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VOL. XI. No. 44.

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# The Living Church.

SATURDAY, FEB. 2, 1889.

Every subscriber to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by sending \$1.25 and the name of a new subscriber.

Old subscribers can collect \$1.00 for the paper from some one who does not now take it, add 25 cents, and order the book sent to themselves.

The edition now offered is bound in strong paper covers, and can be obtained only by sending new subscriptions. The above liberal offer is made as an inducement to secure subscribers for *The Living Church*.

## NEWS AND NOTES.

THE Standing Committee of every New England diocese has voted to confirm Mr. Grafton for Fond du Lac.

WE regret to learn that Canon Knox-Little has been obliged to cancel all engagements, the state of his health forbidding any work. He will probably return to England at an early day, as the death of his father has just been announced.

THE trial of the Bishop of Lincoln will begin at Lambeth Palace on Feb. 12. Bishop King, replying to an address of sympathy says: "It is the greatest comfort to me to know that in the diocese my action is not misunderstood. I trust this trouble may awaken a spirit of candid inquiry into the Church principles, and so be the means of bringing us together on solid ground."

KIRKSTALL ABBEY, near Leeds, which was purchased by a company of gentlemen at the Cardigan Estates sale, has been re-sold to Colonel North for £10,000—the price at which the company bought it—and it has been presented to the town of Leeds by the Colonel. The abbey, which is three miles from the centre of the town, stands on thirteen acres of ground.

A CORRESPONDENT in Australia writes: "The resignation of Bishop Barry coming so soon after that of Bishop Sandford, of Tasmania, will no doubt again raise the question of the election of our own bishops. Three dioceses will be practically vacant, viz., Sydney, Tasmania and Newcastle, the last-named by the lamentable illness of Dr. Pearson, who for the short time he was in the colony, rose in high estimation as a scholar, preacher and gentleman."

THE Bishop of Bloemfontein has made a very successful journey through Northern Mashoanaland. He reached the Zambesi at Zumbo, and followed that river as far as the Umgaisi River. When he wrote in August last he had rejoined his wagons on the Hunyani River, and was about to return through the southern districts of Mashoanaland and Gubulmoayo. He reported that some of the country had been very difficult for walking. Some of his men had suffered from fever.

ON a recent Sunday afternoon the Rev. David Dickie, of St. Luke's Presbyterian church, Glasgow, while preaching, was annoyed at the coughing going on among his congregation, and said: "I consider it time this coughing should ease. It would have been far better

if you had remained in your beds instead of coming here. It is very aggravating for any minister to stand here and try to preach with such disgraceful coughing going on."

AUSTRALIAN Churchmen are much vexed at the home-coming of Bishop Sandford to be the Assistant Bishop of Durham. They contend that there are already too many ex-Australian bishops in England. The following facts speak for themselves. When Bishop Sandford has assumed the role of a "returned Colonial" there will be living in England two ex-bishops of Melbourne, two ex-bishops of Brisbane, two ex-bishops of Tasmania, one ex-bishop of Bathurst. The Australian Province now consists of thirteen dioceses. Dr. Sandford is expected to be in England early in February.

MELBOURNE Cathedral will be dedicated in March next. The building will then, except a central tower, be completed. It is in the early English style, and will have cost £160,000. The site upon which it is built is in one of the best positions in the city, and is now of almost fabulous value. Originally granted by the Government when land was of only nominal value, its worth has in the past few years increased by leaps and bounds. It is stated that the Dean and Chapter a few months ago refused an offer for the land of £800,000, a tempting proposal to an unendowed branch of the Church, which would have left them free to remove all the building material.

THE Bishop of Marlborough, in preaching for the C. E. Y. M. S., at St. Bride's, Fleet street, told the following very touching story: "I was once summoned," said the Bishop, "to the sick bed of a somewhat brutalized navvy. He would not hear of prayer, but I told, not read, the story of the prodigal son. He stopped me when he heard of the resolve, 'I will arise,' and said: 'I hope the good old Father won't take him in.' When he heard the end, he said: 'I suppose you mean the old man is God?' Then in a hoarse whisper, he added: 'If that's true it's enough to turn a chap round.' For weeks that story was told to him, and each day he said: 'That's enough to turn a chap round.' He came to know not merely the penitence of the far-off land, but the joy of restoration."

"It will be noticed," says the London correspondent of the *Manchester Guardian*, "that the Rev. J. E. C. Weldon, head-master of Harrow, preached on Sunday before the Queen at Windsor. This is a distinct step in the upward career which Mr. Weldon has marked out for himself. Mr. Weldon has an admirable voice and manner, and his theology is that colorless compound of Broad and Low which is most acceptable to the Queen. The task of preaching to the head of the Church (*sic*) is a delicate and difficult one, as Dr. Liddon and the Bishop of Truro found to their cost. The former offended by addressing the Queen directly with an appeal in the style of the old French preacher—"and to you, madame;" and the latter in denouncing certain sins which, if they were committed in courts, are never mentioned there. Both the canon and the bishop have been rigidly excluded from the royal

pulpits ever since those fatal errors were committed."

THE consecration of St. George's cathedral, Perth, Western Australia, took place on Thursday, Nov. 15th. The services began with Holy Communion at 8 A. M., special prayers, suitable to the occasion, being used. At eleven the house was crowded. As the bell ceased, the Bishop (Dr. Parry), accompanied by the Primate, and several members of the clergy, was received at the western entrance by the Dean and chapter, and officers of the church, the choir and clergy standing in a double line along the nave. The petition for the consecration having been read, and the Bishop's assent signified, the service opened with Psalm xxiv. intoned in the nave by the Primate, the choir, and the clergy. The procession then marched up the aisle, singing, "Lift the strain of high thanksgiving." The deeds of the church were then presented to the Bishop, which, together with the petition, were laid on the holy table. The sentence of consecration was then read by the registrar, and signed by the Bishop. Bishop Parry then pronounced the following words:

I declare this cathedral church of St. George to be now consecrated and set apart to God for ever, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Morning Prayer was then said by the Dean. During the service a prayer was said by the Bishop for the benefactors of the church. The sermon was preached by the Primate, from Haggai ii: 3, 4, 7, and 8. In the evening there was full choral service, and the Primate again preached.

WE gladly publish the following correction of a paragraph which has been "going the rounds" and which lately found its way into our columns:

NEW YORK, Jan'y, 24th, 1889.

To the Editor of *The Living Church*:

In your issue of the 19th inst., appeared a paragraph describing a costume in which, it is alleged, the Bishop of New York was present at an "exhibition of pictures by the Union League Club," and also a statement that the same person has "appeared in the street dress of an English bishop."

As neither of these statements is true, perhaps you will permit me to say so, and as the writer who makes them uses them as an argument for the abolition of the episcopal habit with which, at present, a bishop is vested at his consecration, he will doubtless be glad to hear that they have no foundation in fact. For, if true, they would be an argument, not for the abandonment of the present bishop's robes, but for their retention, since experts in such matters, of whom the undersigned does not profess to be one, tell us that the present episcopal vestments are nothing more than "the street dress of an English bishop" at the time of the Reformation. Bishop Latimer, in his sixth sermon before Edward VI., mentions that he traveled in his rochet, and Halliwell describes the rest of the episcopal habit commonly called the Chimere as "a robe made of velvet or satin, used by persons of rank and opulence in riding." As having such an origin, the present episcopal habit must needs become doubly sacred to those who, according to your columns, have appeared in other garments also belonging to "the street dress of an English bishop." In other words, gaiters and small clothes could hardly be used as an argument for the introduction of the cope, even if the Bishop of New York did wear them. As a matter of fact, he does not.

H. C. POTTER.

THE record of the Church Building Fund for 1888 is one of much encourage-

ment. In 1887, by special efforts, the number of contributing parishes was raised from 98 to 646. Last year the latter number was not only kept up but somewhat increased, reaching 686. Of these about 200 were churches that had not contributed before. Yet even this gratifying number leaves a large majority of our parishes as not responding to the requests of the General Convention, the Missionary Council and the Bishops, for a regular annual offering. There are just seven churches in the country which have never failed to send their contributions each year, during the eight years of the existence of the Commission. The permanent fund which was \$121,000 a year ago, is now over \$165,000. The work of the Commission has increased as its means enlarged, and it is only limited by those means, as calls for help are constant and pressing. During November and December no less than 19 loans were granted, though many had to be refused or postponed. It is earnestly hoped that the fund may be brought up to \$250,000 before the General Convention; and for this object individual gifts are asked as well as a general response from parishes. Those parishes which have failed to contribute during the last two years, should make a special effort to send before the General Convention, and for practical purposes that means that they should make their offering this winter or spring.

## CANADA.

THE Christmas season just past seems to have been signalized throughout the Dominion, by more than the usual number of tokens of good-will between pastor and people. Many accounts have come to hand of the thoughtful and generous kindness of congregations towards their clergy. Gifts too from across the sea have not been lacking. In the diocese of Toronto, the church of Ascension, Clifford, has received from the Kilburn Sisters, London, England, a very handsome altar cloth, and to far Calgary, a beautifully embroidered altar cloth and set of linen, was sent by the ladies of the Church Extension Association, Kilburn, and brought out by Bishop Pinkham on his return from England. An old custom has been renewed in the diocese of Montreal, that of the Waits or carol singers on Christmas Eve. The choir of St. Barnabas' church, St. Lamberts, sang in front of a number of houses, were hospitably received, and quite a sum of money was collected which was handed to the rector for the building fund of the new Sunday School. In the parish of Christ church, Winnipeg also, the old custom has been revived for the last five years.

In the diocese of Ontario an altar and reredos of very beautiful design have been presented to St. Paul's church, Kingston, by the Rev. W. B. Carey, as a memorial of his mother. A fine, new, altar was lately presented to St. Mark's church, Pakenham, by Capt. O Neil, in the same diocese. The progress of the parish of Trinity church, Brockville, presents some encouraging features, as given by the rector on the last Tuesday in the year: 1,807 Communion have been made since last Easter, an increase of 400 on the previous year; the regular offerings for parochial purposes since



Easter have amounted to \$1,172, the special offerings to \$352, these with the offerings of the Sunday School, Women's Auxiliary, and Children's Auxiliary, make a total during the year of \$2,726.

In the diocese of Montreal the festival of the Circumcision was duly observed both in Christ church cathedral and other churches. The church of St. James the Apostle in Montreal has been presented with a chime of ten bells, which will ring out their first peal on Easter morning. The donor, Mrs. Anne Phillips, has been most generous in her offerings to this, her parish church, for many years. It is believed that when completed, these bells will form the finest chime in the Dominion. The annual service of the Girl's Friendly for Montreal diocese took place in the cathedral on Sunday afternoon, Jan. 13th, and was well attended.

Two new churches were opened on St. Andrew's Day in the township of Barnston, diocese of Quebec, where twelve months before the Church had scarcely begun her missionary work. A parsonage has also been built for the missionary, and the whole is free from debt. The fact is the more encouraging as although this is one of the most fertile and wealthy of the townships, up to the present time the Church had never gained a footing in it. That reproach has now been wiped away, and a favorable change seems to have taken place in the feelings of the people. At the opening services of the two new churches, which are only five miles apart, there were eight clergy present. The consecration could not take place till the Bishop's return from England.

Two new churches were lately opened in the diocese of Huron. One, the Trivett Memorial church, has few equals in the diocese, the other a brick church in the village of Hyde Park. The Bishop was the preacher at the morning service on both occasions.

The Christmas services were well attended in Winnipeg, and the six churches in the city tastefully decorated. At Christ church there were three Celebrations. The Bishop of Saskatchewan and Calgary preached and celebrated at the choral Communion. It is expected that additional clergy will be sent out from England in the spring to several points in the diocese of Calgary, and there is a plan on foot to establish a diocesan school for girls there.

At Gravenhurst, in the diocese of Algoma, the Bishop consecrated St. James' church two days before Christmas. The Bishop preached morning and evening to attentive congregations. Bishop Sullivan's headquarters will be at Huntsville, where his family remain for the winter. He spent his Christmas at Port Carling in order to give a service to the little congregation there, at present without a pastor.

At Bay Roberts, Conception Bay, in the diocese of Newfoundland, the annual services on behalf of Home and Foreign Missions were held in December. The Bishop had made a visit to Trinity Missions the previous week. At Salmon Cove he administered the rite of Confirmation to about fifty candidates, after which the Bishop and clergy went on to English Harbor where a most interesting missionary meeting was held. The following day a missionary meeting was held at St. Clement's, Salmon Cove West, and on Sunday the Bishop celebrated the Holy Communion and preached in Christ church in the morning, and in the afternoon administered Confirmation to about 60 persons. In the evening he

crossed to Trinity West, where about 20 candidates were confirmed. The rector of Heart's Content was the recipient of a beautifully decorated album from the Society of the United Fishermen's Lodge, Newfoundland.

The Christmas services in the little church of St. Andrew's, Newcastle, in the diocese of Fredericton, were of a particularly bright and joyous character, and the decorations exceedingly effective. There was an early celebration of the Holy Eucharist, and a second at 11. A goodly number of communicants were present at both.

#### CHICAGO.

CITY.—One of the windows in the north wall of the nave of St. James' church, has recently been filled by the parishioners, with stained glass as "a tribute of St. James' parish to the memory of Julia Newbold Vibbert, died Dec. 15, 1887." The subjects are the Angel of the Resurrection and the three Marys at the sepulchre, "He is not here, He is risen as He said," and the appearance of the risen Lord to St. Mary in the garden, "Touch Me not, for I am not yet ascended." In the quatrefoil above is a representation of St. Anna teaching the Blessed Virgin, "the Desire of all nations shall come." The window is regarded as the most beautiful of the many beautiful windows in St. James' church, and was made by Messrs. Heaton, Butler, and Bayne, of London. The composition and drawing are excellent, and the tone of the coloring is rich and harmoniously blended. It is a source of satisfaction to many of the parishioners of St. James', that they now have this memorial in the church, of one who labored unselfishly in all its works of Christian usefulness and love, and who was also devoted to the interests of the Church in this diocese. The rector desires to make public acknowledgment of his gratitude to the parishioners of St. James' church for their kindness in placing this memorial tribute in the church which it is his privilege to serve.

An interesting service in connection with the Guild of the Iron Cross, coincident with that held in the church of St. Clement, Philadelphia, was held in St. Clement's, this city, on the eve of St. Paul's Day, Jan. 24th. The church was quite well filled with working men, their wives and babies, also a goodly number of boys, who were marshalled to their places by Sister Frances and Sister Ella, from St. Mary's Mission House. The service, a shortened form of Evensong, was rendered chorally by the choir boys who were junior members of the guild, an address on St. Paul, the tent maker, was given by Canon Knowles, and seven men were formally admitted to the Guild of the Iron Cross. At the conclusion of the service a reception was held in the choir room, coffee, cakes, and speeches bringing all to a happy close.

#### NEW YORK.

CITY.—The consecration of the new chapel on Blackwell's Island, was to have taken place on the 25th, but was deferred owing to the non-arrival of the glass for some of the windows.

The cathedral trustees held a meeting on Jan. 25th, at the office of Dr. Dix, No. 20 Vesey St. The packages containing the plans submitted are being opened and arranged for examination. This part of the work is likely to take several days. It is understood that circulars will be sent to all the architects asking permission to have their sketches put on exhibition. To this it is thought there will be little objection.

Accompanying the sketches submitted by the architects who conceal their identity under the pseudonym "A. M. D. G.," is an elaborately printed pamphlet, containing a description of the work proposed to be done, with perspective and ground plan of the sketches submitted.

An annual entertainment in the shape of private theatricals was to be given in Chickering Hall, on Tuesday, Jan. 29, for the benefit of St. Ann's church, the Rev. Dr. Gallaudet, rector. St. Ann's is a free church and was the first to undertake systematic pastoral work among deaf-mutes.

On Sunday, Feb. 3rd, special services will be held in the church of the Heavenly Rest, in connection with the placing of a window in memory of the Rev. Robert Shaw Howland, who built the church and was so long its rector. There will be special musical services, and the Rev. Dr. C. Weston will preach the sermon.

The Sisters of the Good Shepherd, together with their friends and associates, who purchased two houses last summer for \$25,000, as a memorial of Sister Helen, have secured \$10,000 and need some \$15,000 additional, to save the property from being mortgaged. The Bishop gave his hearty approval to the purchase and in making a subscription, says: "May God send you now prosperity in this which I am fully persuaded is his work as well as yours." The houses are located at 417 and 419 West 19th St., and are chiefly used as a training school and a day nursery.

The Hospital Fund, which amounted to some \$50,000 last year, will, this year, it is expected, exceed this sum.

On Sunday evening, Jan. 20th, a service was held in St. Bartholomew's church in the interest of St. Johnland. In addition to the Bishop, the clergy included among others, the rector, the Rev. Dr. Greer, and the Rev. Dr. E. W. Donald, the vice president of the society. According to the report of the pastor and superintendent, the Rev. Mr. Gassner, the total number of beneficiaries the last year was 193; of old men, there were 56; of boys, 74; and of girls, 68. While a larger amount of work had been accomplished than for many years, there had been a considerable falling off in finances. Of the 94 children, the society cared for 70 without expense to their relatives. Of the 38 old men, 16 were cared for by their relations; ten by churches or charitable institutions, while 10 were free. In their addresses, the Bishop and Dr. Greer urged upon the congregation to take a more active interest in the Community. Special attention was called to the fact that the charitable work done at St. Johnland, was exceptional in its character, and that it aimed to provide a temporary or permanent home for such as once enjoyed plenty.

On Sunday afternoon of the same day Archdeacon Mackay-Smith made an address at the hall of the Young Men's Christian Association, in which he spoke of the importance of self-reverence, self-knowledge, and self-control as elements of character.

The rector of the church of the Redeemer, the Rev. Dr. Shackelford, has addressed a letter to *The World*, in which he says the church owned four lots in 1855, which were so heavily assessed in consequence of cutting through a street, that they had to mortgage the property. The result was a foreclosure in which the property was lost. In 1865, a petition asking for 12 lots was granted. At this time, he says, the Common Council were giving leases

of the city lands right and left both to churches and institutions, and as in other cases, the church understood that the lease was to hold so long as they occupied the lots. For 24 years, or not till last December, had the church been given to understand the contrary. He feels that they have been dealt harshly with, and hopes that a sense of justice will lead the Common Council to see that justice is done in accepting the church's offer. He very truly says that public sympathy is largely with the church.

#### SOUTHERN OHIO.

The consecration of the Rev. Boyd Vincent as Assistant Bishop of this diocese was celebrated at St. Paul's, Cincinnati, Friday, Jan. 25, in the presence of a most notable body of clergy and laity. The only shadow upon the beautiful ceremonial was the absence from the chancel of the rector of St. Paul's, the Rev. Samuel Benedict, LL. D., who is obliged to spend the winter in the South, owing to a serious throat trouble.

A half hour before the first murmur of the processional broke the stillness, the church was crowded to its utmost capacity, with prominent Churchmen of the city and distinguished members of the various parishes of the diocese. The chancel was beautiful with flowers and lights. Five Bishops—Spalding, of Colorado; Whitehead, of Pittsburgh; Dudley, of Kentucky; and Knickerbacker, of Indiana; and Retired Bishop Penick, of Louisville, were present to assist in the solemn ceremonial of the imposition of hands. The choir seats were filled with half a hundred choristers in spotless raiment.

The procession of bishops, clergy and choir entered by the north door, the choristers leading the way, singing the hymn, "The Church's One Foundation." The choristers passed in to their stalls, and the clergy formed a double line either side of the main aisle, down which the prelates passed, the Bishop of Colorado, consecrator, leading the way, and took their places within the sanctuary. Bishop-elect Vincent, and the Rev. F. O. Grannis, the Rev. I. McK. Pittinger, and the Rev. Dr. Pise, who attended the candidate, occupied seats immediately in front of the chancel steps, and the usual order of Morning Prayer proceeded. The Rev. Mr. Heakes, who was assistant to Bishop Vincent in his Pittsburgh parish, recited the Prayers, and the Lessons were read by the Rev. Mr. Hodges, who has succeeded Bishop Vincent as rector. The Rev. Dr. McConnell, of Philadelphia, an old friend of Bishop Vincent, recited the Litany, and the Creed and Prayers following the Lessons were impressively read by the Rev. Mr. Blake. The sermon was by Bishop Spalding, and was a model of earnest devotion. His subject was the "Duties and Responsibilities of the Episcopate," his text being, "And who is sufficient for these things?" II. Cor. ii: 16.

The services of consecration followed and were deeply impressive. The Bishop-elect was presented and duly catechised by the Bishop presiding and responded in a clear voice, firm but full of emotion: "I am so persuaded and determined, by God's grace, I will so do by the help of God." After the Bishop-elect was duly robed in the episcopal habit he knelt at the feet of the Bishop presiding, who, resting his hand upon his head, intoned in the most impressive manner the *Veni Creator Spiritus*. The solemn ceremony of the laying on of hands concluded the service of consecration, Bishop Spalding act-



ing as consecrator. The Bible was then presented to the Bishop; and the Communion service, in which Bishop Vincent took part, concluded the ceremonies.

Too much credit can not be accorded to St. Paul's parish for the admirable manner in which every detail of the services was carried out, and the courteous attention extended to the strangers within its gates. The Rev. Dudley Ward Rhodes, of the church of Our Saviour, had entire charge of the arrangement of the services. Messrs. Barbour, Dykins, Steadman, Bartholomew, Ireton, and H. W. Laws, vestrymen of St. Paul's, discharged their duties, as ushers with complete courtesy. The music, under the direction of the choir-master Trott, was exceedingly fine, and added greatly to the splendor and completeness of the services.

LANCASTER.—St. John's parish has been vacant since October, 1887, but the people have been kept together by monthly services held by the Rev. Dr. Hosea W. Jones, of Gambier. Since Epiphany of this year, lay-reading has been conducted every Sunday by Mr. Frank W. Bope, city editor of *The Gazette*, and a member of the vestry. These services have been attended by large congregations, and an unusual interest has been awakened in the parish, which has suffered considerably of late from deaths and removals. The Sunday school and two guilds are the active working agencies, and with the advent of Bishop Vincent the prospects before St. John's are brighter than they have been for a long time.

NEBRASKA.

THE EPISCOPAL APPOINTMENTS.

FEBRUARY.

- 3. Holy Trinity, Lincoln.
- 4. Trinity, York.
- 17. Grace church, Columbus.
- 24. Cathedral, St. Matthias, Anniversary of the Bishop's Consecration.
- 26-27-28. Convocation at All Saints', Omaha

MARCH.

- 3. St. Luke's, Kearney.
- 6. Ash-Wednesday, Cathedral.
- 7. Cathedral, Quiet day for the Churchwomen of the diocese.
- 10. Cathedral, Memorial Service for the first Bishop of Nebraska.
- 17. Christ church, Beatrice.
- 18. Mission at DeWitt.
- 19. Mission at Wymore
- 21. Church of the Holy Comforter, Lincoln.
- 22. Mission at David City.
- 24. St. Luke's, Plattsmouth.
- 31. Church of Our Saviour, North Platte.

APRIL.

- 2. St. Stephen's, Grand Island.
- 4. Mission at Broken Bow.
- 7. Trinity church, Cedar Rapids.
- 10-11. Missions at Brownville, Nemaha City, and Auburn.
- 14. Omaha: A. M., St. John's; P. M., St. Barnabas.
- 15. Evening, Mission at Papillion.
- 16. St. Mary's, Blair. 17. Cathedral, Omaha.
- 18. Cathedral, Confirmation of candidates from Brownell Hall.
- 21. Easter Day, Cathedral.
- 28. Omaha: A. M., All Saints; P. M., St. Philip's.

MAY.

- 5. Omaha: A. M., St. Paul's; evening, St. Andrew's.
- At the morning appointments the Bishop will expect to administer the Holy Communion. If the appointments are in the evening, he desires an early Celebration on the following morning. He will also expect the registers of the parishes to be submitted to him for examination, and a written statement of the financial condition of the parish or mission from the vestry or officers of the church. The clergy will please remember, also, the canonical requirement of an offering for diocesan missions at the Bishop's visitation.

PENNSYLVANIA.

PHILADELPHIA.—The first Sunday after the Epiphany marked the completion of the tenth year of the rectorship of the Rev. R. A. Edwards of the church of St. Matthias. In his sermon, he reviewed the work of these years, showing his earnest endeavor to preach positive truth. Besides many improvements, the floating debt of \$14,650 has been wiped out, and the ground rent of \$11,627 reduced to \$9,000. He gave, also, the following statistics: Marriages, 131; Baptisms, 311, 75 being adults;

funerals, 271; confirmed, 344, 177 being from the Sunday school and Bible classes. The church was handsomely decorated for the occasion. In the evening, at the Sunday school service, he was presented with a series of resolutions handsomely engrossed and framed, and a purse of money, by the vestry by whom he has been given a six months' vacation, which he will spend in Spain and the East. The purse has been augmented to about \$1,200 by other members of the congregation.

At its 19th annual meeting held at the church of the Epiphany, on Jan. 14, the Sunday school Association of this diocese, elected the following officers: *President*, Right Rev. O. W. Whitaker, D. D.; *Vice-Presidents*, Mr. Geo. C. Thomas and Mr. Orlando Crease. *Corresponding Secretary*, the Rev. H. L. Duhring; *Recording Secretary*, John J. Reese; *Treasurer*, W. A. Farr. The anniversary services were held in the evening at the church of the Holy Trinity, when the Rev. Henry Y. Satterlee, D. D., of Calvary church, New York, preached the annual sermon.

In view of his faithful service as warden of the Burd Orphan Asylum for nearly 17 years, the vestry of St. Stephen's church presented the Rev. Gideon J. Burton with \$500. The Rev. Summerfield E. Snively, M. D., of Flatbush, N. Y., has been elected his successor.

The quarterly meeting of the convocation of Germantown was held at St. Michael's church, the Rev. Simeon C. Hill being the preacher, and the president, the Rev. J. De Wolfe Perry, D. D., the Celebrant. Plans were submitted for a stone chapel at Quakertown, which were referred to the building committee. The itinerant missionary reported that the greater part of the money needed had been raised, and that a number of memorial windows had been promised, as well as articles of church furniture. The Rev. W. W. Bronson urged the starting of a mission at Morrisville, which the missionary of the convocation, the Rev. J. T. Carpenter, was asked to investigate and report to the next meeting. At a missionary meeting in the evening, the work of the convocation was reviewed, and several interesting addresses delivered.

The Rev. Percival H. Hickman has resigned the rectorship of St. Martin's church, Radnor, to take effect April 30.

The January meeting of the South-east convocation was held in St. Luke's church. The various missionaries presented encouraging reports. Especial attention was called to the Italian Mission, which, under its efficient head, the Rev. M. Zara, is doing a noble work in reaching the Italians, of whom there are 20,000 in this city. At the public missionary meeting in the evening, the Rev. Arthur Brooks, of New York, made an address.

The parish building of St. Mary's church, Ardmore, was formally opened with an interesting service, when the Rev. Cyrus F. Knight, D. D., Bishop-elect of Milwaukee, made an address. At the close of the exercises, the new organ, recently presented to the church, was dedicated. The new building is two stories in height, and of rough stone of a style that is thoroughly in keeping with the church structure. It covers an area of about 42 by 26 feet. The guild and reading rooms and the rector's office are situated on the first floor, while the Sunday school occupies the entire second story.

The 20th annual meeting of the con-

tributors of the Home for the Homeless was presided over by the Rev. Henry S. Phillips. 1,800 meals were sent out to the poor sick of the neighborhood, to the permanent inmates, 7,982; to the temporary and transient, 4,903, and to invalids, 1,848; total, 14,683. Mrs. A. F. Lex was elected president; Miss Gertrude Farr, vice-president; Miss M. M. Miller, secretary.

The North-east convocation met at Grace church, on Tuesday, January 22. The Rev. Messrs. J. A. Goodfellow, E. S. Widdemer, and Edgar Cope presented reports of their work during the last quarter. The trustees of St. Simeon's Mission reported \$4,282.59 on hand, that at least \$40,000 would be needed to build the church, towards which there are \$15,000 in available subscriptions. A gentleman has promised to erect a parish building as soon as the money is raised for the church. There was considerable discussion as to the desirability of transferring the property to the trustees of the diocese.

The dedication festival of St. Timothy's parish, Roxborough, began on January 24 and continued during the octave. The rector, the Rev. R. E. Dennison preached. On Sunday morning the annual sermon before the guilds, was by the Rev. Arthur B. Conger. On Wednesday, Jan. 30, there will be a full choral service and a sermon by the Rev. A. B. Sharpe, late vicar of St. Agnes', Newmarket, England.

The annual festival of the Guild of the Iron Cross was held at St. Clement's church on the Eve of the Conversion of St. Paul. The sermon was by the Bishop of Delaware. On the following morning there was a special Celebration at 7 o'clock. The business meeting was held in the guild room, where reports were presented by the committee on constitution, which was again referred to be submitted to three bishops, and if approved to be published in *The Iron Cross*, which has now reached a circulation of 5,000. The chaplain-general also presented his report, giving an account of his visits to the branches. The officers elected were: *Chaplain-General*, the Rev. C. N. Field; *President*, G. W. Connell, of Newark; *Secretary*, H. D. Speakman, of Camden; *Treasurer*, Greville E. Fryer, of Philadelphia. In the evening, a service was held at the church of the Epiphany, when the rector, the Rev. G. H. Kinsolving, presided; addresses were made by the chaplain-general, the Rev. A. B. Sharpe, and others.

At the meeting of the North-west convocation, reports were presented by the several committees in relation to the new mission, which showed that the foundations were in, that \$2,000 had been raised, and the building committee having received definite power to build and draw on the treasurer, the building would be erected at once.

Very properly the handsome reredos unveiled in St. Stephen's church, on Thursday evening, Jan. 17, is attracting much notice, for it is a very fine specimen of glass mosaic. It was designed by Henry Holiday, of London, by whom it was executed with the assistance of his wife and some workmen trained by Dr. Salvate. It represents the Institution of the Holy Eucharist at the moment when Judas Iscariot is about to leave the room. It is 12 feet by 5, and is composed of upwards of 180,000 pieces. It is erected to the glory of God and in loving memory of Mrs. James Magee, by her children.

There has been started recently, a

very flourishing mission at Collindale, Delaware Co., by Christ church, Ridley Park, under the charge of Mr. James A. Fields as lay reader. On the first Sunday of the month there is a Celebration by visiting clergymen. On Christmas morning last, there was a service of song and a celebration of the Holy Communion at 7 o'clock, the Rev. J. W. Keye being celebrant, at which service 19 communed. There is a Sunday school connected with the mission, numbering some 30 scholars, with Mr. G. W. Perkins as superintendent. At present the congregation are using a hall, but a lot has been purchased on which they are struggling to raise money to erect a neat chapel of wood, to cost about \$1,500. There has been donated for the work a Communion service, white hangings for altar, reading desk, and lecturn. A cross and vases have been promised, so if the amount to build the chapel can be raised, there is hope that at no very far distant day a self-sustaining parish may be the result of present work, as the village is growing fast.

LONG ISLAND.

The Parish Missionary Committees of Queen's County, held their quarterly meeting on Wednesday last, at the residence of the Rev. J. R. L. Nisbett, rector, of the church of the Resurrection, Richmond Hill. Nine clerical and 31 lay delegates were present, with a number of visitors; representing more than one-half of the parishes and missions in the archdeaconry. The three colonial parishes of Flushing, Jamaica and Newtown, reported missionary contributions in money and value of boxes of clothing, \$435, \$556, and \$471 respectively. Trinity church, Roslyn, reported \$115; Zion church, Little Neck, \$40; St. Paul's chapel, College Point, \$36; and the new parish at Rockville Centre, which is now occupied with building, \$13. Miss Holkins, of Flushing, presented and read reports for six months of Mrs. Hart, the Bible Reader, employed by the association to work in the various county institutions. Miss Lowden, the treasurer of the fund, stated that during the last nine months she had received \$278, and disbursed \$275 for the support of the Bible reader. The social features of the occasion were most enjoyable.

BROOKLYN.—On Monday, Jan. 21st, the funeral of the Rev. William H. Simonson took place at St. Peter's church, the Rev. Lindsay Parker, rector. Mr. Simonson had been confined to his bed about a month, and died of Bright's disease. He was born at Glen Cove, L. I., and for many years was a Methodist minister. Upon taking orders in the Church some six years ago, he was located for a time at Patchogue, L. I., when he became assistant at St. James' church, Brooklyn, and finally became rector of the church of the Redeemer. During the war he was on the Christian Commission in Virginia. He leaves a daughter only, his wife having died some years ago.

The Rev. Dr. Hall has been preaching a series of sermons on the Ten Commandments, which were thoughtful and characteristic, and which it is the hope of many of the congregation, may yet be printed. Dr. Hall has reached his 68th year, and shows no signs of falling off in intellectual vigor.

The Rev. Mr. Tenney, formerly located at Madison, N. J., has become assistant minister at St. Ann's.

OZONE PARK.—The mission church of the Epiphany was consecrated on Sunday, Jan. 13th, by the Bishop of Long Island. The consecration oc-



curred exactly one year from the day on which the services of the Church was first held in Woodhaven by the Rev. Chas. A. Jessup, assistant priest at the cathedral of the Incarnation, Garden City. The building is of frame, and will seat about 200 people. There is ample space for the choir in addition. The handsome memorial altar is raised on a platform three steps higher than the chancel. On the retable are the two Eucharistic lights, vases, and a handsome cross. The interior of the building, as well as the exterior, leaves no doubt in the mind of the beholder of the teaching which the Church people in Ozone Park receive. The high altar is the most prominent object within, and the large cross which tops the slender spire speaks silently of the fact that what it crowns is indeed a church erected to the glory and worship of the Triune God. At the consecration service in the morning, the Bishop preached a powerful sermon, emphasizing the teaching of the Church in regard to the Apostolic ministry and the two major Sacraments. In the evening, the cathedral choir, consisting of 20 men and boys, rendered a full choral service. The choir was vested in purple cassocks and in cottas. The Rev. Ed. M. Pecke sang Evensong. The little church was crowded with a reverent congregation. The church of the Epiphany is one of the cathedral missions. The Rev. Chas. A. Jessup is the priest in charge. Mr. Harvey S. Fisher, a student in the General Theological Seminary, is the lay reader. The Churchmen in Woodhaven and Ozone Park have worked faithfully to build this beautiful little church which now stands in their village, and the zeal thus manifested is an earnest of what will be done in the future for the spread of Christ's kingdom. There has indeed been an Epiphany in Ozone Park.

#### MARYLAND.

BALTIMORE.—Prof. J. B. Tipton, formerly of this city, has resigned his position as organist and choirmaster of St. Clement's church, Philadelphia, and he will return by March 1st to the similar position at St. Luke's church, North Carey St., the Rev. W. M. Barker, rector.

Mr. Harold Randolph has accepted the position of organist at Emmanuel church, the Rev. Dr. J. Houston Eccleston, rector. Mr. Randolph will enter upon his new duties February 2d.

ANNAPOLIS.—Prof. Geo. H. Shafer for many years leader of the choir of St. Anne's church, of this town, has resigned the leadership. The resignation has caused much regret among the members of the choir and church.

BALTIMORE.—Sunday, Jan. 13, Bishop Paret preached at All Saints' church in the morning, and confirmed 22 persons, and at the church of the Holy Comforter in the evening, where he confirmed 12 persons. This church was erected seven years ago. The communicants now number 200. The Rev. Townsend G. Jackson, the rector, has had charge of the church two-and-a-half years, and is doing earnest and energetic work. The church also has a flourishing Sunday school.

The Rev. Lewis De Lew, D. D., LL. D., issued Wednesday, Jan. 16th, the second number of *Israel's Watchman*. This paper Dr. De Lew devotes to the special subject of missionary work among the Hebrews of this city. Dr. De Lew has been appointed by Bishop Paret a special missionary. He has rented a large and suitable house on Pratt St., near the City Spring, and early

in February he will open here the headquarters of his mission work. In this house he has arranged to open a chapel, in which he will hold services.

#### WESTERN NEW YORK.

LOCKPORT.—Christ church, the Rev. C. Graham Adams, D. D., rector, has lately been the recipient of two very fine gifts. One was a solid silver Communion service, the memorial gift of the Rev. Charles Olmsted, rector of Grace church, Utica, and his brother Mr. William C. Olmsted, of Lockport, in memory of their deceased father and mother. The other was a fine cabinet organ, presented by Mr. John Drew, a member of the vestry, for use in the Sunday School. All departments of Church work are progressing favorably in this old parish, the oldest parish of Lockport. The Sunday school has come into great prominence and a very efficient work is being done by the rector and his assistants and teachers. The rector is superintendent and is always present, going through the school and among the classes. He is ably assisted by two lay-superintendents, Mr. John Drew and Miss Peterson. Mrs. Adams, the rector's wife, conducts a large Bible class which is growing rapidly in numbers. This class is made up chiefly of young men and women. Miss Dumville is the acceptable teacher of the infant class.

#### COLORADO.

##### BISHOP SPALDING'S APPOINTMENTS.

FEBRUARY.  
3. Golden. 6. Chapter.  
10. Longmont. 17. Cathedral.  
19-21. Manitou, Convocation.  
24. Greeley.  
25. to 28. Cathedral, Convocation and Retreat.  
28. Dedication of new Wolfe Hall.

##### MARCH.

1. Silver Plume.  
3. Georgetown and Idaho Springs.  
6. All Saints' Holy Communion; P. M. Chapter; Ev'g, Trinity.  
7. Cathedral. 8. St. Mark's.  
10. Central City and Nevadaville.  
13. Trinity. 14. Cathedral.  
15. St. Mark's. 17. Trinidad, etc.  
19, 20, 21, 22. La Junta, Las Animas, Fort Lyon.  
24. Aspen and Glenwood Springs.  
25. Buena Vista. 27. Trinity Memorial.  
28-29. Silver Cliff. 31. Canon City

##### APRIL.

1-2. Salida. 3. Chapter; Ev'g, Trinity.  
4. Cathedral. 5. St. Mark's.  
7-10. Alamosa, La Jura, Monte Vista.  
12. St. Mark's.  
14. Pueblo, North and South.  
16. All Saints'. 17. Emmanuel.  
18. St. Mark's.  
19. Trinity; Evening, Golden.  
20. Cathedral.  
21. Denver, Cathedral, Trinity, etc.  
23. Fort Collins.  
28. Colorado Springs and Manitou.  
29. Cascade.

##### MAY.

1. Chapter. 5. Durango.  
6-7. Silverton, etc.  
12. Salida and Buena Vista.  
13. Gunnison. 19. Ouray.  
20. Fort Crawford. 21. Montrose.  
22-23. Grand Junction. 29. Boulder.  
26. Leadville. 31. Cathedral, Knights Templar service.  
30. Cathedral, Knights Templar service.  
31. Longmont.

##### JUNE.

2. Cathedral.  
5-6. Cathedral, Annual Council.  
9. West Plum, Littleton.  
Holy Communion at all morning services. The children to be catechized whenever possible. Offerings to be for diocesan missions. The Sunday school Lenten offerings to be for General, Domestic, and Foreign Missions.

DENVER.—St. Stephen's Mission is agitating the building of a church. It is hoped that Dean Hart will be able to secure the means to build a chapel for this mission and that it can be served by his assistant, the Rev. W. C. Bradshaw, a man of experience and ability, who would be able to build up a self-supporting parish in the course of two or three years. St. Mark's is more than recovering the ground lost during the long and very serious illness of its rector, the Rev. A. W. Arundel, last summer and fall. The other churches are all doing well and the outlook is very encouraging.

It is hoped that the efforts making to secure an Episcopate Fund will be successful. There is quite as much need

for aid from without the jurisdiction as in any other of the like cases. There is no direction in which gifts of money can be made, which would be of more real service to the Board of Missions and the whole Church.

#### NORTHERN TEXAS.

CORSICANA.—The high feast of the Lord's Nativity was celebrated in St. John's parish by two celebrations of the Holy Eucharist, at 7 and 11 A. M., the church being most beautifully adorned, a prominent feature being a graceful and artistic rood screen. Excessive rain prevented many from attending, but to those who could get out, despite the storm, it was a most blessed day. The feast of the dedication was kept on St. John Evangelist's Day, with a celebration of Holy Communion, and in the evening the children's service, after which the Sunday school adjourned to a private residence, and planted St. Thomas' staff, which dispensed to all gifts and Christmas mirth. The St. John's Ladies' Guild have recently furnished the parlor at the rectory very handsomely. They are also engaged, in works of mercy, ministering to the poor and needy.

WAXAHACHIE.—Last year, by the earnest efforts of a few persons, under the energetic and untiring direction of the Rev. Edwin Wickens, the Bishop's missionary chaplain, a neat and Churchly chapel was erected. It is to be dedicated to St. Paul, and will be ready for consecration as soon as the chancel furniture can be secured. The little flock here only numbers some ten communicants, mostly ladies; but they are full of zeal for the growth of the Church of God in their beautiful and prosperous little city of some 3,000 souls. On Holy Innocents' Day, the rector of St. John's church, Corsicana, visited the mission, and celebrated the Holy Eucharist. The little chapel was tastily dressed with evergreen, the temporary altar (made of pine planks supported on four board legs) being decently covered with white cloth, appropriately decorated, while behind the altar hung a plain white dosel, on which was emblazoned in rich Church text, the entreaty and invitation to the sons of men: "O come, let us adore Him." At night occurred the children's Christmas Festival. After a shortened Evensong, the visiting clergyman made a brief address, and then, a well-loaded tree furnished gifts and happiness to the little folks, and also to some big folks, among the latter being the visiting priest. The good ladies of the mission were aided in preparing the tree, by a box sent "in His Name," from a guild of little girls of Trinity church, New Castle, Penn.

A priest ought to be stationed at Waxahachie, and devote all his time to that work, but the care-worn Bishop of Northern Texas has neither the men nor means at his command to do what his hand finds, and his heart desires, to do.

#### SOUTH CAROLINA.

COLUMBIA.—The Rev. Benj. Bosworth Babbitt, who died very suddenly of heart failure, December 20, was a native of Bristol, R. I., and was ordained by Bishop Eastburn at Plymouth, Mass., which was his first charge. He afterwards organized the church of the Messiah in Providence, R. I., and was called to Andover, Mass., where he remained until 1869, when he received the appointment to a professorship in the State University at Columbia, S. C., followed after a few years by his election as dean of the faculty, a position held for some time. Under the super-

vision of the Bishop he started a mission among the colored people of Columbia, which has become a strong church with four or five outlying missions. This work he followed until his death, having during the time educated several young colored men for the ministry. He was buried in Bristol by the side of his wife who had preceded him a few years. He was 61 years of age.

#### LOUISIANA.

LAUREL HILL.—The junior warden of St. John's church, for many months, at great expense to himself, has been editing and publishing a diocesan weekly, *The Louisiana Churchman*. In the edition of Dec. 29th he retires from the field, and announces the death, from lack of support, of his Church weekly. The failure of the paper is greatly deplored. It was well edited and well printed. The devout Church people who realize the necessity of a Church paper ought to see at once all the subscribers to the late *Louisiana Churchman*, and have them send in their subscriptions to THE LIVING CHURCH. THE LIVING CHURCH weekly costs only \$1.00 a year, and by sending 25 cents additional, a copy of that celebrated and unanswerable Church work, "Reasons for being a Churchman," by the Rev. Mr. Little, is mailed post paid, either to the new subscriber, or to the party sending the new subscription. The book alone is published at a cost of \$1.10 but THE LIVING CHURCH offers a year's subscription and the book for \$1.25, heavy paper cover, or \$1.50 cloth binding. All subscribers to THE LIVING CHURCH in Louisiana ought to take advantage of this offer at once, make themselves agents, and secure new subscribers. Sample copies are mailed free to any address desired and in any quantity.

#### IDAHO.

The friends of the Rev. F. W. Crook, missionary general for Southern Idaho, will be glad to learn he is slowly recovering from his severe illness. He was ordered by his physician to California, where he will remain till the severity of the winter in his mountain home is past, when it is hoped he will be able to return greatly benefitted.

#### KENTUCKY.

Bishop Dudley expressed himself highly gratified at the success of his circular, recently issued, for the endowment of the episcopate of this diocese, the responses being both prompt and liberal.

A new Church institution will soon spring into life and usefulness, the Minett Orphan Asylum, for the orphans of colored people. A bequest of real estate from J. C. Minett of New Jersey, has been sold, realizing nearly \$6,000, which with a legacy of \$1,000 additional, recently received, gives the Church a fund for this purpose of about \$7,000. The asylum has been chartered and the purposes of the bequest will speedily be developed by the erection of a suitable building for colored orphans. The "Church Home" Orphanage of the Good Shepherd, for boys, Protestant Episcopal Female Orphan Asylum, Home of the Innocents, and the Jno. N. Norton Memorial Infirmary, are noble monuments of Church work of the past twenty years.

#### MINNESOTA.

GRANITE FALLS.—This growing town is at the junction of Manitoba and Chicago, Milwaukee, and St. Paul R.R., in Western Minnesota. It is a capital missionary centre. Services have been held on alternate Sundays and once



during each week for a year past by the Rev. W. S. Sayres, who resides at Montevideo, 13 miles distant. The work has prospered to such an extent that there is a flourishing congregation, two Confirmation classes during the year, and a general interest awakened in a town where a large part of the population is non-church-going, non-religious and partly skeptical. The Church is getting hold of the best people in the place and has a real mission to perform and a good prospect of success. Services have been held hitherto in an old unpainted hall where theatrical entertainments, dances, etc., are held. A church seems, humanly speaking, an absolute necessity. It is proposed to erect a beautiful and tasty building to cost \$1,500, of this \$1,000 can probably be secured amongst the congregation. The chairman of the Building Committee is Mr. M. C. Sullivan, Yellow Medicine Co. Bark, Granite Falls.

**OHIO.**

**ASHTABULA.**—The first Sunday after Epiphany completed the first year of the rector's (the Rev. Geo. A. Holbrook) connection with St. Peter's parish. In his first annual sermon, he reported the work done and progress made. In this period, there have been 229 services, 94 celebrations of the Holy Communion. (of which 9 in private) 110 sermons, 14 funerals, 6 marriages, 12 Baptisms; St. Peter's Parochial Society has been organized; the Sunday school has doubled in number; public catechising openly in the church has been revived after a long lapse; early celebrations of the Holy Communion, monthly, and on high festivals, have been instituted; Evensong and instruction have been made the rule for Fridays and the eves of holy days; a choir of boys and men has been inaugurated; a weekly singing practice for children and adults to learn Church music has been begun and maintained; an organist and choir master has been brought from England to be the musical director; St. Peter's rectory, a complete house, with all modern improvements, has been built, with only \$180 debt remaining upon it, and a guild room in St. Peter's House has been put in repair and made a pleasant place for society meetings. In concluding his sermon, the rector said: "Something has been done under the blessing of God, enough to humble us, and make us ashamed that so much is left undone." St. Peter's is rapidly becoming a centre of Churchly activity, and promises greater things in the future.

**SPRINGFIELD**

The Rev. Dr. Dresser, referring to the proposed endowment, writes: "Let me suggest through you to the diocese of Springfield, in view of the enclosed statement, that if only every communicant within the diocese would give one dollar, and get someone else to give a dollar, how soon and easily would the required sum be raised, together with what is already promised. Or, if only those who have been confirmed by Bishop Seymour, in his own diocese and elsewhere, would take the matter in hand and press attention to it, how easily would the proposed \$10,000 in honor of his decennial be provided! And how seemly and proper a thing that those persons should interest themselves in this particular undertaking. I am trying something of this kind in my own little parish, and write this in the hope that you may suggest it to others. If some plan were generally adopted, I am sure there would be no great difficulty in accomplishing the desired result."

**PITTSBURGH.**

**THE BISHOP'S APPOINTMENTS.**

God willing, the Bishop will make his eighth spring visitation of the diocese as follows. He has made the appointments to the best of his ability to serve the convenience of all concerned.

**FEBRUARY.**

2. Church Home, Pittsburgh.
3. St. Matthews Homestead.
- 4-5. Southern Convocation, St. Mark's, South Side, Pittsburgh.
10. Trinity church, Freeport; St. Barnabas' church, Tarentum.
17. St. Bartholomew's, Scottdale; Trinity, New Haven.
18. St. John's, Dunbar.
- 20-28. Lectures at Bishop Bowman Institute.
24. St. Paul's, Pittsburgh; St. Luke's, Pittsburgh.

**MARCH.**

3. St. Stephen's, Wilkinsburgh.
6. St. George's, Irwin.
8. Bellevue.
10. St. Stephen's, McKeesport; Good Shepherd, Hazelwood.
11. Longview School, Brookville.
12. Church of the Saviour, Dubois.
13. Church of the Intercessor, Sugar Hill.
14. Mission at Pnxsutawny.
15. The Holy Spirit, Reynoldsville; Redeemer, Fairmount.
17. St. Peter's, Pittsburgh; Christ church, Allegheny.
22. Holy Innocents', Leechburg.
24. St. Peter's, Blairsville; St. Mark's, Johnstown.
25. Trinity, Meyersdale.
26. St. Peter's, Uniontown.
27. Grace, Menallen; St. John's, West Brownsville.
28. Christ church, Brownsville.
31. Trinity, Pittsburgh; St. Andrew's, Pittsburgh.

**APRIL.**

4. St. Peter's Butler.
5. St. Peter's, Petrolia; Our Father, Foxburg.
6. Holy Communion, Lawsonham.
7. St. Mary's, Red Bank; St. Paul's, Kittanning.
8. Ford City.
14. St. Stephen's Sewickley; Trinity, Rochester; Christ church, Brighton.
15. St. Luke's, Georgetown.
16. St. Paul's, Monongahela City.
17. Grace church, Pittsburgh.
18. St. James', Pittsburgh.
19. Emmanuel, Allegheny; Nativity, Crafton.
21. St. Philip's, Shady Side, St. Mark's, Pittsburgh.
28. Christ church, Meadville.
29. St. Matthew's, Union City.
30. Trinity, Warren.

**MAY.**

1. SS. Philip and James. Mission at Kane.
2. Missions in Warren County.
3. Christ church, Tidioute.
5. Calvary, Townville; St. James', Titusville.
6. Mission at Stoneboro.
7. Grace church, Mercer.
8. St. David's, Pardoe.
9. Mission at Gomersal.
10. Trinity, Conneautville.
11. Grace church, Miles Grove.
12. Erie, St. Paul's; Cross and Crown; St. John's.
14. Holy Cross, Northeast.
15. St. Peter's, Waterford.
19. St. Mary's, Beaver Falls; St. Paul's, Fairview.
20. St. John's, Sharon.
26. Atonement, Mansfield; Anniversary of Church Home, Pittsburgh.
30. Memorial church of the Ascension, Shady Side.

**JUNE.**

2. St. John's, Franklin; Christ church, Oil City.
  5. Annual Convention, Christ church, Oil City.
- At all morning visitations, the Bishop desires that there may be a celebration of the Holy Communion. He wishes to meet the children of the parish whenever it is practicable; and when desired to do so, he will gladly confer with the vestry.
- The offerings of the people at the Bishop's visitation are, by Canon V of this diocese, to be received for the Bishop's Charity Fund, to be used at his discretion for the benefit of needy persons.

**KANSAS.**

**NEWTON.**—The Assistant Bishop visited St. Matthew's parish on Jan. 10 for the purpose of consecrating the altar and reredos erected by Mrs. Theodore C. Dean to the memory of her husband. The service being memorial, hymns 188 and 340, with the anthem, "Not dead, but sleepeth," were sung. The Holy Communion was celebrated by the Bishop, assisted by the Rev. Messrs. J. A. Dooris, rector, and F. B. Draper, of Emporia, as Epistoller and Gospeller. The Bishop preached from the text, Heb. xiii: 10. There was a large congregation present, and a goodly number communed. The altar is of oak and marble. The former is handsomely carved in alto relievo. The fine carving is one of the attractive features of the work. The west side has three panels; the one on the gospel end is a large sheaf of wheat, while that on the epistle end is a double cluster of grapes. In the central panel is carved the monogram, I. H. S. Underneath the retable shelf are engraved the words: "I am the Bread of Life," and on the base of it is inscribed: "In Memoriam. Harry

Sterling Dean. Died March 8, 1888." The carving on the centre panel of the reredos is deserving of attention. The subject is the Good Shepherd in the act of rescuing the lost sheep lying tangled in briar and bramble amid heavy rocks and overhanging precipices. The figure of the Good Shepherd indicates weariness and anxious care, with garments rent and torn, and His strong right arm reaching down to rescue. On the panel north is the monogram, Alpha and Omega, and south is the Labarum of Constantine, the Chi Rho. The credence table is also of oak, with the monogram, I. H. S., elegantly finished, and is part of the memorial gift. In due time a full set of season-colored super-frontals will be in their place, presented by Mrs. Dean, so that nothing shall be wanting to the completeness of the memorial. A full set of brass ornaments was presented by the sisters of the deceased, and the vases on the occasion, were filled with rare flowers, bright emblems of the Resurrection. By these loving deeds, the donors have done much for the furtherance of the Church's work in this place. The removal of the old extemporised altar, made out of a store box, marks an era in the church's history. It has done service since the organization of the parish, in the monthly Celebration. But this has given way to a weekly, and also on the greater and minor festivals of the year. The church is free Mrs. Theodore C. Dean has also renovated, painted, papered, and carpeted the vestry room. The windows are elegantly draped with heavy curtains, a large mirror takes the place of the small glass, and the outside door is now protected by a comfortable storm porch.

**QUINCY.**

The Bishop officiates every Lord's Day, as well as on many week days, in some part of his diocese, giving preference to vacant parishes and missions which are without clerical service. On Dec. 9th, he preached twice at St. Luke's, Wyoming, and confirmed two persons. This church is now in charge of the Rev. J. R. Holst, and is prospering above former years. On Dec. 16th, he preached in the morning at the church of the Good Shepherd, Quincy, and confirmed five. In the evening he addressed at length the Guild of the Iron Cross, an active and useful body. On Dec. 23d, he preached twice at St. John's church, Henry. This parish has been vacant for two years, and at Epiphany was placed by the Bishop in the care of the Rev. Mr. Holst, of Wyoming. On Christmas Day, the Bishop officiated at St. George's church, Macomb, now in charge of the Rev. William F. Mayo, deacon, soon to be advanced to the priesthood. Mr. Mayo also maintains services at St. John's, Kewanee. On Dec. 30th, the Bishop was at St. Cyprian's church, Carthage, with services and sermons, and on the day of the Epiphany, at Zion church, Mendon. These churches, located not far from each other, and having railroad communication between them, have been since Epiphany allotted to the care of the Rev. J. M. D. Davidson, residing at Carthage. On Jan. 13th, the Bishop was at the vacant parish of St. Stephen, Pittsfield, in the morning, and at St. James's, Griggsville, in the evening. At Pittsfield he confirmed two persons, and at Griggsville four. The latter church is under the rectorship of the Rev. Zachary T. Savage, and is blessed with unity and growth. The Rev. Ralph T. Jefferson, deacon, is at Princeton, officiating in the Redeemer church.

The diocese needs sadly, for its many vacant and waste places, faithful and active priests. It is suffering greatly by the removal, within ten days past, to Northern California, of the Rev. Robert Ritchie, for the last seven years the esteemed and beloved rector of St. Paul's church, Peoria.

**MR. GORDON'S REPORT OF WORK IN MEXICO.**

(From *The Churchman*.)

After the congregations of San Francisco and San Jose de Gracia were turned out of their places of worship by order of the person [Bishop Riley], who holds the titles to the buildings, one of the clergymen, the Rev. E. Hernandezy Ortiz, was offered the rectorship of San Francisco, accepted it and separated from his brethren. He has now associated with him Messrs. J. Medina, J. Perez, and F. Puerto. Mr. Medina was ordained in 1875. Some years ago he left the Church, worked for first one and then another of the Protestant missions, and when all tired of him, set up an independent congregation, which never amounted to anything. Mr. J. Perez was deposed by the Rt. Rev. R. W. B. Elliott, in the church of San Francisco, for holding and teaching Spiritualism. Mr. F. Puerto was suspended by the Cuerpo Ecclesiastico for the same reason. He is now called the "Pastor of San Jose," and Mr. Perez is the chief preacher in the same church in which he was deposed. They have a congregation averaging from twenty to twenty-five. I attended service in San Francisco on the morning of the second Sunday in November. There were present two ministers, the organist, the sexton, and 12 other adults and five children. It was a beautiful day.

When there is service in San Francisco there is none in San Jose, and *vice versa*, the same persons attend both. These people call themselves "The Mexican branch of the Catholic Church of our Lord Jesus Christ." There are more letters in their name than persons in their congregation! They are supported by Bishop Riley and the Mexican League. There were six country congregations which had no representatives, in the convention of '85. One of these San Pedro Xolostoc, is now in union with us, and I have good reason to believe that two others will unite with us shortly. Indeed, I think that if we had a minister to visit them regularly and explain the facts of the case to them, that most, if not all, of them would soon be with us, and that we could revive some of the old congregations which are now disbanded.

They call themselves "The Independent Mexican National Church." Santos Reys, a young layman, told me they did not acknowledge the authority of any one. The "seminary" or "preparatory school," about which a good deal has been said in "The Envoy" of late, simply does not exist. The independents have three little boys who are not looking forward to the ministry; indeed, I doubt if they would know what was meant if they were asked if they were preparing for the ministry.

Thus it will be seen that all the clergy who are worthy of confidence, all the schools which amount to anything, and all the Church people, except two very small factions which are steadily growing smaller, are working harmoniously together under the direction of the Cuerpo Ecclesiastico, the only ecclesiastical authority recognized by the American Church.



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

A SECULAR paper says that our public schools, as conducted at present, are worse than no schools at all, for parents are deceived by them. They imagine that their children are being educated by them, while as a matter of fact their time is being frittered away in worse than useless studies and exercises. This is true, we fear, of very many schools, but it is not true of all. The people should insist upon thorough education in the *necessary* branches, and not allow public money to be squandered in teaching fancy work or in propagating the fads of school committees and teachers.

WE are in receipt of a forcible paper on "The Vestry System," from a correspondent in Louisiana. Our reason for not publishing the communication is that it would lead to a fruitless discussion for which we have not the space and we fear our readers have not the patience. From all that has been published on the subject, so little has resulted that it seems like a waste of time and space to continue it. The vestry system seems to be here "to stay." Lacking endowments and traditions of episcopal prerogative, the Church in this country must depend upon local organization and interest for the maintenance of the clergy. Some suggestions of the paper before us are practicable and should be acted upon—notably these: that none but communicants should be eligible to membership in vestries; that no change in rectorship should be made without consent of the diocesan; that the bishop should have power to fill vacancies within a certain time if the vestry does not.

THE law of inertia seems to dominate mind as well as matter. What we would we do not, because an effort of the will is required to put in motion the intellectual and phys-

ical forces to accomplish the thing which we know ought to be done. We let grand opportunities go by, fail to improve occasions of moment and means of usefulness, because it is easier to let things take their course than to exert ourselves to shape them. An illustration of this, in a small way, is the neglect of many to renew their subscription to the religious paper. They know that the renewal is due, they like the paper, they know that it is useful to themselves and their families, that it is essential to the progress and defence of cherished principles that the paper should be sustained, but they lack the energy to make the little effort required in forwarding the small amount needed by the publisher. They are afflicted with inertia, and sometimes this is too great to allow even the writing of a postal card to ask for a discontinuance.

Now that the general offering for foreign missions has been taken, we shall be diverting no funds from the Board by urging a special contribution to the work and building of All Saints' Hall in Liberia. This school for girls was established many years ago by Miss Margaretta Scott, a lady whose energy and courage are equalled by her faith and refinement. She has stood by her grand purpose almost alone these years, and seems at last in sight of the accomplishment. The mere shanty in which she has worked, shelters only nine pupils and is crowded at that. She has for a long time been at work collecting material and money for a suitable building to accommodate over sixty. Bishop Ferguson earnestly commends the work and we understand it has the good-will of our Board of Managers, though it has never shared in the missionary funds. That it has not been a burden upon our treasury makes this appeal for a special contribution come with greater force. It may be well to explain that Miss Scott's plan is to make this school a refined home for the better class of native girls by whom the best influences of Christian education will be carried out and maintained in the community. The work will be largely self-sustaining after the house is paid for. Contributions of money or material may be sent to the Rev. Dr. Langford, secretary of our Missionary Board, 22 Bible House, New York.

THE Rev. Dr. Chas. H. Hall, at the last General Convention, in opposing the project to send a "vicar-apostolic" to Mexico to gather up the fragments of the disastrous enterprise known as the "Mexican Church of Jesus," exposed in a few terse expressions the policy which the American Church had been hoodwinked into pursuing. He said that

having created one schism in the Catholic Church of Mexico, it was now proposed to send an emissary there with the benevolent purpose of forming another schism within the first. A recent letter to *The Churchman* from the Rev. W. B. Gordon, the gentleman appointed to take charge of the enterprise, shows that the attempt from this point of view has been crowned with abundant success. It appears that there are now no less than *three* distinct bodies which have sprung out of the reform movement of the Mexican Commission.

THIS is certainly an edifying state of things, and must be viewed with pride by those who were entrapped into giving their aid and countenance through so many years to this pseudo-reform movement. The first of these bodies is that over which Mr. Gordon himself is presbyter in charge. It seems to be designated as "the Church in the Republic of Mexico." The second is that which the Mexican League undertakes to support, and is under the control of the resigned Bishop Riley. It is called "the Mexican branch of the Catholic Church of our Lord Jesus Christ." The third is "the Independent Mexican National Church." This body does not acknowledge the authority of any one! It is hardly necessary to say that the division in charge of Presbyter Gordon is much the most respectable in point of numbers, at least. We are told a good deal about the number of congregations, but there is profound silence as to the amounts which a self-denying enthusiasm for the blessings of a true Gospel inspires them to contribute to carry on the work.

BUT perhaps the most interesting portion of Mr. Gordon's letter is that relating to the "Mexican branch." This organization is fostered by a society of Churchmen with headquarters in the comprehensive Bible House, and seems to be controlled—we may say *owned*—by Dr. Riley, the gentleman who was illegally consecrated to the episcopate by certain bishops of the American Church some years ago, and has since been coerced into resigning after the peculiar character of some of his proceedings had been exposed. The status of this body as described by Mr. Gordon, is as follows: It has possession of two buildings in the city of Mexico, both owned by Dr. Riley. These are in charge of four Mexican "clergymen," one of whom, ordained in 1875, afterwards attached himself to various Protestant bodies in succession, then set up as independent, and finally joined the Riley sect. Two of the others have been deposed from the priesthood for holding and teaching Spiritualism. The

congregation shared between the two churches, consists of about twenty-five persons. And *this* is the organization which the "League" is endeavoring to support, and which an eminent bishop of the Church, well known for his activity in other parts of the world, appears to be upholding with all the influence he can exert.

THE letters of St. Ignatius the Martyr Bishop have been the subject of endless discussion. Various methods have been resorted to by way of avoiding his overwhelming testimony to the authority of the episcopate. But for plain straightforward treatment commend us to the Rev. Mr. Kirkus of Baltimore. Finding that the genuineness of the epistles can no longer be doubted, he is nevertheless in no way disconcerted. In the very spirit of the celebrated Philistine of Gath, he considers himself more than a match for an Ignatius: "In the inflated, passionate, rhetorical, almost blasphemous, language of St. Ignatius the Bishop, is on earth the representative of God the Father." Mr. Kirkus has unbounded reverence for Bishop Lightfoot. To Lightfoot then let him go. The latter does not seem to have discerned the blasphemy, but confirms the position of St. Ignatius by references to St. John xiii: 20. "He that receiveth whomsoever I send, receiveth Me; and he that receiveth Me, receiveth Him that sent Me;" likewise, St. Matt. x: 40, "He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me."

### "LET IT RATHER BE HEALED."

THIS is a scientific age, and many persons are so fully possessed with its spirit that they would have us believe that in the long run scientific principles are destined to supersede Christianity, and provide for the government of society and the guidance of individual life all that is necessary for the best good of humanity. It is undeniably true that science has brought to light many instrumentalities and suggested many methods, by which both society and the individual have been greatly benefitted. But the truth is that science is of use in connection with the moral and spiritual progress of humanity, (we are not here concerned with mere material advantage) just so far as it is the handmaid of religion. To a great extent, notwithstanding the prevalence of unbelief and even atheism in the theoretical sphere, in the practical realm of ethics, society is still strongly influenced by Christian principles and aims. Christian principles are accepted as axiomatic even when their origin is unrecognized, and their dependence for their



validity upon the system of which they form a part, is entirely ignored. In working out these principles, society calls in the aid of science with great effect.

Paganism had no place for the lame, the halt, the blind, for the deformed and the incurable. It is a mystery we have never seen solved what became of the physically imperfect, the poor wrecks of humanity, in such a state as Athens. It is only too certain what was done there with weak and imperfect infancy. There was, in fact, no place in their social scheme for anything but physical perfection. Let the weak, and diseased, and defective, give way and disappear before the strong, and sound, and powerful. Such would be the logical result of the maxims of antiquity, the principles upon which the social state was built and governed.

But from the moment, when the announcement was made to the shepherds of Bethlehem, "Unto you is born this day a Saviour, which is Christ the Lord," a divine voice has ever sounded through the enlightened world in opposition to the principle of extermination, "Let it rather be healed." And this has become the accepted principle of all modern society, however miserably it has often been carried into effect. And in this work, in relieving the condition of poor, in raising up the fallen, in the cure of disease, the aid of science has been of the highest value. It has been called to help in providing alleviation for the most hopeless and loathsome afflictions, and has been made to exercise its power in keeping the spark of life from dying out for days, and weeks, and months, even when the continuance of life could be only the prolongation of physical pain and misery. But though science has supplied the means, science never taught that the value of human life was so inestimably precious that in whatever distress, or agony, it was still a duty to prolong it to the utmost. Left to itself science speaks to us of the "survival of the fittest." It declares that in the long run it is the stronger and the more capable who will and ought to live and perpetuate the race. And it shows no reason why society should not do its utmost to favor and help on this higher development, why those who clog and obstruct the "higher evolution" of humanity should not be thrust out of the way. It does not justify the continued care, by the individual or the State, of those who can never be anything else but a burden to their fellows. While it might make a place for the restoration to health and strength of those who were temporarily disabled, that they might take their place again in the grand forward march of the world, it cannot con-

sistently teach the world that the permanently deformed and those afflicted with incurable disease, have any proper place in such a world as this at all. It is easily conceivable that a new organization of society may find its apostles, in which all things shall work together to promote the survival of the fittest, and exterminate the unfit. And what could science say against it?

We can see no standing place for what is still regarded as an unquestioned truth, that men are bound to show pity and to help the weak, and care for the sick and diseased, and to assert the value of life in every creature of human semblance, except only the religion of the Saviour, Christ the Lord.

### SISTERHOODS IN THE AMERICAN CHURCH.

BY THE REV. CANON STREET, M.A.

#### II.

I have adopted as the title of this series, "Sisterhoods in the American Church;" but the nature of the subject compels me to take a wider range, and to make some reference to other forms of woman's work in the Church than those which are known by the distinctive name of "Sisterhoods."

Organized Woman's Work resolves itself into three classes. The first consists of persons who, while living in the world and enjoying all the privileges of family and social life, form themselves into associations, under the direction of their spiritual pastors, for some definite work of a missionary, parochial, or charitable character. Such, among us, are "The Woman's Auxiliary to the Board of Missions," "The Girl's Friendly Society," and "Woman's Aid to the Church Temperance Society." These are doing noble work. There is, moreover, a host of subordinate societies under various names, working in various channels, and for different objects; all having the same great end in view, viz: the greater glory of God, and the spiritual and temporal welfare of His children.

Those of my readers who desire further information upon this head, are respectfully referred to that most admirable monthly magazine, *Church Work*, which is ably edited by Mrs. A. T. Twing, and published at Astor Place, New York.

The Order of Deaconesses comes next under consideration, an Order which appears, beyond a doubt, to have co-existed with that of Deacons, in the primitive Church; and it was evidently intended that the members should be, in their measure, like the deacons, help-meet to the clergy, in such things as they could appropriately undertake. This is precisely the position of the Deaconess of the present day. She is set apart, in a solemn service, by the Bishop, to do certain work for the Church. For that work she receives a special training. She is not, any more than is the Deacon, pledged to a single life; and under certain conditions, she is free to return to the world. But, so long as she is a member of the Institution, she is bound to comply strictly with its rules. She works under the immediate authority of her bishop; in case of her being transferred by him to the jurisdiction of a parish priest, then she is subject to the direction of the latter. In the case of any debated point,

her final appeal is to the bishop. In most cases (probably in all), the Deaconess is assured of maintenance, so long as she continues in good standing in the Order; and provision is made for her in sickness and old age.

The above review, although brief, will serve, I hope, to show how high and honorable a place the Order of Deaconesses, grounded as it is in apostolic practice, holds in the estimation of the Church, and how manifestly it has its own distinctive functions to fulfil in the corporate life of the One Body.

It will be well for me to explain here, that the term "Religion," used in connection with Conventual or Monastic bodies, does not mean exclusive devotion to religious interests in the modern sense, but *bound by Rule*.

The third and last class which calls for notice is that of Sisterhoods, strictly speaking. What is meant by a Sisterhood, and in what respects does it differ from any other society formed under the sanctions of religion? A Sisterhood is an association of women, who, having reason to believe that they have a special vocation to an exclusively religious life, have by a solemn vow consecrated themselves unreservedly and permanently to God; and who are consequently bound to form no new earthly ties, and to subordinate every consideration to the fulfilment of the duties which by their profession are binding upon them.

There is a distinction between the professed Sister and the Deaconess. For instance, Community life does not necessarily belong to the idea of the latter, who is simply an official, a Church officer. Several of them may agree to live together, and so form a Community, just as a number of priests may live together in a Clergy House for missionary or parochial work, without necessarily being under religious vow or rule, except such rule as may be requisite for the good order of the House. But in a Sisterhood, it will be observed that the living by and under rule is of the very essence of the life, involving, as it does, the formation and discipline of character.

On the other hand, it would appear that vows for life cannot be regarded as being strictly and necessarily of the essence of a Sisterhood; although doubtless such permanent dedication is essential to the integrity of what is technically termed "the Religious Life." There are Communities in the Roman Church, in which the vows are taken only for a term of years, at the expiration of which they are renewed.

In the case both of Deaconess and Sister, there is of course a special vocation; that of the latter, however, involving the consecration of the entire life. Vocation, it must be observed, is as much an essential to the Religious Life of a Sister, as to that of a Christian minister. In both cases there must be an internal call; without which, a mere preference for that mode of life, or an apparent adaptation to it, would be likely to result in a melancholy failure.

On the other hand, where, with a manifest call, there are found, on the part of those who are thinking of adopting the Religious Life, a manifest fitness for its lofty ideal, and a readiness to engage in any work that may be assigned to them, and a willingness to live in unquestioning obedience to a fixed religious rule—where, I say, these conditions co-exist, one could not well be wrong in deciding what was the Divine Will in the matter. As a still further help and

safeguard, there is a special training, and probation of two or three years.

From what has been said, it will appear that the Religious Life does not by any means differ in kind, but only in degree from what ought to be the life of Christians generally. The three vows of the monastic life, poverty, chastity, and obedience, are, as has been aptly said, nothing more than "the three promises in Holy Baptism, translated into a higher key."

Here, for the sake of avoiding unnecessary repetition, I may as well state, once for all, that as a general rule, in the case both of Deaconesses and Sisterhoods, the following particulars may be taken for granted:

1st. A postulant must be a communicant of the Church, thoroughly vouched for; and (if under 25 years of age), is not admissible to the Order, without the express consent of her parents or surviving parent.

2nd. A postulant has to undergo a probation of some months; and a novice not less than two years.

3rd. Although the services of the Sisters are rendered gratuitously, yet donations to the institution are thankfully accepted.

4th. Provision is made for professed Sisters, in health, in sickness, and in old age.

5th. A distinctive habit is invariably worn.

In most, if not all, of the Communities, it is competent for any lady, being a communicant of the Church, to become an associate under certain fixed rules, which, while they do not conflict with the duties of ordinary life in the world, are calculated to be greatly helpful as well to the associate herself, as to the Community to which she may be attached.

As to the question of dress, the experience of centuries has served to prove that the use of a distinctive habit is essentially protective, making it practicable for the wearers, when upon their errands of mercy, to penetrate into the abodes of degradation and crime, without being subjected to annoyance, and possibly to insult.

### THE CHURCH IN THE WEST INDIES.

BY W. GREY, M.A.

A paper which treats mainly of the Anglican Church in the West Indies must begin with a sketch, however slight and imperfect, of the history of that Church.

It appears that soon after the settlement of the earliest colonies, the English parochial system was introduced, churches built, and the clergy supported by tithes, paid chiefly in kind, viz., in tobacco and sugar. The parishes were all nominally in the diocese of London, and, as may easily be imagined, the control over the clergy was of the very slightest description. No Confirmations could be held, and the Church was simply the Church of the white inhabitants, the slaves not being allowed to receive religious instruction.

The first attempted reform in Church matters dates from the foundation of Codrington College, a striking and almost romantic episode in the history of the Transatlantic Churches. The family, an ancient Gloucestershire house, had migrated to Barbados in despair of the future of England after the execution of Charles I., and various members of the family had held high positions in the West-Indian Colonies. Christopher Codrington, son of the Captain-General of the Leeward Islands, had been sent to



England early in life for his education, and after some years' residence at Christ Church, Oxford, was elected to a fellowship at All Souls. After a distinguished career at the University, where he appears to have been regarded as a man of the foremost intellectual rank, he followed King William III. to the war in Flanders, and behaved with such bravery at the field of Namur that he received his promotion to a Captaincy on the spot from the King, and shortly afterwards, on the death of his father, was sent to succeed him in the Government of the Leeward Islands. After a vigorous administration, he retired into strict seclusion on his estate in Barbados, where the college now stands, and spent the remainder of his life in the study of theology. He died at a comparatively early age in 1710, leaving his library to All Souls' College, and his estates to the recently established Society for the Propagation of the Gospel, on trust, for the foundation of a missionary college. He had evidently been deeply influenced by the great Church revival of Queen Anne's reign, for he directed in his will that the professors and scholars of the college should be "all under the vows of poverty, chastity, and obedience." His intention clearly was to found a Brotherhood of Missionaries, who should spend their time partly in studying divinity and medicine in the seclusion of the college, partly in making evangelistic journeys about the islands and the adjacent main land. But the founder's great design was far in advance of the age in which he lived. Not until our own generation, by the energy and wisdom of the late Bishop Douglas, of Bombay, has an approximation been made to the system of evangelisation thought out so long ago by the second founder of All Souls. At the time, however, the Society for the Propagation of the Gospel eagerly took up the trust imposed upon them. Skilled workmen were sent out from England to superintend the building, the Queen's ships were employed in bringing up timber from the neighboring islands, and a plan was formed for founding four Transatlantic bishoprics, and for establishing one of the bishops at the college as its president. A few years after, the noble-hearted philosopher Berkeley, moved, as it would seem, by Codrington's example, formed his design of resigning his rich deanery in Ireland, and founding a college in Bermuda. It is an interesting speculation to consider how different might have been the ecclesiastical and the political history of the American Colonies, had both these plans been fully carried out at the time. But on the death of Queen Anne, Church feeling began to languish, and the policy of Walpole discouraged all missionary effort. Berkeley, basely deceived by the Home Government in the matter of the endowment of his college, was compelled reluctantly to abandon his design, and the work in Barbados was long delayed, until, at length, in 1745 the college was opened, though only for the temporary purpose of a grammar school. It was not until 1824 that the two first West Indian dioceses, those of Jamaica and Barbados, were founded; and then, through the influence of Dr. Coleridge, the first Bishop of Barbados, the college was at length remodelled in closer accordance with the intentions of the founder, and henceforth it became the *Alma Mater* of the West Indian churches, supplying young men with an academical training (since the year 1875 identical with that of the

University of Durham) especially, though not exclusively, with a view to holy orders.

Shortly after the foundation of the first bishoprics, came that great event in the history of the British West Indies—the abolition of slavery. Hitherto almost the only evangelising work amongst the vast slave population had been done in the Codrington estates, and by a few devoted Moravian and Wesleyan missionaries. Henceforth the whole of the black and colored population became, nominally at least, Christian. Many new churches were built, in which white and black people worshipped together, and the educational system was rapidly developed.

In 1842, the dioceses of Guiana and Antigua were separated from that of Barbados; in 1861 that of Nassau from that of Jamaica; and in 1872 a bishop was consecrated for the Anglican Communion in Trinidad. In 1883 these six dioceses were united in a province, and the Bishop of Guiana, the senior bishop in the Anglican Church, was elected primate.

Within the last 20 years has come the change in imperial policy, whereby the Anglican Church in the colonies has been gradually deprived of its commanding political position. Disestablishment and disendowment came first in Jamaica, and the Jamaica act was taken as a model for similar acts in the other islands. Barbados alone, always jealously tenacious of its independence, successfully resisted the attempt of the colonial office to impose disestablishment, and by an act of its legislature provided for the payment of the bishop and the clergy out of the colonial revenues. But even Barbados now refuses to increase further the amount expended for ecclesiastical purposes, fearful lest increased help to the Church may involve larger subsidies to the Moravians and Wesleyans as well. The principle of partial and concurrent endowment (granted to other religious bodies besides the Church) is recognized by the Governments of Guiana, Trinidad, Tobago, and St. Vincent. In St. Lucia, the Roman Church is endowed by the Government, whilst the single Anglican chaplain receives a fair stipend. In Grenada and in the Antigua diocese generally, except in one or two foreign islands, as Saba, where the English clergyman receives £100 a year from the Government of the Netherlands, the Church is totally disendowed.

To pass to the practical part of this paper, what it may be asked, are the chief difficulties, and what the encouragement of workers in the West Indies? The chief difficulties may be connected with the nature of the climate, and the past history of the colonies. The climate, healthy and enjoyable as it usually is, certainly tends to the diminution of energy, and, generally speaking, is in the long run unsuitable to Europeans. Any strain on the nerves is more felt in the tropics than in England, the temper fails more quickly, and discouragements have a greater effect. Again, it may perhaps be said, with due allowance for exceptions, that a certain tone of laxity and tendency to spare themselves, is more noticeable among good men in the colonies, than amongst men in corresponding positions in England. Not that one may not trace some remains of old-fashioned austerity. The traditional observance of Lent, so far as the abstention from gaiety is concerned, survives in a more marked manner than in England, and the old inhabitants of Barbados

still remember the time when some of the more devout Church people passed the whole of Good Friday within the church walls, and without touching food. But on the whole, at the present day, the conception of bodily self-denial seems far more alien to the West Indian than to the English mind. The Churchmanship, whether of the "high" or of the "low" type, strikes one as being less thoroughgoing than in England; the attractive part of either system is adopted; the more severe elements tend to fall into the background. Again the lack of interest of the laity in Church matters is painfully noticeable; thus the ladies, instead of manifesting an embarrassing readiness to undertake Church work, are scarcely found to offer their services, owing to a real or fancied inability to venture out of doors in the hot sun.

(To be continued.)

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

Address THE LIVING CHURCH.

152 Washington St., Chicago, Ill.

#### PERSONAL MENTION

The address of the Rev. Wm. C. De Witt, late of Freeport, Ill., is now 790 Washington Boulevard, Chicago, Ill.

The Rev. J. J. Faude has been elected President of the Standing Committee of the diocese of Indiana, in place of the Rev. Dr. Pettis, removed to Tennessee.

The Rev. John Hewitt rector of St. James' church, Fremont, Neb., for the past four years has accepted an unanimous election to the rectorship of Holy Trinity parish, Lincoln, Neb., and expects to enter upon duty there on Quinquagesima Sunday.

The Rev. F. B. Draper has resigned the rectorship of St. Andrew's church, Emporia, Kansas, to take effect March 10th.

The Rev. Chas. Ferauson has resigned the position of assistant minister of Grace parish, Cedar Rapids, Iowa, and accepted charge of the church at Ravenswood, Ill.

The address of the Rev. Gideon J. Burton is changed to 407 Chestnut Street, Philadelphia.

#### ORDINATIONS.

Jan. 24th, 1889, in Holy Trinity church, Hertford, N. C., by the Bishop of East Carolina, the Rev. Frederick Nash Skinner, deacon-in-charge of the parish, was ordained to the priesthood. The candidate was presented by the Rev. Robert B. Drane, who, with the Rev. Messrs. Henry A. Skinner and Luther Eborn, united in the laying on of hands.

At Grace church, Sandusky, Ohio, on the morning of Jan. 3rd, the Bishop of Springfield ordained to the diaconate, Mr. Wm. J. Hawthorne. There were in the chancel together with the rector, who presented the candidate, and with whom he has been studying for nearly two years, the aged Dr. Bronson, in his 82nd year, formerly President of Kenyon College, and for sixteen years the rector of this parish, the Rev. A. B. Nicholas, the Rev. B. W. Dougherty, and the Rev. F. W. Raikes. The sermon was preached by Bishop Seymour.

#### OFFICIAL.

A Mission will be held in St. Mark's, New Canaan, Conn. under the direction of the Rev. D. Parker Morgan, of the Parochial Mission Society, from the 10th to the 19th of February.

THE Convocation of Nashville, composed of the Bishop, clergy, and laity of Middle Tennessee, will hold its next regular meeting in Trinity church, Clarksville, on Tuesday, Feb. 12th, and the three following days. H. R. HOWARD, Dean of the Convocation of Nashville.

#### TO CORRESPONDENTS.

"DORCAS."—It is not easy to give a satisfactory reply. As a rule, the various Orders of women do not receive persons as candidates, after a fixed age, say, forty. You give no clue to your circumstances, whether you would require partial or entire support, nor do you say whether you have

had any experience in charitable, hospital, or parochial work. These are all points upon which you would be required to give information. If a widow, with no children dependent, apply to Mother Caroline Delano, Superior of the Order of St. Monica, Fond du Lac, Wisconsin, otherwise to the Rev. C. C.rafton, or the Mother Superior of the Sisterhood of the Holy Nativity, 383 Benefit St., Providence, R. I.

T. K. C.—The paper will appear soon.  
DECLINED.—"A Petition;" "Our Parochial System;" "The Call Divine."

NOTE.—A number of offers of *The Living Church Annual* for 1886 are received. Our kind friends have our thanks.

X.—We know of no rule which limits the use of a festival collect at vespers the day before according to the setting of the sun.

CATHOLIC.—According to the practice of the early Church the fast should be continued until sunset. It would hardly do to say only till after Evening Prayer, as that might be said early in the afternoon. The modern custom of having a heavy dinner after sunset would indicate the desirability of continuing the observance till midnight, if the fast is to be such in any true sense, or else it should begin with sunset the day before.

SISTER MARY.—We have not been able to procure information in regard to the "Order of the Royal Red Cross" further than the paragraph you mention.

#### OBITUARY.

FOARD.—Died at her residence, Baltimore, Jan. 25th, Julia C. Foard. We bless thy Holy Name for all thy servants departed this life in thy faith and fear, to be numbered with thy saints in glory everlasting.

ROWLAND.—At Somerville, N. J., on the Feast of the Epiphany, the Rev. John Rowland, rector emeritus of St. John's church.

RISLEY.—In New York, on the 12th inst., entered into rest, Mrs. Caroline, widow of the late William Risley, Esq., of Fredonia, N. Y., in the 83rd year of her age. Lord now lettest Thou Thy servant depart in peace.

#### ACKNOWLEDGEMENTS.

THE LIVING CHURCH acknowledges with thanks the receipt of the following sums:

FOR "B." diocese of East Carolina: M. C. G. \$5; the Rev. G. J. Burton, \$1; N. M. H. \$1.

FOR THE REV. J. J. EMMEGABOW: Mrs. E. G. Westervelt \$25; A Friend, \$1; C. G. \$1; Mr. C. P. and the Rev. H. B. Whitney, \$1.

FOR PERE V. LATTE'S Old Catholic Work: The Rev. Edw. A. Forgo, \$10; L. M. Seymour, \$1.

#### APPEAL FOR ONTONAGON.

We are on Lake Superior between Marquette and Duluth. Repair on our church is imperative. We cannot do all that is required, with out assistance. We hold a bazar after Easter, and solicit salable needlework, and fancy articles of any description. Send by mail, or by American Express, to MRS. E. H. HARDENBERGH, St. Agnes' Guild, Ontonagon, Michigan.

#### APPEALS.

TO ALL WHO LOVE THE MEMORY OF JAMES DE KOVEN.

St. John's Academy, Delafield, Wis., is endeavoring to build a memorial to the sainted De Koven. \$10,000 is needed for its completion. It has been suggested that we appeal for contributions of \$100. It was here in Delafield that James De Koven began his great work. It is fitting that there should be a memorial of the "Great Doctor."

Subscribed, Dec. 7th, Rev. S. T. B. Hodges, S. T. D., \$100.

" Rev. Morgan Dix, D. D., \$100.

" Rev. Cyrus F. Knight, D. D., \$100.

Address the Rev. S. T. SMYTHE, A. M. PROF. ALLAN A. BURLESON, Delafield, Wis.

#### EPIPHANY OFFERINGS FOR FOREIGN MISSIONS.

"The great value and success of Foreign Missions" is the title of a telling leaflet now ready for free distribution in connection with collections for Foreign Missions. Please ask for — copies of leaflet No. 326, and address the Rev. Wm. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

#### MISCELLANEOUS.

ORGANIST or organist and choir-trainer. Position wanted by MR. EDWIN RAKE organist of St. John's church, Brooklyn. Long experience. Highest references. Service fully choral, Anglican or Gregorian. Address 376 Douglas St., Brooklyn.

A PRIEST, with unquestionable references as to qualifications and standing, being temporarily disengaged, will promptly answer requests for Sunday services upon short notice and moderate terms. Address "PRESBYTER," Church Record Company, New York and Stratford, Conn.

#### A SPECIAL CLUB 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*.

#### CELEBRATED GARDENS.

The celebrated "Hanging Gardens of Babylon" were within the precincts of the palace called "The Admiration of Mankind." They consisted of gardens of trees and flowers on the topmost of a series of arches 75 feet high and built in the form of a square, each side of which measured 400 Greek feet. The city of Babylon, with its famous gardens, was razed to its foundations, 600 B. C.

Two Thousand, Five Hundred and Seventy-Nine years later we find the celebrated gardens of James Vick in Rochester, New York. For description, Catalogue of seeds, advice how to obtain free a copy of Vick's Floral Guide and a list of the famous new rose, called "Vick's Caprice," address, James Vick, Seedsman, Rochester, N. Y.



The Household.

CALENDAR—FEBRUARY, 1889.

- 2. PURIFICATION B. V. M. White.
- 3. 4th Sunday after Epiphany. Green.
- 10. 5th Sunday after Epiphany. Green.
- 17. Septuagesima. Violet.
- 24. Sexagesima. Violet.

LATABUNDUS.

FEAST OF THE PURIFICATION.

This celebrated sequence of St. Bernard, the melody of which was popular all over Europe, was used by the Church of Sarum indifferently as a sequence or a hymn. Circ. A. D. 114. Isaiah xl.: 9.

Full of gladness,  
Let our faithful choir be singing  
Alleluia.  
Monarch's Monarch  
From unspotted Maiden springing!  
Alleluia.

Him the Holy Virgin bore,  
Wonderful and Counsellor,  
Sun from star had spring;  
Sun, that never knoweth night;  
Star, forever shining bright;  
Ever glittering.

As a star a ray most fair,  
Thus the Virgin also bare,  
Like in form, the Child;  
Nor the star by that its ray,  
Nor the Virgin any way  
By the Birth defiled.

Now conforms the cedar tall  
To the hyssop of the wall  
In one vale of tears.  
He, God's Word and Essence, came,  
To assume our mortal frame,  
And with man appears.

Though Isaiah had foreshown,  
Though the Synagogue had known,  
Yet the truth she will not own,  
Still remaining blind!  
If she do her prophets wrong,  
If she will not hear their throng,  
Still she may, in Gentile song,  
Seek the deed, and find.

Turn Judea, and repent!  
Credit thine Old Testament;  
Why upon destruction bent,  
Miserable race?

Whom its oracles foretold,  
Born to save the world behold; \*  
Him a Virgin's arms enfold,  
Full of truth and grace.

\* The original ends here.

THE PURIFICATION OF THE BLESSED VIRGIN.

BY E. O. P.

Dearly did the old-time artists love to render a Gospel story such as to-day brings to us, and the earliest compositions in which it was sought to make the most of this opportunity, date quite far back in the Christian centuries. Full of quiet incident into which light, and law, and prophecy, are mystically woven, the sacred narrative has its own attractions for the devout artist, and as marked by customs of the Jewish temple life, is rich in material for a picturesque setting of all he may express.

The whole has been set in different keys and by different masters, yet mostly the same blessed facts all are represented, and with their teachings open to us. In any case, the picture is the Presentation of Christ in the temple, but of this, our Lord's first visit to Jerusalem, we read it was to present Him there, "and to offer a sacrifice." In these words of the inspired historian, so much hinges on the word *and*, that in art the Mother's sacrifice has been often made the leading idea, and we then get the event more especially in its aspect as the Purification—one of the Virgin's Seven Joys. There are instances, too, in which the motive is the meeting of St. Simeon with our Blessed Lord—that meeting which gave to the Church her *Nunc Dimittis*, and such compositions show our temple scene rather as the Prophecy—one of the Virgin's Seven Sorrows.

All the Greek pictures of the Presentation have for their title, *Nunc Dimittis*, and we may read the entire story in a Byzantine copy that is now before us.

It is not hard to know the aged priest, St. Simeon, who has taken into His arms the Lord's Christ, blessing Him, and who re-

presents the Gentile nation; and St. Anna, the prophetess—who stands behind them, giving thanks for His coming Who is her exceeding great Reward after many years' watchings and prayers—symbolizes the Jews who saw our Lord, but did not embrace Him.



The great censer in the midst is in accordance with the old Greek model of the Presentation, and on one side of it, as standing there we may see the Mother, the inevitable Greek characters inscribed upon her nimbus, and giving her the title "Mother of God," and upon her veil the star, one of the Mother's well-known attributes. Incidentally it may be noted that to represent the Virgin as unveiled during any part of her earthly life is a mediæval innovation. It is St. Joseph whom we may see as having meekly assumed the office of bearing the doves or pigeons—the "poor's offering," it is literally in the Talmud, and we may recall certain words in Bishop Jeremy Taylor's hymn, "On the Purification of the Blessed Virgin:

Pure and spotless was the Maid  
That to the Temple came,  
A pair of turtle-doves she paid,  
Although she brought the Lamb.

It may be we turn from the narrow faces, frigid figures, unnatural attitudes, which are characteristic of Byzantine art, almost finding offence in them, but it is only just that we remember how Cimabue himself, who studied under Greek teachers, is evidence of the immense debt which Italian art owes to the East as represented by Byzantium. It was here that at the breaking up of the Empire many artists found a hospitable home; here was imparted to them valuable technical instruction in the arts, and with it they had the practical opportunities that served to foster the life which as artists they had brought with them, and here was preserved to them the antique tradition. Later generations of those artists who in the fifth century had settled in the East, went back to Italy at the taking of Constantinople by the Turks, and with added powers of execution became their fathers, whom we may know as bringing in a new birth of art.



THE PRESENTATION (Fra Bartolomeo).

In a graceful composition—a celebrated one by the Fra Bartolomeo, we have the same sacred personages as in our first picture, but now may see with them the faithful Salome, to whom is traditionally attri-

buted a vow taken at the birth of our Saviour, nevermore to leave His blessed Mother. This may be easily known as a work which dates well on in the fifteenth century, since in all the older representations of the Divine Infant He is clothed in a long tunic. It is of gold stuff, or it may be white, or blue, or crimson, has long sleeves, and is fastened with a girdle. Even in the fifteenth century, at first the pictures show the Holy Child only partly undraped. The St. Joseph as we see him here, is a strikingly individual portraiture, but he does not look like the man to carry doves. As belonging in a special way to the life of the blessed Virgin, \* a symbol of the days' event itself is two doves in a basket, although too, as one of the two chief festivals that are in honor of her, the day has long had its own runic sign—a heart which is larger than any that mark her minor feasts.

In a background picture of the present temple scene Fra Bartolomeo gives not a part of what we see taking place but that which is typical of it—Moses holding the broken table of the old law. This is following the lead of the sacred artist who on the Bible page renders the events of that other journey, earlier in the Christian year itself, as noted in our Prayer Book calendar, but twelve years after the Presentation, in which the child Jesus is again taken to Jerusalem, and who discovers to us much that he does not express. Francia likewise has a grouping which in the same way shows Abraham's sacrifice as pointing toward the blessed Mary's oblation.

We may profitably pause to recall memories of this Bartolomeo (for he is, not the only artist of the name), who was born in 1469, some ten miles out of Florence, and before he became a Dominican worked with the artist, Albertinelli, and lived with him as boon companion. He is the same who was pricked to the heart by the words of Savonarola, his friend, and who laid on a bonfire all his art works and studies which were of a nature condemned by this great preacher. The beloved of Florence, and for his virtues no less than his talents, was this Bartolomeo, who before he became a monk and afterwards, did so many beautiful works and among them, for the chapel of the Novitiate of San Marco, the picture we have been considering. It is he who on the delightful pages of Vasari is recorded as "devoted to labor, of a quiet mind, upright in nature, and duly impressed with the fear of God."

A panel painting of the Presentation which dates from the middle of the fourteenth century is in the museum of Cologne. Even the printed copies show it full of delicate sentiment, and the feminine features are in a style which at that period prevailed in the art work of Cologne. The Divine Infant is in the arms of His mother, whose engaging action is that of poisoning Him for presentation to the priest as he faces her, and the doves are peeping from a basket which St. Joseph is holding as he stands a little behind the Virgin. The Feast of the Purification has delightful symbolism which may fairly claim to be considered in notes on sacred art subjects, and the same may be said of the poetry which is in many of the other names that have been given to this festival, and of much that is contained in its history and in the legendary matter which lies behind the history; yet none of these may now be entered upon, nor are the candles possible to us, nor even the exquisite symbolism of lighted torches carried by the faithful in processions.

The Light of the world who as on this fortieth day after the Nativity was presented in the Temple, is ever the kindly Light set before us in the hymn words of the Rev. J. H. Newman, which are so widely known and loved, but do any desire the Purification set hymn-wise, the instinctive turning is toward the reverend author of the Christian Year, and who is ever weary of its opening words?

\* See Clog Calendar.

† Afterwards removed to Imperial Gallery of Vienna.

Blessed are the pure in heart  
For they shall see our God,  
The secret of the Lord is theirs,  
Their soul is Christ's abode.

The simple scene itself is happily rendered in lines that follow, and while the whole is beautiful the last three stanzas in a way are better than those which we cannot now have:

Wide open from that hour  
The temple gates are set,  
And still the saints rejoicing there  
The Holy Child have met.

Now count His train to-day,  
And who may meet Him, learn:  
Him childlike sires, meek maidens, find,  
Where pride can naught discern.

Still to the lowly soul  
He doth himself impart,  
And for His cradle and His throne  
Chooseth the pure in heart.

FIFTEEN hundred guineas has been offered and refused for the famous St. Bernard dog, Sir Bevedere. Another well-known dog of the same breed, Plinlimmon, which was purchased in August last by Mr. J. K. Emmett, the American actor, for 1,000 guineas, has made a great impression in New York, and Mr. Emmett has been offered and has refused £600 profit for the dog.

I wonder what Alphonse Daudet, with all his scorn for the dryasdust mouser among books whom he has satirized in "L'Immortel," would think of a certain little gray-haired, bespectacled, man in one of the big Boston publishing houses, to whom we owe the "Shakespeare Phrase Book" and the book of "Familiar Quotations." The special work which John Bartlett has accomplished is prodigious; and if he guessed, despite M. Daudet, one-half the gratitude which every editor and journalist in the country feel toward him, it might recompense him more perhaps than the profits he has received from the multiplied editions of his handbooks. Save for the assistance of one person in the mechanical part of the work, Mr. Bartlett has compiled the "Phrase Book" wholly himself—an Herculean task, which few people can fully appreciate. After each quotation had been written on a separate slip of paper and verified, the collection was sent to the printer; and on the receipt of the proofs, each quotation was again compared with the original for re-verification before the pages were made-up—a pains-taking which to the careless reader, but to him only, might seem supererogatory. Arranging the entries alphabetically, numbering the pages and preparing the indexes, appendices, and comparative readings—all these *minutiae* were attended to by the same brain and hand.—*The Critic.*

THE art of advertising is well understood in America. THE LIVING CHURCH, a High Church American journal, has hit upon a novel method by which it may at the same time increase its circulation and disseminate sound Church principles. The manager does not depend upon salaried agents, nor is he content with giving a commission in the shape of a greatly reduced rate of subscription to those subscribers who will send him the names of new subscribers. In addition to this he expends a large sum in procuring an edition of the best Church book in the market, which every subscriber may get a merely nominal price by getting one new subscription. The subscription to the paper is one dollar. Let any subscriber collect a dollar from a friend who does not yet take the paper in, then let him add 25 cents more and send the amount to the manager, and the result will be that the new subscriber will receive regularly a copy of THE LIVING CHURCH and the old subscriber will add to his library, for the small consideration of 25 cents a copy, of "Reasons for being a Churchman" by the Rev. A. W. Little, bound in strong paper covers; 25 cents more will convert the strong paper covers into bevelled boards and muslin binding. We commend this plan to our contemporaries.—*The Indian Churchman, Calcutta.*



COMFORTING AND COM-  
FORTED.

"Dorothy! Dorothy!"

There was no answer, and the speaker, striding quickly across the tiled hall, opened the door of the sunny morning-room. But its only inmate was the canary bird, pouring forth from its cage by the open window a song of gladness that showed that it at least rejoiced in the beauty of the sweet spring day. Evidently its joyousness had jarred upon the late inmate of the room, for a cover had been hastily thrown over the cage, as if in the hope of stilling the little songster's voice.

The young man closed the door again, with a clouded expression upon his face. "The same old story," he sighed, as he slowly ascended the broad staircase. "Is it always to be thus, I wonder?"

Arthur Hastings knew only too well where he should find his wife. At that moment the same bright sunshine that was filling the room beneath was striving to penetrate through the closed blinds of a hushed and darkened one, that a short time before had been the centre of the brightest sunlight and sweetest music an earthly home can know—the sunlight of a child's glad presence, the music of a child's clear laughter and prattling voice.

It was there that the young doctor sought his wife; to find her, as he had often done before, bending over the open drawer of the old bureau, with its disordered pile of play-things, just as their owner had left them ere his restless little fingers had been folded in their last sleep, and little Archie was with the angels. That deserted nursery had become a sort of shrine to Dorothy Hastings. It was a whim of hers to keep it thus just as it had been on the day her darling died, with the toys and picture books strewn all about the floor that he had last played with before Death had stretched out a sudden hand and robbed her of her only child.

Here, where everything served to remind her of it, the young mother nursed her sorrow day by day, burying beneath it all the joy and love that life yet held for her. She did not hear her husband's approaching footsteps, and started as he laid his hand gently on her shoulder.

"I half feared to find you here," he said gravely. "Why will you not try to live down your sorrow, Dorothy?"

"You cannot understand," she answered, almost pettishly. "I cannot forget our darling so soon; I would not if I could."

"Surely, dear, you don't imagine I think that possible," said the husband, tenderly. "But is this the best way of cherishing our boy's memory? Our grief should not make us selfish."

"I suppose men get over these things more easily than women," she replied bitterly. "They have so much more to occupy their thoughts to take them out of self."

If Dorothy could have seen the keen look of anguish that crossed her husband's face, she might have realized for the first time how much he had suffered. To all appearance, at least, he was the same man precisely that he had been before the shadow of death fell upon his home, and her nature was incapable of understanding the unselfish sorrow that strengthens rather than unfits a man for the duties of everyday life. Truly, in the varied homes he visited day by day, Arthur Hastings saw much to take him out of self, and

Dorothy, who noted only the bright smile and cheery words he always had for her, little guessed how sorely her husband missed the sound of his child's welcoming voice, the scamper of the eager little feet across the hall, and the soft clinging of his boy's arms around his neck when he came home oftentimes disheartened and weary from his long rounds.

He knew that his wife believed him callous and indifferent, and her words that morning cut him to the quick. Could she really think it possible that he had "got over" the loss of the little sunshiny lad whom, in his quiet way, he had loved fully as tenderly and devotedly as did the mother who had made him her idol? Could she fancy that dreams of earthly fame and earthly riches could ever crowd out the memory of those that had circled around the little, active, golden-crowned, figure that even now seemed ever fitting around his study chair?

For a moment he stood in silence; he would not utter the reproachful words that rose to his lips. In those long sad weeks of patient endurance he had learnt

How sublime a thing it is  
To suffer and be strong,  
and when at length he spoke, it was in his usual cheery tones.

"I have something occupying my thoughts just now, Dorothy, that brought me here to seek my wife's help."

"Well?" she asked, with barely a touch of interest in her voice. She seldom felt much sympathy in her husband's schemes for lightening the weary burdens of the sick poor, with whom, as parish doctor, he was brought in daily contact, and she rightly guessed that it was something of this sort that was now engrossing his thoughts.

"I have just come from one of the saddest cases I have ever met with," he continued. "The man has been practically out of work all the winter, he and three children being almost wholly dependent on what the woman could earn by an occasional day's charring. Of course, they have been simply on the brink of starvation, and yesterday I was called in to the deathbed of the second child they have lost within a month, both of whom might, humanly speaking, have been saved had proper care and nourishment been procurable. As it was, I was too late; the poor little fellow died last night."

"How terrible!" said Dorothy, with a shudder. "You know I cannot bear to hear of such things."

"And I would not have told you without a reason, dear; but I want you to do your part in saving the life of the one remaining child. He is reduced to a perfect skeleton by a severe attack of whooping cough, aggravated by want. Medicine alone can do him but little good. A woman can take in at a glance the help such a case requires far better than a man. Will you go and see the woman, Dorothy? She will be so grateful."

"Oh! I couldn't," replied Dorothy, burying her face in her hands. "It would bring it all back to me so, Arthur, the loss of my own darling boy. Cook shall make some broth. I will send anything you like, only, don't ask me to go."

"If I thought the visit would really increase your sorrow, dear, I would not wish it; but that sorrow just makes you the most fitting person in all the world to share the burden of this poor heart-broken mother. You can sympathize with her as no one else could do,

because you know exactly what she must be feeling. And don't you think, Dorothy, that the memory of our boy may be as lovingly kept by our care for one such little one, as by shutting ourselves up with the few poor relics that are needless to remind us of what we never can forget?"

Dorothy sighed. "If you really wish it, of course I must go," she said, rising wearily to prepare for her walk. "You had better tell cook to pack a basket with whatever you think best."

"It is very unfeeling of Arthur to send me on such an errand," was her inward comment, as she arranged herself in her deep mourning, and started forth with her little basket in her hand.

She had been the only daughter of a wealthy home, where her every wish had been law, and up to a short while ago her married life had consisted only of a bright, unclouded, sunshine. For who, Dorothy had often asked herself, owned a husband so devoted and indulgent as hers? What mother's eye had ever rested with loving pride on a boy that could compare with the one she had loved with a love that amounted almost to idolatry? Ah! the first sorrow that had come to her untutored heart had well-nigh broken it. All the joyousness and beauty had seemed crushed out of her life forever more, as she had laid the first pure snowdrops from his little garden in the tiny folded hands of her dead child. That was six weeks ago now; but as she wended her way through the sunny streets, the aching void in her life, the bitter sorrow at her heart, seemed greater and more bitter even than they had done then.

Heath-square, to which her husband had directed her, lay in one of the poorest and most wretched quarters of the town, one with which she was by no means familiar, for errands such as that on which she was now bound were a new experience to the doctor's young wife.

Very nervously she knocked at a door at the top of a flight of steep, rickety, stairs within one of the most wretched dingy houses at the further end of the noisy square. She dreaded her encounter with this other sorrow-stricken mother; perhaps she feared to witness the same wild, passionate, outbursts as those in which her own grief had found vent. If so, her fears were groundless. Suffering and want, and care, were plainly lined in the face of the woman who answered her knock, but her manner was quiet and calm enough, as she invited her visitor in, and set a chair for her on one side of the hearth, with its poor handful of glowing embers, over which crouched a tiny, white-faced, shivering boy, his wasted form wrapped in a threadbare blanket, and his poor little bony arms stretched out towards the feeble blaze.

"My husband told me of your trouble," began Dorothy, with an effort. "Your little boy looks very ill."

"Yes, ma'am, you'd hardly know him for the same child he was a month ago. You see, my husband being out of work so long we couldn't give him the proper nourishing food he wanted, but the doctor hopes now the worst of the cough's over that he'll pull through if only he can get a fair chance."

"Poor little fellow," said Dorothy compassionately, taking one of the child's hands in hers—a poor little wasted hand that had lost all the roundness and beauty of childhood, in those long suffering weeks.

"He is all we have left, ma'am," said the woman quietly. "Would you care to see little Willie? he looks so sweet and

peaceful, no one would guess to see him now how much he suffered."

Very tenderly the work-roughened hands turned back the white sheet that covered a little motionless form in the small inner room.

"He was my eldest one," said the poor mother in a broken voice. "The bonniest of all the three, but maybe it is best for him; this has been a hard, hard, winter for us all, God knows! and the hardest part of it has been to see the little ones pining for want of the food we could not give them."

"How can you bear it so quietly?" cried Dorothy, her eyes suffused with tears.

"I think God has helped me," said the other, simply. "When my little Rosie was taken, I felt nigh heart-broken, and when Willie went too, I seemed at first as though I couldn't bear to live any longer—as though I just wanted to lie down and die too; and then it came over me how selfish and wicked it was when there was the father and little Johnnie that wanted me still; and then I just tried to think of Willie and Rosie up in Paradise, and how much happier it was for them there, and that helped me more than anything."

Dorothy covered her face with her hands. "If only I could feel like that! she sobbed. "I can only think of my loss, instead of my darling's gain."

"None but the dear Lord Himself can help you. Have you asked 'im, ma'am?"

"I could not," said Dorothy piteously. "I was so selfish, so rebellious, in my sorrow. Will you ask Him for me now?"

And so these two women, so differently circumstanced, yet drawn together by one common sorrow, knelt down side by side, and laid that sorrow at the feet of Him who has said: "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

\* \* \* \* \*

"And you really think that change of air is what the child most needs, Arthur?"

Dorothy had returned from her walk that morning with a brighter expression upon her face that it had worn for many days; and after dinner, when her husband generally found a few leisure moments to devote to her, she hastened to unfold to him a project she had been turning over in her mind all the afternoon.

"Yes," he replied, noting with pleasure the newly-awakened interest in his wife's face. "Good food and plenty of fresh air would do wonders. The poor little fellow has small chance of recovery, cooped up in that close, dingy, room."

"And his mother is forced to leave him when she can get work," continued Dorothy earnestly. "Oh, Arthur, don't you think I might have the poor little mite here, and nurse him myself? Would you mind? Jane is so good with children. I know she would do her best, and there has been so little occupation for her since"—and Dorothy's voice faltered—"since dear little Archie died."

"It would probably be the saving of the child, but it will entail a great amount of trouble and anxiety on you, dear. Have you fully realized how much?"

"Oh, yes! I shall not mind that," replied Dorothy, looking up through her tears into her husband's face. "Do you know, Arthur, I think God must have led you to send me to that poor woman to-day. I never realized before how selfish my sorrow was making me."



Dorothy's offer was gladly accepted by little Johnnie's mother.

"Thank God for putting the thought in your heart, ma'am," she said, with tears of gratitude in her eyes. "I can't thank you rightly, but He will."

"He must have the sunniest, brightest, room in all the house," said Dorothy; and with a brave effort she set herself to prepare for Johnnie's reception that which had been her little Archie's nursery.

So Dorothy's shrine was dismantled, the toys and playthings locked carefully away in the old bureau, and the light of God's sweet sunshine admitted once more into the long-darkened room. There, day by day, Johnnie grew stronger and better, till, his cure pronounced complete, he was sent back at length to Heath-square, where for many a long day he could chatter of nothing else than the recollection of those wonderful weeks at the doctor's house, and the "booful lady" who had nursed him so tenderly. And Dorothy knew that those weeks had been weeks of gain to her as well as to her little patient. It had seemed at first like sacrilege to hear the patter of other little feet upon the nursery floor; to see other little fingers carelessly handling the treasured playthings brought out again from their hiding-place to brighten Johnnie's convalescent hours; but yet more surely she had learnt day by day the truth of her husband's words, that thus in forgetfulness of self and loving ministry to such little ones, He, by whom our joys and sorrows alike are sent, would have her keep green the memory of her child in Paradise.

Other little ones, reigning there in their own right, complete the sunshine of Dorothy Hastings' heart and home to-day, and they are loved not with the almost idolatrous affection that was given to her firstborn, but tenderly and wisely, as a sacred trust from God, to be trained for His glory and service in years to come.

### THE HYMNAL.

From *The Churchman*.

The work of the committee appointed by the General Convention for a revision of the hymnal, is now approaching completion. It has already passed the number of 600 selections. It may be accepted as a foregone conclusion that the hymnal must rest upon its intrinsic excellences. If it fails to provide for the spiritual edification of large masses of Churchmen, the clergy will inter-leave it, or quietly introduce something else. Mediocrity and an amiable but colorless syncretism will fail to satisfy the people.

The present "attempt" is clogged with worthless, irrelevant, hymns, utterly without liturgic significance. It is disfigured on nearly every page with false prosody, so that hymn singing becomes a farce or a profanity to an educated ear. There is an inexcusable omission of the great hymns of the Wesleys who were Church of England priests, and who wrote in the liveliest sympathy with the ancient liturgic hymns. There is besides almost an illiterate neglect of the splendid German hymns of Moravian and Lutheran origin, glowing with subjective fervor.

There is an absurd shyness toward the great Missal Sequences, which are the common heritage of Catholic Christendom, while the weak sentimentalities of denominational lyrics find place unchallenged.

And the worst of it is that after all these years of suspense and expensive

tinkering, it is altogether likely that the coming book will repeat the blunders and errors of the past. We shall stumble upon unsingable lines and false prosodies, and namby-pamby prettinesses, and encounter the old liturgic dryness and poverty. That is, the people at large have no grounds for any better anticipations. A book of compromises is necessarily and most righteously a failure. So is the elimination of certain lines of pronounced hymns by the "pairing off" expedient. The Church has come to hunger for hymns that are historically and essentially Churchly. She has long since outgrown "Laura Matilda" sentimentalities and euphuistic affectations. If the committee fails to comprehend the situation, and contents itself with a repetition of the old book, only on an exaggerated plan, their work will fail, absolutely and in all justice. The denominations have advanced far ahead of us in the substantial Churchliness of their hymnals. Best of them all, and the best hymnal as yet compiled in this country, is the Evangelical Hymnal with tunes, compiled by the Rev. Charles Cuthbert Hall, pastor of the First Presbyterian church, Brooklyn, and Prof. Sigismund Lasar, now become a devoted Churchman. This hymnal is an inexplicable phenomenon where it stands, unless we accept it as an evidence of the Christologic and liturgic growth of Presbyterianism. By its side our present hymnal sinks into relative insignificance. Why cannot Mr. Hall's splendid work be largely utilized by our committee? Why cannot these gentlemen learn some much-needed practical wisdom as to the liturgic requirements of the Church even from this distinguished Presbyterian divine? These hymnals of committees have invariably failed of their purpose. There is every reason to anticipate similar results for the future. Such a hymnal must necessarily be the offspring of negative and enfeebling processes, compromise, and elimination.

We hazard nothing in prophesying that the coming hymnal will suffer from this heredity. There are scores of men within our Communion, each one of whom alone and unhampered, might produce a hymnal as symmetrical and richly stored as Dr. Cuthbert Hall's. And the Church will have to wait for her ideal hymnal until the general emergency calls out the consecrated individual effort of her most gifted sons.

### LETTERS TO THE EDITOR.

THE BISHOP-ELECT OF FOND DU LAC.

To the Editor of *The Living Church*:

I believe I have never asked a favor from you for space in your paper, though a subscriber these many years; I shall now be obliged if you will insert the following:

The testimonial to the Bishop-elect of Fond du Lac, is so well merited and true, and the reports causing its appearance are so untrue, that I wish to append my name to the testimonial. I have known the Bishop-elect for upwards of fifteen years, was intimately acquainted with him during my residence in Massachusetts, have heard him preach in the pulpit, listened to him at convocations, in Lenten meditations, and as a missionary, and have always been profited by him. The allegations made are, indeed, egregiously untrue. Kansas hesitated to confirm his election, which ought not to have occurred. Is not the Church broad enough to be just towards men holding the Catholic Faith? No diocesan household should interfere with another

when the differences are non-essential to the Christian life.

H. MACKAY,  
Rector of St. Andrews' church,  
Fort Scott, Kansas.

AN OLD CATHOLIC PRIEST CONFORMS.  
To the Editor of *The Living Church*:

I beg leave to inform, through your valuable journal, the Church at large and all those it may particularly concern, that this day I sever my connection with the Old Catholic movement in Wisconsin to join the Episcopal Church in America. How I came to this determination, I will briefly state:

My journey through the East in the interest of said work has put me in relation with several eminent clergymen, and gives me the opportunity of judging how a work, having the same object, can be successfully carried on in this country, according to Church principles.

The conversations I had, the observations I made, have convinced me, 1st. That, if a separate organization as that called "The Old Catholic," has its *raison d'être* in France, Switzerland, Germany, etc., it is not where there exists a branch of the Catholic Church as earnest in its zeal and liberal in its spirit, as the Anglican or American Church. 2nd. That far more serious and lasting benefits may be obtained by working in communion with, and following the liturgy of, said Apostolic Churches. 3rd. That in any case, it is safer and more in order for me to put myself henceforth under a legitimate and unquestionable ecclesiastical authority.

Hence, the resolution I have come to and the step I have taken, fully acknowledging the good done by the Old Catholic movement in the West, and the laudable intention of its leader, but feeling conscientiously obliged as a Catholic, to serve a similar cause, and pursue a similar object in a different and, to me, more regular and Churchly way.

As soon as the new Bishop of Fond du Lac shall be consecrated, I shall make it a duty to send to him an exact account of the collection made by me in behalf of the Old Catholic work in his diocese, together with the balance remaining. From this moment, I stop collecting.

E. PROTH.

UNION SERVICES,

To the Editor of *The Living Church*:

We are fast approaching the period of Lent when, judging from the past few years, we shall hear of an increasing number of "union services," so-called, services in which Episcopal and non-Episcopal clergymen make a common cause and jointly conduct public religious exercises.

Now, what is the significance of these "union services" in their bearing upon (if not the greatest, certainly) one of the greatest questions of the day, the organic unity of Christendom?

I think I can easily conceive that they may mean either a step forward and upward, or a step backward and downward. If they are conducted on the distinct and openly avowed understanding that they are in the interest of organic unity, I think I can understand that they may, on our part, receive episcopal sanction, and be productive of great good. If, on the contrary, they are conducted on the low plane of "Evangelical Alliance" principles, or, as it is becoming fashionable to express it, the principles of "Co-operative Union," it is virtually an apology for a sanction of schism, and puts still farther into the future the day of or-

ganic reunion; and I am sorry to feel obliged to believe that too many of the "union services" of late have been of the latter character. Will not our Bishops kindly interpose the functions of the Episcopate and save us from the calamity which will certainly result from them? G.

Jan. 2, 1889.

FLORIDA.

To the Editor of *The Living Church*:

This is to inform the person who sent the sum of seven dollars to be used in aid of the fever sufferers, at Enterprise, that when it reached me the fever, and likewise the suffering, had disappeared. I knew of no one who really needed the money as a gift; and as the letter in which it came was anonymous, I decided to use it in employing a laboring man to do some necessary work about the church lot, thus helping him as well as the Church. If this is not satisfactory, will the sender please write me.

I take this opportunity of stating that Enterprise is now in a perfectly healthful condition; the hotel, the far-famed Brock House, is open; some guests have arrived and others are expected soon. Services are held each Sunday in the church and are well attended. The town is clean, healthful, and attractively pretty, this winter. Intending visitors could not do better than come here and enjoy its tropical beauty. EDWARD L. TURQUAND,  
Rector of All Saints' church.

A CORRECTION.

To the Editor of *The Living Church*:

In this week's issue of your valuable paper I see a clipping from *The San Francisco Call*, entitled "In the Gloaming." The words of the song in the story are taken from "Dream Faces," and not from "In the Gloaming," at all. I thought you would be glad to have your attention drawn to the mistake. E. L. J.

Conversion of St. Paul.

### BOOK NOTICES.

THE COTTAGE COOK BOOK. Arranged by the Ladies' Aid Society of Grace church, Oak Park, Ills. from whom it can be obtained. Pp. 100. Price, 50 cents.

A valuable collection of tested recipes contributed by good housekeepers, embracing plain and fancy cooking, also many useful miscellaneous hints. It is neatly bound in a flexible cover especially adapted to cook's floury fingers.

THE HUMAN MYSTERY IN HAMLET. An Attempt to Say an Unsaid Word with Suggestive Parallelisms from the Elder Poets. By Martin W. Cooke. New York: Fords, Howard & Hulbert; Chicago: A. C. McClurg & Co. Price \$1.

Mr. Furness, writing of Hamlet, says: "Upon no throne built by mortal hands has beat so fierce a light as upon the airy fabric reared at Elsinore." The best minds in the literary world of the last century have struggled to get at the heart of the mystery. We believe that our author has grasped the central idea of the play. Hamlet is more than an individual; he is humanity, the soul of man borne down by the conflicts of his earthly state and overshadowed by the presence and law of the supernatural. "O limed soul, that struggling to be free art more engaged!" The theme is, "the antagonism between the will of man, influenced by his passions, and the all-controlling Will above him." The parallelisms from the Greek and Latin tragedies, pointed out in the last chapter, are very suggestive and impressive.

THE February *St. Nicholas* has a very timely account of "The White Pasha," a thrilling narrative of Stanley's past achievements and probable where-



abouts. The paper is illustrated by a striking portrait of the great explorer, and will give many of the older readers of the magazine their first clear idea of the state of affairs in Central Africa. A well illustrated article upon Japan is contributed by Arthur L. Shumway, and this, with Mr. Alton's explanation of "The Routine of the Republic," makes up the list of the more instructive articles of the number, which is exceedingly varied in its scope, pleasing and instructive, and, as usual, exceedingly rich in illustration.

Harper's Magazine is, as usual, full of good things. The frontispiece is a picture of John Ruskin. The leading article is on the Hotel Drouet, with illustrations of sales and brokers. The great empire of Dakota is described in a most interesting illustrated article. Among other papers are Bulb Gardens In-doors, a Russian Village, the Work of John Ruskin, Norway and its People, Nepal, the Land of the Goorkas, etc.

AN attractive feature of the mid-winter Century is the opening article on "Gerome," the Famous French artist and trainer of artists. Gerome, of all contemporary French painters, is best known in this country, not only because of the popularity of his works but because so many of our leading artists have been trained by him in the free national school, the Beaux Arts, or were generously assisted by private advice and encouragement. Particularly interesting is the frontispiece, which is an engraving of this master's "Napoleon before the Sphinx," a picture which is a special favorite with the artist himself, and which remains in his own possession. Two leading serial features of the number are sustained in a particularly interesting installment of the "Life of Lincoln," and a Siberian chapter by George Kennan, entitled "Exiles at Irkutsk." "Slow-Burning Construction," by Mr. Edward Atkinson, of Boston, is an article of practical directions as to the construction of buildings, partly fireproof, on the cheapest plan. Another timely paper is by Dr. Washington Gladden on "Safeguards of the Suffrage." Dr. Gladden's suggestions are in the direction of reforms, some of which have already been begun. In the next number of The Century will be begun a brief serial story by Mary Hallock Foote, author of "The Led Horse Claim, etc.," entitled, "The Last Assembly Ball; a Pseudo-Romance of the Far West."

PHYSICAL science is so rapidly becoming specialized, that no single journal can keep up adequately with the study in its various departments. To the student of many of the great problems of the day, a knowledge of latest discoveries and theories in geology is absolutely essential. The American Geologist furnishes this information, carefully prepared by various corps of editors; it is among the best of the series on geology. Published monthly at Minneapolis, Minn. Price \$3.50 per annum.

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PSALM XXIII.

BY THE REV. J. MILTON PECK.

The Lord my God in pastures green,  
Without lack He feedeth me;  
My Shepherd King, by brooklet sheen  
In comfort, too, He leadeth me.

When my soul hath gone astray,  
To the right He turneth me;  
And in the holy righteous way,  
Bless His Name! He holdeth me.

Yea, e'en when death's dark shadows  
Come,  
I'll know no fear—He guideth me;  
His presence then shall bear me home,  
His rod and staff shall comfort me.

And with a ready table spread,  
Against my foes He shieldeth me;  
With holy oil upon my head,  
And cup of joy, He filleth me.

Love and mercy all my days,  
From my Lord shall follow me;  
And in His House with ceaseless praise\*  
I'll dwell: my God, He knoweth me.

\* St. John x: 14.

OPINIONS OF THE PRESS

The Churchman.

DOWN TOWN CHURCHES.—Thus the up town exodus proceeds. Already there is hardly a single strong parish of the Church south of The Churchman office. Trinity alone remains to minister to the poor; and yet the population of the southern part of the city is not diminishing, but increasing. The same process is going on in all the large cities of the land. Congregations of all denominations of Christians are removing their houses of worship from their original places to the "west end" or "up town" or to the "north side" as the case may be; but always from the poorer to the wealthier neighborhoods. The necessity of existence compels them to do so; for the voluntary system makes the existence of a church dependent upon the continuous offerings of the people; and when the people remove, the church, if it is to continue to exist, must be removed also. There is no resisting the necessity; but ought it to exist? The voluntary system is right; we would not change it. But is it all that is right? Does it not need an endowment system to complete it? Not every city has a largely endowed parish to remain behind and work among the poor; and when there is no such parish, the issue of the migration of churches is that the poor are left to live or die without the aid and comfort of religion. If every parish were at least modestly endowed, its removal would not become necessary; and if the neighborhood in which it is placed should become the abode of poor people only, the ministrations of the Church would not necessarily be taken from them on that account. The rich would still build new churches in their new locations and thus there would be steady gain and no loss of the foundations laid.

The Church Year.

ASSISTANT BISHOPS.—The Rev. Dr. Smith, recently elected Assistant Bishop of the diocese of Ohio, stands among the ablest and best esteemed of our American clergy. But, if public rumor is correct, the election was an unnecessary act, and the position is scarcely to be considered one which such a man would be likely to accept, that of mere deputy or subordinate, without honor, dignity, or jurisdiction. Rumor states that the Bishop has signified that on his return from Europe he will be fully competent and able to discharge all the functions of his office. If this be true, there is no call for an assistant. This opens again the whole question as to the propriety of electing assistant bishops. The office is right and proper when the diocesan is disabled, and willing to delegate to his assistant the episcopal discharge of the diocese, as it was in the case of the great diocese of New York. But there have been some notable and sad mistakes on the other hand, as was the case when Talbot and Armitage accepted the offices as assistants in the dioceses of Indiana and Wisconsin, respectively, finding themselves without authority or mission, and afterwards succeeding to the office of diocesan, with energies crippled by years of restraint. Bishop Armitage, for lack of other work, turned his attention and labors to the establishment of a cathedral in Milwaukee, which overloaded him with irritations, difficulties, and debts, which he left as an inheritance to his successor; and Bishop Talbot tried to find an outlet for his activity in founding an educational institution which wrecked his private means, and those of personal friends, and followed him, as a nightmare to the end of his days. The office of a bishop is a noble office—it requires to be filled with the truest and manliest of men. If he is not to exercise jurisdiction, and be a ruler in the field to which the Church calls him, then let him not be elected. Two heads are better than one, only when they are not on the same shoulders, and two bishops in one diocese are an ecclesiastical monstrosity. An Episcopate without jurisdiction is an absurdity, without "the care of the churches" it is an overseer without a working force to direct and guide.

Frank Leslie's Sunday Magazine.

A DAY OF JUDGMENT.—When I read that the desperado in London has taken nine lives, and has given notice by his inscription on the wall that he proposes to take fifteen, and when I read

how in our American cities there are so many chapters of crime that have not announced the incarceration and the death of the perpetrators, I see that the world cannot get along without a day of judgment. If there had been no such day of revelation promised, all nations might well pray for it. And there will come such a day that will try not only those outragers of the human race who have been manacled and imprisoned, but all that larger crowd of thieves, gamblers, burglars, outlaws, and assassins, who have gone ahead with their successful devilisms, laughing at handcuffs, and prison bars, and gallows, and defiant of all the laws of God and all the decencies of men. There are in all our cities men who ride on soft cushions in princely equipage, who ought to take their morning ride in the Black Maria that rolls up to the criminal courts, and who live on partridge and canvas-back duck when they deserve to have nothing but prisoner's fare of molasses and bread. But while the offenders of society may escape now, and the vigilance of detectives may be baffled, and the White-chapel horrors may for long years remain unexplained, and he who has taken the line lives may take the fifteen, a day of reckoning comes, when the last mystery of crime will be put under the flash of a throne from which nothing is hid, and before which the most secret crime shall be summoned and thundered down.

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