

# The Living Church.

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

VOL. XII. No. 41.

CHICAGO, SATURDAY, JANUARY 11, 1890.

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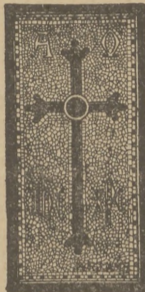
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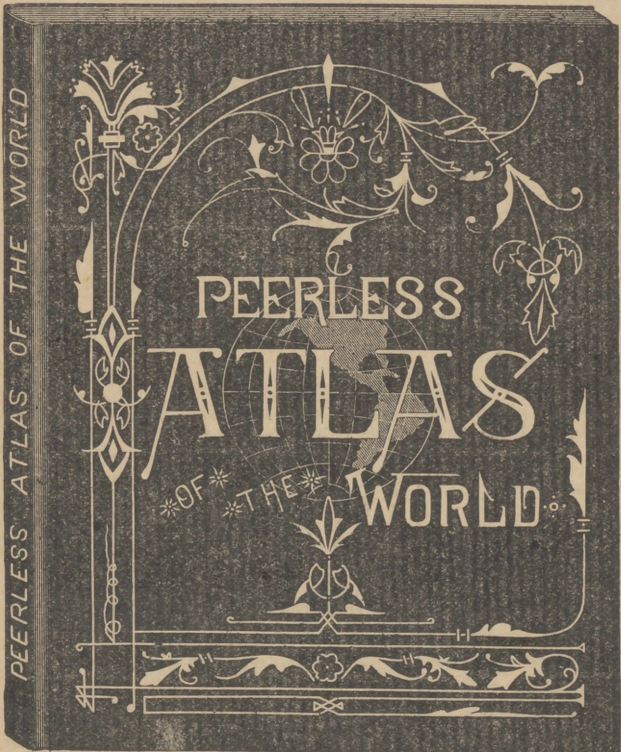
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FROM COLORADO: "It pleases me very much to be able to send you these new names, and I shall be constantly on the alert for others. If every present subscriber to your excellent paper would do likewise, the circulation of THE LIVING CHURCH would thereby be more than doubled in a short time, and if this course were persisted in for any length of time, who may limit the good that might be accomplished in this branch of the Kingdom? This paper is undoubtedly the ablest defender and exponent of the Catholic Faith yet published in this country, and as such it merits a large circulation, worthy of its high endeavor."

FROM NORTH CAROLINA: "Your paper has a life, a spirit, a manliness, a fearlessness, which will always commend itself to those who wish to keep abreast with the spirit of the age. I admire your editorial so much that I will make it a part of my sermon on the temperance question, which I will deliver soon to my people. I know a clergyman in this State, who frequently reads from your editorials to his people."

FROM NEW JERSEY: "It is a wonder to me every week how you manage to publish a paper that shows so much ability at its head for so trifling a sum. You have solved the problem of how to make a Church paper interesting without turning it into a secular sheet."

FROM KENTUCKY: "I cannot forbear adding a word of praise and thanks for your paper, it has been such an inestimable boon to me, a Churchwoman, far removed from all Church privileges. It has taught me what the true Catholic Faith is, and I feel that I have found what I have long wanted—a Church, Catholic, but not Roman."

FROM GEORGIA: "Before closing, I would like to express the pleasure with which THE LIVING CHURCH is read, not only by the members of the family who are supposed to be interested in Church literature, but also by the younger members who treat other Church papers with neglect."

FROM BRITISH GUIANA: "I have ventured to write to you personally, as I wish to acknowledge my indebtedness to THE LIVING CHURCH for many items in the Guiana Diocesan Magazine, which I edit. THE LIVING CHURCH is the most useful paper I receive, The Church Times not excepted."

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# The Living Church.

SATURDAY, JAN. 11, 1890.

## NEWS AND NOTES.

ADVICES from New Zealand state that the election of the Right Rev. O. Hadfield, D. D., Bishop of Wellington, to the Primacy of New Zealand, has been declared invalid, and the Right Rev. A. B. Suter, D. D., Bishop of Nelson, has been elected Primate.]

THE bronze doors for the cathedral of Cologne are nearly ready. They represent the four ages of man, the four seasons, and the wise and foolish virgins, with exquisitely designed ornaments consisting of coats-of-arms and groups of animals and plants.

DR. KINNS, the new incumbent of the fine old City church in the Minories, states, that the head of the Duke of Suffolk, the father of Lady Jane Grey, in a remarkable state of preservation, is kept under a glass case in a cupboard beneath the pulpit of his church (Holy Trinity). The Duke was beheaded in 1554.

WHEN the Bishop of Moosonee desires to visit the northern part of his enormous diocese, his shortest way is to go to England and then take the yearly ship which enters Hudson's Bay. The present Bishop (Dr. John Horden) has been a worker in that far-off locality for nearly forty years.

THE British and Foreign Bible Society has, during the eighty-one years of its existence, issued from its London house alone, 29,000,000 of complete Bibles, nearly 32,000,000 of New Testaments, and 11,845,000 portions of the Bible. This makes a total of 72,500,000 books issued from the London headquarters.

THE Church of England has just lost its oldest clergyman in Archdeacon Jones, of Liverpool, who was ordained as far back as the year of Waterloo. This truly venerable Archdeacon has lived in Liverpool for the last forty years of his life, and for the most of that period had worked as a parish priest in that city. He had reached his ninety-ninth year.

MRS. MOORHOUSE, the wife of the Bishop of Manchester, gave utterance to a courageous defence of bazaars at the opening of one in the diocese. "Although," she said, "it might seem to some people easier to collect subscriptions instead of resorting to bazaars, yet surely so long as there are people who possess time and skill to devote to the service of the Church, but not money, it was right they should have an opportunity of contributing when a sale of work took place."

IN the course of an interesting account in a local paper of the dedication of a reredos at Tywardreath, Cornwall, we read that below it is the old stone altar which was consecrated with the church itself in 1347, and is inscribed with five crosses, in memory of the five sacred wounds. The central portion of the reredos itself consists of a large figure of the ascending Lord enclosed in a vesica and surrounded by floriated work, and the Gothic ga-

ble of it is surmounted by a finial in the form of a pelican, the emblem of self-sacrifice.

AMONGST the many discoveries of Stanley in Africa, the most noticeable is the divine illumination he has found in the dark continent. He went in search of Livingstone as an unbeliever, but in finding the object of his search he found a Christian example which won his heart. And it would appear that the endurances and anxieties and responsibilities of his recent tour have greatly deepened his spiritual life, for he is neither afraid nor forgetful to make repeated public acknowledgment in a marked way, of the guidance and care of Almighty God in his journeyings and discoveries.

"THERE is good reason to believe" (says *The St. James' Gazette*) "that the Prime Minister will recommend the Queen to appoint Bishop Barry, the late Metropolitan of Australia, and present Assistant-Bishop of Rochester, to the see of St. Albans, which will become vacant early this year by the resignation of Bishop Claughton, who will retain Danbury Palace, the fine old episcopal residence near Chelmsford, for his life, after which it will be sold, and a new abode will be purchased for the next bishop in the immediate neighborhood of St. Albans."

A LAWSUIT is spoken of as likely to be tried in London ere long, in which the plaintiff is a nephew of the late Pope, and the defendant is no less a personage than Leo XIII, or, to speak by the card, the Curia. Pius, it appears, had accumulated savings to the sum of several millions of lire, which, shortly before his demise, were deposited in an English bank, where they still remain. The nephew now claims them as private property, but the Curia says the money belongs to them, and hence the suit. Perhaps the most curious feature of the case is that the nephew has waited twelve years before preferring his claim.

THE Archbishop of Canterbury is, it is said, in danger of becoming a licensed victualler. On Sir Arthur Bloomfield exhibiting a rough draft of his ground plan for the new Church house, at a meeting of the Council of the body which has charge of the institution, it was explained by the Lord Chancellor, that if wines were to be sold in the "light refreshment" room, the license would have to be taken out in his Grace's name. To this arrangement the Archbishop offered emphatic disapproval, and was not even reconciled to it by an assurance from the Lord Chancellor that he himself was a licensed victualler, the refreshment license for the Law Courts being in his name.

THE post of beadle in Scotland is a highly honorable one. A correspondent of *The Scotsman* states that recently the office of a beadle became vacant in one of the West-end churches in Glasgow, and that the number of aspirants to the coveted post was no less than seven hundred. Amongst the applicants were policemen, coachmen, and others of various callings.

The most remarkable application was, it is stated, one from a missionary engaged in ministerial work in the East End of Glasgow, who mentioned amongst his qualifications for the post, that he would be willing, in addition to the duties of the beadle, to assist in the pulpit any time his services might be required.

GIFTS still continue to be made to Mansfield College, the Nonconformist College of Oxford. A very suitable one is a copy of the famous portrait of Cromwell in the Pitti Palace at Florence, which has just been presented by Mr. Wm. Crossfield, of Liverpool. There is a good story concerning this picture. It is said that the Grand Duke of Tuscany was so impressed by Cromwell's successful ultimatum to the Pope to stop the persecution of the Waldenses that he asked for a picture of the Protector, which was then painted by Sir Peter Lely, at that time a young man. Mr. Newman Hall, who is a great admirer of Cromwell, has another copy of this celebrated work in his house at Hampstead. Portraits of Hobbes and of Richard Baxter have already been presented to Mansfield.

THE Rev. T. H. Le Boeuf, rector of Croyland, appeals to *The Manchester Guardian* for help in carrying on the necessary repairs needed to preserve from further decay and ruin the historic Benedictine Abbey of Croyland. It is greatly connected with the ecclesiastical history of the diocese of Lincoln, and is one of the two most important fabrics in the county. Lincolnshire people admire it, and antiquaries venerate this splendid specimen of the architecture of ages. "Would it not," he says, "be a discredit to the diocese of Lincoln, and indeed to the nation at large, to allow so venerable a building as Croyland Abbey to fall into ruin? Its destruction is inevitable unless £3,000 can be immediately raised. The work is most urgent."

SIR MICHAEL SHAW-STEWART, Lord-Lieutenant of Renfrewshire, unveiled in Paisley Abbey last week, a monument erected by Her Majesty the Queen, to the memory of the Royal Stuarts buried in the Abbey grounds. The monument consists of a Ionic cross, sculptured on a large block of Sicilian marble, which rests on a base of 8ft. by 4ft. and 1ft., deep of polished Peterhead granite. The monument, which is placed in the roofless choir of the Abbey, where Robert III. of Scotland was buried in 1426, has sculptured in it the symbols of a kingly investiture, and bears the inscription; "To the memory of the members of the Royal House of Stuarts who are buried in Paisley Abbey. This stone is placed here by their descendant, Queen Victoria, on the occasion of her visit to Paisley, 1888."

THE number of Roman Catholics in the United States and in the British Colonies has grown from 190,000 in 1786, to 9,930,000 in 1886. But the 2,700,000 Protestants have multiplied to 47,000,000. There are 1,353,514 Roman Catholics in England, with 2,252 priests, and 1,252 churches. That is

to say, the Roman Catholics are far less numerous than the Salvation Army, which has sprung into existence during the last twenty years. In 1786 there were in Europe 37,000,000 Protestants, 40,000,000 of the Greek Church, and 80,000,000 Roman Catholics. In 1886, there were 85,000,000 Protestants, 83,000,000 of the Greek Church, and 154,000,000 Roman Catholics. So that while the Catholics increased by less than twice their former number, and the Greeks a little more than twice, the Protestants increased nearly two and a half times.

"As a paying speculation," writes Dr. R. F. Littledale to *The Manchester Courier*, in reply to a critic by the name of Slater, "there can be no worse policy than for a clergyman to be known as a Ritualist; it is the one form of opinion which has proved a bar to all high or rich preferment. And though I am not careful to vindicate myself, yet I may state that I have been thirty-three years in the ministry of the English Church, and that in the course of that time my total receipts from the funds of the Church in the form of stipend, fees, and the like, have been something under £300, say £9 10s. per annum, and that the last money of the kind I have received in the year 1861. I happened to mention Mr. Slater's letter this morning to a very old and intimate friend, a clergyman of the same school with myself, who has refused two bishoprics and several benefices, and is now unbeneficed, and he told me that, save for a few marriage fees, amounting, perhaps, to half-a-dozen guineas, he had pocketed no Church moneys during a ministry of thirty-five years. I may add that neither one of us are wealthy men."

IN the Court of Appeal, on the 12th ult., before the Master of the Rolls and Lords Justices Lindley and Lopes, the action of "The Queen v. the Bishop of London", came on for hearing in the form of an appeal from a judgment of the Queen's Bench Division, making absolute a rule for a mandamus to issue to the Bishop of London, directing him to transmit a copy of a representation duly made to him by them, pursuant to the provisions of the Public Worship Regulation Act, 1874, to the persons complained of, namely, the dean and chapter of the cathedral church of St. Paul, and to proceed further in accordance with the said Act, or in the alternative to "proceed to consider the whole of the circumstances of the case affecting the lawfulness of the reredos in St. Paul's cathedral, without considering any other circumstances or taking into consideration any other reason than the circumstances of the case." The court, by a unanimous and emphatic judgment, reversed the finding of the Queen's Bench, and so sustained the Bishop of London. It is quite probable that this is the end of the controversy, although the Church Association may carry the case to the final appeal to the House of Lords. There is not much prospect there, however, that the finding of the Court of Appeal will be reversed.



## NEW YORK.

CITY.—Within the past two years St. Luke's Hospital has incurred a debt of \$34,500 and a short time since the managers determined to raise \$50,000 with which to clear off the debt and have something with which to begin the new year. At the monthly meeting of the Board held on Friday, Dec. 27th, it was announced that \$44,000 had been secured and that within two weeks five beds had been endowed. St. Luke's has accommodations for about 250 and has about 200 under its care.

On the afternoon of the same day and in the same place was held the annual meeting of the Society of St. Johnland. The expenses of the last eleven months amounted to something over \$18,650, while the institution had cared for 37 old men, 55 boys between the ages of three and 14, and 61 girls between the ages of five and 16. Of the 116 children, about 100 are cared for free. While there has been diminished receipts, judicious investments have increased the permanent fund by \$13,000. The officers elected are H. A. Oakley, *president*; the Rev. Dr. E. W. Donald, *vice-president*; J. C. McKim, *secretary*; Edward Schell, *treasurer*; and the Rev. George S. Gessner, *superintendent*. Included in the 25 trustees are the Bishops of Long Island and New York.

On the evening of the same day as above, the deaf-mutes had their annual charity ball under the auspices of the Manhattan Literary Association founded by the deaf-mutes in 1864. The Rev. Dr. Gallaudet was present as a spectator and explained that though the dancers could not hear the prompter, they knew the steps from sight and that the drum made a vibration either on the floor or air which carried its rhythm to the dancers. They kept in perfect time by feeling the music though they could not hear it.

During the sitting of the recent General Convention, photographs of all the bishops, including the missionary bishops at home and abroad, were taken mostly by Anderson at 785 Broadway. Meanwhile, Mr. Anderson made a drawing, 6 feet by 10, of the chancel of the cathedral, Garden City, in which the 70 bishops in their robes of office have been grouped together. Standing central in a sufficiently open space are Presiding Bishop Williams and Bishops Kip and Clark. The arrangement of the other bishops, right and left, is somewhat in the order of seniority. This picture is in its way historical of the General Convention of 1889, while it is in some sort official, the Presiding Bishop's coat of arms being stamped on the corners of each of the reproductions.

The different members of the Vanderbilt family who attend St. Bartholomew's church, presented the rector as a Christmas gift a paid-up life insurance policy on the endowment plan for \$50,000. The *Epoch* is responsible for the statement that though Dr. Greer receives a salary of \$15,000, he gives it all to the church.

By way of ushering in the New Year, Trinity church began ringing a half hour previous to the close of the old one, various chimes, such as "Evening Bells," "Blue Bells of Scotland," "Happy New Year," "Home, Sweet Home," etc. There was an enormous crowd in Broadway, and the music was not added to by the unearthly noises in which it indulged. Beginning at 11 o'clock of the same evening a watch service was held in Holy Trinity church, where short addresses were made by the rector, the Rev. D. Stanger, and others.

On Monday, Dec. 30th, several members of the Guild of St. Elizabeth, in charge of the president, Mrs. De Peyster, visited Blackwell's Island, according to their annual custom, carrying with them a goodly supply of tea, coffee, sugar, oranges, etc., to distribute among the poor and aged in the almshouse.

On New Year's Day the Bishop received a few friends at his home overlooking the Park.

At a meeting recently held in St. Bartholomew's church, a society to be known as the "Church Choral Society," was or-

ganized. The object of the society is to encourage the performance of great religious choral works by means of chorus, soloists, orchestra, and organ. The music will be rendered in large city churches, where dignified ecclesiastical surroundings will add suitable impressiveness. The active membership, so far as singers are concerned, will be limited to 150. Connected with the movement are such men as the Bishop, and Drs. Dix, Greer, Satterlee, Mackay-Smith, and Tiffany, together with many prominent laymen.

## VERMONT.

ST. ALBANS.—Mrs. Charles Fay, wife of the late Rev. Charles Fay, D. D., for many years rector of this parish, has presented St. Luke's church with an elegant memorial pulpit, costing nearly \$1,000. It was used for the first time the last Sunday in Advent, as only the week before, it was placed in the church. The position is at the head of the north aisle of the nave. The base of the pulpit is of Quincy granite, (Massachusetts being Dr. Fay's native State), above which are panels of rose-colored Georgia marble, (the first years of his ministry having been spent in Georgia), with pillars of Pompeian red marble. The floor consists of a massive block of Jasper Champlain marble, on the front of which is cut in old English and gold letters, "In loving memory of Charles Fay, priest and rector," thus associating in the material, the different parts of the country where it was God's will for him to spend his life. The marble and granite work is finely polished. A long stairway, made of iron, burnished brass, and oak, with balustrade of the same material, leads from the chancel to the pulpit floor. The pulpit proper is of burnished brass and quartered oak, the railing being of Gothic design and artistic finish. Below the pulpit desk is a brass panel with the letters, "I. H. S." cut in its face.

## KANSAS.

Bishop Thomas and his eldest son, who has recently become a candidate for Holy Orders, visited Wichita on the Sunday after Christmas, and held morning and evening service. The day was warm and spring-like and the congregation large. Although Wichita, ever since the departure of Dean Adams, has been without a rector, the interest in Church work has continued. The new church is under roof, a large steam heater has been placed at an expense of \$2,000, and it is now thought that this beautiful church will soon be made ready for worship. An arrangement has been made which promises to carry with comparative ease the debt of \$10,000 which encumbered the building.

The Rev. Alfred Brown, of Coronado, Cal., formerly of this diocese, has accepted a call to St. John's church, Wakefield, to enter upon his work about March 1st.

The new church at Runnymede is nearly ready for consecration. It was built chiefly by contributions from England; £200 are pledged for the support of a rector for the first year.

Work in the South-east Deanery is progressing finely under the energetic general missionary, the Rev. Hudson Sawyer, at Chanute, Pittsburg, Columbus, and Galena. The new rectory at Chanute is finished, and work begun on the foundation of the new church.

## MILWAUKEE.

Bishop Knight visited St. Paul's church, Beloit, on Sunday, Dec. 8th, and confirmed a class of 12 presented by the rector, the Rev. Dr. Royce. The sermons of Bishop Knight were greatly enjoyed by the large congregations. The vested choir were out in full force and rendered the music heartily and efficiently. St. Paul's is one of the substantial and one of the oldest parishes in the diocese. The Rev. Fayette Royce, D. D., has been its rector over 21 years. The church edifice is of stone, Gothic architecture, open roof. In the rear and joining on to the church is a spacious chapel. This was built about ten years ago, and is entered from the church through the vestry room. The Altar Guild,

composed of twelve young ladies, in addition to their other duties, keep the vestry room in perfect order.

On Dec. 10th and 11th the Madison Convocation held their Advent meeting in St. Paul's, Beloit. During the entire session the Bishop was present. All the clergymen belonging to the convocation were present but three. Papers were read on the first day in the afternoon on the Sunday school question. In the evening a very interesting address was made by the rector of St. James', Milwaukee, on the work and management of the Sunday school. On the second day in the morning a very thoughtful and characteristic sermon was preached by the Rev. Fayette Durlin, of Madison, "on the need of utilizing in the Church all the gifts of Christians."

In the afternoon an able paper was read by the Rev. James Slidell on the uses and work of guilds in the parish. This paper was followed by a very animated discussion. In the evening an interesting missionary meeting was held and addresses were made by the Rev. Messrs. Chase, of Mineral Point, and Dean, of Christ church, Janesville, and the Bishop. The Bishop's address was such as inspired confidence in the hearts of the congregation and all the clergy present. During the convocation a reception was given by the congregation to the Bishop and clergy on Tuesday evening at the rectory. The Bishop re-appointed the Rev. Dr. Royce Dean of the Convocation, which office he has held nineteen years. The Rev. C. T. Susan was elected secretary and treasurer.

## LONG ISLAND.

BROOKLYN.—As the result of a long and careful examination before a committee appointed for the purpose, it has been decided that St. Clement's, so-called, may go on building its new church. The church is situated in East New York about half a mile distant from Trinity church. In consequence of a parish dispute the friends of the former withdrew from the latter which set up the claim that the other was building within Trinity's parish limits. It appeared, however, that these limits which were those of the 26th Ward, now embraced from 30,000 to 35,000 souls, and the decision of the committee that there was enough and more than enough for the two churches, has been confirmed by the Bishop. Fairs have recently been held by either church, each clearing about \$500.

In consequence of a severe cold attended with much debility, the new rector of Christ church, the Rev. Mr. Kinsolving, was unable to officiate on Sunday, Dec. 29th, while for the same reason the Rev. Dr. Alsop was unable to officiate either the same day or on Christmas Day.

The will of John Henderson who was a well-known nurseryman in Flushing, and who recently died in Brooklyn, leaves \$2,000 to St. George's Brotherhood at Flushing with which to build an Episcopal chapel at Bay Side; \$1,000 each to the College Point Mission chapel, St. George's church, and St. George's Sunday school; and \$10,000 to the Flushing Hospital.

The new year was ushered in by means of an appropriate service held at St. Peter's church, the rector, the Rev. Lindsay Parker, conducting the services, which consisted of reading a portion of the Litany, the singing of hymns, and an address. A few minutes before midnight the rector called on the congregation to kneel, and as the bells tolled out the close of 1889, he said: "The year 1889 is numbered with those that are gone. The year 1890 is upon us, fraught with its pains, its duties, and its pleasures. I wish you one and all a happy New Year." The hymn, "Awake, my soul, stretch every nerve," was then sung as a recessional, when the congregation was dismissed.

The Rev. Pelham Williams, who about May or June of last year became rector of St. Stephen's church, has abolished the Sunday school embracing some 250 scholars, in consequence of which several families have withdrawn from the parish. He justifies his act on the ground that the Prayer Book makes no provision for Sun-

day schools, that the teachers are so generally incompetent, and that he has had no Sunday school for years.

GARDEN CITY.—The Cathedral Corporation of Long Island was recently formed with some 20 leading clergymen and 16 laymen for incorporators. On nomination of the Bishop, there were elected, *Dean*, the Rev. Dr. Samuel Cox; *Chancellor*, the Rev. Dr. C. H. Hall; *Precentor*, the Rev. Chas. A. Jessup; *Almoner*, the Rev. W. T. Tracy; while the Rev. Messrs. W. M. Grosvenor, Stanley Barrows, W. M. Downey, and R. E. Pendleton, were elected minor canons.

## PENNSYLVANIA.

The Rev. E. W. Donald, D. D., rector of the church of the Ascension, New York city, will preach the annual sermon before the Sunday School Association of the diocese in St. Andrew's church, West Philadelphia, on Monday evening, January 13th. The annual business meeting and election of officers will be held in the Guild room of the church of Epiphany in the afternoon at 4 o'clock.

The Sunday school of All Saints' church, Moyamensing, the Rev. Herman L. Duh-ring, rector, held their 62nd anniversary on the first Sunday after Christmas. Part of the exercises was the reading of the roll of honor—or the names of those who had been punctual in their attendance during the year; \$750 was raised for missions and over \$125 by the teachers for the library.

At an organ recital given by the organist, Mr. Lacey Baker, at the church of the Saviour, West Philadelphia, several selections never before rendered in the United States were given, including The Vesper Bells, Harvest Home, and Songs in the Night, by Spinney.

## NEW MEXICO AND ARIZONA.

There is a new era before the missionary work in New Mexico and Arizona, Bishop Kendrick has taken the work in hand with much vigor. Never have there been more than four or five missionaries at a time in this jurisdiction, and when Dr. Kendrick took charge less than a year ago, there was only one priest in the field who was doing active work. At present there are five priests in charge of missions and a lay reader in charge of a congregation. The latter will shortly be ordained to the diaconate, and the Bishop, according to his missionary address to the Convention, proposes drafting four additional men to his sunny field in the far South-west, from the eastern dioceses. The Rev. L. Delos Mansfield, of St. John's, Lockport, Illinois, on Christmas morning formally took charge of St. John's mission, Albuquerque, New Mexico. Since the General Convention the Bishop has been active among his old friends in the East, looking after a very needful part of the work. He has been successful, and will return by the beginning of the new year to his small, but efficient and zealous, staff of missionaries and people who are devoted to their chief pastor.

## SOUTH DAKOTA.

YANKTON.—The following programme of music was given in Christ church on Christmas Day. It serves to show what is done in the way of music out West. The choir and organist deserve abundant praise for the excellence of its rendition: *Glorias* to Psalter, "Farmer," "Concone," "Maz-zinghi;" "Te Deum," F. H. Schilling; "Jubilate," Potts; Anthem, "There were shepherds," Cappell; Offertory, "Hark, hark, my soul," H. Rowe-Shelley;" Prelude, "Christmas Pastorale," Merkel; and Postludium, "Festival March for Christmas," Best. Charles A. Douglas is the organist.

## ALBANY.

LANSINGBURGH.—A beautifully-wrought brass pulpit, with base and top rail of polished oak, was used for the first time on Christmas Day, in Trinity church. The pulpit is the gift of Mrs. Edward H. Learned and Miss Elizabeth P. Apperley, in memory of their father and mother, John W., and Elizabeth P. Apperley.



## TENNESSEE.

The Convocation of Knoxville which embraces all East Tennessee, convened in St. Luke's Memorial church, Cleveland, the Rev. C. D. Flagler, rector, on Monday after the third Sunday in Advent. The opening sermon was preached by the Rev. G. W. Dumbell of Chattanooga. An able address was delivered by Bishop Quintard on Tuesday morning. At the evening service, earnest addresses were delivered by the Dean, the Rev. Samuel Ringgold, D. D., the Rev. G. W. Dumbell, and the Rev. J. H. Blacklock. A most interesting report was given by the dean, of the work already inaugurated for the opening of church edifices that have long been closed, and for the erection of new church buildings. A sufficient amount has already been pledged to warrant the employment of a missionary whose services will be at once engaged; his headquarters will, in all probability, be Greeneville. The Rev. C. D. Flagler of Cleveland, has already commenced his visits to Athens, having services in St. Paul's church on the first and third Thursday evenings of each month. Beside the priests already mentioned, there was present the Rev. Chas. F. Sweet, of Grace Memorial church, Chattanooga, who assisted in the services. On Wednesday evening, a class presented by the rector was confirmed by the Bishop. The prospect for efficient Church work in East Tennessee was never brighter than at present, and all are looking for grand results. The next meeting of the convocation will be held in St. Paul's church, Chattanooga, April 15, 1890.

## KENTUCKY.

The Bishop during his recent visitation preached at Emmanuel chapel, Winchester, the third Sunday in Advent, and confirmed one. The next day after an arduous travel he held Evening Prayer at Proctor, and confirmed four. Thursday, Friday, and Saturday night, he held services at St. Thomas' chapel, Beattyville. On Sunday night by invitation the Bishop preached at Ford in the Presbyterian church at that place. January 5th, he also held services at Ashland.

The new Church congregation at Parkland have organized by electing the following officers: C. G. Morris, W. J. Dickinson, H. B. Pyne, L. D. Bayley, and E. G. Davidson, trustees; W. N. Sills, superintendent Sunday school; J. B. Barnes, treasurer; F. J. Breslin, secretary. Services are to be held every Sunday afternoon in Dixon Hall, conducted by the Rev. Geo. C. Betts. The new congregation are making active exertions for a church building which will be called St. Michael.

LOUISVILLE.—A beautiful memorial fire-gilt brass cross has been placed upon the altar in Calvary church, presented by Mrs. Chas. Johnson. The cross bears the following inscription:

In loving memory of Eliza Barbour Thompson. Entered into Life August 1, 1887. The two beautiful memorial windows recently placed in Calvary church, both costly and elaborate, were unveiled the first Sunday after Christmas. The "Children's Memorial window" is in the west nave costing near \$3,000, the fund being raised by the children of the Church during the past two years. The window is 18 ft wide, and 28 ft. high, comprising three panels. The central panel presents a life-size figure of Christ; the two panels on either side groups of mothers in suppliant attitude presenting their children to the Saviour to receive His blessing; above are three circular panels, the central one representing a group of cherubs and on each side are the Alpha and Omega, in the Greek character, typical of the beginning and end of life. The execution of these designs are of the highest art, while the effect of the blending of the colors is marvellous. The south nave window was donated by Mrs. Octavia Bullitt Shreve of San Francisco, Cal., formerly a resident of this city and communicant of the Church, in memory of her three daughters. The window is 14 ft. wide and 28 ft. high, with three panels, the central one presents life-size photographic likeness of the three daughters, Mary, Octavia, and

Grace Shreve, with the text from Rev. xxii: 5, "And there shall be no night there," below the figures. Above this central piece appears an angel with outstretched pinions, holding a crown over them, the side panels are elaborated with designs representing cherubs, the cross, the Holy Bible, and other symbolical emblems of the Church. The four vestibule windows symbolize the four evangelists, St. Matthew, St. Mark, St. Luke, and St. John, as portrayed by the figures a "winged man," "a lion," "an ox," and an "eagle."

Christ church choir, Dec. 26th, assisted by some of the best soloists and chorus singers of the city, gave Handel's grand oratorio, "The Messiah," for the benefit of the poor for whom an offertory on the occasion was made. The rendition of the oratorio was a grand musical success and elicited the highest encomiums of praise.

## NEWARK.

The Rev. Matthew Arbuckle Bailey, M.D., rector of Edgewater and Fort Lee on the Hudson, died of cerebral hemorrhage on Jan. 1st, aged about 45 years. He was the third surviving son of Dr. Joseph H. Bailey, U. S. A. He was born at Fort Smith, Arkansas, served as adjutant of the 188th New York during the last year of the war, in Virginia, was educated at the Ann Arbor High School, and Bellevue Hospital, New York. He served in the New York hospitals for some years, and practised medicine in Putnam Co., New York, where he was led by the spiritual destitution of the country to take Holy Orders, being ordained deacon and priest by Bishop Horatio Potter in 1876 and 1877 respectively. He served as missionary in that county, planting several important missions, was Supt. of St. Johnland for some time, assistant at St. Mary's, Castleton, and now for three years in his late work, where he was eminently successful. A true man of God, a devout Catholic, a physician of souls, no higher encomium need be passed upon him than that like his Master he became meek and lowly, and went about doing good. Paradise is rich through the entrance of such servants of the Lamb.

The Rev. J. Sanders Reed left Newark last month, for his larger field of labor in Trinity parish, San Francisco, Cal., to the great regret not only of the parishioners of old Trinity church, Newark, but also to the community at large. As a slight expression of the general appreciation of the good work which he accomplished during the five years of his rectorship, he was the recipient of many valuable and useful presents from the congregation, including a magnificent carved oak library table and a complete silver service. He bequeathed to his successor, the Rev. Louis S. Osborne, lately of Chicago, a Communion list of 690 names, and two Sunday schools, numbering 60 officers and teachers, and 450 scholars. Among the parish agencies organized by Mr. Reed, and now in effective operation in Newark, may be noted the Woman's Missionary Association, which has charge of the foreign and domestic missionary work of the parish; a Chancel Society; a Female Beneficial Association, for relief of poor women in sickness; the King's Daughters, and the Girls' Friendly Society. The last-named organization owns a convenient and commodious house in the centre of Newark, in which is a fine library, and where free classes are held in embroidery, dress-making, millinery, and vocal music, and where the 200 members are looked after by some 30 associates. During the five years that Mr. Reed was in charge of the parish church, and during the last year the congregation contributed more than \$2,000 to missions, and \$771 to St. Barnabas' Hospital.

## MICHIGAN.

ISHPEMING.—Two brass vases of very handsome design have been placed upon the altar in Grace church. They are in memory of Martha Bargh, and the gift of her grandchildren—Lillian, Martha, Edith, Arthur, Harry, Gertrude, Whitely.

## INDIANA.

EVANSVILLE.—The sacred Feast of the Nativity was pretty generally observed here this year, among the denominations as well as by the Church. The service at St. Paul's, the mother church of the city, the Rev. Charles Morris, rector, was at 10:30 A. M. Christmas Day, and consisted of Morning Prayer, sermon, and celebration of the Holy Communion. The music was splendidly rendered by a large chorus choir of men and women, and the rector preached a strong sermon.

The services at Holy Innocents' memorial church, the Rev. A. A. Abbott, rector, consisted of a first celebration of the Holy Communion at 7 A. M., Morning Prayer, sermon, and second celebration of the Eucharist at 10:30 A. M., and children's Christmas service at 6:30 P. M., and addresses by the two rectors of the city. At the morning service, a vested choir of 25 men and boys which had been under training for five months sang for the first time, appearing also at the children's service in the evening, greatly to the delight of both congregations. The vested choir was supplemented by a chorus choir of men and women.

There are two mission Sunday schools in the city, the chapel of the Good Shepherd, under St. Paul's church, and what is known as the Wade Mission Sunday school, under the care of Holy Innocents' memorial church. The children of the latter were given their Christmas in connection with Holy Innocents' on Christmas evening, and the children of the former given theirs at the chapel on the evening of St. John's Day.

The union service between all the four Sunday schools of the Church, took place at 3 o'clock at St. Paul's church, on the 1st Sunday after Christmas, and was one calculated to encourage every Churchman of the city and interest all Sunday school workers; 450 Sunday school children and teachers marched into the church from the front door and filed to their places singing the processional hymn, "Onward, Christian soldiers." In addition to the great organ of St. Paul's church, the music was led by a cabinet organ and the large orchestra of St. Paul's Sunday school, and was very effective. After a short form of Evening Prayer said by the superintendents of the Sunday schools of St. Paul's, Holy Innocents, and the chapel of the Good Shepherd, Messrs. Edward Viele, Walter W. Flagler, and Wm. Collett, short addresses were made by the Rev. Messrs. A. A. Abbott and Charles Morris. The offertory sung by Miss Tileston was a fitting climax to this beautiful programme of Christmas music.

## MASSACHUSETTS.

The Christmas services in many of the churches in Boston and vicinity were sadly interfered with on account of the foreign epidemic, *La Grippe*, which has been raging with unabated force in Eastern Massachusetts. The Russian influenza is no respecter of persons, old and young, rich and poor, priest and layman, succumbing to its insidious influence. Very few of the clergy have thus far escaped, and those who have been afflicted, and were obliged, single-handed, to take their duty, with throbbing brow, and in the throes of the influenza, will look back with feelings of anything but pleasure to the Christmas-tide of 1889.

The vested choir of St. John's, Jamaica, the Rev. S. U. Shearman, rector, was inducted on the festival of the Nativity, and sang the service in a manner which reflects the utmost credit upon the choirmaster, Mr. J. Everett Pearson, who has carefully trained the new choir for a period of three or four months past. The *personnel* of the choir consists of 20 boys, and nine men, including five basses, and four tenors. Mr. Pearson will re-organize the vested choir of St. Paul's Dedham. Within the past three years, ten vested choirs have taken the place of chorus or quartette singing in churches in Eastern Massachusetts.

The friends of Miss Cecilia St. Clair Elton, on the occasion of the completion of

the 17th anniversary of her office as superintendent of the Church Rooms, Boston, presented her with an exquisite photograph of "Roslyn chapel," and a congratulatory address. The view of Roslyn chapel was selected because Miss Elton is a granddaughter of Lady Cecilia St. Clair, whose ancestor, Sir William St. Clair, Earl of Orkney and Caithness, and Lord of Roslyn, built the chapel in A. D. 1446.

Arrangements have been perfected for a course of talks for Sunday school teachers, in Trinity chapel, Boston, on the Thursday evenings in January, as follows: Jan. 2nd, "The Sunday school," the Rev. Frederic Palmer; Jan. 9th, "The Teacher," the Rev. J. S. Lindsay, D. D.; Jan. 16th, "The New Testament," the Rev. H. S. Nash; Jan. 23rd, "The Old Testament," the Rev. Percy Browne.

The parish of St. Paul's, Dedham, has suffered a severe loss in the death of Mr. Ira Cleveland, for so many years the senior warden of the church. Mr. Cleveland has done more than can be told for the prosperity and interest of the church and parish. He presented the magnificent chime of bells, which is the pride and delight of the old town. In his numerous bequests, he has generously remembered both the parish, and the former rector, the Rev. A. M. Backus, in whose family Mr. Cleveland has lived for the past ten years. Mr. Backus has been compelled on account of serious illness and continued ill-health, to give up all active work, and live very quietly.

Christmas was observed in all the churches with appropriate services, music, and decorations. At St. Anne's, Lowell, there was an early celebration at 7:30 A. M. Morning Prayer, sermon, and celebration, at 10:30 A. M. The music was rendered by the vested choir of 20 boys and 12 men. The Sunday school Christmas tree celebration was held on the evening of the feast of St. John Evangelist. At the church of the Good Shepherd, Oakdale, there were two celebrations of the Holy Communion at 7:30 A. M., and at 10:30 A. M., with morning service and sermon by the rector, the Rev. W. F. Cheney. St. John's, Arlington, was handsomely decorated with greens for the Christmas service, which was held at 10:45 A. M. The rector, the Rev. Thomas Bell, said Morning Prayer, preached, and celebrated the Holy Communion. The regular choir, assisted by members of St. James' choir, West Somerville, sung special Christmas music. At Grace church, Everett, the Rev. T. D. Martin, Jr., there were two Celebrations at 7:30 A. M. and 10:30 A. M., with special music for the occasion. A Christmas tree was given to the Sunday school Friday evening, quaint English carols sung, and refreshments distributed. At St. Peter's, Cambridge, there was a full choral Celebration at 10:30 A. M. The services were rendered by a full vested choir of men and boys, under the preceptorship of H. S. Andros. The rector, the Rev. H. H. Haynes, preached. At Christ church, Cambridge, Holy Communion was celebrated at 7:30 A. M.; at 10:30 A. M., Morning Prayer, sermon by the rector, the Rev. J. F. Spalding, D. D., and Holy Communion; there was a celebration of the Holy Eucharist on the three holy days following the feast of the Nativity. At Christ church, Hyde Park, the Rev. H. L. C. Braddon, Morning Prayer, sermon, and celebration of the Holy Communion was held, at 10:30 A. M., special Christmas music was sung by the full vested choir of men and boys under the leadership of Prof. F. L. Crowell of Boston. The music was repeated on the following Sunday morning. The Christmas Eve carol service for the Sunday school was held in the church, after which the children adjourned to a neighboring hall for the Christmas tree. The chancel, pulpit, and sanctuary, were beautifully decorated with Christmas greens, and Churchy designs. At St. James', Cambridge, the Rev. Edward Abbot, Morning Prayer was said at 9 A. M. At 10:30 A. M., there was a celebration of the Holy Communion, and addresses by the Bishop and rector. The *Te Deum* was sung in commemoration of the 25th anniversary of the commencement of parish work.



## MINNESOTA.

Gethsemane church, Minneapolis, is now without a rector for the second time in its history, the first time being when Dr. Knickerbacker was made Bishop of Indiana.

The consecration of the Rev. Anson R. Graves as Missionary Bishop of the Platte, took place on the Feast of the Circumcision promptly at 10:30 A. M. Morning Prayer had been previously said. The order of the procession was: Choristers; theological students; ministers of the religious bodies; deacons; priests; Bishop-elect, with attending presbyters; the Bishops; Presiding Bishop, preceded by chaplain bearing pastoral staff. The arrangements of the church are such as to afford a fine opportunity for a procession, and this one was so long that the hymn, "Crown Him with many crowns," was ended before any one but the choir had entered the chancel. The Bishops entered while the Introit, Ps. cxlii was being sung. Bishop Tuttle was Celebrant, Bishop Burgess, epistoler, Bishop Hare, gospeller; Drs Oliver and Bill, attending presbyters; Bishops Knickerbacker and Hare, presenting bishops; Bishop Knickerbacker read the testimonial of election by the House of Bishops; Judge Atwater, the confirmation by the House of Deputies; Bishop Burgess, the consent of the bishops to consecration; Bishop Hare, the Letters of Commission from Bishop Williams. The vesting of the Bishop-elect took place at the sanctuary rail, while the choir sang hymn 192. The act of consecration was performed in view of the 1100 people in the congregation, at the Litany desk, at the chancel steps. Bishop Knight sang the Litany, and the bishops part of the *Veni Creator*. After the delivery of the Bible, at the words "Be to the flock a shepherd," the pastoral staff was placed in Bishop Graves' hand, and at the conclusion of the exhortation, the ring was placed upon his finger.

After the consecration was sung the *Te Deum*. The Nicene Creed was said, and the Amens at the beginning of the service. When however, the organist found the Celebrant was intoning the service, he struck in with choral Amens, and the service ended after the manner of high Celebrations. The congregation remained in their places until the procession passed out and so ended the most solemn function ever witnessed by the Church people of Minnesota. The absence of the Diocesan was of course much regretted. The music was Churchly in character, and well rendered by 40 voices. The decency and order which marked the service illustrates the steady upward trend in these matters in this diocese.

The sermon was by Bishop Gilbert. It was a reflex of the strong, manly character of the man, bold and confident in its sentiment, with the true apostolic ring to it, and was delivered in his accustomed straightforward, impressive manner. His text was from Revelations iii: 8; "Behold, I have set before thee an open door," used on this occasion by the Bishop to illustrate the opportunities set before the Church at this time. The history of the Church he viewed at some length, and then passed on to a statement of her attitude in the present crisis, and the necessity for a bold, aggressive policy all along the line. All this grand change of front had been the work of a generation, and so rapid was the development that the Church must bend every nerve to keep pace with it. Said he:

There are doors through which the Church can and does pass into the halls of state and where her voice is heard counseling integrity, honesty, and high-souled, unselfish, non-partisan statemanship, and preaching of that righteousness which alone exalteth a nation. A simple glance at the work of the Church of God will show what vast opportunities are within her reach, and how vigorously, wisely, and divinely she is rising to the full measure of them. . . . That this Church of ours is waking up in every direction to the knowledge and appreciation of these opportunities is evident to the most casual student. Never was the Church of England stronger in all that goes to make true Christian life than to-day. The deadness of two generations ago is gone, and gone, I believe, forever. Such a revival of spiritual and organic energies as has transpired within the past forty years has never been witnessed in any other Christian Com-

munion. "She is awaking like one out of sleep, and like a giant refreshed with wine." Then, what a wonderful missionary enthusiasm is here finding its expression in the sending forth of her noblest sons into the remotest parts of the earth. In her progress and development she readily conforms to the necessary conditions of national life by a wise adaptation of her agencies. Is it too much to say that she is more closely in touch with all that enters into an organic civilization than any other Christian order? In our own land the prejudices have been stronger to combat, the obstacles harder to overcome, and yet, though in number she is not of the largest, yet in a quiet, strong, positive influence she is making her voice heard more and more, and the percentage of her growth gives abundant promise of a large numerical preponderance in the generations close at hand. She carries with her no covert threat to the reversal of those methods of life and action which are so dear to the American heart. She has no entangling alliance with any so-called absolutism beyond the seas. She asks for no legislation which shall promise her special favor and emolument. She is not forced to explain constantly her condition in order to disarm public suspicion, nor on the other hand does she exact a self-confident individualism or rush with heated brain and impetuous judgment into extremes of reform in this direction or that, or embroil herself in the fleeting political issues of the day. These facts are being recognized, and men as they learn of her true position and claims, are coming to honor her more and more, to ally themselves personally with her. We can confidently look forward from our own present standpoint to a great future for our beloved and venerated Church in this land. May God be with us as with our fathers. It will not be many years ere the divisions which are now rife in Christendom disappear. The mountains which surround the peaceful valley of unity are already tipped by the rays of the sun which shall lighten our feet into its green pastures. The door is now ajar, ere long it will swing. What Church shall occupy that land? May we not be sure that it will be the Church of the reconciliation; the Church which has a close and unbroken hold upon all the past and is in full touch and sympathy with the present? May we not be sure that it is the Church which has foundations as the faith undisputed of the Gospels and which recognizes the Christian fellowship of all who are baptized in the Name of the Triune God? May we not be sure that it will be the Church wherein theories and individual speculations are not elevated into dogmas, and where there is the greatest possible liberty permitted in the exercise of any true intellectual faculty, and the development of a man's best and fullest personality? May we not be sure that it will be the Church where liturgy and sacrament and preaching are so harmoniously blended that not one is elevated at the expense of the other, but where heart and brain and voice shall utter forth the deepest principles of reverence and of adoration? This is the door before us. Shall we not, as a Church, be equal to our opportunities? Shall we not realize all these things by the use and development of what her children feel and know to be her true potentialities. Let no spirit of narrowness or bigotry or individualism among the members delay this day of unity and peace and brotherly work of love. Let every one of us in our life and work remember for what and for whom we labor, striving each in his own appointed sphere to help on to a glorious consummation that day in which Christ shall be all in all.

Bishop Graves was given a reception in the church parlors in the evening. About 600 of his parishioners, friends, and the visiting clergymen, gathered to pay their respects. Several brief congratulatory addresses were made. The Rev. J. H. White, of St. Paul, on behalf of the clergy of the State and diocese, presented the Bishop with a handsome bishop's ring, two diocesan registers, and a fine steel engraving of "Christ Before the Doctors." The Rev. E. H. Clark, for his parishioners at Wells, Minn., where Bishop Graves has led in mission work, presented him with an elegant Bible. The bishop responded feelingly, and brief remarks were made by the clergymen present. Refreshments were served, and the balance of the evening was spent in an informal way. The Bishop has a Confirmation class at the church on Sunday morning next, and will leave the first of the week for his new diocese.

The Gethsemane church people do not propose to remain without a rector very long. It was announced last night that the vestry had decided to extend a call to the Rev. J. J. Faude, of Michigan City, Ind., and the prospects of securing him are thought to be good. He has been connected with Church work in Indiana for

the last ten years, and is 40 years old. He has been dean of the district in which he now lives, for a number of years, has several times been a delegate to the General Convention, and is particularly active in missionary work.

## COLORADO.

The Bishop visited St. Timothy's, Eastonville, Sunday, December 27th, the Rev. A. J. M. Hudson, missionary in charge, and confirmed four candidates. The new church, costing about \$1600, is very pretty. The people deserve great credit for what they have done.

The Rev. O. E. Ostenson is sent from Ouray to Grand Junction. He is to work Grand Rapids and Montrose. At both places churches must be built. For these considerable aid from outside is needed. St. John's, Ouray, is thus vacant. It is a good parish in a most interesting field. Mr. Ostenson has labored here between four and five years, and has done a good work. He leaves the parish in excellent condition for his successor, who has not yet been chosen.

## SOUTHERN OHIO.

URBANA.—At the church of the Epiphany, the Rev. Frank J. Mallett, rector, on Christmas Day a beautiful and complete set of brass altar ornaments, with re-table of the vestry, in memory of a sister in Paradise. They were set apart to the service of Almighty God by appropriate benedictions at the morning Celebration. The base of the cross bears the inscription:

"To the glory of God, and in loving memory of Emma Mayse. A. D. 1850-1889."

## DEAR LORD JESUS.

BY J. P. BERGE.

Dear Lord Jesus!  
Thou hadst not where to lay Thy weary head;  
I, Thy creature,  
Am blessed by Thee with easy bed.  
Thou, all Holy!  
Sore-smitten wert, forsook by chosen friends;  
I, so sinful,  
Few sorrows have—knew heaven mercy sends.  
Thou, all Glorious!  
Rejected art and oft despised of men;  
I, but finite,  
Thou' fallen low, shall rise by grace again.  
Thou, Almighty!  
Dost reign supreme o'er heaven, earth, and hell;  
I, all frailty,  
Sure promise have with Thee in heaven to

## "AMERICAN CHRISTIANITY."

BY THE REV. DR. AREY.

We have not now to speak of persons, but of systems. For the one we keep our love forever fresh. For the other we have the righteous abhorrence, which all true men ought to feel, for the most needless, wicked, and destructive enemies of spiritual welfare. Now precisely what "American Christianity" may be supposed to mean, no one, we presume, has yet formed an exact idea. But by it, no doubt, we are naturally expected to understand, the aggregate gospel of sects, or the combined teachings of the religious bodies, which to the disgraceful number of three or four hundred, publish the reproach of the Christian name throughout the land.

Now upon Catholic principles, which are of the very being of the Church, the nature of sects changes for them the nature and foundation of the kingdom of God. Of course negations and repulsions, denials and oppositions, multiply in endless confusion, till imagination is wearied and confounded by the irreconcilable conflicts, and hopeless jargon. If in itself, there is here a witness for anything, it certainly is not for truth, but rather that there is no such thing. In a court of law, the witness whose testimony is full of contradictions, is held to be undeserving the least credit, if he is not liable to indictment for perjury,

Yet we venture to believe that a witness never appeared before a tribunal of justice, whose testimony bore even a distant likeness to the misstatements, reckless disregard of facts, evasions, endless inventions, crookedness and craftiness, deceits, errors, and absurdities, with every possible discrepancy that could invalidate evidence, going to make up what we are to call "American Christianity." And if that were all the world could have to depend upon, our last and enlightened service should now be to confess that the gates of hell have prevailed, and the kingdom of God has perished from the face of the earth. At the same time, a symptom of ominous significance is, that no rightful conscience of this sin appears. In this strange account, the works and words of the Blessed Lord Himself, with the warnings, rebukes, and pleadings of Apostles go for nothing. Results speak for themselves. Distractions are resolutely defended, which only the enemies of God and man can have any real interest to maintain. In place of the communion and fellowship of Christ's Body, the most powerful of all repulsions are kept alive, to make natural estrangements and hates eternal. For the holy Catholicity of truth, is proclaimed an appalling catholicity of error, by which it might be supposed the clashing falsehoods of the world could be formed into something for one to stake his hopes of heaven upon. The priesthood of Christ is repudiated for the secular ministrations of men. The mighty instrumentalities of spiritual power are turned into spiritual perils, by which many sleep indeed. A semblance is substituted for the Holy Communion. Confirmation, for the most part, has the happier fortune not even to be represented by a counterfeit. Unnumbered acts of sacrilege are committed by repeating the Baptism of the Church, and multitudes are permitted to die in the blind consolation that Baptism is not needed at all. The Incarnation is thoroughly perverted to some, and entirely lost to others. The most flagrant violations of organic laws, deep and profound as the nature of God, with the tremendous consequences now and for an eternity, come to be thought harmless by familiarity, and then to be turned into self-satisfied godliness by practice. The conditions of salvation are confused. The easy security of false trusts is encouraged. Characteristic indifference follows. The great majority of the people are irreligious. The confident enemies of all religion are emboldened. The Christian education of youth in the schools and colleges of the land is impossible. Intellect is endowed with greater power for evil, in the places where the spiritual nature is given over to barrenness. The conscience and affections of the young draw their first inspirations from the worldliness and secular spirit of the time. Religious difficulties which ought never to exist, are continually in their way. The benign power of holy usages and devout habits, is repelled by the grim censoriousness of spiritual pride and vulgar ignorance. Diseased forms of spiritual life everywhere distress one with boastful and pretentious unrealities. The founders of sects are glorified. Every little village divided into discordant factions, is taxed and burdened to support as many discord-



ant preachers. The very structure of buildings meant for worship, warn you that the great central reality of worship, has been banished from them forever, and the place of it supplied by everything suggestive of the spirit and antagonisms of other gospels. The measureless evil of having so long imposed upon men, mere personal opinions in the form of creeds, without a shadow of right or authority, has effectually prepared the way, for the now raging foolishness that men can believe, without believing anything, and even rhyming infidels, who know as little whereof they speak, as a Congo chief knows of Greek life and literature, join in the senseless crusade, and pour out their scoffing jingle over "creeds" and "beads." The everlasting distinctions between right and wrong are obliterated by every disingenuous art, and by none to which sounding leaders are more indebted, than to the stale tricks of striking paradox and startling balderdash. The irreverence, which naturally comes from the secular ministrations of religion, announces the destruction of many virtues, and the triumph of many vices. The abuses of the Holy Scriptures are only more conspicuous than former loud professions of special regard for them. Where they are not already repudiated, the plain meaning is taken out of the most direct and solemn declarations, to suit the systems which they are required to support. When, for obvious reasons of common sense, they should be seen from within the Church where they were written, to be rightly understood, they are now inevitably misapplied, perverted, and misquoted, when seen only from without the Church where they were not written, and where it is impossible that they can ever be rightly used, or rightly interpreted. The claim of all sects to be founded on the Bible, is a sufficiently ridiculous confirmation of it, while these very claims are their own chosen witnesses, and they are not built upon the everlasting foundation laid before the New Testament was written, and on which alone the Holy Catholic Church eternally stands. The words of one—whose name was the first, in the estimation of English men of letters, to give us a claim to a place in literature,—though intended for another purpose, are a very happy illustration for our own. "The Christian faith," he says, "is a grand cathedral, with dimly pictured windows. Standing without, you can see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors." The wonderful body of Christ, the surpassing miracle of Divine handiwork, of which the human body, fearfully and wonderfully made, is taken for a living likeness, is resolved into a pitiful affair of "platforms" and "Church governments"! The strifes, divisions, and spiritual disasters here, are transferred to be enacted with new perils, wickedness, and confusions, in the sight of the heathen. Even what gospel shall be sent to them, is in debate, with the certainty that whatever it may be, it will, in a few years, be repudiated at home. In short, all the sins of the land are not so dire a cause of infidelity, irreligion and spiritual anarchy, in every conceivable form, or so dread an obstruction to the progress of

Christ's Kingdom among men as this. Ordinary sins can be made to be seen for sins, and sins to be repented of. But these far-reaching offences are not only thought to need no repentance, but are gloried in as the very counsels of piety itself. And when evil so comes in the form of light, multitudes cannot be made to comprehend that it is not what it seems. This is the double danger of the sin we are dealing with. It is one which might well fill us with despair. Yet there is in it ground for a grand, though awful cheer. Not that sects in bodies are ever going to be recovered to the communion of the Catholic Church. They never can be. The sooner all thoughts of it are given up, the sooner will the Church cease to be threatened with perils and disasters unspeakable, as old experiences, present miseries, and the manner of spirit that sects are of, may very well convince any who can be convinced at all. The powers of evil which create sects and schisms, never yet yielded an advantage which they had gained, and they never will. As soon may we expect the great adversary to give up the conflict, and surrender his conquests. As organizations, the separation of sects from the communion of the Catholic Church, is now and forever. There is a great gulf, which themselves have fixed, wide as the distance between the Divine and the human, across which they neither will, nor can return to it. False principles pervade them through and through, in their origin, nature, and existence. Without these they would not return, and with them if they should return, what would it be, but to flood the Church with the inconceivable perversions, apostasies, errors, and follies, which have made sects a standing reproach and wickedness of the Christian world. Even the desire of a return to the communion of the Catholic Church is impossible. The mention of it has no other effect, in general, but to renew their scorn, and revive their dying opposition. In any attempts to get a hearing for it, they can hardly see any thing more worthy than a purpose to draw people from their sect, which each is fiercely bent to keep alive, and immediately all the poor passions of human nature are roused to the rescue. They do not understand you, and perhaps they cannot understand you, or they will not understand you, till you cease to speak the language of the Kingdom of God, and talk their own, as the wolf which went to school and could never learn to spell any thing but lamb. It is true that a wish for unity has lately been expressed by some of these bodies. But what unity? The unity of the Body of Christ? Not the remotest approach to it. We have not yet seen one expression that indicated the faintest conception of what that unity is to the spiritual life and salvation of the world. At best, the unity intimated, is what we might be sure beforehand it would be—a mere agglomeration of sects. This, indeed, is as much and perhaps more than there was reason to expect. But if such a consummation were possible, what would or could it become, but a new instrumentality, by which the manifold falseness of sect and schism, now partly at least neutralized by divisions, could be more powerfully impressed upon the world, through one great religious

club. And if such a grotesque fraternity could be imposed upon mankind, as the Holy Catholic Church, for any portion of the human race, we do not know who would have greater reason to rejoice, than the powers of darkness, who might surely claim it, as a grand triumph for themselves.

But what is to come, and what the systems of sects, have no power to prevent, it requires no inspiration to predict. It will be the inexorable certainty of cause and effect. They must reap as they have sown. The Arians, the Appollinarians, the Pelagians, the Eutychians of the nineteenth century must share the fate of Arians, Appollinarians, Pelagians, and Eutychians of the fourth and fifth centuries. Numbers or accessions need deceive no one. They can neither help nor hinder the final catastrophe, which is not coming from without, but from within, and as the inevitable result of the utterly false principles in their foundation, nature, and structure, which will defy all attempts to correct their evils, or stay their power. A few more years of the working of the evil leaven, a few more artificial restraints cast off, and that peculiar type of infidelity, and atheism, which originates nowhere else, and of which we already have appalling examples, will triumph over the better instincts even of natural religion, and trample holy things under feet. The advance to this final fall is now sufficiently rapid, through internal corruptions, departures, unbeliefs, bewilderments, and general condition of uncertainties and unrest, to be marked almost from year to year. But by the resistless tactics of Almighty God, they will bear their own peculiar witness to His everlasting truth. That witness has already been partly given by their deeds. The rest will be given by their death, which none can stay. And when they have disappeared, His ever living Kingdom will stand before men, the very genius of immortality, with new assurances for their confidence, all the more striking, that as the standing miracle of the ages, its own imperishable nature is shown anew, by the latest ruins of human devices which time has strown around it.—*The Church Eclectic.*

#### "UNMISTAKABLE DRIFT."

The Rev. Dr. Bronson, a man loved and honored throughout the diocese, has raised the alarm at what he styles "the unmistakable drift" of the Church from the usage of the Prayer Book. We have ourselves observed, with deepest solicitude, some indications of this unhappy tendency. For example, there is a parish in Ohio where, for many years, the baptismal office was never used. A "service of dedication" (whatever that may be) was substituted. The catechism was banished, and its teachings forbidden by the rector. We know of parishes where the articles and rubrics applying to the office of Holy Communion are completely ignored. There are parishes in Ohio where the consecrated wine, remaining unconsumed, is poured back into the flagon, to be used again. So that the same wine may be offered a dozen times to the lips of the communicants (a slovenly practice). This is a reservation of the elements, and is contrary to the last paragraph of the twenty-eighth Article, which reads:

Again: We know of a priest who,

unrebuked, administered to a large congregation the Sacrament with the bread alone, which was contrary to the Church's belief, as expressed in Article 30.

Another irregularity, and one where even the example of the Church of Rome cannot be pleaded as an excuse, is this (but we shudder to narrate it); that should any of the consecrated bread and wine remain unconsumed, it is cast out of the window.

So irreverently do some priests dispose of the elements, which they solately prayed God "to bless and sanctify with His Word and Holy Spirit." We have not words to express our abhorrence of this sacrilege.

And these are but few of the evidences of an unmistakable and most lamentable drifting from the plain teaching of the Church; yet so general is it, that no remark is made; and no priest was ever reproved, much less presented, and tried for these inexcusable offenses!—*Church Life.*

WE hear of practical politics. When will we learn that man's practice comes always and forever out of the faith that is in him; that what is strong and fruitful and prosperous in his doing, be it handicraft or statecraft, must first be strong and clear and righteous in his will; that nothing "works well" which is not in agreement with the Master-workman of all man's work. Everywhere and evermore what is right, and nothing else, is practical. Your engineer and architect may build the great House of Human Society high and wide; if the foundation is half of stone and half of sand or mud, a merciless law of gravitation, never deceived, will topple your tower into ruins, and the higher the top the more terrible the crash. A civilization made by material and even intellectual politics, without the balance of moral and spiritual support, when the winds blow and the floods rise, as they blew and rose around the Bastille when the National Guard joined hands with the mob, brain conspiring with passion, the walls will go to pieces and revolution will begin. The Almighty Providence never contradicts itself, never sleeps, never forgets. The most unpractical politics that ever deluded a nation or beguiled its rulers was a political dexterity without principle, without conscience without fear of the Everlasting Justice, without obedience to the law of Christ. Who shall lead us into the strong city? Only He who "makes officers peace and exactors righteousness" who "teaches senators wisdom" and Christian prophets fearlessness. Tempests that "shake the mountains" will not alarm that people. "The just by faith shall live." Like the fountains of the Alps which by secret channels revived the soldiers of the Castle Ehrenbreitstein—Broad Stone of Honor—on the banks of the Rhine, waters of life from on high will refresh them. The "rivers of the flood" of blessing shall make that city glad.—*Bishop Huntington.*

The smallest and daintiest Prayer Book in the world is the "Finger Prayer Book," which has just been issued by the Oxford University Press. It is printed in diamond and brilliant type on the famous India paper. It contains 670 pages, measures three and a-half by one inches, and weighs only three-quarters of an ounce. It is arranged for "the chatelaine, the waistcoat pocket, or the purse," and ranges in price from 38 cents to \$6.50. Though the paper is exceedingly thin, it is entirely opaque, and the type is beautifully clear.



## The Living Church.

Chicago, Saturday, Jan. 11, 1890.

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

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We publish in this issue a pathetic letter from our venerable Indian missionary, the Rev. J. J. Enmegahbowh, of White Earth Reservation, Minnesota. With slight correction the letter is printed as written, and we are sure that it will awaken profound sympathy for the aged chief in his hour of disappointment. None can fail in reading it to note with gratitude the gentle and genial spirit of one who in early years was an ignorant, painted savage. Even in his old age this Indian priest may serve the Lord and His Church, as did St. John, by saying to his people in word and example, "Little children, love one another!"

A CLERICAL correspondent who has faithfully ministered in country parishes for more than twenty-five years, raises the question as to how the weekly Eucharist is to be made the central service of every Lord's Day, without crowding out of sight entirely the Morning Prayer with its canticles, psalms, and Scripture readings. Where the Holy Communion is always celebrated at the mid-day service, and Matins are said at an earlier hour, nine-tenths of the people lose the latter. The larger attendance is at the later hour, and the instructive elements of the Morning Prayer are lost to the great majority of worshippers.

Our congregations are not much given to Bible and Prayer Book study, and it seems very undesirable to leave out so much of both as must be done when the Celebration is the only service which nearly all attend.

OUR correspondent touches upon a real difficulty, but one that seems to us not insuperable. In parishes where a large portion of the congregation can attend but the one service, that service may well be more prolonged than is desirable in other cases; Morning Prayer may precede the Holy Communion, with such abbreviation as is now provided for, without making the service tiresome, if only this part of the service be rendered without elaborate music. People who can attend but one service on the Lord's Day, surely should not object to an hour and a half. This time would be ample for shortened Matins, Choral Celebration, and sermon, provided the service were rendered promptly and the sermon were not long. At Trinity church, New York, on every Sunday in the year, the service is over two hours long, including the "Dearly Beloved" and the Litany, all the three services in full, and the congregations, for the most part, remain through all.

EPIPHANY continues the Christmas teaching of peace on earth, good-will to men. As the shaft of light which fell upon Bethlehem, widens until all races of men are touched by its glory, so hearts which joy at Christmas at the birth of the Elder Brother of the race, are led to recognize and rejoice in the Brotherhood of man. Tongues which sing *Gloria in Excelsis* are moved to tell to those who sit in darkness, the story of Incarnate Love. So the Church in the Epiphany season, speaks trumpet-tongued to her sons of their duty to extend the blessings of the Incarnation, to hand on the light to the unconverted. Christmas tells of God's great gift to us; Epiphany, that we are not to be content with receiving, but that we, too, are to give if we would have the mind of Christ. The Dead Sea always receives, but never gives. That is the reason of its deadness. If a Christian man, in the light of the Epiphany, says: "Am I my brother's keeper," it is clear that the Light which is the life of men, has never touched his heart, though he may shout himself hoarse in singing Christmas carols. The missionary work of the Church waits for the impetus of the consecrated gifts of the rich and poor. We hope that the ringing appeal of the Board of Missions has been heard and heeded throughout the Church.

### A VOICE FROM THE UNDER-WORLD.

In a recent number of *The Contemporary Review* a voice of unusual power and earnestness spoke from the dark under-world of drunkenness and degradation. It is the voice of one who had explored the infernal regions of intoxication and has come back to warn against its miseries and torments. The writer, who subscribes himself James Run-ciman, says that what was said of a giant might be truly said of him: "There is a man who has been in hell." There is no doubt about it, for none but one of the doomed and lost, for the time being, could speak with a voice so vivid and realistic, and so full of earnestness and warning.

The writer tells of the brilliant and distinguished men whom he accompanied in the downward journey and most of whom, alas, never returned from the hell into which drink plunged them. There is no doubt of this either. For the writer is plainly a man of scholarly and bright mind, one whom the judges and members of Parliament he speaks of would love to sip with and tell stories with, and all fling themselves with light heart into those mad carousals which end in the abyss. The most brilliant and witty, those least expected, he says, are the very ones to go, and go, he might have added, doubtless, without once suspecting where they would fetch up.

But let us take a sentence or two: "Before me pass a tremendous procession of the lost. I can stop its march when I choose and fix on any individual in the ranks, so that you can hardly name a single fact concerning drink which does not recall to me a fellow-creature who has passed into the place of wrecked lives and slain souls." Again: "England is a country of grief. I never yet knew one family which had not lost a cherished member through the national curse; and thus at all times we are like the wailing nation whereof the first-born in every house was stricken. It is an awful sight; and as I sit here alone, I can send my mind over the sad England which I know and see the army of mourners." . . . "The vision would unsettle my reason, if I had not a trifle of hope remaining."

It seems almost providential that a man should have been suffered to go through hell who can come back and talk in this way. It needs some one who has been tormented in the flame to tell out of an agonized spirit how the flame burned and blistered him. It needs, too, some one to tell out of a personal knowledge how this place of torment is

peopled and even crowded with the lost. Ordinary speakers and writers on the subject may do the best they can. But what do dwellers beyond and outside know of its temptations and enticements; its unsuspected and awful grief; its intimate and loathsome companionship with innumerable lusts and vices; its extinction of every virtue, and absorption of every high-minded, manly quality into one clamorous, biting appetite; its voracious, cruel sucking out of whatever is good in body and soul, and flinging the worthless remnant into the depths of perdition? Mr. Run-ciman is almost impatient of their composed, easy way of discussing the subject, of their "preachee, preachee," as he calls it, and knows no salvation for the drinking multitude but to go to them personally and pull them out of the fire.

It seems providential, too, that such an one has been permitted to come back and talk out of his terrible experience, for there is a vast drinking multitude who would heed no other. What to such, are ordinary speakers and writers on the drink question, but insufferable bores? What is the whole subject but an insufferable bore? In speech or writing is there another such aggravated and chronic nuisance? It is most opportune, therefore, for one who has been unmercifully bitten and torn by the beast, to cry out of a bitter and distressed soul that what he warns against is no harmless and gentle creature, but the most insinuating, heartless, cruel, and consuming devil that walks to and fro on the earth and up and down in it.

"Out of the depths have I called for aid," says the writer in closing, "and received it. And now I ask aid for others and shall not be denied." Whether denied or not, it would seem to be his mission and duty to cry and spare not, and to compel a country of grief to lend a listening ear.

### AMERICAN CHURCHMANSHIP AND CHURCH UNITY.

The claim of the Episcopal Church to a paramount position in the restoration of Christian Unity continues to be discussed in religious circles, usually in a more tolerant spirit than might have been expected, considering the point of view from which it is regarded.

For the real character of this claim is widely misunderstood. The Church does not take its stand upon certain merits which it is assumed to possess in comparison with the Christian denominations, but upon a "sacred deposit" which it declares to have been committed to it by the



Apostles, including the Scriptures, the Faith, the Sacraments, and the visible organization.

It is often put in some such shape as the following, as for instance by the Rev. Julius H. Ward in his able book entitled, "The Church in Modern Society." The Anglican Church, it is said, with its American off-shoot, "is based upon the fundamental principle of historic continuity and the recognition of the institutional character of Christianity." But this language needs closer definition. When the principle of "historic continuity" is spoken of, it must be explained what it is with which this Church claims continuity, or why this principle is "fundamental." The answer is, that what is asserted is a continuity with the Apostles and Prophets of the New dispensation, Jesus Christ Himself being the chief corner stone. It is nothing less than this with which the Episcopal Church claims continuity, not a "continuity of Christian thought," but an outward and visible continuity, with a history in the world. There may be a continuity in belief and in a theory of ethics, as a school of philosophy may hand down its teachings from age to age. But what is here claimed is unbroken continuity of organization.

Again, when the Church is spoken of as maintaining the "institutional character of Christianity," this also must be defined. Most religious societies are "institutions" and have "institutions." It is the Episcopal Church alone, among those not in communion with Rome, which claims to have received its institutions as a sacred trust from inspired men.

Accordingly, the bishops in 1886 did not rest the claim of the Church upon the fact that she had a venerable history ante-dating that of other religious bodies, or that she had very meritorious and admirable institutions believed to be in accordance with the teachings of Scripture; but they asserted that she had in her possession and that it was her duty to preserve, a certain "sacred deposit of Christian faith and order" committed to her by Christ and His Apostles, and that this includes four points, namely, the Sacred Scriptures, the Nicene Creed, the two Sacraments, necessary, as the catechism says, to salvation, and lastly the Historic Episcopate.

In other words, this Church claims in its organization to have descended from Christ and His Apostles, and as such to be in possession of an unchangeable faith, unchangeable sacraments, and an unchangeable ministry.

It is not merely because these things are reasonable in themselves, because they will bear inspection, and because they are adapted to the needs of men, but because they were established by Christ and His Apostles and transmitted from them to us by unbroken succession, that the claim is made that this Church, not simply ought to be, but must be, the basis of a united Christianity.

The facts may be questioned, and the claim rejected, on the ground that it cannot be proven. But if the facts are true, then there is no escape, this Church is constrained to urge an exclusive claim. What she has is not hers to deal with as she will, but it is a trust which it is impossible for her to violate. Nor can she be charged with arrogance in making this claim if she believes the facts upon which it rests to be true. Men may repudiate her logic, they may question her reading of history, but they cannot on account of a claim put forward upon such grounds, charge her with lack of humility. Indeed the Church which has such a responsibility as this, cannot but speak to the Christians of this age, with the deepest spirit of humility, acknowledging the profoundest sense of unworthiness on the earthly side, to be the bearer of a divine message. And yet having such a trust, a sacred deposit which is not her own, she has no alternative but to declare it and defend it.

But the charge of arrogance may justly be made when men press the claims of the Episcopal Church on any grounds less than these, when they would demand a leading place for her in the establishment of unity while they do not hold that those claims rest upon a basis of divine institution; and the resentment exhibited in some quarters that this Church should venture to call upon the Christian denominations of America to rally around her and "so realize the vision of American Christian Unity," doubtless rests upon the mistaken idea that the bishops stand in that position. But an attentive reading of the declaration of 1886, addressed to the various religious bodies of the country, will abundantly refute any such idea.

The claim which that remarkable address makes may be dismissed as mere midsummer madness, it may be rejected as false in theory and false in fact; but candid and thoughtful men will not charge a self-righteous pharisaism upon those who solemnly believe that they have a mission in the world which has descended to them in unbroken continuity from Christ and His Apostles.

### INDIVIDUALISM AND ROMANISM.

FROM THE ADDRESS OF BISHOP SEYMOUR TO THE  
12TH ANNUAL SYNOD OF THE DIOCESE  
OF SPRINGFIELD.

The signs of the times are ominous of evil for those who are not anchored by the Church to the eternal truth. While it is absolutely certain that there is no place of rest for mind or soul outside of the Church of God, that elsewhere everything is in a condition of transition, of ebb and flow, of movement and change, this is pre-eminently the case in these days. The law of individualism, which must be fundamental in all systems which are not subject to the polity of Christ as revealed in the New Testament and explained and confirmed by antiquity and universal consent, is manifesting itself in quarters which have hitherto held it in check. The most orthodox and conservative of these religious bodies are yielding to the pressure of what is called progress, and are forced to submit not simply the accidents, but the essentials, of their systems to revision. They are compelled to put their charter of principles, the platform to which they retreated when they went out from the Church to cover and justify their position, they are compelled to put even this into the crucible of discussion and criticism, and subject themselves to the humiliation of confessing by their action that from the outset until now they and their fathers have taught for truth what was not truth. Why should not this be the case? All these Communion, in so far as they have distinct principles which characterize them and constitute the ground on which they justify their separation and independent position, rest upon the basis of individualism. It is what Luther, what Calvin, what Wesley, believed and taught. We are not saying that their beliefs and teachings were erroneous. We are simply alleging that the foundation on which these rest goes no deeper than their individual authority, and reaches no further than the statement, this is what Luther and Calvin and Wesley concluded was the teaching of God's word. When the present revision is completed, and an adjustment is made to harmonize the Catechism and the Confession with the best thought, as it is called, of the age, and general satisfaction prevails, what security is there that the coming age will not produce better thought, and the Catechism and Confession will go again into the crucible, to be again adjusted, and so the process will go on until all positive truth has been evaporated under the fire of reason and logic, and culture? Individualism is the generic law of these systems, and consequently it must ultimately assert itself even in those which are the most steady and conservative; and if it be so with them, what must it be with all beside them, with what is called liberal Christianity, with what is outside of Christianity? All is change—everything is in a state of flux. The trend of religion, so far as there is any, of politics, of society, is in the direction of disintegration. The only fixed facts which remain to challenge the attention of the great multitude, are birth and death, and the necessary functions of life. These are all within the realm of nature,

and beyond they know of nothing which abides without change.

This is a melancholy picture, but we cannot shut our eyes and say it is not so. Events crowd upon us which startle us with their suddenness, and fill us with apprehension for the future. Governments are changing under revolution; life, in its social and individual conditions, seems like a dissolving view; confessions of faith and catechisms are crumbling beneath the advance of the religious enlightenment of the age.

Naturally the question leaps to the lips, for it fills the heart: Is there nothing which remains fixed and stable amid this universal confusion of change? Is there nothing which will lay a check upon the madness of the people, and keep them from making shipwreck of the treasures of the past? In the good providence of God, the Church is designed to discharge this office to mankind. The creed of Christendom embodies the truth to-day as from the beginning. It changes not, and can never change. It presents Christ incarnate as the subject matter of man's belief, and the related truths of the Father and the Holy Spirit, and the Church which is the body of Christ, and the blessings which Christ bestows through the instrumentality of His Church in the forgiveness of sins, the resurrection of the dead, and the life everlasting. This truth, so simple, so brief, so comprehensive of all that man needs to know and believe, the Church holds up and keeps alive for the healing of the nations by daily proclamation by thousands of lips throughout the world—this truth, as it is in Jesus, the Church protects by her divinely constituted polity, since her succession of bishops, by a threefold strand, carries on the creed in its integrity from age to age, as each must swear to hold it and preserve it as he receives it when he is invested with his office.

And finally this truth the Church applies as she baptizes and instructs and blesses and feeds her children with the Bread of Life.

We are now holding this sacred trust for ourselves and others, and in view of the tendency of the times, the temper of the age, the break-up of old institutions and systems, and the portents which threaten more violent changes and convulsions in the near future, ought we not to urge and entreat the laity, our laity, to work with us, under God, with all their might to help us to plant and build up and extend the Church, "the pillar and ground of the truth," not only that we may save their souls, but also steady our people, and throw over them the salutary restraint of a conservative influence, and so subserve the perpetuity of our national life and institutions?

On the other hand there is a danger, which is for the most part latent, but it is growing, and has grown within a hundred years with a rapidity which is calculated to surprise and alarm. This danger lies concealed or obscured in a *foreign Communion*, which represents the Patriarch of Rome, and claims to be the Catholic Church, having exclusive and sole jurisdiction over the whole earth. The alleged prerogatives of its head, the Bishop of Rome, are at once a violation of the fundamental principle of the government of His



Church, as Christ organized it and fixed its character forever in the constitution which he formulated for it, and which the Holy Spirit has placed on record for the instruction of the ages; and they are also a standing menace to the liberty which belongs to the individual, the rights which appertain to the citizen, and the sovereignty which is necessary to the independence of the State. The polity of the Church of Rome, as now developed and fixed by irreversible decree, is an absolute monarchy, in theory more absolute and comprehensive than the world has ever known or seen. The Cæsar in heathen Rome was not the peer of the Pope in Christian Rome. His utmost stretch of power went but a little way on the lines of papal claims. His flatterers paid him divine honors, it is true, but his rank was among the inferior deities, and he never affected to share the dominion and the glory of the supreme Jupiter. Of the Pope it is asserted that he is *in the place of Christ*, and is the voice of the Church. The heathen emperor sought to conquer and make the earth his own; the Christian Patriarch claims the earth as his by indefeasible right. The former was satisfied with political rule; the latter bases his demand for the temporal sword on the ground that the spiritual has been put into his hand, and so he rules all mankind and in all spheres of life, in the realm of the individual conscience, in the home, in the school and university, in the spheres of politics and morals, and in the Word and Sacraments, and the relations of the soul to God. Of course in practice this theory has never been realized, but from time to time, as occasion supplied the opportunity, the attempt has been made, with more or less success, to assert these prerogatives, and constantly behind this great Communion, wherever it exists and works on the face of the earth, there is concealed the iron hand of a sovereign, which is ready to grasp and hold whatever comes within its reach. This concentration of power in one person gives unity of purpose and harmony of plan to the entire system, and secures a perfection of organization which is unparalleled in human experience. Added to this, the priesthood is, by canonical requirement, separated from domestic life and welded into a solidarity, with no individual interests to subserve beyond the rewards which await them, if they walk worthy of the vocation wherewith they are called. They thus become a standing army pledged to devotion to their superior, with less to interfere with their fidelity to duty than can often be the experience of an ordinary soldier. Over all this magnificent organization, reaching down from the Pope to the humblest lay brother or sister, there falls the net of firm and vigorous discipline, which chastises offences, redresses wrongs, exacts obedience, and maintains order. In excess of the ordinary priest and layman, Rome possesses her religious orders of men and women organized for work and prayer. Her schools, her hospitals, her shelters for all forms of destitution and misery, are thus equipped with followers of the Lord, who serve Him in caring for His little ones, His sick, and poor, and halt, and lame, and blind.

In presenting this sketch of the system of modern Rome, it is not our

purpose to complain that she is doing what she does in the way of imposing her dominion upon the necks of our people. Our object is simply to expose the subtlety of the danger to which they are subjected, by pointing out that, back of this splendid organization, this well-arranged discipline, this apparent unity and harmony, this army of good works, there lurks the fatal error of disloyalty to Christ, and the perversion of His will, as expressed in His charter of ecclesiastical government, committing the trust to His disciples *as a body corporate, and not to one*. This disloyalty, involving as it does, crucial disobedience and fundamental interference with the Divine Master's command, poisons the entire system, and renders it dangerous alike to society and to the Church of God. Christ's charter provided for centralization of power up to a certain point, and there he placed the limit. He entrusted the government of His Church to the custody of a corporation, and thus he limited the exercise of power by the mutual restraint which the members of the body must necessarily impose upon each other.

Rome, in the course of the ages, has removed the limit to centralization which our Blessed Lord imposed, and has developed centralization to its extreme point, when she lifted her Pope above all as the one supreme Pontiff, ruling all, and ruled by none, and infallible in the sphere of faith and morals. Here is centralization in its perfection, pure and simple. It is more than the absolutism of ancient Rome or modern Russia, since these rest upon man's power alone, and what the resources of the creature can cause it to become. The absolutism of the Papacy is based, as it is alleged, upon the will and authority of God, and is sustained and made operative by the omnipotence of the Creator. The infallibility which is claimed for the ruler who is invested with this universal and unlimited dominion, might have been a security to mankind against its abuse, were it not that history, as recording the experience of the past, proves the utter worthlessness of the pledge. Tested by whatever measure one may please to apply—private life, public reputation, capacity for administration, beneficence of rule, fidelity to principle, loyalty to truth, purity of intention, freedom from error in the sphere of faith and morals—the list of Popes exhibits a black catalogue of delinquents under even the most indulgent scrutiny. It may be safely asserted that at intervals and for long periods of time, the so-called chair of St. Peter has rivalled, in the degradation of its occupants, every secular throne of Europe. As regards the last resource of the self-asserted infallibility of the Pope, the domain of faith and morals, it would seem that God has overruled to slay Goliath with his own sword. Allowing that the Bishop of Rome is secured against falling into error by the power of the Holy Ghost only when he is deciding and speaking officially in reference to questions of faith and morals, and that elsewhere and always, with this exception, he is, as ordinary good men, subject to infirmity and liable to go astray—granting all this, yet in what remains he has dethroned himself, and brought upon his own head the punishment due to the impiety of taking to him-

self exclusively what Christ bade him share with others; he has, acting thus in disobedience and presumption alone, added to the Faith once delivered to the saints, within our own day, the erroneous dogmas of the immaculate conception of the Blessed Virgin Mary, and his own infallibility. This is the sequel so far—not yet, in all probability the end—of errors which the Western Patriarch, separating himself from his brethren and lifting his head above them, in violation of Christ's will and expressed and recorded command, has incorporated into his creed, the creed of Pius IV. and the creed of Pius IX., *not the creed of Christendom, but the creed of the Holy Roman Church*. This is individualism in its severest form—the individualism of centralization and of absolutism.

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#### PERSONAL MENTION.

The Rev. W. Ball Wright, of St. Mark's church, Grand Rapids, Mich., has taken charge of St. Paul's Mission, Ironwood, Gogebic county, Michigan, and should be addressed accordingly.

For the present the address of the Rev. J. A. Antrim is: The church of the Ascension, St. Paul, Minnesota.

The Rev. Henry M. Smyth has resigned the parish in Plattsburgh, diocese of Albany, on account of ill-health. Address, for the present, 61 E. 75th St., New York City.

The Rev. M. M. Pothergill has resigned the rectorship of New Canaan, Conn., and accepted the parish of Tenafly, diocese of Newark, N. J. Address accordingly.

The Rev. A. T. Parsons has become the rector of Trinity church, Thomaston, Conn.

The Rev. Thomas B. Kemp, D. D., has resigned the rectorship of St. Thomas' church, Plymouth, Indiana, and accepted appointment to the rectorship of Emmanuel church, Garrett, in the same diocese. Please address accordingly.

The Rev. W. McVettie has accepted a call to Christ church, Austin, Minn. Address him accordingly.

The Rev. Richard B. Post has accepted a call to the rectorship of the parish of the Holy Cross, Perth, Amboy, N. J. Present address, 230 Hudson street, Hoboken, N. J.

The address of the Rev. O. E. Ostenson has been changed from Ouray, Colo., to Grand Junction, Colo. All communications addressed to him as secretary and registrar of the diocese of Colorado, must be addressed to him at Grand Junction, Colo.

#### TO CORRESPONDENTS

W. W. MIX.—The address of the treasurer of the Corporation for the Relief of Widows and Orphans of Deceased Clergy, New York, is Richard M. Harrison, 31 Nassau St., New York City.

PAPERS DECLINED.—"The World's Great Sacrifice;" "Distant Christmas Bells;" "A Christmas Picture;" "Long Sermons."

INDIANA CHURCHMAN.—1. The Lord's Prayer and collect following in the Communion Service are usually recited by the priest alone. 2. It is customary to receive the consecrated Bread in the palm of the hand, to avoid accident. Motives of reverence dictate the removal of the glove. 3. Standing is the usual position at the ascription after sermon. 4. Devout people are accustomed to kneel in silent prayer upon entering a church. 5. The Preface, "Therefore with angels," etc., is recited by the priest alone, the people joining at the words, "Holy, Holy," etc. It is clearly the duty of the clergyman to instruct in such matters, but he often takes it for granted that his people know about them.

#### ORDINATIONS.

ON the Feast of St. John, the Evangelist, at the cathedral, Denver, Col., the Bishop ordained to the diaconate, Mr. William George Coote. Dean Hart was the presenter, and the Rev. W. C. Bradshaw, the preacher. Mr. Coote has been serving as lay reader at Leadville for nine months past. He entered upon his ministry at Trinity church, Greeley, the last Sunday in December.

#### OBITUARY.

ROYCE.—At Saint Albans, Vermont, 3rd inst., Mary Burgess, only child of Homer Charles and Christiana Maria Royce, and grand-daughter of the Bishop of Quincy, aged five months.

EMERY.—Entered into the rest of Paradise, from his home in Dorchester, Mass., Jan. 3, 1890, Charles Emery, aged 73 years, 6 months.

"Then are they glad, because they are at rest; and so He bringeth them into the haven where they would be."

#### APPEALS.

##### THE CLERGYMEN'S RETIRING FUND SOCIETY

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

##### THE GUILD OF ALL SOULS.

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OBJECTS.—1st. Intercessory Prayer.—1. For the Dying; 2. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." The Guild consists of Members of the Anglican Church, and of Churches in open communion with her. For further information, address the Secretary and Treasurer,

MR. EDWARD O. HUBBARD,  
P. O. Box 185, Chicago, Ill.

#### MISCELLANEOUS.

The church at Morgan, Texas, is in need of a bell. Has any parish one to give away? Address, MRS. E. J. NICHOLS, Box 335, Morgan, Texas.

WANTED—A priest—unmarried, musical, Catholic—as assistant in a vigorous parish, All Saints', Orange. Address the REV. WILLIAM RICHMOND, Orange Valley, N. J.

ORGANIST AND CHOIRMASTER (professional) seeks an appointment where there is a good organ and musical services. Can organize and train any number of voices. Could also give weekly organ recitals if necessary. Highest testimonials. Address, CONDUCTOR, care of THE LIVING CHURCH.

A THOROUGH disciplinarian, and teacher of Latin, French, German, Music, English, and Mathematics, desires a situation. Highest testimonials and references given. Address with references, MISS BRISTOW, Anniston, Ala.

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

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

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

#### A HANDSOME GIFT.

"The Reminiscences of Abraham Lincoln," contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and THE LIVING CHURCH, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to THE LIVING CHURCH, 162 Washington St., Chicago.



# The Household.

CALENDAR—JANUARY, 1890.

12. 1st Sunday after Epiphany. White.  
 19. 2nd Sunday after Epiphany. Green.  
 25. CONVERSION OF ST. PAUL. White.  
 26. 3rd Sunday after Epiphany. Green.

## "DIES INNOCENTIUM."

BY THE REV. HENRY FAULKNER DARNELL, D. D.  
 [These verses were written for a Children's Service on the evening of Innocents' Day.]

To-day is Holy Innocents'  
 To Christian children dear,  
 Though 'mong the darkest, saddest days  
 Of all the Church's year;  
 A time to be remembered well  
 In holy prayer and song,  
 By old and young o'er all the earth  
 Through all the ages long.

It leads us back upon the stream  
 Of time two thousand years;  
 It stirs the heart with thoughts sublime,  
 It fills the eyes with tears,  
 It tells how little children too,  
 However weak or small,  
 May something suffer—something do  
 For Him who died for all.

\* \* \*

The darkness which o'er all the earth  
 Had hung so deep and long,  
 Had passed, and on the midnight air  
 Had pealed the angels' song,  
 Which told the Advent of the Christ  
 This sinful world to bless,  
 The rising of the glorious Sun  
 Of peace and righteousness.

Two years have come and gone, and left  
 In peace the Holy Child;  
 But wise men from the distant East  
 Have crossed the trackless wild;  
 In fair Jerusalem they seek  
 For Judah's promised King,  
 And on their patient camels' backs  
 Their costly gifts they bring.

The people all with troubled looks  
 Their awe and wonder own;  
 The tyrant, Herod, trembling sits  
 Upon his gilded throne;  
 His jealous heart is straightway filled  
 With fear and deadly hate;  
 Ah! such are monarchs often found,  
 By men misnamed "the great."

Forth from his lips in wrathful haste  
 Goes forth the dread command,  
 That every infant child must die  
 Throughout Judea's land;  
 And everywhere his hirelings pass  
 To do his cruel will,  
 But safe the Almighty Father keeps  
 The heaven-sent Saviour still.

But, ah! in all the happy homes  
 Throughout that region wide,  
 How many tender babes and sweet  
 By those fierce soldiers died;  
 No warning voice to them was given,  
 No refuge these could find;  
 More pitiless than savage beasts  
 Those monsters to their kind.

Two thousand years have passed away,  
 Since that dread deed was done—  
 The darkest deed that e'er was wrought,  
 Beneath the glorious sun;  
 But we have not forgotten how,  
 By His Almighty arm,  
 The loving Father still preserved  
 The Holy Child from harm.

Still on the page of history,  
 Stands forth that awful crime,  
 Still fresh within our memory  
 That scene of by-gone time,  
 The tender babes who suffered thus  
 In the dear Saviour's stead,  
 The infant martyrs, whose pure blood  
 For Him was freely shed.

These are the "Holy Innocents;"  
 Their names we cannot trace,  
 But in the Church's Calendar  
 We find them fitting place,  
 And as this day comes round we tell  
 How they, unconscious, died  
 For Him Who lived, and died, and rose,  
 The Christ, the Crucified.

Avon, N. Y., Christmas-tide, A. D. 1889.

The *Pall Mall Gazette* says that at a recent examination in England, to the question, "Who wrote 'The Complete Angler?'" the answer was given "Isaak Walton, and therefore he was called the Judicious Hooker." It ought to be stated that the "Angler" is a work as original as it is delightful.

THE will of Horatio G. Onderdonk, a brother of the Bishop of New York, contained this singular provision: "No heir must be an idler, sluggard, profligate, a drunkard, gambler; use liquors or tobacco; go hunting or fishing on Sundays; attend races; enter a bar room or porter house; neglect to rise, breakfast, and be ready for business by 9 o'clock; or get married before he or she arrives at the age of 25 years."

HERE is a story which is going the rounds in England. The Bishop of Colchester went down to Halstead to hold a Confirmation. A certain public man had died, and the flag on the church tower was hoisted half-mast. Two farmers met. Quoth the first, "Muster Giles, what have they got the flag half-mast for?" "Well, Muster Turmets, there's a Confirmation to-day, but the regular bishop couldn't come, so they have got only the sufferin' bishop, and they only runs the flag half-way for he."

THERE was a conversation one day (at a certain great house) upon a question which had been very much agitated in its time—whether a man can marry on three hundred pounds a year. "I can only say," said a distinguished statesman who was present, "that when I said to my wife here, 'with all my worldly goods I thee endow,' I very much question whether, when my debts were paid, I was really worth three hundred pence." "But then, my dear," said the loving wife, "you had your splendid abilities!" "I didn't endow you with them, Ma'am, did I?"

THERE are ten commandments hung on the walls of the Hindu Theological College in Madras. *Homeward Mail* reproduces them: (1.) Pray to God as soon as you rise from your bed—5, 5:10 A. M. (2.) Wash your body and keep your surroundings clean—5:10, 5:30 A. M. (3.) Prostrate yourself before your parents or guardians, and take good exercise—5:30, 6:30 A. M. (4.) Prepare well your school lesson—6:30, 9 A. M. (5.) Attend school regularly and punctually, and do the school work properly. (6.) Obey and respect your teachers and the teachers of the other classes, and other respectable persons. (7.) Read till 8 P. M. at home. (8.) Pray to God and go to bed—9 P. M. to 5 A. M. (9.) Keep good company and avoid bad company. (10.) Practice righteousness at all times.

A well-known Scotch bishop never married. While he held a certain see he was of course a subject of considerable interest to the celibate ladies of the neighborhood. One day he received a visit from one of them who had reached the age of desperation. Her manner was solemn, yet somewhat embarrassed; it was evident from the first that there was something very particular upon her mind. The good bishop spoke with his usual kindness, and encouraged her to be communicative. By-and-by he drew from her that she had had a very strange dream, or rather, as she thought, a revelation from heaven,

On further questioning she confessed that it had been intimated to her that she was to be united in marriage to the Bishop. One may imagine what a start this gave to the quiet scholar, who had long before married his books and never thought of any other bride. He recovered, however, and, addressing her very gently, said that doubtless these intimations were not to be despised. As yet, however, the designs of heaven were but imperfectly explained, as they had been revealed to only one of the parties. He would wait to see if any similar communication should be made to himself, and when it happened, he would be sure to let her know.

THE following anecdote is from an old *Good Words* out of a lecture by Charles Kingsley. As I cannot find it republished in his collected works, I make bold to give it here. Some Australian natives in prowling on the track of a party of English settlers to see what they could pick up, came—oh, joy!—on a sack of flour, dropped and left behind in the bush at a certain creek. The poor savages had not had such a prospect of a good meal for many a day. With endless jabbering and dancing, the whole tribe gathered round the precious flour-bag with all the pannikins, gourds, and other hollow articles it could muster, each of course with a due quantity of water from the creek therein, and the chief began dealing out the flour by handfuls, beginning, of course, with the boldest warriors. But horror of horrors, each man's porridge swelled before his eyes, grew hot, smoked, boiled over. They turned and fled, man, woman, and child, from before that supernatural prodigy; and the settlers coming back to look for the dropped sack, saw a sight which told the whole tale. For the poor creatures in their terror, had thrown away their pans and calabashes, and each one filled with that which it was likely to contain, seeing that the sack itself had contained, not flour, but quicklime. In memory of which comic tragedy, that creek is called to this day, "Flour-bag Creek."

### THE PRIZE STORY.

## A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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### CHAPTER II.

#### A BACKWARD LOOK.

"All will hold right when love commands and love obeys."  
 —Archbishop Leighton.

The morning sunshine played brightly across the breakfast-table, set with its dark-blue china and sparkling silver, in the dining-room at Eagle House. It was a spring morning, the rooks were cawing noisily in the tall trees in Queen Square, the fresh grass was springing, the crocuses and hyacinths in Phebe's window garden on the balcony shone out in gay colors. Mistress Campbell, a plump little old lady, with soft gray curls under a snow-white mob-cap, presided at the table, dressed in a chintz morning gown of gay tints; at her right hand, Phebe, in her dimity morning-gown and a mob-cap with cherry-colored ribbons, in which she looked like a little girl masquerading as an old lady. Mr. Millward occupied the foot of the table; the fourth place was vacant, and the little party evidently

waited for the coming of the person who was to fill it, and who made his appearance just as Mistress Campbell had placed her hand, for the third time, on the silver urn to see if it were not cooling. At his entrance all arose and remained standing, while he shook each one formally by the hand, inquiring and answering inquiries as to health and sleep. Then all stood around the table, while, with bowed heads, they listened to a short grace recited by the clergyman, for such his dress showed him to be.

Their guest, the Reverend Horace Stanley, vicar of Stapleton and canon of Bristol cathedral, was a man of Mr. Millward's own age, erect, grey-headed, and with a keen, yet kindly, face, a face

"Upon which the sweetness had settled down

That is oft wrung out by pain."

"And so," said the merchant, when they were seated at breakfast, "and so, Mistress Phebe, your godfather's duties cease to-day, do they? It does not seem like near eighteen years since we carried that child to her christening. Ah! my poor Emily! how she would have rejoiced to see her daughter now!" and the father gave a loving smile to his daughter, which she met with a bright look.

"Is it, indeed, near eighteen years," said the vicar, "well, well, and to-day she will be confirmed, and the next thing, I suppose, will be the wedding."

"I am in no hurry for that," said the father; "a pretty mistress of a household she would make."

"Now, papa!" said Phebe, "you will make my godpapa believe that I am naught but a silly girl."

"And what else are you, pray?" said her father.

"Whatever I may be," said Phebe, demurely, "it is of your training, and his teaching, sir; I do not set myself up for a capable housewife or a learned woman, but my Aunt Dolly will tell you that I have learned many things since I came from my school."

The hearers laughed at her, and with her, and the talk then drifted into graver subjects—the troubles in France, the health of King George, the Bishop's sermon of the previous Sunday, the number of candidates expected at the Confirmation. When breakfast was over, Mistress Campbell pulled the great bell-rope that swung at the side of the chimney-piece, and the four house servants entered. A large Prayer Book was laid on a table by the vicar's side, and morning prayers were devoutly read.

Two out of the little company were to be presented for Confirmation this morning, Phebe, whose sweet, bright face was sobered down to a most lovely seriousness, and Patty, the parlor-maid, whose age was near that of her young mistress, and whom Mistress Campbell had herself rigorously catechised to make sure that she was ready for presentation. After they had all risen from their knees, the vicar spoke a few simple earnest words about the solemn service yet to be rendered, and asked the prayers of the elder ones for these two young girls, both about to take upon themselves the solemn vows made for them at their Baptism. "Of both," said he, "although it has pleased their Heavenly Father to place them in different stations in life, the same patience and perseverance in duty is demanded, the same purity and unselfishness of living."



With serious looks the servants withdrew, little Patty half in tears over the solemnity of the vicar's manner, yet with fleeting thoughts of sundry important items of this eventful day; of how her parents were to come all the way from Winterbourne in the carrier's cart that morning, and were to go with her to the cathedral to see her confirmed, and afterwards to dine and drink tea with her in the cook's own little room; thoughts also of the new dress given her by her mistress, and the new Prayer Book by her master, and of the neat cap and white lawn tippet made for her by her dear mistress Phebe's own busy hands.

The vicar, left alone while the ladies were preparing for church, seated himself where his eyes could rest upon two portraits which hung opposite the fireplace. One was of Clarence Millward himself, taken in youth; a face of attractive expression and regular features, the face of a good man, kindly and candid. The other portrait was of a lady in the ungraceful costume of 1767, but with so much of beauty and grace that they were not marred by the stiff long-waisted bodice or the tightly-dressed fair hair. This was a face of fine, clear features, but with the stamp of extreme delicacy, and although exquisitely pretty, lacking in mental strength. It was the portrait of Phebe's mother.

As the grey-haired vicar fixed his earnest gaze upon it, you might have read in that look, the whole history of a lost love, of a relinquished hope, of a sacrifice made and never repented.

Horace Stanley and Clarence Millward had been at school and at Oxford together. Theirs was one of the friendships which are founded on marked differences of character. Horace was quiet, studious, even-tempered, and self-repressed; Clarence cheerful, somewhat superficial, generous, and frank. It was Thoreau who said: "Friends are those twain who feel their interests to be one. Each knows that the other might as well have said what he said." All beauty, all music, all delight, spring from apparent dualism but real unity. If you can read a friend, all languages are easy to you."

This may well have been written of Horace and Clarence. Their friendship was to be put to the strongest possible test; they were fated to love the same woman, and one, the strongest, was to make the sacrifice. In the autumn of 1766, the friends had made the European tour, and returning through Switzerland had met at Lausanne, a pleasant family with three daughters, the youngest of whom, fair gentle Emily, soon became an object of interest to both the young men. But alas for Horace! Honor and prudence alike forbade him to speak of his affection, for, though of good family, he was far from rich, and preferment was still in the distant future. Clarence on the other hand could offer a home of luxury, having lately been taken into partnership with his father in the great firm of Millward & Millward. And so, though it had seemed at first as though the young clergyman were the favorite, when he found that his friend's whole heart and soul were bent on winning Emily, Horace stood back, and handsome, sunny-tempered Clarence, Fortune's favorite, became Emily's husband.

On Horace, too, Fortune bestowed

her favors, but it was not until the brief but happy married life of Clarence and Emily had closed in sorrow. Meanwhile he had settled down into the family friend, ready to drop in at any time with a smiling greeting and a word of news, the welcome Sunday guest, the trusted adviser. He it was who had bestowed at the font the name of Phebe upon the dark-eyed baby daughter; he who soothed the last sad hours of the mother, grieving to leave her child just as the sweet nature most needed the mother's care; he who gave the sacred elements to the dear dying lips of the gentle Emily; he whose tender foresight took all outward cares from the stricken husband in the misery of his early bereavement; and he who, when night and darkness shrouded the church-yard in mystery, found his way to the newly-made grave and knelt beside it in an agony of sorrow, crying, "O my darling! my darling! would that I could have died for thee." And then? Then, long, long years of ceaseless devotion to the Church whose true soldier and servant he was, denying himself much that he may have enough and to spare for the miserable and the outcast; never neglecting a duty or forgetting a friend in distress, wearing no gloomy face, preaching no gloomy doctrine, but striving to set forth a true and loving example of the Gospel of Love. Avoiding, as he did, asceticism on the one hand, and the too-careless living of his fellow clerics on the other, Horace Stanley was one of the noble examples of the Churchmen of his day, rare indeed, but not unknown. For even in the deep gloom of her Erastianism, the Church of England in the eighteenth century had still, here and there, a few brave, sweet souls who held fast to the Anglican Faith and kept the fire burning which in later years glowed forth with the new fervor of zeal and devotion.

And now at forty-five, honors and rewards had come into Horace Stanley's useful life. A canonry in Bristol Cathedral and the living at Stapleton kept him busy; but he "loved laborious days," and his widely scattered country parish gave him ample field for action. His only recreations were, a week or two in London when the works with which he filled the pauses in his clerical duty needed a publisher, or, oftener, a day or more at Eagle House with his friend Clarence, where the "Canon's room" was always ready, where Mistress Campbell looked well after his bodily comforts and Phebe was his devoted companion.

There is no friendship among human beings stronger, more enthralling, more satisfactory to both, than that between a girl, just opening her eyes to the wonders of the world, and a man in middle life, able and willing to disclose to those clear-seeing eyes, that keen intelligent appreciation, all that is grand in history, marvelous in science, beautiful in poetry, or entrancing in art. It is a liberal education to have one such friend, one whose influence is stimulating with enough of judicious power of restraint to control the too eager footsteps, and enough of moral competence to serve as tonic to the easily wearied youthful enthusiasm.

Horace Stanley was a man who called forth the best of those with whom he came in contact, by his personal magnetism. For Phebe he

brought forth the treasures of long years' study and adapted them to the comprehension of his bright little god-child, who although ignorant of Latin and Greek, had her memory stored with the noble and heroic tales from classic lore. She would retail to her story-loving school-mates the delightful myths heard by her father's fire-side on winter holidays, or in the rose-covered arbor at Stapleton vicarage, whither her governesses were instructed by her father to allow her to go on summer Saturdays. Here she was as much at home as at Eagle House, and a great favorite with Mrs. Meadows, the vicar's prim housekeeper. Here she had her pets,—birds, rabbits, chickens, or kittens,—indulgences freely allowed by her god-father, but rigorously banished by Aunt Dolly's stern decree from the precincts of Eagle House.

Happy childhood! all past now—and the gay affectionate child blossoming into a charming woman, yet, so full of the sweet bright innocence of a well-guarded life that no one thought of her except as a child.

(To be continued.)

#### "HE IS OUR PEACE."

"Let the peace of God rule in your hearts." Colossians iii:15.

BY A. C.

Make room in each heart for the Master!  
Souls sin-bound He comes to release,  
He comes, Who is Saviour and Pastor,  
To lighten and guide us to peace.

Make room in the inn of your being,  
Clear all for the throne of your King;  
Fear not, 'tis by faith, not by seeing,  
He comes now His blessing to bring.

As surely as Mary once held Him,  
He cometh to hearts filled with love;  
Incarnate as shepherds beheld Him,  
He reigneth in glory above.

O hark! for the song of the angels  
Ascends with our own to the skies;  
O look! and with angels adore Him,  
The True God, the One Sacrifice.

All glory to God in the highest!  
His good will to mankind is shown;  
For Jesus hath come to fulfill it,  
To love and to die for His own.

Emmanuel! God is now with us,  
From Satan and sin to release,  
On earth we adore Thee, and love Thee,  
Our Jesus, the Prince of all Peace!  
*Christmas-tide, 1889.*

#### LETTER FROM ENMEGAIBOWH.

WHITE EARTH RES., Dec. 20th, 1889.

Dear LIVING CHURCH—It is with my great sorrow, distressed and discouraged, that I inform you of the total wreck of my beautiful church by the fire which occurred on 8th of this month.

I am pretty well up in years and have been thrown into various places, into some pretty difficult places to get over. The most difficult was the time of begging the money to build this once beautiful church.

Why was it the difficultest post? Simply in this wise; entering the field unacquainted with the country and its people. Why did we undertake and venture out among the people that we neversaw? Did we trust our ability to do the work we were aiming at? No, not at all. We trusted the loving sympathy of the Christian people to whom we presented our appeal.

Our appeal was wonderfully and liberally responded to wherever we went; and to some places where we were called and invited by the Bishop and the clergy we were not able to go.

The late Bishop of Pittsburgh, Bishop Kerfoot, acted and worked like

a father for his needy children. He arranged a great missionary meeting in the largest church in the city—for the three other churches to join Dr. Wilson's great church. The three other clergy with their congregations came and joined the great meeting.

The great church was filled to its capacity. Perhaps many came to see the two red men just emerged from heathenism.

At this great meeting when the voice of praise came up to the highest swell it was like the voice of thunder. Chief Minogeshig often spoke about this great missionary meeting to his people. "No wonder," said he, "that the Christian pale faces have such a strong attachment to their mode of worship. During the great service I felt afraid, felt a peculiar awe—fear mingled with admiration," said he—and he continued to say; "The Lord is in his holy temple; truly this is the place where God likes to meet his people. Enmegabowh, do we expect to have a beautiful church where the Great Spirit will meet us and feel His Divine Presence?"

Again he asked me, "Enmegabowh, do you expect when the beautiful church is finished and completed we shall see the day to enter its portal and say our prayers? O! I long to see the day and hour when we both shall enter into the interior and offer our prayers and praises to the Great Spirit."

Poor man! He was taken sick and died, and never had the blessed privilege to go in and say his prayers in the beautiful House of Prayer. Chief Minogeshig was a man of prayer. He was called by his own people, "The man that prays always."

March 1st, 1880, was the day when we entered the great city of Chicago and it will be just ten years in first of March next and on the same day we entered St. James church and made our first appeal. Here was a remarkable incident. While standing in the street and gazing at the wonderful buildings of stone, a white man accosted us in our own language. "My friend," said he, "on your way to Washington?"

Chief Minogeshig said: "No, we are traveling for a very unpleasant task; on a begging tour to build us a large and substantial church in our own country." "Well, my friend," said he, "that is not a very unpleasant task after all. We have it in our city of the same errand almost every month, by different men and even bishops. You have perfect right, and I think more right to go about and make your appeals to different churches." This very man, when an appeal was made, personally gave one hundred dollars towards it. I say it was most remarkable, at least we considered it so, he being no member of any Christian denomination and yet giving us sympathy of love. He says that we have perfect right to go about and make our appeal for the cause of our people.

On the 2nd of March we entered the office of THE LIVING CHURCH. March 1st we visited Grace church and read prayers for Dr. Locke, and during our short stay in the city we visited other churches, Trinity and Ascension church, the latter we thought was a Ritualistic church.

Now, dear LIVING CHURCH, it was in your great city where we first learned the real Christian sentiments of the pale faces. Yes, it was in your great city



where the people thought not disgrace to listen to the appeals of the two new-born heathens.

O! yes, it was in your great city where our chain of timorous and hopeless shackles fell off from us; and from your great city we were able to go forth without fear and without timidity, singing with joy and gladness, "Onward, Christian soldier, marching as to war."

More manifestations of love and sympathy were shown us by the bishops and clergy wherever we went, the more encouraged and more fearless we became to stand before the great and wise of this American people.

We were invited to visit the great city, Boston. Here the good Bishop met us and asked us to remain under his mansion during our stay in the city.

The first evening the Bishop invited us to accompany him to the gathering of his clergy. After the lunch, all retired to their homes. The Bishop remained with one of his clergy talking. During this time I went to every corner in the room to find my hat. Behold! my hat was gone. I told the Bishop my hat was taken through mistake, and one was left in the place of mine; rather than to go out bare-headed, I took the old hat and wore it, though it was full of holes. Early in the morning Chief Minogeshig was taken sick suddenly. The hot sun nearly stunned him. The Bishop advised us that Chief Minogeshig had better return home, and to have him travel in the night.

Just as I got ready to bid the Bishop good bye, the Bishop said: "Enmegahbowh, what shall you say of Boston?" "Well, Bishop, I hardly know what to say. But if my people press me with the question, I shall say: 'I entered Boston with a new and fine hat on, and I came out of it with an old hat on full of holes!' The Bishop said: "O brother! don't, don't say it; you will ruin us." Chief Minogeshig told his fellow-chiefs, and every time caused a hearty laugh.

I repeat it. The Bishop and clergy received us kindly, and liberally responded to our appeal. Can I go with the same freedom and with the same spirits, to stand before the great audiences I addressed ten years ago? No, no! I cannot face the clergy and the bishops with their congregations, as I did. I am broken-hearted. It pains me greatly. My poor wife wept aloud with me. It was the work near the close of our days, and we had hoped it to remain and stand for many years, when I am no more. Truly I feel like a wounded man. Shall I go down into my silent grave with sorrow and pain in my heart?

For many years in the midst of heathenism I have struggled and battled against sin, the world, and the devil, and my race have been wandering through the wilderness and darkness of sin and heathenism for many generations. During these battles God has showed great mercy and loving kindness. Of this kindness, so remarkable and so great, He has caused and moved the hearts of the Christian pale faces to help us to build a monument to preserve in memory the great work to our posterity. Years ago, after the Israelites conquered the uncircumcised Philistines near Mizpeh, Samuel took a stone and set it up, and called the

name of it "Ebenezer," saying, "Hitherto hath the Lord helped us." For over thirty years I have stood before my own race declaring the counsels of the great Spirit. Blessed be God! that He has not cast us off forever, and that His loving mercy and kindness have followed us, through my appeals and the liberal responses of the Christian pale-faces. The "Stone of Help" was erected in our midst, in the expectations that the stone would remain and stand for many generations to come. To-day, my friends, I stand broken-hearted, and like a wounded man.

Your unworthy friend and brother,  
J. J. ENMEGAHBOWH.

### LETTERS TO THE EDITOR.

#### WORK FOR GIRLS.

To the Editor of *The Living Church*:

In response to the query of M. C. in your issue of Dec. 28th, I would suggest that for little girls, who have no skill in sewing, the most profitable work is making rag carpets. The rags cost nothing; any child can sew them if they are cut by an older person; it costs, I think, twelve cents a yard for the weaving, including the warp, and it is always saleable to carpet dealers, if well made, at about 50 cents a yard. I know of one parish where the ladies made \$65 one year in this way. The rags should be cut narrow, each color sewed by itself as far as possible, and only good rags used. Wool is far better than cotton. The Diamond dyes are easily used, and by dyeing old light-colored pieces a bright yellow, blue, green, or red, they add very much to the attractiveness of the carpet.

KATHLEEN.

To the Editor of *The Living Church*:

In answer to M. C. of Jersey City, I would suggest that the little girls form a sort of sewing society. Then ask their mothers and the friends of the church to give them such things as sheets, kitchen and bed-room towels, napkins, and pillow-cases to hem. Also take socks, hose, and gloves to darn, as well as all sorts of mending. In this way a neat little sum can be raised, as we have proved it.

#### ONE WHO IS INTERESTED IN CHURCHWORK.

To the Editor of *The Living Church*:

In answer to an inquiry in THE LIVING CHURCH of Dec. 28th, asking what work to give a Sunday school class of little girls, I will give you my method. I should form the class into a society, call it the Willing Workers or Helping Hand, or some name the girls may choose; have them meet one afternoon a week as soon as school closes. I get cambric for dusting caps, gingham for plain kitchen aprons, cretonne for soiled collar and cuff bags, pieces of ribbon for emery bags, Germantown yarn for crocheted slippers, cheese-cloth for comforters. Much of the material I have donated. I have each girl commence a piece of work in the afternoon and take it home with her. Their mothers in most cases are only too glad to show them how and help them, usually the next week good progress is made towards completion of work taken home. The cheese-cloth I cut in lengths for comforters, get it sewed on the machine, then I pin with long pins the cheese-cloth to the carpet, and get one of the larger girls to help me spread the cotton-batting and the cheese-cloth for the top, pin with long pins in perhaps

two dozen places, put two girls at each corner, let one draw the yarn through, and the other tie it; it takes a very short time to tie out a comforter.

I hope these hints will be of some service to the teacher. I have found them work splendidly, it is surprising how much work the girls will accomplish, and how glad they are to help do something for the Church. My class of girls give a fair the end of January. I only organized them a month ago into the St. Margaret's Guild.

LOUISA H. ANTRIM.

#### A PRAYER BOOK NEEDED.

To the Editor of *The Living Church*:

Many thanks for the straightforward, excellent, common-sense article of "Laicus" in your number of THE LIVING CHURCH of Dec. 21st. It is a wrong and a grievous one to the Church at large, to deprive us of the use of the order of the Prayer Book, already made our service book, for three or more years to come. The Church needs it. The felt demand is a great one. If any publisher is willing to act upon the suggestion of your correspondent, and publish at a moderate price, a Prayer Book of the Revision, "as far as it is gone,"—to quote Artemus Ward,—I will myself engage 50 copies, paying for them in advance, and I doubt not that there are several hundred clergymen who will do the same. The Church is in absolute need of the book. I have been an examining chaplain for over thirty years, and a student of the Prayer Book for more than fifty, and I must confess my inability, in the present condition of the amendments, to know when I am conducting the service with absolute faultlessness throughout.

J. AVERY SHEPHERD.

Santa Rosa, Cal., Dec. 23, 1889.

To the Editor of *The Living Church*:

To the letter of "Laicus" in your paper of Dec. 21st, I venture to reply, that there are three reasons why such an edition of the Prayer Book as he suggests, containing all the changes thus far made, cannot be issued.

1. The General Convention has expressed its wish that such a book should not be published until the work of revision is completed. Therefore no loyal Churchman would undertake to put out such a book.

2. No copy of the Prayer Book may be lawfully used in the Church, which does not bear a certificate that it has been compared and corrected by a copy of the standard edition. In the present condition of things such comparison and correction would hardly be possible. And in face of the wish of the Convention, as above stated, I doubt if any bishop of the Church would sign such a certificate.

3. Every alteration and addition made in the Prayer Book by the Conventions of 1886 and 1889 have been duly copyrighted by the secretary of the House of Deputies, and their use in a book as proposed, would be an infringement on the copyright, which would doubtless meet with a speedy injunction by the courts.

CLERICUS.

#### THE GIFTS OF THE CLERGY.

To the Editor of *The Living Church*:

The clergy, with their wives, are often the greatest benefactors of the parish where they labor, giving more than several laymen. Let me give you some facts of one parish.

A friend of mine had charge of a small parish, which, having formerly

been connected with another a few miles distant, was now separated from it, with the very proper resolve to "stand alone." He saw that there was material enough in the neighborhood to make in time a strong parish. So he consented to take charge; and he went to work with his wonted energy to lay the foundations. He visited all the families not connected with any religious society. He soon established a parish school for the two-fold purpose of ekeing out his small salary and extending his influence in the community. He added \$400 to his means of living.

His wife, who was a musician, and had before this played the organ in another parish, seeing that it would be hard for the congregation to hire, offered to conduct the musical part of the service. She did this for three years. Circumstances of her household required that she should relinquish this work. Not a soul offered her any remuneration; and at Christmas when there is usually a remembrance made of such services, she received nothing. But when she could no longer serve them, a young lady of far inferior ability was hired, and was paid for her labor \$150 a year.

This is one of several instances which have come to the writer's knowledge. My friend stayed in the place for five years; and the congregation had quadrupled, and was in every way going on towards a solid and prosperous condition when his connection with the parish ceased.

The history of this event I may give you hereafter, as an illustration of our parochial system; but my object now is to show how much the clergyman's offerings to his parish, as well as his wife's, surpass in amount of money, and in extent of labor, that of many who pride themselves on being the "pillars."

This clergyman was receiving from the parish and from mission funds, \$600 a year. He earned with extra parish labor, \$400 more. Multiplied by five (years of work), and his offering to the Church was \$2,000. The music of the two years would have cost the parish \$500. This was her offering, and added to his \$2,000, made the round sum of \$2,500, which was only \$500 less than the parish had paid him for his five years' labor.

People may say he was not obliged to do it, he could have refused to serve them and sought another field, where the same toil among better principled people would have saved him his extra labor. But the facts remain that he did give them, along with his wife's gift, \$2,500 in the five years; and was thus, with her, a benefactor far surpassing that of any one, or any dozen, of the people. The subscription of one man, the highest, was \$50, and so by my reckoning the rector and his wife gave \$200 a year more than the wealthiest man of his flock. Let all your readers, clergy and laity, ponder this statement well.

X.

#### BOOK NOTICES.

"THE CHURCH IN THY HOUSE." Daily Family Prayers for Morning and Evening. By the Rev. Rufus W. Clark, rector of St. Paul's church, Detroit. New York: Thomas Whittaker. Pp. 120. Price 60c.

A perfect manual for its purpose. It covers four weeks' use, having one Scripture selection printed in full at the head of each day's prayers for morning and evening, with appended references for second, third, and fourth month readings, compris-



ing from six to a dozen verses each. The Prayers, drenched with the spirit of the Church's Book, are sufficiently varied and comprehensive, yet always brief.

**PORTRAITS OF FRIENDS.** By John Campbell Shairp, author of "Culture and Religion." With a sketch of Principal Shairp by William Young Sellers, and an etched portrait. Boston and New York: Houghton, Mifflin & Co.; The Riverside Press, Cambridge, 1889.

In reading these portraits one is led to wish that Principal Shairp had written his own life. His style is so vigorous and his discernment of the characteristic traits of those whom he describes so far beyond the measure of ability shown in the sketch of himself which prefaces the series, that a sense of disappointment is felt. It is good, but by no means up to the merits of one of the most remarkable Scotchmen of his time.

**TAKEN ALIVE, and Other Stories.** With an autobiography. By Edward P. Roe, author of "Barriers Burned Away," etc., etc. New York: Dodd, Mead, & Co., publishers; Chicago: A. C. McClurg & Co. Cloth, pp. 375. Price, \$1.50.

The brief autobiography in preface to this volume will add to its interest with the many friends of the author and readers of his former books. E. P. Roe—"A native American writer called Roe"—appeared to seize with remarkable suddenness the attention of his reading countrymen but a few years back, growing rapidly and steadily in their appreciation as a writer of stories with a pleasant nature-flavor, until the day of his very recent death. Two principal stories occupy one-half of this volume—"Taken Alive," and "Found Yet Lost," while the remainder is taken up with shorter ones. It will be found a charming companion to travel with.

**THE GOLDEN DAYS OF '49.** A Tale of the California Diggings. By Kirk Monroe, author of "The Flamingo Feather," "Wattula," "Derrick Sterling," etc. Illustrated. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price \$2.25.

This is the best California story we have ever read. It is written as if by an eye witness. The composition is clear and strong, the scenes and characters are conceived in a natural manner and thoroughly sustained. All the wild features of the life of the early gold seekers are brought out most vividly and powerfully. Besides this, the author has given happy and not too conspicuous expression to a moral influence which gives the story a purifying quality in spite of its wild pioneer character. The personal influence of young Halstead, is effectual in restraining his partner from gaming, and throws over the association of these two a kind of interest which entirely redeems the story from every depraving taint. The character of Thurston Halstead's partner is not without a rude nobility and heroism, which appear at intervals in spite of the wild border principles he at times announces. It is a thoroughly healthy book for boys.

**THE ARIAN CONTROVERSY.** By H. M. Gwatkin, M. A. New York: Anson D. F. Randolph & Co. Pp. 176. Price 80 cts.

The present work is largely, though not entirely, an abridgment of the author's studies of Arianism. With a wonderful grasp of the subject he traces the rise and fall of Arianism, treating of the Council of Nicæa, the Eusebian re-action, the victory of Arianism, the reign of Julian, and the restored Homæan Supremacy, and glances at the causes of the failure of Arianism. Although the subject is concisely treated, the author enters with a keen insight and marvellous analysis into the mystery of this controversy that touches the very core of the Christian Faith. The student of this epoch of Church history can have no better guide than Mr. Gwatkin. For those who wish to study the subject more thoroughly, three pages of works covering original authorities and translations as well as modern writers, are given. A chronological table and a carefully prepared index add to the worth of this very valuable treatise.

**ASPECTS OF THE EARTH.** A popular account of some familiar geological phenomena. By N. S. Shaler. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$4.00.

These papers, re-printed with amendments and additions from *Scribner's Monthly*, at once captivate the reader's attention. Prof. Shaler is not only an au-

thority on any subject relating to geology, but is also unexcelled in the happy faculty of interesting his readers as he instructs them. In the book before us, he endeavors to show the relation of the natural forces to the fortunes of man; thus at once he strikes a chord of the deepest human interest. The several chapters are as follows: The Stability of the Earth, in which the whole subject of earthquakes is discussed; Volcanoes; Caverns and Cavern Life; Rivers and Valleys; The Instability of the Atmosphere, explaining cyclones and kindred phenomena; Forests of North America; The Origin and Nature of Soils. The last chapter ought to be of great practical value to the agriculturist. The book is beautifully printed, while the story is made yet more clear with an abundance of specially chosen illustrations, reproduced from photographs or drawings of the natural object described. The result of this combination of attractive description and pertinent illustration is a book that, for the unscientific reader, is unsurpassed by any known treatise.

**THE LATIN HYMN-WRITERS AND THEIR HYMNS.** By the late Samuel Willoughby Duffield, author of "English Hymns, their Authors and History," etc. Edited and completed by Prof. R. E. Thompson, D. D., of the University of Pennsylvania. New York: Funk & Wagnalls. 8vo. Pp. 511. 1889.

The present volume is noteworthy in many respects. It comes from an earnest, highly-cultured Presbyterian, not from a Churchman. It is full of spirit and life. The author is even an enthusiast on the subject, and enters heart and soul into matters which only kindred spirits can at all adequately sympathize with. The volume, like its predecessor on "English Hymns, their Authors and History," is evidently a work of love, and of real delight to Mr. Duffield. It cost him many years of labor, and was nearly completed for the press before his death. He was moreover a poet himself, and displays everywhere abundant scholarship and evident marks of conscientious research. He boasts, and with good reason in this instance, that "far more work has been done outside than inside the Episcopal Communion." Here and there he lets it be known that he is a Protestant beyond doubt, and has no special regard for "High Churchmen" or "Ritualists," but in general he manifests a Catholic spirit towards all and enjoys the humorous and witty aspect continually looming up, notwithstanding he was brought up in the bondage of Calvinism. For a convenient manual, Archbishop Trench's "Sacred Latin Poetry," will always hold its place. At the same time, it is but fair to say, that Mr. Duffield has gone so fully into the matter, and has given so much of detail as to American activity and zeal in regard to hymnology, that we can, as we do, heartily commend his volume to all who are able to appreciate the amount of wealth and enjoyment in the ancient songs of the Church. The typography as a whole is excellent, considering the large quantity of Latin contained in the volume. We have detected only a few unimportant errors, in such reading as we have as yet been able to give to the book. Valuable "Biographical Notes" are added, together with an "Index to Translated Hymns," a "General Index," and an "Index to Latin Hymns, Quoted or Mentioned." It remains only to say that Prof. Thompson has discharged the duty of editor with conscientious care and entire success.

The January *St. Nicholas*, as promised, is virtually a second Christmas number. Of contributions peculiarly seasonable may be noted: Harriett Prescott Spofford's poem, "The Yule-Log's Song;" "In the Teneament," a gentle reminder, by Malcolm Douglas; "Christmas on the Polly," by Grace F. Coolidge; "A New-fashioned Christmas," and the charming story, "The Little Buttonwood Man." The frontispiece is an original engraving by F. French, and shows a lovely child whose bright face shows her to be "Ready for a New Year." Nora Perry's serial is beautifully illustrated by Birch. Walter Camp's Foot-ball paper deals with the great games at the Polo grounds, and is re-inforced by a study of

"The Drop-Kick," contributed by Yale's famous expert, W. T. Bull, whose kicks won Yale a championship. A stirring story for boys, by William T. Stoddard, illustrated by C. T. Hill, is begun, and there are many other attractions. It is a varied and strong table of contents, with material for all *St. Nicholas* readers, from the toddlers to the graybeards.

With the first number in January *Littell's Living Age* begins its one hundred and eighty-fourth volume. It continues to present in convenient form with satisfactory fullness what is essential to American readers in an indispensable current literature. The first number of the new year contains the following:—Lord Russell, *Contemporary Review*; The Incarnation of Krishna Mulvaney, *Macmillan's Magazine*; Current Influences on Foreign Politics, *Blackwood's Magazine*; Among the Americans, by Arthur Montefiore, F. R. G. S., *Temple Bar*; Rooks and Farmers, *Murray's Magazine*; The Old Missionary, a Narrative by Sir William Wilson Hunter, K. C. S. I., *Contemporary Review*; A Highland School Forty Years Ago, *Murray's Magazine*; The Moravians and the Lepers, *Spectator*; Blinker's, *Leisure Hours*; and choice poetry. This, the first number of the new volume is a good one with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$8.50 we will also send *THE LIVING CHURCH* for one year.

In the January *Century*, the next to the last installment of "The Life of Lincoln" appears. This installment contains a graphic account of Lincoln's last day, and his assassination, also a chapter on the fate of the assassins and a description of the mourning pageant. The frontispiece of this number is a portrait of Prof. James Bryce, the author of "The American Commonwealth." A notable paper is Miss Amelia B. Edwards's account of the recent very extraordinary discovery of Bubastis, in Egypt. Bubastis is as ancient as the earth itself used to be considered. All the monuments reproduced in this article are now for the first time published. Jefferson's Autobiography gives some amusing tales of the early adventures of the author. Jefferson also describes the elder Booth's acting of *Sir Giles Overreach*, and tells about that eccentric knight, the actor, Sir William Don.

The contents of *The Forum* for January are: The Tariff and the Farmer, by John G. Carlisle, ex-speaker of the House of Representatives; Prehistoric Man in America, by Major J. W. Powell, of the Smithsonian Institution; The Ethics of Marriage, by W. S. Lilly, the eminent English essayist; Woman's Place in the State, by Prof. Goldwin Smith; Democracy in England, by Henry Labouchere, M. P., editor of (London) *Truth*; The Problem of Air Navigation, by Prof. R. H. Thurston, of Cornell; Abuses of the Veto Power, by Col. Frederick A. Conkling; Magnetism and Hypnotism, by Dr. J. M. Charcot, of Paris; The Wrongs of the Ute Indians, by George T. Kercheval; Horace Greeley's Cure for Poverty, by Rodney Welch, of Chicago. [Price \$5 per annum, with *THE LIVING CHURCH*. Send orders to this office.]

The frontispiece of *The Magazine of Art* for January is an etching by Leopold Flameng of Meissonier's famous painting, "The Halt." M. Flameng is one of the best of living etchers and this is an admirable example of his work. The opening paper is most appropriate to the season. It is on "The Nativity of our Lord," as depicted in the National Gallery. Excellent reproductions are given from the paintings by Fra Angelico, Botticelli, Rembrandt, and the early Flemish School. Following this comes an "In Memoriam" of Jules Dupré, by Ernest Chesneau. We are given the concluding "Stroll through the Peabody Museum at Cambridge, Massachusetts," by S. R. Koehler, and a portrait of George Peabody after the original of G. F. Watts.

The opening number of the twenty-second volume of *The Art Amateur* has for its chief colored supplement, a fine large study of a branch of pears. The coloring of the foliage is remarkably good. Much space is devoted to practical instruction and hints in china painting, photography and needle work.

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

### OPINIONS OF THE PRESS.

*The Chicago Times.*

**SOUTHERN PROGRESS.**—*The Manufacturers' Record* of Baltimore has summarized the record of industrial progress in the southern States for the present year, giving comparative figures for some previous years. The summary shows, in brief, that the number of new manufacturing and mining enterprises organized in those States during the year has been 5,135, against 3,018 in 1888, 3,430 in 1887, and 1,575 in 1886. The amount of capital stock of the enterprises organized in 1889 is \$229,703,500, against \$168,801,000 in 1888. This statement should be read in connection with another to the effect that there has been more railway construction in the southern States this year than there has been in other parts of the country. According to the *Engineering News*, over 2,000 of the 5,000 miles of new track laid this year has been laid east of the Mississippi and south of the latitude of Cincinnati. In addition to this, 343 miles, in Texas, besides considerable stretches in Arkansas and Missouri, are to be credited to the southern States.

*The Evangelical Churchman.*

**THE CRONIN VERDICT.**—By the verdict in the Cronin case it has been demonstrated beyond the shadow of a doubt, that at present the Americans do not rule in America. The proud boast of liberty, equality, and fraternity has been turned into a jest. Aliens with no real sympathy for Republicanism beyond the license it gives them to work their will without let or hindrance, are the real rulers of America. Liberty to them is but the synonym for license; equality and fraternity are made the excuse for the worthless to pillage the industrious. The Americans have largely themselves to blame for this state of things. They have sown the wind in an insane desire to spite and embarrass the Mother Country, and now they are beginning to reap the whirlwind. It is to be hoped that the result of the Cronin case will cause the more thoughtful and patriotic among the people of the United States to consider their ways and reverse a policy which has brought, and can only bring, disaster in its train.

*Irish Ecclesiastical Gazette.*

**THE ARCHBISHOP'S JURISDICTION.**—If we are to judge from the protests pouring in from every English diocese the prospects of the Archbishop of Canterbury sitting alone in judgement on one of his suffragans, is not regarded with complete equanimity by the clergy, at least, of the Church of England. The Church Association has brought this about, with several other remarkable results, that the See of Canterbury has suddenly been invested with all the autocracy of an English Popedom. The present admirable occupant of the chair of St. Augustine, without seeking for it, finds himself placed in a position from which the most learned and able prelate might well shrink. He is committed to the arduous task of sitting in judgement on a brother bishop, one of the most learned and devoted prelates of the Anglican Communion. As a rule, the bishops of the province are not in a hurry to ratify the enormous power thus claimed for the Metropolitan See. Among the other bishops who have spoken out plainly is the learned Dr. Ellicott, who, replying to the clerical protest addressed to him, writes thus: "It will not be forgotten that at a critical period in the history of the Church of England, and in a question of the gravest importance, a numerous body of the official and the beneficed clergy of one of the larger dioceses of our Church recorded their pro-



test against a decision which they sincerely believed to be contrary to the primitive discipline of the Church, and alien to the spirit which has always appealed to the practice of the primitive Church." The clergy of the diocese of Chichester, headed by Dean Pigou, have also addressed their venerable Bishop in a protest, in which the following sentence is to be found: "We recognize the historic dignity and the canonical privileges of the see of Canterbury but we view with apprehension the position which his Grace the Archbishop has thought it right to accept, of trying in person, without his suffragans, a bishop of the province, in matters which concern the doctrine and discipline of the Church." The Church Association has brought about many remarkable *denouements* in the Church of England, but none stranger than the above.

N. Y. Evening Post.

**PORK AND PIE.**—Sound ideas as to diet are gaining currency when an agricultural journal of such standing and influence as *The New England Farmer* points out to its readers that in cities oatmeal and fruit are staple features of the breakfast table, and tells the farmers that they ought to fall in line, instead of sticking to pork and pie. There is hardly a greater mystery than the devotion of the agricultural population to pie and cake, while the most delicious fruits are left almost untasted. One of the chief difficulties about the summer boarder industry is that so few farmers and farmers' wives understand how fond city people are of vegetables and fruit—the supplies for the table which are at once healthful and cheapest to provide. One may often find a family which has pie three times a day, but not once a day berries in their season, or pears; and very likely but a wretched apology for a vegetable garden. Indeed, it does not require long search to discover the dyspeptic victim of pie and cake explaining his failure to eat fruit on the ground that it is unwholesome! *The New England Farmer* will do good work if it institutes a crusade for the overthrow of pork and pie and other such rubbish, and the substitution of oatmeal and fruit and other rational articles of food.

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

*Babyhood* contains important popular articles on infants' diseases; departments of "Nursery Problems," in which numerous questions of subscribers are answered; "Nursery Helps and Novelties," comprising descriptions of recent inventions and convenient nursery furnishings; a "Mothers' Parliament," containing interesting letters from readers, etc., etc. *The Congregationalist* recently said: "Every issue of *Babyhood* confirms us in the opinion which we have often expressed, viz., that it is peerless in its way. It is full of material of the most practical value to all mothers, and it must be read to be appreciated."

WHEN a man has forfeited the reputation of his integrity, he is set fast, and nothing will then serve his turn, neither truth nor falsehood.

**True Merit Appreciated.**—Brown's Bronchial Trochies are world-renowned as a simple, yet effective remedy for Coughs and Throat Troubles. In a letter from Hon. Mrs. Perry, Castle Grey, L. merick, Ireland, they are thus referred to: "Having brought your 'BRONCHIAL TROCHIES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few." Obtain only "BROWN'S BRONCHIAL TROCHIES," sold only in boxes.

The weakness and debility which result from illness may be speedily overcome by the use of Ayer's Sarsaparilla. This is a safe, but powerful tonic, assists digestion, regulates the liver and kidneys, and cleanses the blood of all germs of disease.

An open secret.—The unparalleled merit and popularity of Dr. Bull's Cough Syrup.

A specific for all bodily pain is Salvation Oil. It cures all pain instantly and costs 25c.

To keep the beard from turning gray, and thus prevent the appearance of age, use Buckingham's Dye for the Whiskers, the best dye made.

**Conservatism vs. The Rage for Novelties.**

The Seed Annual for 1890, issued by D. M. Ferry & Co., of Detroit, Michigan, has reached our table. Its cover this year is especially artistic and attractive, and its contents, as usual, interesting and instructive. Ferry's seeds are thoroughly reliable, and always come true. The directions given in the Annual for the cultivation of both flowers and vegetables are so full and explicit that no one can fail of success who uses their seeds and follows the instructions.

D. M. Ferry & Co., are very conservative, both in offering new sorts and in their claims for them when offered; but they take pains to inform themselves as to the true character of all new varieties, so if some much lauded novelties are not found in the Annual, the probability is they have tested them and found them of no value.

A request sent to the firm at Detroit, Michigan, will bring you a copy of the Seed Annual for 1890 by return mail.

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

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

Beecham's Pills act like magic on a weak stomach

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

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

**A Visit to Palestine.**  
The most pleasant season in which to visit the Holy Land is the Spring. A special party of Americans, interested in Biblical study, is now organizing for a comprehensive trip through that country, and including Egypt, Asia Minor, Turkey, and Greece, starting March 8, 1890. It will be a good opportunity to visit the East without annoyance, as the price of the trip will include every expense, even to the services of a dragoman, who will accompany the party all the way. Full particulars of the trip together with programs, can be obtained by addressing, E. M. JENKINS, 257 Broadway, New York.

**A Useful Invention.**  
Much interest is being taken by the physicians of this city in a case of almost total deafness, which has been nearly if not entirely relieved by an inexpensive invention belonging to F. Hixcox, of 853 Broadway, New York city. As every known device, and the most skillful treatment, has failed to afford relief, the case was believed to be incurable, and the success of this invention, which is easily and comfortably adjusted, but practically invisible, is considered a remarkable triumph.

**SPECIAL OFFER.**  
**KEEP IT BEFORE THE PEOPLE!**

A copy of the best book yet published on  
**Anglican Church Principles,**

can be had by any one paying his subscription to *THE LIVING CHURCH* a year in advance, and 50 cents extra. Those sending the name of a new subscriber, can have it for \$1.25. No such liberal offer, we venture to say, has ever been made by a Church publisher. Rectors who desire to make a canvass of their parishes for the paper or for the book and paper in combination, should write for special terms. It will pay any guild, with the rector's endorsement, to work under our offer Write for terms and specimen copies.

**TIMELY SUGGESTIONS.**

SNOW is apt to catch in the branches of evergreen and other closely-branched trees. It should be shaken out before it hardens.

LAWNS, especially when snow is on them, are apt to be crossed by thoughtless persons to the frequent injury of shrubs and small trees. Signs will do no good, but a temporary fence of stakes and one or two strands of barbed wire will not be unheeded.

HOLLAND BULBS.—Dealers will sell very low their left-over stocks, and it may pay to buy a lot and run the risk of an open spell in which to plant them. If nothing better can be done, plant in boxes of earth in a cool cellar; keep the tops well covered from light. These may be set out in the open border as soon as the ground is open.

FIVE WAYS TO STOP OR CURE A COLD.—*The Medical News* is authority for the following suggestions:

1. Bathe the feet in hot water and drink a pint of hot lemonade. Then sponge with salt water, and remain in a warm room.
2. Bathe the face in very hot water every five minutes for an hour.
3. Snuff up the nostrils hot salt water every three hours.
4. Inhale ammonia or menthol.
5. Take four hours' active exercise in the open air.

DRY SALT.—The Lygrosopic quality of table salt and its tendency to pack together in cruets and containers, may be entirely overcome by thoroughly drying the salt and intimately mingling with it a small percentage of dry corn starch or arrowroot. From 8 to 10 per cent. is amply sufficient for the most humid atmosphere (as on the sea coast) while a much less percentage of the starch is sufficient for ordinary use.

We take this occasion to warn our readers to avoid the artful tree agent, who supplies trees or plants of any kind, bearing foliage and flowers in color and shape according to the desires of the purchaser; rose bushes on which are grown roses larger than cabbages, cherry trees producing cherries larger than plums, and many other wonderful humbug fruits and flowers. Several years ago a tree agent in Michigan purchased the entire stock of fancy, artificially-colored Pampas plumes, with which a druggist's window was decorated, and exhibited them, taking orders for trees or shrubs, at from one to five dollars each, which would bear these plumes in any color desired, and the orders were filled with the cheapest stock of any kind which the tree agent could buy. The result was, that the purchasers, after devoting much time and labor to the care and culture of their prize plants, were disgusted to find their investments to be nothing but common lilacs.

To EXTRACT grease, take equal parts of strong ammonia water, ether, and alcohol. Pass a piece of blotting paper under the grease spot, moisten a sponge first with water to render it "greedy," then with the mixture, and rub the spot with it. In a moment it will be dissolved, saponified, and absorbed by the sponge and blotter.

To PREPARE A MUSTARD PLASTER.—Mix the mustard with the white of an egg, instead of water. The result will be a plaster which will "draw" perfectly well but will not produce a blister, even upon the skin of an infant, no matter how long it is allowed to remain upon the part.—*Medical Classics.*

DR. CYRUS BENSON, the well-known New York physician, says: "After investigation of many cases, I have come to the conclusion that typhoid fever is rarely due to any other cause than polluted water, milk, ice, or meat." And he also utters this significant word: "Nothing is more discreditable to the civilization of the nineteenth century than the existence of typhoid fever. \* \* \* Of all diseases, it is the most easily preventable." The knowledge that this position is taken by many of the foremost scientific men of this country and Europe is important for every one, but especially for those whose business lies in the direction of manufactured food. Too much care cannot be taken to keep bakery and restaurant premises scrupulously clean.

A GERMAN remedy for swollen feet, which should prove useful to laundry help and others whose business keeps them upon their feet all day, is composed of three parts salicylic acid, ten parts starch, and eighty-seven parts pulverized soapstone. This, sifted into the shoes and stockings, keeps the feet dry and prevents chafing.

A PLEDGET of cotton dipped into a mixture of equal parts of fluid extracts of belladonna, viburnum opulus and gelsemium, introduced into the ear, gives almost instantaneous relief in neuralgia.

THE surest test of a frozen orange is its weight. If it is heavy in the hand it has not been frozen.

**Peculiar**

To itself in many important particulars, Hood's Sarsaparilla is different from and superior to any other medicine.

Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses the full curative value of the best known remedies of the vegetable kingdom.

Peculiar in its medicinal merit, Hood's Sarsaparilla accomplishes cures hitherto unknown.

Peculiar in strength and economy—Hood's Sarsaparilla is the only medicine of which can truly be said, "100 doses one dollar." Medicines in larger and smaller bottles require larger doses, and do not produce as good results as Hood's Sarsaparilla.

Peculiar in its "good name at home"—there is more of Hood's Sarsaparilla sold in Lowell, where it is made, than of all other blood purifiers.


Peculiar in its phenomenal record of sales abroad, no other preparation has ever attained such popularity in so short a time. Do not be induced to take any other preparation. Be sure to get

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