

The Living Church.

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

Vol. XII. No. 38.

CHICAGO, SATURDAY, DECEMBER 21, 1889

WHOLE No. 581.

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The Living Church.

SATURDAY, DEC. 21, 1889.

A JOYFUL HERALDING.

BY THE REV. FRED. C. COWPER.

Ye little stars that shine above,
Ye lamps illuminating the night,
Ye sparkling splendors of God's love
Dotting the spaces infinite—
Whose path is in your keeping
While weary worlds are sleeping,

Do angels pass with fluttering wing
Adown your avenues of gold,
To bear a joyful heralding
To aching hearts of baser mould,
Who in the darkness dwelling
Await the welcome telling?

Yes! to and fro they pass along
Than the electric shafts more fleet,
More beautiful than minstrels' song
Upon the mountains are their feet,
Good tidings they are bringing
More sweet than sweetest singing.

Theirs to proclaim 'Redemption's Day
To sinners and to mortal men,
The day of Christ's imperial sway
When peace and love shall dwell again,
Where now are hate and warring
And sin's unholy jarring.

Then, O ye blessed, golden lights
That mark the highways of the King,
Shine bright upon those angel flights
That down to earth the Gospel bring,
A Saviour's birth proclaiming,
The Serpent's kingdom maiming,
The reign of Truth restoring,
All nations Christ adoring.

Advent, A. D. 1889.

NEWS AND NOTES.

AFTER careful reading and consideration of the twenty-eight stories entered in competition for the prize of \$100, THE LIVING CHURCH has decided to award it to KATHERINE ANNIE MATHEW, Columbus, Ohio, for her story entitled "The Merchant's Daughter." The several writers who have contributed to this competition will please accept thanks for the kind attention, and be assured that their work has been appreciated, even if it is not all well adapted to these columns. The Prize Story will be begun in the first issue of January. Several other stories of the collection are approved and may possibly be secured at some future time.

THE Rev. Anson R. Graves, the Bishop-elect for "The Missionary Jurisdiction of the Platte," is to be consecrated in Gethsemane church, Minneapolis, on the Feast of the Circumcision. The Bishop of Nebraska is expected to be one of his presentors.

THE Oxford memorial of clergy deprecating the Archbishop of Canterbury's right to try personally without his suffragans, the Bishop of Lincoln, has received over 300 signatures in the Oxford diocese. A similar memorial has been presented to the Bishop of Lincoln from his clergy.

THE Superintendent of Census requests us to announce that the Department will compile a list of unincorporated private schools, open during any part of the present school year. He requests that the names of such schools, with the address of the principal teacher or manager, be sent to Mr. James H. Bodgett, Rockford, Ill., who is the special agent for collecting statistics of education for the United States Census.

It is stated that Canon Scott Holland, by the advice of his physician, is about to leave England for a few

months sojourn in Egypt. He had returned to England from Oxford, whither he had gone to assist in establishing a "Christian Socialist" Union for undergraduates. The meeting was held at the Pusey House, and Ben Tillett, a leader of the recent strike, was a guest of the principal.

THE chancellor of the diocese of St. Albans has delivered judgment in the St. Albans Faculty case. Lord Grimthorpe has expended about £100,000 in restoring St. Albans' cathedral church, and Mr. H. H. Gibbs, alderman, has restored the high altar screen at a cost of £10,000. Mr. Gibbs applied for the faculty to further restore the Lady chapel and ante-chapel. Lord Grimthorpe opposed. The chancellor decided in favor of Lord Grimthorpe, his faculty being held unassailable, but gave a confirmatory faculty to Mr. Gibbs for work already done to the screen.

THERE is now every prospect that the fund for the restoration of St. Saviour's church, at the Southwark end of London Bridge, will soon be sufficient for the purpose. Within its walls lie buried old John Gower, the poet, Fletcher, the dramatist, and in its God's acre the bones of the unfortunate Massinger were interred. Shakespeare himself is supposed to have worshipped under its roof, for he lived and wrote for some time within the shadow of its walls. The restoration fund now amounts to £16,500, and several further sums have been promised.

THE Church in California has the nominal adherence of men of great wealth. One parish in San Francisco is said to represent seventy-five million dollars. In the face of this, it is pitiful to see in a Church paper published in that city, the statement that "the deficit on December 1st, in the Diocesan Missionary Fund was about \$760. Several missionaries have not received their stipends. One missionary and his wife sat down to a Thanksgiving dinner of dry bread, baked potatoes, and left-over scraps of cold meat. This in California! This in a diocese of over seven thousand communicants!"

THE Rev. G. A. Wilkins, lately of Salisbury, Vt., has dissolved his connection with the Baptist denomination. He was received into the Church by the Rev. Wm. B. Walker, of St. Peter's, Bennington, was confirmed by Bishop Bissell, and has become a candidate for orders in the ministry of the Church. During the time preparatory to his ordination, he is serving most acceptably as lay reader in the parishes at Randolph and West Randolph. It is a curious coincidence that Mr. Wilkins is the third minister of the Lamoille (Baptist) Conference, who has entered the Church within three years—the other two being the Rev. Mr. Pratt and Prof. Gould.

THE Cronin trial just ended, has been of world-wide interest, and will be counted as one of the greatest cases in criminal courts. Public opinion will doubtless settle down to the feel-

ing that the verdict will result in perfect justice. The proceedings have made evident an alarming condition of things in the municipal government, to which *The Chicago Herald* calls attention in these weighty words:

That such a monstrous crime as the murder of Dr. Cronin should be committed in a community like this is a fearful blot on our civilization, and a reproach to our laws. But what shall be said when a trusted police officer is found to be one of the chief criminals, and when other police officers and city employes are among the principal witnesses for the defence? Does it not look as though the city forces were honeycombed with criminality and fraud? The community has a right to demand of the public authorities that a most searching and inquisitorial investigation be made, and that every person in the city employ, tainted with the least sympathy for the men convicted of this crime, should be discharged. The mayor owes this duty above all others to the citizens.

A MOST interesting discovery has been made in the Exchequer Room of Exeter cathedral, which promises to throw considerable light upon the life and religion of the English people at the end of the thirteenth and commencement of the fourteenth centuries. This is a book containing the reports of the diocesan clergy to the dean and chapter in the episcopate of Bishop Bytton, about 1301; and it was found by Prebendary Hingeston-Randolph, in the course of the researches into the episcopal registers of Exeter, the fruits of which already fill two volumes, and others are to come. From his first glance over this book, which is a contemporaneous manuscript, and not a copy, Mr. Hingeston-Randolph has seen the record of one vicar who was complained of because his preaching was very poor, and "after a fashion of his own." Another, it was alleged, explained the Gospel every Sunday, but did not "inform" his hearers very much; while a third, though admitted to have preached fairly well, was asserted never to say a word to the congregation about the Articles of the Faith or the Decalogue, or the necessity for avoiding mortal sins. From one parish came a peculiarly piteous complaint, it being charged that, whereas former vicars used to encourage friars to come and preach to the people, the new vicar had changed all that. He disliked his itinerant brethren, kept them at a distance as far as possible, and, if any happened to come, gave them the cold shoulder, and not so much as a morsel to eat. The vicar, it was agreed, was a good man, and preached well in the common routine; but the parishioners missed the friars, because they wanted to hear about the salvation of the soul—the friars having been the "Salvationists" of 1301. Much more of the same sort is in this curious volume.

ROBERT BROWNING has passed away. His death, which occurred on the 12th inst., was somewhat unexpected, as he had rallied from the illness which had attacked him. He was born at Camberwell in 1812, and educated at the London university. His first acknowledged work, "Para-

celsus," was published in 1836, and found some eulogists, if but few readers. His "Pippa Passes," a fantastic but graceful dramatic poem, obtained more favor with the public. In 1837 Mr. Browning produced his tragedy of "Strafford." "The Blot in the 'Scutcheon" was brought out in 1843 at Drury Lane theatre, but with no greater success than "Strafford." In 1856 appeared his "Men and Women." In addition to the above works, Mr. Browning published "King Victor and King Charles," "Dramatic Lyrics," "Return of the Druses," "Colombe's Birthday," "Dramatic Romances," "The Soul's Errand," a new volume of poems (1864), "The Ring and the Book," 4 vols.; "Balaustion's Adventure," including a transcript from Euripides, 1871; "Prince Hohenstiel-Schwangau, Saviour of Society," 1871; "Fifine at the Fair," 1872; "Red Cotton Night-Cap Country; or Turf and Towers," 1873; and "Aristophanes' Apology," including a transcript from Euripides, being "The Last Adventure of Balaustion," 1875; "The Agememnon of Æschylus, transcribed, 1877; and "La Saisiaz; The Two Poets of Croisic," 1878. His tragedies and dramatic lyrics are included in the collection of his work entitled "Bells and Pomegranates." Mr. Browning specially cultivated music and painting, with the history of both of which he was minutely and widely acquainted. Mr. Browning was married in 1846 to Elizabeth Barrett, better known as Elizabeth Barrett Browning, the poetess. She died in 1861.

PROCEEDINGS OF THE BOARD OF MANAGERS OF MISSIONS.

AT ITS MEETING, TUESDAY, DEC. 10, 1889.

A constitutional quorum was present.

In accordance with a cordial invitation received from the Bishop and clergy of the diocese of Pittsburgh, the city of Pittsburgh was designated as the place, and the 21st of October as the time, for holding the next missionary council. The Presiding Bishop has expressed his canonical approval of this appointment.

An interpretation having been asked by the treasurer of the resolution adopted the previous month, making appropriation for the work of the Commission among Colored People, the resolution was so modified as to declare that the appropriation at the rate of \$40,000 per annum from December 1st, should be paid to the Commission out of general funds, and in addition to all designated offerings and "specials" for that work.

Communications were received from thirteen of the domestic bishops with regard to appointments of missionaries, etc., and necessary action was taken. An extra appropriation for the fiscal year in an amount of \$500 was made to the diocese of Fond du Lac upon an urgent presentation of the need of it from the Bishop.

An appropriation was made for the salary and official travelling expenses of the Missionary Bishop of the Platte, soon to be consecrated.

In response to a communication from Lieut. Comr. Stockton of the U. S. Navy, presented at the November meeting, and upon the recommendation of a special committee who had thoroughly examined into the circumstances, an appropriation was made in the amount of \$2,000 for the appointment of a general missionary for Alaska, and a committee appointed to nominate such missionary.

Letters were submitted from Bishop Williams and Bishop Boone, and from several missionaries in China and Japan. Bishop Boone reported the arrival at Shanghai on the 30th of September, of Miss Sybil Carter and her travelling companion, Miss Hogg. At his last advices from Hankow, Nov. 1st, they were proceeding with him on a journey to I-chang, the most remote point where our missionary work has been established. A new recitation building was to be immediately erected in connection with the Bishop Boone Memorial School at Wuchang, the cost to be defrayed from funds in hand. Several small appropriations were made to the China Mission, including \$300 to defray the cost of a stone wall round the Wuchang Mission, "compound." The project for the erection of a new church at Hankow was fully endorsed by the adoption of the following resolution:

Resolved, That an appropriation be and hereby is made in the amount of \$10,000 for the building of the proposed church at Hankow, to take effect as soon as specific offerings be received for the purpose.

Bishop Williams reported that, in connection with Trinity Divinity and Catechetical School, Tokio, it is in contemplation to erect a brick building for lecture rooms, library, reading room, and the accommodation of two unmarried missionaries. It is probable that the cost of this building can be provided from resources in the field. The building for St. Margaret's School has been completely overhauled during the summer, and two new recitation rooms have been added. It is implied that the cost of this work is to be paid for out of savings resulting from the very economical management by the lady who has been until lately in charge. Bishop Williams has been out in the country, in the vicinity of Tokio, and confirmed twenty-eight. Dr. John J. Sellwood of Oregon, Miss Ida Goepf of Pennsylvania, and Miss L. Lovell of New York, were appointed to the Japan Mission. The expenses of the ladies appointed were especially provided for by the Woman's Auxiliary. Two or three small appropriations were made to the Japan Mission.

The officers were re-elected, and the Standing Committees, with some slight changes, were re-appointed.

The contract for the publication of *The Spirit of Missions* and of *The Young Christian Soldier* for the ensuing three years was awarded to Mr. A. G. Sherwood.

CHICAGO.

THE EPISCOPAL APPOINTMENTS.

DECEMBER.

22. New Lenox, P.M. 25. Cathedral.
29. Stock Yards, A.M.; Momenca, P.M.

JANUARY.

5. Wheaton, P.M.
8. Provincial Synod, Seminary, 10 A.M.
19. Englewood, A.M.; St. Mark's, Chicago, P.M.
26. Hinsdale, A.M.; Aurora, P.M.

MARCH.

2. Waukegan, P.M. 7. Streator, P.M.
9. Chicago: Epiphany, A.M.; St. Ansgarius, P.M.
23. " St. James', A.M.; Our Saviour, P.M.
24. Sycamore, P.M. 25. DeKalb, P.M.
27. Calvary, Chicago, P.M.
30. Chicago: St. Clement's, A.M.; Grace, P.M.

APRIL.

1. La Grange, P.M.
2. Transfiguration, Chicago, P.M.
3. Oak Park, P.M. 6. Cathedral, A.M.
8. St. Paul's, Kenwood, P.M.
9. Ascension, Chicago, P.M.
10. St. Andrew's, Chicago, P.M.
20. Woodlawn Park, A.M.; South Park, P.M.

MAY.

4. Joliet, A.M.; Ottawa, P.M.
11. Dixon, A.M.; Sterling, P.M.
12. Freeport, P.M.
18. Evanston, A.M.; Lake View, P.M.
25. Cathedral, Supplementary.

The following figures show the gratifying increase of this diocese during the past three years. They are taken from the

triennial report of the General Convention which lately met at New York:

	1886.	1889.	Increase
Baptisms for three years,	3,655	4,422	767
Confirmed for three years,	2,169	2,960	791
Communicants,	9,600	12,452	2,852
CONTRIBUTIONS:			
Objects beyond Diocese,	\$ 24,000	\$ 38,043	\$ 14,043
Diocesan objects,	60,190	347,768	287,578
Parochial objects,	666,623	788,380	121,757
Aggregate,	\$750,813.	\$1,174,191.	\$423,278.

CITY.—A special Mission consisting of services and preaching was held every evening of last week at St. Luke's church, Western Ave. The rector, the Rev. Charles J. Adams, was missionary. The attendance was good. The results were such as to evoke expressions of thankfulness from the rector, who delivered a series of earnest and powerful discourses on the subject of "Charity," as defined by St. Paul, 1 Cor. xiii. The vested choir under the superintendence of the choirmaster, Mr. W. F. Scobie, was in attendance every evening and rendered the musical services in a very creditable manner. On Tuesday evening, Dec. 3rd, the choir from St. Peter's visited St. Luke's in a body and exhibited marked proficiency in the musical services, singing the hymns and anthems in a spirited and brilliant manner. On Sunday, Dec. 8th, the Bishop visited the church and administered the rite of Confirmation to ten persons, after which he gave an impressive address. The earnest work, sound Churchmanship, eloquence, and personal magnetism of the rector are rapidly filling the pews of this new church, and under his guidance, with the Divine blessing, great and good work may be expected.

NEW YORK.

CITY.—Plans will soon be ready for the new St. Michael's church at 9th Ave. and 99th St. The edifice will be 150x100, with a large tower at the south-east corner. On the south end fronting on 99th St. will be the chancel and vestry room, and on the west, the "chapel of the Angels," which when needed may be made one with the church. The material will be of stone, and the whole is likely to be worthy of the Church and worthy of this rapidly growing part of the city.

The Rev. Dr. Peters, rector of St. Michael's, and president of the Sheltering Arms, is already receiving subscriptions with which to endow a \$3,000 bed for the latter institution, to be called "The Marys' Bed." It is intended to have the bed endowed entirely by gifts from, or in memory of, persons having the name of Mary. Until the endowment is full, the amount received will remain at interest. The idea is a novel one, and from the way subscriptions are coming in, bids fair to be a taking one.

The new Holiday House at Mt. Minturn, a short distance above New York, is drawing near completion, and is intended for the summer use of the Sheltering Arms children. Here they will be welcomed in companies of 30 or more at a time for a two weeks' vacation. Mt. Minturn is a valuable property of 184 acres belonging to the Sheltering Arms, upon which already \$1,000 have been expended in improvements. Here, in the full development of the plan it is intended to erect cottages, and to have them to some extent take the place of the present Sheltering Arms. Central is to be a church and school house, with cottages and other buildings located here and there on the most attractive sites. Of these cottages there is room for 20 or more, each one complete to cost \$10,000, and accommodating 30 children. Other institutions having to do with children will be allowed to share in the grounds, putting up their own buildings according to the plans of their own architects. On these spacious and diversified grounds boys may be taught in all kinds of industries, including farming, gardening, floriculture, etc. Dr. Peters considers this project to be one of great promise for the future, and few men are better qualified to judge than he, both from his long and intimate knowledge of New York and surroundings, and of what its charitable institutions most stand in need of. Scarcely another church in New York is

doing so much to reach and benefit all classes of people in such a variety of ways, as St. George's. The staff of clergy consists of rector and four assistants, while three deaconesses for whom a house has been provided, do various kinds of mission work. The regular number of communicants is 1,400, while the approximate number on the books is over 2,000. The church proper is made up of rich and poor, the former ministering to the latter in whatever concerns the needs of body, mind, and spirit. Every day in the week from three to eight meetings are held, which have to do with Bible and history classes, visiting, and relief, missionary matters, guilds, and societies of all sorts for boys and girls. In the same way all sorts of things are daily going on in St. George's chapel at 130 Stanton St., in charge of the Rev. Mr. Scadding. Here the congregation is almost wholly made up of the poor, but nothing is wanting in the matter of Sunday schools and Bible classes, calisthenics for the girls, drills and gymnastic exercises for the boys, service of song, teachers' meetings, reading-room, kindergarten, sewing school, and things too numerous to mention. Add to the above, the services carried on every night in the year at the Avenue A. mission, by which to rescue, if possible, some of the most hopeless and degraded, and it will be seen at a glance that St. George's is one of the most active and aggressive churches in the city.

PENNSYLVANIA.

PHILADELPHIA.—The first anniversary of All Souls' church for the Deaf, the only church entirely devoted to their use in the country, was duly celebrated on the second Sunday in Advent, when the Bishop preached; the rector, the Rev. Henry W. Syle, reviewed the work of the past year, during which there have been 7 Baptisms, two persons confirmed, three marriages, and six burials. Services are held every Sunday, and a missionary meeting every month. The Workingmen's Club has 86 members. An address was also delivered by the Rev. Thomas Gallaudet, D. D. The service and addresses were oral and also in the sign language.

The will of Rebecca T. Willing, recently probated, contains the following bequests to churches and Church institutions: The Domestic and Foreign Missionary Society of the Church, \$5,000; Christ church Hospital, \$5,000; St. Peter's church, for the maintenance of its schools either in the city or country, \$5,000; the property, 4000 Girard Ave., to the free chapel of the Reconciliation; to the Protestant Episcopal City Mission for the Consumptives' Home and Sick Diet Kitchens, \$5,000. Should her estate be more than sufficient to pay her legacies, then the Christ church Hospital, the Board of Missions, and the Consumptives' Home and Sick Diet Kitchens, and a Day Nursery, are to receive each \$1,000 additional.

In response to an invitation of the Rev. S. D. McConnell, D. D., rector of St. Stephen's church, about 100 students of the various theological seminaries in and around Philadelphia, assembled at St. Stephen's parish building on Friday evening, Dec. 13th, at an informal reception. The seminaries represented by their professors were the Philadelphia Divinity School, the Lutheran Seminary, the Crozier Baptist Seminary, and the Reformed Presbyterian School.

The Rev. Thomas C. Yarnall, D. D., rector of St. Mary's church, West Philadelphia, has been elected a member of the Standing Committee.

NEBRASKA.

DECEMBER.

21. Omaha, cathedral ordination.
22. " St. Matthias.
25. " Cathedral.
26. Ashland.

JANUARY.

1. Minneapolis, consecration of the Missionary Bishop of the Platte.
29. Omaha, the meeting of the cathedral Chapter.

FEBRUARY.

18. Omaha, Quiet day for women.
19. " St. Matthias church.
24. " consecration of St. Matthias.
25-26. Omaha, St. Matthias, Quiet days for the clergy.

OHIO.

TOLEDO.—The first visit of the new Bishop began with a reception in Trinity parlors on Saturday, Dec. 7th. and it included services and sermons in Trinity, St. Mark's, St. John's, Grace, and St. Paul's. The Confirmations were for Trinity, two, St. John's, two, St. Paul's, 20, and Grace, 16. No preparation for a class had been made in Trinity, that being reserved for the spring. St. Paul's was consecrated on Monday morning. The beautiful new church will seat 500. It stands on the corner of Cherry and 4th St., in East Toledo. There are 15,000 inhabitants in the city on that side of the river, and this is our first church there. Seven years ago the Rev. Dr. Atwill and a band of Trinity workers began a mission Sunday school, and it has been continued faithfully, and with a liberal outlay of time, labor, and money. One year ago the Rev. H. E. Jephson, (Trinity's assistant), was placed in special charge, and already during this year about 100 have been baptized, 66 confirmed, two efficient boys' clubs, a woman's society, and one for girls, organized, which do excellent work, and a good vested choir, and choir of girls drilled. The new church costing \$13,000, chiefly raised in Trinity parish, is in many respects a model of beauty, convenience, and economy. It has a roomy basement with classrooms, kitchen, closets, large vestry, and abundance of light. The chancel and choir up-stairs are full high, giving the large and well-built oak altar its proper position of prominence. There is a well-carved reredos, and there is no chancel window back of it. The side lights serve a far better purpose. The re-table has two tall altar lamps and two large brass vases, besides a rich brass cross. The lectern is of carved oak, surmounted by the eagle; the pulpit of brass and oak. A \$1500 organ given by Mrs. G. W. Davis is on the way. The bell is from Blymer's factory in Cincinnati. The windows as yet, are of plain glass, the stained glass will come in time. St. Paul's congregation aided by Trinity and others, spread a bountiful repast in the basement on consecration day, and both dinner and supper were patronized by a large crowd who feasted and paid for the benefit of the funds. The gifts to the property were as follows: Oak altar and sedilia, St. Agnes' Guild; reredos and oak lectern, Mrs. Parsons; altar dish, Mrs. Kelsey; altar cross, Mrs. F. B. Swayne; altar vases, Mrs. N. Swayne; altar desk, Daughters of Trinity; altar lamps, St. Paul's choir; white altar vestments, Captain and Mrs. Reed; bell, Sunday school; altar rail, several friends; Bible, Mrs. S. M. Young; Prayer Books, Mrs. Williams' class; hymn books, Mrs. Atwill's class; altar books, infant class; pipe organ, Mrs. G. W. Davis; violet altar vestments, Mrs. Davis and Mrs. Collemen; green altar vestments, Mrs. Swayne's class; white altar linen, Sunday school, Mrs. McGuire, and Mrs. Jennings; four altar vases, three Sunday school classes. The consecration festival was prolonged through the week with large congregations, the sermons being by the Rev. Messrs. G. May, F. Raikes, W. E. Jephson, J. H. W. Blake, O. S. Michael, E. R. Atwill, and W. Brown.

St. John's church is still vacant, but the congregation is united and hopeful, and is sure to prosper if the right sort of rector can be found.

TIFFIN.—Trinity church was formally consecrated to the service of God by Bishop Leonard, on Dec. 10th. The services commenced at 10 o'clock, and despite the inclement weather, at the appointed hour a large congregation was present. The church is one of the most handsome in this city, and on this occasion with its floral decorations, presented a most inviting appearance. The services were conducted by Bishop Leonard, assisted by the rector, the Rev. J. H. W. Blake, and the Rev. Messrs. May, Rucker, Jephson, Wellman, Raikes, Lucas and Brown. The instrument of donation was read by Dr. A. B. Sams. The sermon by Bishop Leonard was a masterly effort, combining an elegance of diction, logic, and delivery that held the audience in the closest attention. The text was Matt.

xxviii: 20. The Bishop congratulated the congregation over the completion of the magnificent temple they were assembled together to consecrate to the service of God, and said that the promise of the Saviour was to them as well as to the apostles of old—"to be with you alway, even to the end of the world."

MINNESOTA.

The convocation of the Central Deanery was held in St. John's church, St. Paul, Dec. 2, 3, and 4. The Rev. F. R. Millspaugh preached the opening sermon on the evening of the first day. Each day's session opened with the Holy Communion. The Rev. A. R. Graves, Bishop-elect, offered his resignation as secretary, having held it four years. The Rev. W. S. Sayres was elected his successor. The first paper by the Rev. C. D. Andrews gave a most eloquent and able resume of the General Convention. It abounded in striking passages. The Rev. John Wright opened the discussion on the paper which was participated in by all the clergy present; some expressed dissatisfaction with the action respecting the colored question, but Bishop Gilbert said that the report on that subject had been drawn up by Bishop Whipple, and was the wisest course that could have been chosen.

At the afternoon session the subject of the relations of city and country Church work was taken up. The Rev. Mr. Moyses read a paper, followed by the Rev. Mr. Purdy as speaker. The discussion of this subject led to a variety of questions, the restlessness of the clergy, and the discouragements of country work, etc. Bishop-elect Graves spoke favorably of country work. But rural clergy ought to cover a large field with occasional services in school houses, etc., to give them change of scene and refreshment. There is danger in overworking a small parish, growth cannot be hurried. Bishop Gilbert said he had passed the first three years of his ministry in a village of 700 people, but found inspiration in missionary expeditions on horseback to mining camps, etc. The two causes of the frequent shifting of the clergy, viz., desire to meet fewer difficulties and larger salaries, were utter fallacies. Mr. Stowe thought the country rector was uneasy because he was ambitious, but the country work was of vital importance, 50 per cent of the criminals in Minnesota came from the country. He thought all missionary stipends should be paid by the diocesan treasurer direct to the missionary, the stations sending total amounts raised to him, and not to the missionary in charge. At the evening session there was a rousing missionary meeting addressed by the Rev. Messrs. White, Appleby, and Halsey. A most thoughtful and searching paper on the hindrances and helps to the spiritual life of the clergy was read by the Rev. Mr. Pope. The discussion which followed brought out the sense of constant interruptions in the daily life of the clergy; the expression of views culminated in a resolution to hold a retreat for the clergy before next Lent. The afternoon session on the third day, began with a paper on Parochial Missions by the Rev. Mr. Graves. He had held with Dr. Knickerbacker the first Mission held in Minnesota in 1874, in an upper room in a tenement house in Minneapolis. He urged it on all the clergy to prepare themselves for this work, and asked each one to hold a Mission somewhere this winter. The paper was simple, practical, and comprehensive. Mr. Sayres followed, advocating a perpetual Mission with daily preaching in cities. The Dean announced that the Bishop had appointed 12 district presbyters in carrying out the resolution of the last diocesan council, these presbyters to hold services on week days once a quarter in all towns and hamlets in their district. Resolutions expressing gratitude for the preservation of Bishop and Mrs. Whipple in the recent railway accident, were adopted, as also congratulatory of Mr. Graves' election to the bishopric. At the closing service in the evening, stirring and eloquent missionary addresses were delivered by Bishop Gilbert, and the Rev. Messrs. Wilkinson and Graves.

TEXAS.

PALESTINE.—On Friday, Nov. 29th Bishop Gregg visited St. Phillip's church, the Rev. O. Wilson, rector, and confirmed five adults. The Bishop preached an instructive and eloquent sermon in the morning. The Rev. Harry Cassel and the Rev. Thos. Stafford, of Huntsville, the former rector, were present also.

LONG ISLAND.

BROOKLYN.—The Rev. Mr. Harris, rector of St. George's church, who was asked to deliver a course of lectures before the Divinity School at Cambridge, Mass., has accepted the invitation, the lectures to be given some time after Easter.

On Sunday, Dec. 15th, the Rev. C. L. Twing, rector of Calvary church, began a series of sermons to young men on such subjects as "Sowing Wild Oats," "Profanity," "Honesty," "Strength of Purpose," etc. In this parish has been organized a chapter of the Brotherhood of St. Andrew, with 15 members. The officers are: *president*, R. J. Harris; *vice-president*, J. B. Betts; *secretary*, R. W. Cole; *treasurer*, F. B. Grim.

The Rev. Arthur B. Kinsolving, recently elected rector of Christ church, South Brooklyn, entered on his duties on Sunday, Dec. 15th. On the Tuesday evening following, the congregation were to give him a welcome in the chapel. There was to be music by the quartette of the church, and by others who had kindly volunteered their services.

GARDEN CITY.—It is understood that an amicable settlement has been come to in the contest over Mrs. Stewart's will, and that the endowment fund will not be less than \$750,000. This amount at five per cent. interest will give \$40,000, and enable the Bishop to carry out his plans. Heretofore, it is understood that the endowment gave an income of only \$15,000, and that a debt of \$26,000 had been incurred, and that about a year ago Judge Hilton gave his personal check to clear off the incumbrance. It is also understood that St. Mary's School is to be erected as a memorial of Mrs. Stewart, and that the sum amounting, it is thought, to \$300,000, will also be provided. This will not make a building so large as that of St. Paul's School, which is not desirable, while there may be a great saving in running expenses. Indeed, it is said that the cost of lighting and heating St. Paul's is \$6,000 a year, while not more than half of the building is occupied. The site of St. Mary's will be south-east of the cathedral, not far from the Bishop's residence. Altogether it would seem that the diocese will have received from the Stewart estate \$3,300,000.

SEA CLIFF.—Bishop Littlejohn made the first episcopal visitation to this place on Wednesday evening, Dec. 11th, and confirmed a class of 10 adults—five males and five females—in St. Luke's chapel. This is a new mission opened last July within St. Paul's parish, Glen Cove, of which the Rev. J. McK. Pittenger is rector. A temporary chapel has been fitted up in a building which was offered for the use of the mission by a wealthy gentleman who resides at Sea Cliff, and who, although not a Churchman himself, is anxious to see the services of the Church established there. At his own expense he added a recess chancel and choir platform, purchased an organ and Hymnals for the choir, seated the room with chairs, covered the chancel and aisle with handsome carpet, and fitted up a neat robing room for the rector. The ladies of the mission have added a handsome set of clerical robes, with altar vases and offertory basins. A Sunday school has been organized which now numbers 60, and is well equipped and doing excellent work. Prayer Books and Hymnals have been supplied for the whole congregation, and the service is heartily rendered, assisted by a choir of young ladies. Sea Cliff has been until recently only a place of summer residence, but a permanent population is now settling here, and the village, one of the most beautiful on Long Island, is growing very rap-

idly. The Bishop expressed himself as surprised and delighted at the condition and prospects of the mission, and gave it his most hearty sanction and blessing. This is the third class which the rector of St. Paul's has presented in less than a year, making in all 45 Confirmations.

WESTERN MICHIGAN.

The missionary conference of this diocese was held in St. Andrew's church, Big Rapids, on Nov. 19, 20, and 21. The Rev. Dr. Campbell Fair at the opening meeting presented some of the features of the General Convention. He was followed by the Rev. J. W. Bancroft, on "The Social Aspect of Conventions," and by the Rev. J. N. Rippey, in a talk about the order of Deaconesses. The Rev. W. Ball Wright also spoke on the subject in connection with the Church of England. The second day of the conference was given up to papers, discussions, and business. At noon the ladies of the church served the Bishop and the 15 or 20 visiting clergy with a lunch at the rectory. The feature of the day, however, was the sermon *ad clerum* by the Rev. W. H. Van Antwerp, D. D., general missionary, on the text, "Now is the judgment of the world; now shall the prince of this world be cast out." A pleasant little exercise was the calling the roll of theological colleges and seminaries, each clergyman present responding for his own Alma Mater, and stating the progress made by her since his graduation. On Thursday morning at 10:30 St. Andrew's church after 17 years of waiting, was ready for consecration. The chancel was decorated with white altar cloths and antependia, and on the re-table stood vases of fair white flowers. C. N. Nottingham, senior warden, read the instruments of donation and endowment. Then followed the service of consecration, the Rev. Sherwood Roosevelt, rector of the church, reading the Bishop's sentence of consecration. Bishop Gillespie preached the consecration sermon from the text, "The Church of the Living God, the pillar and ground of the truth." The Holy Communion was then administered to the 14 attending priests, and to the congregation, and at last St. Andrew's belongs to God. This is peculiarly pleasing to the parish. The church has just been handsomely decorated in several shades of dull gold and bronze, and gas has been laid on. The closing service of the conference on Thursday afternoon consisted of discussions of papers relating to Sunday school work, and at 4 p. m., a children's service was held. The Rev. W. Ball Wright addressed the children and entertained them with notes from his nine years' experience in Japan.

The first of a series of lectures to be given before the students of Akeley Institute, Grand Haven, was given recently in Florence Hall. The subject, "Ireland and the Irish," was ably presented by the Rev. Dr. Fair, of Grand Rapids.

CHARLOTTE.—Thanksgiving Day was celebrated in Grace church, with a great deal of satisfaction to the Church people in this flourishing mission. By common consent, the other pastors in town decided to attend Grace mission, and invited their congregations to do so. This was the first service of the kind conducted in the new church, and the first time that many people in Charlotte had even heard the beautiful service of the Church for the occasion. There were appropriate decorations about the chancel, sheaves of wheat, corn, fruit, with trailing vines about the font. The church was crowded, in spite of the snow and bad walks. The aisles and all vacant places were filled with chairs, and a number of men stood up in the rear of the church throughout the service. The offerings, \$19.04, were divided between the poor of the city and the Aged and Disabled Clergy Fund of the diocese.

EASTON.

A solemn and impressive benediction service was held in St. Andrew's church, Princess Anne, on the morning of the first Sunday in Advent. It was a glad day to

rector and people, for the magnificent new marble altar erected "to the glory of God and in loving memory of Henry Champlin Lay, first Bishop of Easton," was offered, and used for the first time. This altar is the gift of the several parish associations, in which are represented all the members of the congregation, aided by generous sums from outside friends among the clergy of New York and Philadelphia, contributed through the rector's wife. The altar is of Italian marble, relieved by pillars and keystones of dark blue stone, and was made by Thomas Davidson, of Wilmington, Del. The Gospel end bears the memorial inscription, and upon the base is carved the text of Bishop Potter's sermon preached at the funeral of the beloved and devoted Bishop: "So he fed them with a faithful and true heart and ruled them prudently with all his power." Upon the panels in front, in each of the three arches, are the designs Alpha and Omega, the I.H.S. with cross occupying the centre panel; upon the super-frontal, in exquisite carving is the grape vine, leaves and cluster, a crossed sheaf of wheat filling the centre. Upon the first retable is the sentence: "This do in remembrance of Me," and upon the second and third the words "Holy, Holy, Holy." An ample foot-pace of marble is furnished, the whole forming a beautiful and most complete work of art. The several brasses of the altar which had been in use already for some time, cross, Eucharistic candlesticks, vases, and vesper lights, were included in the benediction service; also the new processional cross and alms basin, together with two single and one triple candlesticks presented by the rector and his wife in memory of a beloved little niece whom the Lord had called unto Him. The sanctuary had been tiled by the vestry in memory of the late Wm. W. Johnston, a vestryman and liberal benefactor of the parish; and the Ladies' Parish Aid Association presented a new chancel rail, of black walnut with brass standards. Another gift, for which grateful thanks are given by the rector and people, was a massive brass lectern in memory of the late Joseph Lloyd Martin, D.D., of Baltimore, presented by his widow. The rector was assisted in the service by his venerable father, the Rev. John Martin, whose assistance is most needed and valued in the parish; and by the Rev. Wm. G. Woolford, the assistant minister. The congregations were very large at all the bright and happy services of the day, and listened most intently to the sermon of the rector, the Rev. Dr. Martin, in which he dwelt at length upon the propriety and duty of beautifying and adorning the House of God, and of the reverence always due to the altar, as the earthly throne of the Majesty of heaven. The annual meeting of St. Andrew's Guild was held on the first Wednesday evening in Dec., and the Bishop of Delaware was present and delivered an address.

The Northern Convocation met at Elkton, on Dec. 3rd and 4th. The Bishop confirmed a class of four. Addresses were made on "Christian Unity," "The Deepening of the Spiritual Life," and "How may we arouse religious interest among the non-church-going class?" The Rev. Messrs. Lightner and Eckel were visitors from Delaware diocese.

On the first Sunday in Advent, Bishop Adams preached and confirmed a class of seven persons at Christ church, Denton.

IOWA.

The Eastern Convocation met at Clinton, on Wednesday, Dec. 4th, beginning with High Celebration in St. John's church. The Rev. E. Jay Cooke, rector of the parish, was the Celebrant, and in the absence of the appointed preacher, the sermon was preached by the Rev. Thos. E. Green, rural dean. The service was most reverently sung by the excellent vested choir, under the direction of Mr. Miles, of the Conservatory of Music. In the evening the convocation visited Grace church, Lyons. The church was quite full, notwithstanding the unfortunate state of the weather. The service began with a procession of the choir

and clergy, with the Bishop attended by the dean of the convocation and the dean is being done in East Boston by the Missionary to Immigrants and Sailors, who has met every incoming steamer of both the of Davenport. The rector, the Rev. H. L. Gamble, sang the office, which was followed by the *Dies Irae* to a special setting, or rather an adaptation of Dykes' well-known melody, with an effective introduction and solo. The Rev. Dr. Green preached to young men, a good number being present by special invitation. He was followed by the Rev. G. Tuckerman, of St. James', Chicago, who gave a very animated and interesting account of the Brotherhood of St. Andrew. The Bishop also gave his commendation to the work of the Brotherhood. After the service the young men remained to hear more from Mr. Tuckerman, with a view to establishing a chapter in the parish. On Friday there were celebrations of the Holy Eucharist at 7 A. M., both at St. John's, Clinton, and at Grace church, Lyons. The deliberations of the convocation were held at Clinton, and were extremely interesting and practical, resulting in a determination to undertake the support of a convocational missionary, and offering the position to the Rev. C. L. Witherspoon of Omaha, whose success as a missionary in various fields, but especially in establishing and building churches in and around Omaha, has been so signal.

NEWARK.

ARLINGTON.—A Festival service was recently held at Trinity mission, the Rev. John Keller, pastor, at which a large congregation listened to magnificent musical rendering of anthems, hymns, etc., and to an able sermon by the Rev. S. Gregory Lines. The day appropriately chosen for the festival was St. Cecilia's Day. After the service, Mr. Strang, of Philadelphia, gave some of the finest selections of organ music. The offering was for the organ fund.

MARYLAND.

WASHINGTON, D. C. — Bishop Paret preached and confirmed a class of eight persons at Grace church, on Sunday, Dec. 8th. He preached the sermon from St. Luke iv: 10. It was an interesting and eloquent discourse on the good which man could accomplish if he desired. The fact that a man had saved his own soul made it incumbent upon him to work for the salvation of others. In the morning the Bishop confirmed a class at St. Luke's church.

A missionary meeting, under the auspices of the Woman's Auxiliary, was held at St. Paul's church, on 23rd St., on Wednesday night, Dec. 4th. Addresses were made by Bishop Leonard, of Ohio, and the Rt. Rev. Ethelbert Talbot.

The semi-annual meeting of the Washington Convocation was held on Thursday, Dec. 5th, at Christ church. Bishop Paret conducted the services and made an address upon some points in the work of the Church in Maryland. The appointed essay was by the Rev. Dr. McKim, its subject being the first chapter of Genesis. The convocation expressed its approval of the Bishop's proposal that each clergyman should give one Sunday in the year, at the Bishop's direction, to missionary work. A missionary meeting was held in the evening, when several addresses were made.

KANSAS.

The diocesan convention met in Guild Hall, Topeka, on Wednesday morning, Dec. 11th. After Morning Prayer and the celebration of the Holy Communion, the Rt. Rev. E. S. Thomas, now Bishop of the diocese, called the convention to order. Twenty-six clergymen and delegates from 12 parishes were found to be present. The Rev. John Bennett, rector of St. Paul's church, Kansas City, was re-elected secretary, and he appointed the Rev. H. H. Morrill, of St. John's School, Salina, as his assistant. The Bishop's address, delivered on the evening of Wednesday, at the missionary meeting, contained a very touching and eloquent tribute to the life and labors of the first bishop of the diocese. The Bishop also reported 875 Confirmations

during the year; parishes and missions visited, 70; deacons ordained, 1; lay readers licensed, 43; candidates for Holy Orders, received 5 and postulants 3; churches consecrated, 1. Besides the usual routine of business, steps were taken to incorporate the diocese. The schools of the church were reported in excellent condition. The members of the Standing Committee elected are: *Clerical*—The Rev. A. Beatty, D.D., the Rev. Messrs. R. Ellerby, W. D. Christian, and John Bennett; *Lay*—Messrs. F. W. Giles, F. E. Stimpson, L. E. Sayre, and Orson Kent. The convention adjourned at noon Thursday, to meet in Topeka on the first Wednesday of December, 1890.

MINNEAPOLIS.—A new church was erected, by St. Peter's mission, during the past summer, under the care of the Rev. W. D. Christian, of Abilene, dean of Northwestern Kansas. It was first opened for divine service the 14th Sunday after Trinity. Regular services are now held, a lay reader assisting the dean who comes from Abilene every fourth Sunday in each month for services and Holy Communion. The church is very pretty and cheerful and has been built by the sacrificing efforts of a small number of Church people. The construction of the building was under the supervision of Mr. Geo. MacKenzie, the senior warden of the mission, who, with Mr. McInt, contributed much personal labor toward finishing the interior.

SALINA.—The November number of *The Sentinel*, a diocesan paper, published here by the Rev. E. P. Chittenden, was issued as a memorial of the late Bishop Vail, who was so universally beloved.

Prof. H. H. Morrill, of St. John's Military school, will be ordained priest at the next convention.

PITTSBURGH.

The Rev. A. W. Mann spent Sunday, Dec 1st, in Pittsburgh and vicinity. Holy Communion was celebrated in the chapel of Trinity church in the morning. In the afternoon, at three o'clock, a service was held at Calvary church, East End. The day's work closed with a combined service at All Saints' church, Braddock, ten miles distant, where a number of deaf-mutes, employes of the Steel Works, reside.

MASSACHUSETTS.

EPIPHANY AND LENT VISITATIONS.

JANUARY.

3. Evening, Beverly.
5. A. M., Weymouth; P. M., Hingham.
6. Evening, West Somerville.
8. P. M., St. Luke's Home, Boston.
- 10-11. Church Students' Missionary Association; Episcopal Theological School, Cambridge.
12. A. M., Wellesley College; P. M., Wellesley Mission.
15. Evening, Ascension, Cambridge.
16. Evening, Chestnut Hill.
17. Evening, St. John's Memorial, Cambridge.
19. A. M., Jamaica Plain; Evening, St. Andrew's Boston.
- 21-25. General Convention Committees, N. Y.
29. Evening, St. Luke's, Chelsea.
31. Evening, St. Ann's, Dorchester.

FEBRUARY.

2. Dedham: A. M., St. Paul's; P. M., Good Shepherd.
5. Evening, St. Matthew's, South Boston.
6. Evening, Newton Lower Falls.
7. Evening, the Redeemer, South Boston.
9. A. M., St. James', Cambridge; Evening, Emmanuel Mission, Boston.
14. P. M., Oxford; Evening, Webster.
15. Evening, St. Matthew's, Worcester.
16. Worcester: A. M., St. John's; Evening, All Saints'.
17. Worcester: A. M., Highland Military Academy; Evening, St. Mark's.
19. Evening, Grace, South Boston.
21. Evening, St. Mary's, Dorchester.
23. Boston: A. M., Christ church; Evening, Advent.
26. Evening, Marblehead.
27. Evening, St. Peter's, Salem.

The annual meeting of the Episcopal City Mission of Boston, was held at the Church Rooms, Hamilton Place, for the election of officers, and other business. The Rev. F. B. Allen, the efficient general superintendent, made a very cheering report of the progress of the work in all its branches. There are three churches under the direction of the Board, two in South Boston, and the other, St. John's, in East Boston. A good work

Cunard and Warren Lines, and has been able to reach and render assistance to more than 2,000 immigrants, a large number of whom belonged to the Established Church. Services have been held for sailors and longshoremen, and it is hoped in the near future to establish a Sailors' House of Refuge, where they will be welcomed to spend a quiet evening in reading the papers, in games, and where they can enjoy a pipe of tobacco, without resorting to the numerous rum shops in the vicinity. The tent services at South Boston, were successful beyond all expectation. There are eight theological students from the Cambridge Divinity School, under the direction of the City Mission Board, employed in various branches of the work, as superintendents of Sunday schools, lay readers, Bible class teachers, visitors among the poor and the sailors. The hospital missionary devotes three afternoons every week to visiting the sick, and carrying them books and papers. Flowers are sent to the sick twice a week through the kindness of Mr. Doyle of Boston. The prisons are visited daily, and some 1200 men have been ministered to, many of whom have been induced to give up their dissipated habits, and sign total abstinence pledges. The three women missionaries employed by the Board, have done noble auxiliary work in the city. During the past ten months, they have made 12,000 visits, and have induced nearly 200 families to become regular attendants at some place of worship; 332 children have been brought into the Sunday schools, and 71 have been baptized. The state of the finances show a little deficit. The expense account is as follows: The cost of the mission work in the three churches, and the 25 persons employed by the Board, has been \$10,230.29; of this there has been received by subscriptions and church offerings, \$5,927.85; income from investments, \$3,103.20, leaving a deficit on Nov. 4th, of \$1,199.24, which has been reduced to \$600. The following officers of the Executive Committee were elected; *President*, the Bishop; the Rev. Messrs. Phillips Brooks, D.D., W. Lawrence, S. U. Shearman, and J. S. Lindsay, D. D.; and Messrs. Geo. C. Shattuck, M.D., H. W. Nelson, Francis Dumanesny, and W. C. Sturgis; *Secretary*, J. D. W. French; *Treasurer*, J. S. Blatchford.

BOSTON.—An adjourned meeting of the proprietors of St. Paul's church was held on Dec. 3rd, to consider the report of the special committee appointed to raise an endowment of \$100,000. The committee reported at a former meeting that they had secured pledges to the amount of \$31,000, and asked for further time. The committee at this meeting reported that, "in view of the present condition of the parish, the advent of the new rector, and the desire that he for a time escape all such disturbing questions, there being considerable difference of opinion as to whether the present property should be retained, or a new location secured on the Back Bay, it would be wise that nothing further be done at present about adding to the Endowment Fund!" The committee recommended that the matter be postponed till next spring, but not abandoned. After a long and vigorous debate, the committee's report was accepted, and its recommendation unanimously adopted. So a vexed question will remain unsolved for some months longer.

It has been definitely decided to remove the church of the Messiah, Boston, the Rev. H. F. Allen, rector, to the Back Bay. A suitable site has been purchased on the corner of Falmouth and Gainsborough Sts., at the cost of \$30,000. \$60,000 has already been pledged towards the erection of the new church, which, like the old one on Florence Street, is to be free.

The students of the Cambridge Episcopal Divinity School were favored on the afternoon of Dec. 5th, with a visit from the Rev. Dr. Potter, President of Hobart College, N. Y., who addressed them in the school reading-room on the very great advantage of higher education. His happy remarks and pleasant genial manner took the young men by storm. He seemed more than pleased

to find several Hobart boys amongst the theological students. President Potter is one of the Board of Regents of the Church University, appointed by the General Convention of 1889; he has decided to make use of the six months' vacation given him by Hobart College for a trip to Europe, to extending the interests of education, as suggested by the Board of Regents from Maine to California.

At the Monday meeting of the Clerical Association held at the Church Rooms, Boston, in lieu of the regular essay, the essayist being detained at home by sickness, President Potter kindly consented to speak on the subject of the proposed Church University Extension plan. He spoke at some length of the great lack of opportunities for a higher education within Church lines; also of the backwardness of the Church to put forward the educational interests of the Church, as some of the religious bodies about us, particularly the Methodists, have done. One of the results of this lack of interest has been that very many Churchmen have been attracted to, and have graduated from other institutions of learning, where perhaps influences altogether opposed, not alone to the teachings of the Church, but to everything of a spiritual nature, thereby unsettling their religious convictions for all future time, are thrown around them. He spoke very feelingly of the plan of the late Bishop Harris of Michigan in establishing Hobart Guild and Hall, and a lecture course at the University of Ann Arbor. He spoke of the tendency of Church laymen to leave their wealth to institutions outside of the Church, totally forgetful that their first duty should be to their Church, and brought about chiefly by the seeming forgetfulness of the General Church of the immediate necessity for those means of higher education, which can be afforded by her Church colleges and institutions of learning. A vote of thanks was unanimously accorded to Dr. Potter, for his able elucidation of the educational question.

SOUTH CAROLINA.

The semi-annual meeting of the Woman's Auxiliary took place Nov. 18th, at 4:30 P. M., in the Sunday school building of Grace church Charleston. The Rev. Robert Wilson, D. D., of St. Luke's, opened the meeting with the singing of hymn 283, followed by prayer. Of the 18 branches of the Woman's Auxiliary in this diocese, only the Charleston branches numbering six, answered the roll-call of the secretary. Letters from Miss Emery and Miss Sybil Carter were read. The latter who is in Tokio, Japan, gave a good account of the native Bible reader, Ren San, who is supported by the Charleston branches, each contributing \$10 to this worthy object. Grace church is working for a missionary in Virginia. The church of the Holy Communion supports a scholarship in a Church school for Mormon girls in Logan, Utah. Several of the parishes decided to work for the Laurens Street Home, a shelter for aged and infirm Churchwomen. The presiding officer earnestly pressed upon the auxiliary the need of warm and practical interest in diocesan missions, as owing to the stinted offerings on appointed occasions, the treasury was almost empty, and funds had to be borrowed to pay the slender missionary stipends. A paper on "Organization" was then read by the president of the Auxiliary, Mrs. Robert Wilson.

Night services have been held through Advent at both the church of the Holy Communion and St. Luke's. The Rev. Robert Wilson, D. D., has delivered a course of sermons to his congregation on "The Problem of Life."

Bishop Howe came near meeting with a fatal accident last week. As he was stepping from the Sampit River boat at the landing place, he missed his footing and fell into the river. Fortunately he is a swimmer, and though impeded by overcoat and heavy boots, struck out for the shore. He was rescued by the Rev. John Kershaw, and several others. The Bishop happily met with no injury except a slightly bruised hip.

WESTERN NEW YORK.

CLYDE.—St. John's church having been closed since February last, was re opened the last Sunday of August in charge of the Rev. John Evans, late of Detroit, Mich., and is to be congratulated on being once more in good working order. The Ladies' Guild lately held a Trades Carnival and Bazaar, the fruits of which has paid off a floating indebtedness of several years' standing, which greatly crippled the work of the parish.

The 25th anniversary of the consecration of the Bishop of this diocese will be celebrated by choral Evensong in St. Paul's church, Buffalo, on Friday evening, Jan. 3, 1890, at 7:30 o'clock. Address by Bishop Potter of New York. Celebration of the Holy Communion, Saturday, Jan. 4th, at 8 A. M.; Morning Prayer and Celebration of the Holy Communion, with address by Bishop Coxe, at 10 A. M.

CENTRAL NEW YORK.

The convocation of the sixth missionary district was held on Wednesday and Thursday, Nov. 20 and 21, at Epiphany church, Trumansburgh. At 7:30 P. M. Wednesday, after Evening Prayer, there was a discussion on the subject, "The Prayer Book and Primitive Church Principles;" on Thursday, at 10 A. M., Morning Prayer and Holy Communion, with sermon by the Rev. Wm. Edgar Wright, on the subject, "The Gospel in the Church;" at 2:30 P. M., meeting of the Woman's Auxiliary, and an institution of a district branch of the same. A letter from Mrs. A. B. Goodrich, president of the diocesan branch of the Woman's Auxiliary, and other papers were read, and work was assigned to the parochial branches; at 3:30 P. M. was held the business meeting of the convocation. At a missionary meeting on Thursday evening, addresses were delivered on "The missionary spirit re-actionary upon the individual," by the Rev. J. H. De Mille; "The Church must necessarily be missionary in its character," by the Rev. Wm. Cooke; "The Adaptability of the Church for missionary work," by the Rev. Thomas Duck.

The rector of Epiphany church, Trumansburgh, the Rev. W. E. Allen, preached his first annual sermon, Nov. 16th. He stated that during the past year 254 services have been held. There have been admitted into Christ's earthly kingdom by Baptism five adults and 34 children; there have been three marriages, eight confirmed, and the rector has been called upon to officiate at eight funerals. These are merely official statistics, and do not really measure the amount of work which has been done. Much has been performed which cannot be placed upon paper. By a strong combined effort of the vestry, Ladies' Aid Society, and others, the remnant of the debt upon the church, which has so long been a drag upon the work, has been paid. Much praise is due to the Ladies' Auxiliary of the parish and St. Agnes' Guild, for the faithful and useful works performed by them. Through their efforts, supplemented by two laymen of the parish, horse-sheds have been erected, and a fund has been raised to give the church a thorough cleaning. Weekly Communion has been carried on throughout the year. During the summer it became apparent that the rectory must be repaired or abandoned altogether. Through the kindness of many friends a subscription sufficiently large to authorize the starting of its repair and enlargement was raised, and it is now in process of renovation.

NEW JERSEY.

A Sunday School Institute was organized in Trinity church, Elizabeth, on Thursday, Dec. 5th. The Bishop presided and appointed the Rev. E. M. Rodman, vice-president, and the Rev. E. P. Miller, secretary. The Rev. F. J. C. Moran, secretary of the general Institute, was present and greatly assisted in the work. The Bishop celebrated the Holy Communion, and made an address of welcome to all, who had come together to engage in the important task of seeking to improve our Sunday school

methods. Mr. Moran delivered an address on "The Organization of a S. S. Institute," and was kept busy for some time answering questions. At 1 P. M., a luncheon was prepared in the S. S. room by the ladies of the parish. After this the Rev. E. B. Joyce read a very thoughtful paper on "The Difficulties of S. S. Work," which was followed by a very admirable address on "The Teacher's Preparation," by the Rev. Pascal Harrower, of Staten Island, and the Rev. F. M. McAllister spoke on Sunday school work. General discussion followed. At 4:30 was held "The Children's Hour" with addresses from the Rev. Mr. Moran, Dr. Malcom, and Mr. Miller. At 7:30 after devotions, addresses were delivered by Mr. Geo. C. Thomas and Mr. Runk, who had kindly come from Philadelphia, and the Rev. J. Sanders Reed, rector-elect of Trinity church, San Francisco.

A vote of thanks to the rector, vestry, and ladies of the parish, closed this initial meeting of the New Jersey S. S. Institute, which all felt had been most successful, and was full of promise for the future benefit of the Sunday school work.

CALIFORNIA.

The Southern California Convocation convened in St. Paul's church, Los Angeles, Dec. 4th, at 11 A. M. A sermon was delivered by the Rev. G. A. Ottman, which was followed by the administration of the Holy Communion, Bishop Neely, of Maine, acting as consecrator. At 1:30 the business session was called to order by the dean, the Rev. A. G. L. Trew, D. D. The dean's report was then read, which dealt extensively with the failure to carry the question of division through the recent General Convention, giving the history of the movement from its inception to the present, and recommending all to take up the prosecution of the matter at the next General Convention with renewed vigor. As an encouragement for effort to this end, he cited the fact that a large proportion of the money subscribed for the Endowment Fund was being held by the custodians at the request of the donors.

The following preamble and resolutions were offered:

WHEREAS, The House of Bishops of the General Convention, recently held in New York City, refused to grant the division of the diocese of California, and

WHEREAS, The diocese of California in convention assembled had agreed to said division by a vote of 34 to 17 of the clergy, and 29 to 12 of the lay delegates, and the Bishop of California had given his written consent thereto, and

WHEREAS, An endowment fund of \$28,000 had been promised, more than \$15,000 of which was secured in cash and good securities, showing a better guarantee for the support of a bishop than any proposed new diocese had ever given to the General Convention, and

WHEREAS, We believe and know that the division of the diocese was defeated by the unfair and false representation of certain men, and certain laymen, and

WHEREAS, Through the false representations of said persons, the Bishop of California was induced to request the committee of the House of Bishops to refuse to report favorably to the division of California, now therefore, be it

Resolved, That we most unqualifiedly condemn the unfair and false representations made by such persons.

Resolved, That this is in no wise intended to reflect upon the Bishop of California, or the House of Bishops, but to express our great indignation of the methods adopted by said persons to defeat the will of the convention of the diocese of California, and to keep Southern California from the relief which it is justly entitled to.

Resolved, That in our opinion the Church in Southern California has received great injury by the refusal to grant the erection of the proposed diocese.

Resolved, That we as in duty bound accept our defeat, as becomes loyal Churchmen, believing that the Good Master will, in His wise discretion, accord full justice to His Church in Southern California, in His own good time.

Resolved, That these preamble and resolutions be spread upon the minutes of this Convocation, and such steps as may be necessary be taken, to let the whole Church know our feeling in regard to this matter.

After considerable debate, the above was laid on the table. The next morning on motion of the Rev. G. A. Ottman, it was unanimously removed from its resting place, and became a subject for further discussion, after which, the Rev. H. O. Judd offered the following, which was unanimously agreed to, thus disposing of the subject,

Resolved, That the preamble and resolutions under consideration, while expressing the sentiments of this body, as to the methods resorted to for the defeat of the movement for the division of the di-

ocese, it is under the circumstances, deemed inexpedient to adopt them.

The utmost harmony and good feeling prevailed in the proceedings of this convocation. The election of an assistant bishop will probably be the next step in the diocesan convention, and more than one is named for the position.

SPRINGFIELD.

On Sunday evening, Dec. 1st. St. Paul's Chapter, No. 246, of the Brotherhood of St. Andrew, held their first annual meeting, and their first public service in St. Paul's parish church. The church was filled with a devout congregation, the members of the Brotherhood were present in force to welcome strangers, and a large number of men responded to the invitation widely given, to attend the meeting. The Bishop preached a sermon of tremendous power, and addressed especially to men, from the first Psalm. It was an occasion long to be remembered by all present, and especially by the members of the Brotherhood, to whom he spoke words of wise counsel and encouragement in their work. St. Paul's Chapter had just been officially visited by Mr. J. M. Locke of the Council, who has charge of the Brotherhood in this diocese and that of Quincy, as inspector and visitor. He was very much encouraged by the good work being done by St. Paul's Chapter, but if he could have remained for the service held on Sunday night, he would have been satisfied that the Brotherhood had begun to reach out into a much wider field of usefulness.

COLORADO.

DENVER.—A meeting was held at All Saints' church, Tuesday evening, Dec. 3rd, for the purpose of organizing All Saints' mission as a parish. Bishop Spalding was present and presided at the meeting. He also gave an address with a brief history of the mission from its foundation to the present time. This formation of the parish is due to the earnest and faithful efforts of the rector, the Rev. A. G. Singsen, who was recalled to this field last June, and if the meeting referred to, is an earnest of his hold upon the affections of his people, there is every indication that All Saints' parish will continue to prosper under his charge. Already lots have been purchased upon which to build a new church, and this will be done as soon as the present property can be disposed of, an offer of \$22,000 recently having been refused. Business being over, all present adjourned to the rectory where a lunch was served by the ladies. It was an occasion long to be remembered by the friends of All Saints' parish.

INDIANA.

THE BISHOP'S APPOINTMENTS.

DECEMBER.

- 20. Plainfield.
- 22. Indianapolis: St. Paul's, A.M.; evening, Holy Innocents.
- 25. Grace cathedral, Indianapolis.
- 30. Vincennes, St. James.
- 31. Indianapolis.

JANUARY.

- 1. Grace cathedral, Indianapolis.
- 5. Aurora and Lawrenceburgh.
- 6. Epiphany, Greensburgh.
- 7. Shelbyville. 8. Petersburg.
- 9. Washington. 10. Salem.
- 12. St. Paul's, New Albany.
- 13. Hartford city.
- 20. Muncie. 21. Hartford City.
- 22. Portland.
- 27. Christ church, Madison.

The Bishop has issued the following appeal for aid for erecting a girls' school building in Indiana:

To our brethren throughout the Church:

Indiana, since the division of the diocese of Missouri, is the largest diocese in the number of souls in the United States. Yet the proportion of communicants to this population is perhaps less than in any other diocese. Indiana, when the present Bishop came, had no Church schools. It has never received any substantial aid, as our missionary dioceses have, in founding Christian schools. The present Bishop, believing Christian education all-important for the advancement of the Church's influence in this vast population of two millions and a quarter of souls, is seeking to establish on a firm foundation this important branch of Church work. By God's bless-

ing he has been able to found a noble school for boys at Lima, the Howe Grammar School, permanent buildings for which were erected the past year by Mrs. Frances Howe, of the diocese, and in which are already gathered 40 boys as boarders. The school is self-supporting, and has an endowment of \$10,000 to aid the sons of the clergy and postulants for Holy Orders. Three years ago, he began a school in Indianapolis for girls, in buildings of very limited capacity belonging to the diocese. Already the school has outgrown its accommodation for 20 boarders, and is also self-supporting. In order to enlarge its work, it must have new buildings capable of receiving 60 boarders. The trustees of the diocese, realizing the great importance of this work, last year purchased land in a growing part of the city upon which to erect it. They will be able to realize from their present property \$15,000 towards the new buildings; they will need at least \$15,000 additional to complete their buildings free from debt. Of this sum the Bishop hopes to secure \$5,000 in the diocese, leaving \$10,000 to be secured from without the diocese. Toward this sum he asks the generous contributions of Churchmen and Churchwomen throughout the Church, and the offerings of parishes and branches of the Woman's Auxiliary. Of this sum \$2,000 has already been given by two sisters in the diocese of Long Island, in memory of a beloved brother. Is it too much to ask from the Church at large \$8,000 additional to establish in the midst of this great population so important a work for Christ and His Church? In view of the fact that the diocese of Indiana is practically missionary ground, that it has had no help whatever hitherto in behalf of Christian education, and that the Church though weak is beginning to grow here as it never has done before, the Bishop of Indiana would make his earnest plea for help, and pray that God would put it into the hearts of His servants who have the means to lend a helping hand toward this important adjunct for the extension of Christ's Kingdom in this field committed to his care. He will be grateful in the Master's name to all who may send him any aid.

For Christ and His Church,

D. B. KNICKERBACKER,
Bishop of Indiana.

MILWAUKEE.

KENOSHA.—On the first Sunday in Advent, the Rev. H. Thompson delivered his third anniversary sermon as rector of St. Matthew's church, with a large congregation in attendance. The parish has been steadily growing in all departments. The church building which a few years ago was thought to be beyond all the probable need of the town, is now none too large for the congregation. The rector spoke hopefully of soon securing a parish house which is now greatly needed for the full development of parish resources, and urged his people to make this the great work of this semi-centennial year of parish life. The past three years show a good degree of work accomplished in all branches. The financial showing was excellent, considering that no large sum had been received from any single parishioner. It represented the united efforts of all; \$11,000, and over, have been raised exclusive of Sunday school offerings and considerable amount of charitable work done beside; \$10,000 more is needed to complete and finish the church building, when it will be one of the noblest churches in the west. In the three years there have been 55 infants and 14 adults baptized, 69 Baptisms, 55 persons prepared for Confirmation, 15 marriages solemnized, 45 funerals. The rector has delivered 332 sermons and addresses, has held 1,032 services and made over 2,500 parish visits, and superintended the Sunday school, which now numbers more than 100. There is good reason to hope that with "Kemper Hall" a school for young ladies, and the "University school" for boys, under the management of three competent instructors, Kenosha will become one of the strong Church centres in Wisconsin.

The Living Church.

Chicago, Saturday, Dec. 21, 1889.

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

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One of the surest signs of prosperity and stability in a weekly newspaper is the abundance of first-class advertisements which it offers to its patrons. THE LIVING CHURCH points with pride to its advertising patronage, as the testimony of some of the best business men of the country to its circulation and influence. Every inch of available advertising space is engaged in advance, during the business season.

DISREGARDING the custom of publishers, of issuing special holiday numbers a week in advance of the season, the Christmas number of THE LIVING CHURCH will be the issue for Christmas week. The present issue will be in the hands of most of our readers in this country before the last Sunday in Advent, and it is thought best not to disturb the solemnities of Advent by songs and stories best suited to the time of the Nativity.

THE LIVING CHURCH has no need to explain that it is a *newspaper*. Any one who reads can ascertain that fact by glancing over its pages. It is not an illustrated magazine, a homiletic weekly, or a literary journal. It is a Church newspaper. Its first aim is to place before its readers an intelligent account of what is going on in the Anglican Communion, at home and abroad. Its next purpose is to discuss current events intelligently, and to give information about matters that concern the welfare of the Church and her institutions. Beyond these two principal aims, a degree of attention is given to interest and entertain a large class of readers who are not especially interested in ecclesiastical affairs.

AS THE LIVING CHURCH is a newspaper, it gives a large amount of space to Church news, and appreciates the kind attention of friends in forwarding it. A place will be found for all that is of general interest and is presented in suitable

form for publication. As a rule, the editors cannot work over and condense reports from local papers or make up accounts of public meetings from printed programmes. The Church news which will receive the most prompt attention and be most appreciated is that which is prepared expressly for this journal, is legibly written, and briefly stated.

IN response to our invitation to the workers among the colored people, we are receiving from time to time communications setting forth their needs and opportunities, and asking for aid. We bespeak for them the kind attention and generous response of our readers. The General Convention has emphasized the importance of this work, and has done all in its power to endorse and encourage it. We desire to supplement this action by bringing home to our people the facts that plead, trumpet-tongued, against the disgrace of our long neglect. We desire to give such information that apathy may no longer have the plea of ignorance for its excuse. We do not believe, we cannot believe, that our people will allow this work of evangelizing the colored people to languish, when they come to understand its claim. Every consideration of patriotism and Christian charity demands that we devise liberal things in this cause.

ONE paragraph in the Pastoral Letter of the House of Bishops is undergoing considerable criticism, on the ground that it seems to condemn the doctrine of the Eucharistic Sacrifice. We are quite sure that the obnoxious interpretation that has been put upon it never could have been in the minds of the House of Bishops as a body, and that the Pastoral could never have been put forth with anything like unanimity, if it had been so understood. The reference to Article XXXI may be misleading to those who are not informed as to the real question at issue in that Article, but the Pastoral quotes enough of it to show as to what theory of Sacrifice their words of caution were uttered. Nor do we see any reasonable objection to the language of the Pastoral with reference to the use of unguarded phrases and discredited terms, in setting forth doctrinal views, especially in explication of the Holy Communion.

DURING the past week a once conspicuous leader, "the Man without a Country," passed away. Jefferson Davis, who for four years was the central figure of half a continent in arms, never accepted amnesty nor asked for pardon. He

lived long enough to see that the hand of God was in his defeat, but he never changed his mind nor accepted his failure as for the best. Irreconcilable and unyielding to the last, he lived through a quarter of a century in the midst of a prosperous and peaceful country, and was buried with demonstrations of respect by friends who had once shared with him the fortunes of the Lost Cause. We refer to this event, not for the purpose of panegyric or reproach, but to note with gratitude to God who careth for our Nation, that it has called out no bitterness, no demonstration of sectional hatred, no mutterings of revenge, on either side. The solemn funeral was conducted by our clergy, as it would be for any son of the Church, and so far as we know there has not been uttered over the grave, by partisans of North or South, an angry or spiteful or reproachful word. Thank God! we are brothers again. The long war and the longer periods of mistrust before and after, are passed, and those who still cherish the animosities of that time (if there any) are among the aged whose declining years should be spent in learning the lesson of forgiveness.

MEN of the present age, and perhaps of all ages, are easily attracted by the glamour of high-sounding phrases, without being careful to analyze what they hear, or enquiring what lies beneath the fine language and mellifluous tones of some popular leader. The Episcopal Church is being treated to a good deal of this kind of leadership just now, the leadership which relies upon glittering phrases and catchwords. Such, for instance, is the new plan of conducting foreign missions, in which a distinction is to be made between "simple" Christianity and theology. The former is to be taught, the latter suppressed. Just what is to be included under the former head is left undefined. But it is not hard to see the tendency of such declarations. For what is theology? The assumption of the platform speakers is that it consists of a system of difficult propositions over and above "simple" Christianity, and of purely human invention. But theology is, in fact, as has been well said, what we know about God put into systematic form. Now what the Christian knows about God cannot be a matter of human invention. Neither is its systematic exposition a matter of mere human device. It has been set forth in orderly form by the great ecumenical councils whose statements have been received by the whole Christian Church as framed under the guidance of

the Holy Ghost. These have been still further expounded by those great doctors who have been accepted and followed by general consent, as teaching under divine commission. We have no right to scatter imperfect seed in the virgin soil of heathen hearts who look to us for true teaching in the things of God, and leave it to spring up in what strange and monstrous forms it will.

AGAIN we hear much of a brand-new "American Churchmanship." It is a Churchmanship which is not to be "Protestant Episcopalian," which we might manage to endure, and neither is it to be Catholic in the sense of orthodox or as asserting truth as of authority; but it is a Churchmanship in which no claim of authority is to be set up. Everything is to be accepted on its merits, that is in so far as it commends itself to the American nineteenth century mind, so eminently qualified to judge of truth and falsehood in religion through its own instincts; so perfectly fitted, more than all ages that have gone before, to guide itself and construct its own beliefs. Upon this theory are being formed most of the re-union schemes with which the air just now is full. It is fondly hoped that in this "American Churchmanship" of the future, the Episcopal Church will have an influential place, because it has as its contribution certain venerable and useful features, such as the Creeds and the Episcopacy which have stood the test of time, and a certain honorable relation to English literature. But that this Church has any authoritative claims beyond that of the hundred Christian sects which surround it, is a wild dream. And why has it no authoritative claims? The answer can only be one thing, because there are no such claims which are capable of being validly asserted. We say this is the only answer, for we suppose that those who deny that the Creeds or the "Historic Episcopacy" have any authority irrespective of human preferences, are not likely to affirm that any other formulas or any other ecclesiastical organization have such authority. But if there be any such thing as religious truth, as distinct from men's thoughts and speculations, it must be something fixed and eternal, and therefore it must be authoritative. Men will trouble themselves little about a religion which may be described as "subjectively true but objectively false."

THE work of sending missionaries to convert the "Catholics" in Mexico, Cuba, and Brazil, goes bravely on. The American Church Missionary Society seems of late to

have accepted this as its special work; and this society, be it remembered, is no longer, since 1877, a mere private and voluntary association, but claims to be an auxiliary of the Board of Missions of this Church, and we believe is acknowledged as such. The Church therefore is being drawn more and more into this policy, a policy which contradicts the continuous traditions of the Anglican Communion, and the earlier position of the American Church under the leadership of such men as the elder Doane. Though the Board of Missions remains silent, it cannot free itself from responsibility so long as the present relation with the American Church Missionary Society remains unbroken. The purpose of sending missionaries to Christian countries, we are told, is not "to contend with the Roman Church;" that is to say, that while we intend to draw her people from her altars to our own, we do so only in a friendly way, but that we are "to bring in the larger liberty of a full Gospel." This is fine language, but just what it means we confess ourselves unable to define. Can it be that in this kind of mission work we are to depart from the principle of preaching a "simple" Christianity, and add Theology also, with a view to a "full" Gospel? Still the connection of this with a "larger liberty" is far from clear. If to go into a Roman Catholic country and make converts from the Roman Church without contending with that Church, presents a different problem, what shall we say of the proposition that to go where men have all belonged to one Communion hitherto and there set up altar against altar is a method of promoting the unity of Christendom!

THE MORMON QUESTION.

It is an encouraging sign of the times that public sentiment has been aroused to see that Mormonism is a menace to our institutions. As long as it was supposed that it was merely a question of religion, the spirit of religious liberty which permits every one in this land to worship God according to the dictates of his conscience, operated to grant freedom to the followers of Brigham Young. Thus it has happened that polygamy has been winked at, and murder condoned, and the community at Salt Lake suffered to grow by immigration, and flourish by means of their industry.

But of late years, the country has been waking up to the fact that the Mormon Church is not only immoral, but also disloyal, that its spirit is inimical to American institutions,

and that its continued existence means a continual defiance of the laws of the United States. Senator Edmund's bill has had good effect in this, that it has been the cause of exposing the animus of Mormon institutions. As the provisions of that bill have been put in execution, it has had the effect of revealing facts which go to show that nothing short of extermination of Mormonism as an institution, will reach and cure that hideous plague spot in our land.

A recent decision of the United States court in Utah confirms our opinion. Application for citizenship had been made by certain Mormons. The applications were denied by the court on the ground that "the evidence establishes beyond any reasonable doubt that the endowment ceremonies are inconsistent with the oath an applicant for citizenship is required to take, and that the oaths, obligations, or covenants there made or entered into are incompatible with the obligations and duties of citizens of the United States."

It is evident, however, that denial of citizenship will not remove the evil. The cause remains imbedded in the constitution of the Mormon Church. It is a case which calls for radical treatment.

A correspondent of the *Chicago Tribune* has given a most practical and sensible suggestion. That paper, at the conclusion of an excellent article on the subject, asked: "What then, is the remedy that will extirpate the evil, which has lasted, and strengthened, and spread for half a century." We quote our writer's reply, at some length:

Having some knowledge of Mormon matters, I answer that one of the remedies is, stopping the source of supply at Castle Garden, New York.

Most of the Mormon recruits are drawn from the lower classes of English, Welsh, and Scandinavian people.

They have been able to get a few proselytes from the ignorant white population of Georgia and North Carolina, but the great bulk of Mormon emigrants come through Castle Garden, New York, and if that emigration can be stopped, the Mormon leaders will be at a loss for recruits. The duty of Congress is therefore to close this avenue of supply, as it is believed can be done.

The money to get these Mormon emigrants to our shores and thence to Utah is provided by the Mormon Church, which, it is generally understood, keeps a large deposit in London. The Mormon property confiscated under the Edmunds law by the Government represented, is, I believe, less than \$500,000. It has been estimated that for the last twenty years the tithes collected by the Mormon Church from their people in Utah, Nevada, and Idaho, have not been less than \$1,000,000 annually. This money is used for bringing fresh supplies of Mormons to Utah, and no doubt a

large portion goes to enrich the few Mormon leaders.

Now, if the "sinews of war" can be attacked or made useless for the purpose for which it is employed, another remedy will be found effective in extirpating the "evil."

Still another remedy suggested is the disfranchisement of every Mormon who has practiced polygamy and been convicted under the Edmunds law, or who is not willing to take the oath of allegiance to the United States, and absolve himself from his allegiance to the Mormon Church. When an alien takes out his naturalization papers he is required by the Constitution to absolve his allegiance to all foreign powers, especially that one he hailed from and belonged to.

Every Mormon gives his allegiance to the Mormon Church first, last, and all the time, and this Mormon Church has been and is to-day a great political power, having for one of its characteristic features disloyalty to our Government. * * * * The duty of Congress is now to strike down this hydra-headed monster, which will bring trouble and possibly bloodshed in the future if longer dallied with as it has been.

When public opinion speaks in this emphatic manner, there is some hope that the time is not far distant when drastic remedies will be applied, and this reproach upon our civilization be removed. Congress is now in session, and if our readers would write to their Congressmen, calling attention to existing facts, and urging legislation, much good might be accomplished.

THE "DEUTES RITUAL."

BY THE REV. R. E. GRUEBER.

When in July I had the privilege to make use of your columns with reference to the German work of the Church, I did not enter upon a criticism of the "Deutes Ritual," the book in use in several, if not most, of our German missions, as this did not appear to me the point at issue, but I intended at my earliest opportunity to give an account of the contents of this book and have delayed this until now only for the reason that more pressing work has been before the Church at large through the sessions of the General Convention and its actions.

In entering upon my criticism I have to mention that it has been said that this manual has not been recommended and approved by the General Convention as a good and idiomatic translation of the Book of Common Prayer. I have to acknowledge this as true, but must add at the same time that it never was intended as such a translation, nor has it ever been passed off as such. But although the ritual is not the Prayer Book yet I think it can be claimed for it, that it gives the spirit of the Book of Common Prayer and is in perfect harmony with the same, though it differs somewhat in its arrangements, and has several additions and omissions when compared with the English Book.

Now take first the omissions. The book was primarily intended to be a mission-manual supplying a temporary want until the completion of the entire translation of the Book of Com-

mon Prayer, and therefore it does not contain such offices which on account of their infrequency or privacy of use appear as of minor importance. So the catechism, the visitation of the sick, the Communion of the sick, prayer at sea, the visitation of prisoners, the articles of religion and the whole Ordinal are left out. The offices for Baptism, Confirmation, marriage, churching of women, and burial, also the family Morning and Evening Prayer, are given and identical with the English Book, only that in three cases optional prayers are added. The section of the Collects, Epistles, and Gospels, does not contain the re-print of the Epistles and Gospels, but gives the chapters and verses of the same. The selections of Psalms are omitted.

We next come to the differences of arrangement. They are two-fold, first as to the order in which the services follow each other and second as to the services themselves. In regard to the order we have to notice that the Litany follows the Morning Prayer preceding the Evening Prayer. The anthem for Easter and the selections of Psalms for holy days and for Thanks-giving to be used instead of the *Venite*, follow the order for Evening Prayer under the heading: "Antiphonien!" These are followed by the alternate canticles of Morning and Evening Prayer under the heading, "Cantica," and then come the prayers and thanksgivings upon sundry occasions. The Communion service precedes the collects; and the churching of women, the burial service, and the prayer for Thanksgiving Day are divided under several headings. As to the difference in the arrangement of the services themselves, we have first to consider the Morning and Evening Prayer with the Litany, and we shall find that in these services the whole material used in the Book of Common Prayer is also employed in the Ritual, but all repetitions are avoided. The Litany is almost intact, only the prayer, "O God, we have heard," with its response, and the General Thanksgiving with the concluding prayers, are omitted. The service is also shortened in this way—that the initiatory deprecations are not repeated but divided between the minister and congregation, "O God, the Father of Heaven, have mercy upon us miserable sinners," and that the constant repetition of the words, "That it may please Thee," and "We beseech Thee," do not occur. These deprecations are then, for instance, "To bless and keep all Thy people, hear us, Good Lord."

The Morning and Evening Prayer together are divided into three parts:

1st. A general confession consisting of the introductory part of the Morning Prayer from the Sentences to the Absolution inclusively.

2nd. The Morning Prayer having only two introductory sentences, a *Kyrie* instead of the Confession, the Lord's Prayer with versicles and responses, the *Venite*, Provision for Psalms, first Lesson, the *Te Deum*, second Lesson, and Apostles' Creed, versicles and responses, provision for collect of the day, two collects for peace and grace, closing with the "grace of our Lord."

3rd. The Evening Prayer has the like arrangement, omitting the *Venite* of course, and substituting after the Lessons, the *Magnificat* and *Nunc Dimittis*. The alternate canticles are to

be found, as already stated, under the heading of "Cantica." The *Gloria in Excelsis* and the Nicene Creed are here omitted, but both are found in the Order for the Holy Communion. The remaining five prayers, for the President, Clergy, and People, all Conditions of Men, the General Thanksgiving, and the Prayer of St. Chrysostom, are divided in two portions, and form appendices to the Morning and Evening Prayer ushered in by versicles and responses.

Any one desiring so to do, may therefore very easily read from our book the Morning or Evening Prayer in the same manner as prescribed in the Book of Common Prayer.

A greater deviation exists in the Order for the administration of the Holy Communion, the Ritual conforming somewhat to the German usages. The service is divided into two parts in order to provide, according to German custom, for a preparatory service to be held sometime before the Celebration. This preparatory service, called *Beichte* (Confession) opens with two introductory sentences, and then follows the part of the Communion Service from the Lord's Prayer to the end of the prayer, "O Almighty Lord and everlasting God." Then it continues as the Evening Prayer from the verse "O Lord, open Thoa our lips," providing only for one Lesson and having for a canticle a part of the hymn, "O Lord, God most mighty," used in the Burial Service. The collects besides that for the day are the two collects of Ash Wednesday, "Almighty and everlasting God who hatest nothing," and "O Lord, we beseech Thee, mercifully hear our prayers," and the "grace of our Lord." Then follows the exhortation from the Communion Service, "Dearly Beloved, on — day next I purpose," then a Confession and Absolution of German origin, the *Magnificat*, verse and response, the Litany Prayer, "We humbly beseech Thee," General Thanksgiving, Prayer of St. Chrysostom, and the blessing.

The Communion Service proper has for its introduction an introit, the opening sentences, "In the Name of the Father, etc.," and the verse, "Our help is in the Name" with response, the Confession and Absolution of the Communion Service, a *Kyrie* and *Gloria in Excelsis*. The remainder to the end of the Creed is as in the order of the English Book, only a Psalm is provided to be sung after the Epistle and "Thanks be to Thee, O Christ," after the Gospel. The Nicene Creed is printed in its proper place. Offertory, Prayer for the Church, the exhortations to the communicants, follow in their proper order, but the exhortation of intending to celebrate, being already used in the *Beichte*, and the one for persons negligent, are here omitted. The latter one is printed at the end of the Communion Office. The Confession and Absolution having also been used at the beginning of the service are here not repeated, but the "Comfortable Words" are joined immediately to the lesser exhortation. In the concluding portion is only to be noticed that the *Benedictus qui Venit* is joined to the *Sanctus*. The *Agnus Dei* is sung after the consecration. The *Nunc Dimittis* fills the place of the *Gloria*. The proper prefaces stand at the end of the Office, and the collects after the blessing are omitted, but a hymn is printed in their place.

The greatest diversity and the one least to be accounted for is the arrangement of the Psalter. It seems that all the Psalms which formerly were used in the seven hours of the Church are appointed respectively for Morning or Evening Prayer in accordance with said use. All the other Psalms are then divided in such way that the numbers from one to ninety are read in the mornings, and the numbers ninety-one to one hundred and fifty in the evenings. This is on the whole the most objectionable feature of the book.

In respect of the additions, very little is to be said as they have already come to our notice. There are a few prayers put in optionally from German *agendae*. The *Troits* and *Graduals*, *Benedictus qui venit*, Thanks be to Thee, O Christ, and the *Agnus Dei*, in the Communion Service.

Such, then, is a fair description of the "Deutsches Ritual." Its language is pure and rhythmical, and has won admiration both here and abroad. The book has been calculated to offer to those who have been accustomed to a liturgy in their own tongue, the teachings of the Church, without robbing them of such treasures as they held of high value, and it has done something to this purpose, but after having given it all due consideration and praise, we do not lose sight of its defects, which are: 1st. As a standard it is not the Book of Common Prayer of this Church; 2nd. As of binding authority for the several German congregations it displays the arbitrary directions and arrangements of its author; 3rd. As a mere mission manual it is too elaborate.

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

PERSONAL MENTION.

The Rev. Clarence Buel, rector of St. Luke's church, New York, has accepted a call to Emmanuel church, Cumberland, Md.

The Rev. S. T. Brewster has become rector of Holy Innocents, Oak Hill, So. St. Louis, Mo., since the first Sunday in Advent.

The address of the Rev. W. H. Phillips, formerly of Maryland, is now Winona, Mississippi.

The Rev. John H. Sellers having accepted the rectorship of Grace church, Brookfield, Mo., may be addressed accordingly.

The Bishop of Grahamstown has returned to Africa. His address is Bishopsbourne, Grahamstown, Cape Colony.

The Rev. Warner W. Walsh has returned from Europe and his address until further notice will be Niagara Falls, N. Y.

The Rev. I. M. Merlin-Jones has accepted a call from St. John's church, San Bernardino, Cal., to become their rector. Address him accordingly.

The Rev. John Marshall Chew has accepted rectorship of Trinity church, Fishkill, N. Y., as successor of the late Dr. Hobart, and will have charge of Hopewell Junction mission, having recently left the church of the Ascension, New York.

The Rev. E. L. Buckley has become the assistant of the Rev. G. J. Magill, Trinity church, Newport, R. I. Address accordingly.

TO CORRESPONDENTS

S. RHODES.—A letter addressed to the Rt. Rev. Chas. John Corfe, Missionary Bishop of Korea, care of the Society for the Propagation of the Gospel, 19 Delahay Street, Westminster, S. W., London, would probably reach him. We suppose that his appeal for five men is for clergy, though men looking to Holy Orders might be accepted.

H. N. L.—Bismarck is the capital of North Dakota, and Pierre of South Dakota.

J. S.—The Pastoral Letter was sent out some weeks ago by the Secretary of the House of Bishops. If you have not received it, write to the Rev. William Tatlock, Stamford, Conn.

N.—1. The photographs may be had of E. & J. B. Young & Co., or James Pott & Co., New York City. 2. The English Church Union is an association mainly composed of High Churchmen. The Church Association represents the Protestant element.

"N."—1. The Communion of Saints is a distinct article in the Creed. It is so punctuated (a semicolon separating it from "The Holy Catholic Church") in the first Prayer Book of Edward VI., in the present English Prayer Book, and in the Standard American Prayer Book. 2. Read Pearson on the Creed; a good little book is Bishop Wilkinson's "Communion of Saints," price 30 cents. 3. Certainly, the preface to the Prayer Book recognizes what no one would deny, that there are "different religious denominations of Christians in these States." 4. The Oxford Movement began about 1830. 5. Newman succeeded to Rome in 1845. 6. Keble died in 1866. 7. THE LIVING CHURCH has subscribers in every Southern (and Northern) diocese.

ORDINATIONS.

At a special service in St. Luke's Oratory, Sewanee, Tenn., on Thursday, Dec. 12th, 1889, the Bishop of Tennessee, acting for the Bishop of California, admitted to the sacred Order of Deacons, William Thomas Manning of the Theological department of the University of the South. The Rev. W. P. Du Bose, S. T. D., preached the sermon, and the Rev. Telfair Hodgson, D.D., presented the candidate. Holy Communion was celebrated by the Bishop, assisted by the Rev. Thomas F. Gailor. The service was very impressive throughout, and helped the friends and fellow-students of the candidate to realize the solemnity and blessedness of taking up the cross of Christ to fight under His banner.

OFFICIAL.

A MIDNIGHT CHORAL CELEBRATION of the Blessed Sacrament on Christmas Eve, at Emmanuel church, President Street, near Court, Brooklyn.

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 of 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.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

NOTICE TO PATRONS.

The Holidays of '89 and '90 are from Friday, Dec. 20th, to Monday, Jan. 6th, inclusive. School work will be resumed on Tuesday, Jan. 7th, at 9 A.M. The following information is given about the departure and return of pupils:

PUPILS WILL DEPART

For Peoria, 4:35 P.M., Thursday, Dec. 19th.
For Burlington, Ottumwa, } 5:35 P.M., Thursday,
Clinton, and St. Paul, } Dec. 19th.
For Omaha, Quincy, } 9:57 P.M., Thursday,
Kansas City and Atchison, } Dec. 19th.
St. Louis, via Galesburg.
For Chicago (special) 8:00 A.M., Friday, Dec. 20th.
Arriving in Chicago at 2:35 P.M.

PUPILS RETURNING WILL LEAVE

Omaha, 6:40 P.M.,
St. Paul, 7:30 P.M.,
Kansas City, 6:45 P.M., } Monday, January 6th.
Atchison, 6:25 P.M.,
St. Louis, via Vermont and Yates City, 9:30 A.M.,
Monday, Jan. 6th.
Chicago (special) 12:01 noon, Monday, Jan. 6th.
Peoria, 4:00 P.M., Monday, Jan. 6th.

It is of special importance that passengers from Chicago and all connections that way, should take the special car at 12 noon on Monday (at Union Depot) as that will be brought through to Knoxville without change, avoiding expense and exposure of carriage drive from Galesburg.

C. W. LEFFINGWELL,

Rector.

Knoxville, Ill., Dec. 12, 1889.

OBITUARY.

SMITH.—Dec. 9, 1889, at 5:30 P.M., entered into life eternal, Miss Susie Smith, one of the teachers of St. James' Hall, Bolivar, Tenn., of meningitis. "At rest."

BROWN.—Entered into life eternal, November the 30, 1889, at the residence of her brother, J. Franklin Brown, in Minneapolis, Minn., Eliza De Rosset Brown, eldest daughter of the late John Potts and Eliza K. Brown. Born in Wilmington, N. C., Feb. 8, 1843. Funeral services were held in St. Luke's church, Minneapolis, on Monday, the 2nd inst. "Her life is hid in Christ, with God."

IN MEMORIAM.

On Saturday, Nov. 30th, at Minneapolis, Minn., there passed into the rest of Paradise, Eliza De Rosset Brown, and with her a life so singularly beautiful and unselfish that although the angels of heaven have recorded it, the fragrance of its memory and the sweet impressions of its example remaining for loving friends and relations, deserve more than passing notice.

Our sainted friend needs no more enduring monument to perpetuate her deeds of love and sympathy while on earth than is indelibly written in the hearts of those who knew and loved her. Earnest in her faith, strong in her affections, and deep in the fervency of her religious life, her death, although to her a victory and a gain, is to us a loss that is ir-

reparable. Though born in Wilmington, N. C., and for many years also during her earlier life a resident of New York City, it was in the diocese of Minnesota that her self-sacrificing work for the Church and humanity developed her life and character into so sweet a type of Christian womanhood. Her brilliant mind and amiable disposition made her presence a sunshine that was ever welcome, while her tears of sympathy for the suffering and her willing labors for the good of others showed her to be, as she devoutly was, an humble follower of Christ her Lord and Master. For ten years at Glencoe, Minn., she was a devoted attendant of the mission church, subsequently Christ church parish, giving amply of her time, her strength, and means to its maintenance and support, sustaining its services and its Sunday school amid discouraging surroundings, at all seasons and in all kinds of weather, greatly at the expense of her health and comfort. During her residence also in other portions of the diocese, her bishops will bear testimony to her well-known zeal and piety. The beautiful hymn sung at her funeral appropriately indicates her resting place, for she is indeed "Asleep in Jesus," a dweller in that heavenly country to which her life on earth entitled her, "Where the rivers of pleasure flow o'er the bright plains, And the noon-tide of glory eternally reigns."

ORPHANAGE OF THE HOLY CHILD.

By the standing resolution of the Synod of the Province of Illinois, the various parishes and missions in the State are requested to devote their Christmas offering to the support of the Orphanage of the Holy Child, Springfield, which is the only charitable institution under the care of the Province. If this request were heeded, for two or three years in succession, not only would the Orphanage have a full treasury, but the remaining debt of \$2,100 could be paid. We emphasize this appeal now, as the need for money is great. All offerings should be sent to the REV. F. W. TAYLOR, Springfield, Ill., who is the financial agent of the Orphanage.

DOMESTIC MISSIONS.

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

THE CLERGYMEN'S RETIRING FUND SOCIETY

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

MISCELLANEOUS.

A YOUNG lady graduate of a good school and a trained kindergarten, desires a position as teacher. Has had experience in Kindergarten and Primary work and with advanced classes. Best of references and testimonials. Address A. C. C. care THE LIVING CHURCH.

WANTED.—A candidate for Holy Orders to assist in city parish, remuneration given. Address RECTOR, 230 Lafayette Ave., Detroit, Mich.

A LADY member of the Church living in a healthy village in New York, wishes to establish a home school for girls, under the age of 12 years. English and music taught thoroughly. Number limited to 6, first year. Address H., care of the editor.

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

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

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 \$6,000 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*.

The Household.

CALENDAR—DECEMBER, 1889.

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.

THE FOUR, GREAT, LAST THINGS.

BY M. E. BEAUCHAMP.

Again the low, clear, trumpet-tones are heard.
To call the earth to thoughts more deep and vast:

Away from all these transitory dreams,
To the great things that shall forever last.

The earth is growing old, but long before
Its life is gone, ours will have passed away;
And every death-bed is the coming dawn,
To one departing soul, of Judgment Day.

Eternity! What is this little speck
Which we call Life and Time, compared to thee?
What are these fleeting joys and sorrows
Weighed in the balance with eternity?

The spirit soars in view of broader life,
A life above these petty wearing things,
How mean and insignificant they seem
As we rise upward, on Faith's buoyant wing!

Earth, with its myriad interests, in the light
Of the Great Four Last Things, to nothing
sinks,

An ant-hill to the universe, it seems,
An atom in Creation's mighty links.

But as the earth falls out of sight, the soul,
Of boundless life and power, begins to rise;
And while the everlasting ages roll,
Shall soar to loftier and still loftier skies.

The "many mansions" of our Father's house,
Perchance, are to our outward gaze revealed
In those celestial orbs, the noon-day shrouds,
Thick-sown upon Creation's fertile field.

O Death, the gate of truest, freest life!
O Judgment that will search our inmost
hearts!

O Regions, from whose gloom all hope departs!
O Realms of Joy, with every blessing rife!
Shaneateles, N. Y., Advent, 1888.

A FOND mother called the other day upon President Patton, of Princeton, and asked anxiously if her son would be well taken care of at college. Said Dr. Patton: "Madam, we guarantee satisfaction, or return the boy."

DR. TALMAGE has appealed for public aid in the building of his church. There is \$130,000 coming from insurance on the burned building, and a contemporary calls attention to the fact that there are 4,126 members, that the congregation last year could only raise \$151 for home missions, and \$138 for foreign missions, and asks: "How would it do for this suffering people to release their pastor for a year or two, to go on a lecture tour to raise money for a building fund?"

A WRITER in *The Congregationalist* says: "Four hours in the morning given, not to reverie or to newspaper reading, but to steady, earnest work, will make a minister independent for the rest of the day, and be amply sufficient for meeting all the demands of pulpit preparation; then the prosecution of pastoral work in the afternoons will furnish a needful alternative and some little exercise." If every pastor would devote even two or three hours daily to solid study in preparation for his Sunday work, there would be new freshness and life in our pulpits.

The following amusing recipe: "How to compose a sermon," is by Dr. Salter, who was Master of the Charterhouse from 1761 to 1778: "Take some scraps

out of the best books you have; weigh them, and sift them thoroughly; then divide them into three parts, for dividing them into more is generally thought to crumble them too much. Work these well and handle them neatly, but neither mince nor chop them. Season the whole with a due proportion of salt, put in nothing that is too hard or difficult to digest, but let all be clear and candid; it should have some fire, for that will raise it and prevent it being heavy. You must garnish it with a few flowers, but not so thick as to hide the substance. Take care it is not overdone, for, as it is the last thing served up, if it is not inviting some of the company may not taste of it. In a hard frost or extreme cold weather, it should be done in twenty minutes; in more temperate weather it may take half an hour. If it is done in a quarter of an hour it is fit for a king."

The Christian Advocate tells a good story of a pastor who objected to an increase of salary. The worthy pastor declined the advance in his salary for the three following substantial reasons: 1st. said he, "because you can't afford to give more than \$300. 2nd. Because my preaching isn't worth more than that. 3rd. Because I have to collect my salary, which heretofore has been the hardest part of my labors among you. If I have to collect an additional hundred, it will kill me." Happily in these times the pastor is relieved of this trouble of collection, and we never hear anything from him about his receipts being in excess of his ability. Apropos of this, however, are old Mrs. Smith's remarks to the distinguished Dr. —, as she was ascending the high stone steps leading to the vestibule of his large church: "Dear me," she said, "it's fearful warm, and these steps are so steep." "Allow me to assist you, madam," said the affable divine, offering her his arm. When they had reached the top step, she asked: "Who is to preach here to-day, sir?" "The regular parson, madam," replied the courteous doctor with a smile of approbation. "O my soul! let me go down again; I would rather listen to an old saw than him." "Quite right, my dear madam, I wouldn't go in to listen to him myself if I were not paid for it."

HERE is a good story about a bishop, indeed, it would be a good story even about a dean. Bishop was homeward bound from the States, traveling luxuriously in a double cabin with Mrs. Bishop. It was a very hot night, thunder in the air, and as the Atlantic liner slipped through the water, doing her eighteen or nineteen knots an hour, the cabin would be lit up with the lightning flashes. Mrs. Bishop could not sleep for the heat. Bishop, appealed to, lumbered out of his berth, and opened a porthole. Suddenly there lobbed in through the porthole a wooden ball attached to a string. Bishop was perplexed, but he tied it up, coiling the string by a nail in the wall, and then retired to rest. The ball was an apple of discord in that peaceful cabin, for it hit against the side of the vessel as she lurched, and Mrs. Bishop grew querulous and disturbed. Up started the poor Bishop again, and, to end matters, he uncoiled the cord, and put the ball safe and sound under his pillow. There was a heavy thunderstorm, but the Bishop slept soundly that night

Next morning at breakfast, the captain presiding, he told the tale with a good deal of episcopal solemnity and detail. The captain laughed consumedly. Bishop laughed too, thinking his story a good one. Then the captain told him that the ball was the end of the lightning conductor. Bishop that night looked under his pillow before going to bed, and slept with a closed porthole.

IS HEROISM DEAD IN THE CHURCH?

BY C. M.

The wide extent of country covered by the Church in this day has given a force to this question which ought never to have been raised. There has come to be held here and there a notion that true Christian heroism can be manifested in this Church of ours only in one section. It is not the purpose of this paper to refuse honor to those who have gone out to the frontiers and have been laying foundations. The charge was made, a few years ago, that there was a lack of courage in the younger clergy especially, that they did not go out to the frontier and there serve at least their diaconate, if they would not remain any longer. It was asserted, so far as we know without contradiction, that the young graduates of the seminaries preferred to stay in the East, where it is presumably all easy and pleasant work. And there was implied, if not asserted, that about the hardest kind of work to which the young graduate could aspire was to be found away from his surroundings in the East. If the graduating classes of the Eastern seminaries did not unanimously apply to some missionary bishop, they were to be charged with an entire lack of heroism. This would appear to be the under-current of thought, which, like some geological formation, would crop out here and there in speeches of leaders. Along with this quiet assumption of the single opportunity for the display of the heroism of the gospel in this century, there has been delivered to those who have taken the position, the full measure of credit for possessing that much-to-be-desired article. As a consequence, there has been developed an idea that the young clergyman who does not rush forward and leave these parts of the country is deserving of pity whose only merit is that it is the exercise of real Christian charity.

What is heroism? It would be well to give a definition to this term, as it belongs to the Church of Christ. We must recognise a slight difference between the heroism of the Church, and that of the world. The hero of the world is the one who holds a prominent place and does something beyond the ordinary. There cannot of necessity be many heroes, in the worldly sense, because if every one is distinguished, there is no difference, and all are ordinary. But in the Church, we look upon heroism as best displayed in the discharge of the duty which is laid upon the individual. It may be that the duty demands an obscurity which attracts no attention, and even a kind of contempt may be felt for the one who is so insignificant that he must occupy such a place. Years of plodding earnest work must be done by the hero of the Church, if he will be a hero in the sense of the word which is alone Christian. And he

must be ever working under the conviction that he is working just where his Master called him to work. He may see others pressing themselves forward into more of prominence than he cares to contemplate for himself, but he ought to have the one conviction that he is the servant of his Lord, who waits in his place, and does the work given him. Now unless we have entirely misconceived the conditions which exist all about us, there is more of this kind of heroism than generally is noted. To be sure it is commonplace and never thinks of asking for any appreciation. But it is here. We are willing to go further and assert that this kind of performance of duty is very common among the clergy. Every one who goes quietly on from year to year, either in an obscure or prominent parish, or other vocation of the clerical calling, is not making any stir in the world, but he is displaying true Christian heroism. Because his anxieties are not heralded with a trumpet, is no reason that he is doing nothing. And because he has no theory to offer for our present unchurchly methods of doing the work of the Church, is not evidence that he is not doing that work. Indeed, while a few have been making the noise, he and his fellows have been working with all their might, and the progress of the Church has been the result. Often he must deny himself that the leaders on the frontier shall have their stipends regularly, and that they may furnish the stirring incidents of their heroic lives, for the admiration of his people, when his spirit is bowed within him at the magnitude of the work all around him. If he say one word of complaint, he is thought to be jealous of the success of others, or he is openly charged with a lack of interest in the extension of the Kingdom. We do not believe that either of these charges need be true.

What we contend for is that the Church offers opportunities of heroism in every field of labor, and all that assumption that East or West has a monopoly of the true article, is wrong. We have been having, lately, very enthusiastic addresses from those who have gone forth as the leaders of the Church. They appeal for two things. They want men, and then they want money more than men. We do not seem to be able to distinguish between these two, as to which is most important. We rather think they want both. Now if they want men, they ought to know how to get them. Why should a man offer himself for missionary work any more than he should offer himself for a parish? It is not thought to be very creditable for a priest to offer himself for a work, when he has the work to which he believes he was called by his Master. He feels, and rightly, that he must stand in his lot until the same Master opens the way for him to change his place. Who gave him the one he now holds. And the same thing besets the young graduate of the seminary. He does not know all he will know later on in his experience, about the necessity for pushing himself forward or sink out of sight. He is disposed to wait until he is called. If the missionary leaders want him, they ought to call him by name. He has work offered him and he ought not to refuse it, and run on a general invitation. And hence he takes up the work in or near his seminary. Or

perchance he may have a call by his own bishop, and he has no option, he must accept it. He must take up a work hedged about by traditions, and fastened by nails forged by years of parish heat; and out of it all, he is expected to bring not alone work for himself, but also the general Church must profit by his work. Perhaps he falters, and wishes he had offered himself to some new place, where he could give full play to his fancies. There he would find no traditions about work, and all he would be compelled to do, would be to set up his schemes, and ask the Church to help him carry them out, assuring them that in a few years, if he were supported, he would show the Church a great work. He would know that he was not dependent upon his new congregation for support, and if he did not succeed in building up a parish, he would have carried out a theory, and "presented the Church in her (his) true light." But it is unnecessary for us to picture the two fields of work. There ought to be no comparison between them. Physical hardship may be endured in the East, as well as in the West, and heroism can be found as surely here as there. If the bishops of the West would try the heroism of the clergy of the East, let them give them individually a call, and be ready to show them greater opportunity for usefulness, and we are sure that they will find a heroism that will be a surprise in the light of some charges made. If we may be permitted to speak a word that our leaders may hear, it will be, to be either more explicit or stop asking for men in the aggregate. They know they do not want the men that would be most likely to offer, and they would pause a long time before they would accept such. If they want young men, let them go and take men individually from the seminaries, and ask them to come to them. If they want experienced, parish priests for their work, let them ask them fairly, even if the salary is not quite so large, and show them the open door for a larger work for the Church and her Master. Then if there is a general refusal, let the Church generally know it. We believe that heroism is not dead in the Church, but that it will be found even in the "ease-loving clergy of the East."

LETTERS TO THE EDITOR.

CIVIL SERVICE REFORM.

To the Editor of *The Living Church*:

I shall esteem it a great favor if you will kindly invite those clergymen who treated the subject of Civil Service Reform in its moral aspects, on Thanksgiving Day, or who intend so to treat it at any time in the future, to address a postal card to me at this office stating that fact. Such a record will furnish an interesting page in the history of the reform, and may be of great service in relation to its future progress. Please request the full post-office address of such clergymen as determine to communicate with me.

HERBERT WELSH.

1305 Arch St., Philadelphia.

DIocese OF KANSAS CITY.

To the Editor of *The Living Church*:

I notice a paragraph in the last *Churchman* as follows:

"It is proposed to call the new diocese to be erected in Missouri, the diocese of Ozark, after a chain of mountains in that State."

It is doubtful if a hundred persons outside of the State Surveyor's Department of Missouri ever heard of these mountains, and should such a ridiculous proposition be seriously entertained and carried into effect, it will be years before the Church at large will learn to locate the new diocese, and then the name will be used and written with a mental reservation as to the wisdom or common sense which suggested it.

The new diocese should be called the diocese of Kansas City, after the see city, and with as much reason as Chicago gives the name to our diocese. As a former resident of Kansas City and member of Grace church parish while there, I desire to enter my protest against the non-euphonious name of Ozark.

G. W. P. A.

WORK AMONG THE COLORED PEOPLE.

To the Editor of *The Living Church*:

Please permit me to call your special attention to the needs of my colored work as herein set forth. You can be of very great service to our work by publishing "our needs" in *THE LIVING CHURCH*. They are: 1. \$500 to pay for the attachment to the Winthrop building for girls; 2. One hundred scholarships of \$25 each, to pay salaries of teachers, matron, farm manager, and every other expense not met by board bills, including fuel and furniture. 3. Blankets, comforts, counterpanes, sheets and pillow-cases, for single or double beds. Thread, cloth, and any other material for our girls' industrial room. 4. Card cutter, paper, and a good supply of body type for our printing office. 5. Good reading matter for our library and reading room; such as books, newspapers, etc., etc. Any of the above articles will be very acceptable.

J. S. RUSSELL, Principal.
St. Paul's Normal and Industrial School,
Lawrenceville, Va.

THE FLY IN THE OINTMENT.

To the Editor of *The Living Church*:

Possibly others have been waiting, like myself, for some comment in your columns on the caution given by the late Pastoral Letter on the subject of "a wise prudence in the setting forth of doctrinal views." Is it not strange that in amplifying this excellent suggestion, the writer, or writers, should go on to quote the 31st Article on "the sacrifices of Masses." This Article is quoted without a word of explanation, in a letter which is addressed, not chiefly to theologians, but to the laity, most of whom can not be expected to be acquainted with the niceties of obsolete heretical opinions.

Surely the bishops know that the language of the Articles is technical, and requires for its proper understanding, long and careful study in the history of the theological opinions of the past. This, the laity are not generally able to give. To quote the Articles, therefore, without comment or explanation in a document intended for the people, seems, with all respect be it said, somewhat inconsiderate; it might be most misleading.

And it is to be feared that such will be the result in the present instance. The bishops must know perfectly well that the Anglican Communion has never repudiated the true doctrine of the sacrifice of the Mass. But will not many of our imperfectly instructed laity suppose that this is the doctrine against which the Pastoral cautions

them? The quoting of technical language aimed at an obsolete opinion of a by-gone century, with the deliberate expectation that simple-minded lay-folks should take such language as applicable in condemnation of a doctrine now and always lawfully taught and held in the Church, would be a course of which reverence forbids us to imagine our Right Rev. Fathers capable. But the obvious probability of such mistaken acceptance of the warning of the Pastoral Letter, is a striking comment on the caution given concerning "a wise prudence in the setting forth of doctrinal views." Would not that prudence suggest the unwisdom, to say the least, of setting forth any mere passing comments on teachings concerning the deep mysteries of the Faith, in an address intended for the people at large? _____ W.

A WORD ABOUT MAKING A START.

To the Editor of *The Living Church*:

In *THE LIVING CHURCH* of Nov. 16th appears a letter entitled "Make a Start." The writer announces himself an "elderly clergyman," and then apparently upon the strength of his *elderliness* proceeds to lecture the younger clergy.

For myself, I am not so far advanced in years as to be independent of the obligation that compels respect for grey hairs, but at the same time, recognize the fact which a very limited experience will teach any one, and which is well expressed in the familiar sentence of school-boy days: *Nemo omnibus horis sapit*. This applies to "elderly clergymen" as well as to other "sorts and conditions of men."

My reverend brother thinks the clergy of the Church, as a body, lack the spirit of enterprise in advancing the interests of the Church which is exhibited by business and professional men in pushing their worldly interests. That the impeachment is thus broad and general must be inferred from his language.

He says: "A few such clergymen or a few young clergymen of such a spirit are greatly needed in every diocese in our land." Obviously then, none such exist. We wish briefly to look at the plan proposed by this good preceptor.

He takes a young graduate of a medical school just starting out. He had heard that at a certain village there was "probably a good opening," and he was going to "hang out his shingle." He is held up as a model for the clergy, who are told to go and do likewise.

We submit to your correspondent that his illustration (?) utterly fails. In the first place this young physician's individualism in a young priest or deacon of the Church of God would be disastrous. He goes forth, does this young doctor, in the serene "independence" of self-appointment with not even an "advisory council" back of him.

Were such a course followed by the Church's clergy, she would become an undisciplined host in which every man would attempt to hew his path to victory by the might of his own right arm and trenchant battle-axe, regardless of either comradeship or chieftainship. He would have Christ's workman go forth independent and alone. He would have him go to convert and edify, and feed immortal souls, and to "conquer a salary." How entirely unlike this was the sending forth of the

first missionaries. And to this we are to look for our pattern of evangelistic work. They went forth by our Lord's command—they were sent. They went forth, not alone, but two and two.

And again, they had no trouble about salary, for they were provided with one. How could that be when they took neither purse nor scrip? Where was their bank of supply? In the special divine interference on their behalf, of Him who sent them forth. They would heal the sick, they were themselves above the power of harm from deadly things. "And into whatsoever house ye enter, there abide and thence depart." Notice they were not to go by the circuitous route of making a favorable impression, and then asking leave to stay. They became guests of the house as a matter of course. The Lord of the harvest provided bread for His laborers by softening and opening hearts. Miraculous provision was made for these His ministers from first to last.

All anxiety was taken from their minds. They were not to depend upon the caprice of the people for bread. It was heaven-sent.

No such miraculous provision is now made. Nor may we fall into the error of the faith-cure fanatics, and expect the end without the employment of the means. Obviously, then, a salary must be given to those who go into the waste places, provided by those to whom God has given the stewardship of His goods, and who feel their responsibilities. One other point in which the illustration fails to illustrate. The young doctor goes to supply not only a need but a want. If men fall sick they send for him in hot haste. But sin-sick souls often-times the more sick they are, have a sense of it so much the less. The spiritual physician must create the want which he himself must supply with heavenly healing balm. Men will not provide for the temporal needs of him who brings them not what they desire. He is to all intents a "foreign missionary" and needs support from the faithful at home.

HENRY B. JEFFERSON,

Guthrie, Indian Ter., Nov., 1889.

CAN WE NOT GET A REAL PRAYER BOOK?

To the Editor of *The Living Church*:

In your paper of November 23rd, I find a communication from Messrs. E. & J. B. Young & Co., with the heading: "The Facts about the Prayer Book." It is there stated, and from the source of the statement, we must regard it as a settled fact, that the gentlemen of the Prayer Book trade in New York, with the secretary of the House of Deputies, have decided that for three years to come, the Prayer Book, with the prefixed form of Evening Prayer and of the complete *Benedictus*, shall be supplied without change other than the substitution of an enlarged "Appendix" in place of that which has been published with the Prayer Book since 1886. Knowing what sort of books have been published under the name of Prayer Books for the last three years, we cannot misunderstand the resolution which is announced as above. It means that the Messrs. Young, and the other houses named by them, intend, for the present, not to publish a real Prayer Book, that is, the Prayer Book in its present form as amended by the last two General Conventions, but a sort of mongrel

book, conforming for the most part to the Prayer Book as it was before 1886, but having in it the Lectionary and Calendar adopted in that year. To this will be prefixed what pretends to be the Order of Evening Prayer as amended in 1886, with the *Benedictus*, and an Appendix will be added, which, I believe, has not yet appeared, but which, if it resembles that heretofore issued, will fail to exhibit fully the changes in the Prayer Book adopted in 1886 and 1889. While we may regret this decision of the Messrs. Young and their associates, still, in a matter which concerns their own business, their decision is one with which we have no right to quarrel, and which, having been deliberately reached, it would be vain to attempt to change.

But when your correspondents go further and tell us that for years to come we can buy no better or more complete Prayer Book than that which they are pleased to furnish, and announce it as "the simple fact" that the action of their conclave "has closed the door to change of any kind," is it not possible that they over-estimate the meekness and long-suffering of those who are not publishers, but merely users, of the Prayer Book? Some excuse, I admit, they may have for such an estimate, in the fact that for three years past the Church has quietly submitted to be without an actual Prayer Book, but, if I am not mistaken, there are many who deeply regret such submission and who feel that now, at any rate, it is time for Churchmen to insist upon having in their hands the Book of Common Prayer in the very form in which it now stands.

The reasons for so insisting are obvious, and I shall not attempt to enumerate them. Suffice it to mention the inconvenience of the makeshifts to which it is attempted to confine us; the absurdity of such clumsy contrivances when a plain, straightforward Prayer Book could so easily be got out; the practical obstacle which the want of such a Prayer Book presents to the general observance of changes which have become part of the law of the Church; and, last but not least, the need of something visible and tangible around which men of conservative minds may rally to resist the impending flood of further change!

What is to hinder us having what we want? And, first, is there any legal or canonical hindrance? I say, without hesitation, there is none. The supposed objection can only be predicated upon the language of the canon which requires all editions of the Prayer Book to be compared and corrected by a copy of the standard edition, and declares the edition of 1871 to be the standard. But here it must be noted that the object of the canon is to secure the publication of true copies of the Prayer Book as it is established by the Church. That is the book which the constitution declares shall be in use. It cannot (practically) be in use unless it is printed and published. If the canon undertook (which it does not) to prevent the printing of that Prayer Book, it would be unconstitutional and void. But it may and does undertake to regulate the publication of that Prayer Book, with the sole view of preventing the issue of false and inaccurate copies. With the publication of editions of the Prayer Books of past

times the canon has nothing to do. Some years ago a New York publisher issued an edition of the first Prayer Book of King Edward VI. No one imagined that the canon applied to that publication. Neither would it apply to the re-publication of the American Prayer Book as first issued in 1789, which many might like to have as an historical curiosity. No more would it apply to the publication, now, of the Prayer Book as altered in 1886. That is an affair of the past, and an edition of it would no more purport to be an edition of the Prayer Book as now in force than would an edition of the first book of Edward VI. What is meant then by the requirement that editions shall be compared and corrected by the standard of 1871? Clearly no more than this, that that standard is to be used for the purpose of correction so far as it continues in force and is capable of being so used. The canon provides for the certification of changes made in the Prayer Book since 1871, and common sense will direct the correctors of the press to the official certificates for the purpose of seeing that such changes are incorporated in the new editions. To suppose that the canon requires editions hereafter published to conform in all respects to the edition of 1871 would be to attribute to the authors of the canon a purpose of forcing the Church to have none but false and incorrect editions of the Prayer Book. The process of so conforming a new edition to that of 1871, in matters where changes have been made, could not properly be called *correction*, but rather one of *incorrection*, if I may be excused for using such a word. Moreover, an edition strictly conformed to that of 1871, with an appendix not stating the changes of 1886 more specifically than that heretofore issued, would utterly fail as a guide for the performance of divine service, as it would not contain the Lectionary now in use. We may notice also that the publishers of the Prayer Book have, unquestioned, assumed the right of inserting in their editions the amended Lectionary and Calendar, in place of the old ones, and to publish the amended Order of Evening Prayer, and that the secretary of the House of Deputies who seems to have been admitted to their council, once went so far as to publish the amended Morning Prayer, Evening Prayer, and Litany. If such things as these are lawful, on what principle can it be thought unlawful to publish the Prayer Book with all the changes that have been made in it?

If we conclude that there is no lawful objection to the publication of a correct edition of the Prayer Book, the only difficulty I conceive, is that such publication is nobody's business in particular. If the thing is to be done, it must be either by the voluntary enterprise of persons in the printing and publishing business, or by the association of Churchmen for this special purpose. Let me express my hope that some one in the trade will have the spirit to make the required adventure, and my confidence that such an adventure cannot prove a losing one. Unless I greatly under-estimate the impatience with which the present state of things, in the matter of the Prayer Book is regarded, an edition of the Prayer Book as it would meet with a large and steady sale. But if pos-

itive security is desired, let any respectable publisher give notice that he is prepared to publish an edition of the Prayer Book, under competent editorship, as soon as he receives advance orders for a specified number of copies, such as he may calculate to be sufficient for his protection from loss. I do not believe that he will have long to wait. I hope that some one will act speedily in the way which I have here suggested. If not, we must try what can be done in the other way.

LAICUS.

New York, Nov. 29, 1889.

ADVENT.

BY MARY A. JACOT.

Awake, my soul! a cry, a cry is heard!
The Bridegroom in His beauty doth appear.
Put off thy dross and clothe thee in bright gold,
Hold high thy lamp! The Lord, the Lord is here!

Kneel where His tender glance shall on thee fall,
His holy breath like incense fill thy soul,
And may His kingly robe but brush thy brow,
The sacred, thrilling touch shall make thee whole.

Awake, awake! the heavenly anthem ring,
And angel voices chant: "The Lord is nigh!"
O, be thou ready! Neither faint nor sleep,
The King is coming! Christ is passing by.
New York, Advent, 1889.

BOOK NOTICES.

SALADS AND SAUCES. By Thomas J. Murrey, author of "Fifty Soups," "Fifty Salads," "Breakfast Dainties," etc. New York: Frederick A. Stokes & Bro.; Chicago: S. A. Maxwell & Co. Pp. 292. Price, 75 cents.

They who can make use of this book, and also have "the wherewithal," ought to want no manner of thing that is good.

MARGARET ELLISON; A Story of the Tuna Valley. By Mary Graham, author of "Nellie West from Ten to Twenty," etc. Philadelphia: M. L. Connell. 1889. Pp. 335. Price \$1.25.

A simple and interesting tale of the development of character and experience in a circle of young people. A wholesome, helpful book for home-reading.

MUSICAL MOMENTS. Short Selections in Prose and Verse for Music Lovers. Chicago: A. C. McClurg & Co. Cloth. Price \$1.00.

A choice collection of short sayings and verses about music, put up in the attractive style for which these Chicago publishers are noted. The best of English and American literature is represented in these pages.

SOME EMINENT WOMEN OF OUR TIMES. Short Biographical Sketches. By Mrs. Henry Fawcett. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, 75 cents.

These admirable sketches were written for *The Mother's Companion*. They are good reading for young and old. Such names as Mary Lamb, Jane Austen, Maria Edgeworth, and Sister Dora, will attract a host of readers.

WALDEN. The Riverside Aldine Series. By Henry D. Thoreau. Volumes I. and II. Boston and New York: Houghton, Mifflin & Co. Cloth. Price, \$1.00 each volume.

This is a very handy and pretty edition of one of the few works that Thoreau gave to the world, or flung at the world, in his eccentric way. Queer and crusty as he was, he said many things to set the world to thinking, and the world is thinking more and more of him as the years go by.

AD LUCEM. Compiled by Mary Lloyd. Selections of Prose and Poetry for Suffering Ones. New York: Thomas Y. Crowell & Co. Part-colored cloth. Price \$1.00.

The reading-world is fast learning the value of small books which are, at the same time, full of intellectual food. The one before us is compiled for the suffering. The treasures of the world have been searched for short comforting words. Occasionally there is a whole poem, but more frequently, it is a short, pithy saying or extract that is given.

SESAME AND LILIES. Three Lectures by John Ruskin. Chicago: A. C. McClurg & Co. Cloth. Price \$1.00.

One of Mr. Ruskin's best and most useful works is here brought out in a form worthy of it, and most pleasant and convenient for reading. It is just such a book as Rus-

kin himself says a person "in decent circumstances" should try to possess, "clearly printed on the best paper, and strongly bound." It is the only edition published in this country of which this is true.

GREAT SENATORS of the United States Forty Years Ago. (1848 to 1849), with personal recollections and delineations of Calhoun, Benton, Clay, Webster, General Houston, Jefferson Davis, and other distinguished Statesmen of that period. By Oliver Dyer. New York: Robt. Bonner's Sons. Pp. 316.

A valuable addition to any library. These reminiscences of remarkable and public characters, give a portraiture at once graphic and keenly interesting. As a reporter in the United States Senate, Mr. Dyer had ample opportunities for personal observation of and contact with the men of whom he writes, and in making good use of them he has afforded us a new view of the makers of history forty years ago.

SHAKESPEARE'S TRAGEDY OF MACBETH. Edited with Notes by Homer B. Sprague, A. M., Ph. D., with Critical Comments, Elocutionary Analysis with suggestions for expressive readings, plans for the study of English Literature, and specimens of examination papers. Chicago: S. R. Winchell & Co. Flexible cloth. Price 55 cents.

Prof. Sprague's editions of the plays of Shakespeare present some uncommon and useful features to the manifest advantage of a student who seeks their more perfect mastery.

MAGGIE BRADFORD'S CLUB. By Joanna H. Matthews, author of "Uncle Rutherford's Nieces," "Breakfast for Two," etc. Illustrated. New York: Frederick A. Stokes and Brother; Chicago: S. A. Maxwell & Co. Cloth, ornamented, pp. 150. Price, \$1.00.

The author of the well-known series of "The Bessie Books" has sent out this to little girls as the first of a series of sequels to that pleasing set. It is prettily written on the plane of understanding common to girls of the period between eight and fourteen; and the children will be interested by the account of Maggie Bradford's Club, and specimens of their literary compositions.

A REPUTED CHANGELING, or Three Seventh Years Two Centuries Ago. By Charlotte M. Yonge. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Cloth, \$1.00.

The latest of Miss Yonge's novels is a picture of English life two centuries removed. In it we find the superstitions which at that time cast so broad an influence, not only upon the ignorant, but often upon the more ambitious classes. The tale is cleverly worked out, and is a true portrait of its period; the characters are well drawn and consistent with their beliefs, and the whole contains much of the writer's natural quaintness and mild satire.

OSBORNE OF ARROCHAR. By Amanda M. Douglas, author of "Heroes of the Crusades," "Claudia," etc. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Cloth. Pp. 449. Price, \$1.50.

Osborne of Arrochar is every way a strong story. The love that goes sailing through it encounters contrary winds, is shipwrecked but not lost, and comes at last to the haven of happiness. The tale is both exciting and tender, and Miss Douglas very finely and evenly distributes each element with the spirit of a literary artist. The characters which appear in the plot's course of development are not a few—two pairs of lovers, at least—but each is strongly individualized and there is no touch of confusion in the *ensemble*.

FACT, FANCY, AND FABLE. A new Handbook for ready reference on subjects commonly omitted from Cyclopedias. Comprising Personal Sobriquets, Familiar Phrases, Popular Appellations, Geographical Nicknames, Literary Pseudonyms, Mythological Characters, Red-Letter Days, Political Slang, Contractions and Abbreviations, Technical Terms, Foreign Words and Phrases, Americanisms, etc. Compiled by Henry Frederic Reddall. Chicago: A. C. McClurg & Co. Half leather. Price, \$3.50.

The title page is sufficiently descriptive, and a scholar need not read further to be convinced that he ought to have the book. It has the advantage of such works as Brewer's "Dictionary of Phrase and Fable" in its many references to our own time and country. References to fictitious characters of romance are reserved for a future compilation. We know of no work so comprehensive and convenient for illustration and definition. Every one who reads much should have such a book at hand for reference.

THE HEROES OF THE CRUSADES. By Amanda M. Douglas. Illustrated. Boston: Lee & Shepard; New York: Charles T. Dillingham. Cloth, \$1.50.

The careers of the great Crusaders are here given in a spirited narrative. Among the heroes most conspicuous are Peter the Hermit, Hugh of Vermandois, Godfrey of Bouillon, Tancred, Louis VII. of France, Baldwin III., Guy of Lusignan, Richard the Lion Heart, Saladin, and St. Louis. The volume is a handsome one and profusely illustrated.

VITUS BERING, The Discoverer of Bering Straits. By Peter Lauridsen, member of the Royal Danish Geographical Society, etc. Revised by the author, and translated from the Danish by Julius E. Olson, with an introduction to the American edition by Frederick Schwatka. Chicago: S. C. Griggs & Co. Cloth, pp. 222. Price, \$1.25.

An account, in nineteen chapters, of Russian explorations of Alaska, including Bering's expeditions, first and second, and the various expeditions of similar purpose, 1725-1743, under the same government, which will be found now of especial interest to American readers. The value of the work is enhanced by a large facsimile, pasted into the beginning, of Bering's chart of his first voyage; and another, and larger, at the close, of Kaiak Island, discovered by Chitroff's Journal; Spanberg's Chart of Kuriles and North Japan, 1738-39, and of Bering's and Chirikoff's Expeditions to America, 1741.

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The work before us is not intended for history, in the usual sense of the word, but rather as a source of information for answering those many questions that are constantly being asked about living prominent men and women. One hundred of the most prominent, selected from all nations, have been taken, and the story told of their lives and deeds. These biographies have been prepared by those who stand nearest in friendship, or in other positions best calculated to make the story reliable.

EMMANUEL, the Story of the Messiah. By William Forbes Cooley. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. 1889. Pp. 546. Price \$1.50.

We have here a most laudable effort to depict the life of our Blessed Lord in a connected narrative form. Doubtless there are many who would not read the more critical and learned studies of our Lord's career, who will be won to its perusal by the thin garb of fiction in which the various facts of Jesus' earthly life are clothed and bound together. The standpoint of the author is the symbol of Nicæa, and he treats of his subject reverently and devoutly. He brings history and geography, rites and ritual, manners and customs, times and seasons, types, and prophecy, to illustrate and explain the Life of lives, and a great deal of the very words of Holy Scripture are introduced into the narrative. We cordially commend the aim of the author, and join with him in the earnest hope that many may gain from these pages a clearer understanding of the life of Jesus of Nazareth.

EXPERIMENTAL SCIENCE. Elementary, Practical, and Experimental Physics. By George M. Hopkins. New York: Munn & Co. Pp. 720. Price \$4.00.

Mr. Hopkins has already won much enviable commendation for his articles on experimental physics. Those published in *The Scientific American* have been widely read and have proved to be of great practical value. These articles, with additional matter upon almost every branch of physics, have been gathered into this volume before us, which is illustrated with more than six hundred and fifty engravings. It is a book that will gladden the eyes and warm the heart of every student of nature. Simple and clear enough for the young boy, it is yet valuable in its practical character to the learned professor. Here are found instructions, often wanting in the regular text books, how to demonstrate most of the known laws of physics. Moreover, these experiments are performed, not with elaborate and costly apparatus, whose proper

use often needs an education of itself, but with the simplest and most familiar of every-day tools and household appliances. The book is in truth what the writer claims, "a ready means for acquiring a general knowledge of physics by the experimental method. Mathematics are almost entirely excluded, which, while they have their place and an absolutely necessary one in physics, may yet be left to the special treatises." The book contains twenty-three chapters, each one of which is remarkable for its excellence of treatment in brevity, in clearness, and in illustration. There is hardly a question that one could ask in explanation of physical laws that does not find an answer in an experimental way in Mr. Hopkins' work. We write enthusiastically because we believe the work deserves all that can be said. It is a volume that no live scientist can afford to be without, while to all teachers of physics it will be simply indispensable.

The first (November) issue of *Chat* was an exceedingly good one. In the second, a Christmas number, the *American Woman's College Papers* are continued by Miss Jacqueline S. Epes, of Augusta Seminary, Virginia, who writes most interestingly on Southern Life and Character. The stories for this number are well selected, The Sketches; the Flower Talks; the Invalids' Corner; the Young Folks' Miscellany and Reward Questions; the Book Notes; Poetry, and Recipes, make a very interesting magazine. [Single copies, 10 cts. Yearly subscription, \$1.00. Chat Publishing Company, Philadelphia.]

A VERY useful paper on "The Incarnation and Infant Baptism," by the Rev. Andrew Gray, has been published by Messrs. Damrell & Upham, Boston. It is highly commended by Bishop Seymour, in a prefatory note.

MISS CHARLOTTE W. HAWES, No. 3 Park St., Boston, has written and published a bright, spirited Christmas Carol, entitled: "Good Will to All." It is printed in tint on cardboard, and embellished with a vignette of a choir-boy.

ADVENT AND CHRISTMAS ANTHEMS. Others of the "short and easy anthems" adapted to the Church's seasons, and suitable especially for Intros, in the five-cent series which is being issued under the editorship of Sir John Stainer and Mr. W. Russell, have reached us: "Rejoice greatly, O daughter of Sion," by Canon H. H. Woodward; a Christmas anthem by Mr. John H. Mee, "God who at sundry times;" "Hark! the herald angels sing," by the Rev. E. V. Hall; "Like silver lamps in a distant shrine," an anthem for Christmas, or better for the Eve, by Barnby. These all are issues of Novello, Ewer & Co., London and New York.

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.

The Standard of the Cross.

CONFORMITY.—Bishop Potter is quoted as dealing with characteristic tenderness with inquirers concerning the saying of the General Thanksgiving and Litany invocation by minister and people in unison. His non-committal reply spares the feelings and tolerates the practice of those who prefer that "extra-rubrical" usage. But there is no prospect whatever that the usage will become general; the spirit of conformity, notwithstanding great stress of actual eccentricity now and then, is the spirit of our Church. The typography of the Prayer Book at the points in question indicates what will prevail. The Rev. Dr. Dix, in speaking on the subject in General Convention, expressed himself so strongly as to say that it almost destroyed his feeling of thankfulness to be disturbed by the voices of the congregation in the "extra-rubrical" usage which then prevailed at St. George's. In receding from that usage the rectors of St. George's and St. Ann's have set an example which may encourage others who

desire to hasten uniformity or to get away from congregational idiosyncrasy.

The Chicago Times.

THE BURIAL OF DAVIS.—The remains of Jefferson Davis are laid away at New Orleans, the great commercial mart of the South, with every circumstance of funereal ostentation. The people of the North hear the echo of the tolling bells, the minute guns, and the muffled drums, and, understanding perfectly the sentiment which prompts this show at the bier of the Southern leader, make no sign of disapproval and no suggestion that all this show of grief is of ill omen. The funeral is of course. Davis lived among and at one time led these people in a cause which failed utterly and caused wide-spread and long-continued suffering. But when their blood was up they were with him. He was not a dictator. They chose him. And now that in the fullness of years he comes to die and his bones are laid among them it would be strange perversion of the human instinct if decent reverence were not accorded his remains.

The Church Year.

THE LATE J. H. SHOENBERGER.—There will be a very general feeling of sorrow and bereavement throughout the Church, at the death of Mr. J. H. Shoenberger, for very many years of the diocese of Pittsburg, and more recently of New York. And the Churchmen of the land will miss him sadly, from many of our fields and plans for active work. He was a bright example of Christian manhood—pure, unselfish, and retiring from publicity, yet possessing great force and energetic power. His life was a life of action, not words. There is no general activity of the Church, from North to South, and East to West, which has not felt the impulse of his generous and sustaining help. In our far Southern land we have oftentimes been the almoner of his offerings for the cause of the Master, and witnessed the blessed results which flowed from his free, yet unknown, hand. To those who knew him, the loss is truly personal, and while thousands of our people are regretting his loss, their hearts will ascend to God in thankfulness for His gift of such a man, and in deep, affectionate, and loving sympathy with the beloved wife who is the greatest sufferer.

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CHRISTMAS PRESENTS.

WHITE linen table centres are very handsome when covered with a large floriated or scroll pattern worked with white silk or linen in close button-hole stitch over white pearl cord, or cotton wire, as it is sometimes called. The figures are connected by bars, which may be button-holed like guipure work; or a bar may be made of rope silk, and the needle passed around it three or four times, and the silk drawn across to the opposite side, giving the effect of a twisted cord. A very handsome table centre is made of a breadth of white India silk, nearly as long as the table, powdered with buttercups, with short stems and no leaves, worked with yellow silk in close Kensington stitch. An inch-wide hem, with a row of double hemstitching and an edge of fine Cluny lace, makes the border.

An always welcome gift to a friend is a set of mats for her bureau drawers. The prettiest are made of satin, lined with muslin, with an interlining of sheet wadding, upon which is sprinkled some violet powder. Outside and lining are run together and edged with chenille the color of the satin. Cross stitches in embroidery silk are taken at intervals to tack the mat in squares like a small quilt. A single mat of the kind for the top drawer is sometimes used, but one for each drawer of the bureau is, of course, a more complete gift. For the top of a bureau or dressing table, a charming cover, which will make a most acceptable Christmas gift, is made in a similar way of very rich satin or velvet, edged with a broad ruching of watered ribbon, box-plaited in the centre. Tack the mat in small squares, covering each stitch with a pearl bead.

PHOTOGRAPH CASES.—Take one and one half yard each of two shades of satin ribbon, one eight inches, the other three inches, in width. Cardinal and cream color, olive and pale pink, or blue and pale yellow, form pretty contrasts. Place the ribbons side by side, and sew them together very neatly. Then fold the strip thus obtained, in the middle crosswise, and sew up each side, first sewing between a layer of scented cotton; this will give a strip eighteen inches long, both sides alike. Now turn up one end of this strip to form a pocket large enough for holding photographs, and sew it up at the sides. At the other end of the case the strips of ribbon may have been left unsewed for six inches. Tie this part around with very narrow ribbon in many loops, fringe the ribbon ends of the case three inches deep, and lap these ends down over the pocket to close the case.

GENTLEMAN'S NETTED PURSE.—To net a purse ten inches in length, use mesh No. 13 and five skeins of coarse netting silk. Work eighty loops into the foundation loop, and net rows of plain netting until the ten inches required are made. The same purse, if made with fine netting silk, will require one hundred loops to commence with. Sew up the sides of the purse, leaving a space for the opening. Button-hole round this opening with the netting silk, then tack it up and place the purse upon a piece of wood of a barrel shape, so as to stretch it, damp the netting, and leave it upon the wood until dry, then take it off, untack the opening, sew up the ends, and add the tassels and the rings. If a piece of wood of the proper size and shape is not procurable, damp and stretch the netting, and then pass a warm iron over it.

FANCY BOX FOR COLLARS AND CUFFS.—Select a round grape basket, or a small-sized peach basket. Smooth with sand paper and paint it black. Fit a piece of white cloth to the inside. Six of the openings in the basket extend to the bottom, and six about half way. Mark where these come on your white cloth. Remove the cloth and gather little strips of red satin over the marks. Replace the cloth and slightly pull the satin through the cracks. Put a red chenille ornament at the bottom of the short strips. Take two widths of the satin three inches longer than your basket. Sew together, turn the top edge over, and gather about half an inch from the edge. This makes a little ruffle. Fasten this below the top hoop, gather the other edge, and push it down into the basket for an inside lining. For a cover, cut a circle of pasteboard the size of the basket top, and cut it through the centre. Put wadding on both sides of each piece. (Sachet powder may be used if desired.) Gather the satin on the upper side, making a little ruffle down the centre of both pieces. Place the satin smoothly over the underside. This makes a good place for fancy pins. Fasten the outside edge to the rim of the basket with a cord, or bit of ribbon, so the covers will open from the centre. Put an ornament on one side to serve as a handle. Take a brass wire about 24 inches long, make a hook on one end, curve the wire, and fasten the other end to the wall with little staples. Hang the basket on the hook, and you have a very pretty and useful ornament for your husband's or a gentleman friend's dressing room. One yard of satin and seven ornaments are required.

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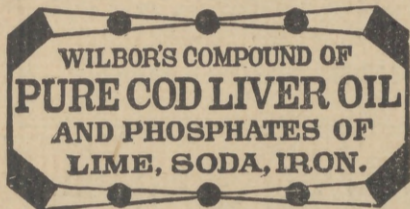
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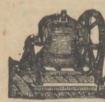
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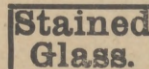
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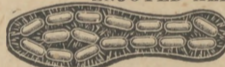
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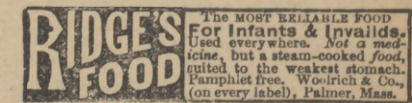
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