

# The Living Church.

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

VOL. XII. No. 40.

CHICAGO, SATURDAY, JANUARY 4, 1890.

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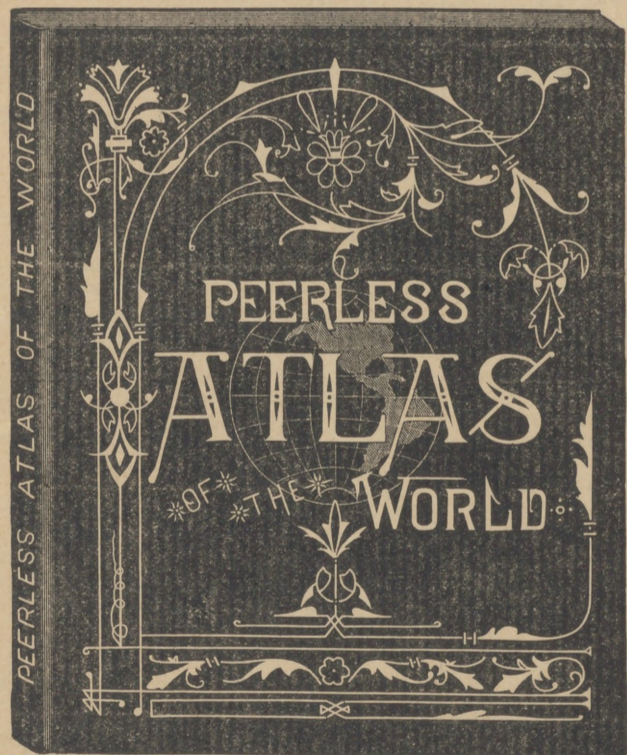
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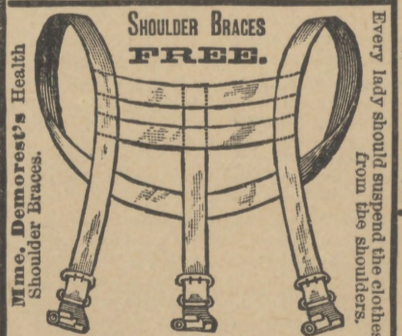
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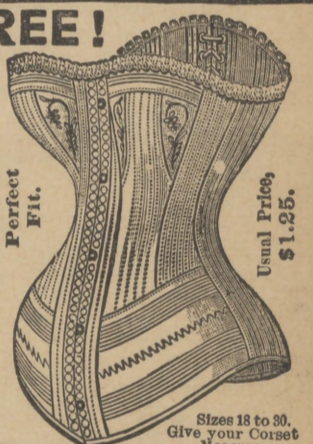
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# The Living Church.

SATURDAY, JAN. 4, 1890.

## NEWS AND NOTES.

THE vacancies on the Hymnal Commission caused by the resignation of the Rev. Dr. Benedict and Mr. Ackerman, have been filled by the appointment (by Dr. Dix, president of the House of Deputies) of the Rev. Dr. E. A. Bradley, of Brooklyn, and Dr. D. E. Oliver, of Boston.

THE Bishop of Truro (Dr. Wilkinson) is still in Egypt, seeking restoration to health. He is still very far from well, and there is no immediate prospect of his returning to his diocese. The Bishop himself wishes to resign his see, but he is restrained from taking this decisive step by the representations of the Archbishop of Canterbury.

A NEW organ, on a large scale, is approaching completion at the cathedral St. of Peter, Rome. It is stated that a wish has been expressed by the Pope that Gounod, who is perhaps the greatest living composer of Roman Catholic Church music, should write something for the occasion, and the author of *Faust* has accordingly undertaken to contribute a new "Messe Solennelle," to be sung by a vast choral body of some 3,000 or 4,000 performers.

THE unbroken continuity of the history of the Church of England has been illustrated by the re-dedication of the ancient Norman church at Mitford, which was performed the other day by the Bishop of Newcastle. The church, which was so old that it had actually lost its title, has been restored and partially rebuilt, and re-dedicated to God in the name of St. Mary Magdalene. It is, as far as can be ascertained, about 800 years since it was first dedicated.

A UNIQUE and pleasant occasion was the meeting of the editors of the religious press of Chicago, last week, by invitation of the editor of *The Interior*. There were present, representatives of the Presbyterian *Interior*, the Congregational *Advance*, the Baptist *Standard*, the Methodist *Northwestern*, the *Universalist*, the *Union Signal* (organ of the W. C. T. U.), and THE LIVING CHURCH. The guests were pleasantly entertained by Dr. and Mrs. Gray at their residence in Oak Park. After-dinner speeches were made and papers were read, abounding in wit, with here and there a streak of wisdom, like the fat and lean of good bacon.

THE Hoo case, mentioned by our correspondent from England last week, would seem to be in a fair way of settlement without further legal proceedings. On the second Sunday in Advent, the Bishop of Rochester went to Hoo, and himself conducted the whole of the morning service, including the administration of the Sacrament. The suspended vicar, the Rev. P. G. Benson, was present in canonicals, but only took part in the service as an ordinary worshipper. The Bishop preached on "the beauty of forgiveness." His Lordship after-

wards administered the Sacrament, the vicar and Mrs. Swayne being recipients. It is hoped that this will terminate the unfortunate state of affairs which has for some time prevailed.

IT is understood that the Vatican has under preparation a catechism destined for universal use throughout the Church of Rome, replacing the existing variety of catechisms. The new catechism, before its final approval by the Pope, will be submitted to the cardinalate, and after its adoption, translated into every language and distributed throughout the globe. Will the compilers incorporate into the new catechism, the following extract from Keenan's *Controversial Catechism*, which received the approval of the four vicars apostolic of Scotland, of Archbishop Hughes and Cardinal McCloskey, of New York?

"Q. Must not Catholics believe the Pope in himself to be infallible?"

"A. That is a Protestant invention; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body—that is, by the bishops of the Church."

AT the recent meeting of the Synod of the diocese of Rupert's Land, the Very Rev. Dean Grisdale read the following report of the Committee on a Metropolitan See: "Your committee met on the 11th of October, and it was unanimously decided to move the following recommendation: That although this diocese has now obtained the right of electing its own bishops, yet with a view to the retention of the diocese of Rupert's Land as the permanent Metropolitan See, it is willing that in case of a vacancy occurring at any time in the see, the Bishop (who shall also be Metropolitan) be chosen in the following manner, viz: Three names to be chosen by the Synod of the diocese of Rupert's Land, of whom the House of Bishops must select one to be both Bishop of Rupert's Land and Metropolitan of Rupert's Land." The dean moved that this report be received and adopted, and that his Lordship the Bishop be requested to name a committee on the Metropolitan See, which shall meet before the Provincial Synod, with the committee appointed by the Provincial Synod on the same subject.

THE Bishop of Chicago, in a private letter published by permission, says:

There is a rule of the House that the Pastoral is to be taken to represent the Bishops, only as any other action that rests upon the will of the majority, represents them. There would be nothing left for a minority to do but publicly to protest, if that understanding were not in force. I am radically opposed to the present method of preparing Pastorals. It deprives the Bishops of freedom, by putting them in the hands of a committee, to oppose whose lucubrations is "discourtesy." I believe there is a better way, and if I live ten years longer, I hope to see it adopted.

The Rev. John Williams, to whom the above was written, makes this comment in his parish paper:

We cannot agree with Bishop McLaren that the minority of the House of Bishops are not responsible for an unsigned, synodical letter, which goes forth in the name of the House of Bishops. If it contains any error or

wrong, in the judgment of the minority, no "courtesy of the House" should prevent their attacking it in the House, and repudiating it outside.

A STATEMENT has recently been published of the voluntary gifts of the Church of England in the last twenty-five years. It does not include contributions to general agencies such as the Bible and Tract Societies, London City Mission, hospitals, orphanages, local schools and institutions, etc. Statistics of this class would more than double the figures given. The amounts are as follows: Theological Schools and Education, £528,653; churches and parsonages, building and restoration (all grants excluded), £35,175,000; Bishops' Fund, Church Extension, Home Mission, Home Episcopate Increase, Church Building Societies, Temperance, etc., £7,426,478; Foreign Missions, £10,100,000; schools and colleges, diocesan organization, Church literature, etc., £22,421,541; charitable work, £3,818,200; clergy charities, £2,103,364. Total, £81,573,236.

THE Chancellor of the diocese of Sydney's opinion on the question of the validity of Canon Saumarez Smith's election to the Primacy is that the election was valid. After summing up the facts of the case, he concludes:—"It appears to me that seven bishops, viz., the Bishops of Goulburn, Bathurst, Grafton and Armsdale, Riverina, Melbourne, North Queensland and Perth (*i. e.*, all the bishops voting except those of Brisbane and Adelaide), voted for Dr. Smith either absolutely or consequently on the event (which happened) of Dr. Moule refusing, and I am of opinion that all and every of the seven are precluded by their letters and telegrams from averring, in the events which have happened, that their votes were wrongly treated by the senior bishop as having been cast for Dr. Smith. If I am right in my view of the facts, no ground remains, or, indeed, ever existed, for the protests which have been made against Dr. Smith's election; and the allegation that the Bishop of Goulburn, illegally or in fact, 'transferred' to Dr. Smith votes that had been given to Mr. Moule, is imaginative, not historical. In my judgment Dr. Smith has been validly elected Bishop of Sydney, Metropolitan and Primate."

THE Rev. W. T. Vale, vicar of Helsby, writing with regard to the statement recently made by the Bishop of Llandaff as to the "bees returning to the old hive," says: "It may interest your readers to know that at a church which I built in a populous Lancashire town some years ago, and of which I was the first vicar, my curate was an ex-Congregationalist minister, the Scripture-reader had been a Primitive Methodist local preacher, and the sexton and organist had both been Congregationalists. Moreover, my next curate had been a Wesleyan minister, and he is now, I am glad to say, occupying an influential position in the dear old Church." *The Western Morning News* says that the Rev. J. H. Jones, of St. John's College, Cambridge, who is awaiting ordination,

after being educated at the Baptist College, Bristol, accepted the pastorate of the Baptist chapel, Appledor, in 1887, but resigned within twelve months in order to enter the Established Church. His father was, at his death last year, the president-elect of the Welsh Baptist Union, and the South Wales agent of the Liberation Society.

NOT a few slighting things have been said recently, and are still being said in certain quarters, with reference to English missionaries in heathen countries. They are accused of a lack of self-sacrifice, of taking matters too easily, of having too keen an eye to their own comfort. It is interesting, therefore, to hear what has to be said on the other side; and here are two facts that certainly do not make for the depreciators of our missionaries. The first is an account sent by the Rev. W. Spendlove from Northwest America, from the Great Slave Lake. "Most lap dogs," he writes, "have better food than the Bishop, while his missionaries live principally in common with their dogs." The second is a proposal which has been made to the Church Missionary Society with regard to work on the Upper Niger. Let it be noted that it is not a vague proposal, but one which there are men ready, here and now, to carry out. It is this. That the missionaries "should surrender their British nationality, place themselves entirely under the native sovereigns, live in native fashion, wear native dress, and eat native food"; and so, "by abandoning their nationality, run the same risks for proselytising as their converts would incur for becoming Christians." Now this may or may not be a wise or possible scheme, but it certainly shows immense devotion and courage. If it was merely proposed on paper we might be tempted to say: "But who will ever be found to accede to it?" There are men ready to carry it out to the letter if the Church Missionary Society thinks good.

## CANADA.

The venerable Metropolitan and Bishop of Fredericton recently celebrated his 85th birthday. The work of the diocese is shared by the co-adjutor, Dr. Kingdon, but the aged Bishop still preserves a vigor of mind and body wonderful in his years. The congregation of the mission chapel, St. John, welcomed back their pastor, Father Davenport, early in December. He had been absent in England for the last three months. St. Jude's church, Carleton, was re-opened on Advent Sunday. It had been closed for three months, undergoing considerable alterations and improvements. At Holy Trinity church, Blackville, the Right Rev. Dr. Kingdon administered the rite of Confirmation lately. There seems to have been a strengthening of the Church's life in this parish. A weekly Eucharist is now the rule, and the number of communicants has doubled since last Easter.

At one of the services, at the meeting of the chapter of the Rural Deanery of Lunenburg, diocese of Nova



Scotia, lately, a very beautiful brass eagle lectern, brought from England, was used for the first time. It was given by the widow of the late Sheriff Kaulbach, and cost over \$400. The end for which these meetings of Rural Deaneries were designed principally, that is, the mutual edification of the clergy by keeping them in touch with one another throughout the diocese, seems to be fully attained.

The hundredth anniversary of King's College, Windsor, N. S., will occur in June next. The Board of Governors are already discussing the best mode of celebrating it, as it is hoped that if properly turned to account, the celebration may be the means of bringing additional assistance to the college in many ways. It is proposed to have a public meeting at the Academy of Music, in Halifax, at which distinguished strangers will be asked to speak, as well as the college exercises at Windsor. The clergyman now engaged in canvassing New Brunswick in behalf of the college, gives a very encouraging report of the interest exhibited and the subscriptions received.

The annual meeting of the Church Society of the diocese of Quebec, was held in the town of Sherbrooke, in the second week in December, in St. Peter's church. The Rev. Dr. Parker Morgan, rector of the church of the Heavenly Rest, N. Y., was present, both to preach and address the missionary meeting.

Notice was given of a general ordination to be held in St. George's cathedral, Kingston, diocese of Ontario, on the 21st December. The Bishop has lately been visiting the eastern part of his diocese, confirming about 300 in all, 30 of those received into the Church were from other denominations. At the re-opening services in St. Paul's church, Kingston, Bishop Lewis preached on Christian benevolence, and condemned the practice of pew-renting and the conducting of churches on a commercial basis.

A very beautiful lectern was given to St. James' cathedral, Toronto, on Advent Sunday, by Catherine Lyon Cameron. It is said to be the largest and finest in Canada, and was executed by the Gorham Mfg. Co. It is a duplicate of one lately made for St. John's church, Savannah, Ga. Canon Dumoulin preached a powerful sermon in St. James' cathedral recently, calling for more religious teaching in Ontario public schools, and denouncing the present system. He urged that as Roman Catholics have their separate schools by law, Protestants should unite to have the Creed, the Lord's Prayer, and the Ten Commandments taught in all their own schools. The Bishop of Toronto gave some interesting facts as to the progress of the Church in his diocese during the last fifty years, in an address lately given. The diocese, as it was at the beginning of that time, has since been subdivided into five dioceses. The original diocese only contained about 75 clergy; the same area now numbers over 500, though Ontario, Niagara, and Algoma have all been created from the original diocese, Toronto. In 1838 the estimated number of members of the Anglican Church in Upper Canada was 150,000. In 1881 it was stated to be 367,000, and should now number 450,000 in accordance with the natural increase.

Funds are being raised to replace the burnt mission buildings of Negwenanag, in the diocese of Algoma. Huron has contributed liberally, both in the matter of clothing and money. The Rev. C. O'Meara has left the parish of St. Mary's, in the latter diocese, and gone to assist in the charge of a large church in Columbus, Ohio.

The season of Advent was begun in Calgary by the celebration of the Holy Communion. The Bishop has returned from his four months' trip to the North. At Banff, in this diocese, a fine stone church—St. George's, is in course of erection, the corner stone having been laid by Lady Stanley a short time ago. The accounts of church work in the town of Calgary are very encouraging. The Sunday-school is prospering well—the school-house built on the

church grounds. A new organ has just been procured for it.

The cathedral, Montreal, has just celebrated the centennial of the parish. The Rev. Walpole Warren, rector of Holy Trinity church, New York, was the preacher at all the services held to commemorate the hundredth anniversary on Dec. 14th. The children's service in the afternoon was a pretty sight. Between 800 and 900 children filled the centre aisle of the beautiful building. The preacher expressed his hope that each little one would do something towards the centennial offering by which it is desired to pay off the debt upon the rectory of the cathedral. The young men of St. George's church, Montreal, are foremost in good work, doing, the dean says, the missionary work of the parish. A new mission church for the western part of the parish of St. James, the Apostle, is under consideration, and will doubtless be commenced before long. This part of the city is growing so fast that the need for increased church accommodation will soon be keenly felt.

The Board of Management of the Domestic and Foreign Missionary Society have appointed the Rt. Rev. Dr. Courtney, Bishop of Nova Scotia, and the Rev. Rural Dean Moore, to prepare the Ascensiontide appeal to the churches. The next meeting of the Board, it was agreed, should take place in the city of Ottawa. A resolution was carried that the Board has heard with pleasure the correspondence carried on by the Bishop of Niagara and the secretary with the English societies, and now feels that the way is plainly open to carry out its long-desired object of sending their own missionaries to the foreign field.

#### CHICAGO.

Christmas in Chicago was like a day in early spring. The air was mild and the sunshine was undimmed by cloud. The churches generally were thronged and the number of communicants very large. Early Celebrations were held in most of the parishes and were largely attended. At the church of the Ascension there was a midnight Celebration at which the congregation entirely filled the church. At Trinity church the Rev. T. F. Gailor officiated. He has been invited to take charge of the parish for the winter. His acceptance of the invitation may be taken as a part compensation for the disappointment felt that he cannot remain as rector of the parish. The Bishop preached in the cathedral, the congregation being very large.

The surpliced choir of St. Paul's church, Kenwood, presented the organist and choir-master, Mr. F. A. Self, with a silver coffee and tea service at the close of the Christmas Day services.

#### NEW YORK.

CITY.—A notable Christmas Eve festival was that of Trinity church, beginning on Tuesday afternoon at 3 o'clock, all seats being occupied except those reserved for the Sunday school. At the hour appointed, the procession, looking like an army with banners, entered, passing down the aisle and up the nave-singing, "Once in royal David's city." The rector, the Rev. Dr. Dix, followed with an address appropriate to the day. Then came another carol with the refrain, *Venite adoremus Dominum*, when the school formed in procession, singing the anthem, "Let us now go even unto Bethlehem," trumpeters leading the way to an actual manger which had been prepared in place of the conventional Christmas-tree. At the close of the services the Sunday school made its way in procession to the Sunday school building, No. 90 Trinity Pl., where there was an abundant distribution of gifts.

Christmas Day was remarkable and even memorable, for its delightful weather, which seemed, in fact, like a day in May or June. Multitudes thronged the parks and avenues, while thousands at least filled the churches, which had been decorated, as usual. At Trinity church all standing-room was taken long before the service began. Nothing was wanting, of course, in the selection and rendering of the musical portion of the services, while Dr. Dix followed

his discourse with the celebration of the Holy Communion. At Grace church, the congregation was very large and included many strangers. Preaching from the text, "Behold, I will do a new thing," Dr. Huntington said that Christ was a new image of God and taught a new way in which to reach the kingdom of heaven. That which is called new, however, is the old in an unexpected guise. The music was finely rendered by a full chorus. In St. Thomas', Calvary, and indeed in nearly all the churches, the services were specially appropriate and attractive.

Since Dr. Greer became rector of St. Bartholomew's church a year ago, this strong and influential parish has begun to work out in many directions so as to reach all classes of the people. What it has been doing in its Forty-Second Street Rescue Mission has been previously told in THE LIVING CHURCH. In addition to this it opened a Swedish mission some six months ago, in charge of the Rev. G. Hammarskold. For awhile services were held in Holy Trinity chapel, Harlem, but on Oct. 1st, Grace church, East 116th street, the Rev. D. Brainard Ray, rector, was arranged with in which to hold two services in the week, one on Sunday afternoon at 4 o'clock and a second for Bible study on Thursday evening at 7:45 o'clock. A second Sunday evening service is also held in St. Bartholomew's chapel. For some time Dr. Greer had carried on a Swedish mission in Providence and the reason for opening a like mission in this city was because the Swedish population numbers about 25,000 souls, and because the worship of the Church most nearly resembles that of the Established Church in Sweden. The mission has recently started a Sunday school, while a Young People's Society will be organized as soon as possible. In addition to this, a women's Sewing Society meets every Thursday afternoon at the minister's house, No. 16 West 133d Street. The society is in charge of Mrs. Hammarskold and has for its object to raise a fund with which the mission may erect a building of its own, which is greatly needed. It may be added that the Swedish mission started in Providence was the foundation of the missions beginning in Pawtucket, Newport, Boston, and Fitchburg, showing that the conditions are favorable for a successful work among this people in New York. Stretching out its hand still further to welcome and help the stranger within our gates, St. Bartholomew's opened on Oct. 7th, the Chinese Guild at 23 St. Mark's Place. There were already some 25 schools with upwards of 500 pupils, which for the most part ladies connected with the various churches were carrying on for the instruction of the Chinese, but the managers felt that something more was needed for their entertainment and help in various directions. Consequently the guild was opened with Mr. John Thorne for manager, and Mr. Guy Maine for interpreter. The initiation fee is \$2.00, and the yearly dues \$1.00, and already over a hundred Chinese have become members. A certificate is given to every member, on which it is stated in Chinese that any member who may be imposed upon, or persecuted, or who may desire to rent a store or secure a lease, or who may require the service of an interpreter or counsellor at any of the city courts, will receive the needful attention by notifying the guild. Also, that any member in dispute with another member will refer the matter to the guild and abide by the judgment of a majority of its members. The members are also told that upon due notification in case of sickness, the guild will send for a doctor, American or Chinese, at the choice of the invalid, with the privilege of any spare room rented by the guild. The patient, however, is to pay the doctor's fee, except when proof of his inability to do so is presented. Already 26 cases have been reported to the superintendent by the interpreter, the cases referring to disputes among the Chinese themselves, law cases, etc. Connected with the guild is a set of rooms which are lighted up every evening, and to which visitors have access from 9 A. M. to 10 P. M. In the rear basement is a

gymnasium with ladders, parallel bars, dumb bells, and other apparatus. Immediately above is a music room with piano, etc., at which Mr. Maine presides and leads the Chinese class in singing. He also teaches them the meaning of the words they sing, while several Chinese volunteers from the various schools have come forward and helped to make these musicals held every Sunday and Monday evening highly enjoyable. Adjoining is a reading-room supplied with magazines and books from China. Mr. Pott, the missionary and son of the bookseller, will send other books from China, and the result may be a Chinese library. As a nucleus for such is an unbound copy of the late Dr. S. W. Williams' great work, "The Syllabic Dictionary," in Chinese and English, and presented by his son, F. W. Williams, now the librarian of Yale College. The rooms are tastefully hung with Chinese pictures, and also with precepts taken from the classical works of Confucius, Mencius, etc. They are also well patronized, though the Chinese are one and all daily workers. Mr. Thorne who has spent many years in China, is much interested in this work, and also in having laws passed sufficiently binding to stop gambling, and especially to prevent the re-opening of the dens on Mott St. and parts adjoining. It seems that from \$7,000 to \$9,000 a month are taken away from the Chinamen through gambling, which of itself does much to jeopardize the success of the guild.

To the above should be added the Syrian mission more recently opened at 858 Ninth Avenue, and in charge of Abraham Yohannan, a lay reader. Until recently the 500 or 600 Syrians in New York had no religious instruction, but now the mission is not only open on Sunday for worship and preaching, but also during the week for purposes of recreation and social intercourse.

The House of Mercy, overlooking the Hudson at West 86th street, and founded by Mrs. William Richmond in 1854, is putting up a much larger structure at Inwood, a short distance above the City. An appeal for funds was made a year ago and the plans prepared before the money was in hand. Meanwhile, the trustees, some six months ago, were able to sell the property at present occupied by the institution for \$225,000, with the right to retain the buildings for a suitable time to complete the new structure. This is likely to be effected in the spring or early summer. The main part of the structure, facing the Hudson on the west, will be 204 feet long, with wings in the rear 104 and 128 feet in depth, respectively. Adjoining the main building in the centre is the chapel, like the wings, extending eastward. The arrangement is such that the House of Mercy, St. Agnes' House, and the House for Penitents, are separate. There will be accommodations for 154 inmates in addition to those in charge. The whole number in the present structure was, on Oct. 1st, 85, while the whole number for the year has been 140. In the coming year it is proposed to separate, both in name and administration, the preservation work and the care of the young, from all connection with the work of reformation together with the restoration of the fallen. Hitherto, lack of room has prevented this. The chaplain of the House is the Rev. Dr. Richey, of the General Theological Seminary, and the treasurer, Elihu Chauncy, 22 E. 22nd street, New York.

#### PITTSBURGH.

The meeting of the Woman's Auxiliary which was held at Emmanuel church, Allegheny, last week, was the most successful and in every way satisfactory Church gathering ever held in the diocese. The congregation was a representative one of the workers in the two cities. Bishop Whitehead presided, and called the attention of the congregation to the diocesan paper, *The Church News*, which is hereafter to be published in Pittsburgh, on the first week in each month, and will contain the Bishop's Diary, a General Missionary Department, and the Layman's League. The Rev. J. R. Wightman and Hilary Brunot, Jr., will be



the editors. After a short service, animated and interesting addresses were made by the Bishops of Arizona and New Mexico, Montana, and Idaho and Wyoming. The addresses were very forcible and to the point, and the result was a larger contribution of funds to the missionary bishops than usual—over \$350, and this was supplemented by generous donations. Bishop Whitehead, at the close of the services, only added a few congratulatory words appropriate, as his addresses always are, and called attention to the single point, that the strength and support of all domestic missions and everything that is done for the dear brethren upon the frontier, is and ever must be based upon the support of diocesan missions. With every mission station strengthened and parish established, so much leverage is secured for the general work. The sessions were divided between Emmanuel and Trinity, the Bishops speaking in both churches. The Bishop of Washington Territory also took part.

The general missionary has just returned from a visit to Reynoldsville, Punxatawney, and points in Clearfield and Jefferson Counties. A clergyman is to be placed at Reynoldsville, as a centre for work in this important district. At Adrian, services were held with large congregations, also at Coalport, where a small chapel is to be built. This work was started and has been well worked by Mr. D. St. George Fraser, who is now giving valuable service to the general missionary of the diocese of Central Pennsylvania in his work in the Susquehanna Valley.

The following item, one of many of the same sort in the dailies, appeared in *The Commercial Gazette*, of Nov. 18:

It is rumored that Trinity and St. Peter's Episcopal churches may consolidate. It is proposed to create an endowment fund by combining the \$250,000 that would be received from the sale of St. Peter's church with the \$100,000 bequeathed Trinity by John H. Shoenberger.

Careful inquiry shows that there is no truth whatever in the rumor. The sentiment of the best informed and most deeply interested of the laity and clergy of the city is, that the Bishop should be rector of Trinity as a cathedral with a staff of clergy, and thus a central diocesan work be secured. This plan was proposed as far back as the year of the Bishop's consecration, and nothing better has yet been presented.

The rectory at Johnstown is rapidly approaching completion. The family of the rector has arrived and are located at the Club House until the rectory is finished.

#### MILWAUKEE.

CITY.—Christmas services were more fully attended than ever before. At the cathedral after a plain rendering of Morning Prayer, with simple music, the Holy Communion was celebrated chorally by Bishop Knight. The Bishop preached on Christ as "The Mighty God." The music of the service was unusually well rendered. The two early Celebrations were well attended, showing a steady growth of spirituality through the congregation. At St. Paul's, the rector announced the presentation of a section of the reredos in elegant mosaic work. The music of the day included the well-known selection from the Messiah, "For unto us a Child is born." The decorations at St. James' were very elaborate, being designed after the growth of Southern vegetation. The rector has asked funds to make the necessary changes for a surpliced choir, which will be the sixth in the city, and will retire the last musical relic of fifty years ago. Only its excellence has saved the present mixed choir at St. James' from being discarded heretofore. Christmas at St. John's will be remembered as a landmark in the history of the parish. The surpliced choir, which was withdrawn from the services about two months ago for training by the new choir master, Prof. Blakelee, re-appearing at the main service. The choir shows careful and fruitful work, and has earned its place among the first rank of choirs of the diocese. A semi-choral service at St. Luke's marked the day, but the sickness and consequent absence of the choir-master, Mr. George W.

Lamb, may have somewhat weakened the service. At Christ church a high Celebration was accompanied by appropriate music.

Quite an event among the city churches was the 42nd anniversary of St. John's parish, celebrated on the evening of St. John's Day. All the clergy and surpliced choirs in the city were invited to participate, which invitation was accepted by the choirs of All Saints' cathedral, St. Luke's, and Christ church, with that of St. John's. The long line of surpliced choirs proceeded from the guild room, down the nave of the church, and then up by a counter-march to their seats in the choir, singing the 116th hymn. Mr. Blakelee, the choir-master of St. John's, acted as precentor. The procession passed under a huge evergreen arch at the opening of the choir. The service was choral throughout, being intoned by Dr. Babbitt and Dean Williams. The General Confession and Lord's Prayer were chanted according to the Ely use. The St. John's choir rendered Monk's Evening Service in A, with the Nicene Creed in C, from the Communion Service by the same author. The cathedral choir rendered Goss' anthem, "Behold, I bring you glad tidings," after which the Bishop of Springfield delivered, as was expected, a masterly discourse from the text, "For verily He took not on Him the nature of angels, but he took on Him the seed of Abraham." As an offertory anthem the cathedral choir sang Gounod's "March Romaine," "Praise ye the Father." A historical sketch of St. John's was then read by the rector. St. John's was first started by the Rev. Benjamin Akerly, now of California, the Rev. J. P. T. Ingraham, now of St. Louis, and the Rev. David Keene, of Milwaukee. Mr. Keene assumed charge and was rector of St. John's for 39 years, after which he was succeeded by Dr. Babbitt. Two anthems were rendered by the St. John's choir, with solos, being, "He shall give his angels charge over thee," and "Let us now go even unto Bethlehem." The Bishop of Milwaukee intoned the final collects and benediction. After the service a sumptuous supper was served the visitors, in the guild room.

JANESVILLE.—Trinity church had a glorious Christmas service and Holy Communion at 6 o'clock, when about 60 received, and another more glorious service with full vested choir, when nearly 70 more received the Sacrament. The church was beautifully decorated. The chief decorations in the chancel culminated at the altar. A novel feature was a line of crosses from entrance to chancel, one cross placed in every other seat, sideways, until at the last seats they were placed so as to show the cross. These were illuminated with candles. A rood screen at the entrance of the chancel illuminated with candles, made altogether a beautiful effect. A new Communion Service of solid silver and gold was used on Christmas Day, and consecrated at the six o'clock service. The metals had been contributed by the members of the parish. The surpliced choir appeared in a new set of imported robes, cassocks being added, where formerly surplices had been worn.

#### NEBRASKA.

OMAHA.—An Associate Mission was founded here by the Bishop little more than a year ago for the extension of the Church's work in and around the city. The remarkable results which have been accomplished in the short time are due chiefly to the unflagging energy and zeal of the Rev. C. S. Witherspoon, Superior of the Mission, who, for a great part of the time, has worked single-handed. The first fruit of his labors was the creation of the parish out of the mission of the Good Shepherd, and the building of its church. This is now a self-supporting and vigorous organization having its own rector. In South Omaha, where nothing at all in the way of Church work had been attempted, St. Martin's church has been erected, and another mission started, with valuable property secured, this work being now under the charge of its own priest. At Walnut Hill, St. Andrew's church has been built, and a

healthy mission organized, which will undoubtedly develop soon into another self-supporting parish. The latest result of Mr. Witherspoon's work is the building of St. Augustine's chapel, Windsor Place, now just completed. In addition to this he has had charge of St. Margaret's, Papillion, which is in a most prosperous condition, and of St. Paul's chapel, Omaha, where a faithful band of Church people are laboring for the permanent establishment of the Church. This is not only a record of astonishing activity in purely pastoral labors, but also of the difficult, disagreeable, and thankless task of securing funds for the building and site of each mission. Mr. Witherspoon lays down his work in Omaha in order to engage in missionary labors in Iowa, which diocese is certainly to be congratulated upon the acquisition of such an able and self-sacrificing worker.

#### SPRINGFIELD.

Thursday, December 19th, Bishop Seymour consecrated the little church, St. Thomas', in Thomasboro, Champaign Co., the corner-stone of which he laid July last. As on that occasion, so on this, friends were present from Rantoul and Champaign; and the bright pleasant day and kind hospitality of the Thomasboro Church people and others, rendered the occasion a very happy one. Besides the Bishop and the minister in charge (the Rev. Dr. Dresser, of Champaign), the Rev. Daniel Lewis, of Bloomington, and the Rev. J. H. Molineux, of Mattoon, were present, and assisting in the services. The cost of the building and ground has been about \$900, all contributed in the village and immediate neighborhood. One particularly interesting circumstance about this house of worship is that it is the first and only one of any name within a space of several square miles.

#### LONG ISLAND.

BROOKLYN.—A handsome window, in memory of the late Dotius S. Ives, for many years vestryman and at the time of his death, senior warden of the church of the Messiah, was recently unveiled in this church with appropriate ceremonies. The window is the gift of his associates in office, and has for its subject, "Christ's Healing Sorrow." It commemorates the work of Mr. Ives in his readiness to help the Church in all possible ways, as well as those who were personally strangers to him.

A concert was recently held under the auspices of the co-workers in St. John's Hospital, the proceeds to be devoted to furnishing a room in the Sisters' Home, which, now in course of construction, is a memorial of Mrs. Annan, so well remembered for her charitable works and unselfish zeal.

At its regular quarterly meeting, St. Ann's Brotherhood, one of the oldest in Brooklyn, has been stirred into renewed activity by an appeal of Dr. Alsop. He said it was impossible for the clergy to visit such a large number of communicants and that it was also the duty of young men to visit and welcome the hundreds of young people who, if left alone, would readily be sought for by the evil-minded. Addresses were also made by the Rev. Mr. Twing, rector of Calvary church, and by the president of the club, Mr. William Hadden. A vote of thanks was tendered to Bishop Potter for preaching the annual sermon, after having held two services the same day at Poughkeepsie.

On Sunday evening, Dec. 22nd, the Parochial Mission Society held its anniversary at Christ church, E. D., a large congregation attending. Addresses were made by Mr. Clarence Conger, a lay member of the executive committee, the Rev. Henry Bedinger, assistant in Calvary church, New York, and the Rev. A. A. Butler, assistant secretary. The three gave an account of the society and of the work accomplished. To make a Mission successful Mr. Bedinger said, there must be thorough preparation; the results in the matter of conversions had not been so great as in bringing back those who had wandered from the fold, and stirring them up to a better way of living.

On Christmas Day, services were held in all the churches and chapels, everything conspiring to make the festival a glad and joyous one. In St. Peter's church, the surpliced choir of boys and men was reinforced by a surpliced choir of women. Their uniform, attractive dresses, and sweet singing, made an unmistakably favorable impression, and the rector, the Rev. Lind, say Parker, said that in future they would be a regular part of the choir. In consequence of indisposition, the Rev. Dr. Alsop was unable to officiate. The inmates of the Almshouse and Penitentiary were served to bountiful dinners, as were also those of the charitable institutions. Those at Flatbush were visited by Mayor Chapin and the Rev. Dr. Hall.

The Churchmen of Brooklyn had, for the first time, the privilege of a midnight choral Celebration of the Blessed Sacrament on Christmas Eve, which a large number availed themselves of, at Emmanuel church. At the hour of twelve, a long procession moved from the choir room, followed by the Celebrant, the Rev. H. O. Riddel, the assistant of the parish. A grand march was played on the organ, which upon reaching the choir, burst into *Adeste Fideles* as the Introit. Woodward's service in E flat was then sung. At the ablutions, Adam's "Noel" was rendered as a solo. The recessional was "Hail, Thou long-expected Jesus," to Gauntlett's music. Mr. Thos. Pratt Rahming, organist and choir master, presided at the organ, and the service was a most impressive function. The church which is not by any means an architectural gem, was yet very beautiful in its festal dress and evergreens. A large and stately screen of spruce, surmounted by a great rood, in all over 25 ft. high, stretched across the choir. The massive new altar of oak with its gradines was covered with a new cloth of beautiful design, the work of the Parochial Altar Guild. There was a low Celebration at 7:30 A. M., and a high Celebration at 11 A. M., at which latter the rector, the Rev. Dr. Walbridge, officiated and preached, the music of the midnight service being repeated. Three times as many made their Communions before the mid-day service this year as in 1888.

NORTHPORT.—The new Trinity church, the Rev. E. L. Sanford, rector, will be consecrated by the Bishop, Jan. 9. Invitations have been received and accepted by a large number of the clergy. The music will be rendered by the choir of St. John's church, Huntington. It speaks much, indeed, for the enterprise and energy of the people connected with the Church at Northport, that though organized some two years ago, it has built and paid for its new church in addition to supporting a rector.

WEST ISLIP.—The ladies of the Altar Society of the church of the Transfiguration, New York, have presented the Rev. Samuel Moran, rector of Christ church, with a handsome set of Eucharistic vestments, made of the finest linen.

#### PENNSYLVANIA.

The Rev. Charles E. Betticher, who is striving to meet the wants of his parishioners at St. Barnabas' church, Kensington, has recently organized an athletic association in connection with his parish and is fitting up a gymnasium in one of the larger rooms of the parish building. The Association starts out with a membership of 40.

In our Easter news! we noted that Mr. William Overington had completed his 70th year as a vestryman of Trinity church, Oxford, and his 60th as its treasurer. He entered upon his 98th year on the 3rd Sunday in Advent. May he be spared to round out his century.

The Rev. E. A. Foggo, D. D., whom Wallace in his memoir of the Rev. Benjamin Dorr, D. D., speaks of as "long the faithful assistant of the lamented Dorr," and who became the rector of Christ church upon his death, has just completed his 20th year in that important position, he being the 12th rector of Christ church. He keeps up the active work in the venerable parish and reaches out to the many souls living near by who, but for his ministrations



would be sadly neglected in spiritual things. During these years of his rectorate, he has baptized 1,336 persons, of whom 236 were adults, presented 825 for Confirmation, solemnized 261 marriages, and officiated at 1,029 funerals. The rectory fund has been increased to \$5,000 and additions made to the endowment during the year.

**PHILADELPHIA.**—The Rev. Duncan Conyers, recently elected to the rectorship of St. Clement's church by the unanimous vote of the vestry, was instituted on St. Thomas' Day by Bishop Whitaker. The senior warden, Henry Flanders, Esq., presented the new rector with the keys of the church. At the completion of the office the Bishop preached and the newly instituted rector celebrated the Holy Communion.

The 56th anniversary of the Bishop White Prayer Book Society was celebrated on the 4th Sunday in Advent, in St. James' church, Philadelphia. The annual report stated that 9,489 Prayer Books and 9,581 Hymnals had been distributed among 41 dioceses and missionary jurisdictions, among seamen, the United States army and navy, and institutions. The total receipts for the year were \$3,337. There is a balance in the treasury of \$1,508. The sermon was preached by the Bishop of Wyoming and Idaho. He spoke of the Prayer Book being the conservator of the Faith, and of the growing tendency on the part of the various religious bodies to adopt liturgical forms.

The principal topic of discussion which claimed the attention of the South-west Convocation at its meeting on Monday, the 16th, was the subject of parish boundaries for mission purposes, whereby each clergyman should be held responsible for the care of those in his district, and all the territory should be placed under proper care. The resolutions, though strongly put, were after considerable discussion, voted down.

Owing to the severe accident which the Rev. Sidney Corbett sustained ten months ago in jumping from a cable car in his haste to see a very sick parishioner, he has been a sufferer from a sad train of consequences such as have left him unable to administer his parish. His vestry have unanimously and lovingly voted him a four months' leave of absence, which he hopes to spend in Southern Italy; he sails Jan. 8, 1890.

Greater efforts are being put forth to reach the non-church goers by those having charge of the services in the Continental Theatre, this winter, than during any previous season. The course was opened by a strong, masterly sermon by the Bishop of Springfield. The list of preachers announced is a good one and should be the means of great benefit to not a few: December 22nd, the Rev. Arthur Brooks, church of the Incarnation, New York; December 29th, the Bishop of Delaware; January 12th, Archdeacon Mackay Smith, New York; February 2nd, the Rev. J. W. Brown, D.D., St. Thomas' church, New York; February 9th, the Rev. I. N. Stanger, D.D., Holy Trinity church, Harlem, N. Y.; February 16th, the Rev. J. H. Eccleston, Emmanuel church, Baltimore; March 9th, the Rev. John Cotton Brooks, Springfield, Mass.; April 13th, the Rev. D. H. Greer, D.D., St. Bartholomew's church, New York.

The annual Commendation Day at the Episcopal Academy was December 23rd, when addresses were made by the Bishop of the diocese, and the Rev. Wm. M. Jeffers, D. D. Those commended by the Bishop were in three grades, 25 being the number in the highest of the grades. The Bishop has named Thursday, January 23rd, as the time of holding a Sunday-school institute of all the teachers in the diocese, and has designated the church of the Holy Apostles as the place of holding.

The mission of St. John the Divine, the Rev. T. William Davidson, minister in charge, kept its festal day on the Feast of St. John the Evangelist, when the Rev. F. D. Hoskins preached the sermon, taking as his topic the life and writings of St. John. The offerings, which were necessarily small, the chapel being located in a very

poor neighborhood, were set apart as the beginning of an endowment. On Christmas Day the chapel was handsomely trimmed, and a fine set of bronze alms basins were used for the first time. In the bowl of the receiving basin is a sunken emblem of the Trinity, in which is a finely modelled eagle in low relief, holding a scroll with the words, St. John. Circling this are two lily branches, each having three flowers and three buds. The text encircling the basin is divided in three parts by three circled Maltese crosses, the words being: "To do good and to distribute, forget not." In the centre of the two smaller ones is I. H. C., and the text is, "Give alms of thy goods." The basin is the gift of Mr. Samuel R. Marshall.

#### WESTERN NEW YORK.

**ATTICA.**—The Rev. A. A. Brockway has resigned the rectorship of St. Luke's church, and also as general missionary of the Deanery of Batavia, in order to spend the winter abroad. His closing sermon showed an extraordinary amount of work accomplished, both in the parish and deanery. The deanery, at its meeting, adopted highly appreciative resolutions in accepting his resignation.

**BUFFALO.**—St. Paul's (cathedral) church is not yet completed, but the congregation have been crowded out of the crypts and forced to occupy the church itself. The Rev. H. A. Adams has entered upon his rectorship, with most encouraging tokens of success in his very great work and responsibility. It is now proposed that the cathedral, though still incomplete, be offered to the Bishop for the solemnity of hallowing, after desecration, on the 3rd of January, in connection with the celebration of that day, as the eve of his 25th anniversary in the Episcopate of the diocese. The Bishop of New York will be the preacher at evening service on that day, at the request of the Committee of Arrangements entrusted by the late diocesan council, with the duty of preparation for the anniversary. The plan of the celebration will be nearly as follows:—January 3, 11 A. M., "The Office of Reconciling, or new-hallowing, a church which has been violated," as prescribed by the Bishop, will be used; the clergy entering the church in procession, with the choir and others. The Processional Psalm will be the 68th. Evening Prayer at 7:30 o'clock; with Offices for the anniversary, and the sermon by the Bishop of New York. January 4, Early Celebration by the Bishop himself, in the crypt; where the chapel will be previously hallowed by a brief office. At 10 o'clock, full service with the Holy Communion in the church, and a sermon by the Bishop. Daily services will be continued till the Feast of Epiphany, inclusive, with prayers suited to the double session of the diocesan anniversary, and the restoration of the cathedral church.

#### MASSACHUSETTS.

**BOSTON.**—At the regular meeting of the Standing Committee of the diocese, on Tuesday, Dec. 3rd, the testimonials of candidates for Holy Orders were received, and those of Messrs. Frederick Manning Brooks, Wm. Mitchell, and Arthur Papineau were passed upon. The testimonials commending the Rev. Joseph Ayer, Jr., deacon, for advancement to Priest's Orders was also received. Messrs. Joseph Carden, Geo. Frederick Daniels, Abel Millard, and W. Francis Parsons were admitted as candidates for Holy Orders.

**HYDE PARK.**—The Bishop made his annual visitation to Christ church, and administered the sacramental rite of Confirmation to a class of 11 persons, presented by the rector. The Bishop preached from the text, Isaiah xxi: 11, 12. After the Confirmation he addressed the candidates, setting forth their duty as loyal children of the Church, which must be that of progression, both as regards their own daily life, and their duty to their fellow-men. The Bishop celebrated the Holy Communion with a large number of communicants. The candidates made their first Communion on

Christmas morning. The music was rendered by the vested choir of the church.

#### NORTH CAROLINA.

**HENDERSON.**—The Bishop visited the church of the Holy Innocents on Thursday, Dec. 12th. After Evening Prayer by the rector, he preached, and laid his hands upon 19 persons. A handsome memorial triplet window has just been placed in the chancel. It was executed by Messrs. Lavers & Westlake of London, and is similar in character to the work done by the same firm for the chapel of the General Theological Seminary. The design, which has been admirably carried out, represents the Slaughter of the Innocents, surrounded by panels depicting the incidents of our Lord's childhood—the Visitation, Nativity, and Presentation, the Worship of the Magi and the Flight into Egypt. The upper part of the centre light is occupied by the Crucifixion with the figures of St. Mary and St. John, while in templets of the lights on either side appear The Baptist and St. Stephen. It is intended that the Annunciation and the Scene in the Temple shall be taken from the windows in the side walls of the sanctuary. In the furnishing of the chancel much remains to be done. The parish has fairly kept pace with the rapid growth of the town, but it has been unable to institute any considerable work among the colored people who form a large part of the population. It is believed that a large congregation could be speedily gathered if the means were provided for the support of a colored clergyman to assist in the work. The building formerly used as a parish church is available for school and chapel services, and the rector would be grateful for any assistance rendered him by persons interested in the evangelization of the race. An excellent young man belonging to the congregation is now preparing for orders at St. Augustine's school, Raleigh, whose alumni are doing admirable service in gathering their own people into the Church.

The progress of the diocese gives great encouragement to the Bishop. He has consecrated six new churches in as many months, and several more are in readiness. Some valuable additions to the clergy list have recently been made, but helpers are still needed in this growing work.

#### CENTRAL NEW YORK.

A change of more than usual importance is effected in this diocese by the transfer of the Rev. John Arthur from Grace church, Cortland, to St. John's church, Oneida, succeeding the Rev. J. Everist Cathell, now at Richmond, Ind. Mr. Arthur has done so well in Cortland during the four years of his rectorship there, that the whole community is loth to part with him. The new consecrated church and the well ordered parish that he leaves will be memorials of his work for many a year; while the strong and busy parish to which he goes is eager enough, after eight months of its vacant rectorship, to join him in good aggressive work, and give him hearty welcome. Mr. Arthur begins at Oneida on New Year's Day.

#### QUINCY.

**HAMILTON.**—An interesting event was the opening of the new church of the mission of St. Titus on St. Stephen's Day. The Holy Eucharist was celebrated by the rector, when all the communicants received. The church was suitably decorated with evergreens. The temporary altar, to be displaced by a handsome memorial, was arranged with the proper ornaments. Choral Evensong was sung by the rector and choir of the mother parish, St. Paul's, Warsaw. The Bishop's instructive and most interesting sermon was listened to with attention by the large congregation. The church is a neat Gothic building 25x40, with a stone basement of the same size. It is flanked by an extension which when completed will furnish a vestry and class room; opposite to this will be a sacristy. The roof is pierced by seven dormer windows and surmounted by a cross. The cost of the building without furnace and seats is \$900; when completed as contemplated, the total cost will be nearly \$1500. The kind words of the

Bishop and his generous gift will, it is hoped, effect the speedy completion of this building erected to the worship of Almighty God.

#### MINNESOTA.

**MINNEAPOLIS.**—St. Paul's parish introduced a vested choir of men and boys on Christmas—30 voices. There is associated with these a chorus of women who occupy a place near the organ immediately back of the Decani side and partially separated from the congregation by a screen of wood work. Although a conservative parish, the rector, the Rev. Frank R. Millsbaugh, met with every encouragement from his congregation, a large private subscription having been made for the purpose. St. Paul's now numbers 400 communicants and is equal in this regard to the mother parish. One of its good agencies is a primary school of 30 children, in which the rector goes for Morning Prayer. One of its societies furnished a Christmas tree of useful articles for poor children alone this year. Its Sunday school furnished another for one of the rector's three missions. This is only one of eight parishes in Minneapolis, besides the missions, which are striving to do the Master's work in this large population.

**GLENCOE.**—Christ church has suffered a sad and irreparable loss in the death of a noble Christian woman, the late Miss E. D. R. Brown. At a memorial service on Thursday, Dec. 19th, the little church was full to overflowing with those who had come to pay a loving tribute to her hallowed memory. The altar was decked according to her oft-repeated desire that it should be at her funeral, in festival attire and a profusion of choice flowers. The only mark of mourning was a small but pretty bow of crepe on the organ, at which she regularly presided when in health. The memorial service was the result of the desire of appreciative friends, who were unable to be present at the funeral at Minneapolis, to commemorate her noble life and faithful labor, in the little church for which she worked so hard, and which was built and sustained with services largely through her means. The sermon was preached by the Rev. J. Wynne Jones of St. Mark's church, Lake City, a former rector of Christ church.

#### MISSOURI.

Bishop Tuttle visited All Saints' church Nevada, the Rev. S. C. Gaynor, rector, on the 4th Sunday in Advent, preaching two able sermons, and confirming a class of four at the evening service. The parish is in a prosperous condition, the congregations filling the church.

The Bishop made his annual visitation at St. Peter's mission, Harrisonville, the Rev. S. C. Gaynor, minister in charge, on the evening of Wednesday, Dec. 18th. A large congregation was present and the Bishop preached an instructive sermon on Baptism.

#### MICHIGAN.

**MT. CLEMENS.**—Christmas Day was a joyful one in this little parish. The new Bishop of the diocese came from Detroit to celebrate the Holy Eucharist and preach. The text selected was, "Let us now go even unto Bethlehem, and see this thing which has come to pass," St. Luke ii: 15. The Bishop eloquently discoursed on the Holy Nativity and was attentively listened to by a large congregation. The service was semi-choral. The singing of the youthful choir organized on Trinity Sunday last compared favorably with other choirs of larger numbers and longer standing. The processional, office, and recessional hymns, also the responses, were most efficiently rendered. At the close of the service the Bishop highly complimented the choir for their reverent behavior and the efficient manner in which they led the service, and expressed himself thoroughly delighted with the parish and its people. This parish has undergone a hard struggle, and for a long time was without any service. Last Easter a candidate for Holy Orders was given charge and commenced the Sunday services. Branches of church work were organized and everything is running very smoothly; and hopes are being entertained of a great future.



## MARYLAND.

WASHINGTON, D. C.—Ascension church has been lately improved. The interior of the edifice has been newly frescoed. A new chancel railing was substituted, and a \$6,000 organ purchased and placed in the church. The choir was removed from its old location in the organ loft to a position adjoining the altar.

On Sunday evening, December 22nd, the Bishop preached at Epiphany church to a large congregation.

The building that was formerly occupied by the church of the Holy Cross at 18th and P streets, has been leased by St. Andrew's Parish, and it was opened on Sunday, Dec. 22nd. The rector of St. Andrew's parish officiated. It is the purpose to organize a congregation and erect a church building in that vicinity.

BALTIMORE.—Bishop Paret recently confirmed a class of 14 persons at Holy Trinity church, and a class of 37 persons at Henshaw memorial church.

The Rev. C. E. Harding, of the mission at Canton, has accepted a call to a church in Omaha, Nebraska. The Bishop will place the Rev. Geo. W. Lay, of New Hampshire, in charge of the mission temporarily. At the request of the Bishop, the Rev. R. Whittingham is to take charge of St. Stephen's church until next spring.

The Bishop visited the Church Home and Infirmary, on North Broadway, on Monday, Dec. 16th, and confirmed a class of six persons. The warden of the Church Home, the Rev. John B. Harding, and the Rev. Robert H. Paine, of Mt. Calvary church, a member of the Board of Trustees, were present in the chancel with the Bishop.

## WYOMING.

BUFFALO.—St. Luke's new brick church on Main Street, was occupied for the first time on Christmas Day. There was Morning Prayer and Holy Communion at 11 A.M. The offering for The Infirmary Clergy Fund, amounted to \$12.10. This parish had the honor to take the first offering, in this jurisdiction, for this purpose a year ago. The Bishop has since ordered it taken annually in all congregations. The children's service was at 5 P.M. The church was crowded until standing room could not be had, and many were compelled to go away; 150 children were made glad by two large trees—literally loaded with presents purchased with the \$100 raised by the committee of ladies. No private presents were allowed on the trees. The only anxiety the ladies had was to know how to spend the money which every one seemed glad to give. The day after the town had been canvassed for this fund, a fire destroyed all the furniture of one of the Church families, and in two or three hours, nearly \$300 was raised to replace it. Such is the generosity of far-western people. The new church has cost \$4,000, and is not yet plastered or painted. All this money except \$525 has been given here in a town of 700 people, 150 miles from a railroad. The church is clear of all debt, as a small balance of \$300 has been assumed by the gentlemen of the vestry. It will cost \$1,000 to finish and furnish it. Electric lights will be put in as soon as \$75 can be raised for this purpose. It will also cost about \$150 for front steps and coal house. The present missionary, the Rev. F. C. Eldred, has been here about 16 months, and is the only clergyman ever in the field. During that time there have been 13 Baptisms, 7 Confirmations, (only 1 visitation of the Bishop) 5 marriages, and 5 burials. The present number of communicants is 40. The offerings at the services have amounted to \$402.96. The church thanks God and takes courage.

## INDIANA.

Bishop Knickerbacker made a special appointment for Christ church, Indianapolis, on the fourth Sunday in Advent, at 4 P.M., when one of the professors of the State School for Deaf Mutes, and his wife, received the apostolic rite of Confirmation. The Rev. A. W. Mann interpreted the service and episcopal address to the candidates, as well as to the large congregation of deaf-mute pupils and graduates. The

Bishop, in his address, stated that he had confirmed a deaf-mute at St. Paul's church, Richmond, on the Sunday before, and that others were being prepared for the reception of the rite.

At Holy Innocents church, the Bishop preached and confirmed a class of 7. Many improvements have been made in this parish. Through the special efforts of members of the parish, and the generous aid of brethren in the East a debt of \$1500 has been reduced nearly one-half. A handsome oak walnut altar, chairs, and credence for the chancel, with beautiful altar and lectern hangings for the different seasons of the year, and altar ornaments kindly sent by an Eastern parish, make this little church equal to any in the city in the beauty of its interior appearance. The parish is composed of persons of small means, but zealously interested in the work of the Church.

The Bishop recently visited Frankfort and confirmed a class of 11. The work in this place is most encouraging. The church has been newly carpeted, gas introduced, and other improvements made, adding very much to appearance and comfort. Faithful workers earnestly support the zealous missionary in his efforts to strengthen the Church in this important centre.

The Bishop spent a Sunday in Richmond preaching to large congregations, and confirmed a class of 16. This parish has made remarkable progress under the leadership of its able and active rector, the Rev. Mr. Cathell. During Advent the rector held special services on the afternoons of Tuesday and Friday with good attendance.

At a fair held under the auspices of a ladies' society, formed of ladies from different Christian bodies, over \$500 was realized for St. Stephen's Hospital.

December 23, the Bishop confirmed 18 in Trinity church, Peru, the fruits of the earnest and faithful work of the Rev. Otway Colvin, in a field where all seemed "about to die." Few places can show a more wonderful improvement in all interests than the parish at this place. The rectory and church have been repaired, and other much needed changes made; the church carpeted, a pipe organ put in place, and the whole parish stirred up to renewed zeal and interest from an apparent condition of despair.

Good reports come in from all parts of the diocese of growth and interest in the onward work of the Church.

## MISSISSIPPI.

MERIDIAN.—The Bishop visited this parish on the 15th inst, preached twice, and confirmed 19. The church was crowded at both services, the aisles and vestibule being also filled. Signs of new life appear in every department of the work, and it is hoped by all that the small debt will soon be removed and a rectory built.

## PEACE AND GOOD-WILL.

BY MARIAN ST. CLAIR.

The angels sing the story,  
Glad tidings! Peace! Good-will!  
While radiant lines of glory  
Heaven's azure arches fill;

The starry hosts of heaven  
The melodies prolong;  
And we on Christmas Even  
Repeat the angels' song.  
Peace! Good will! the church bells ring;  
Peace! Good will! the angels sing.

Thy glory fills the heaven;  
Thy peace be on the earth!  
Oh Son! unto us given;  
Oh Child! of wondrous birth!  
Honor, and might, and blessing  
They give to Thee above;  
We pray (our need confessing)  
Lord! keep us in Thy love.  
Peace! Good will! the church bells ring;  
Peace! Good will! the angels sing!

We list to childish voices  
Re-echoing the strain,  
As each young heart rejoices  
At Christmas come again;  
Peace and good will! oh, never  
May that sweet lesson cease;  
Till in Thy heaven forever  
Thou givest, Lord, Thy peace.  
Peace! Good will! the angels sing!  
Peace! Good will! the church bells ring.

## DIOCESAN EQUALITY.

BY THE RT. REV. WM. STEVENS PERRY, D. D.,  
BISHOP OF IOWA.

The powers of the General Convention of the American Episcopal Church are not original but derived. It is an historical fact that the churches in the respective States of America came into union one hundred years ago on the basis of absolute equality, independence, and autonomy. Each diocese subsequently received into union with the Convention has entered into these federate relations on the same terms. No "self-denying ordinance" exists to show that in cementing a union for certain defined purposes there was made or intended any surrender of rights or powers, other than those expressed at the time. It is evident by the very wording of the "Ecclesiastical Constitution" which appears in embryo in the "Fundamental Principles" adopted in 1784, and re-appears in more formal shape in each successive Convention till ratified, very nearly in its present form, 100 years ago, this October, 1889, that whatever surrender of power was made for the sake of union was specifically stated in the Constitution, and that all rights originally claimed and exercised of which the Church in the respective States did not divest themselves, are still theirs and will ever remain so unless some further explicit surrender thereof should be made. The rights retained by the Church in each State or diocese are evidently these: viz., To organize and exist as an independent Church within the territorial limits of each State, district, or diocese; to choose in such manner as it pleases its own ecclesiastical head; to try under rules of its own framing its offending clergymen; to meet in council, synod, or convention for legislative purposes and to make such laws, canons, and rules as it may deem requisite for its well-being, limited only by the requirement that these enactments do not contravene the Constitution and the Constitutional legislation of the general Church; to have an equal voice and vote in the general legislation of the Church at large; to have its bishop or bishops subject to no other prelate and to be free from outside interference in the discharge of duty—the said bishop being, in all things pertaining to his office, equal to any other bishop of the Church; and, further, to have its bishop or bishops of right entitled to a voice in the councils of the Church not as representatives of the diocese but individually and personally as a Christian bishop. Reserving these inherent rights, there was surrendered by each Church on entering the federation of churches making up the American Episcopal Church general in this land, such an exercise of independency as would permit withdrawal from the union at pleasure and without the assent of the other dioceses. There was also surrendered the right of having the bishop it might elect consecrated without the assent of the Church at large. The privilege of sole and unrestricted legislation was also given up, it being provided that certain laws or canons affecting, as they would, persons and interests common to each diocese should be made by a general legislative body. The right of establishing an independent diocesan "use" or liturgy was given up, and the further right of making sep-

arately any alteration or modification in the compact or charter of union.

This statement of the inherent rights of the dioceses and the powers vested by them in the General Convention, becomes of interest in view of the agitation which has been raised of late with reference to the constitutional basis of representation in the House of Deputies. It has been claimed that the recognition of diocesan equality, adopted by the fathers and formally incorporated in the Constitution approved by the United Episcopal Churches in the United States 100 years ago, proceeds on a wrong principle and is likely to produce the most dangerous results. Great stress is laid upon the apparent injustice of according to Arkansas, with less than fifteen hundred communicants, the same voting power in the House of Deputies that is given to the diocese of New York, with fifty thousand communicants. It is claimed that twenty-five dioceses—a majority of the present number, forty-nine—with less than eighty thousand communicants, can combine and out-vote the other twenty-four dioceses, with nearly three hundred and fifty thousand communicants. It is urged that a fraction less than one-fourth of the communicants in the Church, as now represented in the House of Deputies, can over-ride the will and wishes of three-fourths of the communicants of the same Church. The changes are rung on the possibilities of evil this state of things involves, although no instance is cited by even the most enthusiastic advocate of a change in the basis of representation of any ill that has thus far been occasioned by the working of the system, now a century old.

It is evident that the ratio of representation was fixed by our fathers not on the principle of wealth, or territorial extent, or numbers, but on the ground of the entire parity of rank in the dioceses, whether great or small. In the councils of the Church one hundred years ago, Virginia, then numbering sixty clergy, a hundred parishes, and thousands of communicants, claimed no greater voting power than was accorded to New York, with perhaps half-a-dozen clergy and a tenth of the number of parishes and communicants; Delaware, with two or three clergymen, had equal voice and vote with Maryland or Connecticut, though the latter dioceses were ten times as large, both in the numbers of clergy, congregations, and communicants. It is the testimony of Bishop White, as recorded by the late historiographer of the American Church, the Rev. Dr. Francis L. Hawks, that on no other ground than absolute parity would the dioceses ever have come into union. Diocesan equality is, therefore, plainly asserted by the adoption of this principle of representation, and diocesan independency in all matters not specifically surrendered for the sake of union, is further maintained, for any diocese can claim a vote by dioceses, in which case each diocese has its single vote.—*The Independent*.

A WOODEN cross is formed by two pieces of wood, one horizontal, the other perpendicular. What we call crosses are the result of our will striking God's will at a similar angle. There can be no cross if both run in the same direction.



# The Living Church.

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

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The weekly issue of THE LIVING CHURCH is limited to 16 pages. Only for very urgent reasons can it extend beyond this. Consequently, advertising space must, as a rule, be engaged in advance of the week of issue. Advertisers who wish to be represented should make their contracts and send their copy as early as possible.

An article entitled "The Unheeded Messenger," to be found in this issue, is commended to the thoughtful attention of our readers. It is an impressive presentation of one side of the truth, a side that perhaps we need to consider more often and more seriously. The spirit of the article is not captious or bitter; it is profoundly earnest. It was written by a Churchman whose name we cannot give, but for whom we can vouch as a devout and faithful son of the Church.

We greet our readers with our best wishes for "A Happy New Year." We wish them that abiding happiness which is the crown of a life hid with Christ in God. Whatever of joy or of sorrow which the year may bring to them, whether the clouds gather and burst in storm, or the sun smiles, that happiness will be unchanged. It is as the unruffled depths of ocean which remain untroubled, though the hurricane lashes the surface. It is that peace which the world cannot give.

A WRITER in *The Churchman* suggests a "Selection" of the most approved hymns to be bound up with the Prayer Book, to the number, say, of two hundred, with liberty to use, in addition, any collection approved by the diocesan. This would avoid the difficulties attending a large, official compilation, and secure a great liberty in the choice of hymns where greater variety might be desired. With one qualification, we are not sure but this plan would be feasible and good. We see no

good reason to limit the liberty of choice to such compilations as each bishop may approve for his diocese. There is no such restriction in England, and there seems to be no need of it there or here. American Churchmen surely are entitled to as much liberty as English Churchmen, and they ought to be able to use it as discreetly. We may still learn something from the old country, but we ought not to need to go there for an object-lesson in liberty.

If any plan is adopted for allowing compilations of hymns to be used, other than the authorized Hymnal of the Church, it seems very undesirable to make this a matter of episcopal prerogative. It would add another perplexity to the many which already burden our bishops, and introduce another element of discord and possible occasion of discipline into our dioceses. It would be, in effect, a canon or rubric to be enforced, and what would be lawful in one diocese might be unlawful in another. We have enough incongruities of this kind now, and we should not be in haste to legislate another into existence. Moreover, the plan suggested by *The Churchman* would lay upon the bishop the necessity of endorsing every compilation as a whole, which he might wish to allow his clergy to use with loyal discretion, and make him responsible for everything in it. This objection would not hold against an authorized Hymnal or against the entire freedom of selection now allowed in the Church of England.

THE blessedness of labor has never been better demonstrated than in recent experiments in some of our prisons. In answer to the clamor of misguided mechanics, or those who assumed to represent them, the experiment has been tried of keeping prisoners in idleness. The products of their unpaid work, it was claimed, tended to cheapen labor in the several trades at which the convicts worked. The result of idleness was most distressing to the convicts, burdensome to the taxpayers, and without a particle of gain to anybody. In the Sing Sing prison where work has been resumed, the keeper reports that the convicts show a great eagerness for it. To a reporter of *The Evening Post*, he said:

The horror of the solitary confinement in idleness was universal, and the convicts welcomed hard work as the greatest blessing. They dreaded even holidays, especially if they followed Sundays. Since the change, now about three months old, the improvement in the health and spirits of the convicts has been very marked. Under the former régime the prisoners were locked in their cells twenty hours

out of the twenty-four, and did little when released, but walk up and down the yards in prison files. "They just walked round and round this enclosure lock-step," said the keeper. The effect of this dreary monotony on the temper and the nerves of the convicts was deplorable, and had it been continued, there would have been an epidemic of insanity. As it is, the general health of the prison is excellent, and as a rule prisoners leave in better physical condition than they enter.

## REVERSION TO TYPE.

The author of "Looking Backward" informs his readers that he is of Calvinistic creed and training. It is quite unnecessary information, for it is apparent enough in his book. There is nothing in it more suggestive and amusing than his "religious arrangements" for A. D. 2,000. A quotation is better than any description. This is his account of a conversation in the golden age of which he is the prophet:

"As to hearing a sermon to-day, if you wish to do so, you can either go to church to hear it or stay at home." "How am I to hear it if I stay at home?" "Simply by accompanying us to the music room at the proper hour and selecting an easy chair. There are some who still prefer to hear sermons in church, but most of our preaching, like our musical performances, is not public, but delivered in acoustically-prepared chambers, connected by wire with subscribers' houses. If you prefer to go to a church I shall be glad to accompany you, but I really don't believe you are likely to hear anywhere a better discourse than you will hear at home. I see by the paper that Mr. Barton is to preach this morning, and he preaches only by telephone and to audiences often reaching 150,000."

The author evidently has no conception of the one chief purpose of church attendance, namely the common, public worship of Almighty God. Mr. Bellamy cannot conceive, apparently, of any other object for church attendance than that of hearing a sermon. So, in his ideal state of society, though "there are some who still prefer to hear sermons in church, most of our preaching, like our musical performances, is not in public, but delivered in acoustically-prepared chambers, connected by wire with subscribers' houses."

It is very amusing. The ideal preacher of Utopia "preaches only by telephone!" When we read his sermon, which the author gives us, the marvel is that such a preacher could obtain "audiences often reaching 150,000." In these dark days he would not have a corporal's guard. For one thing, however, in the ideal state, we shall have cause to be very grateful: sermons are to be "delivered in acoustically-prepared chambers." If instead of "acoustically-prepared

chambers" we could now have acoustically-built churches, how great would be our gratitude. Ah! the sins of our architects! To be delivered from them would reconcile one—if anything could—to Mr. Bellamy's "acoustically-prepared chambers."

In his ideal republic, if republic it may be called, everything is to be made easy, and nothing more so than Sunday "performances." They are to be quite compatible with dressing-gown and slippers. There is to be no getting ready for church. All is in readiness, "simply by accompanying us to the music-room at the proper hour and selecting an easy chair"! Puritanism run to seed in our day is still something respectable as compared with what—according to Bellamy—it is to be. Manifestly it is to be a case of "Reversion to Type." And yet there will be something to be thankful for, viz., "acoustically-prepared chambers."

## THE CHRISTMAS-TIDE.

There is something as remarkable in its way in the Christmas-tide as in the tides of the sea. It is, of course, a tremendous fact that by means of an invisible power of attraction exerted through some far-distant body, the entire mass of waters in the sea is gradually lifted up and like a vast river moves irresistibly until it reaches its highest level. But what of the periodical lifting up of communities, cities, and even whole nations, in consequence of an event which happened 1890 years ago? The cause might seem to have been inadequate from the first, and long ago to have expended its moving power, and yet it was never so real and irresistible as now. Like the incoming tide of the sea, it sweeps everything before it, whether religious or secular, and somehow compels even adverse currents to join in and swell the movement.

It is indeed one of the great things about the flowing tide of the sea that while it begins so quietly and imperceptibly, it gathers constant and increasing strength until it comes to be a movement of the entire volume which presses forward to fill every creek, inlet, bay, harbor, and even sets back the flow of mighty rivers as if it would reverse their currents or qualify their waters with its own saltness. Like to this is the tide of Christmas. It may seem at first no more than the ripple of an ordinary event, political or literary, but before you are aware, it has got into the thought of the entire community and is bearing it away. With multitudes it may be a mere matter of business or pleasure. All the same, they



are constrained to give way to it, because that vastly larger multitude which has entered deeply into its spirit, wants whatever reminds of, tells about, illustrates, or sets forth in song or oratorio, that sublime event which age after age grows upon the world's interest and wonder. And by the time the Christmas-tide has reached its height there is not only felt to be no other event in history to compare with it, but there is the feeling and the fact that not all events put together can so take possession of the world's interest and concern its welfare.

Another great thing about the rising tide of the sea is that for the time being it covers up so much that is disagreeable and offensive. There, indeed, are the rocks and clinging sea-weed, the unsightly mud and slime, the abrupt and ragged shores, perhaps peopled with low-lived creatures, but at high-tide all are hidden in the surrounding waters. It is a complete transformation from a repulsive sight to one inviting and attractive. And how the rising Christmas-tide covers over for the time the antagonisms and hatreds, the jealousies and meannesses, of the community! How as it gently comes along, it creeps into those crevices of the heart out of which proceed evil thoughts, and fills them up; yes, and fills up those yawning chasms between divided families and churches, and in a sort buries them out of sight.

The Christmas-tide is, in fact, the rising and culminating tide of charity and good-will. It gently forces itself among the crevices and rifts of estranged natures, and if it does not exterminate their hatreds, it submerges them. If it does not bring with it the expulsive power of a new affection, it covers beneath its mantle the old and repulsive one. It is the flowing in and flowing over of that divine love in Christ which would cover the sin of the whole world. It tells of a love as deep and boundless as the sea, as high as the heavens. Indeed, the sweep of the heavens and the tides of the sea are only symbols of that love which would not only sweep over, but take away, the sin of the whole world.

In one respect, the illustration fails. With the tides of the sea, it is ebb and flow, ebb and flow, an everlasting movement without any progress. The Christmas-tide, on the other hand, does not leave the world exactly as it finds it. Here, too, there is ebb and flow, but by little and little the flow is more than the ebb. By however slow degrees, the Christmas-tide rises higher and higher, as the centuries move on, and so shall keep on

doing until the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

#### THE UNHEEDED MESSENGER

There was once, not very many years ago, a holy council. It had come together in one of the greatest cities of the world, a gathering of learned and reverend men from far and near. There were ardent, enthusiastic young priests, hard-working pastors with sober mien and moderate views, round-faced rectors of fashionable churches, worn, eager-eyed missionaries bringing their tidings from distant fields, venerable bishops with white hairs and peaceful smiles, dry professors of theology, and laymen of many types, some wondering, some dreary, some zealous. It was a council which claimed to hold its authority from the very apostles and prophets themselves; the true Church, the light and guide of the nations, the voice of the Living God. The Voice of God! Think of it! Think what a mission, what a glory, what an unspeakable honor and responsibility for any earthly body to possess! The world was waiting for some great sound of that Voice; it wanted guidance, wanted light, wanted a living faith, and now it would hear and see and know at last. And then there were millions of listening ears. Within a great church, the surrounding city roar softened and stifled as far as man's power could soften it, sat the holy bishops in secret session, receiving messages from the lower House of Deputies, pondering, praying, advising with one another; and without, the world listened for the Voice. Away off in the heart of Asia there were ears strained to hear It, eager, anxious listeners; out of the West half-comprehending Indians watched dully for messengers to bring It; down in the South, untaught children of God with black faces heeded It; nearer still—ah so near!—there were careless listeners, sorrowful, despairing listeners, self-satisfied listeners, thousands of deaf ears which had never cared to listen, thousands more which had never heard the Voice at all, never known what God's Voice was; those "masses" which the great, wide, boundless Church is trying to "reach." But on the morning of the great opening service, when the long line of bishops marched up to their places and knelt together at the altar, they seemed so sure and splendid an array of soldiers as to leave no doubt now but that the Church militant was ready at last to grapple with all the powers of darkness which menaced her children.

It was on one morning soon after this opening service that a message came to the holy council. There had been a great missionary meeting the night before, at which noble pioneer bishops and priests, who had risked their very lives to carry the gospel into heathen lands, had told the breathless multitudes of their work and its needs. Every word spoken had been fraught with fiery emphasis; one heard echoes of the Voice as one listened; and a divine spark seemed to have fallen into the midst of the assembly and kindled it to fresh energy for its glorious object, so that the next morning, when all were still feeling the warmth of enthusiasm, looked like a hopeful moment for an entreaty.

It was brought by a strange messenger to the door of the church, where the bishops were. No one seems even to have been quite clear what the actual outward appearance of this messenger was: some say he wore the garments of a laboring man, and had a face on which poverty and sin and ignorance had left marks; but others have maintained that the face was a mask, and that there were clear, bright eyes shining through, and a glimpse of something white and gleaming behind the ragged folds of his coat. One or two volunteered the strange opinion that he might have been an angel in disguise; but of course it was the wrong end of the church for an angel; an angel would never have knocked at the door instead of descending at the altar, and there were plenty of priests who could tell you how such things ought to be done, even by angels. Whoever the messenger was, however, he came out of the noisy city streets, and stopped at the church steps to ask where the bishops might be found. He was told that he could not be admitted among them, but as the bearer of a message he looked for some one to whom he might intrust it; and as he stood waiting in the vestibule there came toward him a man we will call the ecclesiastic. His figure was scarcely more clearly defined than that of the messenger himself, and in the dim light of the church there seemed a strange contradiction about it. One could perceive a priestly outline surely; a grave, gray beard and clerical clothes; but as the messenger gazed, another aspect struck him, that of a prosperous man of the world. Were it the turn of his head or the expression of his mouth and eyes, something surely made one feel at times that here was a dual character; the business man walking hand in hand with the priest, or the priestly nature shadowing the practical one. The messenger saw this contrast, perhaps, more plainly than others would have done, and it was with a half-hesitating manner that he spoke:

"Sir, I am the bearer of an entreaty to this reverend company. I come from a great body of men, students in the scientific world. They are seeking truth in nature, and their labor is helping all the time to pour fresh light upon her mysteries. But there are many among them who cannot yet gain any insight into the supernatural world or the spiritual life. They want to believe in God, and in His Son, but they cannot understand. They have bidden me come and ask whether they may hope to gain any new light now from the Church; whether the meeting of the bishops is to try and make the truth plainer to those of them who long to find it."

The ecclesiastic looked pleased. "Ah," he said, "you mean the agnostics and infidels? I am afraid they know very little of the great authorities on which the Church bases her doctrines. The council is hardly for the purpose of expounding those doctrines to the ignorant—there are plenty of books on the subject. But just now, I think, some of your friends might be edified and instructed by a matter which is under discussion and brings up much interesting historical information. It is the subject of the Nicene Creed and the *Filioque*, a question which has been often before the Church. If we can only reach the

point of having the repetition of it compulsory—"

The messenger looked a little puzzled. "Do you think that would really help a doubter?" he asked, "to hear it discussed, and the differences of opinion?"

"Well," stammered the ecclesiastic, "if we can get what we want established, you know, it will be a most important thing for the Church. Think of it!—the Nicene Creed, the confession of our faith."

But even as he looked, the messenger was retreating. "I thank you," he said, "I will try to explain to them." And without another word he had passed out again into the street and disappeared. "A strange man," muttered the ecclesiastic. "I wonder who he could have been?"

There was another morning when the two met again in the same place. The messenger looked grave and haggard this time; his face very pale as if with trouble. "Ah," he said, as the ecclesiastic came toward him, "I am glad to find you. I come with another plea to the holy council, from a far different source. Do you know—perhaps you do not, if, like so many, you are from far off—that all about us here in this great city there are thousands of poor human souls struggling in the depths of darkness and vice and poverty—the tenement house population? I find, incomprehensible as it is, that some of this property is actually owned by churches; that church corporations draw their revenues from those very dens of misery. Do you think anything could possibly be done about laying this before the American Church and trying to make its members feel the great wrong of it? Could any committee be organized that would investigate it and bring back a report, now that so many bishops and priests are here together? Could the council devise some way of reaching that mass of humanity and helping to set things straight, and teaching its rich men to deal fairly and not 'devour widows' houses?'"

"My dear friend" (it was the gentle voice of the clergyman, and yet, strange! that hard business tone in it too), "I have no doubt that many of our city clergy recognize these evils and are doing what they can to remedy them. But you must remember that this council cannot interfere with matters of property and ownership; it is not the Church's province to undertake legislation with regard to those things. So long as her moneys are used to beautify her sanctuaries and extend her charities, are not her members fulfilling their work as faithfully as they can?"

The messenger still seemed doubtful. "If the question could but be brought up for discussion," he said.

"I am afraid there is really no time for it," sighed the ecclesiastic mildly. "There is a great deal to be done on the 'enrichment of the liturgy,' and I fear we may not finish even with that. There are all the new collects, you know, and that most excellent book of offices? And the proposed changes in the rubrics, not to speak of our new Hymnal. They are discussing the wording of a line in a hymn this very day; you would hardly believe how much attention it needs. But if you tried the other House first," he added, brightening a little. "That is the way to start such movements. There are



men among the lay delegates who would know all about property and that kind of thing."

"Yes," the messenger said bitterly, "men who have been chosen because of their wealth and power alone, many of them caring nothing whatever for the spread of the Faith, or even fair dealing in business."

The ecclesiastic looked distressed, and rubbed his hands together with a deprecating air. "I—I wouldn't let them hear that," he whispered softly. "They are so kind to the Church, you know, and so interested, and they really give a great deal. What should we clergymen do without our rich wardens? I should be sorry to have them offended by hearing you say anything like that."

"I shall be careful," said the messenger gravely, half to himself it seemed. "Yes, I will try them next time. I have more work to do."

It was to a layman that he came next, one busy morning. A great congregation was assembled in the House of Deputies, listening confusedly to the speakers. The messenger succeeded in catching a busy, important little man with unmistakable signs of wealth about him. He was most pleasant and forbearing toward this interruption, and began in conciliating tones, "Well, my good man, what can I do for you?"

"I have brought a petition," was the answer. "I hear there are some manufacturers here, men of great riches."

"There are," said the delegate proudly. "I have some interest in those things myself. Can I serve you in any way?"

"I came," the messenger said, "on behalf of the many underpaid working women in this vast Union. I know that the holy council could send, if it would, a great stirring message to the men in the Church, begging them in the name of its heavenly mission to take up the cause of these defenseless ones. There are so many of them who hardly dare look forward to existence even. You don't know, I dare say, what it is to have starvation staring you and your little ones in the face every moment—to wonder why you were born for such a frightful struggle."

But the delegate scarcely seemed to be attending. Something just spoken on the platform had caught his ear. "I'm so sorry," he murmured. "It sounds very sad, but I really fear that question will have to go over till 1892. We're so very much occupied just now. It's the General Thanksgiving, you know, and if we don't get it fixed all right so that it will be allowable for the congregation to join—why, just think of cutting people off from giving public thanks for their benefits. Every member of the Church ought to have the opportunity. *We bless Thee for our creation, preservation, and all the blessings of this life,*" he repeated mechanically, listening still to the speaker. "Ah, there is a chance for me to say a few words myself! Excuse me—I'm very sorry—good morning"—and he was gone. There was something very bright in the messenger's eyes now, was it from a poor man's tears, or an angel's wrath?

He came just one day more. The ecclesiastic happened to be talking with another prominent layman when he appeared, walking wearily and hopelessly this time, with head bowed.

"You have brought another message?" the ecclesiastic asked.

"Yes, just one more. You advised me to speak to a layman; is there one here who is interested in coal mining?"

The ecclesiastic's companion turned—"I have some influence in that direction," he volunteered willingly.

"They tell me," said the messenger, "that the Church cares for all her children, every one. Out in the West there are some mines where the employers have cut down the wages to a sum on which the miners cannot live. They have struck, and now the mines are shut down and they are starving. There are baptized Churchmen and communicants among them; they need spiritual help as well as bodily sustenance. Can anything be done in the holy council about it? Could missionaries be sent to them as they are to the Indians and the Chinese, do you think?"

The gentleman shook his head. "It is very unfortunate," he said. "Of course there ought to be some one sent to tell them how misguided they are and what a broad sympathy the Church has always maintained with faithful laborers. But I'm afraid the question will have to go over. We're so very busy now, that's the trouble," he explained kindly. "We're introducing a new clause into the litany, for deliverance from earthquake, fire, and flood. You see, everything else had been provided for but that, and now here's been the Charleston earthquake, and so many fires, and then this dreadful Johnstown affair—such a damage to business and such a loss of life. We really can't allow such a disaster to happen again without doing something to prevent it. We must get that clause in," he muttered nervously. "I think I must go and speak to Dr. A and Judge B, and the Rev. Mr. C; they are all in favor of it and good pushing men. Good day;" and he slipped away, turning back, however, to say: "You know that might all be put into a pastoral letter, it would do quite as much good, I think."

The ecclesiastic and the messenger were left alone. They stood silently looking at one another, the clergyman gazing into the great bright eyes before him, awe-struck and trembling now, he knew not why. On him, as on St. Paul, had flashed a sudden light that had blinded him. The messenger had drawn himself up to his full height, and was looking down, grandly, pityingly; and a voice sounded low and stern, and infinitely bitter, repeating the words of the prophet: "Many pastors have destroyed my vineyard." When he looked up again the messenger was gone. But clear before his listener's mental vision, as it had never yet dawned, came the sight of that sorrowful, suffering world which had been knocking at the doors of the council. Why was it that there could be no answer to the knocking? Could it be because of such as he! Was he one of the 'many pastors,' the careless shepherds who in leading sheep to the water springs had given no heed to the tender vines and grasses springing up about their path, but had let them be trodden ruthlessly down to make the ways broader? Did God mean that one single sign of life or growth in His vineyard should be crushed or neglected, or that His wells of living water should be polluted with the mud and filth which clung to the feet of His heedlessly led flocks? The ecclesiastic

pondered long, looked back over his own ministerial life; then he, too, turned and went out into the streets of the city. It is not known exactly what became of him. The members of his wealthy parish did not search long; they have a more eloquent preacher now to fill his place; the same full church and splendid music; the same long list of guilds and charities. But in and out of dark places, in the midst of poverty, hunger, and sin; among debtors and doubters, and drunkards, goes one more man, struggling feebly but truly to make all men his brothers, and bear to them living echoes of the Voice.

JACOB ARMITAGE.

#### 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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#### PERSONAL MENTION.

The Rev. A. T. de Learsy has resigned his charge at Quantico, Md., and will take charge at Salem, N. Y., on Jan. 1st, 1890.

The Rev. T. F. Gallor, of Sewanee, Tenn., will be in charge of Trinity church, Chicago, during the winter, and may be addressed at 2124 Michigan Ave.

The Rev. James J. Burd, assistant minister in Christ church, Hartford, Conn., has accepted a call to the church of the Holy Cross, Utica, N. Y. Please address accordingly.

After January 1st the Rev. Moses Hoge Hunter wishes his mail matter to be addressed to 601 Queen Street, Alexandria, Va.

#### TO CORRESPONDENTS

A. H.—1. The discount is not allowed for renewals. 2. If we are not mistaken, the author is a member of the Sisterhood of the Nativity, Boston. 3. The authorship is unknown.

J. B.—Please accept thanks for the "Armenian Ritual."

CHURCHMAN.—There is no reliable tradition as to the order in which the apostles sat at the Last Supper.

MICHIGAN LAYMAN. 1. Portraits of the bishops can be obtained through The Young Churchman Co., Milwaukee, Wis., or E. & J. B. Young & Co., Cooper Union, N. Y. 2. The term Mass was formerly used as descriptive of the Sacrament both before and after the Reformation. While it has been generally disused among us, and allowed to be appropriated by the Romanists, it has never been formally rejected as a descriptive name. 3. Many of the clergy hold that it is lawful to consecrate for the purpose of reservation. It has been done in times of pestilence, *e. g.*, in Memphis, but the exigency of the case must be taken into account. The law is not clear, as many learned men interpret it either way. 4. There is nothing to hinder a celebration of the Holy Eucharist at funerals, if desired.

#### ORDINATIONS.

The Rev. William Riley, rector of St. Paul's church, Patchogue, L. I., was on Sunday, Dec. 22d, ordained by Bishop Littlejohn, together with several other candidates, at the Cathedral, Garden City.

On Sunday morning, Dec. 22nd, the Rev. Alexander Johnston was ordained to the priesthood and Mr. Charles F. Sontag was ordained a deacon, at Ascension church, Washington. The services were conducted by Bishop Paret and the Rev. John H. Elliott, rector of the church. The Rev. Thomas G. Addison preached the sermon, his subject being: "The power of the Holy Spirit in applying the truths of God's Word and of the ministry in its office of going forth to preach those truths." A large congregation was present.

On Dec. 19th, by the Bishop of Milwaukee, in St. John's church, Elkhorn, the Rev. L. P. Holmes was advanced to the priesthood. The Rev. Dr. Ashley preached the sermon.

In St. John's church, Abilene, Kas., on the Sunday before Christmas, the Bishop advanced to the priest-

hood Prof. H. H. Morrill, of St. John's Military School, Salina, and to the diaconate, Mr. David Brooks, of Dwight. The candidates were presented by the Rev. W. D. Christian.

#### MARRIED.

BOONE-DYE.—Married in Calvary church, Americus, Ga., Dec. 4th, by the Rev. Wm. C. Hunter, Miss Mary Louisa Boone to the Rev. W. R. Dye.

#### OBITUARY.

JENNER.—On Christmas Day at 6:50 A.M., the soul of Herbert Edward, aged six years, left this earth for Paradise to join his brother Arthur, aged four and a half years, who preceded him only four days. They were the only children of the Rev. A. George E. and Marie A. Jenner, of North Platte, Neb. "He shall bear the lambs in His arms."

CHESTER.—At San Mateo, Fla., Dec. 19th, 1889, Col. George F. Chester, son of the late E.W. Chester, Esq., of New York.

BROWNE.—Called to Paradise, Dec. 25th, 1889, Mary Louisa, aged 15 months and two days, daughter of the Rev. W. P. and Mrs. M. J. Browne, of Meridian, Miss.

#### APPEALS.

##### MISSION TO HUNGARIANS.

Please help our mission to Hungarians in the diocese of Qu-Appelle; 25 have been confirmed. School and church wanted. Donations thankfully received by the Rev. TEITELBAUM, Esterhaz, Whitewood, Assa, Canada.

##### 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.

#### MISCELLANEOUS.

FOR SALE.—In Jacksonville, Florida, a nice house. Pleasantly located, with river view. Large lot, and bearing fruit trees. Address, Mrs. E. P. HAMMATT, Genesee, Liv. Co., N. Y.

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

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## The Household.

### CALENDAR—JANUARY, 1890.

5. 2nd Sunday after Christmas.	White.
6. THE EPIPHANY.	White.
12. 1st Sunday after Epiphany.	White.
19. 2nd Sunday after Epiphany.	Green.
25. CONVERSION OF ST. PAUL.	White.
26. 3rd Sunday after Epiphany.	Green.

### BEN HAZZARD'S GUEST.

AUTHOR UNKNOWN.

Ben Hazzard's hut was smoky and cold;  
Ben Hazzard, half blind, was black and old,  
And he cobbled shoes for his scanty gold.  
Sometimes he sighed for a larger store,  
Wherewith to bless the wandering poor,  
For he was not wise in worldly lore,  
The poor were Christ's—he knew no more.  
'Twas very little that Ben could do,  
But he pegged his prayer in many a shoe,  
And only himself and the good Lord knew.  
Meanwhile, he must cobble with all his  
might,  
'Till the Lord knew when it would be all  
right;  
For he worked by faith and not by sight.

One night a cry from the window came;  
Ben Hazzard was sleepy and tired and lame;  
"Ben Hazzard, open," it seemed to say,  
"Give shelter and food, I humbly pray."  
Ben Hazzard lifted his woolly head  
To listen—"Tis awful cold," he said,  
And his old bones shook in his ragged bed—  
"But the wanderer must be comforted."  
Out from his straw he painfully crept,  
And over the frosty floor he stept,  
While under the door the snow wreaths  
swept.  
"Come in, in the name of the Lord," he  
cried,

As he opened the door and held it wide;  
A milk-white kitten was all he spied,  
Trembling and crying there at his feet,  
Ready to die in the bitter sleet.  
Ben Hazzard amazed, stared up and down;  
The candles were out in all the town,  
The stout house doors were carefully shut,  
Safe bolted were all but old Ben's hut.  
"I thought that some one called," he said—  
"Some dream or other got into my head,  
Come, then, poor pussy and share my bed."  
But first he sought for a rusty cup,  
And he gave his guest a generous sup;  
Then out from the wind, the storm, and the  
sleet,  
Puss joyfully laid at old Ben's feet.  
Truly, it was a terrible storm,  
Ben feared he should never more be warm.

But just as he began to be dozy,  
And puss was purring soft and cozy,  
A voice called faintly before his door:  
"Ben Hazzard, Ben Hazzard! help I im-  
plore,  
Give drink and crust from out of your store,"  
Ben Hazzard opened his sleepy eyes,  
And his wrinkled face showed great sur-  
prise,  
Out from his straw he stumbled again,  
His teeth a-chatter with neuralgic pain,  
Caught at the door in the frozen rain,  
"Come in, in the name of the Lord," he  
said;  
"With such as I have thou shalt be fed."  
Only a little black dog he saw,  
Whining and shaking a broken paw,  
"Well, well!" cried Ben Hazzard, "I must  
have dreamed,  
But verily like a voice it seemed."  
"Poor creature," he added, with a husky  
tone,  
His feet so cold they seemed like stone;  
"Thou shalt have the whole of my marrow-  
bone."  
He went to the cupboard and took from the  
shelf  
The bone he had saved for his very self;  
Then after binding the broken paw,  
Half dead with cold went back to his straw;  
Under the ancient blue quilt he crept,  
His conscience was white—again he slept.  
But again a voice called, both loud and  
clear.  
"Ben Hazzard, for Christ's sweet sake, come  
here."

Once more he stood at the open door,  
And looked abroad as he looked before,  
This time, full sure, 'twas a voice he heard,  
But all that he saw was a storm-tossed bird,  
With weary pinion and beating crest,  
And a blood-red stain on its snowy breast.  
"Come in, in the name of the Lord," he  
said,

Tenderly raising its drooping head;  
And tearing his tattered robe apart,  
Laid the cold bird on his own warm heart.  
The sunlight flashed on the snowy thatch,  
As an angel lifted the wooden latch  
Ben woke in a flood of golden light,  
And knew the voice that had called all  
night,

And steadfastly gazing without a word,  
Beheld the messenger from the Lord.  
He said to Ben, with a wondrous smile  
(The three guests sleeping all the while),  
"Thrice happy is he that blesseth the poor,  
The humblest creature that sought thy  
door,  
For Christ's sweet sake thou hast com-  
forted."

"Nay, 'twas not much," Ben humbly said,  
With a rueful shake of his old gray head.  
"Who giveth all of his scanty store,  
In Christ's dear name can do no more.  
Behold! the Master who waiteth for thee,  
Saith, 'Giving to them thou hast given to  
me!'"

Then, with heaven's bright light on his  
face, "Amen:  
I come in the name of the Lord," said Ben.

\* \* \* \* \*  
"Frozen to death," the watchman said,  
When at last they found him in his bed  
With a smile on his face so strange and  
bright;  
He wondered what old Ben saw that night.  
Ben's lips were silent and never told—  
He had gone up higher to find his gold.

THE number of Anglican churches  
and chapels about London is 1,016.

FATHER RIVINGTON, who recently  
perverted to Romanism, has not suc-  
ceeded in taking with him any of his  
former congregation.

AT the English Church Congress,  
held at Cardiff, the Bishop of Derry  
said the clergy could no longer be called  
"sacred vegetables," as they had by  
a witty canon, but were the most lo-  
quacious locomotive and experimental  
of citizens.

THE mixed chalice is universal in  
those churches where the Scottish  
Communion Office is used. In 1847,  
Bishop Towey has his Prayer Book ap-  
pear with this rubric: "It is custom-  
ary to mix a little pure and clean  
water with the wine in the Eucharis-  
tic cup when the same is taken from  
the prothesis or credence to be pre-  
sented upon the altar."

SOME one has invented a dish-wash-  
ing machine. This is only one of the  
comforts that will crown the domestic  
life of the twentieth century. The  
"hired girl" of that happier time will  
light the kitchen fire by pressing an  
electric button at the head of her  
bed, grind the coffee by starting an  
automatic mill, drop five cents in the  
slot and have the eggs and the chops  
sent from the Grocers' and Butchers'  
Trust, catch the rolls as they jump off  
from the Bread Basket Underground  
Pneumatic Supply Train, and set the  
table by turning a crank. The only  
irregular thing in the house in the  
the age of comfort by machinery will  
be the cat. The cat cannot be regu-  
lated or kept out of the milk by any  
device short of the guillotine.

IN France the toy industry is com-  
paratively modern, and is concentra-  
ted in Paris, where recently 3,400 per-  
sons were engaged in it, 2,400 being

women. For the most part they work  
independently and sell their produc-  
tions to wholesale houses. There are  
also factories of special articles, such  
as toy balloons, magic lanterns, dolls'  
heads, articles for dolls' kitchens, and  
the like. In Paris, special factories  
for making children's watches employ  
hundreds of hands, and 30,000,000  
watches are annually produced; in  
other words, Paris provides every year  
a toy watch for every child, be-  
tween five and ten, in France, Ger-  
many, Russia, Great Britain, Italy,  
and Austria. The history of the toy  
industry in Germany reaches back to  
the Middle Ages. In the thirteenth  
century Nuremberg toys were celebra-  
ted, and to this day it is the centre of  
the German production. Berlin and  
Stuttgart also manufacture large quan-  
tities, and, in addition, in the thickly-  
wooded districts, where the people are  
poor and the agriculture bad, toy-mak-  
ing has become a household industry.  
Indeed, the industry all over Germany  
is essentially a domestic one, in which  
every member of the family takes a  
part, and it is carried on side by side  
with the work of the house and the  
field. The large factories are mainly  
for special articles, such as transfer  
pictures, picture books, metal soldiers,  
and the like.

### THE PRIZE STORY.

#### A MERCHANT'S DAUGHTER.

BY KATHERINE ANNIE MATHEW.

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### CHAPTER I.

PHEBE, 1789.

Blessing she is—God made her so,  
And deeds of week-day holiness  
Fall from her noiseless as the snow,  
Nor hath she ever chanced to know  
That aught is easier than to bless.

—James R. Lowell.

It was a very charming picture. I  
am sure you would have said so,  
courteous reader, could you have seen  
it. It hung in an excellent light, its  
frame was handsome, carved in solid  
oak, and touched here and there with  
gold, and bore, in gold letters, the in-  
scription: "Phebe, 1789."

It was the portrait of a young girl  
of about sixteen, with dark, wavy hair  
brushed back from a square white fore-  
head and level brows, and crowned  
with an atom of cobweb lace and rose-  
pink ribbon; a girl with candid dark  
eyes, pleasant mouth, and firmly-  
moulded chin. She wears a dress of  
pink brocade, the fair neck veiled with  
soft lace, elbow-sleeves with lace ruffles  
shade the arms, a skirt of white satin  
shows beneath the pink brocade, one  
hand holds a rose, and she seems as if  
turning to greet you from the canvas.  
This is "Phebe, 1789." And her story?  
you ask, for you know there must be a  
story to so charming a picture. Who  
was she? Who loved her? Where lived  
she? What sweetness of life's sweetest,  
blossomed along the way of this little  
maiden in pink brocade? Was she a  
belle in crowded assemblies? Did she  
make her curtsy at Court to good  
Queen Charlotte and George the Third?  
Or, was she a home-angel, smiling and  
brightening up some prosaic country  
household, some narrow, provincial  
sphere? It is the office of this history  
to paint for you one little maiden's  
girlhood a hundred years ago.

Come with me across the ocean, down  
to the extreme west of England, where  
the ancient city of Bristol, like Rome,

sits picturesquely among her hills and  
like her has a history reaching far back  
into the dim distance of decades of cen-  
turies. A famous place was Bristol in  
1789, a great seaport when Liverpool  
was still an insignificant village, a  
port to which great ships from all  
parts of the world came with their rich  
stores. There came sugar, spices, and  
tropical fruits from the sun-lit islands  
of the western seas, gold and ivory  
from the burning coasts of Africa,  
great cargoes of fish and oil from the  
frozen, silent Arctic waters, wines,  
ruby and golden, from castled Rhine,  
or glowing Spanish vineyard. The  
wide quays were heaped with boxes,  
bales, and barrels, with strange piles  
of skins from South American llanos,  
and, among them all, huge mounds of  
silvery ballast-sand, where the bare-  
footed ragged urchins from the crowd-  
ed alleys of the shipping region, play-  
ed all day long, and found treasures  
of tropic shells and shining pebbles—a  
delight to the poor little lives, so bare  
of toys or beauty. How the stately  
ships went sailing down the winding  
Avon, between the fresh verdure of  
Leigh Woods on the one bank and the  
craggy precipices of St. Vincent's  
Rocks on the other. Sailing out into  
the Severn sea went the ships, vanish-  
ing in the midst of the restless At-  
lantic, some of them, alas! like those  
earlier vessels that went in quest of  
the happy isles, to return no more.

A famous city, ay! and for more  
than her ships and commerce. Bat-  
tles and sieges, wars of the Romans,  
the Saxons, the Normans, wars of  
the "Roses," wars of the Stuarts,  
wars of the Pretenders (Old and  
Young), in all had Bristol borne her  
share; echoes of her history still ling-  
ering in the names of her streets, her  
hills, and her highroads. A devout  
city had Bristol been in her early days  
when Augustinian and Benedictine,  
Franciscan and Dominican, Knights  
Templars, and many a brotherhood of  
Friars, had raised noble buildings and  
stately churches in the fertile valley.  
There the still-unfinished fane of St.  
Mary, Redcliffe, lifts its massive tower  
and shows how builders planned of  
old; and there the Bristolians of to-  
day can hear the sweet old "Redcliffe  
bells" ring in the dawn and matin-  
prayer as they rang when the First  
Edward was fighting the Paynim in  
the Holy Land, six hundred years ago.

Bristol had had her great men, too:  
her prelates, Tobias Matthew and  
Joseph Butler; her poets, marvellous  
Chatterton and misguided Savage. To  
be a merchant of Bristol was no mean  
destiny, and to be such a merchant's  
daughter and sole heiress was no  
mean destiny, either, and such was  
Phebe in 1789.

In the western limit of the city  
proper, not far from the Floating Har-  
bor, that winds its way around from  
the docks and the river Avon, stood,  
and still stands, Queen Square, then  
a quadrangle of imposing family man-  
sions, having a wide lawn in its railed  
centre, and further adorned with an  
equestrian statute of King William  
the Third, in classic costume, leading  
invisible troops to an imaginary bat-  
tle. This square, in later days mostly  
relegated to such offices as pertain to  
shipping interests, or to boarding-  
houses for sojourning sea-captains,  
was, in 1789, a fashionable residence  
of city magnates. Here stood the  
Mansion House, official residence of



his worship, the Mayor of Bristol, and here was Eagle House, residence of Clarence Millward, ship owner and merchant, alderman of the ancient city; and Eagle House was Phebe's home.

It was one of the most substantial of these citizen homes. Solid respectability breathed from its wide-terraced entrance, and was denoted by its lofty-pillared portico, its high hall-door, its broad staircase where huge paintings on allegorical subjects decorated the walls. Its dining and withdrawing rooms, its library and sitting-rooms, were furnished with the heavy carved mahogany then in vogue, all of the best. In the old house was much that was ancestral, for the father of Phebe was of an ancestry who had been merchants for five generations and Phebe was the last of the line.

Motherless at ten years old, Phebe had been sent to a boarding-school in a suburban village where she had acquired all the accomplishments then taught to young ladies of "genteel family"; namely, to play upon the harpsichord, to paint on velvet, to work samplers, to do all kinds of fine needle-work exquisitely, to dance minuets and contra-dances, to enter and leave a carriage gracefully, as well as reading, writing, ciphering, and the use of the globes.

At sixteen, her education considered to be finished, she returned to be the head of her father's household, nominally at least, since her father's aunt, Mistress Dorothy Campbell, was the real mistress. To her Phebe gladly resigned all prosaic duties of keeping keys, and purchasing stores, and directing the maids and the men. There were some duties, however, which the maiden of 1789 was not allowed to escape, such for instance, as the delicate hemstitching of her father's ruffled shirt-fronts, or the exquisite darning of his woolen or silk hose. There was also the compounding of cordials to be administered in cases of chills and colds, the making of preserves, and the elaborate preparation of material for the Christmas pudding, the Twelfth-Night or Mid-Lent cakes. For England, at that time, held fast to her archaic cookery; closely interwoven with the social life was the life of the Church's Year, Christmas, Easter, Whitsuntide, and Michaelmas, brought with them their traditional festival dishes. The preparation of such dainties, formed, from time to time, an important item in the good housewife's work, and she would have scorned to purchase from a "pastry-cook," delicacies the receipts for which had been handed down from great-grandmothers. For those unfortunate persons who had no great-grandmother's receipts, there were always the pastry-cooks, whose windows, especially from the closing days of the Advent season to the Epiphany, fairly glittered with dainties of the daintiest. What English child did not rejoice on "Twelfth Day" with three ginger-bread kings, half as tall as himself, and crowned and sceptered in gold-leaf! Or, in the happy Eastertide, with gaily-tinted eggs, and the delicate wafer-like "Easter cookie." Then, boys and girls in service still went "a-mothering" on Mid-Lent Sunday, carrying to their parents the sweet simnel-cake of their mistress' baking, and the early dawn of Good Friday was ushered in by the baker's

boys with their musical sing-song of "Hot-Cross-Buns." Is it a wiser age which holds itself superior to these harmless festivities? Our Mistress Phebe at all events could have been seen many a morning learning the fine art of cookery under her Aunt Dorothy's efficient direction.

Mistress Dorothy Campbell was the widow of a Scottish major, who had been "out in the Forty-Five." At his death she had come to Bristol to make her home with her nephew, Clarence Millward. Though nearly seventy, she was as alert and vigorous as many who were years her junior. She looked well after the ways of her nephew's household, and trained her young grandniece in such habits of industry as would be marvelous in our day. Absolute rest seemed entirely unnecessary to Mistress Campbell. "Surely," she would say, "what can rest a person more after being on one's feet all the forenoon, than to sit down to sewing or embroidery, or to read some instructive book?" Hence it would never have occurred to Phebe to rest by "doing nothing," and the result was many a dainty piece of needle-work still treasured by her descendants.

(To be continued.)

### CHILDREN'S DAY.

BY F. BURGE GRISWOLD.

Hark! the happy children's voices!  
All the infant world rejoices,  
Every little household angel  
Echoing the glad evangel:  
"Christ, our Lord, is born!"

"Merry Christmas! Merry Christmas!"  
Jubilate, Benedictus!  
Welcome, beauteous Orient Star!  
In *Excelsis Gloria!*  
Christ, our Lord, is born!

White-robed cherubs hail the dawning  
Of the sacred Festal morning;  
Heavenly hosts the songs are singing;  
Through the earth the words are ringing,  
"Christ our Lord is born!"

Merry Christmas! Merry Christmas!  
Jubilate, Benedictus!  
Let the triumph sound afar,  
In *Excelsis Gloria!*  
Christ our Lord is born!

Hark! the happy children's voices!  
All the infant world rejoices;  
Every little household angel,  
Echoing the glad evangel,  
"Christ our Lord is born!"

Brooklyn, N. Y.

### CHRISTIAN UNITY.

BY THE REV. JOHN WILLIAMS.

We live in an age of lofty claims, but of low standards; of heaven-high tower building, but of earth-burrowing for glow-worms. We live too in an age of proud boasting, personal and national, when figures and the multiplication table are used to demonstrate strength, and glory, and honor.

We live in an age of peace, also, peace at any price, almost. It is not so very wonderful, therefore, if we find the Church herself influenced, permeated, by the time spirit. And so we are found boasting at one moment of Apostolic lineage, of our Catholic faith, of our Historic Episcopate, of our stability of faith, of our Liturgical traditions, of our Churchly glories; in the next breath we are willing to come down to earth again, to put all those in peril in our ardent desire for Christian Unity.

It is true we establish a fortified quadrilateral, which we vow we never, never, will surrender, at any cost of blood or treasure—"The Holy Scriptures of the Old and New Testaments, as the only rule, etc.; the two Sacraments; the Nicene Creed; and the

Historic Episcopate." If these only are accepted, we are ready to make peace, to unite our hitherto hostile Christian brethren within the citadel; to welcome our prodigals home again; to kill the fatted calves and make merry. Lovingly yearning for peace, we stand ready "to give up all preferences of our own," for the sake of peace. With faces radiant with benignant hopes we turn to the hostile, and semi-hostile, Protestant Christian world about us, and urge them to come and join the little garrison now holding our quadrilateral. The out-works they can hold, at their own will and terms, whether or not they command or dominate the quadrilateral. The outworks they can have, and if they only will, their millions can occupy our quadrilateral, with our hundreds of thousands of whole and half-hearted trained bands. "It is glorious," said the French commander at Balaklava, "but it is not war." Neither was it the way to secure peace.

While we look abroad with divinely-illuminated countenance of peaceful love to woo back our separated brethren upon terms the most liberal, we turn a sidelong face of anger inward, upon certain members of our garrison, who are heard repeating certain old watchwords which may offend the feelings of those outside, who are discussing doubtfully and more doubtfully the "Historic Episcopate." These are heard to say: "If the Episcopal invitation were only a triangle, we could accept it, and occupy, and dominate; the Bible and the Bible alone, as we interpret it; the Nicene Creed, as we understand and explain it; the two Sacraments, as we receive and administer them. We find no difficulty in accepting this triangular protocol, neither would our fathers have found any. The absolute unquestioned right of private judgement remains.

"Baptismal Regeneration, Confirmation, the Real Presence in the Eucharist, the Apostolic Succession of the Episcopate, the use of a Liturgy in the public Offices of Religion, of an Altar for the administration of the Lord's Supper, instead of only a nice marble-topped table which may be economically used for any other purpose at other times; whether we may use wine or only raisin juice in the Lord's Supper, or whether we shall receive it sitting, administered by laymen, or kneeling administered by ministers; all these are the mere personal preferences of Episcopals, which we are in no way bound to accept. They are open questions at the outset, and then if we accept the fourth condition for the time being, and enter the Episcopal quadrilateral, what shall hinder us from establishing our 'personal preferences,' and legislating those things out. The historic priesthood—the bishops say nothing about that; we are not priests, do not intend to be; if we accept the invitation of the bishops, we are not expected to become priests. There are no priests anyway. If we go in, we can settle that question; also the matter of altar and sacrifice; of vestments, and of ritualism generally. Moreover, we could find Episcopal help. A strong, though a fast diminishing, minority in the Episcopal Church, think very much as we do. They would welcome us in the name of the Lord to put down the Ritualists. But the Historic

Episcopate! Our fathers called that the dregs of popery, the spawn of anti-christ. Can we build their tombs, and yet say that if we had been in their day we would not have slain the bishops, or cast out their name as evil? And yet after all, are we not all bishops? Have we not already the Historic Episcopate? Apostolic Succession! No, that is a figment. We are not asked to accept that, only a mere perpetual moderatorship, of which the present Episcopal bishops would be the first incumbents. We could by sheer force of mathematical numbers quickly remodel the House of Bishops by the introduction of good Presbyterian or Methodist stock. The Ritualists would be either forced out by canons, unanimously passed in both Houses of General Convention by us, or else they would secede; and then, of course, they would be separatists, sectarians, schismatics. They could never again rail at us.

"It would be consummation devoutly to be wished. But the Historic Episcopate, can we accept that, with all the possibilities it opens to us? No, not yet, any way. A few of us might be willing, many of us might be; but not yet. Let us ask the bishops to repeal the Episcopal canon which forbids them to invite our ministers to preach in their pulpits. Its repeal will create a better feeling among us. It will be a clear gain, for we give up nothing, are not asked, nor expected to give up. Let us sap the fourth point of the Episcopal quadrilateral."

Truly we are a wonderful people in the breadth of our understanding, in the wondrous, squinting, one-sidedness of our desire for Christian Unity, in the far-reaching wisdom of our statesmanship in proposing terms of peace. Come! we say, we will surrender almost everything that we or our fathers ever battled for, if you will only consent to come in, armed still, to take the rest under your absolute control.

Even that causes the Presbyterians to demur. "Repeal first they say, your canon that forbids our right to preach in your pulpits, and then perhaps we will consider the Historic Episcopate." Dr. De Witt is keen. But what will the Presbyterians offer in their turn? Willingness to talk! Alas for the Christian charity of the bishops at Hampton and the Savoy! Bishops now are milder-tempered, and priests also.

### CHEAP PIETY.

BY THE REV. PELHAM WILLIAMS, D. D.

The story is told of an "economical" dame, who said, "I have been to that church three years and, thank God, it has never cost me a cent."

One might hope that the tale, be it fiction or fact, describes a rare and almost impossible character. Still it tells of a spirit not quite unknown, a spirit borrowed from the shops, where each trafficker seeks to get the most and to pay the least, and is best satisfied when the purse goes and comes, and is not much lightened.

A dear old Church warden, himself always most generous, once said; "If any body questions the fact of human depravity let him take up the offerings in a free church, for a few Sundays. Nothing can prove more forcibly, the degeneracy of our nature."

It is a Sunday evening service. Twenty men, who were absent at all



the earlier offices, have gone to church. They have offered to our Lord the scraps and shreds of His own Day, after laziness and self-indulgence have asserted their claims. The offering is announced. God asks of them such portion of their substance, such proportion of their earnings, as an honest and grateful heart should gladly send to His altar. What is it, that they are doing, one by one? What is that coin which they are giving to God and asking Him to accept and bless before they shall rise to sing,

"Praise God from Whom all blessings flow." Do they really think what they are doing, carelessly or deliberately, as it may be, to dishonor God and to rob Him of His dues? What does that coin represent in the way of their own expenditures,—one dinner? the cigars of a week? the price of a single "entertainment?" the cost of their newspapers for six days? no, a dime will not meet such charges.

Or, what part of the week's income does it offer? If a man has earned ten dollars, he has given the Lord one-tenth of his tenth,—one tenth of what a Jew would give to Jehovah.

Or what part of the parish burdens does he bear? How many of such men would be required to support any parish in the land? If churches are to be built, and furnished, and warmed and lighted; if choirs are to be paid; if priests must be somewhat fed, and clothed, and sheltered, like other men; can all this be accomplished by the kind wishes and the thoughtless offerings of those who go to church when the weather is pleasant, and give to God as little as they dare to give?

Since parish costs must be met and since many are untrue to their plain obligations, the effort to cheapen all religious privileges is tried. Fewer gifts for missions and charities, smaller salaries, greater economy in all details, these are suggested.

Then, various devices, by which men's burdens are laid upon women and children; by which fairs and sales and "festivals" may supplement the offertory, and by which the willing few toil for the sake of the unwilling many; these supply a perilous resort at last.

Is there any remedy for these griefs and woes and for all the shameful wrong to which they testify?

Perhaps the first answer is this: There is no remedy until Christian men shall come to say, as the least which they can say, when offerings are asked of them, I will not offer "unto the Lord my God of that which doth cost me nothing." I can live in a cheap house, and wear cheap clothes, but I will not have or practice a cheap religion, in thought of Him "Who loved me, and gave Himself for me."

Partial endowments may come by-and-by, and they cannot come too soon. Parish debts, which are a source of weakness and misery, may be forbidden, or, at least, discounted. Needless expenses which only savor of delight for man and which do not especially honor God, may be "ruled out." Yet when all else has been done which prudence and wisdom may suggest, this must be the axiom of practical Christianity: "My life in the Church of God must be very costly, as my offering of time, thought, toil, and money unto the Lord of the Church, unto that Lord Whose I am and Whom I serve."

It will be a grand step in the right path when Christian men shall begin to lay aside God's part of their earnings before they arrange their own expenses. It may be as true of one's substance, as of keeping aright the Lord's Day,

"The first fruits of a blessing prove  
To all the sheaves behind."

Ventures of faith are not too common now; but they were a power in the story of early Christianity, and they found their expression through accepting heartily the words of the Master Who had said: "It is more blessed to give than to receive."

#### LETTERS TO THE EDITOR.

##### INFORMATION WANTED.

To the Editor of *The Living Church*:

Can any reader of *THE LIVING CHURCH* give me information on the following points:

1. What is the book in use among the German congregations of our Church?

2. Among the Swedes?

3. It was stated some time ago that the Archbishop of Upsala had issued a pastoral urging his people to unite with us on arrival in America. A copy of this would help me much. Can you tell me where I can get it?

##### A MISSION PRIEST.

##### WHITHER?

To the Editor of *The Living Church*:

Having asserted yourself a newspaper, I send the following item:

Under the title of "Whither? O Whither? Tell me where," the venerable Dr. James McCosh has written a pamphlet, now ready, on some of the great theological questions raised by Dr. Briggs's book, "Whither?" and now profoundly agitating the Christian Church.

That is to say, "The Christian Church" is the Presbyterian. This is quite equal to the response of a Presbyterian brother to the query: "What is Christianity?" "Calvinism," said he.

The above clipping is from "a diocesan paper," "official organ, under the direction of the Rt. Rev.," and this organ being "successor to the etc., etc." Such news as the above indicates ripeness for another successor in the same line. B.

##### CIRCULATE THE CHURCH PAPERS.

To the Editor of *The Living Church*:

I beg to suggest to the clergy of the Canadian Church that they take advantage of the present jubilee season and revival in Church matters to lead their flock to subscribe for good Church papers, so that each family may be supplied with choice religious reading and well informed as to the great progress of the Church. The following plan was adopted by your correspondent: He preached a sermon to his people urging upon them the duty of taking *The Canadian Church Magazine* and *Mission News*, and at least one sound Church paper. A few days before doing so he sent the names of the heads of families in his parish to the editors of *The Canadian Church Magazine* and *Mission News*, *THE LIVING CHURCH*, *The Church*, *The Guardian*, and *The Dominion Churchman*, with the request that specimen copies of each paper should be sent to each of the addresses furnished by him. There is scarcely a Methodist family which is not supplied with *The Christian Guardian*. Our Church papers are second to none, and yet comparatively few Churchmen appreciate as they should the privilege of having good religious

literature in their homes. Let the clergy do what they can to bring their people to a better mind. The present season of interest and excitement in Church circles is our golden opportunity. Do not let us miss it.

PANORMUS.

##### CONSISTENCY VS. COURTESY.

To the Editor of *The Living Church*:

I wish to call attention to Prof. John De Witt's article of Nov. 23rd, taken from *The Interior*, where he expresses the wish that the Episcopal Church might see its way clear to a repeal, or an amendment, of the canon forbidding a minister not episcopally ordained to preach and read service, (or so much as does not involve the exercise of priestly functions) in an Episcopal church.

He should consider that to read service is one thing, as in so doing he must read only that which has been set forth by the Church, but to preach would be a very different thing. An ordained deacon cannot preach unless especially licensed by the Bishop.

To allow the preaching by one not episcopally ordained, would involve also a change in the ordinal, according to which, before a man is admitted to the priesthood, he is asked: "Will you then give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same." To which he must answer: "I will so do, by the help of the Lord."

Now the only way the priest, or minister, can administer doctrine, of himself, is in preaching, the utterances in all other ministrations being put into his mouth by the Church. Would it be consistent in the Church to require less of others than of her own sons! Should she not require a guarantee as to what is to be preached? As to who shall preach in her churches then, is not a matter of kindness, or courtesy, or brotherly love, but of principle.

W. H. PHILLIPS.

##### EYE AND EAR.

To the Editor of *The Living Church*:

Before the Reformation the eye was the organ chiefly addressed in public worship. The ear was mainly ignored. The occasional offices erred most in this respect. The people for the most part merely looked on. The offices were too much in the nature of spectacles, spectacular; the congregation practically excluded, being chiefly occupied in gazing at incessant manipulations, a complicated display, attended by the mumbling of a language not understood by the people present. Nothing more unedifying could be well imagined. Superstitiously conformed to, these spectacular exhibitions were necessarily unprofitable.

The eye is, indeed, a very impressive organ, if not the most so of all organs, but other senses, besides that of sight, have duties and privileges. All the senses may be made useful channels to head and heart, that worship may be at once intelligent and affectionate. The ear has rights which had long been invaded, and was at last restored to its duty. The lips, too, were unsealed by the hand of the Reformation, and elaborate gesticulations no longer diverted and distracted the worshipper. The eye lost nothing and the ear gained much. With chance satire, the revisers say over-much ceremony had "blinded the people."

In behalf of the ear, I protest against any encroachment on the part of the eye. Let each member, eye, ear, mouth, hands, feet, and knees, have its due and proper place, duty, and right, in public worship. Let nothing while a form, be a mere form. Let no service be made only a spectacle. Let us avoid the merely spectacular; "show forth" by no means implies "make a show of", and none so irreverent as to intend this; yet it is well in the light of the past, to have a care, lest eye get the better again of ear, and so of lips, too; for the moment the ears be disused, the mouth is apt to close, and this is too much the vice of our congregations already. Let manual and all other bodily ceremony be kept where the Church reformed has put it, lest what befell our fathers in the days of yore, return to plague us, the children, and to hinder rather than help the soul in its acts of public worship.

R. W. LOWRIE.

Benning, D. C.

##### THE INCREASE OF THE MINISTRY.

To the Editor of *The Living Church*:

It cannot be denied that the Church has made great strides in the last half century, in extending her influence in the new States and in the sparsely-settled corners, where many of her children have long lived without care or spiritual instruction. And notwithstanding the scarcity of clergymen during the last fifty years, many have labored with self-denial, and given themselves up to work in missions and weak parishes on the frontier and elsewhere, for the love of Christ and His Church. Some of these might have obtained lucrative stations in business, and some of them larger parishes, if they had sought for them; but in old age, after a work of twenty, thirty, forty, or more years, are compelled to eke out a struggling life of existence upon a mere pittance that would shame a worldly institution to offer to a life-laborer for it. The clergy of Canada, at least of Ontario, are more generously provided for; and so are the retired clergy of the Presbyterians, Methodists, and Baptists, in the States. The munificent provisions made by our government for the retired soldier are worthy of our consideration. We should be sorry to say any thing to relax the energies of any one working for Christ, though the means be not the best. But there is a principle underlying the work that seems to have escaped the notice of those who have it in charge, the principle of self-preservation. It is not likely that young men fit for the ministry are so dull as not to look at the condition they may be placed in, and under what mortifying circumstances clergymen are often brought, both in active labor, and when the time of life-work is nearly closed. The most self-sacrificing, and the most conceited, are the two classes that are reached. There is another class, possessed of more caution, who would be glad to engage in the ministry if they could see their way clear and maintain their manhood in changing from parish to parish, if change be necessary, and finally be assured of plain comforts after active labor is over. This middle class is a very desirable one, comprising able and responsible men, and their answer is in accordance with the above. They decline to take part in the work of the ministry.

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TIMELY SUGGESTIONS.

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RED SPIDERS.—In the house-culture of plants, a serious question is, how to keep the red spiders away. Every precaution to prevent their attacks should be used, such as keeping a kettle or saucers of water among the pots.

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RECENTLY a Mr. Kennett suggested through The Chicago Tribune the juice of the pineapple as a simple means of relief in diphtheria. Mr. C. M. Whipple, of Rockford, Ill., writes to The Tribune that the publication reached him just in time to permit him to try the remedy on his six-year old daughter...

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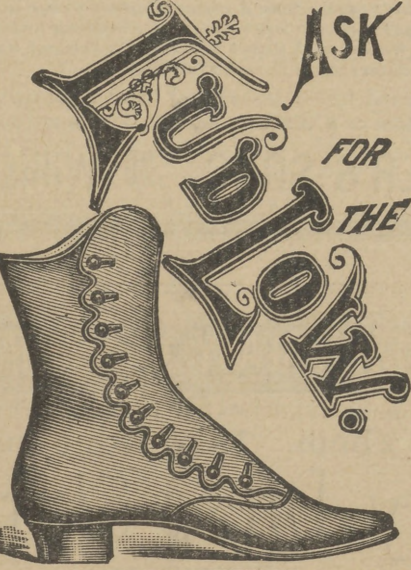
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Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous canoe trips when visiting all the Indian settlements within five hundred miles of his home.

### Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

### Into Mischief and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

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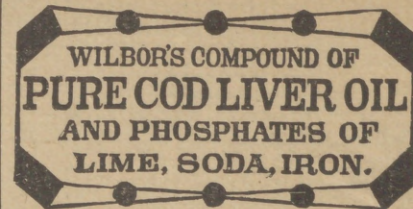
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