, seems to me to fail to show the true relation of our present rector, Mr. Sanford, to the great work done. While it was Mr. Gassner who successfully began the work which others had failed to do a number of times, it was Mr. Sanford who was in charge from the time the first step toward the permanent organization of a parish and the erection of a church was taken. By giving credit to Mr. Sanford for his share in the work—by no means easy, we do not derogate in the least from Mr. Gassner, who gave the work the true start and has been, at all times, as ready to give as we to ask the benefit of his judgment and experience.

PARISHIONER.

Northport, N. Y.

METHODISM AND THE CHURCH.

To the Editor of *The Living Church*:

Every Churchman must rejoice at the manly, outspoken letter of the Rev. Mr. Baird, published in your issue of the 9th ult. It has always been a mystery to me how any fair-minded, unprejudiced reader of history could come to any other conclusion than the one he arrives at, viz, that the Episcopal Church is the "true, and only true, (I should add "and uncorrupt") Apostolic Church." Believing this, why does not Mr. Baird do what he can to restore organic unity, by himself submitting to "the true Apostolic Church?" I am sure she would gladly receive him. But Mr. Baird makes a statement in his letter which is frequently made by Methodists, but seems to lack an historic basis. He speaks of "the chain of circumstances that finally wrung from Mr. Wesley his reluctant consent to the organic division of Christ's true disciples, etc., etc.," by which he means, I suppose, that Mr. Wesley consented to the separation of the "Society of Methodists" from the Church of England. When did Mr. Wesley consent to the schism? Certainly not in the early stage of the movement, and just as certainly not in the last years of his life. I give below three extracts from his works, two of them written in 1789, five years after he had been persuaded to "set apart" especial preachers for America, and about two years before his death.

In his own defence he says: "I never had any design of separating from the Church; I have no such design now. I do not believe the Methodists in general design it when I am no more seen. Nevertheless, many of them will separate from it. In flat opposition to these I declare once more that I live and die a member of the Church of England." Wks. Vol. vii. p. 326. In a sermon preached in the same year he says: "Ye yourselves were at first called in the Church of England, and though ye have had and will have a thousand temptations to leave it and set up for yourselves, regard them not. Be Church of England men still." Sermon 139.

Again in giving his final revision to the rules of the society, in the last year of his life, he uses the following emphatic language: "Let all our preachers go to church; let all the people go constantly; let them receive the Sacrament at every opportunity. Warn all against despising the prayers of the Church; against calling our society a church; against calling our preachers ministers." Quotations might be multiplied, but these show conclusively that, whatever other Methodists may have intended, Mr. Wesley's fixed determination was that if he could prevent it, there should be no separation, but that the Methodists should remain a society within the Church, as for example, the "Guild of St. Andrew."

The fact is that the Methodists have departed so far from the course laid down by their founder that "the father of Methodism" would not recognize in the "M. E. Church" of to-day his spiritual offspring of the third generation.

JAS. OSWALD DAVIS.

Bellefonte, Pa.

LORD LEIGH AS A CHURCH BENEFACTOR.

To the Editor of *The Living Church*:

In your issue for the 28th of Sept. you say you would like to know the "exact amount of Lord Leigh's con-

tributions to the 'poor parsons.' That kind of a man is apt to give brass farthings." Lord Leigh may be all wrong in his views as to the propriety of endowing a bishopric for Birmingham or Coventry. He is not all wrong either in regard to the pressing need of some thing being done for the "poor parsons," or in his methods of relieving them. His charities and his largeness of heart are on a par, and out of what some of our American millionaires would regard as but a small income, now much diminished, owing to the existing agricultural depression, he gives away every year princely sums towards every charitable object in his own county first, and then in England generally. I may add that his lordship's principle is to do good by stealth, and it may be further interesting to yourself and your readers to know that there are hundreds of "poor parsons," who have come to bless Lord Leigh for his well-timed generosity, and the delicacy with which his benefits are conferred. I trust this knowledge thus gained may induce you to alter your opinion of one who, though guilty of the unpardonable sin of being a British peer, has nevertheless joined to his nobility of birth, at least the average amount of nobility of character.

ED. RANSFORD.

[We did not fault Lord Leigh for being a British peer. We submit that the words which he used at a public meeting, which we quoted, were such as to render him justly liable to criticism.—ED. L. C.]

BOOK NOTICES.

A SNOW FLOWER. By Hester Day author of "Almost a Pauper," "David Ward," etc. New York: James Pott & Co.

A sweet, wholesome story, full of morals. It is printed and bound very daintily.

BIBLE STUDIES FROM THE NEW TESTAMENT. Covering the International Sunday School Lessons for 1890. By Geo. F. Pentecost, D.D. New York and Chicago: A. S. Barnes & Co. Price, paper covers, 60 cents; cloth, \$1.00.

A helpful and suggestive commentary on the Gospel of St. Luke, though not, of course, written from a Churchly standpoint.

INTERLINEAR GREEK-ENGLISH GOSPEL OF LUKE. Sunday School Lessons for 1890. Chicago: Albert & Scott. Paper, 25 cents; cloth, 50 cents.

Among Sunday school helps it occupies a place peculiarly its own. It supplies a Greek text, the Greek order of words in English, and an emphatic translation different from any other now published.

IN AND AROUND BERLIN. By Minerva Brace Norton. Chicago: A. C. McClurg & Co. Cloth. Price, \$1.00.

This is not exactly a guide-book to Berlin, though it is all the guide one would need. It is a well-written, descriptive account of the interesting city, of its people, its places, its public and private life, its famous sights and notable enterprises.

OPENING THE OYSTER. A Story of Adventure. By Charles L. Marsh. Chicago: A. C. McClurg & Co. Cloth. Price, \$1.75.

The world is the oyster which two young men proceed to open and to tell about in a very interesting way. It is a capital story of adventure in many lands, in which the marvellous and romantic are mingled with wit and practical information. It is cleverly illustrated.

ELEMENTARY THEOLOGICAL CLASS-BOOKS. An Introduction to the Creeds. By the Rev. G. F. Maclear, D. D. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Cloth. Price, 60 cts.

An excellent manual for classes or for private study. No text-book could be better suited for advanced pupils in our schools. A knowledge of Greek and Latin would be needed on the part of the teacher. Candidates for Holy Orders and even the clergy will find this a very convenient and valuable manual.

"IN THE PRESENCE," and other verses. By the author of "Thine Forever." New York: Thomas Whittaker. Pp. 72. Price 90 cts. Cloth, handsome edition.

There is much spiritual refreshment in these verses which are truly admirable in

their poetic tone and musical rhythm. There are fifteen numbers on various subjects, the two that please us most being the one on "Communion," and the two stanzas beginning—

O, my beloved Master,
Again I've wounded Thee!

ARTICLES ON CASES OF INTOXICATION related in the Christian Scriptures. By Elijah Rawson. Also a Sermon by Bishop Welles, late Bishop of Milwaukee. Milwaukee: Printed by the Riverside Printing Co. Price 50 cts.

The cases of actual intoxication cited by the author are not numerous, but by a liberal definition of the term he adduces many striking incidents in the Bible, and comments upon them, drawing many moral lessons from the sacred pages.

THE MASTER OF BALLANTRAE. A Winter's Tale. By Robert Louis Stevenson. Illustrated by Wm. Hole. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Cloth. Price \$1.25.

This last great work of Mr. Stevenson has been praised perhaps more than any other book of the season. It is a real work of art, perfect as a composition; yet it is a tragedy that one closes as if awaking from an unpleasant dream. It is not all gloom, however, the action is lively and energetic, the descriptions are quaint and original, and there is a tender background of lovable character.

BELIEF. By George Leonard Chaney. Boston: Roberts Brothers; Chicago: A. C. McClurg & Co. Cloth. Price, \$1.00.

As this author denies the Trinity, the substantial Divinity of our Blessed Lord, the Incarnation, the Scriptural doctrine of sin, and in fact, about every other truth of the Christian Faith, and would substitute for it a dreary Unitarianism spiced with Swedenborgianism, we conceive that his belief is chiefly unbelief, and that what little he has left worthy of belief will be arrived at by most thinking people in the old orthodox way.

LESSONS OF HOPE. Readings from the works of F. D. Maurice. Selected by J. Llewelyn Davies. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Cloth. Price, \$1.50.

All lovers of the true, the beautiful, and the good, will be thankful for these choice selections from the writings of the Rev. F. D. Maurice. They are truly hopeful and helpful, and abound in striking suggestions. The book is neatly primed and bound, and would be useful as a gift book in the best sense.

IN THE BEGINNING; or, Stories from the Book of Genesis. By Annie R. Butler, author of "Children's Medical Mission Stories," etc. With Thirty-nine Illustrations. Philadelphia: J. B. Lippincott Co.; Chicago: A. C. McClurg & Co. Pp. 320. Price, \$1.00.

This is the first of a series of books to be "Stepping Stones to Bible History." The book is just what these words indicate, and is written in a delightfully simple and interesting style. If the whole Bible story be given to young children, such a work will be found helpful. It would be better for little ones if some details had been withheld.

THE MINISTER OF THE TRUE TABERNACLE, and His Ministry in Church on Earth. Some Thoughts and Suggestions for the Eve of Ordination. With an Introduction on Anglican Principles of Worship. By the Rt. Rev. Allan Becher Webb, D.D., Bishop of Grahamstown. With a Preface by the Bishop of Albany. Second Edition. New York: James Pott & Co. 1889.

The Bishop of Grahamstown is already well-known as a sound theologian and a writer of singular spirituality. His addresses to candidates for ordination are worthy of reading and re-reading. They are Catholic, spiritual, practical, a book for clergy as well as candidates.

CHARACTER AND COMMENT. Selected from the novels of W. D. Howells, by Minnie Maroun, Boston and New York: Houghton, Mifflin & Co. Cloth. Price, \$1.00.

Select passages are a trying experiment both for author and compiler, even the brilliant diamond is improved by its appropriate setting. If one is going to make such books, "Character and Comment" seems to be well done. Good judgment has been exercised in both choice and arrangement. The interest in such a selection rapidly flags, however, and it soon falls to the level of a simple book of quotations.

HAIRBREADTH ESCAPES OF MAJOR MENDAX. By Francis Blake Crofton. A personal narrative, with illustrations by Bennett. Phila.: Hubbard Bros. Heavy cloth, bevelled, handsome cover. Pp. 236. The name of the hero of these hairbreadth escapes sounds a hint beforehand of the

startling and unheard-of nature of his wondrous adventures. The average boy will rejoice and glory in the recital of Major Mendax's perilous encounters, and daring exploits with Indians, Cannibals, wild beasts, serpents, balloons, geysers, etc., all over the world, in the bowels of the earth and above the clouds, and the 15 spirited illustrations by Bennett, each one full-page, will enchant him. The publishers are looking forward to the holiday demands.

VOICES OF THE SPIRIT. By George Matheson, M.A., D.D., Minister of the Parish of St. Bernard's, Edinburgh; author of "Moments on the Mount," "My Aspirations," etc. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. 1889. Price, \$1.25.

There are ninety-five short meditations upon passages of Scripture in which the Holy Spirit is spoken of. In each case a prayer is appended. There is no attempt at textual criticism, the purpose being to extract a moral and spiritual lesson. A spirit of devotion pervades the work, and there is every reason to believe that the author's desire will be met. He says the book is offered to the religious public as an attempt to aid the moments of devotional life.

A CENTURY OF AMERICAN LITERATURE: Benjamin Franklin to James Russell Lowell. Selections from a hundred authors, chosen and arranged by Huntington Smith. New York: Thomas Y. Crowell & Co. Pp., 390. Price, \$1.75.

This volume, especially designed for an advanced "reader" in schools, will also be found a desirable acquisition to a private library. The editor, in ranging over the standard American literature of a century, has shown excellent taste and discrimination in the selections which he has made as specimens from the writings of native authors, every one of whom is worthy of representation in such a work. Both prose passages and verse are well out of the hackneyed list. The contributions from each writer are chronologically arranged, headed by a biographical note, and having marginal reference to the source of the chosen passage.

UNTO THE UTTERMOST. By James M. Campbell. New York: Fords, Howard & Hurlbut; Chicago: S. A. Maxwell & Co. 1889. Pp. 254. Price, \$1.25.

In this volume of 18 sermons by a Congregationalist preacher, the author unfolds the wide-reaching scope of the saving love of God. His design is to hold the gates of redeeming mercy as wide open as the teaching of Holy Scripture will allow, and in its interpretation he is guided by the spirit of a larger hope. He finds the obstacle in attaining the salvation that Christ offers, not in the narrowness of the Divine Compassion, but in the feebleness of man's capacity. Without dogmatizing on the subject of probation, emphasis is laid on the vital influence of the present in the formation and re-formation of character. There is a confusion between the terms, redemption and salvation, that impairs the clearness of the thought and the persuasiveness of the argument; but the spirit of the writer is devout, hopeful, and encouraging, to any man who wills to come to Christ that he may be saved.

NOTES ON THE PENITENTIAL PSALMS. Chiefly from Patristic Sources. By the Rev. Alfred G. Mortimer, B.D., Rector of St. Mary's, Castleton, N. Y. New York: E. & J. B. Young & Co. 1889. Pp. 183. Price, \$1.00.

There are so few works in English on the Penitential Psalms that many devout persons who are wont to meditate upon these Psalms will be grateful for the help this little book affords. Keble's outlines are almost the only meditations on this subject accessible to most readers, but these, while suggestive, are quite too brief. These "Notes" are intended to provide a devotional commentary on the Seven Penitential Psalms, for the use of those who have made some progress in the spiritual life, and may, it is hoped, prove useful to the clergy in supplying material for Lenten addresses, or for use in Bible classes for which they were originally prepared. To each Psalm is prefixed a brief account of its probable date and authorship, its scope, occasion, and a carefully prepared synopsis of its contents. Upon each verse of each Psalm is a practical (rarely a mystical) comment full of suggestive thoughts and penitential devotion, so that these "Notes" not only serve to furnish instructive matter of consider-

able value, but also supply rich food for mental prayer.

THE PAPAL SUPREMACY AND THE PROVINCIAL SYSTEM, tested by the Holy Scriptures, and the Canon Law of the Ancient Church, with a Plea for Church Unity. By the Rev. W. D. Wilson, D.D., LL.D., L.H.D., Emeritus Professor in Cornell University, author of "The Church Identified," etc. New York: James Pott & Co. 1889.

This is a book on the provincial system, from Central New York. Dr. Wilson favors earnestly advocates—the system. His argument is based upon an examination of the usage of the early Church, and demonstrates that the papal sovereignty had no existence on the one hand, and modern diocesan autonomy, no existence on the other. The Church was a body composed of provinces, and its only "central" authority was such as occasional general councils provided. The aim of the book is practical, namely, to advocate the introduction of the provincial system into the American Church, or rather, the establishment of several provinces in the place of our present single province. Not every one will agree with his views in detail, but so learned and able a discussion of the subject is most timely.

THE CHURCH IN MODERN SOCIETY. By Julius H. Ward. Boston and New York: Houghton, Mifflin & Co. 1889. Pages 232. Price, \$1.00.

It is the aim of this work to suggest a way in which the Church of Christ may exert an organic influence in the social life of our country. The word "Church" is used in a loose way, and by it is meant Christianity as represented by various ecclesiastical organizations with diverse politics. It makes but little difference, the author says, whether one form of ecclesiastical polity is followed in bringing the Church into contact with the people. The evils of disunity are clearly recognized and so there is an endeavor to find some working principle that is comprehensive enough to organize the Church so that it shall reach the whole of society. This is to be found, not in the disturbance of the present ecclesiastical societies, but in an ethical and spiritual unity. The harmonizing of differences that exist between Christian bodies is the sufficient basis to work upon for the regeneration of society. After reading all that is said in behalf of this theory, we cannot but think there is little likelihood of Mr. Ward's ideal Church taking on the shape of a practical reality. Sinking of differences, although working for a common end, will not result in unity of action so long as these differences remain. The only basis of unity is the unity of the Catholic Apostolic Church as the Church has always understood it.

THE POETRY OF JOB. By Geo. H. Gilbert, Ph. D., Professor of New Testament Literature and Interpretation in the Chicago Theological Seminary. Chicago: A. C. McClurg & Co. Pp. 224. Price \$1.

It is truly delightful to get hold of a book like this, that helps one to enter into the beauties of the Book of Job and to appreciate the literary excellence of this illustrious poem. The author gives not only a rhythmical translation but also aims to give the particular rhythmical movement of the original. We must congratulate him on his marvellous success. To translate accurately into prose, or to make a poetical rendering, is comparatively easy to a scholar, but to translate a poem with fidelity and at the same time to preserve the rhythmical movement of the original demands the powers of a genius. Mr. Gilbert's contribution to the interpretation of the Book of Job as poetry is a very valuable one, and shows true poetic insight, while it helps to make plainer and more effectual the spiritual lessons of this part of Holy Scripture. The scholarly learning, the poetic feeling, and the literary taste, of the author eminently fit him to be an interpreter of the Book of Job, "whose literary excellence ought to share the highest honors with Homer, with Sophocles, and Sappho, and the bards of later ages." No student of this great poem will be content to be without this helpful book of Mr. Gilbert's.

THE KINGDOM OF GOD; or Christ's Teaching according to the Synoptical Gospels. By Alexander Balmain Bruce. New York: Scribner & Welford; Chicago: A. C. McClurg & Co. 1889. Pp. 344. Price \$2.

This book is the first instalment of Prof. Bruce's projected work on the leading types

of doctrine in the New Testament concerning the good that came to the world through Jesus Christ. In the first three Gospels the Kingdom of God is regarded as the type of doctrine, and to show how this is the centre and kernel of our Lord's teaching is the object of the book. Of course this is an entirely arbitrary arrangement, and the result is not satisfactory. We do not think it possible to gain a full and complete idea of the Kingdom of God, without taking into view the teaching of Christ on this subject in the fourth Gospel. Fancy how imperfect must be the conception of the Kingdom and its King, if in such topics as the author discusses, (e. g. Christ's idea of the Kingdom, the conditions of entrance, Christ's doctrine of God, the Son of man and the Son of God, the Kingdom and the Church), we leave out of consideration the words of our Lord as recorded by St. John. How for instance, can the doctrine of Baptism or of the Holy Communion be properly understood apart from Christ's own teaching in St. Jno. iii. and vi? Still so far as he goes, the author brings out the grand idea that the foundation of a kingdom, rather than the saving of individual souls, was the main purpose of our Blessed Lord's work; and in connection with this subject, the attitude of Christ toward the Mosaic law and the righteousness of the kingdom, both in its negative and positive aspects, are discussed, although fuller light would have been thrown on these subjects, if the author's plan would have allowed him to use the additional truth as recorded by St. John. While one chapter is devoted to the doctrine of the Cross, we fail to find any special account taken of the great central doctrine of the Incarnation, with the Church as its outgrowth and the Sacraments as its extension. On the whole, we cannot but feel dissatisfied with the view of the Kingdom taken in this work, and that chiefly, because we believe we need to take into account the whole of the teaching of the New Testament, as embodying all the recorded word of Christ and His doctrine, as manifested in the work of His disciples.

THE SACRAMENTAL TEACHING OF THE LORD'S PRAYER. By the Rev. Edward A. Larrabee, S.T.B. With a preface by the Rt. Rev. Geo. F. Seymour, S. T. D., LL.D. Milwaukee, Wis.: The Young Churchman Co. 1889.

One of the greatest services which the Catholic movement has effected for religion, is through the revival of a deeper cultivation of the devotional life. This is exhibited in the multiplication of books treating of the life of the soul, as compared with the comparative dearth of such books for a century before. Among such books of spiritual instruction and meditation, the modest volume before us deserves no mean place. Certainly no one can read it in a simple and uncontroversial spirit without being led anew to exclaim with St. Paul, "O the depth of the riches both of the wisdom and knowledge of God." Without strained or fanciful applications, the author shows how the Lord's Prayer in orderly sequence touches the underlying essential significance of each of the great "Sacraments of the Gospel," and also of those lesser rites or ordinances which have always been "commonly called Sacraments." It cannot surprise us that the Divine Prayer, the very centre and core of Christian devotion, should reveal ever new beauties and depths of meaning, as we reverently use it and meditate upon it in its general order and construction as well as in its individual petitions. To deny this may be in accordance with the shallow literal spirit of the present day, the reflection in the religious sphere of the gross materialism and externalism which is characteristic of this age; but to refuse to see in the Divine utterances of our Blessed Lord anything more than appears upon the surface, is evidence of a spirit utterly alien to the Church and would fatally check the growth of the soul in the fuller apprehension of the "knowledge and wisdom of God." We would only ask the reverent believer to study the unfolding of the Old Testament in the New, to ponder, for instance, St. Matthew's quotations from the Prophets, and every instance in which

interpretations of the ancient revelation are given to us by the inspired Apostles and Evangelists. It is true that they are incidental and detached. But do they not reveal a consistent method which underlies them all? And are we not warranted in concluding that this same method, so rich in spiritual results, is also the true method by which to study the pregnant sayings of the Divine Master, His beautiful parables, and His profound instructions? Taking our stand upon the Catholic Faith and thus guarded from essential error, we shall approach these studies believing that in the words of One who is infinitely wise there is infinite wisdom, and that though, as finite, we can never hope to attain the perfection of knowledge as it is in God, we shall through His grace helping us, be ever making new and glorious conquests in this boundless realm to the edification and comfort of our souls. We commend this little book to the devout reader. It will give new point to the sacred petitions with which it deals, and furnish material for much profitable meditation.

"THE Living Church Quarterly" is now the title of the popular Calendar and Clergy List which THE LIVING CHURCH some years ago established and afterwards transferred to The Young Churchman Co., Milwaukee. We have noted with satisfaction the enterprise and liberality with which the present publishers have maintained the character and reputation of this periodical. The first issue of the current Church year is, in some respects, the best that has appeared. In typography and statistics it is almost faultless. The clergy and diocesan lists must of course depend upon the accuracy of diocesan officials who correct them. A double frontispiece gives excellent portraits of six lately consecrated bishops. The issue of the corrected clergy list four times a year is, of course, the most unique and valuable feature of this publication. The price, to subscribers, is only 25 cents for the four issues.

THE December number of *The Church Eclectic* contains "The Preacher and the Sermon" by the Rev. Dr. Carey; a paper on the Judicial System of the Church, by the Rev. C. M. Perkins; "The Sixty-ninth Psalm" by the editor; and a most appreciative article on the late Lyman Klapp, by the Rev. Dr. Fiske, of Providence. Among other articles are: The Cardiff Church Congress, Ward and the Oxford Movement, Ward's Ideal of a Christian Church, etc. The Correspondence Department is of particular interest.

SEVERAL months ago Bishop Potter and seventeen of the leading clergymen of New York asked Prof. Buel to publish his lectures on Systematic Divinity, delivered in the General Theological Seminary, where, for many years, he has been a professor. They will appear next week in two handsome octavo volumes, and will be heartily welcomed, not only in the Episcopal Church, but beyond it. They possess a sterling value as a correct interpretation of the doctrines held in our Church, and may be regarded as an authority. Mr. Thomas Whittaker is the publisher.

"OUR BABY'S BOOK" is the name of a dainty album tied with pink ribbon, and suspended by a delicate chain. Each leaf is handsomely illuminated, providing for the record of birth, Baptism, first walk, first tooth, first picture, sayings, and doings, etc. No present could be more acceptable to the young mother. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co.

MESSRS. LEE & SHEPARD, Boston, have issued three pretty holiday souvenirs; heavy cards with delicately colored designs; gilt edges; tied with ribbon; chain and rings; arranged and illustrated by J. Pauline Santer. Chicago; S. A. Maxwell & Co. Price 75 cents each.

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

OPINIONS OF THE PRESS.

Pacific Churchman.

THE DIVISION OF CALIFORNIA. — Since the division of the diocese is not to take place, some \$15,000, which had actually been paid in by subscribers to the Episcopal fund for the proposed diocese of South California, will have to be returned to the donors. By the way, we wonder how the House of Bishops became possessed of the fact (?) that a majority of the laity of California were opposed to the division? We were not aware of any later expression sought from the laity than that given at and prior to our convention in May, when, as there represented, a very large majority of the laity expressed themselves in favor of it. We do not question the correctness of the information, but only wonder how it was obtained.

The Christian Union.

MARRIAGE AND DIVORCE.—The Episcopal Convention seems to those who are outside that Church to have expended a needless amount of time and energy in the discussion of details respecting revision of the Ritual. The broad, Catholic character, and the high moral tone of the Episcopal bishops' pastoral letter is the more significant from the contrast. * * * We regret that the Convention was prevented from making any formal utterances on the subject of marriage and divorce. This was partly due to the absorption of its time and attention in liturgical discussions, partly to the fact that some very doubtful questions were involved in the canons proposed for its consideration. Neither the question of clandestine marriages nor that of the marriage of a man to his deceased wife's sister is of transcendent importance. The real problem of the State is to determine on what conditions it shall consent to release from their mutual obligations those who have taken upon themselves the marriage vow. The real question for the Church is what standard of marital obligation it shall enforce by its ethical teaching, and perhaps by its ecclesiastical law. We have no doubt that the real foundation for permanent felicity in the marriage relation is fairly well expressed by the English judge who said: "People are made good husbands and wives by the knowledge that they must continue to be husbands and wives." Hasty marriages are more disastrous than clandestine marriages, and experimental marriages are more disastrous than either. The National Council of Congregationalists appointed a significantly representative committee to consider the general subject of the family and arrange for a presentation of the matter at the triennial Council. We suppose that the proposed canon laid over from this Episcopal Convention will come up at the next one. In the interim we trust that the subject may be made a matter of both study and discussion by the clergy of both Churches.

SPECIAL COMBINATION OFFER.

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

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Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the great Universities as the Strongest, Purest, and Most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.
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Cures Whooping Cough.
"My son had an attack of Whooping Cough, and was cured by using three bottles of Dr. Seth Arnold's Cough Killer."—DR. EDWARD C. HUGHES, Rockford, Ill.
Druggists, 25c, 50c and \$1 per bottle.

"HOUSE WARMING."

Twelve thousand of Chicago's citizens received the following, printed in the form of a wedding invitation:

Messrs. Pitkin & Brooks
request your presence
On Saturday evening, November thirtieth
from seven until eleven o'clock
to view their Art Importations
for this Season.
Corner State & Lake Sts.,
Mandolin Orchestra,
Coffee. Chocolate.

For months this well-known firm has been preparing a surprise for their patrons. Mr. J. W. Brooks, senior member of the firm, with the taste and skill of a true artist, had charge of transforming their already beautiful store, into a mercantile palace, while his partner, E. H. Pitkin, assisted by Charles Brooks, were in Europe visiting the celebrated potteries and glass-works of the world, selecting their choicest productions. When we state that single vases range in price from a few pennies up to \$500.00, plates from the lowest price up to \$350.00 per dozen for Royal Vienna, each one worthy of a place in an art gallery, and the endless variety of wares to be found in such an establishment, on a scale equally liberal and grand with these two named; and when we also state that for size, this store is equal to any of its kind on the Continent, and in beauty and tastefulness of arrangement, excels any on the Continent, our readers may imagine what a delightful place this is to shop in, especially at this season of the year.

In response to the above invitation, it is estimated that over ten thousand people visited the store of Messrs. Pitkin & Brooks on Saturday evening, Nov. 30th, and feasted both eye and ear, and sipped coffee and chocolate from artistic "After Dinner" cups, and praised the skill and liberality of these merchants who have not only proved by past gains that Chicago appreciates the best, but by their faith in Chicago's future have added to her mercantile palaces one which rivals them all.

In Naples a correspondent writes: "There exists a race of cats who live in the churches. They are kept and fed by the authorities on purpose to eat the mice which infest all old buildings there. The animals may often be seen walking about among the congregation, or sitting gravely before the altar during the time of mass."

Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action neutralizes the acidity of the blood, which is the cause of the disease, and also builds up and strengthens the whole body. Give it a trial.

A faded and discolored beard is untidy and a misfortune. It may be prevented by using Buckingham's Dye for the Whiskers, a never failing remedy.

Your wasted cheeks may have all the plumpness and bloom of health through your use of Ayer's Sarsaparilla. This time-honored remedy still leads the van. It improves digestion, purifies the blood, and invigorates the system. Give it a trial.

Men of note—Opera singers. A man of note, Dr. Bull, the Cough Syrup discoverer.

Without an equal is Salvation Oil. The greatest cure on earth for pain. Price 25 cts.

Oregon, the Paradise of Farmers. Mild, equable climate, certain and abundant crops. Best fruit, grain, grass, and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

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

Beecham's Pills act like magic on a weak stomach.

A Specific for Throat Diseases.—Brown's Bronchial Troches have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective.—Christian World, London, England.

THE LIMITED FAST MAIL.

The Union Pacific Railway, the Overland Route, has just put on a Limited Fast Mail Train to carry the United States mail between Council Bluffs and San Francisco and Portland. This daily Fast Mail train will carry a limited number of passengers, and in addition to the United States Mail Cars, and a baggage car, will be composed of a Pullman Palace Sleeper and Pullman Dining Car for Portland, and a Pullman Sleeping Car for San Francisco, thus accommodating a limited number of passengers. The sleeping accommodations are limited, early application for same should be made to the Union Pacific Agents in New York, St. Louis, Cincinnati, Chicago, or to E. L. Lomax, General Passenger Agent, Omaha, Neb.

CATARRH.

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

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

THE HAPPY BOY !!!

Nothing in the World is so positive as the satisfied expression of the boy who is happy, because of an inward feeling that some steps have been taken to supply his expectations for Christmas. He peeps into closets, looks on shelves, rummages in the cellar and garret, and although he can't discover anything, he knows from the peculiar look which his parents' eyes alone can give, that there is something for him somewhere about the house; and he trots about a perfectly happy boy, runs errands, does his chores, gets perfect in his lessons at school, and has most of the time a smile on his face that is chuck full of fun.

Parents will easily see in this issue of our paper, under the heading of "Our Mammoth Christmas Box" the happy boy's picture, and also an unusual opportunity to make not only their boys but everyone in the family happy with Christmas presents, and, at the same time, lay in a whole year's supply of the best family and toilet soaps made of an extraordinarily fine quality. No one is disappointed who uses these goods as they bear no comparison to the cheap soaps with which our markets are flooded; besides, you get all the profits usually paid out for traveling salesmen, wholesale and retail grocers, in presents. The Mammoth Christmas Box is delivered, all freight charges prepaid, and arrangements made so that if you are not satisfied after seeing the presents and using the soap, the Box will be taken away without expense of any kind.

HILL'S MANUAL. THE GREAT FORM BOOK. Standard in Social and Business Life. New edition. For prices ask any Book Agent, or write HANKS & CO., Hill Standard Book Co., 103 State Street, Chicago. Splendid opportunity for Lady and Gentleman canvassers.

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

CHRISTMAS PRESENTS.

HANDKERCHIEF OR TRINKET BOX.—The box should be five inches square and two high. Inside, line with pale yellow satin, the inner surfaces of the bottom and lid being slightly wadded under the satin. On the outside cover the four sides of the box smoothly with o'd gold plush; on two sides are the pockets, made of a bias strip of satin to match the plush, six inches deep, shirred at the upper and lower edges, and attached to the bottom of the box and at three of the corners. The lid is thinly cushioned with wadding on the top, and covered irregularly with a puff of the satin and one of the plush, leaving an irregular space on which is applied a piece of ecru silk embroidered with Japanese designs. The embroidery is worked solidly in olive, terra-cotta, and grayish blue silks, partly in satin and partly in Janina stitch, surrounded with an outline of old gold cord sewed down with silk. Two sides of this piece are at the sides of the lid; the third irregular side is finished with fancy stitches in red silk and a double row of gold cord. The edge of the lid is finished with thick silk cord which is twisted into loops at the corners.

PINCUSHIONS.—The prettiest would be a circular one of small or medium size, hung by ribbons to the looking-glass. Such cushions are generally alike on both sides, and are not stuffed hard, but filled with wool or down. They are prettier when matching the other furnishings of the bureau, but an independent one will make a charming gift, and if it conflicts with the color of the mats and cover, may find its place hanging above a work table or near a sewing chair. A very pretty one is made of a circle of fine white linen with a pattern of water-lilies, with their long curled stems forming the edge of the circle. The pattern may be outlined with copper-colored silk, and all of the ground covered with close darning in gold-colored silk. A circle of plain material forms the back, and a double plaited frill of Valenciennes lace encircles the edge, covering the join of front and back.

A PRETTY and very serviceable cushion that will be useful in a hammock or on a yacht, may be made thus: The cushion is square, stuffed with hair, and covered with very brilliant red sateen. Over this is a knitted cover, which can be removed and washed when necessary, as one side is left open and tied together by ribbons. The knitting is done in gray cord with slim ivory needles. The pattern shows better when stretched, so the slip should be made to fit the cushion rather snugly. The knitted pattern is very simple. The number of stitches cast on must depend on the width of the cushion. It must also be a number divisible by ten. 1st row.—Knit across plain. 2nd row.—*One plain, make two, narrow by slipping one stitch, knitting one plain, and drawing the slipped stitch over the one knitted; five plain, knit two together plain, make two; repeat from *. 3d row.—One purl *, make two, purl two together, three purl, purl two together, make two, three purl; repeat from *. 4th row.—Three plain, *make two, narrow, one plain, knit two together plain, make two, five plain; repeat from *. 5th row.—Three purl, *make two, purl three together, make two, seven purl; repeat from *. 6th row.—Three plain, *knit two together plain, make two one plain, make two, narrow, five plain; repeat from *. Repeat from 3d to 6th rows, inclusive; then from 2nd row to 6th row inclusive. This finishes the pattern. To continue it, begin again at 2nd row.

A PRETTY gift for a young girl is a bag in which she may carry her slippers and fan to an evening party, or, made smaller, it becomes a nice little reticule to hold handkerchief and vinaigrette during the entertainment. A lovely one may be made from sash ribbon, choosing a pale pink ribbon five inches wide, with picot edges. Take three lengths of the ribbon, each half a yard long, and join them together into a bag by sewing the loops of the picot edge on to a very narrow green ribbon which will thus show through the seams. Line the top of the bag to a depth of five inches with silk the same color as the green ribbon, put in casings for drawing strings of the narrow ribbon, draw the bottom of the bag closely together, and cover the stitches there with a number of long loops—almost a rosette—of the pale green ribbon.

PRETTY aprons for dressy occasions may be made of pale-tinted surah or India silk. A piece 10 inches wide and 21 long is used to make the middle of the skirt. A piece of deep-pointed Eiffel-tower lace is applied at the bottom and the silk cut from underneath; the top is gathered into a space of three inches. On each side is a band 10 inches wide and 38 long, which is side pleated, the pleats being drawn to a point at the top of the bib where they meet for a space of several inches, spreading apart below: the part of the bib between is formed by a point of lace. The pleats are tacked to bands of ribbon at intervals on the wrong side, to keep them in place. A ribbon bow is at the point of the bib, and ribbon strings are added.

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SELIM.

A TRUE STORY OF THE SHENANDOAH VALLEY.

I think nearly all of our Virginia lads have been told the history of this remarkable man. Many an evening, when the ground was covered with snow, (in the olden time) the young people have gathered around the fire to hear from old woodsmen the interesting narrative of "Selim, the Algerine." It has been handed down from generation to generation, and always heard with abated interest, reminding one that truth is stranger than fiction. But I do not think it has ever reached the Northern States.

I shall begin by telling you that about the close of the war between France and England, known in Virginia as "Braddock's war," a man called Samuel Givins, then living in Augusta county, Va., started off for a hunt beyond the "settlements," as they were called. It was often done by those hardy pioneers, to lay in a good supply of venison and bear meat for the necessities of their families. As was customary, he took an extra horse to bring his venison and skins, the latter most valuable for clothing. He established himself near a clear brook, gathering leaves for a couch, and stretching an old blanket over a pole, he made the best defence he could against the rain and cold. Each day he left his camp and went in search of game. One day, as he cautiously crept through a tangled undergrowth, he saw a strange-looking creature lying on a fallen tree. Thinking it some wild beast, he brought his trusty rifle to his shoulder, preparing to shoot. A movement of the creature arrested his hand on the trigger, cautiously he approached the tree and found, when he reached it, a *man*, the most wretched and miserable creature he had ever beheld. He was almost naked, a few rags about his loins, and bits tied to his feet; emaciated and starving, he was an object calculated to alarm and disgust any one who had not the divine spark of pity in his heart. Givins, still holding his gun, came up quite near the man, who struggled to sit up, and looked with alarm at the woodsman. In a few moments he spoke in a voice scarcely above a whisper, so feeble was he. The language was utterly unintelligible to Givins. But his kind heart prompted him to offer help. He took from his pouch a small piece of bread and gave it to the wanderer, who ate it ravenously, and begged with voice and gesture imploringly for more. But Givins knew that he must restrain him and gradually bring him back to life. Evidently he was some poor lost soul who was starving. He approached him, holding out his hand, and for the first time spoke in English. The language was not understood, but the kind look and handshake was, and with the help of his new friend he got on his feet and was helped to where Givins had tied his horse. Two venison hams and a deer skin were thrown across the horse; on top of those the poor creature was lifted by Givins, who walked by the side of the horse, keeping one hand on the rider to prevent his falling off. Once he appeared to be fainting, he recovered himself, and taking the rough hand of the backwoodsman he carried it to his lips, his eyes swimming in tears. That was a language easily

read. Givins kept the poor soul several days, shared his scanty wardrobe with him, and turned his face homeward. Making short stages, he struck the settlements near the residence of Col. Dickerson, who received most kindly the unfortunate stranger. After a few months, in which his health and spirits revived, he begged to be taught to read, picking up a book, making many signs. His wish was gratified and his progress astonishing. He was indefatigable in his studies, and soon learned to read and speak English. In fact he became an object of interest and regard. He was gentle and refined in manner, and never obtrusive or in the way, and evidently delighted to be of the least service.

I will now give you as nearly as possible his own narrative. He said his name was Selim; that his father was a wealthy merchant of Algiers; that he had been brought up with the expectation of inheriting a fortune. When a boy, his parents sent him to Constantinople, with the view of giving him every advantage. He embarked on a ship trading between Constantinople and Algiers, to make a visit to his parents, after an absence of six years. The ship in which he sailed was captured by a Spanish man-of-war, or privateer. The Spaniards, at this time, were in alliance with France, against England. Falling in, some days after the capture, with a French ship bound for New Orleans, they put Selim on this vessel, which bore him safely to its destination. After living some time among these people, they put him in charge of persons who carried him up the Mississippi and Ohio rivers to the Shawnee towns and left him there a prisoner. Why this cruel thing was done was never explained, nor any reason given for such an extraordinary proceeding. He remained months with these savages, who, for some reason, never ill-treated him, save that he was often left without food for days. As hard as he thought it at the time, it was the best schooling he could possibly have had for what lay before him. There was a white woman, also a prisoner, among the Shawnees, and as soon as Selim could make himself partly understood, he found out from this woman that she had been captured far away, and brought there by the Indians. In questioning her, she always pointed to the East, toward the rising sun, and told him many white people lived there, very far away. Now Selim had learned geography; knew of the settlement on the Atlantic coast, but had no distinct idea of the immense distance, but one thing he was resolved on: to make his escape.

Now, my young readers, you can imagine how he felt when he made this resolution. He said the thought of his mother was the strongest incentive; his longing to see her and return to his home in Algiers. He had not yet a man's strength to battle with the difficulties he meant to undertake. But the intolerable suffering of his present position nerved him for the effort. He set about secreting small portions of food; meagre as his allowance always was, he saved a portion each day, and finding this a very slow process, he made the white woman his confidant. It was a risky thing to do, but she had a kind heart, and often pitied the poor boy, and shared her food with him. She proved a friend.

She made him a bag of buckskin, and in that put such things as she could get to help him on his journey. This bag she fastened to a string, or belt, of raw-hide, with a loop, and strings to tie around the waist. Many and many a time did he bless this good woman's forethought. The night before the one he intended to steal away, he was deterred by great rejoicing in the village. The braves had returned from a successful war-path, and brought in several Indian prisoners. There was a great feast, and dancing, and then the torturing of the prisoners. I will not harrow your feelings by telling you all that Selim saw, and felt as he saw a brave young Indian slowly burned to death, without yielding or crying out. Selim turned away in horror, but the fortitude displayed by the savages had a lesson he never forgot, and came back to him night by night, as he wandered over the pathless wilderness. At last he settled on the night that he would leave. He sought his friend to bid her adieu. She followed him some distance, and then took from her breast a sharp knife, such as the Indians use in skinning deer and bear. As he had no arms, he grasped this weapon with delight. She then fastened around his waist the bag, and took both his hands in hers. The moon was shining clearly on her face, a plain, good face, lined with sorrow and despair. She knelt on the ground and made a motion to Selim to do the same. She lifted her eyes to heaven and commended her protegee to the All-Merciful. Selim prayed also, to Allah, for he was a strict Mohammedan; once more they clasped hands and parted, the woman pointing out the direction he should take, making him look at the north star, and saying something he could not understand. Now began the most wearisome march that mortal man could take. Selim traveled all night, keeping the points of the compass as nearly as he could. He determined to do this for six or seven days, hiding in some thicket while the sun shone, but always putting a stick in the ground bent toward the East. I need not tell you day by day how he got on.

Once he found a path and followed it for miles, as it seemed to be leading toward the goal he was striving for. But as the night came on it occurred to him that this was the trail the Shawnees followed when they went on their murderous raid. A feeling came over him of alarm. What if they were now on their way to the settlements? What, if they caught him, could he expect but death? He had taken the precaution of walking on the grass, so as to leave no trace of his footsteps. Now his whole mind was given to hiding securely, somewhere, until daylight. He left the path and walked some distance when he found a hollow tree. He felt as if the arms of a friend had opened to him, and he crept in with a sense of security he had not felt before in selecting a place to rest. He was weary and hungry, for the last bit of dried meat in his bag had been eaten in the morning. But just as he felt himself going to sleep a sound fell on his ear that set his heart beating, the regular thud, made only by horse's feet. He could hardly breathe. They were searching for him! If they had dogs with them, he was lost! Fortunately

they passed on, Selim thought there were fifteen or twenty in the party. His relief was great that they did pass, but now what should he do? Were not there others probably coming? He determined to keep on the alert. When the sun rose he climbed a tree and looked in the direction the Indians had come. The footprints of the horses were quite plain and he thought he might see another party following. He still followed the trail, skirting it at a little distance, what was his joy to come on a smouldering fire, where evidently the Indians had camped the night before. On a stick was a large piece of venison half-cooked, as though left by mistake. It was apparently an oversight and yet it was not, a merciful God was watching over this poor boy. On the strength of this meat he was enabled to travel for days. At last he was driven to nuts and wild grapes and some nutritious roots he had seen the Indians dig. But he grew thinner and weaker, day by day, his clothes nearly torn off him, his feet sore and bleeding; often he came upon game but he had no gun. Once he stopped to bathe and cool his feet in a brook, there he caught a large bull-frog. He ate it raw and thought it the most delicate morsel he had ever tasted. He caught another and put it in his bag to feast on at night. That night as he lay under a large tree, his heart was filled with thoughts of home and his mother, could he be the Selim so petted and indulged in a home where every comfort and luxury had always been his? Tears, hot tears, were stealing down his cheeks, at that instant the look of heroic fortitude he had seen on the face of the dying prisoner came back to him and nerved him to further endurance.

Just then an owl sang out in the tree above him, "Too-hoo! Too-hoo-a!" Selim sprang to his feet, the sound was so weird and unexpected, but he quickly recollected that the bird was harmless. He had many such experiences, and was growing weaker each day until his strength gave way. One night he heard the stealthy step of something, he could not tell what, (always his first thought and fear was that he might be recaptured by the Shawnees) but looking in the direction of the sound, he stood up and grasped his trusty knife. Slowly a great creature came toward him. It was starlight, but he saw the black moving body approaching, nearer and nearer it came. Selim saw that it was a huge black bear. He felt as if his last hour had come, he cast a hasty glance at the tree against which he leaned, he could never climb it, so large, and a smooth body to thirty or forty feet to the lowest branch. This flashed through his mind in an instant—to run was to yield. The bear was now within a few feet of him, a lurid light shone from the eyes. Selim in despair threw up his arms and shrieked, "Allah!"

It may have been the unusual sound of this human voice in its agony, that induced the bear to turn rapidly, as it did, and disappear amid the undergrowth.

You may imagine that not much longer could poor Selim have kept up either his courage or strength for such hardships. A few days after his encounter with the bear he thought that his chances for reaching the

settlements was vain, that he must die, perish miserably in a desolate wilderness, alone. He crept on the fallen tree and gave himself up to die, at that moment Samuel Givins lifted his old rifle to shoot. He was not shot, but saved. And now I am going to tell you a strange thing. Though not a spiritualist, or dreamer of dreams, I must tell you Selim's dream. But first, I must tell you how he came to relate it. Col. Dickerson used to take Selim with him sometimes on little jaunts around the neighborhood. One day he went to Staunton where the county court of Augusta sat. Selim was introduced to several gentlemen, among them the Rev. John Craig, who lived near town. As soon as Selim saw him he evinced a great deal of feeling, seemingly agitated to an unusual degree. He went up to Dr. Craig and clasped his hand begging of him the favor of being allowed to accompany him home. Dr. Craig looked a little astonished, but invited Selim warmly and kindly to make him a visit. Selim sought Col. Dickerson and asked his permission to pass a few days with Dr. Craig. The Col. was somewhat surprised, but readily gave his consent, telling him that he wanted him to make friends in the neighborhood. That evening after family prayers, at which Selim knelt reverently, Dr. Craig said to him, "I will show you your room," taking up a candle-stick from a side table, where several others had been placed for the family. Selim hesitated a moment as if embarrassed, and then said, "I have something I wish to tell you. Can you give me a few moments?" The Dr. assented, and after the usual good-nights were exchanged, the Dr. drew his chair towards the hearth, motioning Selim to do the same, saying: "Now I am at your service."

I give what followed in Selim's own words. "You must have thought it very strange that I should have made the request I did to-day, I will now give you my reasons for doing so. When about half way as nearly as I can judge, from the Shawnee village, I fell asleep in the most despairing mood. I dreamed that I was in my own country and saw on a great plain, countless multitudes, all dressed in a kind of uniform and drawn up in military order. At the farthest side of the plain and at an immense distance, I saw a person whom I understood to be a person of the greatest distinction, but by the reason of the vast distance I could not see his dress or features, only a figure illuminated as it were. I saw every now and then, several persons from this multitude attempt to cross this plain to reach this personage who seemed the centre of attraction. But when they got half way they fell into a large black hole, or cavern, in the earth, and disappeared. I saw also an old man standing by himself at a little distance from the multitude, and some of them came to him and besought him to instruct them how to pass the plain in safety, those who received and followed his directions got safely across and on reaching the other side, turned and beckoned to those they had left, as if to encourage them to follow in their footsteps.

"You," said Selim, turning to Dr. Craig, "you were that man. I knew you instantly, and had a conviction at

once that God meant me to apply to you for religious instruction. It was this that led me to ask to accompany you home. When I was in New Orleans a French priest tried to make me embrace their religion, I think I possibly might have done so, for my heart was so troubled I needed consolation, but I observed too many images in their churches which seemed to me to partake of idolatry, and now, I come to you, will you instruct me?" Dr. Craig was both astonished and interested, and promised to do his best in teaching him to know and love his Saviour and his God. He discovered that Selim could read Greek and had a fair knowledge of French. A Greek Testament was put in his hand and the contents were literally devoured by the seeker of truth. He remained several weeks with Dr. Craig who constantly instructed him on all vital points of the Christian Faith. He was baptized in the little church, and bidding his kind teacher an affectionate adieu, returned to Col. Dickerson.

Now his whole heart and soul seemed bent on converting his parents. He said that he could not but believe that they also would receive the Christian religion as he had done, with gratitude, as the last, best, boon given to man. A year passed, Selim became so restless and anxious to return to his home that the gentlemen of the neighborhood made up a purse to enable him to carry out his wishes. They gave him a letter to an influential gentleman in Williamsburg, who procured a passage for Selim on a good ship, providing extra stores for the voyage and giving him a letter to his factor in England.

Selim parted with his friends in tears; again and again he told them he would never forget all their kindness. They, in return, gave him many evidences of their good-will and esteem. In parting with Dr. Craig he was much affected. He kissed his hands and said: "To you I owe more than my life, my soul's life." The doctor told him he must not be too sanguine touching the conversion of his parents, but that come what would, he hoped he would never be tempted by worldly prosperity to deny the faith he had professed. Selim answered with great fervour: "Never, never! no matter what comes to me, never will I deny Jesus." Selim sailed in the good ship Mary Ann, bound for London, laden with tobacco.

Years, four or five, passed, and not a line or word came from Selim. Suddenly, one day he arrived at Col. Dickerson's, to the surprise of the family. They greeted him kindly and warmly, but it was not long before they discovered that he was no longer the Selim that had left them. His eye had a strange, troubled look; he would sit for hours without observing, apparently, any one or anything about him. He would wander off in the woods and be gone for days, coming back half famished, and his clothes torn in ribbons. But he had intervals of reason, and would visit his old friends who were sincerely attached to him for his gentleness and piety. He was never known to say or do a rude or coarse thing. Refined in manner and character he made many friends. On one occasion he accompanied Gov. Page to Philadelphia, where his portrait was painted

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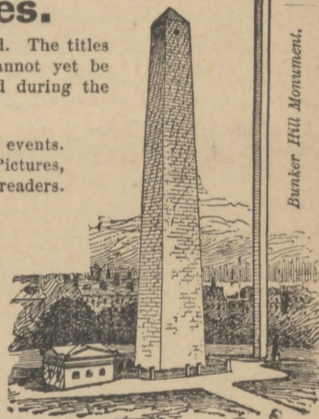
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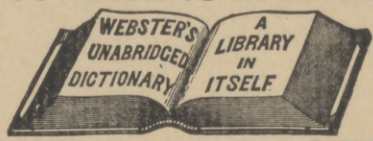
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by Peale. I cannot show you that, as it is far away in an old Virginia mansion, but I have seen a copy and will tell you that the face of Selim was most interesting; delicate features; a broad forehead, and soft dark eyes; a mouth well formed, expressing sensibility and purity. After a year or two it was deemed advisable by his friends to place him in the insane asylum, in Williamsburg. Just before this, however, he was one day seen on the road near Yorktown, by the daughter of Gen. Nelson, who invited him to take a seat in her carriage. He complied, and thanked her, remaining, however, silent until he reached town. He then stood up and sang in a clear, melodious voice Dr. Watts' hymn for children: "How glorious is our heavenly King." It was the first time it was ever heard on this side of the water. They supposed he had learned it in England. While in the asylum he was noted for his strict obedience and gentle deportment, often he was seen on his knees praying, and sometimes aloud. After some time he was allowed to visit a family to whom he was much attached, and at whose house he died. In his last illness his reason returned perfectly, and then he told of all the disappointments and sorrows he had encountered. He found his father and mother alive, and great rejoicings were inaugurated in honor of the return of the son and heir. But a few days after his arrival, his father asked him to accompany him to the mosque for prayer. Selim hesitated, was much agitated. He felt the supreme moment had come when he must confess his belief in the Christian's God. The scene that followed was harrowing to Selim's tender heart. He plead with his father that he would hear him, and listen patiently to the reasons that led to his change of faith. His father was immovable; bade him renounce Christianity, or leave forever the paternal roof. Grieved to the soul, Selim did not hesitate a moment. He asked to take leave of his mother; he explained to her in a few words the situation, and that he must leave her, as nothing could induce him to abjure his faith. His mother, who loved him devotedly, wept and prayed him to consider all that he was giving up, but in vain. She urged considerations of worldly prosperity. His father now became like a madman in his rage, he cursed Selim and drove him from the door. He wandered on the sea shore all day and at night threw himself on some piles of freight and fell asleep. He was awakened by the men who were to load the vessel lying near. Arousing himself he felt that he must leave Algiers. No longer had he home or parents. He went on board the ship and solicited employment from the captain, who, he found, was an Englishman. In this Selim saw an overruling providence. He longed to see the kind factor once more and if possible return to Virginia. The Captain took a fancy to him and gave him only light work and on reaching London gave him twenty shillings, saying: "It will help you a bit until you find some employment." It is not necessary to tell you of all poor Selim's trials and disappointments. Finally, his mind gave way. As a common seaman he once more crossed the ocean and begged his way back to his old friends. The night before his death he moved his hearers to tears,

by the recital of his woes. He ended by saying: "It is far better that I should die, I am not fitted to contend with the world. If only I could ever hope for the conversion of my parents." He threw his arms above his head, exclaiming, "My mother! My dear, gentle mother! how can I give her up forever?" That morning Selim died; he was perfectly calm, he thanked his friends again and again for all their kindness, and begged them not to fatigue themselves by sitting with him. He pressed the hand of his friend, and then putting his fingers lightly on his forehead, he said: "All is clear here now, I have found peace." He turned on his back and stretched himself his full length, crossed his hands upon his breast, and so he lay for several hours. When the sun shot his first rays through the window, Selim looked up quickly and smiled. The next moment his troubled soul was at rest.

I do not know that this little history will give you pleasure, I hope so. There are many other stirring, indeed heroic, incidents that occurred in the early settlement of this beautiful valley of the Shenandoah, now so peaceful and quiet. We, who live in these days, should be thankful that the war-whoop of the Red Man and the more terrible contest of brother against brother, has passed away for ever.

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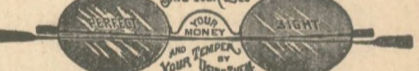
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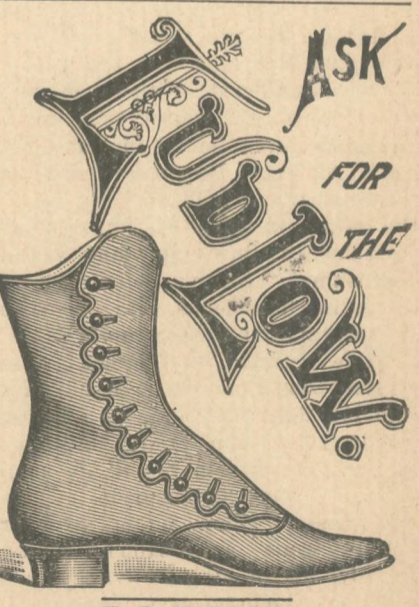
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