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

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CHICAGO, SATURDAY, JANUARY 25, 1890.

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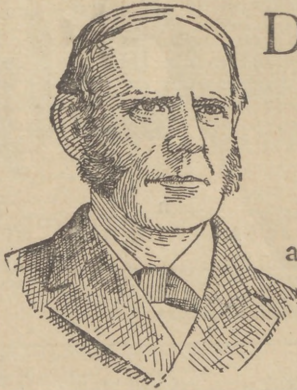
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NEWS AND NOTES.

"THIS cottage was built with a sum of money presented to the Bishop, together with an episcopal ring, by the clergy of the diocese, as a birthday gift on his attaining the age of eighty, on the 20th of August, 1888." Such is the inscription over the entrance door of the first of the two cottages intended for a house of rest for the clergy of the Bath and Wells diocese, on the recreation grounds of Wells. Thus not only has a most comfortable dwelling-house been provided, but a permanent income has been secured to the recreation ground.

AMONG the numerous communications received by the Hymnal Committee was the following in relation to Hymn 334. "The rector who returns this list implores that Hymn 334 be omitted. The stanza

We lay our garments by,
Upon our bed to rest,
So death will soon disrobe us all
Of what we here possess.

may be very good doggerel, but it is mighty poor poetry. Besides, it inculcates erroneous doctrine, for it is the correct thing to put garments over a chair, or to hang them on a peg, instead of laying them on our bed to rest. Death depriving us of our possessions, may be like a man pulling off his breeches, but the simile is inelegant."

A NEBRASKA clergyman, commenting on the consecration of Bishop Graves, after remarking on the fragment of a hymn which was sung, which was really an uncompleted sentence, says: Equally grotesque to some was the fact that as the bishop-elect was being vested in the very sombre and funereal garb which is the modern "Episcopal robes," the choir was singing, "Put all thy beauteous garments on." Some wished he could, and that the ancient churchly vestments of the Episcopate had replaced the Puritan innovation in question. The presiding Bishop, though accompanied by a chaplain with the pastoral staff, made no use of it whatever, neither in pronouncing the absolution nor in the benediction.

WHILE re-constructing a coal-cellar at the end of the south transept at Peterborough cathedral, the other day, the workmen came upon the carved cap of a pillar belonging to the decorated period. It was of Barnack stone. The design is unique. It represents the cowed head of a monk with the neck resting on the belly of a dragon, the repulsive head of which, with its prominent fangs, is turned towards the head of the monk, the lips touching, indeed, the left ear. On the right side the twisted tail of the body is seen. The dragon represents Sin, or the Devil, whispering in the ears of the cowed inhabitant of the cloister. Unfortunately, the monk's face was damaged by the workmen's pick before it was ascertained that the stone had any carving upon it.

THE new Bishop of Tasmania, the Rt. Rev. Henry H. Montgomery, lately vicar of St. Mark's, Kennington, has

met with a very hearty welcome at the hands of the colonists. On Nov. 14, the ceremony of enthronement took place in St. David's cathedral, Hobart. The attendance was very large, every available seat in the building being occupied some time prior to the commencement of the service. The congregation included His Excellency, the Governor and Lady Hamilton, a large number of members of both Houses of Parliament, and a number of prominent citizens. The Dean of Hobart, as administrator of the diocese, performed the ceremony of installation, and, this ended, the *Te Deum* was sung, and the Holy Communion followed. The Bishop preached from the words, "Thy Kingdom come." The sermon was marked by brevity and simplicity, but was in every way excellent, the Bishop dwelling on some of the primary duties of a pastor.

By the death of the Bishop of Durham, an old controversy, which has been going on for over six hundred years, between the dean and chapter of the see and the Archbishop of York, as to who has the charge of the spiritualities of Durham between the death of a bishop and the appointment of his successor, has been revived. In most dioceses the question has been settled, the dean and chapter being the guardians; but in Durham the matter has always been a subject of controversy, and the Archbishop of York has invariably issued his inhibition to the dean and chapter, which they have since the time of Sir William Hall disregarded, he having, after a long trial before a jury, decided in favor of the dean and chapter. For 200 years the question has remained in this position. When Bishop Lightfoot's predecessor died, the dean and chapter treated the Archbishop's inhibition as so much waste-paper, and are preparing to do the same now. So strained, indeed, are the relations between York and Durham, that the Archbishop did not go to Durham for the funeral, but waited at Bishop Auckland, where he officiated. The Dean of Durham, on his part, did not go to Bishop Auckland, the members of the chapter attending as individuals, and not in their official capacity.

THE funeral of the late Bishop of Durham took place at Durham cathedral, where a vast congregation assembled from all parts of the diocese to pay a last tribute to the memory of their beloved Bishop. Spacious as the cathedral is, there was hardly a square foot of it that was not occupied long before the time appointed for the opening of the service. Mourning was generally worn, the altar and the Bishop's throne being hidden beneath sombre drapery. The clergy entered in procession from the cathedral library. The Bishop's remains were enclosed in an oaken coffin, which was placed upon a bier and covered by a purple pall relieved by a red cross. In the procession behind the coffin came the prelates and others, among them being the Archbishop of Canterbury, the Bishop of Carlisle, the Bishop of Edinburgh, the Bishop of Newcastle, the Bishop of Penrith,

Bishop Sandford, the Archdeacon of Durham, the Archdeacon of Northumberland, and the Dean of Durham. There was scarcely a clergyman of the diocese absent. After the service, the procession was re-formed and proceeded by way of Sunderland bridge and Spennymoor to Bishop Auckland, where the final service and interment took place. In the afternoon there was a large gathering in the chapel of Trinity College, Cambridge, on the occasion of a special service held simultaneously with the interment of the Bishop of Durham at Auckland Castle. The late Dr. Lightfoot was an Honorary Fellow of the College, where he had been tutor and, until his elevation to the episcopate, a Fellow.

THE corner-stone of the new cathedral of St. George, Guiana, was laid on Nov. 21st, by the venerable Bishop of the diocese and Primate of the West Indies, (Dr. Austin), in the presence of his Excellency, Lord Gormanston, Sir Charles Bruce, and the principal residents and others of town and country, an assembly estimated by some to have numbered between 12,000 and 15,000 persons. The building, which the new cathedral is to re-place, was consecrated by the Bishop in the first year of his episcopate, 1842. This building became dangerous and was condemned, and the congregation took up their quarters in 1878 in a temporary building. Several attempts were made to erect a new cathedral, but these did not take any definite shape until Sir A. Blomfield was invited to submit a design, which he did, and a very grand one it was, but a very expensive one too. But the weight of the proposed structure was so enormous that no foundation could be found to support it, except at a figure which far exceeded all the money in hand. So after a lengthy correspondence, innumerable committee meetings, and the visit of an hydraulic engineer to the colony, the architect submitted a new plan, which is based on principles of lightness and economy, with a due regard to ecclesiastical art. The plan was accepted more than a year ago, and since then the committee have been hard at work trying to carry it into effect. The Bishop of Guiana, who laid the stone of the new building has administered the diocese for 47 years. The site is the spot on which the banner of the Cross was first publicly unfurled by the Church of England in the colony, eighty years ago, and for other reasons it is the most appropriate site which could be selected for the mother church of the city.

THE following advertisement appeared in *The Church Times* of November 29, 1889: "Wanted by an old Rugbeian, in a few weeks, energetic but liberal-minded priest, of Catholic views, to take almost the entire charge of the parochial work (visiting, etc.) of a North Midland agricultural parish in the diocese of Southwell; the rector being at present a great sufferer from liver complaints and nervous depression, and so compelled frequently to be absent, with the Bishop's permission, sometimes for lengthened periods, when the whole responsibility

for services, etc., would fall on the assistant curate. As only suitable accommodation is in rectory, must be unmarried. Advertiser wants to meet with a 'gentleman' who would be a genial companion, friend, and 'co-adjutor,' and one who would not be prejudiced against 'squires' and 'farmers,' or given to 'crochets' and 'fads. Should be musical, and fond of school and parish work, especially amongst young men. Should have knowledge of guilds, classes, etc. A cricketer, and a member of C. B. S. and E. C. U. preferred. Offered fullest possible friendly and brotherly hospitality in large rectory (rector has no children), private sitting-room, washing, table wine, etc., and (if he cares for it) stabling for horse, and £50—£60 per ann. No absolute restriction as to age or university degree, but not over 40 or 45 years preferred. Mission chapel in parish, with Sunday service at 3 P. M. and 8 P. M. Celebration of H. C. on last Sunday in month, and 8 A. M. Celebration of H. C., and forenoon and evening service in parish church, for all of which assistant priest would, at times, have to be responsible; though the rector is usually, when at home, both able and willing to take the greater part of the duty in the parish church. 'Five points' in constant use, and incense occasionally. A personal interview (at rector's expense) and references (not testimonials) indispensable. Only suitable applications replied to. Address Rev. ———."

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, Jan. 4, 1890.

A great personal sorrow to many and many an individual, and an irreparable loss to the Church of England—indeed, to the whole of Christendom—fell just on the eve of our Christmas festival in the death of Dr. Lightfoot, Bishop of Durham. He had been ailing for several years from cardiac dropsy, and a twelvemonth ago was nigh at death's door, but a wonderful constitution pulled him through, though it scarcely left him the same man he was before the illness. "My recent recovery," he wrote, "is a sacrament of responsibility which I trust I shall not overlook. It has pleased God to preserve to me unimpaired—though of this perhaps I myself am not the best judge—whatever administrative and intellectual faculties I ever possessed; and they are henceforward a trust, which I can only use for this diocese and for the Church at large." But he was never able to give again any considerable time to his work, and foreseeing this, he persuaded Bishop Sandford, of Tasmania, to return to England and take up the chief burden in his diocese, as his co-adjutor.

The Bishop was buried on the festival of St. John the Evangelist. Eighteen years ago he delivered a lecture on the "Authorship of the Fourth Gospel," and this lecture sees the light of day for the first time in the January number of *The Expositor*. Out of this lecture the following extract was printed at the head of the funeral service paper: "I believe from my heart

the truth which this Gospel (St. John) more especially enshrines—the truth that Jesus Christ is the very Word incarnate, the manifestation of the Father to mankind—is the one lesson which, duly apprehended, will do more than all our feeble efforts to purify and elevate human life here, by imparting to it hope and light and strength, the one study which alone can fitly prepare us for a joyful immortality hereafter." These words come with peculiar emphasis, seeing the day of the Bishop's funeral and its nearness to the great festival of the Incarnation. The funeral was the occasion of a very remarkable demonstration, all sorts and conditions of men, high, low, rich and poor, all uniting in a spontaneous act of homage to a great intellect and a good man "fallen asleep." The grave is before the altar in the chapel at Auckland (the Bishop's residence) alongside that of Cosin. Both the Metropolitans took part in the solemn ceremony, the first part of which was at Durham cathedral, where the attendance of clergy, laity, Nonconformists, representatives of the county, various ecclesiastical bodies, the universities, etc., etc., all bore testimony to the esteem in which the deceased prelate was held by all classes in his diocese, and throughout the country generally.

Of Bishop Lightfoot's life, both as theologian and administrator, one could write a very great deal and yet not have said all that is due. Like Joseph Butler, his great predecessor at Durham, Bishop Lightfoot will live longer—indeed will never die—as the author of those great works on the Epistles and Apostolic Fathers, and as the champion of the Faith against modern scepticism. But though the remembrance of his works in the north of England as Bishop of Durham, may fade sooner, none the less was that work of a kind which, if one considers as well his great intellectual superiority, was very remarkable. Under his fostering care, the diocese which he found in a neglected state, was brought to a more satisfactory and workable condition, one of the chief events of his ten years' episcopate being the founding of the see of Newcastle out of Durham. This was effected in a great measure by the Bishop's own princely generosity. As an unmarried man, he lived in the simplest manner, devoting the whole of his time to the diocese, and the time that he should have spent in either rest or recreation he gave up to his studies. What he spent on himself is said to have been furnished from his own private income, whilst the whole of that which he derived from the bishopric—£7,000 per annum—was spent on the diocese; and it is reported that he has left the bulk of his property in trust to various objects in the county of Durham.

But beyond the Bishop's great natural abilities, there was that in him which, without it, would not have yielded the influence which he had amongst men. I refer, of course, to his life as a simple, earnest Christian, possessing a firm faith in his creed, and an enthusiasm only worthy of the cause itself.

The Hoo case to which I referred in my last letter, has been settled, so far as one can tell, by the Bishop of Rochester visiting the parish and himself communicating the offended parishioner to whom, it may be remembered, because she had attended a Wesleyan chapel, the vicar refused the Communion. I only refer to it now because it leads up to the larger question of Home Reunion. High Churchmen in England are divided in opinion as to whether the vicar was not doing his duty in repelling from the Blessed Sacrament one who had of her own choice attended a schismatical place of worship, and on the other hand a large section regard him as having acted foolishly because they consider, that, if re-union with Wesleyans ever becomes possible, it can only be by retaining their independence as corporate societies or guilds with a certain freedom to worship in their own buildings while, at the same time, communicating at their parish church. This is what Wesley himself always so strongly insisted upon, and there are many

of his followers to-day, though called "old-fashioned" by others more bitterly opposed to the Church, who act upon this line.

Talking of re-union, I am reminded to mention a very interesting gathering that met towards the close of the year for the purpose of promoting union amongst Christians. The gathering is known and spoken of as the Langham Street Conference, because the meetings were held in a house in the street of that name. It was composed of leading divines in the Church, representing all parties in opinion, and several prominent Nonconformist ministers. Though the result of their deliberations does not seem to be very great, yet the very fact of such a conference taking place is encouraging to all who are earnest in the cause of re-union, and shows that there is a yearning desire for the fulfilment of the Master's intercession, "that they all may be one." The conference, in their discussions, which lasted over twelve sittings, set about finding points of agreement, and five results are noted. They agree to "a general acceptance of the teaching of the Apostles' and Nicene Creeds," "a desire to encourage Christian discipline," a desire for united action in Christian efforts "for the welfare of the human race," agreement in important principles as to divine worship, and lastly, in the conviction that "belief in the Incarnation of the Son of God forms a special bond of union." Lord Nelson, who as president of the Home Re-union Society, was mainly instrumental in calling this conference together, explains why he refrained from bringing before the conference all or any of the existing definitions given on the subject of the Sacraments. "The attempt of the council of Trent," he writes, "to define as of faith that which is undefinable, and the other counter definitions which it naturally called forth, have happily, one and all, failed to receive the consensus of Christendom." And seeing this, he asked Dr. Westcott of Cambridge, who was a member of the Conference, to draw up eight theses. These are too long to be given here, but, as Lord Nelson points out, they view the sacraments "as a distinct outcome of a belief in the Incarnation, and refute the absurd accusation that the sacramentalist is a teacher of cold formalism, or that he considers the sacrament in the light of a charm." "This," Lord Nelson adds, "is happily one of the points which elicited much more substantial agreement than is apparent in our resolutions."

I believe it is intended that the conference shall be asked to meet again this year, and it is to be hoped that their good and sincere endeavors to promote a better understanding among Christians may be rewarded with some measure of success, however remote the prospect seems to be just at this moment.

The attacks of the Church Association upon the reredos in St. Paul's cathedral are not likely to prove very dangerous. A recent decision of the Court of Appeal has reversed the judgment of the lower court ordering the Bishop of London to re-consider the matter of permitting the question of the legality of the reredos to be tried in the courts. The higher court by an unanimous judgment, holds that the Bishop has acted entirely within the statute, and "as the power, having considered "all the circumstances of the case," to veto any proceedings of this nature. The Church Association have decided to appeal to the House of Lords, which is the final court of appeal. But it is not expected that this decision is likely to be reversed. If it is not, the Church of England will be saved from a recurrence of those disgraceful prosecutions which resulted in the imprisonment of several earnest, faithful priests. Meanwhile, the good work done at St. Paul's cathedral goes on in spite of all such attempts to hinder it. As the mother church of the diocese she sets a noble example, not to the churches only in London but to the whole of England, and her influence is not even limited to this country, for in the colonies, and perhaps in America, there have been many invitations to level up to the St. Paul's standard.

CHICAGO.

A meeting of the Woman's Auxiliary was called by Mrs. Dr. Locke, at the church of St. Clement, on Jan. 13th, to hear interesting detail of the work in Africa carried on by Miss Margaretta Scott. Much sympathy was elicited by Miss Scott's graphic recital of her life and mission work in Liberia. A collection was made for All Saint's Hall, Beulah, and promises made of continued support.

NEW YORK.

CITY.—The Bishop is on a trip to Colorado, partly to visit a son, it is understood, who is out of health, and partly to get a little rest.

The committee sometime since appointed by the Bishop to give the case of Dr. Ryland a preliminary hearing, consists of Archdeacon Mackay-Smith, the Rev. Dr. Shackelford, and the Rev. Arthur Brooks. Dr. Ryland has written a letter to the Bishop asking him to call a meeting of the committee as soon as convenient. He has received many letters of thanks and congratulations since he made public his statement, and is gratified accordingly. On the other hand, Mr. Quack-nboss, the vestryman, against whom the suit for libel will be continued, says that he will carry on the case by himself.

The Rev. Dr. Rainsford thinks it a serious problem how St. George's is to carry on its work at anything like the present expenditure unless the church is moderately endowed. More recently quite a number of members have been transferred to up-town churches and these changes are constantly affecting the financial condition of the church. Accordingly, he has sent out an appeal asking the wealthier members to remember the church in their wills. He wants to provide a sum sufficient to supplement the efforts of the clergy. Dr. Rainsford is a strong believer in free churches and says he does not believe the selling or renting of pews would have been sanctioned by Christ and his Apostles. It may be added in this connection that the church of the Holy Communion is already assured of \$16,000 towards a proposed endowment fund of \$100,000, and that the Rev. Dr. Donald will aim to provide for the church of the Ascension by means of a suitable endowment. Indeed, this would seem the only possible way for the down-town churches to hold their own. It is this which has given Trinity and St. Mark's churches their permanent anchorage, and which assures the stability of Grace church. For the want of an endowment Christ church which began in the lower part of the city, has moved for the fourth or fifth time, until in its present location it has traversed nearly half the length of the island.

The Rev. Clarence Buel, for ten years assistant minister to the Rev. Dr. Tuttle, has entered on his duties as rector of Emmanuel church, Cumberland, Md.

The prevailing epidemic has prostrated several of the clergy, among others the Rev. Messrs. Jennings and Ferguson, of Sing Sing, and the Rev. Mr. Steele, of Wappingers Falls.

PENNSYLVANIA.

PHILADELPHIA.—A special course of sermons to young men is being delivered on one Sunday evening in each month in the church of the Nativity, the Rev. William M. Jefferis, D. D., rector. The preachers are: the Rev. Theodore S. Rumney, D. D., Jan. 19; the Rev. George F. Bugbee, Feb. 16; the Bishop of Delaware, March 16; the Rev. G. H. Kinsolving, April 20; the Rev. Edgar Cope, May 18.

The occasional preachers on Sundays at the church of the Transfiguration during the absence of the rector, the Rev. Sidney Corbett, D. D., in Europe, in hope of regaining his health, will be: Jan. 26, A. M., the Rev. W. W. Taylor; Feb. 2, P. M., the Rev. J. R. Moses; Feb. 9, A. M., the Rev. George F. Bugbee; March 9, P. M., the Rev. James S. Stone, D. D.; March 16, P. M., the Rev. S. F. Hotchkiss; March 23, P. M., the Rev. C. N. F. Jeffery; Easter night, the Bishop of the diocese. There will also be special preachers on the Friday evenings during the Lenten season.

The first Sunday after the Epiphany marked the 11th anniversary of the rectorship of the Rev. Robert A. Edwards, at the church of St. Matthias. His sermon on that occasion was preached in the morning, his text being Daniel xi: 32, "The people that do know their God shall be strong and do exploits." Though Mr. Edwards was absent abroad during a large part of the year, the parish is in a prosperous condition, the pew rents being upwards of \$9,000; 581 were present on a recent Sunday in the Sunday school. The lady missionary has made upwards of 2,000 calls in the smaller streets. Mr. Edwards urged his people to increase their offerings by self-denials, and to give more to help weak churches and for the spread of the Gospel.

The 20th annual meeting of the Sunday School Association of the diocese was held at the church of the Epiphany, Philadelphia, on Monday, Jan. 13th, the Rev. H. S. Getz presiding, and Mr. J. E. De La Molla acting as secretary. The recording secretary, J. J. Reese, Jr., read the annual report, in which attention was called to the meetings which had been held, the Lenten and Advent offerings, and the energetic labors of Mr. George C. Thomas, the first vice-president and a member of the executive committee since its organization. On motion of the Rev. Herman L. Duhring, it was

Resolved, That the special committee from this diocese be requested to ask the joint Diocesan Committee on uniform Sunday School Lessons to prepare the lesson schedule for at least eighteen months ahead, so that when thought advisable it may be possible to publish lesson books covering the whole Christian year.

Mr. R. A. Kyle gave some reminiscences of his early Sunday school days. A resolution of sympathy with Mr. George C. Thomas, in his illness, was passed, and directed to be sent to him. This is the first time Mr. Thomas has been absent from the meetings since the organization of the association 20 years ago. The following officers were elected: *President ex officio*, the Rt. Rev. Ozi W. Whitaker, D. D.; *vice-presidents*, Mr. George C. Thomas and Mr. Orlando Crease; *corresponding secretary*, the Rev. Herman L. Duhring; *treasurer*, Mr. William A. Farr.

Seven persons were confirmed by the Bishop at the chapel of St. Chrysostom's mission, on the first Sunday after the Epiphany, where there is great need of a much more commodious structure, which they contemplate erecting at an early day; \$2,000 are now in hand, with \$1,000 more available when the structure is under way; these sums, however, represent about half the cost of the proposed building.

LONG ISLAND.

GARDEN CITY.—For several days the Bishop was unable to perform any duties, suffering like so many others from the prevailing epidemic.

The heirs of the Stewart estate in consideration of \$1. agree to the conveyance of the sum of \$500,000 to the cathedral, but do not become personally responsible for the sum, or for any part of it. Mrs. Stewart's original endowment was \$300,000, from which an annual income of \$15,000 is derived. Judge Hilton has also conveyed to the cathedral 72 acres of land contiguous to that now occupied by it and the schools. The endowment and the conveyance of the land are assented to by Mrs. Stewart's relatives. The \$500,000 will be charged upon the Park Avenue Hotel in New York and the Grand Union Hotel in Saratoga. The deed states that the land is set aside and appropriated as a site and grounds for a seminary of learning for women, to be attached to the cathedral, and as a site for a theological school, a house for deaconesses, and a chapter house also to be connected with the cathedral. No fund, however, is appropriated for the erection of these buildings, and their future must depend on the needs and the generosity of the diocese. It is hoped, however, that Judge Hilton may yet build a seminary for ladies as a memorial of Mrs. Stewart. Altogether, the diocese has received from the Stewart estate, exclusive of the 72 acres of land, \$3,050,000.

On Wednesday night, Jan. 15th, the par-

ish choir of St. Luke's church, under the leadership of Prof. Woodcock, gave a third concert in aid of the church building fund. Among the soloists was Master Forbush, of the cathedral choir. It is understood that in building the new church, the wall of the old structure will be made use of, if sufficiently strong; if otherwise, the entire structure will be built anew, but at considerably less expense than at first contemplated.

At the installation of Dr. Abbott on the same evening as pastor of Plymouth Cong'l. church, he read a sort of confession of faith which was so liberal that the Brooklyn *Eagle* said people would be inclined to ask whether it made any difference what a man believed. The Rev. Dr. Donald of Ascension church, New York, and the Rev. Phillips Brooks, of Trinity church, Boston, were present, each making addresses. The former said he was present—not as the representative of a Church, but as a High Churchman, to wish God-speed to Dr. Abbott. He and Mr. Brooks were not present in defiance of ecclesiastical authority in the two dioceses, but came openly, and were ready to answer for their actions. If there were any adverse criticism it would come from that curse of the Church—the denominational newspaper. In his capacity as an Episcopal minister he said he greeted Dr. Abbott as a minister of God and fully competent to administer the two sacraments. Mr. Brooks said he esteemed it a privilege to stand in the place occupied by the foremost preacher in America, that the power of Christian preaching was the greatest power in our century, and that to set forth truth and God as adapted to the nature and needs of men was the essence of preachingship. If anything would bind the broken Church together and make all one in Christ, full of vitality and energy, it would be not constitutions and conventions, but getting every part of the Church fired with enthusiasm and consecration for the love of souls. Let the Church be reorganized and animated by love of truth and God, and it would claim all that belonged to it. The next 20 years might be what no other 20 years had been in the Christian ministry. He hoped God's blessing would rest on the ministers installed in Plymouth church.

MINNESOTA.

BISHOP GILBERT'S SPRING VISITATIONS.

MARCH.

2. Minneapolis: Holy Trinity, 11 A. M.; State University, 3 P. M.; St. Matthew's, 7:30 P. M.
5. Glenwood, 7:30 P. M.
6. Reno, 7:30 P. M.
7. Alexandria, 7:30 P. M.
9. Fergus Falls, A. M. and P. M.
10. Sauk Centre, 7:30.
11. Long Prairie, 7:30.
12. Melrose, 10:30 A. M.; St. Cloud, 7:30 P. M.
13. Sauk Rapids, 7:30.
14. Anoka, 7:30.
16. Hastings, 10:30 A. M.; Point Douglas, 4 P. M.
18. Fridley Park, 11 A. M.; Elk River, 7:30 P. M.
19. Becker, 7:30 P. M.
20. Royalton, 10:30 A. M.; Little Falls, 7:30 P. M.
21. Brainerd, 7:30 P. M.
23. Duluth: St. Paul's church, 10 A. M.; Holy Spirit, 7:30 P. M.
25. Tower, 7:30 P. M.
26. Rush City, 7:30 P. M.
27. North Branch, 2 P. M.; White Bear Lake, 7:30 P. M.
30. St. Paul: St. John's, 11 A. M.; St. James, 4 P. M.; Christ, 7:30 P. M.
31. St. Paul, St. Peter's, 7:30 P. M.

APRIL.

1. St. Paul, Ascension, 7:30 P. M.
2. " St. Stephen's, 7:30 P. M.
3. Minneapolis, All Saints, 7:30 P. M.
4. " St. Luke's, 7:30 P. M.
5. St. Anthony Park, 7:30 P. M.
6. St. Paul, Christ church, 11 A. M.; Stillwater, State Prison, 4 P. M.; Ascension, 7:30.
8. Minneapolis, St. Andrew's, 7:30 P. M.
9. " Grace, 7:30 P. M.
10. Kenyon, 7:30 P. M.
11. Pine Island, 7:30.
13. Kapon, 10:30 A. M.; Mantorville, 7:30 P. M.
14. Chatfield, 7:30.
15. Rochester, meeting of Southern Convocation, 7:30 P. M.
16. St. Charles, 7:30.
17. Dakota, 4 P. M.; Dresbach, 7:30 P. M.
18. Caledonia, 7:30 P. M.
20. Winona, A. M. and P. M.
21. Houston, 7:30 P. M.
22. Rushford, 7:30 P. M.
23. Austin, 7:30.
24. Albert Lea, 7:30.
25. Owatonna, 7:30.
27. Northfield, 10:30 A. M.; Dundas, 7:30 P. M.
28. Cannon Falls, 7:30 P. M.
29. Frontenac, 7:30 P. M.
30. Lake City, 7:30 P. M.

ST. PAUL.—The Reformed Episcopal Church building has been bought by the

Church Missionary Society of this city and will be moved into a good locality and used for a mission chapel. Thus ends the effort to establish in this diocese this most unnecessary schism. It started about twelve years ago, when the Rev. Dr. E. D. Neill made an effort to establish a society in Minneapolis. Not receiving enough encouragement there, he transferred his efforts to St. Paul, where he built this church. Some time after this he gave up the work and the Rev. H. F. Butler was called to succeed him. His efforts also proved fruitless, and now that which was built to oppose the Church will be used to further her cause.

NEWARK.

WINTER AND SPRING VISITATION, A. D. 1890. FEBRUARY.

23. Morning, St. Barnabas' church, Newark; evening, Christ church, Harrison.
24. Evening, St. John's church, Dover.

MARCH.

2. Morristown: Morning, St. Peter's church, afternoon, church of the Redeemer.
5. St. John's church, West Hoboken.
9. Morning, Grace church, Madison; evening, Calvary church, Summit.
16. Hoboken: Morning, St. Paul's church; evening, Holy Innocents'.
19. Christ church, Newark.
23. Morning, Christ church, Belleville; afternoon, Christ church, Bloomfield.
25. Evening, St. Mary's mission, Jersey City.
30. Orange: Morning, St. Mark's church; evening, Grace church.

APRIL.

1. Evening, Trinity church, Newark.
2. " St. John's Free church, Jersey City Heights.
4. East Orange: Afternoon, Christ church; evening, St. Paul's church.
6. Morning, St. Mark's church, Jersey City; evening, St. Stephen's church, Newark.
8. Evening, Holy Innocents', West Orange.
13. Jersey City: Morning, Grace church; evening, St. Matthew's church.
16. Church of the Holy Communion, South Orange.
20. Morning, Christ church, Hackensack; evening, church of the Holy Communion, Paterson.
25. Evening, St. John's church, Woodside.
27. Morning, Trinity church, Bergen Point; evening, Grace church, Greenville.

DELAWARE.

NEWCASTLE.—Researches recently made at the request of the Church Club of Delaware, by Thos. Holcomb, Esq., a vestryman of Immanuel parish, discovered that Immanuel congregation was organized in 1689, just 200 years ago, and steps were at once taken, whereby the event was given a most fitting and significant celebration. Two days were devoted to these festivities, Sunday, Dec. 29th, emphasizing the religious side, and Monday, the 30th, witnessing to the secular, or social side of the occasion. The Sunday observance consisted of the usual Celebration and the other services, all attuned to the anniversary character of the day. The church was crowded all day with deeply interested congregations, among whom were many who had come from a distance. The anniversary sermon by the rector at the morning service was an appeal for the present by reason of the lessons and incentives of the past, and was designed to influence the noblest aspirations of his people. The suggestions and cheering anticipations of the rector were most earnestly reaffirmed and commended by the Bishop of Delaware, who had made it convenient to be present at the morning service. The evening service was notable for the crowded congregation of young and old, the chanting of the service, the singing of Christmas carols, the familiar words of the rector upon the lessons and promise of the bi-centennial.

The observance on Monday was confined to the evening hours, and consisted of the reading in the church at 7 P. M., by Thomas Holcomb, Esq., and at the request of the vestry, of a paper upon the parish history, which was greatly appreciated, and will doubtless be preserved in permanent form. A large and intensely interested congregation was present. The occasion was presided over by the rector, and was enriched by letters from former rectors and persons related to the parish history, and by addresses from both the Bishop of Oregon and the Bishop of Delaware. A delegation was present also from the Delaware Historical Society. Immediately after the proceedings at the church the congregation and parish friends adjourned to the rectory, immediately op-

posite, where the evening was spent in the discussion of the bi-centennial and a bountiful feast, amid much enjoyment.

It is thus evident that here in this ancient and as yet quiet town, which long antedates Philadelphia, and which has been the scene of many of the most stirring events of the early history of the seaboard, there exists not only one of the most venerable and interesting of the Colonial churches, but also a deep and responsive attachment to Immanuel church, in its past and for its future. The church, it so fortunately happens, considering the many and varied experiences and alterations of its long history, is one of the most striking and picturesque objects anywhere to be found.

But better than all there is a great work and most enviable future developing at this point at New Castle, and this bi-centennial comes most providentially to further these things. A varied and industrial population of some 5,000 souls now occupy the once retired town, and make large demands upon Immanuel church, and afford a rare opportunity for parochial enterprise. The rector, the Rev. P. B. Lightner, is here distinctively in the interest of this new day. For four years he has been quietly gaining a knowledge of the ground, grasping the problems to be solved, and instructing and familiarizing the people with all things proper to their duty and advantage, until now, as with one heart and mind they appear intelligently prepared and impatient for action in everything proper to the care and appointments of the Church, the ordering of the congregational life, and the pressing to the utmost of the parochial work and advantage. As yet the aggressive work of Immanuel church has hardly been begun, the attention having been thus far engaged of late years in preparatory and preliminary occupations. There are, however, over 200 families now connected with the parish, and the opportunity for indefinite enlargement is beyond estimate.

MASSACHUSETTS.

The third annual convention of the Church Students' Missionary Association was held, Jan. 10th and 11th, at the Episcopal Theological School, Cambridge. The services began Friday afternoon, at 2 P. M., when an informal reception of the delegates took place in the reading-room of Lawrence Hall. At 3 the convention adjourned to St. John's chapel where, after prayer, the opening address was delivered by the President of the Association, Mr. Charles A. Hensel, who, in a few earnest words, welcomed the visiting delegates to Cambridge. The roll was then called by Mr. Page, of the Cambridge Seminary, and general secretary of the missionary convention. There were delegates from 13 Church schools, colleges, and seminaries. Then followed an address by James Alan Montgomery, of the Philadelphia Divinity School, on the "Record of the missionary events of the year," the most important being, in the mind of the speaker, the meetings that were held under the auspices of the Missionary Council and which culminated in a mass meeting at the Academy of Music in New York. Mr. Montgomery gave a brief review of the work done in our Western States. While there was much ground for hope, yet there were some discouraging features, especially the Church's neglect of the work to be done in the Indian Territory. In the foreign field the only one that showed special signs of hope was that of Liberia. That in Hayti had suffered through the late civil wars; while those in China and Japan, according to statistics, showed a distinct decrease, owing to the people refusing to contribute to their proper support. The speaker closed by evidencing a striking fact as a ground of hope in the future, that the African king who had murdered Bishop Hannington was now a Christian.

The five-minute reports from the different schools, colleges, and seminaries were then read. The institutions that reported were: General Theological Seminary, N. Y.; Philadelphia Divinity School; Berkeley Divinity School, Ct.; Bishop's College, Canada; Trinity College, Toronto, Canada;

Montreal Diocesan College; Hobart College, N. Y.; Groton School, Mass.; St. Paul's Society, Harvard College; Trinity College, Hartford, Ct.; St. Stephen's College, Annandale, N. Y.; St. John's Episcopal Theological School, Cambridge; Alexandria Seminary, Va. This closed the proceedings for the afternoon.

The exercises of the evening were opened with an address of welcome from the Dean of the Episcopal Theological School, the Rev. Wm. Lawrence. An eloquent speech was given by the Rev. Alexander Crummell, D. D., of Washington, on the subject: "The rescue and salvation of a race." This rescue and salvation of the colored race can only come about by giving him back his lost manhood. Restore to him his self-respect and his salvation is possible. The speaker went on to say he thought the Episcopal Church had a special work before her in helping the negro. This work, however, must be done by native negro priests and not by outsiders. Next followed an earnest address by R. Fulton Cutting, Esq., of New York, "On the Church's work for young men." The speaker pleaded for closer and more active sympathy on the part of the Church for the trials and temptations of young men. The third and last speaker was the Rev. A. C. A. Hall, whose speech was undoubtedly the most powerful one of the evening. His subject was "Brotherhoods of clergy for city work." It would be impossible to do anything like justice to the address in this brief notice; suffice it to say, that after enumerating the special and peculiar advantages that accrue to men working together, who are bound by the vows of chastity, purity, and obedience, the speaker placed the whole matter on the broad principle that each man ought to choose that particular form of service that will enable him best to serve his Lord and Master.

At 7:30, in the morning of the second day, the Holy Communion was celebrated in St. John's memorial chapel. At 9:30 the usual Morning Prayer was read. At 10 the regular morning session of the convention was opened by a paper by Mr. James Goodwin, of the General Theological Seminary, N. Y., on the question: "Does the present seminary training give a sufficient missionary outfit?" The essayist thought at present it did not do so; but that it was possible it should be made to give it. The next paper was by Mr. C. E. Spalding, of Hobart College, Geneva, N. Y., on "The foreign liquor traffic in connection with African missions." The writer, after drawing a graphic picture of the horrors of the liquor traffic, pleaded for a combined effort on the part of England, Germany, and the United States, to crush this crying evil. The third and last paper was by Mr. Berryman Greene, of the Theological Seminary of Virginia, on the subject of "Church unity in connection with foreign missions." The paper was an earnest and eloquent plea for unity on the ground that it would give the Church larger opportunities for usefulness and greater advantages for spreading the Kingdom of Christ among the heathen, and lastly this union of the Churches in foreign fields would help to solve the difficult problem of unity in our own land. After each paper, half an hour was given to free discussion of the subject just presented.

The convention then adjourned till 4 o'clock in the afternoon, when a business meeting was held which decided that the next meeting of the convention should be held in Philadelphia. The election of officers for the ensuing year then followed: *President*, Mr. Spalding, of the General Theological Seminary; *first vice-president*, Mr. Smith, of the Virginia Seminary; *second vice-president*, Mr. Gilbert, of the Berkeley Divinity School; *third vice-president*, Mr. Elliot, of the Philadelphia School; *secretary*, Mr. Fite, of the Philadelphia School; *treasurer*, Mr. Provost, from the same school.

The evening exercises consisted of three addresses. The first was by the eloquent Bishop of Kentucky, whose subject was "The Church's duty to the negro, and her opportunities for its performance." (He

pleaded for a more active sympathy on the part of the Church at large, for this most important question. The next speaker was the Rev. Phillips Brooks, D. D., whose topic was "Foreign missions." He urged his listeners, especially those who were contemplating going to foreign fields, to have the very largest and broadest idea of the missionary and his work, and not to try and impress his own particular form of Christianity on Japan or China, as the case might be, but to let those countries, after they have been given the Christian fundamentals, develop their own national Christianity. The closing address was from the Bishop of Massachusetts, who impressed upon his hearers the necessity of a thorough consecration, not only for those who intended to be missionaries, but for those who would work in home fields.

This closed the meetings of the convention, which had been satisfactory in every respect, and without doubt awakened to new life the missionary spirit of the visiting delegates, and that of the members of the Episcopal Theological School, Cambridge.

After a rectorship of 20 years, the Rev. Charles L. Hutchins, rector of Grace church, Medford, has tendered his resignation, to take effect April 15th, next. In accepting the resignation, the board of wardens and vestrymen of the church adopted resolutions expressive of their regret at the severance of the pastoral relations. Mr. Hutchins gives as his reasons for his resignation, the increase in his labors as the secretary of the General Convention, and his musical work for the Church, which render it impossible for him to devote himself wholly to the work of the parish.

BOSTON.—The Bishop of Kentucky preached at St. Paul's church on Sunday morning, Jan. 12th, regarding, "Work among colored people in the South." The special work of presenting the cause of the colored people was assigned to him by the General Convention, with a request that he devote six months in visiting cities in the North, on behalf of a special commission appointed to explain the opportunities and the needs of the negroes of the South. In the afternoon he visited St. Augustine's mission for colored people, and addressed the congregation. The Rev. Fr. Brent, who is priest-in-charge of the mission, also introduced the Rev. Alex. Crummell, D.D., rector of St. Luke's church, Washington, D.C., himself a colored clergyman, who spoke to his brethren words of love and encouragement. The Rev. Dr. Crummell addressed the Clerical Association at the Church rooms, Boston, on Monday morning, giving an interesting account of his work in Washington, under great and grave difficulties. The Dr. is a man well-advanced in years, yet an enthusiastic and energetic worker. He is presenting the cause of his colored brethren, and more especially the immediate financial needs of his parish in Washington. Dr. Crummell is an Oxford University graduate.

On Wednesday evening, Jan. 15th, a meeting was held in Trinity church, under the auspices of the Dakota League, of the Woman's Auxiliary, to hear Bishop Dudley present the colored work in the South. In his address, the Bishop held the closest attention of his hearers. Prefacing his remarks with a well-merited eulogy on the work of Dr. Crummell, he forcibly reminded his hearers that there were eight millions of colored people within our borders, at the rate they are increasing, they will soon outnumber the whites.

Do we want men who cannot read to make our laws? If we do not elevate them, they will drag us down. How shall we lift them up? By carrying to them the pure and simple gospel of Jesus Christ: by giving them what they need: the simplicity, the calm, the quiet, of the liturgical worship of the Church, to counteract, if possible, the baneful influence of the revival services, the "getting religion," which has been carried on every night since the close of the war. What the colored people need is to be taught Christian ethics, that religion means morality.

He concluded by making a warm appeal to all Churchmen to think, to pray, to give

their prayers, love, and sympathy to this work, when the material needs would also be provided for.

The Sunday evening theatre services, as commenced on Jan. 4th, have proved most successful, reaching, as they seem to do, a certain class of non-church-goers. The initial service was held in the opera house, there being about 2,000 persons present, for the most part, men. The Charleston Navy Yard Band furnished the music, the singing being conducted by 16 Harvard students. The only speakers were the Rev. Frederic Palmer, of Andover, and the Rev. F. B. Allen, city missionary. Provision has been made for carrying on the services every Sunday evening for two months, and, if found successful and practicable, the time may be extended.

The Sunday school of St. John's, Saugus, has presented to the church, a prayer desk of antique oak, in keeping with the furniture of the church.

The Bishop of Central New York, and the Rev. Messrs. P. H. Steenstra and H. R. Harris, have been appointed special lecturers in Systematic Divinity, at the Cambridge Episcopal Theological School for the present year. The number of students in attendance this year is 45.

The 237th meeting of the Eastern Convocation was held at St. Matthew's, South Boston, the Rev. A. E. George, rector, Jan. 14th and 15th. The first service of the convocation was a missionary meeting at 7:30 p. m. The subject particularly under consideration was Home Mission Work. The speakers and subjects were as follows: "How to reach those who are not in the habit of attending a place of worship," the Rev. A. B. Moorhouse; "How to reach those who are compelled to work on Sundays," the Rev. W. B. Frisby; "How to get and retain the interest of workmen in a parish," the Rev. E. P. Little. The convocation sermon was preached on Wednesday by the Rev. L. C. Manchester, from Eph. ii: 19-22. Holy Communion was celebrated by the Dean, the Rev. A. St. John Chamber, assisted by the rector. A very elegant lunch was given to the members of the convocation and visiting clergy by the ladies of the Rector's Aid Society of the parish. The convocation re-assembled in the church, to listen to a strong essay presented by Mr. W. G. Sturgis, of Boston, "How shall we interest men in the work of the Church?" Mr. Sturgis is the organizing officer of the Brotherhood of St. Andrew in Massachusetts. The exegesis from II Timothy, 16-18, was led by the Rev. C. H. Brent, who prepared a very able paper showing deep research, which was received with general expressions of commendation. The committee of arrangements reported the place, time, and subjects for the next meeting of the Convocation. The place chosen is St. Ann's, Lowell, April 14-15; the exegesis, St. Matt. xxv: 6, *excete*, the Rev. J. S. Lindsay, D. D.; *essayist*, the Rev. A. C. A. Hall, subject, "The Inspiration of Holy Scripture." Over 40 clergymen were present during the sessions of the convocation. The vested choir, under the able charge of Miss Hill, the organist, sang well at the services, and deserved the encomiums given them by the clergy present.

The next meeting of the Southern Convocation will be held in Christ church, Hyde Park, February 4th and 5th.

IOWA.

The Rev. Charles S. Witherspoon, late of Omaha, Neb., has been transferred to the diocese of Iowa, and has entered upon work as general missionary in the Eastern Deanery. Mr. Witherspoon will reside at Davenport, and will begin his work at Marion, the county seat of Linn county. Bishop Kemper held services at Marion more than a generation ago. It is reserved for the present time to bring to a successful issue the work begun so long ago.

GEORGIA.

Brunswick.—On Saturday, Jan. 11th, the Bishop confirmed two persons in private. On Sunday, the 12th, he preached and con-

firmed 27 persons in St. Mark's church, the Rev. Henry E. Lucas, rector, afterwards making an address to the candidates. In the afternoon the Bishop consecrated the new church of St. Jude in St. Mark's parish. This building was erected by a zealous priest of the Church in the upper part of the city. The mission of St. Jude is under the charge of the Rev. Dr. Watson Winn, who is doing a good work in this new field.

PITTSBURGH.

BISHOP'S APPOINTMENTS.

JANUARY.

24. St. Bartholomew's mission, Scottsdale.
25. Mission at Latrobe.
26. St. Mark's, Johnstown.

FEBRUARY.

2. Pittsburgh: St. Paul's; Church Home; St. Luke's.
- 7-8. Lectures by the Rev. Dr. Eccleston, in behalf of the Laymen's League.
9. Mansfield: P. M., Chartiers Mission; Atonement.
13. Southern Convocation, and Sunday School Institute.
14. St. Luke's church, Pittsburgh, Quiet Day for the Clergy.
16. Calvary, Pittsburgh; St. George's, Irwin; All Saints', Braddock.
23. Nativity, Crafton. Anniversary sermon before the Laymen's League, by the Rev. Dr. Mackay-Smith, Archdeacon of New York.
24. Annual Meeting of Laymen's League.

MARCH.

2. Christ church, Greensburg; Christ church, Allegheny.
- 3-14. Lectures at Bishop Bowman Institute.
9. Trinity, New Haven; St. John's, Dunbar.
16. Pittsburgh: St. Peter's; St. Andrew's; St. James'.
23. St. Stephen's, Sewickley; Trinity, Rochester; Christ church, New Brighton.
26. Our Saviour, Du Bois.
27. Trinity, Brookville.
28. Redeemer, Fairmount.
29. Holy Communion, Lawsonham.
30. St. Mary's, Redbank; St. Paul's, Kittanning.
31. Holy Innocents', Leechburg.

APRIL.

1. Trinity, Freeport.
2. St. Barnabas', Tarentum.
4. Epiphany, Bellevue.
5. Grace church, Pittsburgh.
6. St. Stephen's, McKeesport; Good Shepherd, Hazelwood.
13. Trinity, Pittsburgh; St. George's, West End; Emmanuel, Allegheny.
14. St. Luke's, Georgetown.
15. St. Paul's, Fairview.
16. St. Mary's, Beaver Falls.
17. St. John's, Sharon; Trinity, New Castle.
18. Greenville.
20. Christ church and missions, Meadville.
25. St. Mark's, Pittsburgh.
27. Parishes in Erie. 29. Trinity, Conneautville.
30. Grace, Miles Grove.

VERMONT.

The Rev. Jo-iah Swett, D. D., rector of St. John's, Highgate, and Holy Trinity, Swanton, died very suddenly of neuralgia of the heart at his home in Highgate Falls, Saturday, Jan. 4th. Dr. Swett was a Christian gentleman and a polished scholar. As a young man he studied medicine, his early years being spent in Claremont, N. H. At manhood he came into the Church from the Methodist body, and at once entered the sacred ministry. He was a graduate of Norwich University, and at one time president of that institution, also having been a professor in the theological department at Rock Point, Burlington. His decease closes a life-long career in the priesthood of the Church. Dr. Swett had been president of the Standing Committee in the diocese of Vermont for more than 20 years, and stood high in the counsels of the Church. In 1877 he founded Champlain Hall, at Highgate, an educational institution. His funeral took place from St. Paul's church Burlington, Tuesday, Jan. 6th, the body being taken to Lake View Cemetery for interment. The Bishop and several clergy were in attendance.

WOODSTOCK.—St. James' church, the Rev. F. W. Smith, rector, was re-opened Jan. 5th, after being thoroughly re-decorated, including as well, an overhauling of the organ, new carpet throughout the church, and new cushions for the pews. The ceiling is somewhat elaborate in treatment, and the side walls quite plain, of a warm reddish brown. At the opening service the rector made a few happy remarks, and especially congratulated the ladies of the parish upon their successful efforts in bringing the good work about. The congregation can now make their devotions in a church that is comely and attractive.

SOME OLD CHURCH CHESTS.

(From *The Quiver*).

In the vestries of many of our country parish churches we may see the old oak chests in which the registers and other parochial documents have been kept from time immemorial. In some instances, these repositories are damp and decaying, dusty and cobwebby; and sometimes we find them turned out of the vestry into some lonely, shadowy corner of the aisles; but in many more instances they are well cared for, and their value and interest fully recognized. Some of our larger town churches, too, have preserved their chests; and in still rarer instances our cathedrals have not parted with some of the great chests in which the more costly robes of bishops and other clergy were formerly kept, but have found them a quiet resting-place either in their dim crypts, or in some equally safe solitude.

Some chests are raised from the ground on short legs formed by the framework at the four angles. Some touch the ground on three sides, but have their fronts cut away to be clear of it. The bases of others are flat and square. A further diversity is obtained in their treatment. Some are made wholly of oak, or some other hard wood, and elaborately carved. Others are left plain, plank by plank, but strengthened with hand-wrought iron-work of an ornamental character, on which the smith has lavished his utmost skill.

There is a fine "early" example of an ancient chest in St. John's church, Glastonbury. It is lidless, though two large lock scutcheons, tapering to a point, are still in their original places. The front measures six feet and two inches in length, and is enriched with six equilateral cusped arches, which rest on six more that are inverted, and thus form a line of vesica-like carved ornamentation. Above this line of enrichment are five shields painted on the wood. The legs, which raise the chest eight inches from the ground, are richly carved with dog-tooth ornament, which leaves its Transitional (*i. e.*, between Norman and Early English) workmanship beyond question.

Coventry has a good example. Once upon a time Coventry was a walled city, and the huge wall stood screening the houses and their pleasant gardens like a great stone curtain three miles in circumference. And as the population increased, and the people were still desirous of benefiting by the protection the wall afforded, the pleasant gardens had rows of houses built in them, and became crowded lanes and courts. We may see somewhat of the picturesqueness of the old city to-day in its half-timbered houses with projecting upper storeys, the wooden effigy of Peeping Tom still apparently peeping at Lady Godiva out of an upper window, and its three grand parish churches, St. Michael's, Trinity, and Christchurch, with their three tall spires, and its fine old St. Mary's Hall; but not all that our predecessors saw in the days of old, for the wall has been taken down, and bright villas with gay gardens are spread beyond the old confines in every direction. However, in St. Michael's church we shall find one of the old chests belonging to the old times. It is of the workmanship that is known as "Late Gothic." The front of it is

carved with two rows of panels with cusped traceried headings, whereof the lower is twice as wide as the upper and has cusped spandrils. In the centre of this ornamentation, immediately below the large lock, is a larger oblong panel on which are carved two coroneted figures, and at the two ends of it are lozenge panels nine and a half inches wide, filled with Tudor roses and grotesque creatures. Doubtless various interpretations may be put upon these delineations, but bearing in mind the traditions of the city, how Leofric taxed the citizens, how Godiva importuned him to remit his charges, and how he consented to do so on the condition that she would ride through the streets, which she did veiled only by her long and beautiful hair, we may allow ourselves the option of naming the two regal-looking figures Leofric and Godiva.

Alnwick has another of these old chests. It is not so old as the Coventry chest, nor as the Glastonbury chest; but it is large and massive and handsome. It is seven feet long good measure, two feet ten inches high, and two feet seven inches wide. The base of the centre of the front is cut away, which shaping leaves the framework at the two extremities touching the ground like legs. Three tiers of carvings, divided into compartments with notched edgings, run along the whole front. On the uppermost lines are two hunting scenes, one the fac-simile of the other, except for one particular, both consisting of a deer, a dog, a man in a broad-brimmed beaver blowing a horn, and a tree, and both facing the large iron lock in the centre. The difference consists in the deer being a hind on one side and a hart on the other. The other two rows are filled with representations of winged dragons, two on each tier, facing each other, and some intervening foliage. The ends are carved with dragons diversified with the heads of beasts and birds, and with leafed scrolls on the lowermost divisions. This chest is in the vestry of St. Michael's church. On entering the church by the porch in the south aisle, on which are carved some ancient Percy heraldic insignia, one descends several steps, and then the eye is greeted with two noble arcades passing from the extreme west to the uttermost east, great traceried windows full of stained glass, oaken roofs, carved stalls, recumbent effigies, and mural monuments, in one first glance; and in front, opposite to the high and heavy entrance door, is the vestry, and in it stands the chest that has been mentioned.

If we may see some old attempt to depict the traditional incident of Godiva's intercession with Leofric in the two coroneted figures on the central panel of the Coventry chest, we may perhaps allow ourselves the license to fancy that in the hunting scenes on this one we may have some old world effort to commemorate the great Northumbrian romance, Chevy Chase. It may be urged that these chests were probably manufactured in large numbers in Flanders and elsewhere, and simply purchased when required. But we know that things often work together in a different fashion from this, and that local talent is more frequently employed than overlooked, and we may assume that it has been so before our own experience of the fact. This leaves us free to ask whether we

may not have here some faint yet faithful allusion to the great "woeful" hunting incident that Northumbrian song and legend have handed down to us. Any Northumbrian, in any century, having acquired sufficiency of his art to carve this chest, would have acquired also a sufficiency of culture to be familiar with the leading historical facts of the district. And it seems not to be unreasonable to take this artistic effort, comparatively rude though it may be, to represent one more stone thrown upon the cairn to perpetuate the remembrance of local heroism.

Winchester and Ewerby have also handsome carved chests, with ornamental circles that speak of fourteenth century carvers. In Empingham church, near Stamford, there is a fine cedar chest with incised tracery and figures. And in Whitwell church there is an example cut out of a solid tree of oak.

There is another example in Upton church, in Nottinghamshire, of a different description. On the roughly hewn surfaces of front, lid, and ends, are laid straps of wrought iron at irregular distances, which divide it into compartments. In the centre of each of the spaces thus left is an additional band wrought out into the rough outlines of a star with floriated points. At each end are four iron bands and an iron chain for a handle. It is six feet three inches long, two feet six inches high, and two feet wide.

In West Horsley church there is another oaken chest strengthened with iron straps, but smaller and of much greater simplicity than the Upton example. It has two massive locks and a central hasp for a padlock. It has also an iron bar perforated with holes, by means of which the lid can be held up when required. The ends of the iron straps are beaten out into a rude fleur-de-lys.

At Church Brampton, in Northamptonshire, there is an ancient chest enriched with floriated and scrolled ironwork on the front. The edges are strengthened with iron corner-straps beaten out into fleur-de-lys at the ends, and the hinges are also treated ornamentally.

There is a grand chest in the vestry of St. Mary's church, Mortlake. This is made of walnut, inlaid with ebony and boxwood. The chief ornamentation of the front consists of its elaborate lock, with its four squares of tracery at the angles of it, and large and long hasps, and the fine lozenge, shaped scutcheons for fine ring-handles. There are also very richly wrought handles at the side. The lid considerably overhangs the chest, and has two lions' heads carved at the corners of it. The chief beauty of this example is on the underside of this lid, where there is some very elaborate tracery in tinned ironwork sunk level with the woodwork, and we may see, by traces of it, that red velvet or cloth has once set it off. There is a central, large, circular ornament, which is a continuation of the hasp, and there are two squares of similar work, one on either side of it, which are extensions of the hinges, and disposed all round is a border which breaks up at regular intervals into a design formed of rectangular lines.

In the church of St. George at South Acre, in Norfolk, there is an ancient carved oak chest of a familiar type, on

which there is a row of twelve cusped arches. Over this line of ornament, on the centre of the front, is the lock, a little tilted out of the square made for its reception, and on either side are two large floriated circles to fill up the same length as the arcade. At the two extremities of the front these circular figures are repeated on a smaller scale.

Some examples are removed from their places altogether, and taken care of elsewhere. This is the case of a chest four feet long by two feet high and two feet wide, that has a coped lid, which is now preserved in the old castle in Newcastle-upon-Tyne. It has seen many stormy days; Scots bearing down upon Newcastle time upon time, the town besieged, the steeple of St. Nicholas' church full of prisoners, Charles the First a detained resident there for many months, Oliver Cromwell appearing on the scene, Jacobite risings; and many times, doubtless, terror-stricken folk have rushed to it or from it with treasured valuables under great strain and stress, but it is still compact and strong, with its padlock and keys. It was brought to the castle from Maison Dieu. Other removed examples, though very rich and handsome, are, on the contrary, sometimes put to very incongruous uses. A superbly carved chest of fourteenth-century workmanship, covered with interlacing arches and floriated ornament, was recently found in a farmhouse near Brinkburn Priory, used as a bacon-chest. But these instances are rare. We read of many more that have been quite lost. There is frequent mention of church chests, for instance, in old inventories. To give a case: An inventory bearing date May 11th, 1536, setting forth the possessions belonging to the Priory of Kilburn, mentions many articles belonging to the domestic parts of the convent, such as bedsteads of boards, and "a standing bedd wt four postes of weynscot," and "a trundle bedd under the same," and a "cubbord with two aumbreys," etc., and then proceeds to enumerate items belonging more especially to the church, and among the hangings and altar-cloths, and chalices and copes, we come to two "chestes wt div'se bookes p'teinyng to the churche, bookes of no val.'"

A chest is mentioned as being used for a purpose connected with a place of worship in the Second Book of Kings. We read: "But Jehoiada the priest, took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door put therein all the money that was brought into the house of the Lord. And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord; and they laid it out to the carpenters and builders, that wrought upon the house of the Lord, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it." Again, in the Second Book of the Chronicles we read that when

Joash was minded to repair the house of the Lord, "at the king's commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem to bring in to the Lord the collection that Moses, the servant of God, laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end." The prophet Ezekiel, too, when indicating the riches of Tyrus and the number of its far-sought merchants, and mentioning those who traded in the fairs with emeralds, purple, broided work, fine linen, coral, agate, wheat, wine, white wool, precious clothes for chariots, bright iron, cassia, calamus, and so on, particularizes Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, saying: "These were thy merchants in all sorts of things, in blue clothes, and broided work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise."

In the choir of Amiens cathedral there is a bas-relief showing a chest used as a table by a robed figure who is seated at it and writing on a tablet which rests upon it. There are also some very fine examples in good preservation in France. They are frequently to be noticed, too, in the vignettes of ancient manuscripts.

There are many ancient oaken alms chests still to be seen in many of our ancient churches. In Llanaber church—a massive, heavy structure about two miles from Barmouth, on the sea-lound road to Harlech—there is an old alms-chest cut out of a single block of wood. They are generally, however, ornamented with carvings and floriated ironwork. One at Dayton, in Berkshire, is a plain oblong box, bound about with straight iron straps, with three hinged hasps to it, and standing on a solid wooden pedestal. At St. Peter's-in-the-East, Oxford, there is an example, ornamented with floriated scroll-work in iron, which is fastened by a pad-lock to a hook in the wall, which hook is placed in the midst of much handsomer scroll work, climbing up the wall plant-fashion. In Meare church, Somerset, there is a specimen of a different kind again, for the chest is square and plain but raised on a richly panelled and columniated pedestal. In several instances, as at Irchester and Mears, Ashby in Northamptonshire, and Hartland in Devonshire, the alms-chest is placed on the cappings of the pews. The regulation requiring the provision of alms-chests, only stipulated they should be set and fastened in the most convenient place, to the intent the parishioners should be able to put their alms into them for their poorer neighbors. Three keys were ordered, that the church-wardens and clergyman should have one apiece, and the order continues: "And the parson, vicar, or curate shall diligently, from time to time—and especially when men make their testaments—call upon, exhort, and move their neighbors to confer and give, as they may we spare, to the said chest." The keepers of the keys were required yearly, quarterly, or oftener, to open the chest and divide the alms amongst the poor and needy, in the presence of most of the parish, or of six of the principal parishioners.

The Living Church.

Chicago, Saturday, Jan. 25, 1890.

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

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It would be a great favor to the publisher if subscribers would note the date of the expiration of their subscriptions and forward the renewal without waiting for a bill. Especially at this season of the year, when the business of the paper is so pressing, such a favor would be appreciated. The mailing tag, pasted on the outside of the paper, gives the date to which the subscription is paid.

THE recent visit of Father Huntington to Chicago excited widespread interest. His address at the recital hall of the Auditorium was listened to with deep attention by an audience which filled the place to repletion, so that it was estimated that not less than 300 were unable to gain admittance. It is common to hear conventional references to "the rich" and "the poor" in the average sermon, and their relations and respective duties to each other; but here was a man who has made himself one with the laboring people to whom he ministers. He has made their labor his labor, their trials his trials, and their cause his cause. He spoke therefore with that knowledge and depth of conviction which it would be impossible for any man to exhibit without similar experience. Yet, while his address was a tremendous arraignment of the present state of the Church and society as contrasted with the condition of things which Christ came to establish, it was very far from being an appeal to passion. Though he pleaded the cause of the poor, the weary, and the heavy laden, he nevertheless showed a full appreciation of the difficulties of the rich. Many of them were anxious, he was sure, to see some better state of things than that which now exists. All alike are the victims of an artificial state of things.

It is probably the fact that it is not simply disparity of condition

that produces the most bitterness as between rich and poor. Workingmen are not as a rule envious of those who are better off than themselves. They are contented to work and to put up with much straitness. So long as industry has a due reward, the majority of men are more than willing to labor to the extent of their ability. This is the calling of the vast majority of the human race, and it always must be so. But the real cause of hostility and bitterness on the part of the poorer classes towards the richer is very frequently an attitude of arrogance, exhibited sometimes in contempt, sometimes in condescension, which implies a claim of superiority in blood or nature, which the self-respecting man finds simply intolerable. An example of this kind of thing was to be seen in the same newspapers which published Father Huntington's address, in connection with the "second night" concerts at the Auditorium. First, it was proposed to make these concerts cheaper in quality, as if only the possessor of a certain number of thousands could appreciate good music. Then it was insisted that the handsome upholstery should be covered with canvas as if to protect it from an invasion of vandals. All this because an audience of workingmen with their wives and daughters would occupy the room on those evenings. But they were men who paid their own way and were beholden to no one. It is to the honor of Mr. Peck that he indignantly rejected all such proposals. And he has had no reason to regret his action. But it is the arrogant assumption of superiority involved in such cases as this which leaves a sting behind and causes half the social troubles which arise in our time.

IN the Church, the same spirit is destructive to the very first principles of the Gospel. The Gospel, it is said, is preached to the poor. In the Church it is supposed there is no distinction of rich and poor. It is the temple of God, the one spot on this earth where prince and peasant, capitalist and workingman, millionaire and day laborer, are absolutely equal. But the workingman does not find it so. He may be received with kindness, but it is a condescending kindness. He feels that he is only a guest, and a kind of second table guest at that, the others he sees about him are at home—have they not paid for their seats? It is a grand building, and it has been given to God, solemnly consecrated to Him, and every child of His has as much right there as another man. But somehow it is not so. Perhaps there are free seats, but this in itself implies a

distinction. To sit in those seats every Sunday is to advertize one's self as a pauper. You cannot get anybody but paupers to do it.

BUT perhaps there is a mission chapel somewhere. The people of the fine church with the able minister and the famous choir are not without an uneasy feeling that their Christian profession obliges them to provide for the poor. Therefore they undertake to establish a mission chapel. It is not on a pleasant street, the seats are uncushioned, the preaching is third rate, and the music is not so good as that of a common concert hall. The whole thing has the same air of condescension. It is a poor compromise. The workingman does not go to it. He has too much respect for himself. Of course it may be said a man ought to be humble. It is a fundamental Christian virtue. But you have got to make your Christian first, and that is the problem before us.

How then is this problem to be solved? There may be several factors which will contribute to the solution, but of one thing we are certain, that it will be solved when we find among our young men who are entering the ministry, a more utter consecration of themselves to God and to His service than has yet been seen. When not one but many show themselves ready to put aside all earthly considerations and interests, and to make themselves poor with the poor, and to live among them, and to labor with them, faring as they fare, and asking no better lot for the sake of Christ and His Gospel, then, and not till then, will it be felt to be true, again as of old, that the Gospel is for the poor. The call is louder every day which declares that the ministry is not a mere profession by which to get an honorable living amid congenial society and the delights of family life, but that there is need of a sterner devotion than this, an intenser enthusiasm which will lead men on to "forsake all" to follow our Lord and Master. Will the time come when we shall see men of high education, of eloquence, and of many natural gifts which men admire—men who might have commanded high salaries in metropolitan pulpits, going to live in the slums of the city, rejoicing thus literally to walk in the footsteps of the Saviour? When that time comes one problem will be solved.

THE *Congregationalist* says: "Our Churches have lately been urged to give up the practice of requiring assent to their creeds as a condition precedent to membership; among

other considerations, on the ground that such was not the custom of our fathers." Our contemporary claims that there is a grave historical misapprehension in the last clause, and declares that doctrinal soundness was dearer to "our fathers" than the reformed polity. It is interesting to note how this "doctrinal soundness" was supposed to be tested:

It is true that with them local churches did not always formulate for themselves condensed statements of what they understood to be the essence of Biblical theology, because the Westminster, which in 1658 became the Savoy symbol, formed the unvarying background for every church thought and act. But it is also true that no man and no woman was admitted to their fellowship who had not, by the full "relation" of his or her "experience," first satisfied them that his or her theological belief was minutely in harmony with theirs. It is further true that many of our earliest churches did have creeds of their own, to which assent was demanded. And here we take occasion once more to regret our deplorable lack of any accurate and sufficient ecclesiastical history of New England, by which the present generation of scholars might be saved from all such radical misunderstanding of the real character of the early Christianity of our land.

A Westminster "background" and relation of "experience" would seem scarcely to afford the criterion of a Catholic belief or the material out of which accurate history is made.

AMERICAN CHURCHMANSHIP AND CHURCH UNITY.

The claim of the Episcopal Church to a "Catholic" character is no new thing to those who have been accustomed to recite the Apostles' Creed day by day. But it has of late years been brought more prominently before the religious world by the controversy over a change of name, and the discussions about unity. It is undeniable that the idea has been received with widespread interest. Men may reject it as the wildest delirium of insanity. They may sneer at it, wonder at the arrogance of it, ridicule it, laugh at it. But the fact remains, that here is a large body of intelligent people, who do steadfastly hold that the Church to which they belong is the Catholic Church of America in a sense in which no other is, and this is in fact the only reason which justifies its existence as a separate organization. If in any mistaken zeal for Christian unity this claim should be withdrawn or compromised, the day of the consummation of such a unity would witness an exodus without parallel in the history of Christianity. Thousands of faithful children of the Church would be cut adrift. But humanly speaking

no such result is possible. Belief in the Holy Catholic Church carries with it a conscious security which can attach to no other institution in the world, that God will not allow it to be brought to confusion.

That there is a body maintaining such an attitude toward the world is, to say the least, a remarkable fact and as such invites attention. However they may be inclined to condemn or ridicule it, men do nevertheless feel an interest in it. Thus the declaration on unity put forth in 1886, and involving the claim of which we have spoken, is discussed on all sides. It is shown up as preposterous and impracticable, or treated with virtuous indignation as a mere piece of arrogance, or it is soberly dissected and refuted, or accepted as a promising overture only needing a few modifications or additional explanations. On the whole it has been received and treated with far more tolerance than might have been anticipated.

And this we take to be a sign of the times. There is, as thoughtful men cannot fail to see, something eminently unsatisfactory in a union which is to be brought about by the compromise of principles heretofore insisted upon as essential. Men cannot feel sure that the small residuum of objective belief which may be left when all conflicting views are cancelled, will rest upon any more certain foundation than some of those principles which have been rejected. They cannot see that a body founded upon the negation of all those distinguishing beliefs which have been to the various sects the principal source of their moral strength, will have a power to attract mankind which religion does not possess under its present conditions. If therefore there is a Christian body which rests upon a higher sanction, and which carries with it authoritative claims not founded upon the consent of men, but upon the ordinance of God, men are forced to consider its position and its utterances upon such a momentous subject as Christian unity, even though it be against their wills.

Such a body asserts a claim to Catholicity which cannot belong to any organization except by divine right; and Christian men in the long run, are necessarily impelled to seek a Church which exists by divine right. Only convince them that there is such a Church, and they will give up the dream of a Christian unity based solely upon the good-will of men.

But we are met by a popular objection, urged of late by men who ought to know better, and probably

do know better. How can a body assert claims to Catholicity when it is itself numerically one of the lesser rather than greater denominations? It is implied that there is a contradiction between the claim and the patent facts of the case. For Catholic means "universal," and how can that be Catholic which is not universal?

But the word "Catholic" signifies not actual universality, that has never yet been achieved. It denotes that characteristic of the Church by virtue of which she is potentially universal, and the only body that is so. But no body can have this characteristic unless it is in possession of a divine constitution, for in that alone can be discovered the foundation of a universal claim. Thus the word "Catholic" from the beginning of the second century to the present moment, has carried the idea not only of universality but of orthodoxy. The Catholic Church, then, is that body which had its visible constitution conferred upon it from above, and has had entrusted to it a true and unchangeable Faith.

With these priceless possessions, the Church is Catholic, though it may number, all the names together, but 120 amid the thousands zealous in their way for God, in the city of Jerusalem. It is Catholic, though it be represented by a single Gregory in the chapel of the Resurrection, in the midst of the heretical capital of the Eastern Empire. It is Catholic though, on the human side, it seem to stand by virtue of the strength of an Athanasius alone against an Arian world. And so it is Catholic though it were smaller in numbers than it is among the "populous clans of our American Christendom."

Catholicity does not depend upon men, upon what they are, or what they do. It is a divine gift. And our bishops have warned the Christian world, if they will but heed the lesson, that there can be no true unity without it.

BRIEF MENTION.

WE note as a coincidence of some interest, that Brown University in its early days, before the Revolution, adopted for its doctor's hood the same in form and color which, about a hundred years later, was chosen by Racine College. Bishop Burgess, receiving his doctorate from both institutions, needs but one hood to represent both.

THE rector of St. Stephen's, Brooklyn, does not believe in Sunday schools. He holds that the teaching of the Church should be done by the priest. Every Sunday afternoon he catechises the children as well as the adults who attend.

The (London) Banner, in noticing the death of the late Mr. Davis, says: "The

Republic, nowadays, is just as if the civil war had never been. The conflict is still discussed, but it seems to belong to the remote past."

ONE must go away from home, sometimes, to get home news. *The Church of To-Day* (Conn.) has the following: "They have a new cult in Chicago, at least new to us, called the Koseshan System. It is 'the exposition of the laws, forms, and relations of being.' There is a 'College of Life' connected with it, its organ is 'The Flaming Sword,' and its astronomical department puts forth its principles in these words, italics theirs: 'The sun is the centre, and the earth the circumference of the universe; from which we conclude the earth is a hollow globe, and we are on the inside of it.'"

A BAPTIST minister in Vermont, Mr. G. A. Wilkins, has entered our ministry. He is the third minister of that conference who has applied for Holy Orders during the last three years.

A MINISTER'S house has been erected in Canada, and the property vested in trustees on the condition "that no High Church clergyman shall ever be allowed to occupy it!" This is about as senseless as some legacies we have heard of, which were to build churches where there shall be no ritualism.

MR. CHAUNCEY M. DEPEW has for once been beaten at his favorite game—an after-dinner speech. It was done by a Baptist minister from Philadelphia, Dr. H. L. Wayland, at the New England Society's dinner.

STORIES are told of the difficulty which has been found in understanding Browning. Lord Tennyson said he had tried to read "Sordello" and he could understand only two lines of it, and both were false, the first and the last, namely, "Who will may read the story of Sordello," and "Who would has read the story of Sordello."

The Church Times, speaking of the results of the Langham street Conference on Church Unity, says: "It is interesting to note how nearly the teaching of the leading Nonconformists on the Holy Eucharist approaches the Catholic doctrine, not only of the Real Presence, but of the Sacrifice, and we may interject the remark that it is poles asunder from the language of Church Associationists. What is perhaps more remarkable is that the definitions of the Church and Ministry, as formulated by Principal Reynolds, a leading Congregationalist, do not seem incapable of reconciliation with the Catholic view." *The Times* also notes the fact that all the Nonconformists who took part in the Conference were Congregationalists, whereas it might be expected that the Methodists would be foremost in any movement looking towards re-union. They were the last to leave the Church, and had the least excuse for going out.

THE Dean of Westminster (Dr. Bradley) in his last Christmas sermon in the Abbey, said that a few days ago he met with a sermon that was preached in St. Margaret's, before the members of the House of Commons, two days after the Christmas of 1643. The preacher was a northern divine, held in deserved honor for his gifts and character. The preacher of whom

he spoke denounced the seasonable keeping of Christmas as one of the sins of the nation, which had brought on its civil strife, and as a superstition at its last gasp, likely soon to disappear!

OUR MISSION IN CHINA.

WUCHANG, CHINA, Dec. 2, 1889.

DEAR DR. LEFFINGWELL:—I take great pleasure in sending you by this mail, another publication of the Chinese Church League. This is an exposition of the Lord's Prayer, intended for use among our general converts, and is put into a somewhat simpler form and style than the book we issue for our scholars.

The most gratifying circumstance connected with it is that it is entirely the work of one of our native deacons, the Rev. Mr. Wang-Li-Tang, assistant at the church of the Nativity, and is the first book ever issued by a Chinese clergyman in our Mission! It thus marks the beginning of a new era in the history of the native Church. Mr. Wang occupies, with his family, one half of St. Stephen's clergy house, and has a small native room fitted up for a study. There he has compiled this little book, with the aid of a few catechisms, etc., loaned him by the foreign clergy, and he is now at work upon an exposition of the Creed, in similar style. This will be followed in due course by one upon the Ten Commandments.

The second publication which I mail herewith, is a "Brief History of our Liturgy," translated and adapted by myself from the very excellent chapter in Gwynne's larger Catechism.

You will also be glad to hear, I am sure, of the very cordial welcome extended to the League books by the Bishop and clergy of the English Church Mission in Japan. "Sadler" and "Bingham" are already in use in their class-rooms, and we have also sent them several packages of our other publications for general and devotional use. But even more cheering news than this comes to us from the Island Empire: it is that the Rev. Mr. McKim, of our own Mission, has rendered Bingham's Antiquities into the Japanese vernacular, and thus given it a circulation among all classes, whereas the Chinese text can be used only by scholars.

You have already noticed in THE LIVING CHURCH the adoption of our literature by the English clergy in Guiana. I enclose you two letters received from that corner of the world, which I am sure you will read with interest.

The secretary of the League is now in correspondence with the bishops and clergy working among Chinese in the Sandwich Islands, New South Wales, and Tasmania, and we hope, under God's guidance and blessing, to be able to help a little towards propagating THE FAITH in the distant "Islands of the Sea."

We are constantly indebted for information and help in this matter, to the Rev. Canon W. R. Churton, of King's College, Cambridge, who takes a very deep interest in Church Missions all the world over, and has extended to us his warmest sympathy from the very first.

* * * * *

A recent sketch of the Chinese people—
*Excepting the Rev. Mr. Yen, of Shanghai, but he, from being educated abroad, does not come under the head of "clergy trained in the field."

ple in one of our Eastern papers closes with the following words: "The Chinese question is now far more than a national one, it is INTERNATIONAL! There is reason to think that in the twentieth century it will be even a more pressing question than at present. The problem of the means whereby so vast a part of the human race may be improved, cannot be without interest to any one who wishes well to mankind."

The clergy in the field endorse every syllable of this, and desire to use every means in their power to impress its importance upon the Church at home. Taking up this same line of thought, we say that the problem of the means whereby so vast a portion of the human race may be brought to the Gospel of our Lord and Saviour Jesus Christ, cannot be without interest to anyone who really means what he says when he repeats the words: "I believe in the Holy Catholic Church."

* * * * *

We hear from England that the Rev. C. J. Corfe has been appointed Bishop of Corea. This is very welcome news to us in China. Mr. Corfe is very pleasantly remembered here as a refined and scholarly man and a thoroughly loyal Churchman. He was stationed for awhile at Chefoo, under Bishop Scott, before joining H. M. S. flagship as chaplain, and has always been a devoted friend of our mission, and a supporter of the Chinese Church League. I hope to be able to write you ere long that Bishop Corfe has admitted our books to Corea, the "Land of the Morning Calm."

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

SIDNEY C. PARTRIDGE.

FROM BRITISH GUIANA.

HOLY TRINITY, ESSEQUIBO, }
Aug. 30, 1889, }

MY DEAR SIR:—Your letter and books have duly arrived. I have to thank you very much for the present you sent, and shall be glad to order both Bingham's and Sadler's, a notice of which I have seen in THE LIVING CHURCH, to which I subscribe. I have no idea how much they cost, and as I don't know where Mr. Wyllie is, it will be sometime before I hear what to do with these books. I can sell them at once. I can assure that my catechist is delighted to see how much is being done for his countrymen. I may say that I know nothing of Chinese, or next to nothing. The Chinese in this country are only some 4,000, and I suppose at least one-half of them are Christians, and very fine Christians they make. When I was working on the East Coast of Demerara, I was very successful with them, and I had the privilege of gathering some 200 of them. In this parish I have only some 150 Chinese, 70 of whom are Christians, and 22 communicants, and the work is progressing very satisfactorily. As my parish is very extensive, having some 15,000 people, half of whom are heathens, Hindoos, Mohammedans, I have to devote most of my spare time in working among these heretics; one or two languages of theirs I happen to know. Amongst some 7,000 "Coolies" I have only 125 Christians, so you perceive that the work is in its infancy. But this is not all; I have five congregations of the descendants of Africans to attend, and who speak English, and our work amongst them is like the ordinary work of an English parish priest. I am the only priest in the parish with a deacon and some catechists.

What a blessed thought it is to find that the two sister Churches are working among the same races in different parts of the world.

I am, yours faithfully,

F. E. LUIZI JOSE.

FROM A MISSIONARY OF GUIANA.
THE COLLEGE, EXETER, England, }
Aug. 21, 1889. }

THE REV. F. R. GRAVES, Dear Sir:—Your favor of May 4th, has reached me here by the mail just arrived from Demerara. I am very glad indeed to hear from you, and to get good news of the Chinese translation of Sadler's Church Doctrine, Bible Truth. My friend, Canon Smith, writes that he had taken steps to test the usefulness of the other books you were kind enough to send, in our diocese, and I hope we shall be able to ask you ere long to send more of them. I venture to think that you will be gratified by an "order", as testifying to our appreciation of your labors and as helping you to repay yourself for the cost of publication. There are several readers of THE LIVING CHURCH in the diocese of Guiana, who read with no little interest the accounts of your work and the trials you have undergone, and who remember you in their prayers.

We have only some 3,000 or 4,000 Chinese in our diocese, and the younger ones speak and read English, so that by and by, we shall scarcely need Chinese books, unless we get some more immigrants from China. Our people come from Quang Jung, and speak either the Puntí or Hak Wah. The Prayer Book on sale is Bishop Burdon's Wen Li, but the people are more fond of the older book, which, however, is out of print. We use also Bishop Dougall's Sarawak Catechism, which seems sound enough in the English version, which I copied from a book once lent me.

I should be glad to write more at length about our work, but as I am holidaying in England, I have less time than if I were settled down in my own home.

With every good wish for the prosperity of your work,

I am, yours sincerely,
ROBERT WYLLIE.

TRUST.

BY L. L. R.

He knoweth best Who knoweth all;
Then who can know as He,
Whose ever calm, omniscient eye
Sweeps all eternity!

He loveth most Who loveth long;
Who loveth then, as He
Whose tender care encircles age
As in its infancy!

He giveth most who giveth all;
And who gives all as He
Who having shared His throne and crown
Gives now His life for thee!

Grahampton, Ky., 1889.

SPECIAL COMBINATION OFFER.

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

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

PERSONAL MENTION.

The Rev. John McKenny, of Geneva, N. Y., has accepted a call to Trinity, Wrentham, and Christ church, Medway, Mass. He will reside at Medway. The foreign address of the Rev. A. A. Brookway, of Andover, is 4 Waterloo Place, Pall Mall, London, England, in care of the Cheque Bank. He sails by

the Inman Line on the 29th inst. for Southern Europe, Egypt, and Palestine.

The Rev. A. A. Morrison, Ph. D., has accepted the rectorship of St. Matthew's church, Brooklyn, and hereafter can be addressed at 110 Hart St., Brooklyn, N. Y.

The Rev. U. T. Tracy, heretofore in the diocese of New York, has been transferred to Long Island. Address the Cathedral, Garden City.

The Rev. George Wallace has resigned his pastorate at St. Andrew's cathedral, Honolulu, Hawaiian Islands, and has accepted the pastoral charge of Calvary cathedral, Sioux Falls, South Dakota.

The Rev. Wm. A. Coale, rector of St. Michael's church, Geneseo, N. Y., has accepted a call to the rectorship of St. Luke's church, Baltimore, Md. He will take charge of his new field about the middle of March next.

The Rev. Charles H. Boynton is assistant minister at Christ church, Rochester, N. Y., and not as given in Whittaker's Almanac. Address accordingly.

TO CORRESPONDENTS

H. A. B.—See Psalm lxxviii: 66.
CONTRIBUTIONS DECLINED.—"Bowling;" "St. Mark's;" "As of Old."

E. M. F.—The Privy Council is an assembly of advisers on matters of State, appointed by the sovereign. It includes the members of the royal family, the Archbishops of Canterbury and York, the Bishop of London, the Lord Chancellor and judges of the court of equity, the chief justices of the courts of common law, the great officers of State, the ecclesiastical and admiralty judges, and the judge-advocate, several of the *puisne* judges, the speaker of the House of Commons, the members of the Cabinet, etc., etc. The attendance of six, with one of the clerks of council, are considered necessary to constitute a council. The judicial committee of the council sits as a court of justice in hearing appeals. It consists of the keeper of the great seal, the chief justices, the master of the rolls, the chief baron, and other great judicial officers, with any two other privy councillors who may be appointed by the sovereign.

ORDINATIONS.

Professor E. P. Gould, D. D., of the Divinity School, and for many years professor in the Baptist Seminary at Newtown, Mass., was ordained deacon by the Rt. Rev. Ozi W. Whittaker, D. D., on Wednesday, Jan. 15. He was presented by the Rev. Thomas C. Yarnall, D. D. The sermon was preached by the Rev. Fleming James, D. D. Dr. Gould has succeeded the Rev. Dr. G. Emlen Hare, as the Professor of New Testament Literature and Language in the department of Biblical Learning in the Divinity School.

OFFICIAL.

A RETREAT for the clergy will be given (D. V.) by the Rev. Father Huntington, O. H. C., at Mount Calvary House, Baltimore, from Tuesday evening, Jan. 28th, to Friday morning, Jan. 31st. There will be no expense. Those wishing to attend should write at once to the REV. R. H. PAINE, 816 N. Eutaw St. Baltimore, Md.

THE next meeting of the North Eastern Deanery will be held at St. Peter's church, Chicago, (Lake View), beginning with Evening Prayer and addresses by Dr. Locke, Prof. Gallor, and the Rev. Mr. Rushton, at 8 o'clock Tuesday evening, Feb. 4th. On Wednesday, the 5th, there will be a celebration of the Holy Communion at 10 A. M., followed by an essay by the Rev. Arthur W. Little. Luncheon will be served to the clergy by the ladies of St. Peter's church.

To reach St. Peter's, take North side cable cars to the "Limits," then transfer to Evanston Ave. car, without extra fare, alighting at Fletcher Street and walking one block to the chapel. The clergy are cordially invited to attend all sessions, and are requested to notify the rector, the REV. SAMUEL C. EDSALL, 10 Lane Place, Chicago, whether they desire accommodations over Tuesday night, and whether they may be expected at the luncheon on Wednesday.
MORTON STONE,
Secretary.

MARRIED.

BUSHNELL—EDWARDS.—At Christ church, Ottawa, Ill., Jan. 7, 1890, by the Rt. Rev. W. E. McLaren, S. T. D., Miss Susan Bushnell and the Rev. John Herbert Edwards, rector of Christ church.

OBITUARY.

WHEELER.—Died in Florida, N. Y., Jan. 1, 1890, Miss Caroline A. Wheeler, only daughter of the late Dr. John I. Wheeler, of Geneva, N. Y.

SIBLEY.—At Kankakee, Ill., Oct. 12, 1889, William Sibley, aged 89 years. For 25 years the senior warden of St. Paul's church, Kankakee, Ill. After the close of a beautiful life, he rests from his labors.

ROSENQUEST.—Mrs. Harriet E. Rosenquest departed this life at Tarrytown, N. Y., on the 8th inst., at 45.

BETTICHER.—Entered into the rest of Paradise, Jan. 8th, Lydia S. Betticher, wife of the Rev. Chas. E. Betticher.

As a wife, loyal and devoted; as a mother, wise and tender; as a church worker and Bible class teacher, faithful and earnest; as a Christian, humble and devout; in all the works of life, active and unselfish; in all its trials, patient, submissive, and hopeful, Lydia S. Betticher's life was a benediction to all whom it in any way touched, and her example elevating and inspiring. Suddenly called, through death, to life everlasting, she is in rest and felicity. But in the home and the Church there are sorrow and sadness, for her loss is irreparable. E. N. R.

BLISS.—Entered into rest, Jan. 12th, at 6,821 Yale St., Englewood, Eleanor Wines, wife of George H. Bliss.

May light perpetual shine upon her.

PEABODY.—At the rectory, Emmanuel church Rockford, Ill., Monday, Jan. 18th, of malignant diphtheria, Herbert Stocking, son of the late Eliza

Stocking Hall, and Douglass C. Peabody, rector of the parish, aged 11 years, 11 months, and 14 days. "Blessed are the pure in heart, for they shall see God."

DOHERTY.—At Brownell Hall, Omaha, Neb., on Tuesday, the 14th inst., fell asleep in Jesus, Emma Marguerite, youngest child of Robert and Emma Doherty, aged 1 year, 3 months, and 27 days.

ACKNOWLEDGEMENTS.

For the Rev. J. J. Enmegahbow's church at White Earth, Minn.: Dr. W. H. Haynes, \$5; Sarah Hooper, \$1; from two Communicants of St. Anne's church, Lowell, Mass., \$10.

APPEALS.

A YOUNG and promising mission at Sleepy Eye, Minnesota, needs a simple Communion service (chalice and paten). Will any parish donate us a second-hand set? STUART B. PURVES, missionary, Redwood Falls, Minn.

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.

COMMISSION FOR WORK AMONG COLORED PEOPLE.

Offerings requested on the fourth Sunday in January, in accordance with the recommendation of the missionary council. Remittances should be made to the treasurer, MR. GEORGE BLISS, 22 Bible House, New York, and marked, "For Work Among Colored People."

MISCELLANEOUS.

WANTED.—Change of parish, by experienced priest, A. M., married. Address "C." care THE LIVING CHURCH.

A SELECT party under the direction of Dean Proctor of the cathedral at Little Rock, Arkansas, propose a Mediterranean cruise during the summer months. The courtesy of one of the leading steamship lines offers extraordinary advantages to the party at a nominal expense for each person. A few vacant places can be filled by early application. For further information, address with references, C. H. PROCTOR, The Cathedral, Little Rock, Ark.

WANTED.—By a priest of seventeen years' experience in parochial work, work as rector or assistant. Address ABILITY, this office.

WANTED.—Position as companion, reader, or amanuensis by a lady. Address, S., THE LIVING CHURCH office.

WANTED.—An organist and choir-master to organize and conduct a surpliced choir in Beatrice, Neb. Correspondence requested. Address, the REV. ROBT SCOTT, Beatrice, Neb.

AN English organist (Fellow of the Guild of Organists, London) is open for immediate engagement as organist and choir-master where there is a vested choir. Ten years' experience, and success in cultivating boys' voices. Salary moderate. Address, F. G. O., THE LIVING CHURCH.

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.

THE ST. AGNES'S GUILD, of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimate, address the REV. W. H. MOORE, 975 Monroe St.

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

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

FOR SALE OR RENT.—The finest store building, location, and dry-goods trade in a thriving town of 2,500, situated in the best agricultural region of the world, on the C. & Q. R. R., about 40 miles west of Peoria. The town has six churches, a bank, telephone and telegraph, a weekly paper, graded schools, and a large boarding school. From \$6,000 to \$10,000 capital required to do a large business. Present owner will retire on Jan. 1, 1890. Stock for sale if desired. This is a good opening for an enterprising merchant. Reference to the editor of this paper. Address or call on H. L. BAILEY, Knoxville, Knox Co., Ill.

A SPECIAL OFFER.

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

The Household.

CALENDAR—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.

A MOTHER'S LOGIC.

BY F. N. WESTCOTT.

You are shocked at my strange confession,
Of an error, you say, that you dread,
That I, for my boy, should be praying,
Even now, when I know he is dead.

I confess I'm not skillful to answer
In the old controversial art,
The only defence I can offer
Is the logic that springs from the heart.

Suppose you had loved with a passion
That absorbed all your thoughts and your cares,
A boy that God placed in your keeping,
To be blessed by your love and your prayers.

And then when he grew into manhood,
Felt the touch of a sordid world's life,
And you knew the perils before him,
That threatened his soul in the strife,

You prayed all the more in his danger
That his heart might be kept pure and fair,
Till it seemed that each waking moment
In its love was the breathing of prayer.

Suppose that the shadow of suffering
Deepened suddenly over the day,
And your heart stood still in its anguish
And you could do nothing but pray.

As you watched and felt all too surely
As the darkness grew deep in the night,
That everything dearest and truest
Was departing far out of your sight.

And after it all was quite over,
And they'd taken his body away,
Then what would you do in your anguish
That first night when you kneeled down to pray?

When you came to the place in your asking,
Where for years you had spoken his name,
Would you choke down the words in your sobbing
As if for the thought you were to blame?

Is the God that you love so cruel
To forbid you this comfort so dear?
If you yield to your heart's deep prompting
Must you do it with doubting and fear?

Has his soul ceased to need God's protection,
Gone quite out of the reach of God's care,
That there's nothing that God can give him
In response to your heart-broken prayer?

He still waits with you his Lord's coming,
Not yet is he perfectly blessed,
His soul must grow purer and stronger,
God can give him refreshment and rest.

Surely then, you would pray for these blessings:
Your heart could not help it, I'm sure,
And in sight of the God that made you,
All your prayers would be blameless and pure.

And each earnest prayer that you uttered
Would bring you more peace, if not joy,
And keep you in closer communion
With your sweet-hearted, angel-faced boy.

And so had you loved him and lost him,
You never could question your right,
You would kneel and ask God to bless him,
As of old when you kissed him good-night.

AMONG Dean Burgon's stories of Bishop Wilberforce, one is especially excellent. One day, at dinner, the Bishop was sitting next to a prosy old gentleman, who bored him until he fell asleep and dreamed, and in his sleep talked aloud about a storm at sea. "Now do you know, my lord," said the old party solemnly, after a pause of bewilderment, "I find myself utterly unable to see the bearing of your remark on our previous conversation." The Bishop was awake, and thoroughly alive to the situation, replied in a decisive tone: "Then all I can say is, I'm astonished at you. Let us join the ladies."

THE PRIZE STORY. A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHÉW.

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CHAPTER V.

BLAISE HALL.

The calm sea shiues;
Before us are the sweet green fields of
Wales,
And overhead the cloudless sky. . . .
The stars come out, and the night-wind
Brings up the stream,
Murmurs and scents of the infinite sea.
—Matthew Arnold.

Blaise Hall was a comparatively new edifice, certainly not more than fifty years old. It had been built by Sir Montagu Lippincott's father, in the pseudo-mediæval style which had a slight popularity after the craze for the classic had begun to subside. The Hall suited well its surroundings, its little park of seventy or eighty acres, its wide terraced flower-garden climbing up the side of the hill, its noble avenue of elms sweeping around from the lodge gate, and the picturesque country which lay beyond. The Hall itself crowned the hill with its massive central tower, battlemented and buttressed, and already over-grown with ivy, on each side of which stretched wings, one opening on a broad stone terrace with steps down to the flower-garden. The garden was in miniature a copy of Versailles: fountains, statues, arbors, high box-hedges, little lawns, and a pond dignified by the name of "the lake," where a pair of swans sailed about, and where a little boat was kept. All these were cared for by a Scotch gardener, with whom Phebe soon became a prime favorite, and who, before long gave Patty orders to come to him every morning for a bouquet of flowers for her young mistress's toilet-table. From the windows of Phebe's room, (which, to her delight, was in the tower) she could watch the ships gliding down the Channel, the light gleaming on their sails, could see the red sun dip into the western waters; or, on clear days, could see the sunshine lying along the green hills of Wales. Opening her tower-window she could feel the health-giving breeze from the unseen Atlantic come flying up, rustling the ivy, and leaving a salt kiss on her lips; and on starlit summer nights how still, how full of sweet mysteries, the darkness seemed!

The household at Blaise now consisted of four persons, Lady Lippincott and Phebe, the late Sir Montagu's mother, and Monsieur le Comte d'Amboi. The latter we must now introduce. The Count d'Amboi's position in the Lippincott family was no uncommon one in those troublous times. Many an *émigré* was glad to accept the hospitalities of friends whom he had himself entertained, before the crash and overturn of the royal power in France dislocated the whole frame of society. When Sir Montagu's failing health necessitated his resignation of his official position, Count d'Amboi accompanied his friend to Switzerland, and helped my lady to nurse her husband through the long and dangerous illness, from which he finally died. The Count then looked after business matters and correspondence for the widowed Lady Lippincott, who, broken down with fatigue and anxiety, was unable to under-

take any such cares. Count d'Amboi arranged all the details of Sir Montagu's funeral, accompanied the mortal remains to England and saw them deposited in the family tomb of the Lippincotts at Blaise. Then he returned to Berne, took my lady by easy stages to Italy, and, having seen her comfortably settled at Florence, returned himself to Paris to find the ground shaking under his feet and ominous signs of danger everywhere manifest. In the early part of the year 1789, a lawsuit was decided against him; this deprived him of his little patrimony, and at sixty-three, he found himself obliged, as it were, to begin the world again. He had but few friends at the Court, and if he had had friends, this was no time to enlist their aid, since the very throne seemed to be tottering, and all were feeling that vague anticipation of worse dangers to come, that casts a shade over all bright prospects.

Lady Lippincott, returning to Paris, found her old friends in Court circles gloomy and foreboding, while those whose sentiments respecting freedom had been guardedly expressed of yore, now spoke openly of their hopes and wishes. She soon felt that Paris was no place for comfort. After having once had her carriage stopped by a hungry, lawless crowd of men and women clamoring for bread, and only saving herself by her ready wit in handing her purse to a man and her rings to a woman, and begging them to buy bread for the little ones with the worth of those—after that experience you may be sure my lady was glad to leave Paris. A Parisian mob is a strange mixture of sentimentalism and ferocity. Apparently touched by her ready generosity, if not by her sweet manner and beauty, one of the women said:

"Perhaps Madame has little ones at home?" The tears sprang to my lady's eyes. "Ah no!" said she, "my little ones and my husband are both with the good God. May He preserve you yours, Madame."

A murmur arose among the crowd. "The poor Madame! a widow and without children! let us not trouble her." And the crowd moved away, while Lady Lippincott, with shaken nerves, returned to her hotel determined to lose no time in getting home. She invited the Count to pass the summer with her, which he gladly consented to do, hoping that by autumn the troubles would have blown over and that his dear France would be at peace once more. Poor Count! he did not live to see that day of peace. The untold horrors of the Reign of Terror were yet to come, and then,—the miseries of battles, of invasions, of famines; the crash of falling dynasties, the uprearing of new and unstable governments, and the results of all those volcanic energies which we read as the history of France for the last hundred years.

Once domesticated with Madam Lippincott and herself at Blaise Hall, my lady found no difficulty in discovering a means whereby her husband's good friend could remain in safety, and at the same time feel himself useful and independent. The Count had a remarkable faculty for mathematics, accounts were his delight, surveying his pet hobby. If he had not been born a Count, he might have become a great engineer. What

more desirable than for my lady to establish him in a cozy little room, opening out of the library, and give the management of the estate into his hands? He had a genius for arranging and organizing, and the Blaise estate, carelessly enough looked after by the steward who had recently died, was soon made to render a fair balance-sheet. The tenants at first rather resented the intrusion of a foreign steward; but ere long, "Count Dem-baw" as they called him, won their respect for his business capacity, and he finally became popular, for he knew and recognized every man, woman, and child on the estate, and his unfailing politeness to the most clownish of debtors won him many friends. The heart of the West-of-England laborer is slow to be won, but once yours it is a permanent possession. The circle of village politicians, who gathered in the kitchen of the Red Lion at Blaise village on Saturday nights, discussed Count d'Amboi and his affairs with great interest. Brown, the carpenter, who was suspected of being a bit of a radical in politics, (although that name was not yet used to denote his way of thinking) gave his opinion thus:

"What I like," said he, "is to see a man as was born a Count earning his living honestly by whatsoever he can do, which is reading and writing and casting accounts for my lady and Madam. We are all of us here to do some work, I take it, and that is his work."

"There be plenty of people as don't find the work, John," said Stow the mason.

"That's because they don't go where 'tis," said the carpenter. "There's work enough for them as will do it."

"Did you ever walk up and down Bristol streets alooking for work, John?" said old Call, the bricklayer.

"No, I can't say as I ever did," said the carpenter, "what with the carpentering and the joinering I have always as much as I can do in Blaise."

"Then don't you go to saying as there's work enough for all men, for I know better. I grewed up in war time, when bread were a shilling the quarter loaf, and a poor man scarce ever saw a bit of butcher's meat. I've seen men die of hunger, naught else, and if there had 'a been work they could a' done it and saved their lives."

"I didn't say as the work were here all ready to our hands," answered the carpenter, nothing daunted. "Here's Count Dem-baw, he's had to leave his own country, and he comes here and gets his living. I tell you there's places where there's acres of good land to be had for the asking, and all a man's got to do is to settle down on 'em and cut down a few trees and plow and sow a bit and they are his for good, without rent or taxes."

"Aw! Johnny!" said old Call, "where be them places?"

"In America!" said the carpenter.

"Oh! America!" said Call, "I be too old to fare there. Soon I'll be laying my old bones in Blaise churchyard."

"Well, I don't say as you'd ought to go, Mr. Call, its ill transplanting old trees, but when I hear young men a-grumbling about work, then I says, why don't you go to America?"

"You're powerful at, argufying, John," said Stow, the mason, "but it costs a goodish bit of money to get there, and a man has to work hard there too, I'll warrant."

"Work! of course he has!" said Brown, "Adam had to work in the garden of Eden, and we're all of us come from him, aint us? But, as I said, I like a man as knows his work like Count Dembow. Why! he'll add you up the price of a load of scantling at so much a foot, in his head, quicker that I could tell you about it." This last information fixed the Count's ability beyond the possibility of appeal.

Madam Lippincott was only too glad to see Count d'Amboi established, as she hoped, at Blaise; for it was delightful to her to have a companion of her own generation to whom she could talk unreservedly of her dear Montagues, father and son, and who was always ready for a hand at whist in the evenings. Happily for them all, the Count, although unobtrusively devoted to his own Church, was able to adapt himself to the ways of the household and was always ready to assist the ladies in any work of charity which fell within his province. He became much interested in Phebe, and she in him, for there was a novelty to Phebe in being treated deferentially by one so much her senior and her superior. The Count was polite to all women—to talent, youth, and beauty he was reverential. From him, Phebe had many useful lessons, and acquired many little hitherto-unknown refinements which her provincial education had debarred her from having. She read her *Telemaque* and her "Atalie" to him, and while correcting her pronunciation of French, he gave her many a charming glimpse into the brilliant court-life of France when fair Marie Antoinette, so young, so gay, sang and danced over the very volcano which was now threatening to overwhelm her with its fierce fires. But the good Count had not yet given up hope that all would yet be well in his beloved country.

(To be continued.)

THE YEAR.

The length of the year is strictly expressed by the space of time required for the revolution of the earth around the sun; namely, 365 days, 5 hours, 48 minutes, 49 seconds, and 7-10 of a second, for to such a nicety has this time been ascertained. But for convenience in reckoning, it has been found necessary to make the year terminate with a day instead of a fraction of one, lumping the fractions together so as to make up a day among themselves. About forty-five years before Christ, Julius Cæsar, having, by the help of Sosigenes, an Alexandrian philosopher, come to a tolerably clear understanding of the length of the year, decreed that every fourth year should be held to consist of 366 days, for the purpose of absorbing the odd hours. The arrangement he dictated was rather a clumsy one. A day in February, the sixth before the calends of March (sextilis) was to be repeated in that fourth year; and each fourth year was thus to be bissextile. It was as if we were to reckon the 23d of February twice over. Seeing that, in reality, a day every fourth year is too much by 11 minutes, 10 seconds, and 3-10 of a second, it inevitably followed that the year moved onward ahead of the point at which it was in the days of Cæsar; in other words, the natural time fell behind the reckoning. From the time of the Council of Nice, in 325, when

the vernal equinox fell correctly on the 21st of March, Pope Gregory found in 1582 that there had been an over reckoning to the extent of ten days, and now the vernal equinox fell on the 11th of March. To correct the past error, he decreed that the 5th of October that year should be reckoned as the 15th, and to keep the year right in future, the overplus being 18 hours, 37 minutes, and 10 seconds in a century, he ordered that every centurial year that could not be divided by 4 (1700, 1800, 1900, 2100, 2200, etc.), should not be bissextile, as it otherwise would be; thus, in short, dropping the extra day three times every four hundred years. The Gregorian style, as it was called, readily obtained sway in the Catholic, but not in Protestant, countries. It was not adopted in Britain till the year 1752, by which time the discrepancy between the Julian and Gregorian periods amounted to eleven days. An act of parliament was passed dictating that the 3d of September that year should be reckoned the 14th, and that three of every four of the centurial years should, as in Pope Gregory's arrangement, not be bissextile or leap years. It has consequently arisen—1800 not having been a leap year—that the new and old styles now differ by twelve days, our first of January being equivalent to the 13th, old style. In Russia alone, of all Christian countries, is the old style still retained; wherefore it becomes necessary for one writing in that country to any foreign correspondent, to set down his date thus: ^{12th} March, or ^{25th} September, ^{24th} or ^{7th} October; or, it may be ^{28th} December, 1860 ^{9th} January, 1861. The old style is still retained in the accounts of Her Majesty's Treasury. This is why the Christmas dividends are not considered due till the 5th of Jan.; and in the same way it is not until the 5th of April that Lady Day is supposed to arrive. There is another piece of antiquity visible in the public accounts. In old times, the year was held to begin on the 25th of March, and this usage is also still observed in the computations over which the Chancellor of the Exchequer presides. The consequence is, that the first day of the financial year is the 5th of April, being old Lady Day, and with that day the reckonings of the annual budgets begin and end.—*Chat.*

THE LATE BISHOP OF DURHAM.

Joseph Barber Lightfoot, the son of the late Mr. J. J. Lightfoot, of Liverpool, was born in that city on April 13, 1828. He went to the Liverpool Institute (where the Bishop of Ripon was likewise educated), and afterwards to Queen's College, Birmingham, and thence to Trinity College, Cambridge, where he obtained a scholarship in 1848, and took his degree of B. A. in 1851. He graduated as a Wrangler, Senior Classic, and Senior Chancellor's Medalist. In 1853 he was declared to be the Norrisian University Prizeman, was elected to a fellowship at Trinity, and proceeded M. A. in 1854. In the same year he was ordained deacon by the Bishop of Manchester, (Dr. Lee), who also admitted him to priest's orders in 1858. Two other distinctions were conferred upon him at this time, those, namely, of tutor of Trinity College, and select preacher at Cambridge. In 1861 Mr. Lightfoot was appointed Hulsean Professor of Divin-

ity in the University of Cambridge, chaplain to the late Prince Consort, and honorary chaplain to her Majesty. The degree of Doctor of Divinity was conferred upon him in 1864. In 1865 he made his first appearance as a theological author in the shape of his publication of "St. Paul's Epistle to the Galatians, a revised Text with Introductory Notes and Dissertations." It was universally pronounced to be a most scholarly volume, and attracted the attention of scholars throughout Europe. A second edition appeared in 1866, and a seventh in 1881. A few months after its original publication in 1865, it was followed by another volume entitled "The Epistles of St. Paul, a revised Text in Greek, with Introduction, Notes, and Dissertations," which was heartily welcomed by all Biblical students, and was by and by quoted as an authority by the side of the great German theologians. Shortly afterwards, the author was appointed Whitehall preacher and examining chaplain to the then Bishop of London, Dr. Tait. In 1868, a third volume proceeded from Dr. Lightfoot's pen, namely, "St. Paul's Epistles to the Philippians—a Revised Text with Introduction, Notes, and Dissertations," which reached a sixth edition in 1881, and confirmed the author's already high reputation as one of the great theological scholars of England. His powers of analysis were of a remarkable order. He showed his readers the true meaning of a passage at once, and cleared away with one brush of his hand all mists and ambiguities. Volume after volume of a similar character now followed each other in rapid succession. A revised text of the two Epistles to the Corinthians, with introduction and notes, was published in 1869. A powerful plea was issued in 1871 by Dr. Lightfoot for a fresh revision of the English New Testament which resulted in the appointment of the New Testament Revision Co., of which he was a most distinguished member. In 1875 a revised text, with introductions, notes, and dissertations, appeared of St. Paul's Epistles to the Colossians and Philemon, a work which met with great acceptance among the Biblical students of this country and the United States, and which had reached a sixth edition in 1882. Among the other publications of the erudite prelate who has just been called away from the scene of his labors, we may mention his books on "St. Clement of Rome," his edition of the late Dean Mansel's treatise on "The Gnostic Heresies of the First and Second Centuries," as well as his numerous contributions to Smith's "Dictionary of the Bible," the *Journal of Philology*, the *Contemporary*, and other reviews. Dr. Lightfoot's secret of success in his literary and ecclesiastical work alike, was his method. Nominated by Mr. Gladstone to a residentiary stall in St. Paul's cathedral, Dr. Lightfoot devoted himself to work among young men of the commercial classes, and his addresses to them on Church history in the cathedral attracted great attention. While at St. Paul's he was appointed select preacher at Oxford, honorary Fellow of Trinity College, Cambridge, deputy clerk of the closet to the Queen and Lady Margaret, Professor of Divinity at Cambridge. He was universally marked out as sure of early nomination to a bishopric—he had many years before refused

Lichfield on the death of Bishop Lonsdale—and there was no surprise when, on the resignation of Bishop Baring, in 1879, the Earl of Beaconsfield nominated him 81st bishop of the great see of Durham.

The consecration took place in Westminster Abbey, the Archbishop of York being assisted by the Bishops of London (Jackson), Winchester (Harold Browne), Ely (Woodford), Manchester (Fraser), Truro (Benson), and Sodor and Man (Hill). The Bishop, who was never married, on going to Durham made Auckland Castle the home of his clergy. Dignitaries and older men were welcomed, but it was the younger clergy whom he especially delighted to gather round him, and the flower of Cambridge graduates taking orders, among whom at the University he had taken so much interest, offered themselves for work in pit villages and most unpromising fields of labor, in order to work under the great master they loved so well. In the University of Durham he took an immense interest, and he said to a friend when doubting whether he should abandon his cultured leisure at St. Paul's, that what weighed with him in accepting the see was largely the possibilities of improving the position of the northern university as a nursery of the Church. The way in which he worked up that diocese, being now in Sunderland, now in some remote village on the Scottish border, now in his cathedral city in the centre of active life at Newcastle, astonished the clergy and laity. He was essentially a working Bishop. He never spared himself, and he devoted the greater part of his income to the furtherance of Church work. The masterly manner in which he presided over the Church Congress at Newcastle in the year before the new diocese, mainly through his exertions, was established, will never be forgotten by those who were present. In the Convocation of York, as senior bishop by right of his see in the province, he took a leading part, and his speeches were always the result of deep thought. At the close of the Lambeth Conference he welcomed, at Bishop Auckland, a hundred bishops, who, besides attending special services in the cathedral and being entertained at a banquet in the hall of the castle, with the bishops of the Palatine County from remote times looking down on them from the walls, were present at the re-opening of the Palace Chapel, consecrated by Bishop Cosin who lies buried beneath its pavement.

The Bishop's last work on the Ignatian Epistles, probably his greatest effort, gave rise to considerable controversy; but his stores of learning and wonderful commentaries on Holy Scriptures will hand his name down to posterity as one of the most learned of prelates, whose influence over young men was marvellous, both in Cambridge and London, while in Durham he was idolized, though his gifts were by no means popular ones. Full as his sermons were of matter the style was not attractive; nevertheless, few sermons combined so much matter well arranged or produced more lasting results. The Bishop took great interest in the condition of seamen on the Tyne and at Sunderland, and his whole administration of his diocese proved incontestably that a great scholar can—as in the similar case of Christopher Wordsworth—make

an excellent diocesan bishop. Some years ago the Bishop built a church in a poor parish at Sunderland as a thank-offering for mercies vouchsafed him during his episcopate. Dr. Lightfoot took a great pride in his magnificent cathedral, which was restored during his episcopate. He took great interest in the Purity movement and was practically the founder of the White Cross Society. He was also a supporter of the Church Army, and recently expressed his approval of the proposal in the Southern Convocation for founding brotherhoods. He appointed Canon Body to a stall in his cathedral in order that he might devote himself, which he has nobly done, to work among the miners. The Bishop founded a Bishop of Durham's Fund, to which he was a munificent contributor, and which the laity largely supported. His last appearance at Durham was when he was presented by the Lord Lieutenant of the county, on the part of the laity, with a magnificent pastoral staff.

The departed prelate reflected the highest honor upon the scholarship of the Church of England. His influence upon the University of Durham in particular, was very marked. He did much in his day to show that theology should never be placed in a state of isolation to other branches of human learning,—as his fellowship of, and fondness for, the Hellenic Society showed—but that it had a vital connection with all those sciences which deal with the organization of human society, and that the more it was brought into contact with them the more it would be quickened into life, and advance with accelerated progress. Just because all his life he was a student of theology and held with the firmest convictions its characteristic truths, he followed with the spirit of sympathy every other science, and could never look upon any really intellectual movement with the slightest thought of jealousy.

So long as Biblical scholarship of the highest order is valued in this country, so long will the name of Bishop Lightfoot be remembered and revered.—*The Church Review.*

LETTERS TO THE EDITOR.

MATINS AND THE HOLY EUCHARIST.

To the Editor of *The Living Church*:

□ In the reference in a recent issue to the loss felt by the omission of Morning Prayer in churches where the Holy Eucharist is made the chief service of the day, I am reminded of my own experience in that matter.

My custom, for several years, was to say Matins at an early hour, and have the Celebration alone as the great service of the day. Ere long, I felt the abruptness of the service, and the necessity for adding something more than the Ten Commandments with their *Kyries* as an introduction to the Holy Eucharist, especially on the great festivals. This feeling led me to use a portion of the Litany, that part usually omitted, with an Introit psalm, and the *Gloria in Excelsis* in place of *Gloria Patri*. Such an arrangement was beautiful and fitting, and technically broke no rubric, but it was strange to strangers, and so, for the sake of uniformity, it was given up. The Litany in full, alone, was thought to be too penitential for constant Sunday use. It was determined, therefore, to return to the shortened

Matins, to use plain music, and to have the Psalms read, except on great festivals. This proved a far better and more familiar use; and, by simple music, prompt action, and short sermons, the whole service of Matins and Celebration was included within an hour and a half, or at the most, an hour and three-quarters.

Without the Matins our Eucharistic service is singularly bare of what are known in Liturgies as Propers. In the Roman and Sarum use, the whole Mass service is illumined by "Propers of the Season," or "Service." First is the "Introit," always a picturesque collocation of some phrase or paraphrase of Scripture, with a verse or two of a Psalm.

Next, between Epistle and Gospel, is inserted the "Gradual," so-called from being sung on the steps of the altar while the procession went with cross and lights to the north side of the choir for the reading of the Gospel. The Gradual for St. John's Day is this:

"Then went this saying abroad among the brethren, that that disciple should not die."

Verse. "But if I will that he tarry till I come, follow thou Me."

Alleluia. "This is that disciple which testifieth of these things, and we know that his testimony is true."

The next illustrative feature is the Offertory. This is always prescribed and has a liturgic bearing on the service of the day; that for St. John's Day is this: "The life was manifested, and we have seen it, and bear witness, and show unto you that Eternal Life, which was with the Father and was manifested unto us."

There are also secret prayers prescribed for the priest, and a Communion which should be sung by the choir, and also a "Post Communion" to be said by the priest. In addition to the "Proper Prefaces" as in our Use, the Roman and Sarum have "Proper Prefaces" for Epiphany, Lent, and other special occasions.

Those illustrative features were not inserted in our Prayer Book at the Reformation, but their place was in some sense supplied by the Matin Service with its Proper Lessons from the Old and New Testament, the Psalms, and the Offertory Sentences.

I can imagine our American Use with all those illustrative features restored, including the penitential preparation of the priest and his ministers at the foot of the altar with their twofold Confession and Absolution, but our Matins just as it stands, with its Confession and Absolution, as a preparation for all, whether they receive or not, is in exact accord with ancient usage. The Psalter and the reading of Holy Scripture all are fitting and necessary preludes to the great service.

Without Matins, therefore, our present Communion Office is singularly bare, and the combination of both services will be found far more edifying than either alone. All that is necessary is to use simple music in the Canticles, to avoid repetitions of the words in the musical setting of the Holy Eucharist, to cut out all needless preludes on the organ, and to be prompt and energetic in the progress of the worship. With these precautions, the service need not take more than one hour and three-quarters. It will be found that the Communion of the people being spread over all the

Sundays of the year, both at early and late Celebrations, there will not in ordinary parishes be more than twenty or thirty, or perhaps less, every Sunday at the high service.

For myself, the whole service of the Prayer Book as used in full at Trinity, New York, is not too long for Sunday use, and is really more in accord with ancient usage than any curtailment. There is, however, to many, a tediousness in such services, which arises very largely from the lengthy administration of the Communion to the people every Sunday. If we were to return to ancient practice, that is, to insist upon fasting Communion, and provide early Celebrations therefor; and then, have the priest alone commune at the late service, we would have the most complete and most glorious liturgy in Christendom, we would have congregations of faithful people who had already made their Communions, devoutly assisting at the Holy Eucharist, thus asserting in the most positive way their sense of the Real Presence, and the true Sacrifice of the altar. Then Matins, from the very first of it, the solemn Litany, and the Holy Eucharist, would be found truly edifying, and the great comprehensive and teaching service for all the people.

J. H. KNOWLES.

Jan. 13, 1890.

WORK FOR GIRLS.

To the Editor of *The Living Church*:

One of your correspondents a few weeks ago desired to know of some work for a Sunday school class, that would bring in money. One of our teachers started her class of five with one cent each last spring. The class invested their combined resources in five cents worth of tissue paper, and made with it two sun-flower lampshades. These sold for ten cents apiece. With the proceeds more paper was bought, and more lamp shades sold, till \$1.62 was realized.

Finding the trade becoming dull in this line, the last-named amount was invested in material for sun-bonnets and sweeping-caps; from these they cleared \$4.38, including the odds and ends which were sold for patchwork. One member of the class invested five cents from the common fund in radish seed, which she planted, and sold \$1.00 worth of radishes. Emery cushions were made and sold for 30 cents. Sage was bought and picked, and pin-cushions made. From the five cents invested \$7.79 was realized.

The scholars were all girls who had no money of their own to give; but they found that by giving their services, and not despising the day of small things, they were able to do a good work in helping the treasury of a small country parish.

W. E. DAW.

Allentown, N. J.

THE DIOCESE OF PITTSBURGH.

To the Editor of *The Living Church*:

One of the leading Church almanacs does the diocese of Pittsburgh an unintentional injustice by reporting a decrease of 151 communicants for the last conventional year. The mistake probably resulted from the compiler taking the number printed in the journal of 1888, as the true total for that year; whereas, an error in computation was found by the committee on the State of the Church for 1889, which shows the report of the former year to be much too large. The true totals for the last two years are as follows: 1888, 8,277; 1889, 8,814.

Thus instead of a decrease there is an actual increase of 537 communicants for the last conventional year.

Will you kindly publish this correction, that the diocese of Pittsburgh may be right on the record.

EDMUND A. ANGELL,
Secretary of the Convention.

Foxburg, Pa., Jan. 10th, 1890.

COLORED WORK IN MEMPHIS—AN APPEAL.

To the Editor of *The Living Church*:

Emmanuel church, Memphis, a mission to the colored people, has many reasons for asking help of Churchmen interested. One very special reason is that made in devoted ministry, for the nine months past, of a colored priest, sent by the Commission of Fifteen. It has been earnestly trying to help itself. In that length of time the people have taken upon themselves to raise, in addition to ordinary expenses, between six and seven hundred dollars, and this with a small number of communicants. Repairs outside and inside the church have been made, and in various ways one finds signs of earnestness and zeal. While paying off this debt, as the members are really doing of themselves, they now promise to relieve the mission fund of a portion of their pastor's stipend, and it would seem both unwise and unkind to ask them for the present to undertake the burden of a greater responsibility. There are, nevertheless, things to be done for which an immediate appeal needs to be made. It is hoped that the Woman's Auxiliary will help the priest in charge to put into proper condition some rooms back of the church, that he may live nearer than as now—a mile and a-half distant, albeit through the generous hospitality of one of the city clergy. There is, however, much needed in and about the church, glass and wood-work for windows, furniture for chancel and choir-room (as it is now a few rush-bottomed chairs are made to do duty for both), books and papers for Sunday school, books and music for the choristers, and articles of various sorts for use in the sanctuary. The Blessed Sacrament is now celebrated in vessels of some material that only resembles silver, and the vessels, for want of sacristy or closet, are of necessity kept on a shelf behind the altar. The altar cross is of pine wood painted white, the candle-sticks of painted tin and wood, the *mensa* of the altar is a piece of deal board, and the altar itself was fashioned, in piety and poverty, from a cheap walnut pulpit. There is nothing that can be used as a font, save a small plated basin. The hymn-board is a bit of painted wood on which the numbers are put each Sunday with chalk. The few things which reverence seemed to call for at once in the celebration of the Blessed Sacrament, have been supplied by the priest in charge out of a small stipend, but for necessary expenses, such as printed notices, lists of services, record books of one kind or another, and books of private prayer for Confirmation classes, there is no fund at hand. An important work is sometime to be done in Memphis among the colored people. An orphanage with grounds on the outskirts of the city is empty and waiting, not for orphans, but for means of support, and the church itself, the only one in Memphis for colored people, can be made in time a centre of educational work.

But just now the mission must be built up, and aid is earnestly asked for. It is discouraging and at times depressing, to see opportunities which cannot be used for the want of money; to have to ask, in considering, for example, a guild for boys, where are tables to be had for games, or games to be put on the tables? or to question, in connection with printed notices of Christmas services: Who is to pay the printing bill? Doubtless there are other missions more needy than this, and we would be thankful to hear of any that had not appealed unsuccessfully for work among the colored people. If all the people who have written on colored work (and had their communications rejected) would develop a practical interest in the subject which until lately in the Church has been theoretically treated, somewhat of the work to be done can be begun. If any, meanwhile, feel interest in the work at Memphis, they may send offerings to

REV. HENRY R. SARGENT,
342 Lauderdale St., Memphis, Tenn.

P. S.—It may be well to say that the mission is well supplied with Prayer Books and Hymns.

THE CHURCH NEWSPAPER.

FROM THE ANNUAL CHARGE OF THE REV. B. W. R. TAYLER, OF RIVERSIDE, CALIFORNIA, TO HIS PARISH.

There is another thing to which I wish to call your attention. Too many of the members of the parish are in utter oblivion as to what is going on in the Church of God. Beyond our own contracted parish limits, there is no thought of, indeed no care for, the progress, development, and changed conditions of the Church. Because the eye says, "I am not of the body, is it therefore not of the body?" We are members of a living, growing, moving Church, and if the priests of the Church keep abreast of the Church thought of the day, and the laity do not, there can never be harmony of views between them. Many of my remarks from this pulpit are to the great majority of the congregation, absolutely lost, because people do not take the trouble to learn the a b c's of Church history and Church doctrine, and there is tremendous danger to the Church when her members do not assimilate her doctrines and make her life a part of their life. It is not fair to those members of the Church who are well-read Churchmen, for the rector to be repeating the primary lessons, which the rest ought to have read, marked, learned, and inwardly digested in their Confirmation classes. How many of the members of this congregation can tell me to-day of the live questions now before the Church, such as Proportionate Representation, Liturgical Revision, Change of Name, the Revival of Celibate Orders, Hymnology, and a dozen other live practical questions which are before the American Church to-day? Even the liturgical changes made three years ago in General Convention are to a great many unknown, and when the clergyman, acting in accordance with those alterations, makes certain portions of the services slightly different from what had been the custom, he is charged with altering the customs of the Church, when in reality the people have been asleep to the progress and changes of the Church.

The remedy for this is a more careful reading of the Church literature of our day. The Church newspaper should be a regular weekly visitor to each home, family, and individual, and not only should it be taken, but carefully read. In these days, when hour after hour is wasted on the trashiest, absurdest, novels and newspapers, it is an unhealthy sign of the times, that to many a Church home there is no religious periodical to counterbalance the pernicious effects of promiscuous light literature. When excellent weekly Church newspapers can be obtained for one dollar a year, it is surely foolish on our part not to receive gladly the important information imparted at such a cheap price.

STANLEY.

(From *The Banner*.)

"Thanks be to God for ever!" was the cry
Wrung from the lips of Stanley, as he stood
Safe from the desert, and that darkling wood
Whose tangled tops so long shut out the sky.
How surely was he guarded from on high
Mid perils of the peopled solitude—
By famine, toil, and fever unsubdued;
Though blanched his hair, undimmed his
dauntless eye!

Was not that whiteness as a glory shed
From those old peaks of equatorial snow,
Whence the dim fountains of the Nile are fed?
"Behold the Mountains of the Moon!" he said,
And as he hastened on, a silvery glow
Fell softly on the great discoverer's head!

RICHARD WILTON, M. A.,

Londesborough Rectory.

BOOK NOTICES.

SAID IN FUN. By Philip H. Welch. Illustrated. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Price, \$1.25.

This pretty volume is a fitting memorial of the genial humorist who was so widely loved and admired. It is a collection of some of his brightest sayings that were scattered through the pages of our current literature. The illustrations were a labor of love, contributed by several of the foremost illustrators of American humor. All the royalties on the sales go to the widow of the author.

CHRISTMAS-TIDE IN ST. PAUL'S. Sermons bearing chiefly on the Birth of our Lord and the end of the year. By H. P. Liddon, D.D., D.C.L. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Cloth. Price \$1.50.

The extent of this valuable collection of sermons by England's greatest preacher, is somewhat greater than the title suggests. The seven sermons on the Incarnation are preceded by two for the Feast of St. Thomas, and are followed by others for the attendant festivals and for the close of the year. We know of no sermons which better deserve study and a place in the library. They should be placed by the side of the two volumes, "Advent in St. Paul's," by the same author.

A NEW ENGLISH DICTIONARY ON HISTORICAL PRINCIPLES. Founded mainly on the materials collected by the Philological Society, edited by James A. H. Murray, sometime President of the Philological Society, with the assistance of many scholars and men of science. Part V. Cast-Clivys. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$3.25.

This part or section of the great English dictionary contains over eight thousand words. Including, as it does, all words beginning with "CH," it is of especial value in the way of ecclesiology. It is rich in Christian nomenclature. The etymology of "Church," for example, is traced and illustrated by the aid of the most advanced philology. Six and a half large folio pages, in fine type, are occupied with this one word. This gives some idea of the extent and thoroughness of the work.

A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Edited by Philip Schaff, D.D., LL.D., in connection with a number of Patristic Scholars of Europe and America. Volume XIII. SAINT CHRYSOSTOM: Homilies on Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon. New York: The Christian Literature Company. Cloth, pp. 592.

This is the fourth volume of the series, given to Chrysostom. Dr. Broadus, in his introductory paper, "St. Chrysostom as a Homilist," says: "John of the Golden Mouth is, upon the whole, our very best example,—most richly instructive and fruitfully inspiring,—in respect of expository preaching." No preacher or Bible teacher can afford to pass by these classics.

THE LANGUAGE OF THE NEW TESTAMENT. By the late Rev. William Henry Simcox, M. A., rector of Harlaxton, (England). New York: Thomas Whitaker. Pp. 226. Price 75 cts.

This is the latest issue in the series of "The Theological Educator." It does not even profess to be a complete grammar of New Testament Greek competing with the works of either Winer or Buttmann, but what is done here is "to indicate, not exhaustively, but representatively, the points wherein the language of the New Testament differs from classical, and even post-classical, usage; to classify such differences according to their origin; and thus to vivify the study of purely verbal grammar, and bring it into connec-

tion with wider intellectual interests and sympathies." A useful feature of the book is the index of references to every verse in each New Testament book that is the subject of treatment in the body of the work.

CHRISTIAN UNITY AND THE HISTORIC EPISCOPATE. By Henry Forrester, a presbyter of the American Church. New York: Thomas Whitaker. Cloth, pp. 82.

The author's object is to prove that in the Ancient Church, before St. Augustine's day, the only principle observed in receiving sectarian ministers into the ranks of the Catholic clergy was that the authority of the Church made good their status in the Church, whether they had had episcopal ordination or not. This principle, as the author understands it, is then applied to interpret the declaration of our House of Bishops requiring the acceptance of "the Historic Episcopate" as one of the grounds of Church unity. The author's method is first to attempt to prove that there was no requirement of episcopal ordination in the Early Church and then to apply this to our present circumstances; but in this contention he is abundantly refuted by Gore's able work on "The Christian Ministry," whose conclusions are the exact opposite to the author's. Perhaps it is best to leave the matter there, as between Mr. Gore's masterly work and this brochure there is such a vast difference.

MEMOIRS OF A MILLIONAIRE.—By Lucia True Ames. Boston and New York: Houghton, Mifflin & Co. Cloth. Price, \$1.25.

This story might better have been called "The vagaries of a Boston blue stocking." A strong-minded young woman comes unexpectedly and romantically into the possession of an enormous fortune, and as she is minded to do all the good she can to her fellow mortals, to "the masses," the author is thus provided with an occasion to discuss all sorts of social problems—except that of divorce. Some of the ideas advanced strike us as very sensible, but it does not require a repudiation of old-fashioned orthodox Christianity to make them such, as the author seems to suppose. The heroine has her romance, and in the far West meets her lover after both have been seriously injured in a railroad wreck. A priest of the Church is brought fifty miles to marry them, but when he begins the service, he is stopped by the fair Bostonian, who has vowed never to be married by a service which is so degrading to woman! Poor soul! She is then satisfied with a mere common law marriage. A few pages further she confesses to that very dependence upon her husband as the head of the wife, which the Prayer Book service expresses in the vows of holy matrimony.

THE EPISTLES OF ST. JOHN. By Wm. Alexander, D.D., D. C. L., Bishop of Derry and Raphoe. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co.

This is one of the best volumes so far issued in the Expositor's Bible series. In seventeen discourses, the Bishop of Derry has given us a commentary which ought to take high rank among the expositions of these beautiful epistles. In his own charming style, without affectation of learning, the circumstances attending the writing of these sacred compositions, the connection of the first with the Gospel of St. John, and the sequence of the writer's thought, are unfolded with such clearness and eloquence as to leave little to be desired. The author prefers St. John to his commentators, and quotes the saying: "*Johannem nisi ex Johanne ipso non intellexis*," yet every paragraph gives evidence of profound study of the best authorities as well as the fruitful thought of a refined and highly-gifted mind. Whatever may be said of the other volumes of this useful series, this certainly is worthy of the attention of the scholarly theologian as well as the devout reader. A very useful feature of the work is the presence in parallel columns of the original Greek text with the Latin and three English versions.

THE LILY AMONG THORNS. A Study of the Biblical Drama entitled the Song of Songs. By Wm. Elliot Griffiths. D. D. Boston and New York: Houghton, Mifflin & Co.; Chicago: A. C. McClurg & Co.

This is a very thorough and satisfactory study of the most mysterious book in the

Old Testament. The author, however, could have accomplished his work equally well without so many scornful railings against the ancient mystical interpretations. Whatever may be true of the fanciful nature of many of the traditional comments, it ought to be acknowledged that the endeavor to find something more in this composition than a mere love song of the period of Solomon the Great, proceeded from a reverent instinct. The early Christians believed that all the Scriptures spoke of Christ. They cared little for the Old Testament as "matchless literature" and completely lost sight of the "intrinsic charms" of the Song of songs. Let those believers in the inspiration of the Scriptures, who venture to condemn them, consider well the way in which the Old Testament is treated in the New. Let us not be misunderstood. We admit the many extravagances which have been perpetrated under the name of mystical and spiritual interpretation. Moreover, nothing can be more certain than that the study of any part of the sacred Scriptures must have all the critical, historical, and literary aids, all the "wealth of scholarship," which this or any future age can supply. The literary beauty, artistic form, and the literal sense of the Bible, in its fulness, are worthy of all the study that can be brought to bear. But above and beyond all this, the light which the Incarnation supplies must be turned upon it in order to make clear the enduring and eternal significance for which alone the Church has included any book within the sacred canon. This will not be to change or dislocate history, narrative, or drama, but to exalt it bodily to another and a higher sphere; not to change but to transfigure. We may feel assured that the best sense and the highest teaching of the Song of songs has not been altogether unknown to the people of God for these thousands of years.

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OPINIONS OF THE PRESS.

Church Review.

THE DEATH OF THE BISHOP OF DURHAM.—The severest blow which has fallen upon the Church for many a long day has descended during the last se'ennight, and has thrown a gloom over our Christmas festivities. While the Church was preparing to keep the festival of the Incarnation, the scholar who was perhaps the ablest champion of that central event in the world's history, which is also the keystone of Christianity, fell asleep in the prime of life and the plenitude of his unrivalled powers. Joseph Barber Lightfoot, sixtieth Bishop of Durham, and—if we count in his predecessors when the see was established, first at Lindisfarne and afterwards at Chester-le-street—eighty-fourth Bishop of the diocese, died at Bournemouth on St. Thomas' Day. The successor of Aidan and Colman, of St. Cuthbert and Wolsey, of Cosin and Butler, he was not unworthy to sit on the throne of a host of prince-bishops who have upheld the Church in Northumbria since the seventh century. An illustrious scholar, a professor who shed glory upon his university, an administrator equalled by few, an apologist who successfully combated the detractors of revelation on their own ground, he was at once the humble-minded servant of the Church of England and her foremost champion in these days of latitudinarianism and scepticism. It cannot, moreover, be too widely known that his personal expenses were defrayed out of his own private income, and that he spent the whole of the revenues of his see on the Church of which he was so notable a prelate.

Church Bells.

Durham has had many noted men in her great see, but two names stand out conspicuously above all others—Joseph Butler and Joseph Barber Lightfoot. As a bishop he at once set to work to do all that a bishop can, and he did it well. His munificence was unbounded, and he made Bishop Auckland, where he resided, a home

and a centre of learning. And as a man of devout character, of simple, earnest faith, of sympathetic nature, he was known in his diocese as a spiritual father, who, great theologian as he was, was possessed of a nature as unaffected and as simple as the humblest member of his flock. To posterity he will live, however, rather as the theologian than the bishop. In the former sphere he was *facile princeps*, and however great was the gain to the episcopal bench when Bishop Lightfoot was raised to a seat upon it, yet the loss to theological literature was correspondingly severe. Cambridge was his loved field of work, and Cambridge gave him up to Durham with terrible reluctance. He will live among us for many a long year in his writings, and as long as Christianity reigns his name will be honored as one of her most devoted champions of the Faith.

The Church Times.

But the very close of the year brought with it our heaviest loss in the person of Joseph Barber Lightfoot, Bishop of Durham, one of the most eminent amongst the many famous scholars whom the Church of England has reared, and who, in the brilliant services he performed in the defence of historical Christianity against modern attacks upon it, is entitled to at least as high a rank amongst Christian apologists as his great predecessor, Bishop Butler. Nor was he merely one of those cloistered scholars who, admirable in the closet, fail in the administration of practical business; on the contrary, he was an effective and stimulating diocesan, who saw to every detail of his work, and took care that others should do their work also; so that, even if we did not feel his loss as the most vigorous champion in repelling the later forms of unbelief, not merely by saying that they ought not to be true, but by irrefutably proving them to be false, we should have ample reason for sorrowing for the removal of so active and capable a prelate.

The Advance.

DIVORCE PROCEEDINGS.—It is an important suggestion made, though not for the first time, by Judge Bradley of the United States Supreme Court, in the December *North American*, that in cases of proceedings for divorce, no jugglery or privacy should be tolerated, however high in station the parties may be; and that investigation of the truth should be thorough and open, and should be a matter of public concern participated in by the public representatives of the law. It should be, he says, regarded as a quasi-criminal process, if not accompanied with criminal sanctions. Only serious and even severe methods of administering the law will be sufficient to repress the growing tendency of discontented parties to rush into the divorce courts. In other criminal proceedings, the State is represented. In cases of divorce, the present one-sided, heedless, almost lawless way in which divorce proceedings are worked through our courts, he regards as a disgrace to the administration of American law, and constant menace to society.

The Church of To-Day.

THE ENROLMENT FUND.—It is a mistake to try to resurrect the Enrolment Fund. The wretched thing is dead and buried, and there let it lie. The money will go towards the regular missionary work of the Church. The scheme was a grand one, worthy of the best effort of this great Church, but something was the matter. There was not fire enough in it, or it was not pushed vigorously, or there was indifference on the part of the clergy; or possibly, none of these. But at any rate, the thing failed ingloriously, and it is useless to attempt to take it up again. The motive out of which this plan for gathering \$1,000,000 for the cause of missions sprang was undoubtedly good, and the zeal most praiseworthy, but the wisdom of such special suggestions is not always manifest. The great need is that the Church's ordinary and well-established methods should be worked to the highest point of efficiency. It would have been a glorious thing if the Church had raised this million-dollar Enrolment Fund

in one year, but though perhaps less glorious, it would be quite as significant of a deep and abiding interest in its work, if the Board of Missions should receive \$350,000 in each of the coming three years. To lift up gradually the standard of giving to the existing institutions of the Church, tending to permanent success, is far better than impulsive movements which may end in failures.

The Morning Call (San Francisco).

BISHOP KIP.—The public have long been prepared to hear of the retirement of Bishop Kip; but the news that a special convention of the diocese will be held on Feb. 5th, to choose an assistant-bishop, who shall administer the duties of the episcopate, will none the less be sorrowfully received. During the thirty-six years that the good Bishop has presided over his Church in this State, his learning, his unobtrusive piety, his gentleness and his benevolence, have endeared him not only to the members of his own Church, but to people of all faiths. He was a gentleman as well as a Churchman; a member of one of the oldest and best families of New York, he worthily maintained his station in society as well as his rank in the hierarchy.

The Congregationalist.

REVERENCE.—The expression of reverence in public worship has much to do with the feeling of the worshippers, and with the impressions of the service. The habit of bowing the head in silent prayer on entering the church prepares one to enter heartily into the spirit of public prayer and praise. It suggests also the presence of God, and the reverent recognition of it by His children. In most Episcopal churches this is usual. It should not be less so in churches of other denominations. A few words counselling this habit by pastors, teachers in Sunday-schools, and parents, would secure its observance. Indeed, its appropriateness is so evident that we have known an instance where a single worshipper, who had been trained to it, became a habitual attendant at a church where no one had thought of it, and the example, with no word spoken about it, was soon generally followed. Let each one who enters God's temple show that he meets his Father there.

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Tested Seeds Never Fail. We call the attention of our readers to the advertisement in another column of W. W. Barnard & Co., successors to Hiram Sibley & Co.'s seed and implement business at Chicago who are among the largest of the houses in their line. Farmers and planters generally will do well to send for their free catalogue for 1890 and read their offers before buying elsewhere.

A Letter from Dr. Hans Von Bulow. The Knabe Pianos which I did not know before, have been chosen for my present concert tour in the United States by my impresario and accepted by me on the recommendation of my friend, Bechstein, acquainted with their merits. Had I known these pianos as now I do, I would have chosen them by myself, as their sound and touch are more sympathetic to my ears and hands than all others of the country.

DR. HANS VON BULOW.
New York, April 6, 1889.
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HINTS ON NIGHT NURSING.

BY ANNIE R. RAMSEY.

For night-nursing some special directions are needed. In severe cases you will have a light all night, and this light should be a lamp, for the gas we burn consumes the oxygen in the air very rapidly, while a lamp does not; but the lamp must be well cared for, kept scrupulously clean and filled, and the wick turned up sufficiently to make a clear, brilliant flame, otherwise, the lamp will "smell," and the room will be filled with the odor of kerosene, which is much worse for the patient than the oxygen-eating gas. The lamp will surely smell if any of the oil is left on the metal which, becoming heated, slowly cooks the fluid and gives rise to the disagreeable odor. A "hooded lamp" is excellent for the sick-room, the cover entirely protects the patient's eyes, while the light can be thrown with great brilliancy upon any desired part of the room, the clock face, for instance, which you will need as a constant reminder of your duties. But besides this clock you should have a watch with a second hand, for by this only, can you accurately count the pulse and respiration.

The thermometer of the room should be in the light, too, for it needs careful watching, as it has a way of dropping towards 2 or 3 o'clock of a winter's morning, and this is the very time the nurse wants to avoid for her patient and for herself any chance of a chill. It is a curious, but well-known, fact, that twice a day human vitality seems to have a low-tide; this occurs between two and five in the afternoon, and between two and five in the early morning, and it is at these times of reduced vitality that your patient is most apt to slip away from your love and care. This is very especially the case in those dreary hours just before dawn, when a penetrating chill seems to benumb the nurse's faculties or when her tired eyes are most tempted to close, but remember always that this is also your patient's hour of danger, and you must keep awake and on the *qui vive* for change in him and a possible collapse. To help you in this, I strongly urge you to have night luncheons. Just before the family goes to rest, have prepared and placed on the table by the door, a tray on which has been arranged a couple of sandwiches, some fruit, (not oranges), a cupful of coffee or milk, tea, beef tea, cocoa, or soup, with a small sauce-pan in which to warm it, so that at 2 o'clock, or thereabouts you can have the benefit of something hot to tide you over the evil hours. Do not allow yourself anything in the nature of liquor; this is a fatal habit and one so easily acquired that the strongest protest is all too weak; even tea is too stimulating for some nurses, and I do not advise it unless all of the other beverages suggested are unpalatable or impossible to prepare easily.

Never take your luncheon in the sight of your patient nor let him know that any such ceremony is going on; be very particular about this with a convalescent who is often so abnormally hungry that the sight or smell of food is almost maddening. For this reason oranges are excluded from the list of fruits, the aromatic odor is so lasting and penetrating that you are at once betrayed by it.

I never quite approve of a nurse who lies down during the night. If the case is desperate, you will not have much chance to do so, but all fevers need such incessant watching, that it is not wise to risk the struggle for a nap. Take a comfortable chair, and sit up and keep awake at all hazards. As the patient requires less care, you may have a light story or a bit of fancy work to beguile the tedium of that solemn, peculiar stillness, but if you lie down, ten chances to one you lose yourself and sleep past the time of the next dose. But on the other hand, when your turn to rest comes, resign your case entirely to the nurse who follows you; go into a room far enough from the patient to be perfectly quiet, undress thoroughly, put on your night clothes and sleep and rest as a conscientious duty. In other words, work with all your might and main when you are working, and rest with all your might and main when you are resting.—*Ladies' Home Journal.*

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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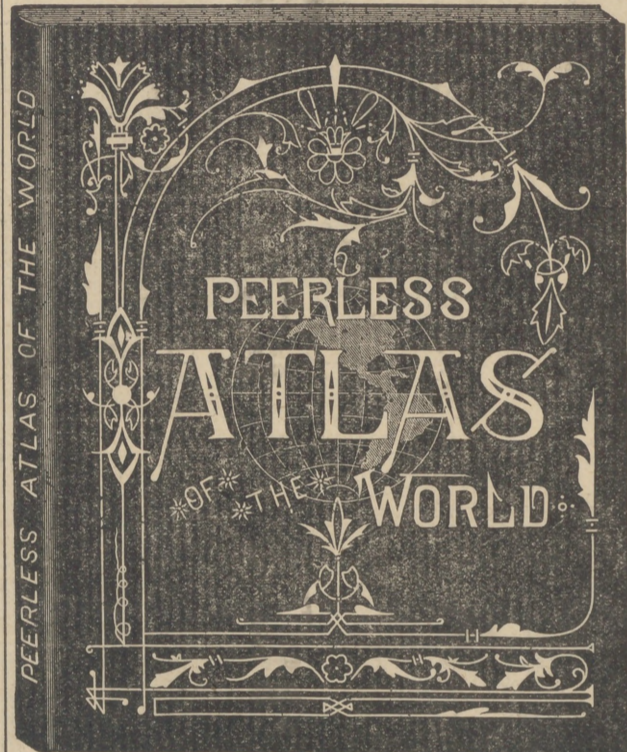
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