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# The Living Church.

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

Rev. R. O. Matlock 17591  
 1234 Oakeshul st  
 Meet. p. 655

VOL. XIII. No. 40.

CHICAGO, SATURDAY, JANUARY 3, 1891.

WHOLE No. 635.

**St. Mary's School**  
Will re-open Jan. 6th.

**St. Alban's School**  
Will re-open Jan. 3rd.

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# The Living Church.

SATURDAY, JAN. 3, 1891.

## GLORIA FOR THE EPIPHANY.

All glory, Lord, to Thee we pay,  
For Thine Epiphany to-day;  
All glory as is ever meet,  
To Father and to Paraclete.

Amen.

## THE WORLD IS GROWING SMALLER.

BY THE REV. HENRY FAULKNER DARNELL, D. D.

The world is growing smaller,  
Day by day, in crowded mart, in far retreat,  
Some least-expected visitant we meet,  
Some form familiar trace.  
In closer touch, man with his fellows brought,  
Heart throbs with heart, and thought responds  
to thought,  
Despite of clime or race.  
The common sorrow thrills from pole to pole,  
The common gladness leaps from soul to soul,  
Annihilating space.

The world is growing smaller,  
Day by day our thought takes wider range,  
And, like the insect wearying for the change,  
Would burst its prison bars.  
No longer thrall'd, fain would it wing its  
flight

To loftier planes, unknown to human sight,  
Beyond the radiant stars  
That ever from the azure fields of space  
Look, pitying, each, as with an angel's face,  
On this life's toils and jars.

The world is growing smaller,  
No more the craving heart, its treasures fill.  
Give, earth, thy best! There is a yearning still  
For bliss yet incomplete.

Heap in thy gold and silver—jewels rare!  
Let Honor shed her wreaths, all fresh and fair,  
And pleasure, incense sweet.  
There still are needs these cannot all supply,  
Cries from within they cannot pacify,  
Desires they cannot meet.  
Advent, A. D. 1890.

## A CHRISTMAS WITHOUT END.

BY W. B. CHISHOLM.

What if it were my last farewell  
To joys of merry Christmas-tide,  
And soon no more in snowy dell  
The tale in simple song to tell  
Of green leaves that have died—  
If e'er another Christmas eve  
And taper-lighted Christmas dawn  
There might be some few hearts to grieve  
That I with a dead year was gone?  
Yet if one Christmas carol hide,  
Of all I've sung, one heart to cheer,  
How well might I be satisfied  
To sleep with dead leaves on my bier!  
If but one Resurrection hope,  
One Easter promise, dawn for me;  
If but the pearly gates should ope  
Beyond life's joys and misery;  
If but one star, one song, one wreath,  
Should gladden this departing breath,  
Against heaven's bright Nativity,  
Against the Resurrection's morn,  
What matters it to thee or me  
How soon we too are gone!

And thus, dear wreaths of Yule, yet green  
In gardens of the heart abide;  
And thus, thou altar's sacred sheen,  
Beam brightly on the cross beside;  
Thus, pure baptismal font, be gay  
Against another Christmas Day.

\* \* \* \* \*  
And yet I lay my Christmas scroll  
Of simple song reluctant by,  
And dream of months that swiftly roll,  
Till e'en another Yule seems nigh.  
Oh, were it not still better ne'er  
To lay the Christmas harp to rest,  
But through the bright or wintry year  
In heart to keep unending feast,  
And Christmas blend with ashen days  
Of Lenten vigilance and prayer,  
And e'en amid warm Easter's blaze  
To keep a place for Christmas there?  
And in the breath of rosy May,  
Ascension's joy and Pentecost,  
And thou, the Trinity's great day,  
Still not to count my Christmas lost?  
Thou day of days! thou star-lit night!  
O'er which the heavenly hosts descend,  
Be with us ever green and bright,  
Sweet Christmas without end!

THE Right Rev. Dr. Stanton, Bishop of North Queensland, whose election to the see of Newcastle, New South Wales, we noticed last week, has accepted the appointment.

WE have seen the statement, which we earnestly hope may prove unfounded, that Bishop Courtney, of Nova Scotia, is suffering from Bright's disease, and that there is little hope of his recovery.

AMONG recent deaths is that of Lord Cottesloe, who died Dec. 3d, at the patriarchal age of ninety-two. On the occasion of his celebrating his ninetieth birthday, he invited his friends to receive the Holy Communion with him at St. Michael's, Chester Square, and no less than sixty accepted the invitation.

WE regret exceedingly to hear that Bishop Spalding, of Colorado, is temporarily disabled for work. He has had to cancel all engagements for the present on account of a facial paralysis (Bell's palsy) which, by the doctor's direction, keeps him indoors and under treatment. It is probably but a temporary indisposition.

A MOST natural and admirable selection of a successor to Dean Church at St. Paul's cathedral, has been made in the appointment of Canon Gregory. He has been foremost in the work of improving the services of the cathedral, and with Dean Church and Canon Liddon, has worked unsparingly towards making St. Paul's a centre of religious life and activity in the metropolis. There can be no difference of opinion as to the excellence of this appointment.

THE Queen has appointed Professor Mandell Creighton to be Canon of Windsor in succession to the late Canon Capel Cure, and the Rev. T. Teignmouth Shore to be Canon of Worcester in place of Professor Creighton. Mr. Creighton is a distinguished Oxford scholar, who holds the Dixie Professorship of Ecclesiastical History of Cambridge. Mr. Shore is a Low Churchman, who desires peace, and does not believe in forcing his opinions down High Churchmen's throats. He wrote the commentary on the Corinthians in the Bishop of Gloucester and Bristol's "New Testament Commentary for English Readers," is a chaplain-in-ordinary to the Queen, and edits *The Quiver*.

THE Bishop of Bedford, at the annual dinner of the Finsbury Polytechnic the other day, rejoiced that the clergy now took active interest in stimulating football and cricket, but deplored that some of his young curates were thereby placed under the necessity of sometimes appearing in church on Sunday with the undesirable accompaniment of a black eye, whose rich hues denoted that it had been received late the previous afternoon. When he was ministering seventeen years ago in Islington, it seems that the Bishop himself roused the

strong ire of some of his parishioners, who held that in playing cricket with the members of a local institute he lowered the dignity of the Church.

BISHOP PADDOCK, of Massachusetts, in speaking of missions in his last convention address, said: "It is my deliberate judgment, as in the sight of Him Who made me an overseer of this portion of the Church, that our hearts are too cold and our hands too feeble in respect of this ever-pressing duty on every one who loves the Lord Jesus Christ. Too many churches hear little, from Advent to St. Andrew's, of all Christians' duty and the Church's ceaseless work to carry the Gospel to every creature. Are there no churches able to hear and pray and offer something, which hear no more and do no more concerning missions among the heathen, the colored race, our own Western and Southern brethren, and among the Indians, than if such interests and labors belonged only to wealthy churches, and only to those among such as fancied them?"

PARTICULARS are at hand of the death of Dean Church, which occurred Dec. 9th. He had long been a sufferer from bronchitis and asthma, and had gone to the sea-side at the beginning of last month to escape the November fogs of London, which were peculiarly trying to his throat. The last time he officiated at his cathedral was on the occasion of Dr. Liddon's funeral, though he had several times been present in his stall since then. In the last of November he became worse, though the end, when it came, was unexpected. He had been busy during the last few weeks revising the proof-sheets of a work, shortly to be published, dealing with the Tractarian movement down to 1845, and only on the day before his death, he was able to sit up and write some letters. He remained with his family until 10 P. M., but became rapidly worse in the night, and, his strength failing, died peacefully at 8 A. M., on Tuesday morning, having been conscious till within an hour of his death.

THE unique spectacle, says the London *Daily Telegraph*, of one of the judges of the civil and criminal courts of London city preaching *al fresco* to a mixed, albeit reverent, congregation of over one thousand business and working men during their dinner hour, was witnessed on a Wednesday in the ancient churchyard of St. Botolph, Aldersgate, now converted into a slightly garden and dedicated to public use. For three-quarters of an hour the Common Sergeant, Sir William Charley, discoursed upon the subject of the divine law of substitution, tracing its thread through the Old Testament, and culminating in the death of Christ. Right heartily the hymns were sung, and most decorous attention was paid to the address. These daily open-air services, which were initiated last year by the Rev. T. Selby Henrey, curate of St. Botolph's, have during the summer, received support from the Bishop of

Bedford, Lord Radstock, the Dean of Norwich, Archdeacon Sinclair, General Sir Robert Phayre, and Canon Scott Holland.

A CABLE dispatch dated Christmas Day, announces the death of the Archbishop of York. Dr. Thomson, who was in his 72d year, has been in failing health since the summer. He was unable to preside at the Church Congress, at Hull, in October, but recent reports had stated an improvement in his condition. William Thomson was born Feb. 11, 1819, was educated at Shrewsbury School and at Queen's College, Oxford, of which he was successively scholar, fellow, tutor, and provost. He was ordained priest in 1843. His parochial labors were at Guildford and Cuddesdon, and at All Souls', Marylebone. He was at one time curate to Samuel Wilberforce, the great Bishop of Oxford. In 1848 he was appointed Select Preacher at Oxford, and in 1858, preacher of Lincoln's Inn. His books, "Aids to Faith" and "The Atoning Work of Christ," the Bampton Lectures of 1853, gave him great reputation. When Dr. Baring was translated to Durham, Dr. Thomson was appointed to the vacant see of Gloucester and Bristol, in 1861. He held it but a short time, for when Dr. Longley was transferred from York to Canterbury, Bishop Thomson was made Archbishop of York early in 1863. He was an earnest and active Evangelical in his views, and took a prominent part in promoting the Public Worship Regulation Act, having charge of that measure in the House of Lords. Of late years the burden of administration of his diocese has been shared by the Bishop Suffragan of Beverly, though all branches of work felt the impetus of his remarkable energy.

THE cathedral of Exeter has become, under the present administration, a busy centre of spiritual life. With its six separate services on Sunday and three on weekdays, its special Advent addresses to men on Tuesday evenings, its additional instructions for children on Sunday afternoons, its preparation service for Holy Communion on the eve of the first Sunday in the month, its weekly Church Reading Society Lectures, besides occasional services, such as retreats for the clergy, quiet days for school teachers, choral festivals, and many more, who shall say that the cathedral is not used? But perhaps the most striking service of all is that held at 7 P. M. on Sundays; the nave is generally well filled on Sunday afternoons, but in the evening there is often not a spare seat to be found anywhere, and a crowd of people standing at the west end. The service is a shortened Evensong, with two special Psalms, the alternative first Lesson, a special second Lesson, and the preacher (a different one every week) is generally some prominent man either within or without the diocese; it is a popular service with all classes, and among the 2,000 people present every Sunday there are always a great number of Nonconformists.



## THE CHURCH OF ENGLAND.

FROM OUR OWN CORRESPONDENT.

LONDON, Dec. 13.

To Church people the event which still occupies attention is the judgment of the Archbishop of Canterbury in the Lincoln case. The result is already known to you, but now, after an interval of a month, it is possible to give a fair idea of the impression it has made in Church circles, and its reception by the several parties concerned.

First, then, as to the views of the promoters of the suit. They do not disguise in the least their disgust at the rulings, and, on their behalf, the Church Association have given notice of appeal to the judicial committee of the Privy Council. As the Archbishop decided the principal points contrary to the decisions previously arrived at by that discredited body, of course the prosecuting party are very hopeful of the result. But we shall see what we shall see. The Privy Council have so often contradicted themselves, that it is quite within the realms of possibility that they will find "fresh light" has been thrown in upon the several points in dispute, and uphold the Archbishop in his judgment. But, apart from the belligerent party, there are a large number of Evangelicals who regard this appeal with dismay. They foresee great troubles whatever may be its result. The relations between Church and State will be still further strained, should the Archbishop's rulings be reversed, which may end in disestablishment as the only solution of the difficulty, and if it is upheld, then indeed will the party be in a sore plight. Moreover there is a strong feeling expressed for forbearance, and, as one of their own number has pointed out, if the large sums of money spent by the Evangelical party upon litigation, had been expended upon their own theological colleges, then their position in the Church at this time would be very different from what it is.

A letter has just been issued by the Bishop of Lincoln to the Archdeacons and Rural Deans of his diocese, in reference to the judgment of the Archbishop of Canterbury. The Bishop says that (while retaining the opinion that "a trial of a bishop in Synod would be more in accordance with ancient precedent, and more satisfactory to the Church at large") he is most thankful to have at once been able conscientiously to comply with his Grace's judgment, and to discontinue those actions of which he disapproves. The following points appear to him to demand especial thankfulness:

1. That the judgment is based on independent inquiry, and that it recognizes the continuity of the English Church.
2. That the primitive and all but universal custom of administering a mixed cup in the Holy Eucharist has been preserved.
3. That the remaining elements may be reverently consumed, by the cleansing of the vessels immediately after the close of the service.
4. That it is allowable, by the use of the two lights, and of singing during the celebration of the Holy Communion, to assist the devotions of our people.

"With regard to the Manual Acts (he continues) I defer to the construction which his Grace has put upon the Rubric. Similarly, with regard to the use of the sign of the Cross, in pronouncing the Absolution and Benediction (however harmless and edifying that might be to my own mind) I shall, in deference to the ruling of his Grace, no longer practice it. While the points that have been given in my favor are declared to be lawful, it is not intended that they should be obligatory. You, my reverend brethren, are well aware that I have never desired to enforce unaccustomed ritual upon any reluctant clergyman or congregation. At the same time, I earnestly hope that this authoritative utterance of our revered and beloved Archbishop will tend to remove the suspicion of awfulness and unfaithfulness to the Church of England, which has unhappily

arisen, in some places, with regard to points of ceremonial observance. My prayer is that this judgment may be for the greater glory of God, and for the edification of our souls in unity and peace."

Whether the Bishop will appear before the Privy Council is not yet known, but, of course, to be consistent, he should utterly ignore their Court as supreme in spiritual matters.

The English Church Union is naturally elated at the result of the trial, as those points for which they have so long contended have practically been ruled in their favor. But the President, in his address to the members, deprecates any hasty introduction of increased ritual on unwilling congregations. "The attempt to exact a rigid uniformity," Lord Halifax writes, "always contrary to the spirit and practice of the ancient Catholic Church, and based as it has been of late upon a principle of interpretation of the Church's formularies, which it was impossible, consistently with any true loyalty to the Church of England, to accept, has been shown to be not only erroneous in theory, but impossible in practice; and every hope may now be entertained, in view of the very real and increasing desire on all sides to minimize difficulties, and to draw together in the common work against sin, infidelity, and misbelief, that no attempts will be made to interfere, on one side or the other, with accustomed usage in matters of ritual, whether in excess or defect, against the good-will of the parishioners."

Apart from the judgment, there is still the question of the Archbishop's Court, and his jurisdiction, sitting part from his Synod, over one of his suffragans, which still troubles the minds of some of the Bishops, and not a few of the advanced men of the High Church party. The *Church Times*, which all along has objected to the Court, is still of the same opinion, though it accepts graciously the Primate's rulings in favor of peace, and supports the President of the English Church Union in his deprecation of any rash move towards a general adoption of the disputed ritual. The *Guardian* is immensely pleased with the Archbishop. "The judgment is a full and honest recognition," it says, "of the principle for which those who have found fault with the action of the judicial committee of the Privy Council, have all along contended, that the Church of England of the present is historically one with the Church of England of the past; that as she was not the creation of Henry VIII., or Edward VI., the great changes introduced under those Kings must be interpreted in the light of the system which their authors found in being; that the meaning of the Prayer Book is to be gathered not only from that which lies within its four corners, but also from the usages on which its directions are engrafted—usages, no doubt, which these directions greatly modified, but which they did not radically destroy." The *Record*, on the other hand, is of course in great distress at the judgment, and throws all the blame upon the Church Association for having instituted the proceedings—a course which they from the first opposed. And though it regards an appeal to the higher court as a necessity, yet it acknowledges that the prospect is a very gloomy one.

A word as to "General" Booth and his scheme. The head of the Salvation Army is an astute man; he takes the world as he finds it, and he finds it peopled with men and women "mostly fools." He has blown his trumpet and beat his drum so loudly that he has convinced the unthinking public that there must be something after all in the din and noise he creates. And once having obtained their attention, he is not the man to allow the opportunity to go by; nor has he done so. His book, "In Darkest England," has reached a circulation of 80,000 copies, I believe, and he has already as many pounds sterling in his exchequer towards the floating of his scheme; that is to say, within £20,000 of the total he requires to begin with. The book

is one to be read and pondered over, for the scheme is magnificent—on paper, but the way in which he utterly ignores the work of others is positively wicked. The Church of England has long had many agencies at work in the poorest parts of London, not to mention the other large centres of population in the country, in connection with her parochial system, and a quiet unostentatious work has been, and is still being, done for the alleviation of distress, and the raising of fallen men and women from the slough of despond. It is remarkable that if you ask a worker in the East End of London what the Salvation Army is doing in that quarter, he will tell you that they are doing very little indeed. There are plenty of "Hallelujah" lads and lasses about the streets, but few of them are drawn from the London slums, and their principal business seems to be the vending of *The War Cry*. For real hard work their sphere of usefulness is very limited. Both the Bishop of Bedford and the Bishop of Marlborough, the two Suffragans of the Bishop of London working in the East and North of London, endorse this view; they declare, from personal observations, that very little is to be seen of the Army work in the poorest parts of London. Of course the opposition of Prof. Huxley only tends to increase the sympathy with the movement in many minds, but the carefully written letter of the Archbishop of Canterbury, while showing that the Church is too great to be actuated by petty jealousies, criticises the scheme both from a religious and economical point of view, and should have a contrary effect.

The chief points in the scheme are the establishment of the Shelter, the City Colony, the Farm Colony, and the Oversea Colony, all of which are to be utilized for the vagrant and outcast on a progressive scale. The idea is principally based on a scheme already existent in Germany, but an examination (by Mr. Loch of the Charity Organization Society) shows that even in that country, with greater facilities for working it than would be possible here in England, it has only reached a few of the "submerged" population. Its success, too, depends in part on the strictness of the police supervision over the wandering classes—a point to which "General" Booth makes no reference, and already in Germany the demand increases so rapidly that it is contemplated to revert to municipal control, instead of relying on a voluntary organization, and hence falling back on what would be after all nothing else but our own Poor-law system, with its workhouses and casual wards. Moreover, supposing the whole plan were really feasible—and one cannot but have a desire that it might be so—the sum asked for by the "General" would be totally inadequate; but these criticisms might be prolonged interminably, did space permit of it. What is evident is, that the "General" has got the best part of the money he asks for for the first year, and we have to watch and see what he will do with it. My own opinion is that he will find (as he probably already knows) that his scheme as a complete solution of the social problem is chimerical, and that he will utilize the money in establishing a few night Shelters, Refuges for fallen women, Inebriate's Homes, etc. The plan, as sketched, will never be realized, but has served its purpose as a gigantic advertisement for the Army.

But the "General" is not without his lesson for ourselves. We have to see that we do not neglect our own institutions covering the same ground over which he travels. The great need of to-day in the Church of England is a concentration of forces. So much strength and energy is wasted upon many institutions and societies which might all be brought more closely together. The lesson will find its way home in time, and already we have a beginning in the Church House, which now, only in its infancy, promises a most useful future.

That unfortunate charge, the Jerusalem Bishopric, is again the source of trouble.

It will be remembered that the see was founded on the application of the German Emperor with the consent of our own Government, for the ostensible purpose of introducing Episcopacy into Prussia *via* the Holy City. It was the last straw that sent Newman to Rome, and has ever been a miserable failure. The opportunity came to the present Archbishop of Canterbury to abolish the bishopric altogether. In the teeth of a very strong remonstrance on the part of a representative body of Churchmen, he declined, and in 1887 the Rev. G. Popham Blyth was consecrated. No one could take exception to the new incumbent of the see, for he is in every way an admirable man for the post, and very different from the prelates whom he succeeded; but none the less it would have been well if he had left the charge alone. Bishop Blyth has just published his Primary Charge, and a very pretty piece of reading it is. He complains, in dignified language, of the missionaries who are nominally under his charge, but practically are directed by the Church Missionary Society here in London. The Bishop, as the representative of the Church of England, recognizes the claims of the Orthodox Eastern Church; on the other hand the agents of the Church Missionary Society busy themselves more with proselytising amongst the Greek Christians than with the Mohammedans, whom they practically leave alone. Hence the Bishop and his clergy are at loggerheads, and it is doubtful which will prove the stronger. But it is a sad state of things, and unfortunately there are symptoms of trouble in other parts of the globe where the Church Missionary Society is at work. I have referred in a previous letter to the disturbances in the Niger Mission. The Committee of the Church Missionary Society have had long and earnest consultations upon this matter, and have written to the brethren of the Mission expressing their determination to exterminate all unworthy workers in the cause. From Japan also, there comes unpleasant news this week. The head of the theological college at Osaka (a C. M. S. institution) has addressed his fellow missionaries to the effect that it was not the wish of his society that the Japanese converts should be instructed in any particular form of Church government or ecclesiastical organization, and he has followed this up by explaining to the catechists at the College that he holds that "Episcopacy is in no sense an essential element in the foundation of a Church," and therefore he leaves them free to develop for themselves as Japanese that form of external government which they may consider most fitted to their own native Church. The correspondent of *The Guardian*, who sends this news, says that this teaching is already bearing fruit "in the excitement of a feeling against the restraint of episcopal authority, and in a strong movement against the use of a Book of Common Prayer."

Scarcely have I addressed a letter to you this year, but I have had to allude to the death of one or other of our great men in the Church. With this, probably the last letter of the year, I have to send the news of yet another leader, a man probably little known, or even heard of, in America. Richard William Church, Dean of St. Paul's, who died on Tuesday last, was the beloved disciple of Newman in the Tractarian days, and was one of the two Proctors who, when the question of the condemnation of Tract XC. came up before convocation, uttered their celebrated "*Nobis procuratoribus non placet*." Soon after the secession of Newman, Church retired from Oxford to the secluded living of Whatley, in Somersetshire, where he remained almost forgotten, save by a few, until Mr. Gladstone persuaded him to fill the vacant deanery of St. Paul's; and when last in power on the death of Archbishop Tait, the same statesman placed the primacy at his disposal, but whether it was the feeling of his own unworthiness or that his advanced years and enfeebled health precluded him from accepting so onerous and important a post, it is impossible to say, but that it



would have been an appointment worthy of the great traditions of the see of Canterbury, is generally admitted. Dr. Church was a great preacher, when he did preach, which was but seldom, but his voice was too weak to attract the large congregations that his friend and colleague, Dr. Liddon, did. As a writer of English, he is ranked with Newman and Ruskin, his "Life of St. Anselm," the essay on Dante, and "The Beginning of the Middle Ages," being perhaps the best known of his works. What he has done for St. Paul's, or it would perhaps be more accurate to say, what has been done for our Cathedral under his rule, is known throughout the whole Anglican Communion. He was by conviction a High Churchman, but with Pusey, stood firm when his friend and master sought for further light in the Roman Communion. His friendship for Newman never died, and the Cardinal, whenever he came to London, which was but rarely, always was the guest at the deanery. Dr. Church is the last of the Oxford Tractarians. Few men have approached the saintly life nearer than he, and at the moment the loss of so great a man seems almost irreparable, but the Church of God has lost as great men in former troublous times, and we may well take courage in our faith in God's guidance.

## CHICAGO.

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

CITY.—The sixth annual festival of the church of St. Clement was held on Sunday after Christmas, transferred from St. Clement's Day, November 23. The Rev. J. H. Knowles gave a resumé in outline of the work done since the inception of the mission. He assumed charge of the enterprise May 1, 1884. The temporary Church building was begun in June, 1884. Active operations were not undertaken until September of that year. The completed church was dedicated by the Bishop of the diocese on November 23 following, St. Clement's Day. The opening services were full choral, led by a volunteer surpliced choir-trained for the occasion. A daily Eucharist was at once established, and daily Matins and Evensong said. This has been continued without the interruption of a day since the church was opened. The services on Sundays have been carefully conducted, there being always two Celebrations, one plain and the other choral, with choral Evensong also. Since the opening of the church, 233 persons have been baptized, 163 confirmed, 104 marriages solemnized and 74 funerals held.

As a free church, under the peculiar circumstances of private ownership, and the well-known liberality and ability of its generous founder, the church is a success. Without even the organization of a mission, the congregation, without vestry or financial committee or other machinery than an occasional appeal from the altar, has met two-thirds of all expenses, and has been liberal also in diocesan and other offerings. The entire sum raised since 1884 is over forty-six thousand dollars. The detailed statement in general terms is as follows: Contributed for parochial purposes, \$37,675.14; for diocesan purposes, \$6,444.43; for general purposes, \$2,218.83; in all, \$46,358.40. St. Clement's is, emphatically speaking, a place where all classes meet for worship. Mission work has been accomplished of a most satisfactory character, the pledge list showing the regular weekly payments of small sums, as well as the larger benefactions of people well-to-do. What the future of the church will be, as to location and permanent buildings, has yet to be determined. The outlook gives promise of increasing usefulness and development commensurate with the remarkable growth of the past. The church has now over three hundred registered communicants and has various agencies for effective work, among others: the St. Clement's Aid Society, the St. Alban's Guild, Mothers' meetings, an Industrial School and the first branch of the G. F. S. in Chicago. The Sunday school also is well attended, and the volunteer choir is in excellent condition. St. Clement's, with its daily

Eucharist and Offices and ever-open doors, has met a long-felt want, and has been the immediate or remote cause of advance all along the line on the South Side in Chicago.

It is announced that the Rev. Henry A. Adams has been elected to the rectorship of St. James' church. Mr. Adams is now the rector of St. Paul's church, Buffalo, N. Y. He is a graduate of Trinity College and of the General Theological Seminary, and was for some years an assistant minister of Trinity church, New York City. It is understood that he will officiate at St. James' church the second Sunday in January, and if he accepts the rectorship, will enter upon his duties about Easter.

The Bishop visited Emmanuel church, Rockford, on Sunday, Dec. 21st. He was taken ill that evening, and has been confined to the house of the rector over Christmas. It is expected that in a few days he will be quite restored to his usual state of health.

The Festival of the Nativity was observed in all the churches by large and devout congregations. The early Celebrations were numerous attended, and the later services bright with well selected and executed music. Besides the opening of the church of the Redeemer, of which we give account, there were no services to call for special report. Some of the clergy were kindly remembered by their people, as, for instance, the Rev. Mr. Wilson, of St. Mark's church, who received a purse of \$300 in gold, and the Rev. Mr. Morrison, of the Epiphany, who, among other gifts, received a handsomely-embroidered chasuble. A vested choir was introduced at St. Stephen's church where the Rev. Mr. Moller is doing a good work.

On Christmas day the first services were held in the new parish house of the Redeemer, corner 57th st. and Washington Ave. Although disappointed in their pews and carpet and inconvenienced by the unfinished condition of things generally, large congregations at 8 and 10:45 a. m. attested the hearty Christmas joy. The decorations were simple and appropriate. Harry Archambault presided at a handsome organ, presented by a number of gentlemen of the congregation. It is hoped that the Bishop and clergy of the city may be invited to officiate at a formal opening in the near future. The building will not be consecrated as it is properly a parish house. The church will be built on the front of the lot when the size of the congregation demands. The present building designed by Hetherington & Warner, is in English country church style with high pitched roof and low eaves with an abundance of windows on three sides. The main room now used as church, has sittings (or will have) for 250 people. The walls and ceiling in rough plaster are relieved by wood mouldings forming panels. The coloring has old gold as a base and runs through terra cotta to cream white. The chancel is very small but well furnished, a proper altar and reredos with credence, chair, and lectern, are in antique oak by Foulke; the chancel rail of black iron. The building is lighted throughout with electric lights. The high basement has everything necessary for the social and guild work, parlors, Sunday school rooms, etc., etc. The first services of the mission were held in a vacant store in Feb., 1889. A few Churchmen and some devout people of other bodies gathered around Mr. Henry T. Chace, and with the consent of the Rev. C. H. Bixby, of St. Paul's, Hyde Park, held Sunday and weekday services. May 26, '89, the archdeacon formally organized the mission of the Redeemer, and placed Mr. Philip G. Davidson, a student from the Seminary, in charge. June 16, 1889, the Bishop of Chicago made the Rev. F. B. Dunham priest in charge. Dec. 1st, 1890, the mission became the parish of the Redeemer and the priest-in-charge the rector. John L. Martin and S. E. Dunham are the first wardens. Beginning with less than ten communicants, there are now 98, with 300 souls in the parish. The Sunday school has grown from 7 to over 100. The work has always been self-supporting. That indefatigable

worker, Mr. J. M. Locke, has been made director of a newly organized chapter of St. Andrew's Brotherhood. Besides many parish activities, a great but quiet work has been done in the Home for the Incurables, a company of lay workers led by Mr. Chace have borne the burden both in public and private ministrations. The future of the church seems now very bright. A growing neighborhood, a fixed church center of work, a priest and people intent upon serving the Lord, they have not only the good will of their own community, but the hearty good wishes of THE LIVING CHURCH and its constituents.

## NEW YORK.

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

CITY.—At the close of term at Columbia College, for the Christmas holidays, the Rev. Dr. Duffie, who has served for many years as chaplain, and has lately been made *emeritus*, officiated for the last time. President Low made a brief address to the students, referring to the fact, and commending the faithfulness of the retiring chaplain, whose face, he hoped, they might still continue to see from time to time on public occasions at the college. At close of service, the students assembled outside the chapel, and waited for Dr. Duffie, giving him hearty cheers. There is some talk of pulling down the old chapel building, and erecting a new and handsome structure more worthy the sacred uses of the college, and in keeping with the newer academic buildings which are gradually surrounding the old "quad." In January, the Rev. Dr. Van De Water becomes acting chaplain for a month, under the arrangements already announced.

A very noteworthy fact about the Christmas festival in New York and vicinity was the number of Presbyterian, Dutch Reformed, Methodist, Baptist, and other places of worship not of our Communion, in which special services were held. This movement is recent. For some time past the Sunday after, or that before, Christmas, has been given up to Christmas commemoration, but the day itself was this year observed by the most prominent congregations of all creeds, and with a form of service, in most cases adapted from the Prayer Book.

At the public institutions under our own care, very joyful celebrations were held. At the Leake and Watts Orphan Asylum, 125 children hung up their stockings on Christmas Eve. After breakfast, Christmas morning, all went to St. Michael's church, and came home to a Christmas dinner. The Christmas tree festival took place Monday night, Dec. 29th. In the school-room, which was beautifully decorated, stood three large trees, loaded with gifts of all kinds.

About 150 homeless men and women were fed at St. Barnabas' House, Christmas Day, and in the evening the children of the day nursery enjoyed a Christmas tree in the chapel.

A unique service was held at midnight, Christmas Eve, in the church of San Salvatore, Mulberry street, which was presented to the Italian Mission in New York, by the late Miss Catharine Wolfe. The service was very Italian. It began with a symphony by the organ and a full orchestra. The vested choir went in procession to the chancel, preceded by a processional cross. After the Epistle, the orchestra played a very beautiful Italian pastoral. The rector preached from St. Luke, iii: 14, taking for his subject, "Il Santo Natale del Nostro Signore," and the sermon was followed by another pastoral, sung by 50 voices, with great Italian pathos and fervor. The service was concluded with a Midnight celebration of the Holy Communion.

Christmas afternoon, the Rev. B. Morgan, of the City Mission Society, held a service for the prisoners at Ludlow street jail, they joining in the singing with heartiness.

The Sunday school festival of old Trinity took place Christmas Eve. Eight hundred children assembled at the Church House in Trinity Place, and marched in procession

to the church, which they encircled, and then proceeded up the centre aisle to their places headed by three trumpeters and the vested choir, and followed by the assistant clergy and the Rev. Dr. Morgan Dix. Several carols were sung, two of which had been written for the occasion by the Rev. J. N. Steele, assistant. During the second of these, "Waken, Christian children," the school made the annual visitation to the representation of the "Manger in Bethlehem." The children after listening to a brief address from Dr. Dix, returned to the Church House, where a Christmas tree awaited them. On Christmas Day, the vergers of the church carried a new vergers' mace of solid silver and ebony, made in London, and recently presented to Trinity Corporation as a memorial of a baptism performed by Dr. Dix.

On the day after Christmas a very interesting Christmas festival of the schools of the Church Society for Promoting Christianity among the Jews, was held at Emmanuel chapel, New York, the Hebrew children singing carols in celebration of the birth of the Son of David.

The will of Miss Mary Edson has just been admitted to probate. By the terms, the instructorship of elocution and that of Church music in the General Theological Seminary are endowed with \$20,000 each.

Father Ignatius has continued to attract attention and to draw crowds after him. On Christmas Eve he addressed the children at the Hospital for the Ruptured and Crippled. Christmas morning he preached at the church of St. Edward the Martyr, from the text; "The desire of all nations shall come." On Holy Innocent's Day, he preached three times; at Cooper Union at 11 A. M. on the subject, "The Blessed Virgin Mary, or the Christmas Mother; at 3:30 P. M. on "The Death of the Old Year;" and at Chickering Hall, 7:30 P. M., on "The Birthday of Jesus." He is announced to speak to business men in the chapel of the Fulton Street prayer meeting on New Year's Eve at noon. With the New Year, it is understood, he will leave New York, and seek rest in Florida. He is reported to have been successful in collecting funds for his Abbey in Wales.

Saturday (St. John Evangelist's Day) and Sunday, being the last of the year, were observed as "Hospital Saturday and Sunday." Several years ago, the Rev. Dr. Baker, chaplain of our own St. Luke's Hospital, introduced this English institution, which has since become regularly domesticated among us. Special effort has been put forth to collect funds from private individuals, from the trades and exchanges, and by means of receptacle boxes for small offerings, placed in elevated railroad stations, ferry houses, and at numerous other prominent places where crowds are wont to be during the day or night. Offertories were taken up in a large proportion of the city churches on Sunday; and it is a notable fact, indicated by the successive reports of several years, that about half of the entire amount contributed from all sources, usually comes from the offertories of our own congregations. This liberality of Churchmen is the more noteworthy, because besides aiding this general fund which is distributed among all the hospitals of the city, the Church wholly sustains six hospitals of its own: St. Luke's Hospital; the Home for Incurables, Fordham; the House of the Holy Comforter, a free home for incurables; the House of Rest, for consumptives; St. Mary's Free Hospital, for children; and St. Andrew's Convalescent Hospital, for women. The latter is in charge of the Sisters of St. John the Baptist, as St. Mary's is in that of the Sisters of St. Mary.

On the Sunday after Christmas, a special musical service was held at St. Thomas' church, Fifth Ave., under direction of the distinguished composer, Dr. George William Warren, who is organist of this church. At 4 P. M., the Christmas Sunday school festival was held, with carols and a Christmas chime on the great bells.

The Sunday school festival was also held the same day, it being Holy Innocent's, at



Calvary church at 4 P. M. The other services of the day at Calvary, were celebrations of the Holy Communion at 8 and 10 A. M., with preaching service at 11 A. M., and choral service with free seats at 8 P. M., with sermon by the rector, the Rev. Dr. H. Y. Satterlee.

At St. Bartholomew's church, Madison Ave., a musical festival was held at 4 P. M. by the combined choirs of St. Bartholomew's and All Souls', with a brief address by the Rev. Dr. Greer.

Archdeacon Mackay-Smith preached at All Souls' church, at a musical service in the evening, and at St. Andrew's, the Rev. Dr. George R. Van de Water preached, by request, a special sermon to Freemasons.

#### LONG ISLAND.

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

BROOKLYN.—On St. Thomas' Eve occurred the third organ recital of the season, at St. Ann's church, conducted by Dr. R. W. Crowe and Mr. C. S. Phillips. Among the selections were Melville's introduction and variations to "Adeste Fideles," and a Christmas offertory by Jules Grison, which were performed for the first time in this country. St. Ann's has long had one of the best vested choirs in the city, and has more than once been the place for holding the annual musical festival of the vested choirs of the diocese.

On the last Sunday in Advent a special musical service was held in St. James' church. The preacher was the Rev. Benjamin Brewster, of Calvary chapel, New York.

At St. Matthew's church, Archdeacon Stevens conducted the services Christmas morning in behalf of the absent rector, the Rev. Dr. Morrison, who is lying severely ill with typhoid fever at Omaha. He announced to the congregation the receipt of a telegraphic message from Dr. Morrison's family, reporting his favorable progress toward recovery. The Christmas festival of the Sunday school was held on the evening of St. Stephen's Day. On the Sunday after Christmas, Archdeacon Stevens preached in the morning, and the Rev. G. A. Carstensen, General Missioner of the Church Parochial Missions Society, at night.

St. Augustine's church, after a struggling existence of many years as a colored mission, is now an independent parish, with a colored rector and vestry. Long without a settled habitation and worshipping in borrowed chapels and rented halls, as best it could, it now occupies a fine church edifice, purchased and fitted up for it by the church of the Holy Trinity. The seating capacity of the building is already severely taxed. The parish has been aided by the diocese in many ways, but its advance to its present position in recent years is mainly due to the energy of the Rev. William N. Tunnell, its present rector. Mr. Tunnell was born of free parents in the British West Indies. He graduated valedictorian of his class at Howard University, and received the degree of B. D. at the General Theological Seminary, after having taken the Seymour prize for extemporaneous preaching.

Christmas was ushered in at the new church of the Atonement by the children of the Sunday school, at 7 A. M., in the tower. At 7:30 o'clock the first celebration of Communion took place, the music again being rendered by a choir of children. The second Celebration was at 10:30, with sermon by the rector, the Rev. Dr. A. C. Bunn. The new church edifice, the opening of which was recorded in our last issue, is a brick and stone structure in Byzantine architecture, with a seating capacity of about 800. It immediately adjoins the old church, which has been altered into a Sunday school and parish building. A tower rises between the two, to a height of 65 feet. The rector will have a study in this tower, and a new choir room for the large vested choir is provided in the rear of the church. The interior of the new structure is arranged very effectively with nave, aisles, and clerestory. The chancel is partly finished in marble,

with a fine altar and reredos, the clergy and choir stalls being in antique ash and chestnut, and the lectern and altar rail in brass. The cost has been in the neighborhood of \$25,000.

On Christmas Day Bishop Leonard, of Ohio, preached at the church of the Holy Trinity, in which parish he grew to manhood, and of which his father has been an honored vestryman for many years. On the Sunday after Christmas, he preached in the morning at his old parish, the church of the Redeemer, of which he was formerly rector for many years. He was succeeded there by the Rev. Dr. George Williamson Smith, now President of Trinity College, and the present rector is the Rev. Dr. Stevens Parker, late warden of Racine College.

The midnight celebration of the Holy Communion took place Christmas Eve at Emmanuel church, of which the Rev. H. O. Riddel has recently become rector.

GARDEN CITY.—The Cathedral of the Incarnation has received from Judge Hilton a gift of \$500,000 towards endowment. This is a personal gift, and is additional to the \$800,000 from the Stewart estate, of which estate Judge Hilton has been an executor. This will bring the total endowment up to \$1,300,000, with buildings valued at over \$2,000,000 and a large landed property, and will make the cathedral chapter one of the strongest ecclesiastical corporations in the United States. The whole of the amount of endowment from the Stewart estate has not yet been paid in, but is finally adjudicated and only awaiting the routine processes of settlement.

St. Mary's School has completed its first term under the new principal, Miss Julia H. Farwell. Her long and successful association with the school as an assistant teacher has greatly facilitated her vigorous handling of needs and requirements already well known to her. A new life is apparent in every department. Future examinations will be conducted under the direct supervision of a board of examiners composed of members of the Faculty of Harvard University. Both Vassar and Wellesley Colleges now admit graduates of this school to their classes, without further examination, which is the very highest proof of its scholarly status. Enlarged and more adequate buildings are needed for St. Mary's, and it is honestly earning them by the quality of its work.

Bishop Littlejohn, on a recent Sunday, admitted two members into the Sisterhood of St. John the Evangelist. At 9:30 a. m. Miss Alice Chipman, of St. John's, New Brunswick, was received as a probationer, under the name of Sister Alice. At 10:30, after ante-Communion, Sister Irene, who has served faithfully a probationership of two years, was received as a full Sister. The services took place in the chapel of St. John's Hospital, the Bishop being assisted by the Rev. Mr. Hyde, chaplain. He addressed the Sisters and administered Holy Communion. The chapel was decorated with flowers, and a large congregation was present, the Sisterhood sitting in a body. After the service, both of the new Sisters received gifts of flowers from friends.

#### PENNSYLVANIA.

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

The Bishop White Prayer Book Society held its 57th anniversary in St. James' church, Phila., on the evening of the 4th Sunday in Advent. The annual report which was read by Mr. James S. Biddle, stated that during the year 9192 Prayer Books and 8697 Hymnals had been distributed in 41 dioceses and missionary jurisdictions, to seamen, members of the U. S. Army and Navy, and to institutions. The sermon was preached by the Rev. Joseph N. Blanchard.

The new parish building of Trinity church, Southwark, was opened on Sunday Dec. 21, when the special service was conducted by the rector, the Rev. Francis M. Tait.

Three entertainments will be given on the evenings of January 13, 14, 15, 1891, in

Temperance Hall, Manayunk, for the benefit of St. Timothy's Hospital whose great good is being fully recognized by all the residents of the section in which it is located.

Commendation Day is a marked feature of the scholastic year of the Episcopal Academy of Philadelphia. Addresses were made by the Bishop, the Rev. Wm. H. Vibbert, S. T. D., and the Rev. J. W. Robins, D. D., Head Master.

The Rev. Charles Logan under whose rectorship at St. David's church, Manayunk, the fine, large, brown stone church and the commodious Sunday school and parish building have been erected, surprised his many friends by presenting to a special meeting of the vestry held on Monday evening, Dec. 22d, his resignation to take effect on the first of next April. The parish is in every way in a better condition than it has ever been. His retirement is regretted not only by his congregation, but by the residents of the ward in which the church is located, among whom he is very popular. He has been rector for 16 years and feels the need of a year's rest.

The family of the Rev. Charles R. Bonnell was greatly shocked on their return home on the evening of Dec. 26, to find his lifeless body lying on the cellar floor whither he had gone just before noon, it is supposed, to attend to the heater to make the house warmer by the time his family should return. It is thought that he felt a weak spell coming on and laid down before the fatal attack, dying without a struggle. His death is attributed to heart disease. He officiated at St. Stephen's church, Wissahickon, of which he was rector, on Christmas morning, and preached a sermon on "Peace," and at its close many congratulated him upon his apparent good health. He was born May 6, 1827, was ordained deacon by Bishop Potter and advanced to the priesthood by Bishop Williams, under whom he had pursued his theological studies at Middletown, Conn.

#### KANSAS.

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

TOPEKA, KAS., DEC. 10, 1890.

To my Brethren, the Clergy and Laity of the Diocese:

Owing to impaired health and by advice of my physician, I have decided to take a vacation of about three months. It is my intention to spend a month in Thomasville, Georgia, a month in Cuba, and a month in New York, returning to the diocese about the fifteenth of March. That the clergy may have ample time to prepare their classes for Confirmation, I make the following appointments:

- MARCH.
15. Trinity, Lawrence. 22. Christ, Salina.
- 28-29. Topeka: Calvary Mission; Grace Cathedral.
- APRIL.
5. 11 A. M. St. Paul's, Leavenworth; 8 P. M., Post Chapel, Fort Leavenworth.
12. 11 A. M. Trinity, Atchison.
19. " St. John's, Wichita; P. M., St. John's, Wellington.
26. 11 A. M. Grace, Hutchinson; 8 P. M., Faith, McPherson.
- MAY.
3. 11 A. M. St. John's Memorial, Parsons; St. Paul's, Coffeyville.
7. St. John's, Leavenworth.
10. 11 A. M. Covenant, Junction City; 8 P. M., Fort Riley.
17. 11 A. M. St. Simon the Cyrenian, Topeka; 8 P. M., Good Shepherd, North Topeka.
24. 11 A. M. Ascension, Burlington; 8 P. M., St. Barnabas, Williamsburg.

As the Standing Committee has been made the ecclesiastical authority of the diocese during my absence, I request that all letters concerning the diocese be addressed to the Rev. A. Beatty, D. D., Wellington, Kansas.

Faithfully yours,

ELISHA S. THOMAS.

#### GEORGIA.

The Standing Committee of the diocese met on Tuesday, the 16th. The main purpose of the meeting was to decide whether a special convention should be called to elect Bishop Beckwith's successor, or if it should be left to the regular annual convention, which will meet on May 13, 1891, in Savannah. The latter course was decided on.

#### WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D. D., LL. D., Bishop.

The Rev. Dr. Clover has resigned the rectorship of St. John's church, Clifton Springs, and removed to Poughkeepsie, N. Y., where he will spend the winter, prior to taking another parish. He bears with him the confidence and affection of the members of his own church, and of the entire community.

#### WYOMING AND IDAHO.

ETHELBERT TALBOT, D. D., LL. D., Bishop.

At Wallace, Idaho, the Rev. D. Griffin Gunn has been doing faithful work for the last year. A church and rectory have been built and the Frances Holland Hospital has been opened. This last is a charity much needed in this community. Funds are urgently needed to furnish the rooms that the building may be enabled to carry on its work. A room may be furnished for \$25. There are doubtless many people who would be glad to assist, if they knew that for a small amount they could do so much good.

#### MASSACHUSETTS.

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

The Southern Convocation met in St. John's church, Fall River, Tuesday, Dec. 9th. Twelve clergy were present; also Bishop Leonard, of Utah and Nevada. The usual religious services were held, and ordinary business transacted. The interest of the session centered in the Tuesday evening meeting. Subject, "The Episcopal Church a religious education," divided thus: "How she teaches men to worship," by the Rev. R. H. Starr, D. D.; "What she teaches through the Christian Year," by the Rev. E. G. Rousmaniere; "The end of her teaching—the Christian Life," by the Rev. Geo. S. Converse. Bishop Leonard delivered a stirring missionary address, giving a practical application to all that had been said. On Wednesday, an essay was read by the Rev. L. W. Saltonstall, "Parochial Schools." Resolutions of sympathy for the dean in his recent deep affliction, were passed, and prayer offered for his comfort.

BOSTON.—Trinity church proposes to complete the front of the church in commemoration of the 25th anniversary of the rectorship of the Rev. Dr. Brooks. The late architect of the building left plans for this purpose, and we understand they will be carefully followed in the contemplated enlargement.

St. Andrew's church is a busy hive of parochial activity. In addition to the many agencies which this parish has in active operation, there is an industrial school on Saturday mornings at 10 o'clock, which is very largely attended, and will be a great means of doing good in the vicinity of the parish. Besides the Swedish services, there is a service for the Armenians in the liturgy of that body. These services are under the care of Mr. Andreashin, formerly of Worcester, but now of the Cambridge Divinity School.

The church of the Good Shepherd has lately introduced a vested choir. Emmanuel church has also provided itself with one and has purchased a \$12,000 organ. The church of the Redeemer introduced its vested choir on Christmas Day, with promising effect. There are now but a few churches in the city without this method of conducting the musical portion of the services.

NEW BEDFORD.—By the will of the late Louisa Mackie Johnson, the wife of the Rev. Alfred Evan Johnson, of Oivet Mission, \$10,000 is bequeathed to the General Theological Seminary, to be paid by the executrix on the death of testatrix's husband. To the Domestic and Foreign Missionary Society, \$1,000 is given and the same amount to St. Mary's Orphanage at Lowell. In addition to the above, \$5,000 is assigned to Foreign Missions upon the death of the testatrix's husband.

DALTON.—The little band of Church worshippers in this town has grown so rapidly and encouragingly that an effort is



now being made to erect a Church building. A well-to-do Churchman has given largely for this purpose, and the prospect is now that the edifice will be ready for occupancy by next fall. This town is about five miles from the city of Pittsfield, and is chiefly known as the centre of a large paper manufactory.

LEE.—Since the resignation of the Rev. Preston Parr, St. George's church has been without a rector. The Rev. Wm. Grosvenor, rector of Trinity church, Lenox, has interested himself in the parish which is greatly hampered for funds on account of the business depression in the town, and obtained the services of a divinity student from Middletown, Conn. This gentleman, by constant visiting and other agencies, has re-awakened the interest of the Church folks, and the prospect is encouraging. The Church building is a marble structure, of Gothic style, and one of the attractive features in the village.

#### CENTRAL NEW YORK.

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

Clergy—ordained deacons, 5, priests, 6; canonically resident, bishop, 1, priests, 96, deacons, 8; candidates for Holy Orders, 10; postulants, 6; licensed lay readers, 45; whole number of parishes and missions, 142; churches—consecrated during the year, 3; corner-stones laid, 4; whole number of churches, 136; rectories, 55; educational institutions—parochial, 2, teachers, 6, scholars, 51; academic, 2, teachers, 21, scholars, 177; theological, 1, teachers, 4, students, 16; number of inmates in Church homes, 102; number of patients cared for in Church hospitals, 489; families—reported 7,597, estimated for parishes not reporting, 600, total 8,197; Baptisms—adults, 457, infants, 1,134, total, 1,591; confirmed, 1,132; communicants, 15,314; marriages, 431; burials, 926; Sunday schools—teachers reported in 104 parishes and missions, 1,052, scholars reported in 107 parishes and missions, 8,841; summary of offerings, \$252,692.16; value of church property, \$1,943,092.00.

HOMER.—Since July, the work of rebuilding Calvary church has been in progress, and on Wednesday, Dec. 10, the church was consecrated by the Bishop, and at the same time, Mr. George F. Clover, who for more than a year past has been the lay reader in charge of the parish, was admitted to the order of deacons. The changes made in the church building, in course of the period of reconstruction, are very many: The building has been lowered about five feet; an addition has been built on the west end; new steps have been placed at the front entrance; the tower has been thoroughly repaired; the whole building has been painted; the roof has been slated; a new furnace put in; the walls have been finely decorated; the church fully lighted by gas fixtures; an elegant chancel window given as a memorial of the Rev. Dr. Gregory, the first rector of the parish; a fine organ, of the manufacture of the late Myron Babcock, placed in position; new carpets throughout have been laid; stained glass windows placed throughout; the chancel fully furnished with pulpit, lectern, prayer desk, and rail, the gift of St. Paul's church, Oxford, the sanctuary with an elegant altar, bishop's and priest's chairs, new pews and cushions of good designs; making in all a complete and comfortable place of worship, and in point of homelike attractiveness, a church not excelled by any in the diocese. The clergy vested in the chapel and entered the church in procession, the Bishop reading the 24th Psalm, the clergy responding. The Rev. Mr. Robinson read the Sentence of Consecration.

#### MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—A memorial window has just been placed above the altar on the east side of Mt. Calvary church, the gift of Mrs. Benjamin C. Barroll, in loving memory of Cornelia Barroll Thayer, who entered into rest on the 18th of February, 1885. The window is from the manufactory of Zetler, in Munich, Germany. The subject is the Ascension.

The Bishop has appointed the Rev. Dr. Lewis De Lew as rector of St. Stephen's church, Hanover street. Dr. De Lew will continue his duties as professor of Hebrew and Biblical Interpretation to the diocesan theological class.

Upon the walls in one corner, which is called the rector's corner, in the vestry-room of St. Paul's church, are the pictures of the rectors of St. Paul's parish for more than 100 years, from the time of the Revolution, viz: The Rev. Messrs. Wm. West, J. G. J. Bend, James Kemp, Wm. E. Wyatt, Milo Mahan, and J. S. B. Hodges. There is also a special space where there are portraits of all the Bishops of Maryland, save Bishop Stone. An original oil portrait of Bishop Stone is owned by a lady in Prince George county, from which a copy may, perhaps, be taken, to complete the gallery of Maryland bishops.

WASHINGTON, D.C.—On Nov. 21st, a concert was given at the National Rifles' Hall, under the management of the Rev. David Barr, assistant rector of the church of the Epiphany, for the benefit of the fund for the restoration of Old Smithfield church, near Old Point, Va., which is the oldest church in the country.

The Rev. J. M. E. McKee has been placed in charge of St. John's chapel, in place of the Rev. Chas. M. Pyne, who has accepted a call to a church at Chicago, Ill.

#### MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.  
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Southern Convocation held its fall session in All Saints' church, Northfield, the Rev. Geo. H. Mueller, rector, Dec. 2nd and 4th. The opening sermon was preached on Tuesday evening, Dec. 2nd, by the Rev. E. S. Wilson, D.D. Wednesday morning there was a celebration of the Holy Communion, by the Rev. W. Gardam, after which the meeting was called to order. Owing to the ill health of the dean, the Rev. E. C. Bill, D. D., the Bishop had appointed the Rev. Mr. Gardam to act in his stead. "The Newer Criticism in relation to the presentation of Christian truth," was the subject of a paper by the Rev. A. R. Taylor, who handled his subject in a masterly way, showing the legitimate sphere for the so-called higher criticism. The debate which followed showed that even the missionary clergy of these western dioceses are alive to the present day questions. In the afternoon, reports from district presbyters were read and the question discussed how to make this arrangement more efficient. The subject of temperance introduced by the Rev. E. H. Clark, brought out a lively debate. Next came the discussion of Sunday school work. In the evening the convocation held a general missionary meeting, and stirring addresses were made by several of the clergy. Thursday morning after Holy Communion, Archdeacon T. H. M. V. Appleby, celebrant, the Rev. Dr. Wilson read an exegesis on Gal. ii., a very excellent paper, as was also the next, "The educational requirements for the priesthood," by the Rev. R. Hammond Cotton, M. A., B. Sc. (London). After prayers the convocation adjourned with the feeling that the meetings had been altogether very profitable.

On Sunday, Dec. 7th, Bishop Gilbert preached in St. Andrew's church, Minneapolis, a Thanksgiving sermon, for the paying of the debt on the Sheltering Arms, which is a diocesan home for fatherless and motherless children. For nine years it has had a debt of \$4,500. There are about 40 persons to provide for daily, so that the debt was a great burden, as the institution has no available endowment. The Sheltering Arms is managed by a board of ladies from all the parishes in Minneapolis and St. Paul, and is doing a blessed work for Christ's poor little ones. Mrs. Pitts of St. Paul, is president, and Mrs. Thomson is matron. It is located at the corner of 27th and Emerson aves, Minneapolis. The effort to remove the debt was in charge of the Rev. Mr. Wilkinson. The Rev. Messrs. John Wright, D. D., and Frank R. Millsbaugh have taken much active interest in the matter.

Bishop Whipple gave one-tenth of the whole debt.

#### CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.  
WILLIAM F. NICHOLS, D.D., Ass't Bishop.

The Assistant Bishop has recently finished his first visitation of the Southern Convocation and from every quarter one can hear but one opinion, "He is the right man in the right place." The hearts and spirits of all true Churchmen in the South have been greatly cheered by his words of encouragement, by his ringing manly sermons, by the interest he has taken in every point of work, even the smallest hamlets of the diocese. The Bishop started by steamer for his appointments on Oct. 11th, and visited several of the coast towns on his way south. Oct. 15th he preached in St. Paul's church, Ventura, and confirmed 4; Oct. 19, in Trinity, Santa Barbara, 5 were confirmed, and a reception given him by the ladies of the parish. Tuesday evening, the 21st, the Southern Convocation met in St. Paul's church, San Diego, all but two of the clergy being present. The Rev. A. G. L. Trew, D. D., dean of convocation, read an address of welcome to the Bishop, who responded in fittingly-chosen words. The Rev. Dr. Easter opened a discussion on the subject, "How to raise money for the needs of the Church," and was followed by the Rev. Thos W. Haskins. On Wednesday morning the Holy Communion was celebrated by the Bishop, assisted by the dean, and the Rev. H. B. Restarick. The Bishop preached a stirring sermon. After this service, lunch was served to members of convocation in the spacious handsome upper floor of the new parish building. At the business session in the afternoon a motion to solicit subscriptions from Churchmen in the convocation for the support of the general missionary of the diocese was carried. The evening session was a missionary meeting. Addresses were delivered by the Rev. J. M. Merlin-Jones, on the work of St. Paul's mission, on Walnut Creek, in Contra Costa Co., and others of the clergy present. The Rev. F. J. Mynard, missionary in the Santa Ana Valley, was elected as dean for the next two years. The Rev. G. A. Ottman of Pasadena, was elected secretary, and Mr. Dan'l Cleveland, treasurer of convocation. Adjournment was made on Thursday after a most profitable and pleasant session.

Friday, Oct. 24th, the Bishop consecrated the new St. Matthew's church in National City. Several of the clergy from convocation were present, and some of the visiting laity. On Sunday, Oct. 26th, the Bishop preached and confirmed 13 persons in the new church, and in St. Paul's, San Diego, 20 persons were confirmed. Tuesday, Oct. 28th, a class of 5 was confirmed in Grace church, Oceanside. Thursday, Oct. 30th, the Bishop visited the mission at Fall Creek, and confirmed 6 persons, and 3 from the mission at De Luz, in San Diego, Co. Friday, the 31st inst., he confirmed one person in private at Fallbrook, and visited Murrietta, where 6 were confirmed. All Saints' Day the Bishop spent in Santa Ana. Sunday, Nov. 2nd, he preached in the church of the Messiah, celebrated Holy Communion and confirmed 11 persons from the home parish, and 5 from St. Paul's church, Tustin City. Wednesday, the 5th, he visited Santa Monica, one of the prettiest of sea-ports, and confirmed 6 persons in St. Augustine's-by-the-Sea. Friday, Nov. 7th, he confirmed 8 in St. John's church, San Bernardino, and one person in private. Saturday the 8th, St. Polycarp's, Colton, was visited and 5 confirmed. Sunday, Nov. 9th, was spent in the city of Los Angeles. In the morning one of the largest classes ever presented in the mother church, St. Paul's, consisting of 43 persons, was confirmed. In the evening in the church of the Ascension, on Boyle Heights, one was presented for the same rite. On Monday evening, the 10th, the mission at Corina in Los Angeles Co., was visited and 6 confirmed.

On Tuesday evening, Nov. 13th, the united parishes of Los Angeles tendered Bishop Nichols a reception in the guild hall of St.

Paul's church. Hundreds of Churchmen paid their respects to their new Bishop. Friday the 16th, the Bishop visited All Saints' parish in Pasadena and 14 persons were confirmed. Sunday, the 16th, the Bishop confirmed 17 in Christ church, Los Angeles, in the morning, and 16 in St. John's in the evening. In the afternoon he visited the beautiful little memorial church at Gavanza, built by Mrs. Campbell Johnston, called the church of the Angels, where 8 were confirmed. Monday the 17th, eight persons were confirmed in St. Paul's church, Pomona, and on Wednesday, the 19th, three in the church of our Saviour in San Gabriel. These two towns are in the centre of the beautiful San Gabriel Valley, the home of the celebrated navel oranges. Friday, the 21st inst., the mission at San Jacinto was visited and one person confirmed, and in the evening of the same day, seven in Trinity church, Redlands. On Sunday morning, the 23rd, the parish of the Epiphany in East Los Angeles was visited. Eleven were presented by the Rev. Chas. A. Kienzie, rector, for Confirmation from the home parish, and two candidates from St. Paul's parish. In the afternoon he visited the mission at Glendale and confirmed a class of six. This makes a total of 246 persons confirmed from this convocation, 91 of whom were from the parishes of the city of Los Angeles.

When one looks at the region comprised by this convocation consisting of five counties, four of which are every one larger than most Eastern States, with hamlets and towns springing up everywhere, a land in which every thing almost that is edible can be freely cultivated, which is daily becoming more famous as a health resort, and which only needs a little capital and enterprise to develop its marvelous resources, one recognizes the necessity for a separate jurisdiction. No mortal man can continue long to do the work described above. Beside preaching on every occasion recorded, Bishop Nichols met every vestry in the convocation, as far as we can learn, and conferred with the trustees and officers of every mission as to its business prospects. Most lasting are and will be the impressions for good which he has made; but the Diocesan ought to be on the ground to follow these impressions up.

This diocese has sustained a most severe loss in the death of the Rev. Elias Birdsall, late rector of St. Paul's church, Los Angeles. Mr. Birdsall was educated for the ministry at Nashotah, and began his work in Mishawauka, Ind. He was rector also in other parts of Indiana, when poor health compelled him to seek a more genial climate. He came to this coast early in the '60's and was one of the first "Protestant" ministers who came to Los Angeles. He labored here for a time, and old St. Athanasius' church, the first "Protestant" church of the city, was erected, and then he was called as rector to St. John's, Stockton. Afterwards he became rector of St. John's, San Francisco, and then went back to St. John's, Stockton. His old parishioners of St. Paul's, (the name of the new church) Los Angeles, wished to get him back in the South, and in 1880 he returned and spent the remainder of his life in the development of the now large and influential parish. He was at last compelled by rapidly failing health to resign the rectorate, and was rector *emeritus* at his death. His funeral was held on Thursday, Nov. 8th, from St. Paul's church, Los Angeles. The Assistant Bishop and many clergy were present. The rector and the Bishop took the services, the Bishop saying the service at the grave. Mr. Birdsall was a man of the most fearless character, of sound uncompromising principles in the doctrine and discipline of the Church. He was a true shepherd in "the house of Israel" in the best sense of the word.

An important meeting of the rectors and lay representatives of the churches in Los Angeles was held in St. Paul's guild hall on Saturday, Nov. 22nd, at 4 P.M. Bishop Nichols presided. The main question decided was the parish boundaries of the city.



# The Living Church.

Chicago, Saturday, Jan. 3, 1891.

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

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Now close the book and lay it away—

The Old Year's Book; we have read it through;

Leaf after leaf, and day after day,  
We have turned the pages, both I and you.

What it has told us full well we know;

Each for himself the story has read;  
A bitter tragedy, full of woe—  
Alas! they found it who mourn their dead.

And some have read of trial and pain,  
Of weary burdens, so hard to bear,  
Of bright hopes crushed, again and again,  
Turning its pages in blank despair.

"A pleasant story," others may say,  
"Telling us more of joy than of pain;  
Almost sadly we lay it away—  
Would we might open and read it again!"

And some have read it with love's own eyes,  
By the light that love alone can give,  
While the pages glowed with love's surprise,  
And life were joy, and 'twere joy to live.

But close the book, the story is old;  
Lay it away with a smile or a tear;  
Written in black, or written in gold,  
We open the book of another year.

—Selected.

THE editorial work upon the volume of sacred song before announced, is now concluded, and the illustrations are well under way.

It has been an extremely interesting though arduous work; and now it is done, the editor is oppressed with a sense of its incompleteness, fearing that he has overlooked some worthy contributions and has admitted some that may appear trivial. He has tried to keep constantly in mind the varied tastes and needs of the readers for whom the selections are made, and so has given as wide a range as possible. The following have been added:

"The Shulamite," by Sidney McLean.

"Cleanse us, O Lord," by "A. C."

"In Church Time," by the Rev. R. W. Lowrie, D. D.

"The Annunciation," by Mary Ann Thomson.

"Heaven," by the Rev. Cameron Mann. St. Stephen's Day, Marion Couthouy Smith.

"Eucharistic Lines," by the Rev. J. Heber McCandless.

Christmas Carol, by the Rev. A. W. Little.

"Imprisoned," L. L. Robinson.

"Still Ring the Bell," H. C. McKeever.

"The Unreal and the Real," Rev. G. M. Everhart, D. D.

"One Christmas Eve," Rev. H. G. Perry. Psalm Twenty-Third, John Milton Peck.

The selections are classified as follows: The Church Year; Consolation; Patience; Legends and Allegory; Prayer and Praise; Meditation; Childhood; Miscellaneous.

THERE are many indications that within the last few years the extreme wing of the Broad Church party has been engaged in a desperate endeavor to commit the Church to at least the tolerance of a line of teaching and practice entirely foreign to her essential nature. The disturbing effects of the long agitation over Prayer Book revision materially assisted the designs of this radical party through the uncertainty which it produced with regard to the liturgical law of the Church. That this agitation was regarded as an important contribution to the rationalistic cause, as producing a condition of mind in the Church at large favorable to its purposes, was made clear enough in the speeches of some of the advocates of continued revision at the last General Convention. The use made of the bishops' declaration on unity, in 1886, has been another element in this destructive movement. To these may be added the Church Congress as affording an arena in which the views of its apostles might be ventilated and through which they might obtain wider circulation in the Church at large than is possible under ordinary circumstances. Besides this, it must not be forgotten that in more than one of our theological schools, it is to be feared, principles are being systematically taught from professors' chairs which are subversive not only of the distinctive doctrines of the Church, but of the Christian

religion as that religion has hitherto been understood. This is to poison the fountain at its very source.

For the most part the attack upon the fundamental principles of the Faith and the Apostolic Order of the Church has been of a subtle and general character. It has often assumed the veil of a broad charity invoked to excuse practical violations of order and transgressions of the spirit, if not the express letter of the general canons. But more dangerous, because less obvious, is the philosophical side of this movement. On this side it aims, like the ancient gnosticism, without denying Christianity, to give it a "broader" interpretation, absorb it into a larger scheme, and ultimately to harmonize it with "the spirit of the age," thus putting an end to the old antithesis of the Church and the world. This assault is commonly masked in language which could rarely, if ever, be charged with any categorical denial of the formularies of belief, and there is no doubt that many of those who have been drawn into the current of this tendency, deceived by its false liberality and its assumption of large views, are guiltless of any intentional heresy. The lax training in dogmatic theology which has been too common in our theological schools has left many well-meaning men without defence against the fascinations of "liberal" thought. Thus the contest, not assuming a shape in which an ecclesiastical tribunal could easily take cognizance of it, has been carried on chiefly in the field of argument. Bishops have done little more than lift a warning voice and utter gentle expostulations. But it seems to us that the time has come to draw more marked attention to this destructive movement, and to warn both clergy and laity of the dangers with which it is associated. And this we propose to do, as occasion serves, without respect of persons.

THE case which has recently occurred in Ohio is of a clearer character than usual. Mr. MacQueary has not hesitated to deny some of the articles of the Apostles' Creed. Of course a trial on such an issue can have no doubtful result. Those who fancy that the authorities of the Church are anxious "to avoid taking any decisive attitude in regard to the questions involved" in a case like this, are most assuredly deceiving themselves. Yet this is the impression which certain writers in the secular papers would like to convey. A letter to the *New York Tribune*, Nov. 24th, written from Canton, Ohio, the home of

Mr. MacQueary, makes this statement broadly, respecting the hesitation of the Church to deal with his case; while the writer also admits that the offender himself is far from anxious for a trial, which is natural enough. Such statements as these are made in the same letter: "The theology of the Church is in a state of flux at the present time; the old order is passing away and the new order is beginning to take its place;" "in such a period as this it is the part of wisdom to keep silent;" to condemn Mr. MacQueary for denying articles of the Creed and the authority of the Gospels would be a "snap judgment," "an act of folly, and would seriously retard the progress of the Church."

THERE is just enough truth in the assertion that the Church would prefer not to have this matter come to a trial, to make it, in the form in which it is put, the greater falsehood. Certainly it is not to be doubted that the authorities would be well satisfied to escape the trouble and expense of such a trial, through an absolute recantation on the part of the accused person of the heresies which he has published to the world, or else by his voluntary abandonment of the ministry. But there is no foundation for any statements intended to suggest the idea that the authorities of the diocese of Ohio are seeking to shirk the responsibility which has been laid upon them, or that any kind of compromise or explanation can possibly be accepted short of recantation, a recantation as clear and explicit as the original heretical propositions. In saying this we speak without any special knowledge of the ecclesiastical court of Ohio, but from the unhesitating conviction that there is not a diocese in the American Church where the notion could for an instant find consideration, that a priest may with impunity deny any of the articles of the Christian Faith.

NOR is it true that the "theology of the Church is in a state of flux" in any such sense as the writer of the letter above referred to would have his readers believe. Those who make such statements evidently live in an atmosphere quite foreign to that of the Church to which they belong, and are confounding its spirit with that of the world—the religious world, if you will, but still the world. It is probable that they are using the word "Church" in an extremely lax and popular sense. The truth is, and it may easily be learned and read of all men, the Church—meaning by that expression the Anglo-Catholic



Church in England and America—was never more decided in her position or more fixed in the resolution to "stand in the old paths;" if, at any rate, we are to judge by her official action either as a whole, at the Lambeth Conference, or in this country at the General Convention. And, notwithstanding the claim which has emerged now and then during the past few months that many eminent and prominent men are at heart with Mr. McQueary, they have certainly been curiously reticent, while all who have any claim to be leaders of thought and at the same time lovers of the Church have had no hesitation in declaring themselves.

DAINGEROUS as the rationalizing movement in the Church really is, and numerous as may be its adherents, nothing can be more certain than that it is not and cannot be recognized as anything else than an alien and hostile element, to be disavowed and defeated wherever its true character becomes evident. The history of the "Church Congress" is an instructive case in point. This institution, we are now assured by *The Churchman*, "has been virtually managed and controlled by a single school, or wing or party of Churchmen," to wit, that known as "Broad Church." And to this fact that influential paper, always keen to see the meaning of movements after they have run their course, attributes chiefly the decay of the Congress and its failure any longer to "command the unqualified sympathy and confidence of the Church at large." The meeting at Louisville was a turning point, when a determined assault was made upon the Apostolic Succession. This, with the endeavor to differentiate the "Historic Episcopate" from an episcopate of apostolic institution, and thus to relegate the fundamental principle of the Catholic constitution to the sphere of open questions, increased the general distrust of the Congress. But the climax was reached when the managers distinguished an avowed heretic by an invitation to participate in the proceedings of the meeting of this fall. This, in the opinion of competent observers, has given the Congress its *quietus* as a body with any claim to represent Church opinion; and "without entire reorganization," says *The Churchman*, "its best days are over." The lesson which this history teaches may be read with equal clearness in other facts of recent date, and ought to be enough to assure those who are endeavoring to find a standing ground for strange doctrines within the boundaries of the Episcopal Church,

that their labor will in the long run prove fruitless.

#### CHRONICLE OF ECCLESIASTICAL EVENTS.

A. D. 1890.

In presenting a summary of ecclesiastical events for the year that has just closed, we cannot endeavor to include everything that has happened at home and abroad, but only the principal events. And first, when the year 1890 opened, the entire Anglican Communion was lamenting the loss of one of the most eminent scholars, one of the wisest prelates, and one of the most highly respected of men, the Rt. Rev. Joseph Barber Lightfoot, D. D., Lord Bishop of Durham, who entered into the rest of Paradise on Dec. 21, 1889. His services to the cause of Christian truth are inestimable, and he achieved the distinction of having at last settled the controversy, three hundred years old, over the genuineness and authenticity of the Ignatian Epistles.

Our chronicle proper begins auspiciously with the consecration of the Rev. Anson R. Graves, D. D., as the first Missionary Bishop of the jurisdiction of The Platte, which took place in Gethsemane church, Minneapolis, on the Feast of the Circumcision. On the 4th of January the venerable but still vigorous Bishop of Western New York, Dr. Arthur Cleveland Coxe, celebrated the silver jubilee of his consecration in the cathedral at Buffalo. The clergy of his diocese presented to him an elegant pastoral staff, (which we trust the learned Bishop's interpretation of the ritual law of this Church will permit him to use), and the laity gave him a purse of \$2,500. On the 10th, the Bishop of Newark, the Rt. Rev. Dr. Starkey, celebrated the tenth anniversary of his consecration, when a handsome pastoral staff was presented to him. Thus do our Rt. Rev. bishops proceed to put all their glorious garments on, and let their excellence be known. During this month the Supreme Court of Appeal in England sustained the veto of the Bishop of London in the case of the Church Association against the Dean and Chapter of St. Paul's cathedral, London, on account of the erection of the new reredos, one of the most beautiful structures of its kind in the world.

Among the notable deaths of the month was that of the Rev. J. J. I. Von Dollinger, at Munich, in his 90th year. His long protest, even to the end of his life, against the Vatican decrees, was rendered formidable by his acknowledged pre-eminence as a theologian and historian. In England, the Rev. Richard Frederick Littledale, LL. D., D. C. L., died on the 28th. He was a controversialist of the finest quality, keen, incisive, logical, witty, generous. His published works are many, but his "Plain Reasons against joining the Church of Rome," and "The Petrine Claims," are his best. He was very hospitable to Americans. The Rev. Aubrey Moore, of Oxford, one of the writers in "Lux Mundi," died at an early age, a man of brilliant promise. Bishop Mackenzie of Zululand, and Bishop Bernard of Tuam, also died during January. Of our own clergy ten went to their rest, among them the Rev. Josiah Swett, D. D., president of the

Standing Committee of Vermont; the Rev. Henry Winter Syle, in charge of the Deaf-Mute Mission in Philadelphia; and the Rev. Edward A. Good-nough, for many years a missionary to the Oneida Indians in the diocese of Fond du Lac.

In February, the Bishop of Pennsylvania narrowly missed being the victim of an assassin's bullet, which was aimed at him by an insane fanatic during a Church service in Philadelphia. On the 5th, a special convention of the diocese of California elected the Rev. Dr. Wm. F. Nichols, rector of St. James' church, Philadelphia, to be Assistant-Bishop of California.

In England, the Church was absorbed in the trial of the Bishop of Lincoln before the Archbishop of Canterbury, whose court sat on the 4-6, the 20-22, and on the 25th, when the pleadings were finally ended, and the case was taken under advisement by the Archbishop and his assessors. Probably no Church trial since the Reformation has aroused such keen interest as this famous case of *Read et al. versus the Lord Bishop of Lincoln*. It is recognized as being the last desperate attempt of the Church Association to banish Catholic doctrine and ritual from the Church of England.

The third course of lectures before the New York Church Club were begun this month and finished in March, and the lectures of this year were as able and useful to the Church at large as those previously delivered. Six of our clergy died during the month, among them the Rev. Robert W. Blow, a faithful and honored priest of the diocese of Fond du Lac.

The month of March held good its reputation as a season of disaster. The list of our departed clergy is a long one, owing doubtless to the epidemic of influenza which had prevailed during the winter. Among them were the Rev. Daniel R. Goodwin, D. D., professor of systematic divinity in the Philadelphia Divinity School, deputy to the General Convention of 1853, and to all the sessions of that body from 1862 to 1889, in which he became chairman of the Committee on Canons, in the House of Deputies, and was an able debater and an efficient worker; the Rev. Clement M. Butler, D. D., author of many works, and sometime professor of Church History in the Philadelphia Divinity School; the Rev. Cornelius E. Swope, D. D., in charge of Trinity chapel, New York, a staunch Catholic Churchman, and several times a deputy to the General Convention; and finally, the Rev. Elliot Barnwell, rector of St. John's church, Louisville, Ky., who, with his son Dudley, was buried in the ruins of his rectory when the great cyclone of Feb. 27th destroyed a large portion of that city.

April 4th was Good Friday, and the Bishop of London conducted the Three Hours' service in his cathedral, the Archbishop of Canterbury being present as a private worshipper. This service was held in about 130 churches in London alone. The Church Association formally remonstrated with the Bishop of London for holding this service, thus adding another proof to the many it has already afforded of its implacability.

The controversy occasioned by the publication of *Lux Mundi* became hot

this month, when that veteran defender of the Faith, Archdeacon Denison, published his charge on "The Political Heresy and the Intellectual Heresy of Century XIX in England." In this instance the Archdeacon was evidently after Gore. Bishop Claughton resigned the See of St. Alban's, and Bishop Campbell the See of Bangor. Bishops Tucker and Hodges were consecrated at London for Equatorial Africa and Travancore, respectively.

May opened auspiciously with the consecration of Dr. Westcott as Bishop of Durham, a choice which has given universal satisfaction. Chicago lost the Rev. Dr. Vibbert from St. James' church, who removed to Philadelphia to succeed Bishop Davis at old St. Peter's, to the great regret of his many friends in the West. Throughout the American Church the diocesan conventions began their annual meetings, continued through June, with their encouraging reports of work done. The General Assembly of the Presbyterian Church gave a courteous reply to the declaration of the House of Bishops on Church Unity, agreeing at once to the first, second, and third articles, and accepting the fourth, on "The Historic Episcopate," "on their understanding of it," which, if put in force, would give us a sudden and enormous increase of the Episcopate! In England the general body of Protestant dissenting ministers adopted resolutions bewailing the growth of Romanism and Ritualism in the Church of England, which made it necessary to bring a bishop to trial, and censured the proposed revival of Monasticism, which was especially hard upon Archdeacon Farrar!

The Deceased Wife's Sister's Bill made its periodical appearance in the House of Commons, but failed of passage in the House of Lords, leaving those who are anxious to do that sort of thing still in suspense. A motion to disestablish the Church of Scotland also failed, though championed by Mr. Gladstone. The 25th annual meeting of the Church Association, with its chorus of general complaints against everything decent and reverent in worship, was held, and its many persecutions were designated by Canon Christopher "a labor of love!" On Ascension Day the new Bishop of Durham was enthroned. On Whitsun Day Canon Liddon touched upon the *Lux Mundi* controversy in his now famous sermon on "The Inspiration of Selection." The Rev. Chas. Gore, author of the essay on Inspiration in this disturbing volume, was elected Bampton Lecturer for 1891.

In June, the E. C. U. held its 31st anniversary with grand services and great enthusiasm, and on the 15th, Cardinal Manning celebrated his silver jubilee.

The Bishop of London vetoed a second suit of the Church Association in regard to the St. Paul's reredos. On St. John Baptist's Day four bishops were consecrated in England: Bishop Lloyd for Bangor, Bishop Festing for St. Alban's, Bishop Saumarez Smith as Metropolitan of Sydney, and Bishop John Lloyd, Suffragan of Swansea; and at Philadelphia, Bishop Nichols was consecrated assistant to the aged Bishop of California. Among the deaths of the month were those of Dean Oakley of Manchester, and of our own clergy eight, of whom we may mention the Rev. J. Hazard Hartzell,



and the Rev. Geo. F. Cushman, D. D. The heat of July brought with it little news, but the return of Henry M. Stanley to England takes on an ecclesiastical complexion from the great reception that was given him by the Church Missionary Society, when the distinguished explorer spoke most highly of the mission work that is being done in Equatorial Africa, and especially in Uganda. And by the way we may record here that about this time the bones of the martyred Bishop Hannington were recovered from Uganda, and will receive Christian burial. The Church of England lost by death the Rev. Thomas Helmore, aged 79, well known as a reviver of the ancient Plain-song music in the Anglican Church. The Rev. Josiah Stearns, D. D., of Virginia, author of "The Faith of our Forefathers," died this month.

In August the House of Lords, on appeal in the case of Hakes vs Bell-Cox, affirmed the decision of the Court of Queen's Bench granting the release of the Rev. J. Bell-Cox from prison. The most notable event of the month was the death of Cardinal Newman, in his 90th year. Although he had left the Church he had done so much to revive, up to 1845, and for a generation had worn the scarlet of a Roman Cardinal, his honors in death came as much from Anglicans as from Romanists; for Anglo-Catholics felt that the best of John Henry Newman's life and work belonged to the mother whose side he had left when she seemed unduly harsh, not to her whose protection he had sought as a refuge from doubt and despair.

Father Benson, S. S. J. E., resigned the office of Superior of the order, and Father Page was elected to succeed him. Father Benson paid a visit to America this year. Among the priests of our Church who died in August was Edward Sprague Welles, of the diocese of Milwaukee, the eldest son of the late Bishop Welles.

September brought with its genial days a loss which not only the entire Anglican Church, but all English-speaking Christians, do not cease to lament, in the death of the Rev. Henry Parry Liddon, D. D., D. C. L., Canon of St. Paul's, London, which occurred on the 9th. He was the Chrysostom of this century in England, and the influence he wielded from the pulpit of St. Paul's reached wherever English is read. He was only 61 years of age.

The International Old Catholic Congress, in whose deliberations the late Canon Liddon was always interested, met at Cologne, many guests being present from England, France, Italy, Russia, and America. One result of these deliberations has been the drawing more closely together of the Old Catholic Church of Holland and the promoters of the Gallican Reformation in France. It is well in Church matters, as in judging of the weather, to mark the rise and development of little clouds.

In England, the Church Congress, which met at Hull, was a great success. Chiefly practical questions were discussed, and in regard to ritual matters great liberality was manifested. The Bishop of Worcester, Dr. Philpott, resigned his see. In America, a resolution to divide the diocese of Western New York was carried by the clergy, but negated by the laity.

Bishop Potter, at the 107th convention of this diocese, delivered a notable charge on "The Offices of Wardens and Vestrymen," and the General Theological Seminary began its scholastic year with a junior class of between 50 and 60 students, the largest ever known in its long and honorable history.

October gave us a revived hope that the new cathedral of St. John the Divine, New York, would begin to take shape on paper at least, and we may expect that ere 1891 is half gone, we shall see the choice of a plan finally made and published. The Rev. Dr. Atwill was consecrated first Bishop of West Missouri in Trinity church, Toledo, on the 14th. On the 16th-19th, the fifth annual convention of the Brotherhood of St. Andrew was held in Philadelphia, with a large attendance and great enthusiasm. At the end of the month, the Missionary Council met in Pittsburgh, and following it, there was a special meeting of the House of Bishops, at which the Rev. Dr. Langford was elected Bishop of Japan, but promptly declined, and the Rev. Mr. Chapman was elected Bishop of Alaska, who will not get the news of his election till next June, by which time it is likely that the Church at large will have ordered the election to be held again in a more regular manner. At a special meeting of the diocesan council of Alabama, the Rev. H. Melville Jackson, D. D., was elected Assistant-Bishop of the diocese.

In England, the Bishop of Rochester was translated to the great see of Winchester, and the Rev. T. Randall Davidson, Dean of Windsor, was nominated to Rochester. Archdeacon Farrar was appointed chaplain to the Speaker of the House of Commons, in succession to the Rev. Henry White, deceased, and Canon Maclure was installed Dean of Manchester. A Service of Reconciliation was held by the Bishop of London in St. Paul's cathedral, because a man committed suicide in the nave. The Church Association promptly objected and protested, but the Bishop answered them with a curtness that was refreshing.

The obituary of this month included the Rev. George Morgan, Hills, D. D., rector-emeritus of St. Mary's, Burlington, N. J., and the Rev. Cleland K. Nelson, D. D., dean of the Washington Convocation, Maryland.

A most interesting and solemn service was held on the Eve of All Saints', in the memorial chapel of the Good Shepherd, General Theological Seminary, N. Y., in the course of which the old form of the Bidding Prayer was used, with commemoration by name of Founders and Benefactors. There is no Church Association here to object to this pious commemoration of the faithful departed. Even the more extreme evangelical section of our Church are guilty (?) of the same thing in their way, for at a large meeting of the Evangelical Education Society, at Philadelphia, on the 16th, devout remembrance was made of a long list of departed worthies of that school of thought, a list which, to an old Churchman, seemed to comprise the whole Evangelical party.

The great event of the month was the delivery of the judgment of the Archbishop of Canterbury in the Bishop of Lincoln's case, the terms of which are already familiar to the

readers of THE LIVING CHURCH. The judgment was probably meant to be, what *The Church Times* called it, "an olive branch of peace," but while true loyal Churchmen have always chosen peace even at great sacrifices, the extreme Puritan faction has never been willing to accept a peace which did not involve the unconditional surrender of their opponents.

The American Church Congress met in Philadelphia, from the 11th to the 14th. The Broad Churchmen were routed upon their own parade ground, on the subject of Biblical criticism and its results. As an institution, the American Church Congress evidently needs regeneration, as even one of our grave Eastern contemporaries advises.

The sensation of the month was the publication of "General" Booth's book, "In Darkest England," about which we need not now speak particularly, except to say that it is one of the c'everest schemes to endow a vast organization that has ever been recorded in history, and discounts the mendicity of the Friars of the Middle Ages about ten thousand per cent.

Bishop Walker of North Dakota launched a cathedral on wheels from the Pullman palace car works, and rolled along to added work in his vast field. This ecclesiastical novelty deserves to be chronicled. The Anglican Episcopate has never done such a moving thing as this heretofore, and we can imagine the bones of be-wigged prelates of other days shuddering and shaking in their tombs.

Among the deaths of the month were those of Bishop Beckwith of Georgia, an eloquent preacher; and the Rev. Drs. D. V. M. Johnson, of Brooklyn, Henry J. Morton, of Philadelphia, and Elias Birdsall, of California, honored priests all and full of years. In England, Mr. Geo. Bell, the well-known publisher, passed to his rest.

Dean Perowne of Peterboro' was nominated to the see of Worcester, and the Rev. C. E. Newbolt, principal of Ely Theological College, was appointed to the vacant canonry of St. Paul's in succession to Dr. Liddon.

December and the Advent Season have brought little of either weal or woe to the Church. The American Church Missionary Society held its 31st annual meeting in Elizabeth, N. J., and strengthened itself for its chosen work of converting Mexico, Brazil, Cuba, Spain, and other Latin countries to evangelical principles. Meanwhile the report is published that 60 ministers of various denominations have sought Holy Orders in the Church during the past year, which is about double the average number, and the House of Bishops is to be congratulated that so many sensible men have learned to accept the Historic Episcopate.

The Church at home has been undisturbed by serious controversy, and only slightly ruffled by heresy in the case of the Rev. Howard McQueary, of Ohio, whose trial, after patient forbearance on the part of his Diocesan, seems to be imminent. So far as we can judge from the reports in the Church Almanacs, the Church has grown at an accelerated pace, and now numbers over 508,000 communicants. We enter upon a new year with the humble prayer to Almighty God that His continual pity will cleanse and

defend His Church, and evermore preserve it from all adversities.

#### PERSONAL MENTION.

The address of the Rev. Wm. B. Hamilton, heretofore at 2646 P rtland ave., Minneapolis, Minn., has been changed to P. O. Box 531, Washington, D. C., until June 1st, 1891.

The Rev. J. M. D. Davidson entered upon the rectorship of Christ church, Burlington, Ia., Jan. 1. The Rev. Dr. C. S. Percival, having accepted the chaplaincy of the Iowa Soldiers' Home, Marshalltown, Iowa, has resigned the rectorship of St. Mark's church, Waterloo, in the same diocese, and removed to Marshalltown.

The Rev. W. H. Osborn, rector of St. Andrew's church, Detroit, has resigned the rectorate of that church and accepted a call to St. Paul's church, Lansing, Mich. He will assume charge of the new parish on the first Sunday after Epiphany. His address after that time will be Lansing.

#### TO CORRESPONDENTS.

SUBSCRIBER.—1. If an alb is worn, the girdle is commonly used. 2. It is a pious belief that the Blessed Virgin was cleansed by the Holy Ghost to be a meet tabernacle for the Word. The other is a matter of devout speculation. 3. It is usual to use a large wafer or piece of bread for convenience of fraction by the priest. It is called the priest's bread. 4. A bishop, priest, deacon, or layman may be a monk. 5. In case of emergency it is permitted to a layman to baptize. He must use the prescribed formula. The formal certificate of the Baptism and the reception into the Church is made by the priest when after recovery, the child is brought to the church.

A. F.—1. "Offerings" would appropriately describe the alms when presented. 2. "Noel" means a shout of joy.

CLERICUS.—Arius was a presbyter of the Church in Alexandria.

#### ACKNOWLEDGEMENTS.

For the Rev. J. J. Enmegahbowh's church at White Earth, Minn., \$1 from "Clyde."

#### APPEALS.

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 \$359.50

W. S. SAYRES,  
General Secretary.

Broken Bow, Neb., Dec. 10, 1890.

#### TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,  
Dean of All Saints' Cathedral.

Approved by me,  
C. F. KNIGHT,  
Bishop of Milwaukee.

#### FOR WORK AMONG COLORED PEOPLE.

In October last I issued a statement explanatory of the work committed to my hands by the Bishop, and now put it in the shape of an appeal, with his approval and endorsement. We need \$1,000 to build and furnish a school house in St. Andrew's parish, and \$600 more for a house to accommodate the teachers during the school session. A school building is also needed in Summerville. Any gifts for the advancement of this work may be sent to the Bishop or to me, designated "for St. Andrew's Parish," or for Summerville, and the same will be acknowledged in *The Churchman* and *THE LIVING CHURCH*.

J. H. M. POLLARD,  
69 Warren st.,

Charleston, S. C.

#### THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the Rev. Wm. S. Langford, D. D. General Secretary, 22 Bible House, New York.

Offerings for Foreign Missions are requested during the Epiphany season from all congregations and Church people. The demands of the work are much larger this year than ever before, and call for more liberal offerings than usual.

#### MISCELLANEOUS.

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

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M. D., manager.

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.



**CHOIR AND STUDY.**

**CALENDAR—JANUARY, 1891.**

4. 2nd Sunday after Christmas.	White.
6. THE EPIPHANY.	White.
11. 1st Sunday after Epiphany.	White.
18. 2nd Sunday after Epiphany.	Green.
25. Septuagesima.	Violet.

**CHORAL DIRECTORY.**

**CHRISTMAS-TIDE, CONTINUED.**

CATHEDRAL OF ALL SAINTS, Albany, N. Y., vested, Dr. Jeffrey, organist and director. *Venite* and Psalter, cathedral chants; *Te Deum* and *Benedictus*, Calkin in G; offertory, "Drop down, ye heavens," Barnby, with carol, "Now join we all with holy mirth;" Introit, "While all things were in quiet silence," Oliver King; Communion service (full, except *Benedictus qui venit*), Calkin in G; Post-Communion, *Nunc Dimittis*, Tonus Regius.

ST. PAUL'S, East Orange, N. J., vested, H. A. Hale, director. Matins and Celebration. Canticles and Psalter, Anglicans; *Te Deum*, Tours; Communion service, Tours; offertory, "O Holy Night," Adam; Post-Communion, *Nunc Dimittis*, Boissies.

ST. THOMAS' CHURCH, New York, quartette and double chorus, Dr. George Wm. Warren, organist and director. 7:30, Holy Communion with carols; 11, Matins and Holy Communion; processional, "Hosanna to King David's Son," Dr. H. S. Cutler; *Venite*, Gregorian; *Te Deum* and *Jubilate*, Calkin; ante-Communion, Tours; offertory, "Christmas Hymn," Adolph Adam; Contralto solo, demi and full chorus, with harp *o bligato*; Communion service (in part), Tours.

ST. PAUL'S CHAPEL, Trinity parish, N. Y., double quartette and chorus, Leo Kofler, organist and director. Processional, "Like silver lamps," J. Barnby; *Te Deum*, Haydn; *Benedictus*, Gadsby in C; ante-Communion, Mozart; offertory, "It came upon the midnight air," Gilchrist; Ascription, Tours; Communion service in part, Mozart; *Nunc Dimittis*, Gadsby.

ST. AUGUSTINE'S CHAPEL, Trinity parish, New York, vested, organist and director, Edward J. Groeble. Prelude, selections from "The Messiah," organ and chorus; *Te Deum*, Dr. Hiles; *Benedictus*, Lames in Bb; Introit, anthem, "Lift up your heads," Messiah.

ST. GEORGE'S, New York, vested, chorus and quartette, William S. Chester, organist and director. Processional, *Adeste Fideles*; *Te Deum*, Calkin in Bb; Introit, "There were shepherds abiding," Vincent; *Sanctus*, Tours in F.

ST. MARY THE VIRGIN, vested, with quartette, Dr. George Prentice, organist, Thomas Prentice, director. Introit, "Shout the glad tidings," Schachtner; Christmas Mass, New-Komm (full).

TRINITY CATHEDRAL, Cleveland, O., vested, W. B. Trott, organist and director. Matins, *Venite*, Gregorian; *Te Deum*, Stainer in Bb; *Jubilate*, Garrett in F; Holy Communion, Introit, "And there were shepherds," Winchester; Communion Service, Stainer in A and F.

ST. PETER'S CHURCH, Westchester, N. Y., vested, S. G. Potts, organist and director. High Celebration, processional, *Adeste Fideles*; Introit, "Behold, I bring you good tidings," Barnby; Communion Service, full, W. H. Monk in C; offertory, "Let us go even unto Bethlehem," Field; recessional, "Hark, the herald angels sing," Mendelssohn.

GRACE CHURCH, Utica, N. Y., vested, J. Frank Day, organist and choirmaster. (First service in the new chancel, with the new organ), Christmas Eve, Children's service: processional, *Adeste Fideles*; Psalter, 10th selection; *Magnificat* and *Nunc Dimittis*, Dr. Garrett in D; three carols: anthem, "How lovely are Thy dwellings fair," Spobr. Christmas Day, at 7, Communion Service, Tours in C; anthem, "There were shepherds abiding in the field," Dr. Vincent; *Nunc Dimittis* (Post-Communion), Tonus Regius. Matins at 11, processional, *Adeste Fideles*; *Te Deum* and *Benedictus*, G. T. Field; Holy Communion, Tours in C, full; anthem, "There were shepherds abiding in the field," Dr. Vincent.

ST. LUKE'S, Saranac Lake, N. Y., Emlen T. Hall, choirmaster, Miss Annie Woodruff, organist. Processional, *Adeste Fideles*; *Te Deum*, Stephens; canticles, Anglicans; Communion Service, full, Woodward in Eb.

The Church Choir, recently inaugurated, is at least infelicitous when it permits itself to say of Mr. Stephen B. Whitney, organist and director of the church of the Advent, Boston:

"yet we are informed that he is not a Churchman." The church of the Advent has enjoyed, and profited from, Mr. Whitney's professional services for nearly, or quite, twenty years, and that parish is not in the habit of employing men who are not Churchmen in its musical offices any more than in its clerical. There is an awkward suggestion of either ignorance or mischief in the context from which we quote. Some disgruntled correspondent is reviewing the late festival of the Diocesan Guild of Vermont, held in Burlington, and duly commented upon in this department; and he assumes the liturgic inconsistency and irreverence (?) of presenting a "Communion Service" for choral elucidation on that occasion. The sober judgment of the higher intelligences among liturgists is altogether against any such position. True it was Mr. Whitney's service, but it was the best yet written by any American composer, and among the best that have been produced anywhere among modern composers. Besides it might be borne in mind that Mr. Whitney, who has for fourteen or fifteen years served in this laborious office as director (and almost creator) with astonishing results, without any pecuniary consideration, but out of filial devotion towards his natal diocese, was quite within the proprieties in presenting his own service for choral study on this occasion. In effect, the Diocesan Guild is now thoroughly versed in at least one principal Eucharistic composition, and every organist and choirmaster, the richer and stronger from the searching studies of those two rarely freighted days. The delivery of such music, on a strictly liturgic occasion, lies quite beyond range of captious and critical discussion. Out of Eucharistic relation and actual function, such music has no exclusive sanctity, any more than the *Magnificat*. Religious music is simply religious, and there's the end of it. Has *The Church Choir* forgotten the oratorio of the Messiah? There is an illustrious catalogue of sacred compositions that are, and always have been, sung in churches and even in concert rooms without suspicion of irreverence or impiety. Take all the great classical masses, as of Beethoven, Mozart, Haydn, and Cherubini. Then the several "Passions" of Bach, Haydn, Graun, and Gounod. There are the great Requiem Masses—Mozart, Cherubini, Verdi, the Manzoni, and Berlioz. Take all the oratorios, and countless cantatas and motetts, and most striking of all, take "Parsifal," and its Eucharistic episode in which the genius of Wagner found its apotheosis, and then who shall venture to question the absolute propriety and reverence of the modest Burlington recitation of Mr. Whitney's service?

In an earlier number of *The Church Choir* a correspondent gravely suggests the desirableness of shifting the key of a tune to the fluctuating intonation of a choir that flats or sharps. But such a choir will do the same in chanting; and much more, in anthems. The remedy suggested is therefore impracticable. The composer of a tune, besides, has his rights, and the key he chooses for his work is an organic and structural condition which demands recognition. There is only one way of "modulating" or "transposing" in such deplorable cases. If the choir is con-

stitutionally unable to sing any and all music in healthy tune, let it be modulated or transposed out of the church altogether. It does not belong in the Lord's house. On the other hand if perchance the blame does not lie in the choir, but in the professional incompetence of the organist or choirmaster, "modulate" or "transpose" the organist out, and a competent successor in! Sometimes heroic treatment is the only treatment.

The Church Choral Society, of New York, Mr. R. H. Warren, director, gave its first concert for the season, Thursday p. m., the 18th, in St. Thomas'

frozen music?) with the labored graces of color and picture, together with the simple liturgic accessories, completing a lovely and memorable *ensemble*. There is a certain distinction, too, about these occasions of the Church Choral Society, growing out of its quiet, unobtrusive, and carefully selected organization and subscription procedures, that raises them distinctly above the promiscuity and frivolity of the stock fashionable concert. Good-breeding and refinement are found hand-in-hand with reverence and æsthetic sobriety.

**NEW MUSIC.**

We have received from the Rev. Chas. L. Hutchins, D. D., a new series of Psalters, adapted to the latest liturgic provisions of the Book of Common Prayer. There is a larger volume, same size as the Cathedral Psalter, for the organ, with an edition for the choir. The work is gathered up in four parts: "The Psalter," "Proper Psalms," "Selections of Psalms," and "Morning and Evening Canticles." For greater convenience, the last three parts are also published in two separate parts, strongly bound in paper. In legibility and immediate clearness of typography and musical notation, this new undertaking stands first and foremost among all competitors. In editing, the Dr. disclaims any theoretic bias in the readings, and claims that as the result of an exhaustive and painstaking analytic comparison with all the leading Psalters, his readings and accentuation will be found sustained by a majority of the best accredited uses. Certainly there is a refreshing fluidity in movement where we have made local studies; always assuming that choirmasters and choirs are schooled in the *legato*, deliberation of utterance, and absence of *marcato* and *staccato*, properly characterizing the true chant.

We cannot but approve right heartily, the entire exclusion of double chants from the Psalter, two or more "singles" being placed above each Psalm, and generally with excellent discrimination. In the subsequent parts both doubles and singles are freely supplied. The editor has certainly as a practice avoided impossible or exacting recitative notes, so that the book is in fact practicable, as a congregational manual, most of the chants being within melodic range of sopranos and tenors (octave). Much more might have been accomplished in this direction, however, had the editor felt the greater majesty of "unison" over "part" chanting; but for what we have received, let us be truly thankful. There is not a flavor or hint of Gregorian, or Plain-song throughout. When Anglican chanting is prepared or required, we should unhesitatingly advise the selection of Dr. Hutchins' work.

From Novello, Fwer & Co., N. Y., "Five Hundred Fugue Subjects and Answers," ancient and modern, selected, arranged, and edited by W. Marchant. This work in the interests of advanced musical studies is one of the popular and inexpensive "Music-Primer" Series, which finds a sufficient guaranty of its practical value since it is edited and supervised by Sir John Stainer. We cannot better announce the scope and purpose of this new number, than by quoting the opening paragraph of the introduction: "The following collection of 'Fugue Subjects and Answers,' is an attempt made to place before the student a varied selection of examples from ancient and modern writers of Fugue, with a view of showing in a convenient form, the application of the several points usually to be met with in the matter of 'subject' and 'answer,' according to rules as generally understood. The examples have been arranged in twelve divisions, subdivided into Major and Minor, so that reference can easily be made to any particular 'subject' or 'answer' required. Many of the examples included in this work are now probably for the first time reprinted."

English version, which is not a vocable. It is suffused with grave beauty, and not infrequently moves in eight-part chorus, with which it concludes in a majestic climacteric; a very desirable composition for large and highly trained choirs, who give occasional public recitals; and lastly, and much the longest, "The heavens declare," C. Saint Saens, or Psalm xix., *Cœli Ennarrant*, certainly a superlative lyric unexcelled in Psalmistic verse, and the composer catches the Psalmistic spirit, too, in a multi-flavored, modern fashion, but does not catch that severe semitic spirit so unflinchingly felt as an atmosphere in all of Mendelssohn's Psalm-motetts. There is wonderful beauty of feeling and reverent suggestion throughout, and there is enough of the ancient to qualify the modern refinement and elegance of treatment. There are solo and duet accompaniments to choral numbers; a quintet and chorus, "More to be desired;" a quartette of baritones, "Right are the statutes;" and a sextett, "His errors who distinguish." In all there are ten numbers. The composer, using the Vulgate, has the first and fundamental advantage in all rhythmic and accentual graces, the English "adaptation," by Troutbeck, being too often forced and clumsy. Indeed, it would, artistically, have been an immense gain had the Latin text been sung. It was of course, in effect, a sincerely religious function, affording another demonstration of that eternal fitness of things that associates religious art with sacred edifices; the repose, the eloquence of architectural form and proportion, (is architecture



MAGAZINES AND REVIEWS.

The Leonard Scott republications: *The Contemporary Review*. The opening paper reopens the scandalous disclosures concerning the ill-fated rear-guard of the Stanley expedition, of which Major Bartlett was the central figure. "In Darkest England and the Way Out" is a review by Francis Peck of General Booth's recent volume, which has created a profound and widely-spread sensation, especially in Great Britain. Examples of the book are quoted abundantly, showing the sociologic facts on which the great leader of the Salvation Army predicated his intrepid appeal to the people. Never was a blacker chapter of hopeless poverty and degradation uncovered. The response in large donations has already reached a very great amount, and the conviction seems gaining ground that General Booth will secure his fund, and that the unique undertaking has fallen into the right hands. Gabriel Monod contributes a deeply interesting study of the great French Protestant, Vinet, preacher and theologian, who was a persuasive evangelist in behalf of the claims of "personal religion" as the only religion. Many memorable sayings occur in the paper, richly worth citation and preservation. Among other valuable papers are "The Origin of the Common Law," by Sir Frederick Pollock, "Lavoisier," and "The Latest Results of Oriental Archaeology," by Prof. Sayce.

*The Nineteenth Century*, an unusually instructive and entertaining number. The Rt. Hon. Joseph Chamberlain discusses the question, "Shall we Americanize our Institutions?" the mere statement of such an inquiry being not without significance among the multiplying signs of the times. "Irresponsible Wealth," is a symposium on Mr. Gladstone's recent "Carnegie" article, supplied by Cardinal Manning, Dr. Herman Adler (Chief Rabbi), and the Rev. Hugh Price Hughes; the great statesman's proposal looking towards a society of conscientious benevolences, in which wealth hitherto idle and sterile for charity may become prolific. The Cardinal, as usual, lays the axe at the root of the tree, and demands that all wealth should recognize and accept its divinely-ordained responsibilities, in such fiery terms of Scriptural demand and denunciation that we seem to hear again one of the ancient prophets. He recognizes very generously the exalted inspiration of Mr. Gladstone's practical suggestions. Dr. Adler of course resolutely supports the Cardinal's demands for the ancient tithes, with a copious citation of the Law and the Prophets. Mr. Hughes surveys the situation with practical wisdom, pointing out what astounding results might follow the results of even an honest tithing, in advancing the social regeneration of England. "Give back the Elgin Marbles," is a passionate appeal to the honesty and manliness of all England, by Frederick Harrison, demanding that the iniquitous robbery of the Parthenon under Lord Elgin be disowned, and the plunder of the grandest temple of the Hellespont be returned to the authorities of Greece. All thoughtful scholars must accept and applaud the spirit of the paper. Prof. Huxley still hangs to the Gadarene episode, and in his article on "The Keepers of the Herd of Swine," is at immense and foolishly wasted labor to dishonor Mr. Gladstone's review of the Huxleian assault. Mr. Huxley is certainly chief among sophists and special-pleaders.

*The Scottish Review* (quarterly) October, among its learned papers has one of special value, on "The Early Christians in Syria," by Major C. R. Conder, R. E., studied in the light of modern research and investigation. The archaeologist will also find much of interest in "The Mythographical Treatment of Celtic Ethnology," by Prof. Rhys; and also in "The Disposal of the Dead," by Benjamin Taylor.

THE January number of *Good House-keeping* (now a monthly) makes its appearance in a very attractive dress, and in a much more convenient form for handling.

The attractions of this journal, however, are not confined to its exterior, for there is a variety of suggestive and helpful things put before us, from which one may furnish forth a feast not only for the "inner man," but for eye and mind as well. Some of the titles in this issue will give the menu: "Ten Mornings in the Kitchen," "A Reconstructed Family," "Home Cheer," "Family Fashions and Fancies," "The Chinese as House Servants," "A Literary Camera," "A Venison Dinner," "On the Mutual Benefit Plan," "Hospitality in the Home," "Amusement for Evening Hours," "Household Table Drinks," "Science and Art of Modern Etiquette," "The Kitchen Table," "The Children of the Household," and "Quiet Hours with the Quick-witted."

The Jews of our Lord's day had a higher standard. Theirs was a more advanced civilization. Their wealth was not in stocks and the like, but largely in jewels, robes, rich fabrics, that is, hoarded wealth. Such riches of no general benefit, and very perishable, soon corroded or moth-eaten. So Christ said: "Lay not up for yourselves," etc. That is, He preached against hoarding that sort of riches. Wealth now can serve larger purposes, do more good. In great industrial enterprises it gives work and food to many. Wealth valuable in that degree that it is lasting. If you owned the whole apple crop of North America you would be rich, provided you sold it in time. Interesting to know what any ten men would regard as real riches. What is the *Summum Bonum*? What is the chief thing? Health? Yes, if all-around health, physical, mental, moral, spiritual. Take three representative men of New York, which is the rich man? Who was the rich man, Dives or Lazarus? The rich man not necessarily the millionaire. Wealth a relative term. Intellectual, moral, spiritual wealth the truest riches. The true riches consist in what a man is, not in externalities. According to Christ, to be rich is to be rich in character, that is all a man can carry out of this world. "He shall carry nothing away with him when he dieth" save what he is. Helps us to understand what Christ meant: "Lay not up for yourselves," etc. Even our worldly wealth may be transmuted into an imperishable store. I. Tim. vi: 17, 18, 19. If your gift be money-making, use it as one who shall give account to God. "No man can serve two masters. Ye cannot serve God and Mammon." Mammon, Syriac, god of wealth, as Plutus, the Greek. You cannot live for the perishable and the eternal. The rich man may serve God as truly as the poor man. His motive decides that. The rich banker may be as really God's minister as his bishop or his rector is, though in a lower ministry. Hence our Lord's admonition as to the true riches, and as to worldly things. "Therefore, I say unto you, take no thought," etc. He does not reprove prudence or forethought, but anxiety.

...ody, Young  
...y Kate Douglas  
... Boston and New York: Houghton,  
Mifflin & Co. Price, \$1.00.

This is a story of New England country life, opening, however, with a grim picture of the slums from which Timothy escapes with his family, "Lady Gay" and "Rags," the latter, a little, grimy, rough-coated, lopped-eared dog; the former, the sweetest of babies. To find a mother for Gay is Timothy's quest. His adventures in that search form the motive of a well-told tale, which young and old may well care to read. BOUND volumes for 1890, of *The Leisure Hour* and *The Sunday at Home*, well-known English magazines, have reached our table. The first-named, numbering some 850 pages, is abundantly illustrated, having 12 full page pictures, copies from academy paintings. Biography, natural history, science, invention, and discovery have much space devoted to them, while there is no lack of fiction and poetry. *The Sunday at Home* contains papers on Church history and work, hymnology, missionary and charitable institutions, and much other valuable reading with pages for the young and numerous good illustrations. [New York and Chicago: Fleming H. Revell. Price \$1.80 each.]

The order of the King's Daughters have issued a very pretty calendar for 1891, mounted in silver cardboard with a design of purple pansies, in the form of a Maltese cross, the badge of the order. A Scripture text for each day in the year, representing the thoughts of God. [Price 50c., by mail 55c., E. Scott, 463 Hudson St., New York City or from the headquarters of the order, 47 W 22d St., New York City.]

*The Health Calendar* or Housekeeper's Kitchen Roll for 1891, contains a Bill of Fare for each day of the year, Diet for the Sick, What to do in Emergencies, Antidotes for all kinds of Poisons, etc., etc., making it a valuable aid to any housekeeper. Price 30c. postpaid. Frank E. Housh & Co., Publishers, Brattleboro, Vt.

*Words of Life* is a wall roll of 32 pages 14x21 inches, handsomely gotten up and fastened to an antique oak rod. Each page contains a Bible text, with an appropriate quotation for morning, noon, and night, in neat, clear type. Price 75c. postpaid. Frank E. Housh & Co., Brattleboro, Vt.

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SERMON NOTES.

BY THE REV. A. W. SNYDER.

Preached extemporaneously in St. Paul's church, Wellsboro, Pa. St. Matt. vi: 19-20. "Lay not up for yourselves treasures upon earth, etc."

In the sermon on the Mount our Lord was telling men of that which they should make their great purpose in life. He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt," etc. It is as if he had said: Be rich, you ought to be rich, God meant you should be. But what is it to be rich? What are the true riches? Make no mistake; do not clutch at the shadow and miss the substance.

"Lay not up for yourselves," etc. The words were more forceful than now. Men's standard as to riches is variable, will accord with their character and culture. To a savage a draft, bond, etc., mean nothing. His idea of wealth is associated with guns, game, dogs, ponies, scalps. In "Darkest Africa" riches mean cattle, slaves, ivory, elephant tusks, and men are the currency; to hunt men and elephants, "the whole duty of man." Abraham was very rich in flocks, herds, tents, and slaves. "Job was the greatest of all the men of the East." He had "7,000 sheep, and 3,000 camels, and 500 yoke of oxen, and 500 she asses, and a very great household," the wealth of a Sheik.

The Jews of our Lord's day had a higher standard. Theirs was a more advanced civilization. Their wealth was not in stocks and the like, but largely in jewels, robes, rich fabrics, that is, hoarded wealth. Such riches of no general benefit, and very perishable, soon corroded or moth-eaten. So Christ said: "Lay not up for yourselves," etc. That is, He preached against hoarding that sort of riches. Wealth now can serve larger purposes, do more good. In great industrial enterprises it gives work and food to many.

Wealth valuable in that degree that it is lasting. If you owned the whole apple crop of North America you would be rich, provided you sold it in time. Interesting to know what any ten men would regard as real riches. What is the *Summum Bonum*? What is the chief thing? Health? Yes, if all-around health, physical, mental, moral, spiritual. Take three representative men of New York, which is the rich man? Who was the rich man, Dives or Lazarus? The rich man not necessarily the millionaire. Wealth a relative term.

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Even our worldly wealth may be transmuted into an imperishable store. I. Tim. vi: 17, 18, 19. If your gift be money-making, use it as one who shall give account to God. "No man can serve two masters. Ye cannot serve God and Mammon." Mammon, Syriac, god of wealth, as Plutus, the Greek. You cannot live for the perishable and the eternal. The rich man may serve God as truly as the poor man. His motive decides that. The rich banker may be as really God's minister as his bishop or his rector is, though in a lower ministry. Hence our Lord's admonition as to the true riches, and as to worldly things. "Therefore, I say unto you, take no thought," etc. He does not reprove prudence or forethought, but anxiety.

Queen Catharine Parr died from "taking thought," and no wonder. "Take no thought," e.g., anxiety as to whether a man can live a Christian life. Be not anxious as to that. Do your duty. All His promises God will make good. What should be our great purpose in life? Our Lord says: "Seek ye first the Kingdom of God and His righteousness." That is the test for you and me. Ah! if we all did. Think of what might then be done, in this parish, in the American Church, in the Catholic Church! Think of what this world is and of what it might be!

THE OLD YEAR'S VISION.

BY R. H. D.

The Old Year was just ending as I drew  
My easy-chair before the blazing fire;  
Resolved to wait the moment that the New  
Should be rung out from distant village  
spire.  
And, as the dancing flamelets rose and fell  
I dwelt on visions of the vanished year,  
Till o'er my being stole a subtle spell,  
And e'en the fire's radiance seemed less clear.  
And then methought I stood within a hall,  
Vaster than mortal ever saw before,  
All lined with endless volumes—each and all  
Marked with some surname, and a number  
o'er.  
I stood in silent wonder, till my eyes  
Fell on a series, small and darkly bound;  
While on each volume, in familiar guise,  
The letters of my name were what I found!  
I seized upon the nearest—pulses stilled,  
As through its leaves I glanced in breathless  
fear:  
Each day a page; each month a chapter filled;  
While every volume held a finished year,  
And oh, what misery! what burning shame!  
Flowed o'er me as I saw my fruitless life  
Opened impartially to Conscience' blame,  
Its wasted hours; its sighs; its petty strife!  
I counted up the volumes; forty-two!  
And now another must be added there!  
Alas! to think how its good deeds were few;  
How many of its pages worse than bare!  
My tears fell fast; and on the instant came  
The chiming of the dreaded midnight bell  
To seal my doom. I knelt for very shame  
And shuddered at each sounding of the  
knell.

Sadly I prayed—besought for added time  
To cease from evil, and to learn the right;  
When lo! with dying echo of the chime,  
My eyes were dazzled by a glorious light;  
And near me stood a Messenger of Grace  
Turning a blank white record swiftly o'er;  
"It lies with you," he said, "to let me trace  
A fairer year in number forty-four."  
Greenville, S. C., Old Year, 1850.

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## THE HOUSEHOLD.

## A CHRISTMAS WISH.

BY K. T. L.

With the sweet Christmas blessing  
Oh may each heart be filled!  
God's holy peace possessing,  
Let ev'ry grief be stilled.

Look up, sad heart, to heaven!  
To seek on earth is vain  
For what our Lord has given  
To ease thy bitter pain.

O breaking heart, and lonely,  
'Tis Jesus Who thus gives  
What seems but sorrow only;  
For us He ever lives.

His gentle eyes behold us,  
Our anguish fills His breast,  
And His dear arms enfold us,  
Can we not bear the rest?

Ah, yes! no longer lonely,  
We, taught by Him, have seen  
That hearts thus broken, only,  
On Him more closely lean.

Then lift your eyes to heaven!  
The Christ-Child comes again!  
His peace to earth is given—  
Himself—to heal our pain.

Orange, N. J.

## OUR KING.

BY MRS. J. D. H. BROWNE.

Not, as befiteth kings, on downy bed  
Our new-born King is laid,  
But, helpless on the Virgin Mother's breast,  
Among the cattle must He take His rest.

O, cruel world, that holds Him thus in scorn,  
Our King new born!  
O, matchless Love that thus can condescend;  
Adoring joy with contrite tears we blend.

For on His tender brow a shadow lies,  
And in His wondrous eyes—  
The shadow of a coming crown of thorn,  
The anguish of a heart by sinners torn.

The "Man of Sorrows" and with grief acquainted  
Beneath sin's load who faint'd!  
Veiled in His tender infancy we see  
The awful burden of the Life to be.

And yet, oh joy! oh joy that thus He came  
To take away our shame,  
To find us, lost within the realms of night,  
To lead us into everlasting Light.

Good will and peace Thou bringest, Heavenly  
Child,  
Our Father reconciled!  
Lay we our cleansed hearts—an offering meet,  
Our ransomed lives rejoicing at Thy feet!

## A CHRISTMAS LYRIC.

BY MELISSA E. TERRY.

Alone I float my little boat,  
O'er waters dark and deep,  
With noiseless oar, quite near the shore,  
My slender craft I keep.

The sable night has little light,  
Save that which gleams o'erhead  
Through ether far; one glorious star  
Its light and lustre shed.

One golden shaft illumines my craft,  
And paints me with its ray,  
On billowy bed, all crowned its head,  
A spotless lily lay.

The lily glows, the vision grows,  
My lonely heart and sad  
Its glory sought, and incense brought  
Of grateful thoughts and glad.

No more alone I make my moan,  
Night is not solitude;  
My heart doth bless, my hand caress  
The lily pure and good.

This Christmas morn, with hopes new-born,  
My soul exultant sings,  
And perfumes rare float on the air,  
Around my King of kings.

Sweet Infant Child, so meek and mild,  
So precious and so tender;  
In gloom we grope, star-guiding Hope  
Bids us Thy praises render.

Christmas, 1890.

## JUDITH.

BY EVELYN RAYMOND.

(Copyright, 1890).

## CHAPTER XII.—CONSECRATED LIVES.

"Tell me about it, dear Angela."

The thoughtful girl hesitated, knowing how slight was poor Allan's physical strength, although his soul was so brave.

"Is it not enough, my Spartan, when I say that Judith did not die, that she is safe and well in her own pretty chamber, making light of their anxieties, and really feeling able, I believe, to do and go about as usual?"

"I shall have to be content if you say it must be, but I should be so glad to hear every word. You have been reading me stories of heroes, and trying to make believe I am one, just because I can keep my lips shut and let the doctors do what they think best to me, but when there comes a real one into Enderby, and I am shut up here and cannot get to see him, then you won't talk."

"Darling, I think it is harder, many times, 'just to keep one's lips shut' than to do a brave deed. While I don't believe that if poor old Alick Brownlee had known just what lay before him, when he crept out upon the logs, he would have hesitated, yet he did not know. Papa says that at two other times he has saved people from drowning, in just such danger, and has been uninjured himself, and there was the possibility this time that all would end as well. Beside, there was the excitement of the people's cheering shouts, and their faith in his skill, which, doubtless, he shared."

"Angela! I wish you wouldn't take it so, just as if it were nothing."

His face flushed. For the first time in his life patient Allan was vexed with his idol. His slender frame was tremulous with the agitation of the story he had heard in fragments, and he longed for some one to tell it to him as a whole, and in all its intensity. He thought of Judith, but no, of course, that couldn't be. Seba: his visits were as rare as delightful; and while he might be willing to talk about the perilous adventure, it was quite as probable he would not, since he had come so very near to losing his own sister and Julian.

As if in answer to his yearning, there came a knock at the cottage door; and then Miss Maggie, the gentle Scottish aunt whose life was all devoted to his service, came to his sunny room and announced a visit from the rector.

Angela rose to go. "I can leave you in good hands, now; and doubtless Mr. Dunning will tell you everything much better than I could."

She bent to give him his good-bye kiss; but his arms were impetuously thrown about her neck, and the tears had come to his eyes.

"Will you forgive me, Angela? I ought to have a hard night to punish me, since I could be vexed with you who have been so good to me, always."

"I forgive you? Why, child, there is no need. I hesitated, thinking out just the right way to satisfy you, and yet not hurt you; too much excitement is so bad for your poor head."

"But then, if I didn't vex you, what made your face grow red just now, like Aunt Maggie's, when I am awful cross, and she doesn't want to show she minds it?"

"Did it grow red? I did not know that," said the girl, flushing yet more, but laughing in a soft little fashion, which certainly betrayed no temper. It was upon this laugh, and the sight of these two in that affectionate embrace, that the visitor entered; pausing for a moment at the threshold to dwell upon the sunny bending head, and the beautiful face which symbolized for him everything pure and tender. Blessed the man whose beloved is one who lifts all womanhood to a higher plane, and blessed the woman unto whom such a reverent love is given.

If David held her hand an instant longer than was needful, not Allan noted it, nor did Angela give any sign of doing so.

"I was just going," she said, "and thought of walking down to Hawkshurst before the children's practice. Do you think there will be time?"

"I am sure there will not be," was the somewhat decided reply, but with a concealment new to his character he did not inform the organist that the "children" had been excused from any musical training that day, owing to Judith's plea that the singing of Easter carols should not be while Alick Brownlee's body lay in the manse-parlor, awaiting its interment. Solitary and poor as his life had been, the old man's death had made him rich in friends. No home of his own held a prior right, so to the home of the girl he had saved had been borne what was left of the man who had saved her. Tender hands had made smooth the matted hair and brushed out the flowing whiteness of the silken beard. Clothed in the garb of a gentleman, and clothed in the unapproachable dignity of death, he lay in state, while the townsmen who had contemned him came and went around his coffin with reverent eyes, and a strange feeling akin to envy. The last supreme act of his life had redeemed his name from obscurity and set it on the undying roll of honor. For the death had been heroic, not accidental, and it was of it in such wise that David spoke to Allan when importuned to do so. He told how the two, between whom in their lives there had been such enmity, came, by a strange Providence, to face death in the same awful peril, for the logs to which each clung so desperately had been borne away out from reach of the others, and from the hooks and ropes which the crowd tried to send to them.

But Judith was nearest that fatal spot where the water ceased to boil and surge, and to move with terrible swiftness to its plunge over the abyss. From somewhere Brownlee had at the first caught a pole in his hand, and was fruitlessly endeavoring to force the pole which supported Miss Dunning back toward the main mass, and just at the very last, when every heart expected, and many an eye closed to avoid the sight of, a double death, there had come one chance. A barbed hook at the end of a rope went on its helpful errand, and struck the water close to Alick's hand. He caught it, for a brief space held it, as if uncertain of his own intent, then fastened it into the bark of the other log, and Judith was saved.

But he was doomed. In that pause when any floating thing seems to tremble before a downward plunge, there had gone out from his lips one

cry, then the end. To some it had sounded of awful fear, to others of a joy scarcely less awful in its depth of self-sacrifice.

"And you, what do you think?" asked Allan, when the moved heart of the narrator had regained its calmness. All the lad's interest was concentrated in his question. He had once heard Alick Brownlee commented upon as a wild and wicked man, while near his own disease-cloistered life no wildness nor wickedness had ever come.

But Judith had brought new ideas into his chamber, and though he found her a fascinating rival to Angela, his conscience was a little afraid to accept all that she suggested. She had, on one memorable occasion, even declared that some of the very wisest and best people she knew had never learned their catechism, and that it didn't make much difference what people believed if they were only good.

It was probable that the rector, though her brother, would have the right idea; and already the boy's active mind was making a saint of the poor old wood-man, whom, presently, he would be dreaming about and setting alongside of those others in the Prayer Book.

"What do I think, Allan? That whatever that cry was, it went straight to the heart of our God. 'Greater love hath no man than this, that a man lay down his life for his friend;' and Alick Brownlee laid down his life for one whom he did not love."

"I am so glad!"

Long after priest and parishioner had left him, the cripple lay in his chair with a curiously-tender smile upon his face. Isolated as he was, he felt a sudden sense of possession in the honor of the dead man; and his every future act of courage or endurance was to be measured by that supreme self-abnegation which had brought his death.

"Although there is to be no carol singing, Miss Morrow, I wish you would walk churchward, and let me go through the burial anthem with you. Everything should be perfect for this service over my sister's preserver."

There is nothing which so unlocks the hearts of mankind as sharing together in a deep emotion; and under the influence of this, David found himself talking to Angela with a freedom from reserve, which, in his case, would have been unusual even with his mother. More of his inner life came to his lips during that slow walk than he was quite aware, and though the girl's words were few, he felt no need to have them more. Somehow it seemed but fitting that the profound questions which he had met and faced, within the last few days, questions bearing upon both mortal and eternal life, should be crowned by another which, also, was no less mortal than eternal.

He was quite resolved to know its answer; and, thereafter, to shape his life in due accordance with it. His thought of her, just then, was less full of joy than of solemnity; and dear as was the woman beside him, he felt little of the personal claim of a lover.

She represented to him one-half of the humanity for which he must unceasingly toil. He needed her in his work; her counsel, her sweetness, and her wide, out-reaching sympathies, could supplement his self-devotion,



and their lives together would make a whole and perfect offering, acceptable to God, helpful to the world.

Quietly they finished their practice together, and afterward he walked with her to her father's house, but before they parted at its door, he had told her of his hope, and simple as his declaration was, her heart had answered to its silent feeling, and she had pledged her future to him and to his work.

(To be continued.)

### THE BISHOP OF BEDFORD ON GENERAL BOOTH'S SCHEME.

THE Bishop of Bedford (Dr. Temple's suffragan in the East of London) has been interviewed by a correspondent of *The News*, a Church of England organ. "Our Church," says the Bishop, "is becoming day by day stronger and more vigorous in the East End of London, and will be able to deal with all the difficulties of the present day." "Has the Salvation Army," it was asked, "any real influence in the East End?" "Certainly not," replied the Bishop. "In the East End proper it is hardly known. Ask Mr. Robinson, rector of Whitechapel, and he will tell you that he does not know a dozen people who belong to the Army. My own experience at Spitalfields, in the midst of the great lodging house district, was the same. I lived among the roughs in the slums, but I scarcely ever came across any one who had been reached by the Army. Ask my successor, Mr. Scott, and he will confirm my opinion. The fact is that the Salvation Army pick up those who have been influenced by the mission halls and other agencies. They gather a large number from the Non-conformists. It is quite a mistake to think that their lasses and other converts are Londoners, they are brought from the country. Very largely the adherents of the Army are imported from villages and country towns. This is my special complaint against the Salvation Army, that they proclaim that they are the people who reach the slums. I say they are not." "What do you think of Mr. Booth's new scheme?" "Well, so far as it is good it is not new. My experience of the Salvation Army Shelters is by no means in their favor. I am told by those who know, for instance, by the Whitechapel Union, that the Army Shelters do not attract real Londoners, but only the riffraff of the kingdom. They come to London, go to the Shelters, are turned out, and then come on the rates. The consequence of all this outcry of late is that people are thronging to the East End for the loaves and fishes. After the great strike, money was poured into the East End in unregulated and indiscriminate charity, and we have not gotten over it yet. We have to deal with a residuum, it is true, but unorganized charity will only make matters worse. I am persuaded of this that such a scheme as Mr. Booth has proposed can never be carried out successfully, unless it is backed up by an authority which no voluntary action can exercise. Suppose it is possible to carry out such a scheme, then you must have recognized the magisterial authority." "Then as regards Mr. Booth's emigration scheme, what are your views on that point?" "My dear

sir, his proposals are by no means new. Our East London Emigration Society has sent out 24,000 people, and one of my best helpers, a good man, who comes down and works at his own charges, went out and spent his holiday in looking up these emigrants. But then we don't publish details of the various cases or indulge in puffery. I believe the real remedy is to deal with the people before they come to London and sink into the great abyss of the East End."

### REJOICE IN THE LORD.

BY J. J. L. ENGLAND.

Rejoice in the Lord, rejoice!  
For unto us is born,  
A Saviour which is Christ the Lord,  
Welcome His natal morn!  
Welcome with songs of gladness  
This day of the Saviour's birth,  
Welcome to Him Who bringeth  
Peace and good will to earth!

Greet Him with songs rejoicing,  
The blessed Virgin's Son!  
The Babe in the manger lying,  
The pure and holy One!  
Welcome the Son of David,  
Offspring of David's rod,  
Whose reign shall be forever,  
Jesus, Incarnate God!

Rejoice, the true light shineth,  
The Bright and Morning Star!  
Whose beams of radiant glory  
Shine o'er the earth afar!  
Raise your glad Alleluia's,  
Greet Him with heart and voice,  
Who cometh to bless the nations,  
Rejoice in the Lord, rejoice!

Christmas, 1890.

### 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.

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- 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—  
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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—  
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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).

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Editor and Proprietor.

### LETTERS TO THE EDITOR.

THE AUTHOR OF "HAPPY LAND."

To the Editor of the Living Church:

In your issue of Nov. 15th, amongst your literary notes, you had a reference to the author of that inimitable child's hymn, "There is a happy land," as being still alive and in vigor. That is a mistake. Let me quote from an Edinburgh paper, sent me, of Dec. 7th, 1889:

"Mr. Andrew Young, F. R. S. E., better known as the author of the familiar children's hymn, 'There is a happy land,' died at his house, Elm Row, Edinburgh, on Saturday, Nov. 30th, at the age of 80 years. The children of Greenside parish church Sunday school, (of which he was superintendent,) to the number of over 300, sang, 'There is a happy land,' over his grave on Wednesday."

Permit me to say that Mr. Young was my friend and counsellor, during my univer-

sity life in Edinburgh, and many were the delightful hours we spent together. He was a scholarly and an accomplished gentleman, a distinguished student of the same "Alma Mater." We kept within living touch of each other by correspondence up to the very last month of his life on earth. Shortly after Mr. Young's death, I had a letter from his daughter, with full intelligence of the closing hours of her father's illness.

I have an original MS copy of the hymn, "There is a happy land," from the author also, with his volume of poems, published by T. Nelson & Sons. It is only recently that Prof. Masson of Edinburgh University, referring to the unique influence of this lyric, stated a most touching incident in the life of Thackeray. "Walking one day in a slum district in London, he suddenly came upon a band of gutter children sitting on the pavement. They were singing. Drawing nearer he heard the words, 'There is a happy land, far, far away?' As he looked at the ragged choristers and their squalid surroundings, and saw that their pale faces were lit up with a thought which brought both forgetfulness and hope, the tender-hearted cynic burst into tears."

CHRISTOPHER HARROWER.

#### DIGNITY IN RITUAL USE.

To the Editor of The Living Church:

I heartily agree with some of the remarks made in your issue of Dec. 6th, by "Episcopus." In regard to the Eastward position, as he says, if wafer bread is adopted, the breaking of the bread will be heard, but in regard to the people seeing the bread broken, while the manner of extending the arms as he proposes is good, I think the following is even a better way: let the priest after he has blessed, and broken the bread, turn slightly toward the people, as he holds the paten in his hands and also at the blessing of the chalice. I have seen the foregoing done by an English priest, and I thought the act and manner of doing it was exceedingly appropriate and becoming. Why not adopt it, and so fulfil the rubric of doing it "before the people?" The other point I wish to mention is "altar lights." I must say that one may go into some of our churches, and come out feeling pained at the want of taste in regard to the arrangement of altar lights. The altar appears more like a huge candelabra of the church, rather than the seat of the holy Mysteries; heaped up as it too often is with candles, large and small, of every conceivable size, till all dignity and stateliness is lost and completely buried amidst a mass of empty frippery. In such cases there can be no rest or repose of effect, and one comes away disappointed in mind. I do not wish to find needless fault, but I think we ought to have some regard to antiquity, and to the stately dignity of altar arrangements considering the use to which the altar is put. What real need is there for more than the "two altar lights" at the Celebration, whether it is an high or plain one; and what need for more than a moderate number of vesper lights say, 1 pair of 3 branch or 5 branch, or if desired, 7 branch, lights? If many lights are desired, why not place some of them elsewhere than on the altar?

S. RHODES.

Cashiers Valley, Jackson Co., N.C.

#### CHURCH WORK FOR CHURCHWOMEN.

To the Editor of The Living Church:

The ladies of the Baptist, Episcopal, Christian, Methodist, and Presbyterian churches have made all arrangements to give a supper Monday evening in the Opera house for the benefit of the Y. M. C. A.

The above newspaper clipping refers to an entertainment given in Lexington, Mo., and we call attention to the matter in hopes that by the advice of our bishops the energies of our good people will in future be directed in more Churchly channels. Why should not a building for the St. Andrew Brotherhood engage their interest, rather than one for the Y. M. C. A.? We have also heard that some of the young Churchwomen of Kansas City are being drawn into what is known as the "Young Women's Christian Association."

A. B.



**OPINIONS OF THE PRESS.**

*Ohio Church Life.*

**THE MACQUEARY TRIAL.**—The Standing Committee have formally presented the Rev. Mr. MacQueary for trial, and the trial has been set for Jan. 7th. The charges are a violation of his ordination vows in publicly preaching and teaching heresy in denying the virgin birth of our Lord and his bodily resurrection from the dead. Mr. MacQueary, not satisfied to await the time of trial to put forth his plea of not guilty, has caused to be published in the daily press a communication over his signature, in which he seeks to show how the charges cannot be sustained. He pleads "not guilty" in the face of what his communication makes plain, namely: 1. He does not believe St. Matthew's account of the virgin birth of our Lord, as contained in the first chapter of that Evangelist's Gospel. 2. He does not believe St. Luke's account of the same occurrence, as contained in the first chapter of his Gospel. 3. He does not believe the "story" of our Lord's resurrection as related in the four books of the Gospel.

*The Irish Ecclesiastical Gazette.*

"DARKEST ENGLAND."—General Booth is making a great bid for public support in putting forth his new plan for helping the

destitute and abandoned classes of our great cities. He has elaborated his ideas very fully in his book "Through Darkest England," and has already found more than sympathy. Handsome subscriptions are flowing in. The Queen acknowledges, in cautious terms, the presentation of his book, but the august lady offers no opinion; the Prince of Wales gives the effort his blessing, and the Duke of Fife forwards a cheque for £100. Among the clergy Archdeacon Farrar and Mr. Webb-Peploe stand sponsors to the scheme, but some of the London clergy who work hardest in the slums, and know most, look askance. Dr. Billing, the Evangelical Bishop of East London, will not allow that the Church is out of touch with the masses, and other East London clergymen are ready with a similar disclaimer. We desire to give General Booth every credit for an honest desire to alleviate the sordid condition of the poor; we admire and wonder at his extraordinary talent for organization, but we think the Church should exercise a little caution before committing itself unreservedly to so gigantic and all-embracing a scheme. Certainly money should not be freely subscribed until the responsibility of managing the details is in the hands of more than one individual, however worthy and remarkable a philanthropist he may be.

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**The Living Church. 1891.**

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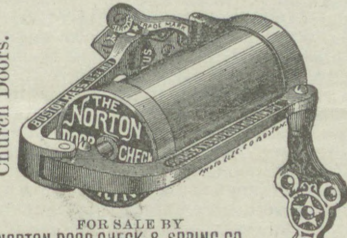
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**HELPFUL HINTS.**

**LADIES** seldom know where to put their watches, since watch pockets have become a thing of the past. Cut two pieces of chamois the size to fit your watch, and button-hole them together around the lower half. Cut the front piece a little lower in the centre, so that the watch will go out and in easily; attach a strong loop to the top and fasten it over a button sewed to the band of your dress skirt, underneath your basque. In this way your watch is safe and very convenient.

EDWARD W. BOK, in the *Ladies' Home Journal* utters a wise caution to women. Speaking of shopping he says: I never go into one of the great city stores but I see women laying themselves open to positive danger from contaminating disease. Wishing to match some "sample" of ribbon or fabric, they search for a piece taken from home in their portemonnaie, meanwhile boiding bank-notes and oftimes coin between their lips or teeth. The act is a thoughtless one, but none the less of the most dangerous kind. Money is handled by all classes, goes in and out of houses and families where sickness prevails, and the disease often lurking in a bank-bill or on the face of a coin is as probable as it is possible. And yet I constantly see women, in moments of thoughtlessness, bringing this danger upon themselves. The practice is one which cannot be too carefully guarded against. In our changing climate it is difficult enough to retain good health, we do not need thoughtless actions, like the one indicated, to unnecessarily make the chances of sickness greater.

SILVER articles when not in use should be kept in prepared cotton-flannel bags to protect them from the sulphuretted hydrogen of furnace and illuminating gas. They should be kept in a dry place, and if to remain for a long time, care should be taken to have the silver perfectly clean and the bags closely wrapped in stout paper. For daily care of silver, use hot water, castile soap, a stiff brush, and chamois-leather. To restore brilliancy, use some one of the fine silver powders, recommended by the best well-known silversmiths. One brand of this powder that has given great satisfaction for over a quarter of a century, gives to the silver the bluish shade so much admired in the old sterling silver of England. Silver that is etched, decorated with an alloy in colors, or oxidized, can be kept the right color by rubbing with a damp linen cloth, and when tarnished with a little powder. Such powders often fail to give satisfaction because not used according to the directions that accompany them. As acids, salts, and alkalis corrode silver, it is the fashion in the best silver to coat the parts of special forks and spoons that are to come into contact with such substances with a heavy layer of gold. In cleaning gilding it should be rubbed very little, but wiped with a damp linen cloth moistened in ammonia.

JAPANNED trays are best cleaned by rubbing them with a sponge wet in a little warm (not hot) white-soap suds. Wipe dry, and sprinkle with a little flour. Leave for a little while, then rub with a dry, soft cloth, then with a piece of old silk.

COVER house plants with newspapers before sweeping, also give them a little ammonia once a week in the water you put on them.

**CURE FOR CHILBLAINS.**—Into a foot-tub about half full of hot water, put a tablespoonful of soda crystals (washing soda) and soak the feet thoroughly in the water, as warm as can be borne, and wipe dry, immediately before retiring to rest at night. Repeat every night until entirely cured; one or two applications usually suffice. This is a very simple and effectual remedy, even for obstinate cases of longstanding.

AN invitation to tea, sent out to a little circle the other day, had a silver thimble stamped in the left-hand corner of the paper. This signified to the guests that they were to bring their sewing. One who can sketch or paint can get out her own invitations for a thimble party. Several of the dainty guests wore at the side a charming outfit for their work. It consisted of a bow of satin ribbon about an inch in width, from which were pendent five streamers of the same colored ribbon in different lengths. To the longest was fastened a tiny pair of scissors, to the next in length a small needle-book, a diminutive silk bag, with place for thimble, thread, and a small piece of work swung from a shorter ribbon, and a braided skein of sewing silk in different shades from another.

A WARM salt bath is very refreshing to any one suffering from exhaustion of travel or of a long shopping expedition, which is as trying to the mind and body as anything which can be undertaken by a woman. A way from the seashore a very simple substitute for sea water is a cup of rock salt dissolved in warm water and added to the bath. When the salt is irritating to the skin, take a warm bath and sponge off with a mixture of violet or lavender water and alcohol, about half and half, and rub briskly with a warm friction towel. Such a method prevents the exhaustion and danger of cold which follows a warm bath.



**IN OLDEN TIMES**

IF AN INVALID RECOVERED, THE PROCESS OF CURE WAS ALMOST AS BAD AS THE DISEASE. IT IS NOT SO NOW. NATURE AND SCIENCE ARE ON BETTER TERMS. NATURAL AGENTS INTELLIGENTLY USED HAVE ACCOMPLISHED WONDERFUL RESULTS.

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