

# The Living Church.

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

VOL. XIII. No. 36.

CHICAGO, SATURDAY, DECEMBER 6, 1890.

WHOLE No. 631.

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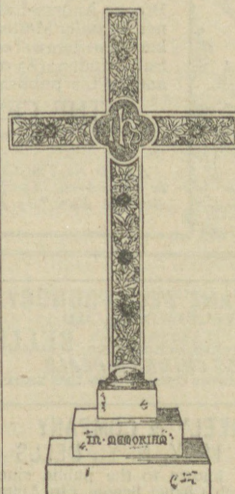
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SATURDAY, DEC. 6, 1890.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by THE LIVING CHURCH for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

## ADVENT LITANY HYMN.

BY M. A. T.

God the Father, God the Son,  
God the Spirit, Three in One,  
Throned in light, approached by none,  
Hear our supplication.

As our years are fleeting by,  
And the Judgment draweth nigh,  
Hear Thy people's Advent cry;  
Grant us Thy salvation.

God the Son, Emmanuel,  
Who to rescue man that fell,  
Cam'st as Man, with man to dwell,  
From our foes defend us.

Jesu, Hope of all the earth!  
By Thy Godhead's boundless worth,  
By Thy Manhood's spotless birth,  
Grace and mercy send us.

By Thine infant pains and tears,  
By the three and thirty years,  
Of Thy toils and griefs and fears,  
In Thy love befriend us.

By Thy death of bitter pain,  
On the Cross, for sinners slain,  
By the Life Thou took'st again,  
From our foes defend us.

By thy going up with might,  
Far above the starry height,  
In our nature, robed in light,  
Grace and mercy send us.

By Thy promise yet again,  
In the body that was slain,  
To appear with angel train,  
In Thy love, befriend us.

Ere Thy sign is in the sky,  
And the sun grows dark, on high,  
As the greater Light draws nigh,  
Hear us, we implore Thee.

Ere Thy form, in clouds, appear,  
And the dead Thy summons hear,  
And awake in joy or fear,  
Save us, we implore Thee.

Ere defiled, or pure and bright,  
On the left or on the right,  
All are gathered in Thy sight,  
Cleanse us, we implore Thee.

In this time of hope and grace,  
Contrite hearts to seek Thy face,  
And our erring steps retrace,  
Grant us, we implore Thee.

So, from sin to find release,  
That our eyes, when time shall cease,  
May behold Thy face in peace,  
Lead us, we implore Thee.

Toil and sin and peril o'er,  
Safe at last, for evermore,  
Saviour, on the blissful shore,  
May we stand before Thee.

Philadelphia, Advent, 1890.

THE widow of the late Archbishop Trench, the Hon. Frances Mary, has recently died, in her 82nd year.

THE manor and estate of Selsdon Park, near Croydon, for the past thirteen years the official residence of the Bishop of Rochester, has been sold. Until the end of the year Dr. Thorold will continue to reside at the Bute House, Kennington, which he has leased from the Duke of Rutland.

THE Rev. Father Benson, ex-superior of the Society of St. John the Evangelist, is going out to India for the cold weather. As at present arranged, Father Benson is to be at Bombay for

Advent and Christmas; at Calcutta in January; at Allahabad for the last week in January; at Lahore early in February; and at Madras for Holy Week.

BISHOP SMYTHIES visited Berlin before his departure, and had a conference with the German Chancellor with the object of establishing a system of co-operation between the English missionaries in Central Africa and the German authorities. The Bishop was introduced to the Emperor, and was present at a *fete* given in honor of the King of Belgium.

A VALEDICTORY service was held at St. John's church, Red Lion square, Holborn, on the occasion of the departure of Bishop Smythies on his return to Zanzibar. The church was filled with friends of the Universities Mission to Central Africa. The Bishop, who wore his cope and mitre during the service, but laid them aside for the sermon, preached from Colossians iv: 3. After the sermon there was a special service of commendation, founded on the Roman *itinerarium*.

THE deanery of Windsor has been filled by the appointment of Canon Eliot, vicar of Holy Trinity, Bourne-mouth. The present Dean, Dr. Davidson, will not be consecrated to the bishopric of Rochester until next Easter. Bishop Barry, now assistant of Rochester, is appointed Canon of Windsor, to succeed Canon Eliot. This is hardly a promotion, but as Bishop Barry's engagement at Rochester terminates this year, it was probably thought well to provide for him. The ignoring of his claims to preferment may be from the fact that resignations of colonial bishoprics are to be discouraged.

THE Bishop of London has forwarded to the chairman of the Church Association the following reply to the Protest sent to his lordship against the recent Reconciliation Service in St. Paul's:

FULHAM PALACE, Oct. 25.

DEAR SIR: I am desired by the Bishop of London to write and acknowledge with thanks your very learned and interesting letter concerning the "Service of Reconciliation" in St. Paul's Cathedral, which, however, seems to be based on the assumption that the Church of England did not exist before the Reformation. I am, yours faithfully,  
WILFRED OGLE, Chaplain.

AT the meeting of the Board of Managers of Missions, Nov. 11th, correspondence was submitted from Bishop Boone and several of the missionaries in China. The Rev. Mr. Locke reports his work at Hankow as "unprecedentedly prosperous"; but recurs to the great necessity for the proposed new church in Hankow, for which the Board has invited contributions up to the amount of \$10,000. The Rev. Mr. Pott appeals for a sum of \$250 for the purpose of adding a second story to one of the recitation rooms, to be used as a laboratory and science room, and

for \$75 to purchase scientific apparatus, which is extremely necessary at St. John's College. The secretary was left to make a public appeal for these amounts.

IN the course of his address at the Diocesan Conference, the Bishop of St. Davids said that, in spite of varying feelings on the point, the fact of the progress of the Church in Wales was incontestable. During the last ten years the numbers annually confirmed in the diocese had risen about 50 per cent., the population of the diocese having increased probably less than 7 per cent. during the same period. He did not think that any fair-minded man who looked into the evidence could doubt that in the diocese at least the outward growth of the Church, both in expansion and organization, had been very remarkable during the last decade or two, even during a longer period.

THE Bishop of Sydney has had an enthusiastic reception on his arrival in his diocese. He stopped at Melbourne *en route*, and in response to a cordial address of welcome, said he felt that much of the strength that had been vouchsafed to him during his late bereavement was due to the prayers of those in Australia, as well as those in England. The development of the Church in new lands brought with it new duties and new difficulties; but with them would come new strength. He looked forward to the co-operation of all Christians, no matter what might be their differences of opinion, in spreading the Gospel, which was not merely a matter of individual salvation, but was necessary to the happiness of nations; and he looked forward to the time when no discord or strikes would exist, but when all would serve God in perfect service.

A MEETING of the General Committee in connection with the Dr. Liddon memorial, was held at the chapter house of St. Paul's Cathedral, recently. The Bishop of London was in the chair. It was resolved "That an Executive Committee be appointed to take the necessary steps for raising funds, and for carrying out the purposes of the original resolutions." A Scotch Committee was also proposed to be formed. A small committee was then nominated to carry out the proposed monument in St. Paul's. It was casually stated that out of the £8,000 odd already collected, only about £400 had been allocated to this part of the memorial, while nearly £1,000 had been assigned by subscribers to the theological studentship. Lord Beauchamp made a short statement showing the great need of funds for assisting graduates of the University in the study of theology, especially in view of the altered condition of things through recent legislation and other circumstances. It is intended to raise £30,000 for associating this purpose with the name of the great preacher, and it is hoped that a public meeting will shortly be held.

AN episcopal correspondent of *The Churchman* makes a strong protest against the recent election of Mr. Chapman as missionary bishop of Alaska. He questions if the House of Bishops had authority under the canons, to proceed to an election. The only warrant for such a proceeding is under Title I., Canon 16, Section xvi (1), which provides for an election during the recess of the General Convention in case of a vacancy in the office of any missionary bishop. In this case there was no vacancy in any office which had actually been held. Furthermore, it is provided by canon that in the original appointment of a missionary bishop, the election shall be by the House of Deputies, on nomination by the House of Bishops (Title I. Canon 16, Sec. 6). It is claimed that at the General Convention of 1889, the House of Bishops having had under discussion the question of appointing a bishop for Alaska, voted to postpone the further consideration of the matter until the next General Convention. At Pittsburgh, upon the "urgent request of the Board of Missions," a question which had been postponed by vote to the next General Convention, was taken up without notice and finally acted upon. Under these circumstances, "Episcopus" thinks it is doubtful if the Standing Committees ratify the election, or if a majority of the bishops consent to the consecration.

## THE ARCHBISHOP'S JUDGMENT.

(FROM OUR CORRESPONDENT.)

LONDON, Nov. 22nd.

My cable message sent to you yesterday afternoon immediately after the delivery of the judgment in this important suit, will have been sufficient to acquaint you with its general bearings. I now send you the rulings of the court on the points brought up for decision. The court began its sitting at 10:30 A. M., adjourned one half-hour for lunch, and concluded shortly after 3 o'clock, so that the Archbishop was four hours in reading his very exhaustive judgment. All the assessors were present in their scarlet convocation robes, the Primate's scarf being deeply bound with crape, owing to the decease of a beloved daughter. The library of Lambeth Palace was packed, and the crowd at one or two points of the judgment could not suppress its applause. This, the Archbishop set his face against immediately, and any further outbursts were silenced by general hushing of the bystanders. At the outset, the Archbishop stated that all the assessors unanimously approved of the judgment, save on one point upon which there was one dissentient voice. This is generally thought to be the Bishop of London, as his opinion on the Eastward position is very well known. Having set out the facts of the case, the Archbishop proceeded to deal with each point in the order in which they were found to be conveniently treated in relation to each other. I proceed to summarize each finding:



*Mixed Chalice.*—The mixing of the wine in, and as part of, the service is against the law of the Church, but there are no grounds for pronouncing the use of a cup mixed beforehand, to be an ecclesiastical offence.

*The Ablutions.*—On this point the court held that the minister who, after the service was ended and the benediction given, in order that no part of the consecrated elements should be carried out of the church, cleansed the vessels of all remnants in a reverent way without ceremony or prayers before finally leaving the Holy Table, would not subject himself to penal consequences by so doing, and therefore the charge against the Bishop of Lincoln on this point was dismissed.

*Eastward Position.*—On this point the judgment was of great length. Summed up, it may be stated thus: The term "north side" was introduced into a rubric of the liturgy to meet doubts which had arisen owing to a general change in the position of the Holy Table. None of the alternative positions mentioned as adopted by different authorities in accommodating this rubric to the present situation of the Holy Table convey any intrinsic error or erroneous shade of doctrine. In order to make the act described an illegal act it would be necessary to prove that no interpretation or accommodation of the term "north side," except "north end," was correct in point of language, and that the position at the north end had been required by at least some authority since the last Revision, and that no other had been practically permitted. In the present case, this was not proved, and the charge against the Bishop therefore was dismissed. But with regard to "breaking the bread before the people," the court ruled that the order of the Holy Communion requires that the manual acts should be visible to the communicants properly placed, and held that the Bishop had mistaken the true interpretation of the Prayer Book in this particular.

*Singing the "Agnus Dei."*—The court held that this was not an illegal addition to the service. Although "we might readily agree that the proximity of two other repetitions of the words in the Litany and the *Gloria in Excelsis* may make them not the aptest anthem for use here and may suggest their disuse," had the court to consider expediency and not legality, yet the use of the words could only be condemned on the ground that any and every hymn at this place would be illegal, which cannot be maintained in the face of concurrent, continuous, and sanctioned usage. To condemn the singing of the text here as ungrounded in doctrine would be contrary to the real force of Ridley's injunction, and to other unexceptionable Protestant teaching.

*Altar Lights.*—Upon this point the court ruled: "The lawfulness of lighting the candles in the course of the service is not before us. But the court does not find sufficient warrant for declaring that the law is broken by the mere fact of two lighted candles, when not wanted for the purpose of giving light, standing on the Holy Table continuously through the service; nothing having been performed or done, which comes under the definition of a ceremony, by the presence of two still lights burning before it begins and until after it ends.

*The Sign of the Cross.*—The ceremony of making the sign of the cross with uplifted hand at the Absolution and Benediction, the court held to be an innovation which must be discontinued.

This concluded the list of charges brought against the Bishop, and in conclusion, the Archbishop added weighty words to the contending parties.

"A court constituted," he said, "as is the present, having wider duties towards all parties concerned than those of other judges, duties inalienable from that position which makes its members judges, considers itself bound further to observe briefly, in relation to this cause, that although religious people whose religious feelings really suffer, might rightly feel

constrained to come forward as witnesses in such a case, yet it is not decent for religious persons to hire witnesses to intrude on the worship of others for purposes of espial. In expressing this opinion, the court has no intention of criticising the statements themselves which were in this case given in evidence. The court has not only felt deeply the incongruity of minute questionings and disputations in great and sacred subjects, but desires to express its sense that time and attention are diverted thereby from the Church's real contest with evil and building up of good both by those who give and by those who take offence unadvisedly in such matters. The apostolic judgment as to other matters of ritual has a proper reference to these, namely, that things which may necessarily be ruled to be lawful do not for that reason become expedient. Public worship is one of the divine institutions which are the heritage of the Church for the fraternal union of mankind. The Church, therefore, has a right to ask that her congregations may not be divided either by needless pursuance or by exaggerated suspicion of practices not in themselves illegal. Either spirit is in painful contrast to the deep and wide desire which prevails for mutual understanding. The clergy are the natural promoters and fosterers of the divine instinct (to follow after things which make for peace and things wherewith one may edify another)."

It is somewhat early as yet to regard the effect of the judgment upon the Church. That it is a great blow to the Protestant party there can be little doubt, but of course they rely upon an appeal to their old friends, the Judicial Committee of the Privy Council. Although there is a large section—perhaps the great majority—of the High Church party who object on principle to the Archbishop's assumption of authority over one of his suffragans, yet I have not the least doubt that the judgment will have great moral weight with them, and that on the points given against the Bishop, the mixing of the chalice during the service, the intentional hiding of manual acts from the communicants "properly placed," and the sign of the cross, a large number will conform to the Archbishop's ruling. On the other hand, I shall not be surprised to find a general levelling up of the "Moderates" to the standard indicated by the judgment. It is, as *The Times* puts it this morning, a "message of peace," and as such should be accepted. The Bishop of Lincoln will probably conform to its rulings so far as they are against him, but he is not likely to make any further appearance in a court of law, should the promoters of the suit appeal. And should the judicial committee reverse the judgment, then we shall be just as we were before the suit began. But there are many in the Church who are very hopeful that they will uphold the judgment, and as they have many precedents for contradicting their own rulings in previous cases, they will no doubt reconcile any new finding of a novel character with what they have said before.

#### CANADA.

The Bishop of Huron concluded his visitation tour for the county of Perth on Oct. 31st, when he held Confirmation services morning and evening at Trinity church, Prospect Hill, and St. Paul's, Kirkton, confirming 34 candidates. A new church was opened at Haysville on Nov. 9th, the Bishop preaching at both services. The new Memorial Church Mission chapel on the Hamilton Road, London, was opened and dedicated on the 2nd.

The days of intercession for Sunday schools, set apart by the Bishop of Toronto were well observed. A special celebration of the Holy Communion was held on the morning of the 19th for teachers and workers. Convocation at Trinity University, Toronto, commenced on the 27th, with Evensong in the chapel. The Bishop was present with a large number of clergy forming the procession.

The corner-stone of Grace church, Ottawa, was laid on the 18th, by the Bishop of

Ontario, assisted by the city clergy. The offerings at the annual missionary meetings in the mission of Mattawa, are largely in excess of last year's collections. The Bishop of Ontario holds a Confirmation at St. John's church, Lansdowne, on Dec. 4th.

There were three services on All Saints' Day in St. Matthew's church, Quebec, and the Lay Helpers' Association of the parish celebrated its 18th birthday after evening service. A Sunday School Conference for the Deanery of St. Francis in the same diocese was held on the 18th. There was an early celebration of the Holy Communion in St. Peter's church, Sherbrooke, at which a large number of the clergy and Sunday school teachers were present. The programme of subjects taken up for discussion by the conference was interesting, Dr. Adams, principal of Lennoxville, reading the first paper.

The last meeting of the Rural Deanery of Muskoka, diocese of Algoma, was at Bracebridge. All the clergy of the chapter were present. It meets next at Huntsville, on Dec. 3rd and 4th. Among the Baptisms for the past year performed by the incumbent of Gravenhurst, Alroma, was one of the mother of 14 children, 8 of whom were baptized also; one of these was herself the mother of six children. The church of the Redeemer, Thessalon, has been entirely freed from debt through gifts from churches in Toronto. The Children's Auxiliary to Missions of the church of the Ascension, Hamilton, diocese of Niagara, has presented a valuable Communion service to the church at Thessalon. This was the result of mite boxes given to the children about a year ago, each child taking one, promising to contribute two cents a week.

A special service was held on the 24th at St. Mary's, Sapperton, for those about to leave the diocese of New Westminster for work in the mission fields of Central Africa and Corea. An anonymous friend in England has given £50 more towards the proposed new church site in New Westminster. It is intended to erect a stone cathedral in Victoria, B. C.

The synod of the diocese of Rupert's Land which closed on Oct. 30th, is said to have been the best meeting of synod ever held in that diocese. The large proportion of young clergy was noticeable. The report presented of the Industrial Indian school, was satisfactory.

The church in Calgary has been enlarged during the year, it having been decided to leave the erection of a stone cathedral to the future. The Bishop of Saskatchewan and Calgary has held five ordinations in the diocese during the year, and consecrated two churches. He has received a promise of £1,000 each from the S. P. G. and from the council of the Colonial Bishops' Fund, towards the endowment of the see of Calgary. The Bishop has accepted the offer of a free site and partially erected building at Duck Lake, for a church. Help for the completion of the building has also been promised.

Through the bequest of a Yarmouth lady, St. Peter's church, Green Harbor, diocese of Nova Scotia, has been provided with a fine bell. Bishop Courtney consecrated two churches on Oct. 27th and 28th, and also held Confirmation services. He consecrated the church at Main-a-Dieu, Cape Breton, recently.

The celebration of the 50th anniversary of the ordination of the Bishop of Montreal took place on the 19th. The Holy Communion was celebrated in the morning, and an address was afterwards given by Archdeacon Lindsay, in the course of which the progress made by the Church in the last 50 years in Canada was described with a special mention of the number of colleges now at work under the supervision of the Canadian Church. At the public reception in the afternoon, a silver box was handed to the Bishop containing a purse with a check for \$4,200, which had been contributed by Church members in the diocese. A committee of the city council of Montreal has been appointed to present an address to Bishop Bond, congratulating him upon the celebration of his jubilee.

The Diocesan Lay Helpers' Association met at Christ church cathedral, Montreal, on Nov. 2nd, at 8 in the morning, for the annual corporate Communion provided by the constitution. The foundation stone of the new church at Sault au Ricollet, being laid on the eve of St. Andrew's Day, the church will be dedicated to that saint.

#### CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—The 25th anniversary of the ordination of Canon Knowles to the priesthood was celebrated at the cathedral, on Sunday. Apart from the fact that St. Clement's church, of which the Canon is the priest-in-charge, is not yet in condition for the resumption of services, it was especially fitting that the celebration should be made in the cathedral, at the altar of which Mr. Knowles was ordained, and of which he was for many years the devoted pastor. The choir of St. Clement's united with that of the cathedral. The Canon was Celebrant of the Eucharist, assisted by the Rev. C. P. Dorset, a former canon of the cathedral, and the Rev. Geo. D. Wright. The Bishop was present, with the Rev. Henry G. Perry (one of the oldest priests of the diocese), and the Rev. Luther Pardee. Before the sermon Bishop McLaren made a short address of introduction, in which he alluded in touching terms to his 15 years' acquaintance with Canon Knowles. He said it was a great pleasure to have him at the cathedral on such an occasion as the celebration of his 25th year in the priesthood. He then referred to his Christian character, his loving kindness, his hard labors so cheerfully performed, to his great dignity as a priest, and his far-reaching influence in this and the next world. The text of the jubilee sermon by the Canon, was 1 Thessalonians ii: 19, 20. His theme was "The Joy of the Ministry" in time and in eternity. His sermon opened with an expression of gratitude for the many kindnesses that had been showered upon him in his 25 years' connection with the ministry, all of which had been either in Chicago or the vicinity.

Canon Knowles came from Ireland to this country in 1854, and engaged in business until 1861, with the exception of a few years spent at college in Racine, Wis. The degree of A. M. was conferred on him by Racine College. In 1864 he commenced the study of theology under his friend, Dr. Chase, at the Jubilee College, in Central Illinois. From there he went to the General Theological Seminary, from which he was graduated in 1865. He was tendered a reception on Wednesday evening, at his residence. A generous purse was presented from his numerous friends.

#### NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The Church Association for the Advancement of the Interests of Labor, or as it is known from its initials, the C. A. I. L., is to hold a public meeting Friday evening, Dec. 5th, at 8 o'clock, in Cooper Union. It is announced as an Emancipation Meeting, and there are to be speeches on the emancipation of the producer, consumer, citizen, and priest, and last of all, an address on The Emancipator. This meeting is limited to communicants, and is especially intended to reach wage-workers. The C. A. I. L. circulated last summer a memorial asking for fair treatment of employes, which was signed by several hundred communicants. It was presented to the New York diocesan convention by the Rev. G. R. Van De Water, D. D., rector of St. Andrew's church, Harlem, and was at once referred to a committee. This was on Thursday morning. At noon, the business before the convention was such that the general belief was that an evening session would be necessary, and perhaps one on Friday. The committee having the petition in charge purposed to consider it during the recess, after the afternoon session, and report that evening; but very unexpectedly the convention adjourned in the afternoon *sine die*. In consequence of this, the memorial never



came before the convention in a shape to be acted on. It is, however, gratifying to the many persons who signed the memorial to know that the secretary of the convention and the chairman of the committee, assure the officers of the C. A. I. L. that had the convention continued its session as expected, the document would have received serious and careful consideration. The intention now is to renew the effort, and the hope is to obtain many more signatures, and to bring the petition to the convention of 1891, with thousands of names in place of hundreds.

On Monday evening, Nov. 24th, the Church Mission for Deaf-Mutes held its annual meeting at St. Ann's church, 5th ave. and 18th st. The annual report was read, showing a balance of over \$9,000 in the treasury. Other reports evidenced a fair degree of prosperity. Officers elected were: *President*, the Bishop *ex-officio*; *vice-presidents*, the Rev. E. H. Krans and G. H. Stringfield; *secretary*, Albert L. Willis; *treasurer*, Wm. Jewett; *general manager*, the Rev. Dr. Gallaudet; *assistant*, the Rev. John Chamberlaine; *missionary*, the Rev. Anson T. Colt.

On Wednesday evening, Nov. 26th, some 30 members of the Church Club met in the parlor of the diocesan house, president Beale in the chair. Various reports were read and adopted, when addresses followed bearing on the report of the committee on social and economic questions. In this report the committee set forth what the club could do in bringing to bear the influence of the Church more directly upon the masses. There were multitudes in New York whom the parishes, however admirable their work, did not reach, and what could the club do for them? The report then set forth what was being done in London in connection with the People's Palace, a sort of combination of Cooper Institute and the Young Men's Christian Association Building, and Toynbee Hall, founded by young men from Oxford, where they live and do work among the people, each man undertaking to make the acquaintance of a portion of the neighbors. The report stated that in New York there was nothing precisely like Toynbee Hall, next door to which was a church whose vicar was the head of the hall, while the men in residence were a great aid to the vicar. Some account was then given of the very interesting work being done in the Tenth Ward, New York, at 95 Rivington st., at what is called the "College Settlement," a house occupied by seven graduates from the colleges for women, who were trying to do for the people in the neighborhood what was being done at Toynbee Hall. Also, what was being done near by at 147 Forsyth st., where Mr. Charles B. Stover hired a whole house, in which he resided, the house being provided with kitchen, gymnasium, parlors, reading room, smoking-room, while it was used by young men and women of the neighborhood for social clubs. Here, too, the ladies of the Settlement taught classes in dress-making and cooking, all instruction except the two paid teachers at the Kindergarten, being voluntary. The committee recommended that the club commence a work in New York somewhat similar to the Neighborhood Guild in Forsyth st. The Rev. Dr. Satterlee, of Calvary church, gave an account of what was being done in the various establishments in London, in visiting which last summer he had spent some six weeks of his spare time. He had visited the People's Palace, Toynbee Hall, and many other institutions and though in some cases they seemed to make too much of the secular and aesthetic side in reaching the masses, they were altogether doing a wonderful work. The secret of it all was living among the people and bringing to bear personal influence. The next speaker was the Rev. A. A. Butler, in charge of the church of the Epiphany, E. 47th st. He said that up in the neighborhood of his church there were 30,000 people in some 39 blocks, almost wholly living in tenement houses and made up of the poor, the ignorant, and the vicious. Of the number 5,000 were

children. He estimated that 12,000, including men and women, rarely or never entered any church, being rather indifferent than hostile, and caring little for any church, because they conceived it cared nothing for them. He agreed with Dr. Satterlee that the great need was personal influence. Various discussions followed by the members, in which it was stated that a mission in which the Bishop and Archdeacon were much interested, had been opened up at about 76th st. and ave. A., and that possibly it might be taken hold of by St. James' church. The resolutions submitted by the committee were then adopted, viz:

That the club undertake a work in New York on the general plan described in the report as that of Toynbee Hall and the Neighborhood Guild, with such modifications as experience shall dictate. That a committee of five be appointed by the president of the club with power, the Bishop being consulted with and approving, or words to that effect, to carry into effect the foregoing resolution, and that the sum of \$250 be appropriated for the purpose aforesaid, while for a larger amount the club should not be held directly responsible.

With the work once under way it was understood that in various ways the money might be forthcoming by which to carry it on.

St. Andrew's church, though the old church added to by 33 ft., seems altogether new, and is a very complete establishment. The dimensions within are 165x95, and the seating capacity will be about 1,200. The seats are new and of quartered oak, but nearly all the windows, except the round window in the front end, were taken from the old church. In the north transept is a baptistry with altar, altar rail, etc., which is a memorial of Charles Henry Hall. Near by is the large marble font taken from the old structure. The chancel will be spacious, while it is understood that the pulpit, lectern, etc., will be memorials. The altar is of Caen stone covered with a slab of Italian marble and niches above, while higher up is a new painting, having for its subject the calling of St. Andrew. The windows on either side represent the four Evangelists. To the south and north are memorials to former rectors, the first having been the Rev. Geo. T. Huton, who died in 1832. The second was the Rev. Geo. B. Draper, S. T. D., whose one and only rectorship continued 26 years. To the north of the chancel is the robing room, and below that, the choir vestry room. In the basement is a large room, 40x40, a sewing room, etc., while to the south is a large room for the infant class. In the rear is the plant for heating and lighting by the Sturtevant system. The Sunday school room in which the services have been held will seat a thousand children, and is even now inadequate. Immediately to the north of the church, fronting on Fifth ave., and like the church, constructed of stone, is a building which will embrace rector's office, guild rooms, etc. To the south of the main entrance is inscribed on a stone set in the wall:

To the glory of God and in memory of St. Andrew, Apostle and Martyr, this church is erected 1889.

On a stone below is the inscription, "A. D., 1872," the date of laying the corner-stone of the old church. Still further below is the first corner-stone with the inscription, "1829." At the upper part of the square tower at the junction of the nave and transept at the south will be a clock with faces on the four sides. The iron frame work of the tower above is as yet uncovered, and is all that remains without to complete the structure. The total cost, including ground, it is understood, will be \$375,000.

The anniversary of the Church Club was observed by a celebration of the Holy Communion, at the chapel of the General Theological Seminary, St. Andrew's Day, Nov. 30th, at 9:30 A. M. The services were conducted by the dean.

RYE.—The Sunday morning sermons for Advent in Christ church are to be as follows: Nov. 30th, Archdeacon Van Kleeck, of White Plains; Dec. 7th, the Rev. Frank Clendenin, of Westchester; Dec. 14th, the Rev. C. F. Canedy, of New Rochelle; Dec. 21st, Archdeacon Tatlock of Stamford.

ANNANDALE.—St. Stephen's College has just been made the recipient of another gift of \$25,000 from the Rev. Charles F. Hoffman, D. D. This is intended for the erection of two new sections of dormitories, to be added to the new building, and to furnish accommodations for 24 more students. The number of applicants this year was 81, of whom 51 were necessarily refused for lack of room. Dr. Hoffman's benefactions to the college now amount to the munificent sum of \$105,000.

#### KENTUCKY.

THOS. U. DUDLEY, S. T. D., Bishop.

LOUISVILLE.—The vigil of All Saints' was the occasion of a very elaborate memorial service as a tribute of love and affection for the deceased organist of Christ church parish, Prof. Louis Hast. The musical programme opened with Chopin's Funeral March for the organ, with violin accompaniment, Cherubim's "Requiem Aeternam," Handel's "Largo," as arranged by Prof. Louis Hast; "O Rest in the Lord," from Mendelssohn's Eljah; Raff's "Elegy;" Mendelssohn's "Hymn of Praise," for tenor and soprano; "The sorrows of death," "The night is departing," with full chorus, was the most imposing feature of the programme. The Rev. Chas. E. Craik conducted the service, closing with benediction and the *Nunc Dimittis*, as arranged by the late Prof. Hast. The church was crowded to its uttermost capacity.

The Rev. Daniel Brock Ramsey, of St. Mark's church, Aurora, Ind., has accepted the rectorship of the church of the Advent.

The Rev. Chas. E. Craik has been appointed to the Standing Committee of the diocese in place of the Rev. M. M. Benton, resigned.

A very enthusiastic and large meeting has been held at Calvary church Sunday school room, by the clergy and laymen of the various city parishes, to make arrangements for the general Mission to be held during Epiphany in this city. The Rev. Messrs. J. G. Minnegerode and Geo. C. Betts, and Bishop C. C. Penick, set forth the objects of the forthcoming Mission and its requirements. All the indications, at present, point to a very successful issue.

#### TEXAS.

ALEXANDER GREGG, D. D., Bishop.

The Houston Convocation met in session on Wednesday and Thursday, Nov. 12th—13th in St. Peter's church, Brenham. Out of the 11 or 12 priests resident within the bounds of the deanery, only five were present. The convocation opened with a celebration of the Holy Communion, after the Litany said by the Rev. J. R. Carter. The dean was the Celebrant, the Rev. Matthew Brewster acting as deacon, and preaching the sermon. The business meetings during the day were devoted to various subjects of interest to the clergy. At the night service the subject discussed before a small but interested congregation, was "The relation of the Church to the various religious bodies." All the visiting clergy took part in the discussion. On Thursday at 7:30, there was a celebration of the Holy Communion, with the Rev. Matt. Brewster as Celebrant, served by the rector of the parish. After Morning Prayer said by the rector at nine, the convocation met in session in the temporary rectory, where a very interesting discussion took place on "The best methods of preparing candidates for Confirmation." At 1 o'clock the convocation was adjourned to meet during January in Bellville. The cold and disagreeable weather doubtless did much to discourage the laity from attending both the services and the business meetings, but the good words of the visiting clergy went far to encourage the rector, the Rev. F. Sebright Lee, who has but lately come into residence here.

#### TENNESSEE.

CHAS. TODD QUINTARD, S. T. D., LL. D., Bishop.

FAYETTEVILLE.—The church of St. Mary Magdalene, in this town, has recently been opened after having undergone considerable repairs. The walls have been colored a soft brown, and the roof has been

artistically treated in brown and dark maroon, relieved by black and gold. All the wood-work in the building has been cleaned, oiled, and varnished. New heating arrangements have been provided for. The work throughout has been done in a careful and masterly manner. All this is due to the devotion of two most faithful communicants, Mrs. A. S. Thomas, and Mrs. J. K. Williams, the wives of the two churchwardens, who have worked most earnestly, and with much self-denial, not only recently, but in the past, for the good of their beloved church. An eagle lectern of brass, executed by the well-known Gorham Co., of New York, has also recently been placed in the church by Mrs. H. L. Beauchamp, a sister of the rector of the parish, in memory of her husband. The treatment of the lectern is mediæval, the eagle being represented as crowned, and is very fine in execution and finish. It bears the following inscription:

To the glory of God and in memory of Herbert L. Beauchamp, who entered into the rest of Paradise Christmas, 1887. Jesu Merci.

It is hoped soon to have the exterior of the church cleaned and painted. The outlook for the Church at this point is on the whole, promising.

#### ALBANY.

WM. CROSWELL DOANE, S. T. D., LL. D., Bishop.

The 22nd annual convention met in the cathedral, on Nov. 11th and 12th, the sessions for business being held in the gymnasium of St. Agnes' School. Instead of the usual sermon, the Bishop delivered his annual address.

Upon organization, the Rev. Wm. C. Prout was elected secretary, and the Rev. Thos. Fulcher, as his assistant.

The payment of \$25,000 in settlement of the claim of this diocese on that of New York for the endowment of its Episcopal Fund, was made by Mr. Jas. Pott, treasurer of the latter diocese, who was the bearer of a communication from Bishop Potter, expressing his thankfulness at the conclusion of the matter, which, he said, was largely due to the Rev. Clarence Buel and Mr. James Pott. The convention passed resolutions of acknowledgement to the diocese of New York, and of grateful obligation to Bishop Potter for having so unselfishly and generously maintained the cause of the diocese of Albany. Resolutions were also passed expressing appreciation of the work of the diocesan committee, and in particular, their gratitude to the Rev. J. Livingston Reese, D. D., for his effective service as chairman of the committee. It was also a matter of congratulation that the kindly relations between the two dioceses had never been interrupted.

The next business was the passing of a resolution increasing the salary of Bishop Doane from \$5,000 to \$6,000 per annum, to date from Nov. 1st, 1890.

Reports from various committees followed. That of the fund of the aged and infirm clergy showed \$19,565.86 in the invested fund; receipts, \$1,349.77; disbursements, \$1,041.48; balance, \$308.39. Bishop's salary and the Episcopal fund: Invested fund, \$38,841.02; receipts, \$2,960. For widows and orphans of deceased clergy: Invested funds, \$5,000; receipts, \$364.14; disbursements, \$50; balance for two years, \$2,155.06. The Woman's Diocesan League expenditures since Feb. 1, 1886 (date of organization), \$47,622.65. The Diocesan Branch of the Woman's Auxiliary showed parish branches, 47; junior auxiliaries, 21; boxes sent, 110; valuation of boxes, \$5,293.74; money given, \$1,604.15.

In the evening, the Board of Missions held a meeting. It has 88 mission stations under its charge, and maintains 46 missionaries; \$10,000 was the appropriation for next year. It was recommended that an itinerant missionary be employed to visit places where there are no churches or missions.

The following were the elections: Standing Committee: *Clerical*—The Rev. Drs. William Payne, J. Livingston Reese, and J. Ireland Tucker; the Rev. Fenwick M.



Cookson. Lay—Messrs. Norman B. Squires, Henry S. Wyncoop, John I. Thompson, and John H. Van Antwerp; Gen'l Selden E. Marvin, treasurer, and the Rev. Fred'k S. Sill, registrar.

#### KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

Amid all the depression incident to the failure of the corn crop, there is one sign of Church growth which is gratifying. The Confirmations this year reported by the Bishop, have been greater than ever before. For the last five years there has been a steady and most satisfactory increase. In 1886, there were 136; in 1887, 279; in 1888, 354; in 1889, 375; in 1890, 415. During the same time the communicants have increased from 2,219 to 3,500, and the offerings from \$37,866 to \$64,011. When a growth like this can be recorded for the last four years, in the face of poor crops and great depression in real estate, which have turned the tide of immigration into other territories, we may certainly hope for still better things when timely rains shall reward the labors of the husbandmen.

The Rev. J. W. Colwell, who in the early fall was elected dean of the cathedral, has entered upon his work; very large congregations greet him. The Ladies' Aid Society have decided to use their accumulated earnings in building a house for the dean. The contract has been made and work begun. The building will cost \$5,000.

All the parishes of the diocese which are able to support a clergyman, are now provided for, excepting St. Paul's, Kansas City, St. Andrew's, Fort Scott, and St. Patrick's, Runnymede. Several, owing to removals and great impoverishment, particularly in the western portion of the State, have been obliged to give up regular services and accept the occasional service of an itinerant. The diocesan schools have a larger attendance than was anticipated. Bethany College enrolls 165 girls, and St. John's, 50 boys.

#### NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

The church at Wilbur is complete, and was consecrated on Nov. 24th. The church at Geneva is rapidly approaching completion, the entire cost has been defrayed, and it will be ready for consecration about Christmas.

The Rev. J. O. Ferris has taken charge of St. John's, Omaha, succeeding the Rev. W. O. Pearson, who recently removed to Boston.

The Rev. C. T. Brady, of Crete, was ordained to the priesthood on Nov. 25th. He has "earned to himself a good degree" as deacon; a revived parish, and two new churches now served each by a clergyman, the result of his zealous labors outside his own cure, marking the results of his diaconate.

Canon Whitmarsh, the secretary of the diocese, is leaving Norfolk to take up his abode in the rectory of the church of the Redeemer, Syndicate Park, Omaha. A reception was given to the Bishop by Canon and Mrs. Whitmarsh, at Norfolk, on Monday last. The occasion was one of great pleasure to the friends of the mission.

The Rev. Canon Oliver, after 22 years connection with the diocese, has taken his letter of transfer to the missionary jurisdiction of the Platte, as the natural result of the division of the diocese.

The Rev. A. B. Spaight, late of California, has become rector of St. James', Fremont, and enters on his work with much promise of success.

Trinity cathedral rejoices in the possession of a new organ which has recently been erected. The instrument is an unusually fine one, and highly commended by all who were fortunate enough to be able to be present at the recitals in which Mr. Taft of New York illustrated its striking powers. It was solemnly set apart to its holy purpose at a service of dedication by the Bishop.

The next meeting of convocation will be held at Falls City, Dec. 29th, 30th, and 31st. An interesting and profitable programme has just been issued.

#### MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

BOSTON.—The second conference of women with the clergy upon Church work took place Tuesday, Nov. 18th, in Trinity chapel. The Rev. Dr. Brooks made the opening address. Mrs. A. T. Twing read the introductory paper on "Individual and Associate Work in Church and Charitable Work." The Rev. Fred B. Allen followed with a paper upon "Organization, its necessity and its limits." Miss Von Seudder spoke entertainingly on the college women's settlement in New York city. The report of the Twenty-Minute society was read by Miss Helen Turner. It has 150 members pledged to work 20 minutes each day in the cause of charity. It sends to a central place the products of this time, and they are then packed in barrels and sent to bishops through the South and West to be distributed by them as the needs of the community demand. During its existence it has distributed 22,400 packages, valued at \$15,000. Children's Work was the closing topic of the morning session, and was well presented by Miss Jarvis, Mrs. Sturgis, and Mrs. Rochester. The first paper was read by Miss Loring, the others by the Rev. W. D. Roberts. At the afternoon session, "Organized Parish Work," was clearly defined and enlarged upon by an inspiring address from the Rev. John C. Brooks. Discussion followed. "Girls' Clubs" were explained by Miss M. J. Allen and Miss Morgan of Hartford, Conn. "Rescue work" as far as individual work is concerned, was treated in a paper written by Mrs. Margaret Deland, and read by the Rev. Reuben Kidner. Associated work in the same direction received a long treatment in a paper by Miss L. McGhee, and read by the Rev. A. C. A. Hall. This was a very suggestive paper. The conference ended with an address from the Rev. Dr. Brooks, and was a most instructive and attractive gathering of people interested in Church work.

The Episcopalian Club held its monthly meeting, Nov. 24th, at the Hotel Vendome. Mr. W. A. Locke, choirmaster of Harvard University and of St. Paul's church, read a very instructive paper upon "Church Music," illustrated by the choir of men and boys from St. Paul's church, who gave several selections from the old composers. Remarks followed from the Rev. Messrs. C. H. Learoyd and W. B. Frisbie, and the Rev. Dr. C. L. Hutchins.

MARLBOROUGH.—The third anniversary of the consecration of the church of the Holy Trinity was observed on Sunday, Nov. 16th, with celebration of the Holy Communion at 7:30 A.M., and Matins with another Celebration at 10:30 A.M. The rector, the Rev. George S. Pine, delivered the sermon. At the evening service, the Rev. Henry S. Nash preached. Monday, Nov. 17th, there was a celebration of the Holy Communion at 7:30, and at 4 P.M. festival Evensong, and solemn *Te Deum*, and the sermon by the Rev. Emery H. Porter, of Rhode Island. The reception and social gathering took place after service at the rector's home. Sunday in the Octave, Nov. 23rd, was kept, and at 10:30 A.M., the preacher was the Rev. Waldo Burnett. In the evening the Rev. A. C. A. Hall preached. The offerings at these services were given to the much needed Marlborough Hospital, diocesan missions, and parish purposes.

#### QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

The Bishop visited St. Mary's School last Sunday and confirmed three pupils, two being from Texas and one from Ohio. The new stone church of St. Paul's, Peoria, is to be formally opened on the third Sunday in Advent, and possibly may be consecrated at that time, as it is nearly paid for. The Bishop of Chicago will officiate in the morning and the Bishop of the diocese in the evening, when a class will be confirmed. The Rev. Dempster Davidson, of the Good Shepherd, Quincy, has accepted a call to Christ church, Burlington; and the Rev. Wm. Bardens, Warsaw, soon becomes rector of Trinity church, St. Louis.

#### CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

WATERTOWN.—Good progress is being made on the handsome new building for Grace church, and the congregation expect to worship there early in January. The graceful proportions of the interior are now seen to advantage, the finish being in oak. The ceiling is effectively shaded in tint of turquoise blue, which will give way to terra-cotta coloring of the side walls. Nearly all of the furniture will consist of individual gifts, the reredos, pulpit, and altar railing being memorials of deceased members of the church and executed by Messrs. J. and R. Lamb, of New York. The reredos will be of antique oak, carved with appropriate texts and containing three mural paintings of adoring angels. The altar will be elaborately carved in antique oak. The indefatigable women workers of the parish will furnish pews, cushions and carpets; the members of Miss Hubbard's Bible class have procured as their contribution a brass eagle lectern, with standard, both massive and ornate. The Sunday school, too, have a large share in furnishing and beautifying the house of worship, and thus it will be seen that the people of Grace church are determined to worship God in the beauty of holiness. There has been something for each to do, and so generously and unitedly has this been done that soon the members may have the great pleasure of contemplating a beautiful temple in the erection and equipment of which each has had a hand to the glory of God. "And they came every one whom his spirit made willing, and they brought the Lord's offering to the tabernacle of the congregation, all for his service . . . as many as were willing-hearted."

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

NILES.—Clergy visiting Trinity parish are much impressed with the decided improvements made in the church building as well as by the advance in spiritual things. During the past year, the church has been re-carpeted and the walls tinted and decorated; the organ moved and re-cased, all at considerable expense. A new pulpit and altar rail of brass have been ordered. The whole outlay will amount to \$1,500. The Sunday school has given a very fine hymn tablet. The Rev. Mr. Gairdner has been very successful in his work, and is soon to present another class for Confirmation. The boy choir is doing good work and adds much to the interest in the services. On Nov. 18th and 20th, the 33rd semi-annual missionary meeting and diocesan Church Conference was held at Niles. But three of the active clergy of the diocese were absent. At the first service on Tuesday evening, the rector, the Rev. R. H. F. Gairdner, in a few well-chosen words welcomed the visitors to the parish. The Rev. Dr. Van Antwerp read the first paper on "The Churchman in his Citizenship." In the discussion, the Rev. Mr. Greenleaf and others took part. The Rev. Dr. Fair read a paper from a layman of Grand Rapids, on "The Churchman in his Parish." The paper was clear, concise, and practical. "The Churchman in his Business" was considered by Mr. Wm. Hamilton, of Benton Harbor, in a paper full of good advice, drawn chiefly from the Scriptures. All these subjects provoked discussion, and time alone seemed wanting to a thorough consideration of them all.

Wednesday, after Litany and Morning Prayer, a paper was presented on "Racine College," by the Rev. A. P. Greenleaf. The writer sought to show why the college had failed, and criticised Dr. DeKoven's method of "sacramental" teaching. The discussion of the paper was put over until the afternoon meeting, at which time Mr. Greenleaf was severely criticised. The Holy Communion was celebrated Wednesday morning, the surpliced choir assisting, the Rev. A. A. W. Hastings of Detroit preached the sermon *ad alerum*, from Rom. 1:16, showing in a forcible manner why we should not be ashamed of the Gospel of Christ,

Wednesday afternoon, the Rev. Mr. Johnston made a short statement concerning "The Church in Canada." Bishop Gillespie then called the attention of the clergy to some neglected rubrics trusting that all would carefully seek to carry out the plain design of the Church. At 7 P. M., the missionary service was said and a paper read by the Rev. W. W. Walsh, entitled "Subsequent to Confirmation." The importance of the Holy Communion was much dwelt upon; a spirited discussion followed, a number dissenting from the view expressed by the writer, and some asking for practical suggestions as to the treatment of new communicants. The Rev. Walter Scott of LaPorte, Indiana, made a forcible speech in which he urged the clergy to teach those confirmed how to work for others, especially the poor. At 8:30 o'clock the service closed, and all accepted an invitation to a reception tendered by Mrs. Dr. Richardson and the ladies of the parish. An hour or more was spent in pleasant converse, in listening to recitations, and in partaking of choice refreshments.

The last day of the conference was a full day, commencing with a visit to the High School. This was followed by service at 9:30, and a conference of the clergy which lasted until noon. At 3 P. M., reports were made concerning Sunday school work at Niles, Allegan, and Battle Creek. A Sunday school service followed, with a sermon to children by the Rev. A. E. Wells, of St. Paul's church, Grand Rapids. At 7 o'clock, after a short service, the report of the Church Periodical Club was read by the Rev. Mr. Greenleaf. Reports were heard as to the observance of Prison Sunday, and the Rev. E. D. Irvine spoke of "St. Paul's teaching in giving alms." The Bishop and others spoke on the subject. The Bishop with a few earnest words closed the conference, which he considered had been successful, pleasant, and exceptionally well attended.

#### SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

At the latest accounts Bishop Vincent was at Lakewood, New Jersey. He was slowly regaining his strength and it was hoped that he would more than regain his old-time vigor. What he would do in the next three months was not fully determined, but his diocese and people were intent upon his going abroad next summer. This, however, would depend on circumstances.

#### NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

On the 20th Sunday after Trinity, the Bishop of Delaware acting for the Bishop of Newark, visited the mission of the Good Shepherd, Fort Lee, and confirmed 27 presented by the Rev. Walter M. Sherwood, who is in charge of the mission. The class also made their first Communion, the Bishop celebrating. The Bishop preached a very effective sermon to a large and attentive congregation, and addressed the newly confirmed in words of love and encouragement, giving them for a class text: "Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. v:17. The musical portion of the service was rendered in an excellent manner by the newly organized choir of mixed voices. The mission chapel recently purchased, is one of the prettiest little stone edifices in the diocese, with seating capacity for 200 persons. The building was built by the Congregationalists some few years ago at a cost of about \$9,000. It is 27x60 ft., built of native granite with brown stone facing, the plot of ground on which it stands being 50x200 ft., situated in the most desirable portion of Fort Lee, and directly on the ground occupied by the old historic fort from which the village derives its name. The Congregationalists were obliged to give up for want of support, and the services of the Church have been held in this building for the past four or five years. Through the zeal of the mission guild, also of friends interested in the work, the in-



terior has been made to look somewhat churchly. A sanctuary and choir have been built; a memorial altar in black walnut given in memory of a father lost at sea; brass cross and vases in memory of the Rev. Matthew Bailey, M. D., by the congregation and guild; brass vesper lights in memory of Charles W. Huber, given by his wife; a black walnut pedestal for the font bowl, in memory of a father, given by a loving daughter; while as a memorial of their Confirmation, the class above referred to, presented an altar desk of brass and a black walnut litany desk. A beautiful brass sanctuary lamp has also been presented, and the guild has carpeted the building at considerable expense. Some years ago the Rev. Dr. Hoyt conducted the services of the church in a building which he built at his own expense, but which eventually passed into other hands. Two faithful laymen, Mr. Herman Alverne, and Mr. Joseph Coyle, Jr. prepared several classes for Confirmation and thereby kept alive the interest in the work, the services being conducted in private houses and for a time in a Methodist meeting house.

Within the past year the mission has suffered somewhat through the removal and the death of several of its staunchest adherents. Yet with 75 communicants for a foundation there is hope that the day is not very far off when a strong and influential parish may be the outcome of the prayers and the many self-denials of those whose labor was not in vain.

#### LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—On the occasion of the funeral services of the Rev. Dr. Johnson, which took place on Monday, Nov. 24th, it is estimated that fully 2,500 people looked upon the face of the dead clergyman between the hours of 7 and 11:30 A. M., when the body reposed in the chancel of St. Mary's. It was noticeable that nearly all were made up of from the poorer walks of life, among whom Dr. Johnson had been such a faithful friend and helper. At the principal service the choir and clergy moved into the church, the former singing as a processional, "Hark, hark, my soul." In a brief address the Bishop said, that his long pastorate abounded in years and still more in abundant honors; he never knew a man who held and cherished a loftier ideal of the sanctity, dignity, and high service of the Christian priesthood. In and out of season he strove most earnestly to realize that ideal. The interment took place at the Evergreens Cemetery, the Bishop reading the service. The floral offerings were 40 or 50 in number, some of great beauty. Some 60 clergymen from New York and Long Island attended the funeral, and in the course of the day the Rev. Dr. C. H. Hall, rector of Holy Trinity, read minutes drawn up by the clergy setting forth their high appreciation of the deceased, while the Rev. Dr. Drowne, secretary of the diocesan convention, read similar minutes passed by that body.

St. Catherine's Hall began its new quarter on Dec. 1st, and the Bishop is anxious that the institution should be brought to the attention of Church people, to whom it looks for support. It is a Church institution, and affords the highest educational advantages for girls.

The Rev. A. C. A. Hall, of Boston, will conduct a Quiet Day in Christ church, Bedford ave., the Rev. Dr. Darlington, rector. The services will begin on Thursday evening, Dec. 11th, at 7:30, and will consist of Evening Prayer and addresses. On the following day the services will be at 7:30 and 10 A. M., 12 M., and 3, 5, and 7:30 P. M. The order will be as follows: Holy Communion with short address; Morning Prayer and address followed by silent meditation; Litany and short address; address followed by silent meditation; Evening Prayer and special service and address, Father Hall will conduct the services by request of the rector and some of the members of St. Mark's, Calvary, Christ, St. Mary's, Grace, and Holy Trinity churches, E. D.

Mr. Henry Howe Bogert, a relative of Bishop Howe, who for some years has been acting as lay reader in the Holy Comforter chapel of Christ church, Bedford ave., has become a candidate for Holy Orders with Bishop Graves, in the diocese of the Platte, and will be stationed at North Platte, Neb.

#### PENNSYLVANIA.

OZI W. WHITAKER, D. D., Bishop.

PHILADELPHIA.—As the parish festival fell upon Sunday, St. Clement's church observed St. Clement's Day with more than ordinary splendor this year. The Celebrant at the 11 o'clock service was the Rev. W. H. Longridge, and the sermon was by the Rev. Canon Knowles of St. Clement's church, Chicago. There were plain Celebrations at 6, 7, 8, and 9 o'clock. On Tuesday evening there was a festival meeting of the Guild of the Iron Cross, and on Wednesday evening, the parish tea.

The Italian mission celebrated its 8th anniversary on the afternoon of Sunday, Nov. 23rd, in the church of the Holy Trinity, when the rector, the Rev. Wm. N. McVickar, made an address, and the missionary in charge of the mission, the Rev. M. Zara, spoke of the progress of the work and the many difficulties through which they had come. A number of the children of the mission were present and sang several hymns.

Work has been begun on the parish building of Grace church, Mt. Airy. Its architecture is Gothic, in keeping with the church, and will be built of the same material, local stone. The structure will be two stories and a basement. On the upper floor will be the chapel, which will also be used for the main Sunday school room. The infant school, the guilds, and other parish societies will have their rooms on the first floor; it will be 35 by 69 ft.

The annual service of the Girls' Friendly Society was held at the church of the Epiphany, on Sunday afternoon, Nov. 23rd, when, after saying Evening Prayer, the Rev. J. De Wolfe Perry, D. D., made an address of welcome. The sermon was preached by the Rev. Wm. H. Vibbert, S. T. D., who took as his text, "A man that hath friends must show himself friendly." Prov. xviii: 24.

A large lot has been purchased by one of Philadelphia's liberal laymen for the new mission of the South-east Convocation, which is under the care of the Rev. Samuel H. Boyer. At present the congregation is worshipping in a hired hall and at a temporary parish building, for the furnishing of which the necessary articles of furniture are asked.

The 30th anniversary of the R. C. Hood Adult Male Bible Class of Grace church, was celebrated on Sunday, Nov. 23rd, before the morning service. Addresses were delivered by the teacher, Mrs. Charles D. Krail; the superintendent, Mr. William Waterall; the rector, the Rev. James S. Stone, D. D., and others. The class numbers 130.

There is to be another cottage added to the Home for Consumptives at Chestnut Hill, under the care of the City Missions; \$18,000 having been secured for that purpose. When this is built it will meet the present wants, yet larger gifts will be needed to keep up the work, which will be then much increased.

The fruits used in decoration at the Thanksgiving services at several of the churches were distributed to the poor and sick of the neighborhood, and in the hospitals.

During the Advent season there will be delivered on Sunday evenings in the church of the Annunciation, a course of sermons on Death, Judgment, Heaven, and Hell. The rector, the Rev. N. F. Robinson, is improving in health and, it is hoped, will soon resume his duties.

The Rev. William McGarvey will preach at the church of the Evangelists a course of sermons on the Sunday evenings of Advent on God's dealings with his foes. The special subjects being the Deluge, the Tower of Babel, Sodom, and the Destruction of Babylon.

The preachers for the special course of sermons on the Sunday nights of Advent at the church of the Nativity will be the Rev. Messrs. George S. Bennett, Peregrine Wroth, and Henry C. Swentzel, and the Bishop of Delaware.

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

The annual meeting was held in St. Paul's church, Hoboken, N. J., Nov. 13th. The reports of the treasurer and financial secretary were read and approved, and a board of trustees was elected for the ensuing year, with Bishop Scarborough as president. Committee on Trust Funds: The Rev. Eugene A. Hoffman, D. D., Mr. Cornelius Vanderbilt, Mr. Woodbury G. Langdon. The Rev. James R. Davenport, D. D., secretary; the Rev. Joseph H. Smith, treasurer; and the Rev. Theo. I. Holcombe, B. D., financial secretary.

The treasurer's report showed a membership of 530, an increase of 127 since November last. There was added to the capital fund \$9,400, about \$4,000 more than any previous year. The Card Fund pledges, as reported by the financial secretary from 14 parishes, and 14 other individual pledges, was \$5,528.50; total assets to date \$58,638. The society received this year its first legacy of \$1,000, by the will of the late Clement C. Butler, D. D., of Germantown, Pa.; also the gift of \$800 from the widow of the Rev. James Runcie, D. D., a memorial of her husband.

A vote of thanks was given THE LIVING CHURCH for its generous gift of a standing notice of the society in its columns for one year.

The president's address was of a most encouraging nature. The good Bishop's faith in the future of the society has never faltered. He is still hopeful that the day will come when our wealthy laymen will recognize the claims of the old clergy, and come to the front in the effort now being made to get together a pension fund for the whole Church. The card pledges, it is believed, will prove an efficient agency in enlisting the interest of small as well as large givers, when once it comes to be well understood. Six months have now passed since the card was brought out, and it has been found most effective in opening both pulpits and pockets.

The financial secretary since April has preached for the society in 14 parishes; after the sermon, cards are distributed, which upon being signed, are returned to the rector as soon as convenient. The card signed is an enlistment for five years, with a pledge of one dollar or more, payable each year in equal payments, on or before Pension Fund Sunday, which is the third Sunday in Advent. The first company of 20 was enlisted in Christ church, Brooklyn, and means for that parish as a minimum, \$100 for the five years; then follows Trinity church, Asbury Park, with 60, \$520; St. Matthew's, New York, 21, \$122; Holy Trinity, Harlem, 58, \$785; St. Mark's, Brooklyn, 15, \$75; Trinity, Elizabeth, N. J., 60, \$360; St. Paul's, Hoboken, N. J., 35, \$245; St. Paul's, Englewood, 27, \$377; Grace church, Orange, N. J., 88, \$906; St. Matthew's, Bedford, N. Y., 14, \$207; Grace church, Paducah, N. Y., 12, \$60; Redeemer, Astoria, N. Y., 16, \$115; St. George's, Astoria, N. Y., 26, \$370; St. John's, Brooklyn, 29, \$160; Christ church, Staten Island, 42, \$579. Individuals not connected with parishes, 14, \$325. It would be an easy matter in almost any congregation to secure a company of 12, at one dollar each, or to introduce it in a Sunday school, each class and teacher together filling out one card; no pledge made is due before the following Pension Fund Sunday. The financial secretary does not ask for a collection when he preaches for the society, his object being to afford information and to give those interested a chance to manifest it in a practical way. There are already enlisted in fourteen companies, 578 persons. It is hoped to make it five times as strong this coming year.

Outside the card fund, contributions have been received this year from 78 parishes and individuals. The number of such contributions was 10, in 1887. The increase indicates a great awakening since those discouraging days. Twenty-six of our bishops are regular contributors to the capital fund, now approaching \$60,000, and into this fund go all contributions not otherwise designated.

If every one would do little or much, as God has blessed them, the million or millions needed for this General Pension Fund would not be slow in coming. The financial secretary will be glad to hear from rectors who desire him to present this subject to their congregations during the coming year. Address the Rev. Theo. I. Holcombe, financial secretary, 346 W. 55th st., New York.

#### AN IDEAL CHURCHMAN.

(From The Chicago Herald.)

The Episcopalians of Chicago and their fellow citizens of other creeds may well unite in honoring the twenty-fifth anniversary of the ordination of Canon Knowles, which occurs on the 30th of this month. It would be indeed a malignant partisan in sectarianism that would not see in this learned, amiable, and admirable man an ideal Churchman. It is not merely his own Church that has benefited by the career of Canon Knowles. His life has not been wholly devoted to preserving the dignity of ceremonial, to upholding the true spirit of ecclesiastical feeling in music and other embellishments of the Church's service, in presenting in his own character and conduct an example of probity, modesty, and uprightness, which it is the fortunate privilege of sincere and earnest priests to present. Canon Knowles has been identified for years with the poverty and charity of Chicago. A man whose many accomplishments, whose recondite attainments and refined taste might naturally incline him to a scholar's seclusion and a gentleman's drawing-room associations, has withdrawn from the plane of enjoyment in which he might escape contact with squalor and sin, and voluntarily devoted himself with zeal and total self-abnegation to the far from congenial pursuits surrounding the pastorate of a free church situated among the struggling, the obscure, and the unfortunate.

As a citizen Canon Knowles is a typical American. Never aggressive nor sensational, never seeking by improper means to compel personal attention, he has presented to his fellow-countrymen in Chicago the picture of one wearing the garb ecclesiastic and doing his full duty, even generously, toward all men, conforming to every statute and all ordinances, voting nobody knows how, helping to leaven up political and civic life, and contributing all his influence for good. In common with a few other ecclesiastics of the older type, he proves that mediæval creed and culture are perfectly consistent with modern demands; that an ascetic and even austere mode of personal living may redound with good for others. With the hundreds who personally know the blessings of his good will, kindly Chicagoans of all creeds and no creed will unite with his own particular people in wishing him on the silver anniversary of his ordination another twenty-five years at least to serve the aims he has adopted as worthy his devotion. Thousands know by sight his animated, characteristic, and intellectual face. If his shoulders of late years have shown a little yielding towards old Father Time, the light in his kindly-humored eyes is as bright as it was when he briskly helped in the bitter post-fire days, and as full of sentiment and happiness as when he used to be one of the conspicuous—because extremely ardent listeners—in the early period of Theodore Thomas' orchestral concerts. The Canon is a devotee of music, if not a virtuoso; may harmonious strains accompany him from the silver to the gold of his jubilees.



# The Living Church.

Chicago, Saturday, Dec. 6, 1890.

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Editor and Proprietor.

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Address THE LIVING CHURCH.

162 Washington St., Chicago, Ill.

Readers of THE LIVING CHURCH will confer a favor on the publisher and promote the interest of the paper, by mentioning this journal in correspondence with its advertisers. Large advertisers keep a careful record of every reference made to the papers on their list, and estimate the comparative value of each paper as an advertising medium by the number of times it is referred to by their customers.

ATTENTION has been called to the liberal offer made by the publisher of this journal to those who are disposed to aid in increasing its circulation. By the plan announced, the money that would ordinarily be paid for travelling expenses and salaries of agents is expended in the furnishing and decorating of churches. There are doubtless some in every parish who would gladly canvass for the paper, as a legitimate Church work, who would feel a delicacy about making it a work for personal gain. The opportunity is now offered to do this work for the benefit of the parish. The premiums offered will cost the publisher one-half the amount received for subscriptions. Until the expiration of the time appointed (March 1, 1891), no salaried agents will be employed. The field is clear for local canvassers in every parish. The time is necessarily limited.

We gave, last week, the points of the decision in the case of the Bishop of Lincoln; and so far as we have heard, THE LIVING CHURCH was the only journal in America that had full and accurate information. While our esteemed contemporaries were puzzling their brains and befogging the minds of their readers as to the meaning of the press dispatch, we were giving our readers a clear and correct report cabled by our English correspondent. The letter published in this issue corroborates and amplifies the report which was wired last week.

THE recent action of the Mormon president in reference to polygamy has been greeted by the press generally with a chorus of approval, as if it indicated the final settlement of the only question which existed

between the "Saints" and the United States government. This is no doubt precisely what the shrewd apostles and bishops intended. Their president gives forth an ambiguous utterance upon the subject which has most stirred the virtuous or quasi-virtuous sentiment of this land of divorces. He will use his "influence" to have the law of the U.S. against plural marriages enforced. This is received as if it were a decree abolishing polygamy. Public opinion is forthwith satisfied and the Mormons cease to be the object of critical attention. Nothing could be more politic. All the Mormons want is to be "let alone." That object they are now likely to secure for a time. But we imagine that they are grievously mistaken who take it for granted that this peculiar people are now prepared to fall in line and give no further trouble. Even if we could be sure that this declaration on the subject of polygamy is entirely sincere, it ought not to be forgotten that the real difficulty between the Mormons and the government of the country is not so much polygamy as the system upon which polygamy rests. Mormonism is a theocracy, an *imperium in imperio*; its claims extend to secular as well as religious supremacy. Its predominance in any state of the Union would be simply incompatible with any kind of Republican government. Time and the influence of Christian and charitable work, together with the influx of a "Gentile" population, bringing with them more modern and common-sense ideas, may be relied on to reduce Mormonism to gradual insignificance. But until such influences have become beyond all question the controlling influences of the territory, it would be a dangerous experiment to admit Utah as a State. It is to be devoutly hoped that the politicians will be induced for the present to keep "hands off."

AN association has been formed in Chicago, called the "Columbia Sunday Association," for the purpose of "persuading the general public of the propriety and desirability of closing the Exposition on Sundays;" and "to arrange for and carry on great mass-meetings on the Sundays of the Exposition season, these meetings to be addressed by distinguished speakers on moral questions." At a recent meeting of editors of the religious press of Chicago, these objects were unqualifiedly endorsed, and an address was prepared to be forwarded to the entire religious press of the country. The address, signed by most of the religious papers of Chicago, has been presented for the

signature of THE LIVING CHURCH. The following explanation has been returned, with the address unsigned:

The editor of THE LIVING CHURCH will advocate the closing of the Exposition on Sundays, at least as far as all industrial and commercial activities connected with it. He cannot see, however, that there is any more harm in walking through the parks and halls and conservatories of the Exposition on the Lord's Day, than in carrying on "great mass meetings" for the discussion of moral questions. Indeed, the Exposition would seem to be the best place for the holding of such meetings. In view of the fact that the city will be crowded during the season referred to with a multitude who have for the time no homes but the hotels, boarding houses, and saloons, the managers would seem to be following the law of "mercy and not sacrifice," by keeping open on Sunday afternoons such portions of the Exposition as above indicated.

[Signed] THE LIVING CHURCH.

It seems hardly necessary to add anything to the brief statement above. Our readers will see at once the reasonableness of the position taken, and reflection will only confirm the conclusion expressed. We trust, moreover, that some of the religious papers of Chicago will be able to see, by a little reflection, that the document presented for signature is inconsistent with itself. It begins by a statement of the importance "of arousing public sentiment in favor of the proper observance of our day of *rest and worship*;" and closes with the proposition to make it a day for holding "great mass-meetings" to discuss moral questions.

WHILE the religious press of Chicago co-operates with the Columbian Sunday Association in carrying on great mass-meetings on the Lord's Day, for speech-making, we do not see how it can consistently deny to well-behaved people the privilege of studying at the Exposition the beauties and wonders of God's creation and the marvels of man's production, especially as these people will have come perhaps hundreds of miles for this very purpose, and without the slightest desire to attend moral mass-meetings. Of course, if the radical measure of closing every door and gate all day, is necessary to insure the cessation of traffic and manual or machine labor on Sundays, let us have the radical measure.

## THE RESTORATION OF PAGANISM.

Professor Huxley and others are at present amusing themselves by making desultory attacks upon certain details of the inspired record; like boys, as a recent writer has said, throwing stones at the birds and fruits in the branches of a sturdy tree. The thoughtful reader of Mr. Huxley's effusions upon the universality of the flood and the ending of the devils into swine

cannot fail to note the flippant spirit in which they are written. We do not, of course, expect reverence from those who have no object of reverence except themselves. Nevertheless, even the agnostic cannot deny, on grounds of true science, the presence of the religious instincts as an universal factor in the constitution of human nature, except where they have been deliberately stamped out. He may think them a mistake, a mark of weakness; that in the grand march of "evolution" they are destined to be extinguished; that the coming man will be as destitute of them as is the brute beast. Yet for the present, there they are. Moreover they are bound up with all that is loftiest and noblest in humanity. They are identified with the most refined and delicate emotions of which our nature is capable. We do not know what Prof Huxley proposes to do with them. A true philosopher, though he may not be influenced by any belief in the existence of God or the objective truth of religion, should be cautious, and we may say, even reverent, in handling things with which these most sensitive and tender fibres of the human soul are found to be bound up. Blind indeed must be he who does not see in these refined instincts an element fraught with immense power for the weal or woe of the human race. He who ventures into this sphere in a flippant spirit and rides roughshod over the deep and ineradicable convictions of mankind, who cannot see here the most powerful springs of action and the real source from which the highest education of the race has proceeded, stands self-condemned. His destructive arguments may seem to have great or even convincing force, but all that is good in human nature is aroused to indignation by the spirit in which they are presented. Human consciousness revolts against his veiled but inevitable conclusions.

So far as we have said, these attacks are like the sports of children; they are directed at features of the inspired revelation which cannot be thus taken by themselves and which cannot be rightly estimated unless they are looked at from the standpoint of the central facts and truths of Christianity. As the writer before referred to has well said, if these learned professors "regard Christianity as a Upas, let us see them try their strength upon its roots." "What think ye of Christ?" That is the central question; but it is the question which at present, our assailants ignore. Some lingering sense of decency holds them back from a direct attack upon this citadel. As the officers who in old



time went forth to lay violent hands upon the Holy One, retired in confusion and reported that "never man spake like this Man," or as those others who, sent to seize Him, overpowered by His presence "went backward and fell to the ground" before Him, so even now the sublimity of His teaching and the power of His Personality retain after two thousand years such strength and force, that even those who would fain make this direct attack feel themselves withheld. They go around their subject; they beat about the bush; they try to undermine religious conviction by a gradual process. If ever boldness reaches such a height as to declare openly that the Author of Christianity was an impostor or a fiction of impostors, and that the moral teaching of the sermon on the Mount is a fraud or a blunder, all men will see the issue and will know which side to take. Human nature itself resents the outrage done to its deepest convictions.

It is probable that few men fully appreciate how much the world owes in the field of morality to the teachings of the Christian religion. There are the two virtues of humility and chastity which at the present day are recognized by all, however far they fall short in practice, as necessary constituents of a well-regulated life. Yet they were unrecognized as virtues before Christianity taught them to the world. In the lower animals, nature herself imposes checks and limitations upon the appetites, through the instincts with which they are endowed, but in man there is no such limitation. He must be taught and empowered from above, or else his passions know no bounds short of disease and death. Again, what but Christianity has taught men the value of human life? With all the enlightenment which had been attained in the Augustan age, suicide had become so prevalent that, as Merivale testifies, "it may almost be dignified with the name of a national usage." The highest ethical teaching of the period encouraged and taught it. And where were the hospitals and reformatories of those days? What became of the maimed and deformed, and those who lay under the burden of chronic disease? What was done with the insane and the idiotic? In vain we ask enlightened pagan antiquity for an account of these things; but every scholar knows how the refined Greek adored physical beauty and symmetry and the activity and grace of youth; his disgust with the weak and helpless; his hatred of old age; his matter-of-course exposure to starvation or the beast of prey, of the infant which seemed unpromis-

ing. There was, it seems, nothing in the morality of nature to set up any other standard, and we may search the writings of dramatists and philosophers in vain for any higher teaching.

What would science, unchecked by Christian teaching, conduct us to in this same field? Can science tell us of any check upon human appetite short of disease; and what a wide stretch of sensual gratification does that rule leave open! Does science teach us that it is a law of nature that a man should be the husband of one wife and cleave only to her? Does science instruct us that suicide is wrong? On the contrary, does it not prove that the population of the world tends to excess and that some method of extermination is a good thing for the race? And what element can so well be spared as the disappointed and despairing, those who having given up the struggle for subsistence, would, if they remained, be a mere clog upon the efforts of those who still retain hope and energy? The same may be said of the infant which comes into the world with some blemish or defect which will inevitably make it a burden upon society all its life long. What has science to say, in general, with regard to the sick and maimed and helpless? It dwells upon the principle of the "survival of the fittest" as that upon which progress is founded. If this principle be applied without the restraints of a Christian morality, is it not inevitable that it is the right, and perhaps the duty of society, to devise some means of putting all such poor creatures out of their misery in the shortest and easiest way, lest they transmit their defects and incapacities to posterity? Instead of hospitals we should have decent and quiet slaughter houses. Thus the development of the race might go forward in accordance with strict scientific principles. It seems to us to be nothing but the naked truth that science without religion would be the restoration of paganism. But if Christian morality is too precious a thing to be sacrificed, we have a right to ask upon what authority can it be based except that of the Christian religion?

#### EDITOR'S TABLE.

The approach of the Christmas season brings to the Table more than the usual amount of Christmas literature, cards, and pretty booklets, some of which will find mention under "Choir and Study." Conspicuous among pamphlets that are piling up before us are the special services, responsive and choral, prepared for Sunday schools and congregations, for the celebration of the Nativity. Some of these are on the lines of the Prayer Book. Even these are unsatisfactory

to a degree, but there is evident in them something of the old liturgy. There is the Creed, there are the familiar collects, some of the old responses, canticles, and hymns; but new matter is introduced and novel effects are attempted in a way that is likely to deprave the sense of liturgical fitness while it does not increase devotion.

While this is true of the Christmas chorals compiled by Churchmen, it is of course more painfully prominent in the "song services" prepared by those who have no experience and recognize no precedent in responsive worship. The seriousness of the aim saves the performance from being absurd. Precomposed and extempore forms are mingled incongruously; verses of narrative Scripture are divided for responsive reading; hymns are interpolated with no other apparent purpose than to destroy the continuity of the service; the rhythmical responses that have sounded through the ages in Christian worship are wanting; and the old faith, founded upon the Incarnation, nowhere finds expression. Such a service cannot, of course, be very satisfactory, either to those who are accustomed to the simple dignity and rhythm of the Prayer Book, or to those who are thus called on to join in a form of worship to which they are unaccustomed.

We welcome, however, and would encourage all serious efforts to restore responsive worship to its rightful place among those who are strangers to the Prayer Book. It is a great satisfaction to Churchmen to note that among the denominations whose use and traditions have been for centuries opposed to liturgical forms, a precomposed and responsive service is now frequently used and found to be edifying. As the celebration of Christmas has led to the recognition of the Easter Festival, and must lead on to the restoration of the Christian year; so the responsive worship enjoyed at one season may revive the love of the old liturgy which was cast aside as a "rag of popery" by the old Puritans; and the children who read responsively from leaflets at the Christmas service, may grow up without the prejudice of their fathers against "prayers from a book."

The revival of Catholic usage in this country follows the lead of the old country, outside of the Anglican Communion as well as within it. The Wesleyans of England have returned, very largely, to the use of a Prayer Book, and liturgical worship is becoming popular in the Scottish Presbyterian Church. Dr. Boyd, moderator of that body, in a recent article in *Blackwood*, gives some facts and anecdotes that illustrate the unsatisfactory character of the extempore worship that for so long has found favor, and explain this reaction in favor of a liturgy. For instance, one good minister recently prayed: "We know there are blessings going to-night, and we put in for our share." Another remarked, *en passant*: "It must be acknowledged that hitherto Thy people have been in a sad minority, but we look forward to the day when they shall be in an overwhelming majority." And another thus "improves" a well-known scriptural statement:

"For, as thou knowest, men do not gather grapes of thorns nor figs of the national emblem." "This delicate reference to the thistle as the national emblem of Scotland is delicious," says a contemporary, "but how it would have surprised the writers of the four gospels!"

Many such absurd utterances in extempore prayer have been recorded and might be repeated, if the amusement of the reader were the sole object of the Editor's Table. One remark in the guise of prayer, the writer cannot refrain from quoting, as coming under his own observation at a funeral. The preacher was enlarging on the greatness of the affliction which had befallen the community. "Thou knowest, O Lord," he said, "that we are met under most extraordinary circumstances, but we believe that Thou art equal to any occasion." These instances of the absurdity to which extempore worship is liable, are not given with any purpose of ridicule, but with the serious motive to confirm our readers in their love for the Prayer Book, and to encourage our brethren who have discarded liturgical forms to return to the old paths.

#### THE ARCHBISHOP'S JUDGMENT.

DEAR LIVING CHURCH:—I think we shall find by the text of the Archbishop's judgment that he only condemned the ceremony of mixing the water and wine. This has been done in places with some parade, the two servers kissing the cruets, bringing them up to the priest, the priest blessing them with prayer and making signs of the cross over each of them, and the acolytes bowing to the priest and to each other—all the parade of the Roman ceremonial.

Unless the Archbishop has especially said that the wine and water are to be mixed in the vestry, they can still, under his judgment, be lawfully mixed in church at the offertory.

In preparing the sacred vessels, the priest's wafer is now put on the paten in the vestry, and in like manner a little water might be put into the chalice. Then in church at the offertory, when the wine is brought and poured into the chalice, the mixture is made without that ceremony which the Archbishop condemns.

As to the Eastward position, some of our English brethren have a craze that breaking the bread before the people means that the people shall see or be made cognizant of the fraction. If now wafer bread is adopted, the fraction can be heard. No one, not even a person kneeling close to the Celebrant, can ever, by sight, be sure he breaks the bread, if of the ordinary household character, and if the priest does not choose to break it or is very careless about it. But with wafer bread it is different, the fraction is heard and the worshipper is assured of its being broken, and if the priest should extend his arms, holding in each hand a portion of the sacred species, the worshipper could see that it was broken.

Having gained with these, lights, the *Agnus Dei*, and the ablutions, Churchmen may well be content. For many years, English bishops have stretched out their arms when giving the Benediction, after the manner of Moses when his hands were upheld by



Aaron and Hur, or like the Roman Pontiffs when they extend their arms at the prayers, over the confirmees. If we are to go back to that more elaborate form of blessing, it will do no harm, but it is making the sign of the cross all the same. EPISCOPUS.

### THE LIVING CHURCH.

#### SUBSCRIPTION DEPARTMENT.

During December, January, and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, \$2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

- No. 1. FOR 2 SUBSCRIPTIONS—  
1 Alms Basin, plush centre;  
or 1 Pr. of Flower Holders;  
or 1 Altar Desk, wood;  
or 1 Ivory Cross, 1½ in. high.
- No. 2. FOR 4 SUBSCRIPTIONS—  
1 Pair Altar Vases, 5 in. high;  
or 1 Hymn Board, No. 1;  
or 1 Pair Alms Basins, wood;  
or 1 Bread Cutter and Knife in Case;  
or 1 Pair Glass Cruets;  
or 1 Chalice Spoon, Silver.
- No. 3. FOR 6 SUBSCRIPTIONS—  
1 Pr. Altar Vases, 7½ in. high, No 1;  
or 1 Pr. Vesper Lights, 3 Branches;  
or 1 Hymn Board, No. 3;  
or 1 Credence Shelf;  
or 1 Alms Chest;  
or 1 Silver Baptismal Shell;  
or 1 Silk Banner;  
or Nos. 1 and 2 (above).
- No. 4. FOR 8 SUBSCRIPTIONS—  
1 Lectern, wood;  
or 1 Pr. Altar Vases, 7½ in. high, No 2;  
or 1 Silver and Pearl Baptismal Shell;  
or 1 Brass Altar Desk, No 1;  
or 1 Hymn Board, No. 5;  
or 1 Pulpit Lamp;  
or 2 Reversible Silk Stoles, 4 Colors;  
or Nos. 1 and 3 (above).
- No. 5. FOR 10 SUBSCRIPTIONS—  
1 Pr. Altar Vases, 9 in. high;  
or 1 Brass Altar Desk, No. 2;  
or 1 Altar Cross, 16 in. high;  
or 1 Prayer Desk;  
or 1 Silk Banner;  
or Nos. 1 and 4 (above).
- No. 6. FOR 15 SUBSCRIPTIONS—  
1 Font, wood;  
or 1 Processional Cross;  
or 1 Pr. Vesper Lights, 5 Branch;

or 1 Brass Alms Basin;  
or 1 Apostle Spoon, silver and gold;  
or 2 Silk Chalice Veils and Burses,  
reversible, 4 colors;  
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—  
1 Bishop's Chair;  
or 1 Stall and Prayer Desk;  
or 1 Brass Altar Desk, No. 3;  
or 1 Pr. Vesper Lights, 7 Branch;  
or 1 Processional Cross and Staff;  
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—  
1 Altar, wood;  
or 1 Pro. Cross, jewelled;  
or 1 Altar Cross, 22 in. high;  
or 1 Font Jug, polished Brass;  
or 1 Silk Banner;  
or 1 Pr. Altar Vases;  
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—  
1 Altar Cross, 30 in. high;  
or 1 Alms Basin, silver-plated;  
or 1 Altar Cross, 36 inches high;  
or Nos. 7 and 8 (above).

No. 10. FOR 100 SUBSCRIPTIONS—  
1 Meneely Bell, 350 lbs.;  
or 1 Cabinet Organ;  
or 1 Brass Lectern, oak shelf;  
or Nos. 7, 8, and 9 (above).

Other combinations may be made, enabling parishes to secure what is most needed for the church.

#### Address

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

#### SPECIAL COMBINATION OFFER.

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

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

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

#### PERSONAL MENTION

The address of the Rev. R.R. Upjohn is, church of the Ascension, 393 La Salle Ave., Chicago.  
The address of the Rev. H. M. Johnson is Box 553, Crawfordsville, Ind.  
The address of the Rev. Charles H. Tindell is St. Thomas' church rectory, Hamilton, Madison Co., New York.  
The address of the Rev. S. B. Moore is now St. John's rectory, Taunton, Mass. He has become rector of St. John's church.  
The Rev. F. W. Henry, rector of Grace church, Muncie, Ind., has resigned, and his address until further notice will be 1730 Wazee ave., Denver, Col.

#### TO CORRESPONDENTS.

W. S. M.—See Acts vi: 15. The apostle Philip, and the deacon Philip, were two distinct persons. You have evidently confused them in your mind.  
G. G. C.—The usage is incorrect. An attempt was made to obtain the sanction of the General Convention to the practice of repeating the General Thanksgiving with the minister, but it failed.  
ANXIOUS ENQUIRER.—White is the proper color for Thanksgiving Day and Harvest Festivals.  
K. T. L.—A correspondent wants to thank you for your beautiful verses, "A Message from Paradise." Please send your address.  
"A SUBSCRIBER."—You ought to sign something more distinctive. We would recommend you to write to the Rev. Dr. Langford, secretary of the Board of Missions, 22 Bible House, New York City.

X. Y. Z.—1. "Dedication" and "consecration" should have the same meaning, as applied to churches. 2. From Milton's Lycidas. 3. Blue is not worn as the color of any season. It is sometimes adopted as the color of a church dedicated to the Blessed Virgin or to the angels. 4. The classification known as the "Seven Deadly Sins" is theological, not scriptural in the sense of being taken literally from the Bible. They are thought to be the principal roots of evil in our fallen nature which bring forth death, and are not to be regarded as seven particular acts of sin, which are unpardonable. 5. A bishop should be addressed as "The Rt. Rev.," a priest, as "The Rev.," followed by "Dear Bishop," or "Dear Sir." 6. The Church teaches the literal resurrection of "the same body" but not of the same material atoms of which the body is composed at the time of dissolution. We die daily and rise again with "the same body," but the material is constantly changing. "The same body" may have very different powers, as we find it has in this life at different periods. St. Paul says "there is a natural body and there is a spiritual body." The one is as truly a "body" as the other; "the same body," just as the grain that is harvested is "the same" as that which was sown.

MRS. RUTLEDGE.—At any Japanese store, we believe. The price is 25 cents.  
G. S.—See Title I. Canon 15, Sec. 3 (2) of the Digest of Canons of General Convention.

#### ORDINATIONS.

At a special ordination held at Davenport Cathedral on the first Sunday in Advent, St. Andrew's Day, the Bishop of Iowa advanced to the diaconate Mr. William K. Berry, an associate of King's College, London, Eng., and one of the Masters of Kemper Hall, the Grammar School of Griswold College, Davenport, Iowa. The ordination sermon was preached by the Rev. Thos. D. Phillips, M.A., of Chicago; and the Dean of Davenport, and the Rev. Prof. Wolcott, B.D., headmaster of Kemper Hall, presented the candidate. Mr. Berry was for a time resident in Chicago and interested in the work of St. Andrew's, Brotherhood and a delegation of his Chicago friends of this excellent organization were present at the ordination.

#### APPEALS.

WANTED.—\$15,000 to support five clergy for five years in associate mission work in a large eastern city, where Catholic work has already been begun. This might be made the nucleus of a new community in America. Address in confidence, FIDELITY, care LIVING CHURCH.

THE CHURCH UNITY SOCIETY appeals for \$1,000 to publish and mail to ten thousand ministers of the denominations four papers on the Church and Unity, written for the purpose by the Rt. Rev. Bishops Thompson, Seymour, and Huntington, and the Rev. A. C. A. Hall. Amount received to date \$332.  
W. S. SAYRES,  
General Secretary.

Broken Bow, Neb., Nov. 26

APPEAL FOR THE GIFT OF AN ALTAR, ETC.  
Holy Innocents', St. Louis, Mo., a parish of working people, has bright prospects, and is an important field. Last year the parish purchased its present valuable lot at much self-denial. A year ago, the present rector came to them. It was soon apparent a larger house of worship was needed. The people by hard work have accomplished this. We now greatly need an altar, say 5 ft. in length. As many churches are changing their altars, and would be only glad to make a gift of the old one to a needy church, I gladly venture this request, and will go further, and ask for a chancel pulpit not in use; and, once more, we have no font. How thankful we will be, for an altar, pulpit, and font, no matter how plain they are. Should any parish have gifts of altar cloths (sets or parts) cross, desk, vases, also hymn tablet, how glad we would be to learn of such. We can use all these, being unable to purchase them, we pay freight. Reference is gladly made to Bishop Tuttle.

S. T. BREWSTER, Rector.

4168 Momenet st.

#### OBITUARY.

WICKS.—Suddenly on Friday, Nov. 28th, at his residence near Maroa, Ill., Francis Wicks, in his 59th year. A devout and faithful communicant of the one Holy Catholic Church. The funeral was from St. John's church, Decatur, Ill., on Advent Sunday.

"Blessed are the dead which die in the Lord."  
DUNN.—Entered into the rest of Paradise, on the eve of All Saints' Day, Oct. 31st, at Independence, Mo., Mrs. A. M. Dunn, wife of the Rev. J. W. Dunn. In the death of Mrs. Dunn, not only does the family lose a loving wife and mother, but the church and the community in which she lived, sustain an irreparable loss. She was one of those beautiful characters not often seen in this world. Gifted with a happy heart, she diffused happiness wherever she went. Perhaps the distinguishing trait in her character was, forgetfulness of self, always ready to promote the happiness and comfort of others. All who knew her, blessed her. Her life has been one long benediction, and has left its impress upon the lives of those who survive her. To her husband, who has served in the ministry in this State for upwards of forty-three years, she was for nearly thirty-eight years, his constant and faithful companion and co-worker. The last sad rites were performed by a life-long friend of the family, the Rev. Robert Talbot, assisted by Bishop Atwill and the rector of the parish, in the beautiful little church erected by her husband.

#### MISCELLANEOUS.

A BISHOP of a Western diocese desires to correspond with clergymen with a view to supplying several small parishes in thrifty towns, where there is good opportunity for Church work and growth. Address A. B., care of THE LIVING CHURCH.

WANTED.—Organist and choirmaster who is also a competent stenographer and typewriter, and has had experience in office work. A Churchman preferred. Address W., care of LIVING CHURCH.

A GOOD woman, as assistant, or working housekeeper (not servant) in a Church school for girls. Must be a good manager, and understand cooking. A comfortable home, and good wages for the right person. References must be enclosed, to insure a reply. "M. S." care THE LIVING CHURCH.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

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#### A FEW WORDS ON INDIGESTION.

It is not our intention to give the history of the Canadian, Alexis St. Martin, to whom a shot through the stomach brought fame, nor to tell you how long it takes to digest Strassburg pie or sourkrout. No doubt you know by experience. It has been well said: "Some men never seem to know they have a stomach." However, we do not write for this fortunate class.

The celebrated Purdon thoroughly "digested" the Laws of Pennsylvania. But there are few Purdons. The old Romans do not seem to have suffered from indigestion. The gastronomic feats of our Teutonic fore-fathers are almost incredible and we read the accounts of "Homeric Banquets" with a feeling approaching to incredulity.

Our manner of life has impaired our digestive powers. We do not spend enough time in the open air; we rise early and retire late to rest. We bolt our food, and do not rest afterward. To these and other incidents of a high degree of civilization is to be traced one of our most common maladies, Dyspepsia. We shall not attempt to portray the mental or bodily condition of its victims. We shall simply point out a way of escape, and refer you to a work, giving a full account of many cures, with abundant testimonials, which you can verify by writing to the patients themselves.

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## CHOIR AND STUDY.

## DECEMBER, A. D. 1890.

7. 2nd Sunday in Advent.	Violet.
14. 3rd Sunday in Advent.	Violet.
17. EMBER DAY.	
19. EMBER DAY.	
20. EMBER DAY.	
21. 4th Sunday in Advent.	Violet.
25. CHRISTMAS DAY.	White.
26. St. STEPHEN, Martyr.	Red.
27. St. JOHN, Evangelist.	White.
28. THE INNOCENTS.	Violet.

N. B.—Service Kalendars for Christmas are desired without delay.

In ecclesiastical music there has been a steady succession of important diocesan and choir guilds. It is a matter of both pleasure and duty to complete our account of the Diocesan Choir Guild of Vermont, by giving a detailed sketch of the order of music. The processional was with Mr. H. W. Parker's favorite setting, "O 'twas a joyful sound." Choral Evensong followed. The Psalms were sung to single Anglicans. This was the feeblest episode, as is usually the case; since in preparing an elaborate anthem service, they receive the burden of study, while the Psalms are hastily dispatched, at best. The *Magnificat*, Wood in F, is especially admirable for such occasions, in virtue of its several finely accentuated unison passages, generally the more enjoyable, the larger the mass of voices. The light and shade were finely distributed. *Nunc Dimittis* followed, also Wood in F.

The musical, artistic, and devotional interest of the service centred in the Communion Service (full), by Mr. S. B. Whitney, the director. He has provided an orchestral accompaniment, chiefly for strings, which, while feebly represented, served to suggest the special local colorings. This "Mass," published by Russell, of Boston, has now been some four years under test. We have heard it repeatedly in the church of the Advent, Boston, where Mr. Whitney has musical charge, supported by the strings of the celebrated Boston Symphony Society, and a better and more minute knowledge of its structure laid bare at many rehearsals strengthens and confirms the conviction that the work is a very important composition even when placed in comparison with the great Masses of all schools. It is Anglican in form, as to the *Kyrie*, but quite as original and as beautiful as Gounod's *Solennelle*, which it frequently suggests in its tender devoutness, while never reminding us of a line of Gounod's. But it is far broader and bolder in treatment in many of its numbers, especially in the *Credo*, which seems to us unsurpassed in modern religious compositions. It is built up on the Gregorian Tones viii, 1; vi; and viii: 2 with singularly bold and independent suggestion, bringing out the perennial sweetness and solemnity of the ancient art, which here seems full of an undying principle of beauty, and anything but "a dead language." There is wonderful dramatic power in the interpretation of each article, as the *Incarnatus*, the *Resurrexit*, and the *Expecto*; a splendid example of the canon form at the close, where "A-men" is borne along upon a stream of tumultuous rapture "in the life of the world to come." To study and know such a sterling work, and so grandly Church,

ly, is a "liberal education" in Eucharistic music. The other numbers are each specially noteworthy, but the *Credo* mightily dominates the Mass. It is very difficult in passages, yet this heterogeneous guild, quite unprofessional and mostly volunteers, mastered it in three rehearsals. But then, Mr. Whitney held the baton. It might have been objected that such a selection absorbing the whole festival, was an impoverishing of the choral drill for practical purposes. But a choir guild that has thoroughly worked up this Mass, will return to their homes well fortified for ordinary choral duty. Our leading choirs, vested or mixed, who would like a commanding work for a high festival should take up Mr. Whitney's service.

We desire distinctly to place on record our belief in the immense practical benefit of such a festival to the whole diocese. It was a searching, inexorable course of instruction, in the simple as well as the great things of liturgic worship. There is a commanding unity throughout, as to use in phrasing, accents, divisions, and tempo. It would, however, suit us better on the score of its practical value were Mr. Whitney to teach his great choir Gregorian, or unison chanting, and also certain simple but very effective unison services and "Communions," which are always practicable in remote parishes where singers are untutored and scarce. The serious deficit on the occasion was the entire absence of strong, popular, hymn-singing.

The ninth annual festival of the Northern Chapter of the Choir Guild of the diocese of New Jersey was held in Christ church, Elizabeth, the Rev. H. H. Oberly, the rector, being warden of the guild. The immediate occasion was the blessing of the new Choir and Clergy House, by the Bishop of the diocese, the Rt. Rev. Dr. Scarborough. Six vested choirs assisted, forming a chorus of more than 130 voices. No priest in the Church has been more assiduous in the study of musical liturgies than Mr. Oberly, and his personal labors among the individual choirs have been untiring and most hearty. There was high choral Celebration with this beautiful selection: Processional, "Come, ye faithful" Gounod; Introit, "Like as the hart desireth," W. S. Hoyte; Communion Service, full, Woodward in D; offertory, *Cujus Animam*, (The *Stabat Mater*) Rossini; with *Benedictus qui venit*, Woodward; Communion, *Ave Verum*; "Jesu, Word of God Incarnate," Mozart; Ablution, "Thou feddest Thy people," Dr. Messiter. Celebrant, the rector-precentor. Choral Evensong, at 4:30 P.M., Processional, "Ye holy Angels," Barnby, Psalm 107, Tone viii., modern formed, arranged by the precentor; *Magnificat* and *Nunc Dimittis*, Trimmell in F; anthem, "Ye men of Galilee, why stand ye gazing up into heaven?" the Rev. J. C. Lewis. The musical delivery at both of the services elicited the warmest approbation, and although a little out of place, we venture to quote here an estimation of Christ church, its rector, and his service, from a higher authority:

"After the Nicene Creed had been sung, Bishop Scarborough made a short address, in which he congratulated the parish on its efficiency, the choir on their rendering of

the music, and the Guild on the strength of its precentor, Mr. Oberly, now about to retire from the office, after having given to both the northern and southern chapters of the Guild the most unremitting labor, and displayed in their training the most unbounded skill. To him was due the elevation of Church music in the diocese, and this at the great cost of time and trouble to himself. To Christ church the diocese owed much in every way and not least from a musical standpoint. The Bishop, after endorsing strongly the whole ritual, adverted in terms of the highest commendation to the improvements in the church, the splendid new reredos, the tasteful decorations, and the magnificent new clergy and choir building which he was about to bless. This last showed the practical side of the Christian life and stood out in glowing contrast to the old idea of a church open but once a week, with nothing done by its people for soul or body during the six remaining days. Reverting to the subject of the Guild festival, the Bishop adverted to vested choirs as a means of the highest education for the boys, and concluded by an earnest exhortation to the parishioners to do their best for missions, diocesan, domestic, and foreign."

Closely following, Nov. 20th, the second annual festival of the Choir Guild of the diocese of Connecticut was held in Trinity church, New Haven. This association was first projected in Middletown, the episcopal city of the diocese, by Mr. H. de Koven Rider, in conjunction with his rector, the Rev. Dr. Parks. The initial festival is still in very lively remembrance among the foremost Church musicians in the profession who were in attendance, its musical delivery, interpretation, and indeed selections, commanding spontaneous and enthusiastic admiration. This year the guild met with the advantage of a year's study, and a good personal understanding, but with a serious practical disadvantage, in the organ being at the west end gallery, and in the almost insuperable difficulties for choir rooms and choir arrangements. The following are the choirs and organists who are members of the Guild and who were in attendance: Holy Trinity, Middletown, H. de Koven Rider, organist and choirmaster; Trinity church, New Haven, W. R. Hedden, organist and choirmaster; Trinity church, Bridgeport, James Baker, choirmaster, E. M. Jackson, organist; St. Andrew's, Stamford, Frank Wright, organist and choirmaster; and Christ church, Hartford, Geo. P. Havens, organist and choirmaster, with about 200 vested members in procession. This was the order of service: Processional, Hymn 281, Mr. H. W. Parker's tune; choral service, Tallis; Psalm 136, Tune viii., unison antiphonal; *Magnificat*, Martin in Bb; Hymn 424, Coronation, choir and congregation; offertory anthem, "Lo! summer comes again," Dr. Stainer; festival anthems, I., "Blessed Jesu, Font of Mercy," (from *Stabat Mater*) Dvorak; II., "And the glory of the Lord," (The Messiah) Handel; III., "He watching over Israel," (Elijah) Mendelssohn. After the address, the Nicene Creed from the *Messe Solennelle*, Gounod; and recessional, "The sower went forth sowing," Le Jeune.

The choral delivery reached the surprising beauty and finish of last year, and while one always expects complete intelligence and mastery from these New England men choristers, the sufficiency, purity, and rare beauty of the boys' voices is a constant matter

of wonder. It will be observed that the selections were of an exalted and most exacting character, yet the boys were not a whit behind the men in the steadiness, intelligence, and charm of their delivery. Certainly three of these choirs are unsurpassed anywhere, in the essential qualities of choral art, and the *ensemble*, therefore, was so wonderfully satisfactory. Nothing so admirable has ever been heard, in New York, or elsewhere, within the writer's knowledge. The shadings and artistic expression would have honored an equal chorus of professional adults.

In the subsequent meeting of the members of the guild, the five rectors and their organists, the question of eligibility of membership from other vested choirs, was most judiciously disposed of, by a resolution that choirs applying must sing two of the anthems already selected, to the satisfaction of a committee of the guild organists, the intention being to maintain the high standard, by declining incompetent affiliations. The people of Trinity entertain royally.

Among items of art interest traveling through the press, we recall nothing more noteworthy than the following from a recent New York paper:

Another interesting curio now on exhibition at the Exchange of Woman's Work, is a bit of stone picked up on the roadway leading to the cross on the summit of a mountain overhanging the village of Oberammergau, by a lady, just after witnessing the Passion Play, and which bears a striking resemblance to the face of Christ as painted by the Old Masters. The stone was in her possession for eight years before the lady (Mrs. Bacon) discovered the lines of the sorrowful face revealed when the bit of limestone is held at a certain angle. The State geologist and assistant State paleontologist pronounce it, after careful examination under powerful lenses, a natural formation containing a pathetic and exact portrait which requires no effort of the imagination to trace. Prof. J. S. Newberry, of Columbia College, pronounces it genuine and not fashioned by art, and Bishop Doane, Bishop Potter, and other well-known men, consider the resemblance striking and unmistakable. The lady wished to exhibit the stone for the benefit of charity, and a little corner was found for her in the Exchange, where many visitors gaze with silent wonder at the familiar face cut by the hand of nature in the pebble.

A very epidemic of art exhibitions and sales has seized New York, and it is spreading from city to city throughout the country. The sales have never been so numerous, if they are not of supreme importance. More important exhibitions and vastly more important sales have occurred in New York of late years, but those in preparation are by no means to be overlooked. Shrewdly watching the leadings of the markets, dealers, as well as enterprising artists, are making sale-collections in many considerable towns. The sale of positively bad copies of reputable works, has pretty much ceased, except in remote, rural districts, and these are becoming less plentiful. Pictures now offered by respectable dealers are, from the studio, or artist point of view, fair, good, or excellent. Daubs and "pot-boilers," thanks to the advance in art-intelligence, are no longer marketable. It does not follow that all such pictures are desirable for home-collections, since they are too often uninteresting in subject, and therefore without staying power, and



as companions, worthless. Perhaps never before were there so many "pleasant" pictures in the New York markets, of the inexpensive sort; and for such, collectors of moderate means will do best to find their way not only to the dealers, but to the studios of the artists, and buy at headquarters.

Of exhibitions in New York, more than a dozen are open, all meriting the attention of connoisseurs; as the fall collection at the Academy of Design; the New Water Color Association at American Art Association galleries; at Avery's; at Keppel's (water colors), and so on, while all the principal dealers have galleries of sufficient capacity to hang all the pictures that it is good to study at any single visit. Speaking of the Water Color Collection (new) a keen critic writes:

If, moreover, from the rooms where these water colors hang, we climb to the uppermost gallery we see things so unutterably bad that they convince us much talent must go to the making of even a futile, inoffensive sketch. Here is the well advertised series of paintings by Baron Harden Hickey of Paris, illustrating "Parallel Scenes from the lives of Buddha and Christ." They are so very bad, so idiotically hideous, that they are not even amusing. Yet they offer no insult to either art or religion, for they do not approach the confines of either.

These wretched offences against art were roughly outlined in a late Sunday paper; but insufferable as they are in their degradation, for they are part of an assault upon Christianity by the miserable renegade, they were not so painful or offensive as the silence concerning the pervert and his perverted art which has hitherto prevailed in the metropolitan press.

**MAGAZINES AND REVIEWS.**

*Blackwood* has a brief, delicately ironical paper, "Wanted, a New Religion. Practical Hints to Ambitious Young Men," which discloses in an earnest spirit the unrest of the religious world. Among his counsels the following brilliant passage occurs: "Moreover symbolism, be it remembered, is the key-note of occultism, and our new religion will be nothing if not occult. Theosophical canons of construction differ from most others in the free scope they allow the imagination, and in your role of Gnostic or Christian mystic you will be able to give your powers of invention full rein. In hermetic literature and conversation, nothing is to be taken literally, but in the sense in which a person of disordered brain would understand it. Therefore you will speak largely in parables. If it be objected that you are talking undiluted nonsense (which is indeed highly probable) you can always reply with Rabbi Maimonides, that 'the greater the absurdity of the letter, the deeper the wisdom of the spirit.' \* \* \* You need not be afraid of mingling too many ingredients in your mystical hotch-pot. The field of your operations is daily widening, and remember you have to cater for a variety of tastes. A seasoning of altruism to tickle the palate of an age that busies itself much with social problems, with a dash of German idealism, and the result will be a nice *rechauffe* that will tempt the appetites of all such as hunger after dogmatic novelties. I have only to wish the founder of the New Religion every success, and to express, not without confidence, the hope that he may enjoy at least six months' social notoriety as the legitimate reward of his enterprise." Those of us who are studying liturgic development in the denominations will find food for thought in the article on the new Liturgies of the Scottish Kirk. There are two delightful stories, such as may always be found in *Blackwood*.

*The Nineteenth Century* has an article

by Mr. Gladstone, on "The Gospel of Wealth," in which Mr. Andrew Carnegie's doctrines concerning the responsibilities of riches are most appreciatively and very wisely reviewed. Notwithstanding Mr. Gladstone's excessively discursive methods—always attributable to his vast information, his life-long habit of elaborated effort in Parliament, as well as in electioneering—every Christian sociologist who begins in the paper, will finish it with a more reverent regard than ever for the devout intelligence of the great Christian statesman. He proposes a permanent association for the relief of poverty and its distresses, in which men shall subject themselves to the law of a proportionate benevolence strictly measured by their income. There are several other papers of exceptional interest: "Mutual Aid from Animals," continued; "The Destruction of Egyptian Monuments," "The Guilds of the Early Italian Painters," and "The Oxford Movement of the 15th Century," by Sir Francis Palgrave.

**FAMILY MANNERS.** By Elizabeth Glover. New York: Thomas Y. Crowell & Co. Souvenir style. Price, 30 cents.

Judging from the attention which "Talks about a Fine Art" has attracted, it is safe to predict that "Family Manners" will also find a wide popularity. Its aim is to sweeten the spirit and improve the manners of home life, and it is written in a charming style.

**TOO LATE FOR THE TIDE-MILL.** By the Rev. Edward J. Rand, author of "Up North in a Whaler," "Fighting the Sea," etc. New York: Thomas Whittaker. Pp. 307. Price, \$1.25.

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**A LOYAL LITTLE RED-COAT.** A Story of Child-Life in New York a hundred years ago. By Ruth Ogden, author of "His Little Royal Highness." With over sixty illustrations by H. A. Ogden. New York: Fred'k. A. Stokes Co.; Chicago: S. A. Maxwell & Co. 1890. Pp. 217. Price, \$2.50.

Fact and fancy are so happily blended in this bright, attractive story, that every child who finds it amongst his or her Christmas gifts, will count himself or herself fortunate indeed. The historical allusions are all based on actual fact, and the whole tenor of the story is healthful and instructive, while full of life and stir. The characters are so interesting that we believe older people as well as children will find a fascination in them. The volume is beautifully gotten up with rich, thick paper, and the illustrations are numerous and very attractive.

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## THE HOUSEHOLD.

## THE CHURCH IVY.

*Teneo et teneor.*

BY THE REV. G. A. LEAKIN, A. M.

November had sung his shrill dirge in the grove,  
The song birds of summer were still,  
The rose leaves lay scattered upon the cold sod,  
The snow spread his pall on the hill;  
The ivy still clung to the gray church wall  
As bright as in June's sunny day,  
And whispered while kissing the icicle tear,  
"Though roses are gone I will stay."

Thus, Lord, when Thy Church is forsaken and lone,

Her summer friends scattered and sore,  
My heart shall cling closer and whispering say:  
"My mother, thy child is still here."  
I woke and, behold! on my own cheek the tear,  
And mine was the winter-white pall,  
The arms of my mother were clasping her child  
Like ivy branch clasped by the wall.

—Selected.

A LITTLE girl, who from circumstances was debarred from the usual pleasures of childhood, and whose chief enjoyment was found in her Sunday school and church, after listening in silence to a discussion on the proposed changes in the Prayer Book and Hymnal, quickly said: "Aunt—I—hope—they—won't change the catechism—if they do change the prayers and hymns." Her aunt was glad to reassure her on this point. The same child once being asked by one not of our faith if she had experienced "a change of heart, if she had been converted," replied: "I don't know what you mean, but I am a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven."—*The Church Year.*

THE sea serpent being dead, and the big gooseberry smashed, what are called forecasts of the phonograph are turning up. One even older than that of Cyrano de Bergerac has been found by Lieut. Col. A. De Rochas, in the April number of the *Courrier Veritable*, a small monthly organ published in 1632. "Captain Vosterlich," it reads, "has returned from a voyage in Australasia. He reports having passed by a strait below that of Magellan; he landed in a country where nature has furnished men with certain sponges which retain sounds as other sponges do liquors. So that when they wish to ask something or confer at a distance they speak into one of the sponges and send it to their friends, who, 'having received it, press it gently, and make the words come out.'—*Scientific American.*

IN a lecture before the students of De Pauw University, Dr. John says: "To restrain a man of his liberty without cause, and to add personal violence to this restraint, is wrong, even among savages; but to tie a young man to his bed-post, to shave his head, to hang him until he chokes, to put him in a perspiration and then give him a shower bath of ice water, to put him into his bed that has been saturated with water, and after all to seal his lips with the threat of worse personal violence, or even death—this is only a huge joke. Such contemptible and criminal proceeding, it seems, is right or wrong according to the way we spell the word describing it. If we spell it as they do in the street, m-u-r-d-e-r, it is wrong; but it is all right, and a great joke, if we spell it as they do in some colleges, h-a-z-e."

## JUDITH.

BY EVELYN RAYMOND.

(Copyright, 1890).

## CHAPTER VIII.—A STOLEN VISIT.

"I—I came to see Miss Dunning. The one they call 'Judith.'"

"There is no other. I will summon her."

The visitor's blue eyes followed the beautiful old lady with a look of wonder in them. When Judith entered, she exclaimed: "I never saw any one so lovely as [that woman]! Is she your mother?"

"Yes, my blessed mother! Whoever you may be, you have guessed the straight road to my heart."

The other paid but slight attention to the reply. "She looks like a warm, white rose. You ought to be good."

"But I am not. I am everything to the contrary."

The woman looked at her sharply. "Do you mean what you say?"

"Yes. Not that I wish to be anything but what I should, after the care I have received, and I am not very wicked. But good—no; not at all."

It was a strange beginning of acquaintance, the hostess thought; but she had proved the truth of Seba's declaration that Enderby people were not "humdrum," and was not now surprised at any "queer specimens."

The stranger left her chair and came to Judith's side, who made room for her upon the sofa. After a critical observation: "You are not like the old one now, but I think you will be."

The daughter smiled delightedly; then her countenance fell, which the other was quick to observe. As if vexed, she continued: "There it is, you see! A moment ago when you sat looking at the fire you were, but now it is all gone. There is no resemblance."

"I shall never be like my Queensie," regretfully.

"You should be. She is at peace; it is that I think, yes, it is that which makes her so fascinating. You are at strife yet."

"Decidedly. In the very thick of the battle."

"What do you mean?"

"I can scarcely think that you, who do not know me, would care to hear my girlish experience."

"But I do care. I came on purpose. I ran away." She lowered her voice, and cautiously continued: "You must tell me, and quick. I daren't stay. If they found out—" She laughed gaily.

A doubt of the woman's sanity entered Judith's mind, but with pity, not fear.

"No. You are wrong there, I see what you think, but I am not crazy. I am worse. I will tell you, maybe! First, about yourself; what the strife is, and if it is hard for you to be good. How old are you?"

"Just twenty."

"And I am twenty-seven. Old enough, in some things, to be your mother. Did you ever know anyone whom I resemble?"

"No," said the girl, frankly, relieved to find the conversation turned from her own personality.

"You are not what I expected to see. I heard about you once, but I thought you would be like Angela."

"Then you know Angela? She is beautiful and good."

"Yes. She is too good; not for others but for me. Sometimes I have felt I must talk to her of myself—the better self way down deep which she never sees—but I can never get further than a word. She wouldn't understand. She never could be tempted to sin, and her life will always go on like a placid river; but your's will come to rocky places sometimes, and flow through ravines where the shadows are horribly deep. Still, there is more force and power about it, and in the end it doesn't matter. Everything comes to one abyss, the grave." She shuddered and sat silent.

Trying to lead her from her gathering gloom, Judith gently asked: "Have you known Angela long?"

"All my life. I see what you are wondering—who I am. I am Madam Tynan's daughter."

She watched the effect of her words—surprise and interest.

"You know one of us—Seba. We are not alike, and I hate him."

"Hate your brother!" David's sister was shocked, remembering all that he was to her.

"You will say it is wicked, but it is not. I am wicked, often, and feel like murder; but that is not. I am right to feel so, he is my enemy."

To this the wondering listener made no response.

"I am so lonely! I came to you, longing, hoping for a friend. Will you turn away from me—you who are so sheltered by love—and withhold your sympathy, for that one word I said?"

They gazed steadily upon each other. If this were madness, it was most touching in its appeal, and the once pretty face showed marks of awful sorrow. In the suffering one could but believe, let its cause or effect be what it might.

Judith reached out and took the small gloved hands in hers: "If I can help you, Mrs. Inglesby, you have only to command."

"You do not make a promise lightly?"

"I do not."

"Listen. I have not been out of my mother's house before, in two long years."

"Why not?"

"Because the doors were locked. I could not be here to-day, but by accident. That fox—Jerrold—was away; she was asleep—the poor old woman has bad nights sometimes—and Seba was reading in the room outside her door. He needn't have looked for me there, though, when I am here. But what a rage he'll be in when he knows it! To think I am saying things to you, which he would rather have his tongue cut out than say; it does my poor heart good!"

"Mrs. Inglesby, I beg of you, refrain from any further confidence. Until to-day I did not know that Mr. Tynan had a sister; but we have known him longest and I cannot be disloyal. Beside, he saved my life once, or so I now believe."

"Oh! he can be good to others. Madam Tynan thinks him perfect; if she worships anything it is Seba. I am only a living torment. They would both be so glad if I should die!"

The worn creature buried her face on Judith's shoulder and shook with sobs, till the impetuous heart was won, and a strong, young arm stole

round the quivering waist and held it firmly.

"Hush! If I am to help you, control yourself. I am only a wayward, impulsive girl myself, but I can be sorry for you. I think I can understand: at least, I will try."

"I should like to hear you call me 'Olive.' Your voice is very clear and sweet—sweet as your mother's smile. Say after me: 'Olive, I will befriend you.'"

"Olive, I will befriend you."

"Swear it."

"It is not necessary."

"No. And oaths mean nothing.

They are made to break. I am wicked, but they have made me so. I was only weak at first. If you had a little child, your very own, who had drawn its life from your life, would you let any one take it from you?"

"I would not."

"But if you could not help it. If they stole it away and hid it, and to all your prayers and cries said only 'No.' What then?"

The great blue eyes were growing wild. The listener caught her breath, but she answered slowly, laying her cool hand on the other's cheek: "I could not bear it."

"And if they did this just because of their pride, what then?"

"Oh! how can I tell? Go on."

Olive found no want of sympathy now. Here was a heart to throb for her if Angela's would not.

"Nights I have lain on the floor and prayed; not to any God, for they taught me there was none, but to *them*. Days I have fasted and wept. Madam Tynan affects to be sorry, but will not yield; and Seba, the great brutal fellow, only frowns and shuts his lips up tight. If ever he loves a creature in this world, may—"

A firm hand barred her lips, and the curse she would have spoken died unborn.

"Oh! I forgot. Well, if this is all true which I have told you, is it very strange if I am bad? if I do things which happier women could not do?"

"No, not strange; but only the more sorrowful. I can't preach, don't think, dear soul, I mean to try; but this I do know, sin cannot help you. It only makes you unclean."

The word she used cut the hearer like a knife. "Unclean?" Has anybody talked to you about me? But you said no."

"And it was 'no.' Until to-day, for me you have never lived. Forgive the word if it were harsh; but it makes me feel so when I do *wilful* wrong, as if I had befouled my soul. 'Wounded,' were better, perhaps, and kinder."

"Let it stand. You are honest and tender. I could love you, I guess. Well, listen: I do, knowingly and determinedly, what people call evil. I like it, it makes me forget; afterward it is *awful*. Then I look in the glass, and remembering what I once was, when my dear love found me, I grow furious. I feel as if I could stop at nothing and care for nothing sometimes; that if by putting my fingers around my mother's white throat I could crush the truth out of her, I would do it if the life went with it."

She sprang up and paced the floor. Judith, shocked and frightened, sat with listless hands, watching. Her whole attitude was inert as if from a



cruel blow; and such it was to her great heart, that any mortal creature born on any plane above the lowest, could so regard its mother!

The rapid walk ceased abruptly, and Olive came close to her.

"I see what you feel, and knowing what your lot has been, I do not wonder. But that cannot alter your promise to befriend me. The only way in which you can, is to find my child. Then for him, for him, I will give up the other, the thing which makes me a demon."

Mrs. Dunning was perplexed. The ladies had long been gone, and the supper hour drew near.

Through the closed door of the study she could hear the sound of earnest voices, and note the strangely following hush. Whatever the visitor's errand might be, it must have been finished by this. Lamps were lighted everywhere else about the house, for the short winter day was ended.

Miss Tynan, or "Mrs. Inglesby," had asked especially for Judith, and Queensie had respect for young folks' confidences. Still—

She took a candle in her hand, and tapping gently on the panel, entered.

If ever her dear face had seemed a beacon to impulse-tossed Judith, it did so doubly then; and to that other, illuminated as it was by the taper's light, the face of an aureoled saint.

Both came towards her.

"Olive," said Judith, joyfully, "you asked me to help you, and I will, by leading you to this woman who has succored more souls than any, save her God, will ever know."

She put the black-gloved hand in Mrs. Dunning's grasp, and left the two alone.

(To be continued.)

## LETTERS TO THE EDITOR.

### THE CHURCH AND THE SWEDES.

To the Editor of *The Living Church*:

One of your late correspondents has spoken very plainly of the machinations of Lutherans in America to persuade immigrants that our Church is not their natural resting place. Will you pardon me for troubling you again in suggesting that the remedy does not lie in feeling deeply injured over this state of affairs, but in providing a generation of American clergy who can speak German and Scandinavian fluently. The English Church for a time lost Wales. She is now regaining it through Welsh preaching. We can win the Germans and Swedes if we meet them in their mother tongue, not otherwise.

G. MOTT WILLIAMS.

To the Editor of *The Living Church*:

I have read with interest the communication signed "Churchman" in your issue for Nov. 15th, on "The Church and the Swedes," but I trust that your correspondent will reconsider the judgment which he has passed upon the article of Chas. A. Hay, in *The North American Review* for Feb., 1888. I suppose the author to be the Rev. Dr. Hay, a professor in the Lutheran Theological Seminary at Gettysburg, and a man most unlikely either to fall into grave errors about the history of American Lutheranism or to publish deliberate mis-statements in a widely read periodical. He is certainly correct in describing the Swedes on the Delaware as originally Lutherans, and it is natural that he should regret that their descendants became members of the Protestant Episcopal Church. They were of course Episcopalians already, since the Swedish Church is Episcopal, but the slight importance which they attached to the ancient system is indicated by the fact that the first Lutheran ordination in America was performed by three Swedish presbyters (1703).

It is characteristic of Lutheranism in general to over-rate dogma and under-rate polity, and the Swedes are Lutherans first and Episcopalians second. We have what may be considered official authority for the statement that the Church of Sweden does not regard Episcopacy as a divine institution, (see Gen. Conv. Journal, 1859, p. 393), and the fact lies on the surface of Lutheran literature that the Augsburg Confession is the chief bond of unity among those who adhere to it. Those whom your correspondent styles "Congregational Lutherans," are therefore doing what seems natural and proper to both parties in claiming Episcopalian Lutherans from Sweden as their ecclesiastical next of kin, and they cannot be said to "take deceitful advantage of the name of Luther."

Your correspondent's censure upon Prof. Hay's statement that Lutherans maintain ministerial parity, while recognizing Episcopacy in Scandinavia, (where, however, only the Swedish Church has preserved the succession), is met by this account of the Swedish theory of the ministry. Like our own Methodists, Lutherans value and use superintendency, whether they employ the title of "bishop" or not, while like our Methodists, they emphatically repudiate any true distinction of orders by recognizing an ordaining power in presbyters. And Dr. Hay's claim for Lutheranism of the missionary efforts of "the great kings of Sweden" is a just one, for those kings were Lutherans. That they were also Episcopalians is with him, as it doubtless was with them, a secondary matter.

It is clear that "the loss our Communion is sustaining" by the adhesion of Swedish immigrants to the Lutheran Communion is for the present inevitable. We shall have to convince them that the Historical Episcopate is entitled to more weight in determining ecclesiastical relationship than the Augsburg Confession before they will understand, far more admit, our claim upon their allegiance. And I do not believe that we have to reproach ourselves with gross negligence in the matter. The reference just made to the journal of 1859, (when the late Bishop DeLancey secured much valuable information), is only one of many proofs that our chief pastors long ago endeavored to possess themselves of the facts in the case. And we have a very recent illustration of the way in which the facts, when obtained, are likely to influence action. In Connecticut until lately, there have been very few Scandinavian congregations, and individual immigrants have often identified themselves temporarily with us. But such congregations are now multiplying, and at the last diocesan convention a report upon the subject was presented by a committee appointed in 1889. This committee found that systematic attempts to induce the Swedes to unite with us, only produce unfriendly feeling. They therefore recommended that pastoral offices be extended to individuals (as heretofore), and that there be such co-operation with Swedish pastors as may be practicable and canonical, rather than "special efforts to draw them from their ecclesiastical relations." The report was accepted and the committee was discharged.

It is well known that there has been for years a desire on the part of some American Lutherans to recover the Episcopate. I believe that the Swedes have been active in promoting this desire, although it is by no means confined to them. But if it were to be gratified and if the succession were to be obtained from Sweden, the immediate result would only be the presence of another distinct Episcopal Church in our territory. It would not necessarily be any more in communion with us than the several Lutheran synods are now. If our bishops were to overlook such an "intrusion" and offer their right hand of fellowship, they might simply repeat the experience of Zwingli with Luther. To strict Lutherans, and with such the Swedes generally affiliate, we are not very much better than heretics. In fact, there is perhaps no body of Christians in which a disposition to return to Catholic unity on the basis of the Catho-

lic Faith is less to be looked for just now. Luther himself became sectarian by failing to see that the whole faith is, and must be, in the Creed, and the revival of Lutheran zeal here within a generation has again elevated the Augsburg Confession very nearly to a level with the Creed. But the revival of Catholicity showing itself in various forms everywhere among the baptized, cannot leave the Lutherans unaffected. In the meantime it is much to be desired that we should try to understand them, and especially that we should refrain from adopting the controversial methods to which some of them are addicted. I could almost fancy that your correspondent had taken lessons in the art of polemics from the fiery "Missourians." A.

### METHODIST EPISCOPAL ORDERS.

To the Editor of *The Living Church*:

Your correspondent, "W.," in your last issue, expresses a hope that my article on "British Wesleyan Orders," in a recent number, will be followed by a similar one on "Methodist Episcopal Orders." Please allow me space just to say that my first paper was on that subject. It appeared in *THE LIVING CHURCH* for Oct. 4, 1890.

ANDREW GRAY.

### OPINIONS OF THE PRESS.

*The Christian at Work.*

A MERITED REBUKE.—*The Churchman* "regrets to learn that the presentment in the case of the Rev. Howard McQueary has been allowed, and that within a few weeks that gentleman will be put on trial for error in doctrine." We should think our contemporary would rather extend its regrets in the direction of deploring that Mr. McQueary's shocking assertions about the crucified body of Christ, and his repulsive utterances concerning the virgin mother of Christ, had made such a presentment necessary. A Church that would allow its minister to say unchallenged what Mr. McQueary has said, would be unworthy the Christian name. It would be a bad day for the Episcopal Church in this or any country that should see it tolerate such utterances by its clergy. We may add what we presume none will deny, that Mr. McQueary's views of the spiritual character of the Resurrection would never have caused him to be placed on trial. These views are held everywhere. But his views as to Christ's body and the Virgin Mary are Mr. McQueary's own individual property, and we trust they will long remain so.

*The Church Times.*

GEN. BOOTH'S SCHEME.—Here is a man, the leader of a sect, and that sect a new one, hitherto carried on upon voluntary principles, who comes forward with an elaborate scheme which he will carry out for the regeneration of the people, if only those who have money to spare will endow his sect; for endowment is precisely what he claims. The scheme that is to be accepted entire or rejected altogether, has a look of system, but is really made up of a vast number of projects. Some of the projects are such as, in the eyes of many well-judging students, would tend to pauperize still further the people which they are intended to elevate and purify; others of the projects which are laudable in aim and method, have been already realized to some extent, and are being successfully, if unostentatiously, carried out by the older religious bodies. Yet these latter projects the Salvation Army would monopolize, and the adoption of the scheme would inevitably weaken the already established institutions of the Church. One would think "General" Booth had never heard of the rescue work of the Church and the other religious communions. He does well to ignore what might seem to render himself less necessary; for he wishes to found a vast philanthropic bureau, and to manage it himself in the interests of his sect.

All who are interested in Church furnishing and decoration should note the list of Prizes offered by *THE LIVING CHURCH* for new subscriptions. It is open till March 1, 1891. Almost everything needed in the church can be obtained by canvassing for this journal.

# SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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T. W. Harvey is a man who has come to wealth and distinction among all good men, by a lifetime of diligent labor of both brain and muscle, and the same substantial qualities of character and fair dealings that have brought him from scanty means to one of vast and varied interests, as well as an esteemed and distinguished citizen, are sufficient within themselves to make the town of Harvey pre-eminent above most others, admitting even that it possesses no particular natural advantages, which in fact it does.

Mr. Harvey is not only very largely interested there in manufactures of his own, but will have great influence in persuading other large industries to locate there. It will be seen by reference to the town plat, mailed free on application, that my addition is located upon the main traveled State road and only a little more than a quarter of a mile from the present shops, and as near to where new factories will be built as it is desirable to reside.

It is proposed to build a new station on my addition in the near future, and it seems that here upon the main State road must be the principal business centre of the town, which would make my lots worth three or four times the present prices. The lots in my additions are rapidly selling at the low prices put upon them, averaging about \$350. Some bring as low as \$200. These prices include sidewalks, graded streets, a tree in front of each lot, a water supply, and excellent drainage.

I own a lumber yard at Harvey and to carpenters desirous of purchasing a lot I will give employment this winter and apply wages on payment; or, I will furnish lumber on monthly payments to parties desiring to build. I am in no wise connected with the Harvey Company, but I have confidence in the great future and permanency of the town, and have made large investments there.

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Write for a map and plat of the whole town and all information; mailed free to any address. I refer to any of your friends in Harvey to the Atlas National Bank of Chicago, or to *The Union Signal*.

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NEW TORONTO SLEEPING LINE.

The Wabash R.R. in connection with the Canadian Pacific Ry. has just put on a new line of through sleepers between Chicago and Toronto. They will leave Chicago daily at 9:05 P.M. via Wabash and arrive at Toronto next evening. Returning, they will leave Toronto at 2:30 P.M. daily via Canadian Pacific and arrive Chicago at 7:15 A.M.

The above is in addition to the through Montreal sleeper via same lines leaving Chicago daily at 3:00 P.M.

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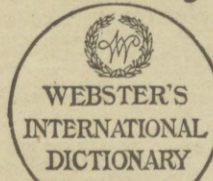
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CHRISTMAS PRESENTS.

WHAT TO CHOOSE AND HOW TO MAKE IT.

NOVEL fans may be made in the following way, and will be gifts of value and interest. Take one of the Japanese fans made of a few slender bamboo sticks and rough paper. Remove from the cards on which they were originally mounted, cabinet-sized photographs of the great composers. Transfer them on to the panels of the fan, pasting them neatly. Some deft pen-and-ink work will make a frame for the head, and below each one, a bar of music from the composer's greatest work, should be done in black and white. Engravings may be used when photographs are unobtainable. Using both sides of the fan, as many as fourteen portraits have been mounted on one fan. Executed with care and taste, a genuine little treasure is the result. Other fans may have photographs of the poets, or etchings of famous writers, with a single couplet or quotation from each one.

NIGHT-DRESS cases are made like very large scented sachets, of brocade silk or bolting cloth, suitably embroidered; other materials can, of course, be used, if preferred. They exhale the favorite perfume of the gentle lady, and in this way the robe in which she sleeps is made daintily odorous. Some mottoes for cases are these: "Sleep Thy Will and Take Thy Soft Repose," "Sleep in Peace and Wake in Joy," "Let Me Sleep and Do not Wake Me Yet," "Night Bids Sleep."

A CONVENIENT bag that will be appreciated by the masculine element in the household, is a receptacle for soiled collars and cuffs, which are often sent to the laundry, instead of being added to the family wash, and so are not consigned to the soiled-clothes bag. Take two embroidery hoops, about as large as a small tea-plate, or larger, for a more capacious bag. The size indicated, however, makes a very well-proportioned bag. Take a piece of silesia of any desired color, 30 inches long and the full width. Make a fringe two inches deep at one end of the silesia, and take a piece of scrim four inches shorter than the silesia, and baste it firmly in place below the fringe. Sew the sides together, and gather the bag at the bottom. Slip one of the embroidery hoops down into the bag till it rests upon the bottom, and then fasten it into place, thus making a round bottom to the bag. Stitches should be taken very close together, just inside the ring, through two thicknesses of the bag, thus making a narrow casing just the size of the hoop. The silesia and scrim will, of course, be very much full, but that will add to the pretty effect of the bag. Turn over six inches at the top, and leaving a little heading of about an inch to stand up, slip the other hoop between the part that is turned over and the bag, stitching it in the same manner in which the other hoop was fastened. Add a tassel of daisy-ribbon at the bottom, and fasten a ribbon by which to hang it up, at the top, with a bow at each side.

A SIMPLE and exceedingly pretty work-bag can be made by taking a white or delicately-tinted silk handkerchief, and drawing a circle on it about the size of a dinner plate, or three inches from the edge at the narrowest place. On the other side of the handkerchief mark the surface to the inner edge of the hem into squares an inch and a half large. With gold thread or tinsel, outline these squares, and then make a casing with silk braid, the same color as the handkerchief, all around the circle which has been drawn on the other side of the handkerchief. Overcast a full edging of lace around the outside edge of the handkerchief, and run a narrow silk ribbon in the casing. When drawn up it will make a charming little work-bag, and one which is tolerably capacious. White and gold make a very dainty bag, but any color can be chosen. Gold and scarlet would be a very serviceable combination.

HANDKERCHIEF CASE.—A water-color painting on pale blue satin forms the decoration of this case, which is ten inches square. The under cover is faced on both sides with fine gray linen, and the upper cover is lined with the same. To the sides of the under cover four three-cornered flaps of linen are attached, bound with light blue ribbon, which is fastened at the edges with feather-stitching in light blue silk. The under cover is edged with cord, and the upper bordered with a pleated ribbon ruche, with bows in the corners. The covers are tied together with ribbon strings at the middle of the four sides.

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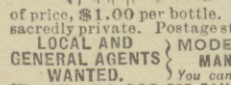
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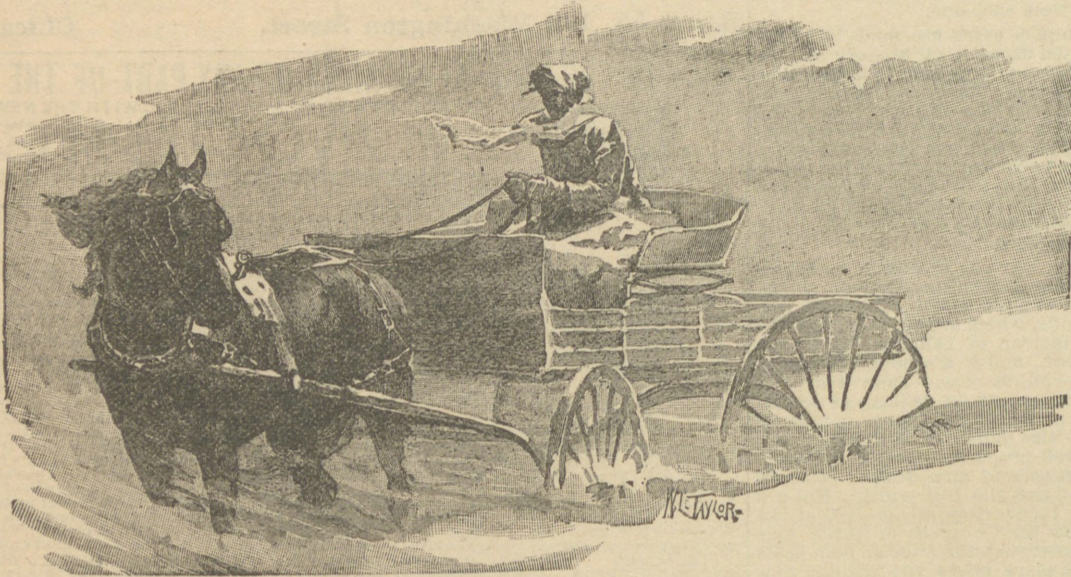
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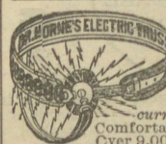
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